The Jesuit Peril.
The second half of the sixteenth century is the most interesting period in Japanese history — for three reasons. First, because it witnessed the appearance of three mighty captains, Nobunaga, Hideyoshi, and Ieyasu, — types of men that a race seems to evolve for supreme emergencies only, — types requiring for their production not merely the highest aptitudes of numerous generations, but likewise an extraordinary combination of circumstances. Secondly, this period is all-important because it saw the first complete inauguration of the ancient social system, — the definitive abolition of all the clan-lordships under a central military government. And lastly,
The period is of special interest because the incident of the first attempt to Christianize Japan, — the story of the rise and fall of the Jesuit power, — properly belongs to it.

The sociological significance of this episode is its structure. Excepting, perhaps, the division of the imperial house against itself in the eighteenth century, the greatest danger that ever threatened Japanese national unity was the in-do-and-out of Christianity by the Portuguese Jesuits. The nation saved itself only by much less measures, at the cost of incalculable suffering and of millions of lives.

It was during the period of great disorder preceding Nobunaga's efforts to centralize authority, that this unfamiliar disturbing factor was
introduced by Xavier and his followers. Xavier landed at Kagoshima in 1549; and by 1581 the Jesuits had upwards of 200 hundred churches in the country. This fact alone sufficiently indicates the rapidity with which the new religion spread; and it seems desirable to explain over the entire empire. In 1585 a Japanese religious embassy was received at Rome; and by that date no less than eleven daimyō—or "kings," as the Jesuits will inflict—and trained them—had become converted. Among these were several very powerful lords. The new creed had made rapid way among the common people also; it was becoming "popular," in the strict meaning of the word.

When Nobunaga rose to power, he
favoured the Jesuits in many ways—not because of any sympathy with their creed, for he never dreamed of becoming a Christian, but because he thought that their influence would be of service to him in his campaign against Buddhism. Like the Jesuits themselves, Nobunaga had no scruple about means in his pursuit of ends. More ruthless than William the Conqueror, he did not hesitate to put to death his own brother and his own father-in-law, when they dared to oppose his will. The aid and protection which he extended to the foreign priests, for merely political reasons, enabled them to develop their power to a degree which soon gave him cause for repentance. Mr. Gutchius, in his "Review of the Introduction of Christianity in China and Japan," quotes from a Japanese
work, called *Ihuki Mogusa*, an in-
-teresting extract on the subject:

"... Nobunaga now began
to regret his previous policy
in permitting the introduc-
- tion of Christianity. He
accordingly assembled his
retainers, and said to
them: 'The enmity of
these missionaries to per-
-sianizing people to join
them by giving money, does
not please me. How would
it be, think you, if we
were to demolish Nambanji
[the "Temple of the Southern
Davages" - so the Portuguese
name was called]? To
this Mayéda Tokuzénin
replied: 'It is now too late to demoli..."
The Temple of the Namban.

To endeavour to arrest the power of this religion now is like trying to arrest the current of the ocean. Nobles and great and small have become accustomed to it. If you would extirpate this religion now, there is fear that this disturbance should be created among your own retainers. On account of opinion that you should abandon your credulity of destroying Nambanji. No.

Nobunaga in consequence regretted his previous action in regard to the Christian religion, and set about thinking how he could root it out.

The assassination of Nobunaga in 1586.
may have prolonged the period of tolera-
ance. His successor Hideyoshi,
who judged the power of the foreign
priests dangerous, was for the moment
occupied with the great problem
of centralizing the military power,
so as to give peace to the country.

But the furious intolerance of the
Jesuits in the southern provinces had
already made them many enemies,
eager to avenge the cruelties of the
new creed. We read in the history
of the missions about converted
saiyō burning thousands of
Buddhist temples, destroying
countless works of art, and slaying
Buddhist priests; and
we find the Jesuit writers prais-
ing these crusades as evidence
of holy zeal. At first the
foreign faith had been only per-

-savage; afterwards, gathering power under Nobunaga's encouragement, it became coercive and ferocious. A reaction against it set in about a year after. Nobunaga's death in 1587Hideyoshi destroyed the mission churches in Kyoto, Osaka, and Otsu, and drove the Jesuits from the capital; and in the following year he ordered them to assemble at the port of Hirado, and prepare to leave the country. They felt themselves strong enough to disobey; instead of leaving Japan, they scattered throughout the country, planning themselves under the protection of various Christian daimyos. Hideyoshi probably thought it expedient to push matters further: the priests kept quiet, and ceased to preach publicly; and their self-effacement served them well until 1591. In
and year the advent of certain Spanish Franciscans changed the state of affairs. These Franciscans arrived in the train of an embassy from the Philippines, and obtained leave to stay in the country on condition that they were not to preach Chris-


They broke their pledge, abandoned prudence, and aroused the wrath of Hidéyoshi. He resolved to make an example; and in 1597 he had six Franciscans, three Jesuits, and several other Christians taken to Nagasaki and there burnt. The attitude of the great Taikō toward the foreign creed had the effect of quickening the reaction against it, — a reaction which had already begun to show itself in various
provinces. But Hideyoshi's death in 1598 enabled the Jesuits to hope for better fortune. His successors, the Tokugawa shōguns, Iyeyasu, allowed them a hope, even to re-establish themselves in Kyoto, Osaka, and elsewhere. He was preparing for the great contest which was to be decided by the battle of Sekigahara; he knew that the Christian element was divided, some of its leaders being on his own side, and some on the side of his enemies; so the time would have been ill-chosen for any repressive policy. But in 1606, after having solidly estab-
lished his power, Iyeyasu for the first time showed himself
decidedly opposed to Christianity by
issuing an edict forbidding further
mission work, and proclaiming that
those who had adopted the foreign
religion must abandon it. Never-
theless, the propaganda went on—
conducted no longer by Jesuits
only, but also by Dominicans
and Franciscans. The number
of Christians then in the Empire
is said, with probable exaggera-
tion, to have been nearly two
millions. But Ilygaya neither
book, nor caused to be taken,
any severe measures of repression
until 1614, from which date the
great persecution may be said to
have begun. Previously there had
been local persecutions only, con-
ducted by independent daimyō, not by the central government. The local persecutions in Kyūshū, for example, were a consequence of the lack of tolerance of the Jesuits in the days of their power, when conversions daimyō burned Buddhist temples and massacred Buddhist priests; and these persecutions were most pitiless in those very districts—such as Bungo, Ōmura, and Higo—where the native religion had been persecuted at Jesuit instigation. But from 1614—at which date there remained only eight, out of the total sixty-four provinces of Japan, in which Christianity had not been
introduced—the suppression of the foreign creed became a government matter; and the persecution was conducted syst-
ematically and unintermittingly until every outward trace of Christianity had disappeared.

The fate of the mission, therefore, was really settled by Iyéyasu and his immediate successors; and it is due partly
drawn by Iyéyasu that especially demands attention. Of the three great captains, all had, sooner or later, become
suspicions of the foreign pro-
paganda; but only Iyéyasu
communications were made and the ability to deal with the social problem which it had aroused. Even Hidéyoshi had been afraid to undertake such political duties by any rigorous measures of an exclusive character. Iyéyasu long hesitated. The reasons for his hesitation were doubtless complex, and chiefly diplomatic. He was the best of men and had, or suffered himself to be influenced by prejudices of any sort; and to suppose that he would be contrary to all that we know of his character. He must have recognized, of course, that it exceeded a religion which could claim, even in exaggeration, more than a million of adherents, was no liable undertaking, and would involve an immense
amount of suffering. To cause needless misery was not in his nature; he had always proved himself humane, and a friend of the common people. But he was first of all a statesman and patriot; and the main passion for him must have been the probable relation of the foreign creeds to political and social conditions in Japan. This question required long and patient investigation; and he appears to have given it all possible attention.

No fact he decided that Roman Catholicism constituted a grave political danger, and that its extirpation would be an unavoidable necessity. The fact that the severe measures which he and his successors enforced against Christianity, measure steadily maintained for upwards of
two hundred years,—failed to completely eradicate the creed, proves how deeply the roots had struck. Superficially, all trace of Christianity vanished to Japanese eyes; but in 1865 there were discovered near Nagasaki some communities which had secretly preserved among themselves traditions of the Roman forms of worship, and still made use of Portuguese and Latin words relating to religious matters.

3 June

To rightly estimate the decision of Iyengore,—one of the shrewdest and also one of the most humane statesmen that ever lived,—it is necessary to consider, from a Japanese point of view, the nature of the evidence upon which he was
impelled to act. Of Jesuit inquisitors in Japan he must have had ample knowledge—several of them having been directed against himself; but he would have been more likely to consider the ultimate object and probable result of such inquisitions, than the mere fact of their occurrence.

Religious inquisitions were common among the Buddhists, and would scarcely attract the notice of the military government except when they interfered with state policy or public order. But religious inquisitions having for their object the overthrow of government, and a sectarian domination of the community, would be gravely considered. No man ever had taught Buddhism a severe lesson about the dangers of such inquisitorial. Obey ya
decided that the Jesuits in Japan had a political object of the most am-
bitious kind; but he was more patient than Nobunaga. By 1603
he had won the loyalty of Japan under his iron yoke; but he did not
issue his edict until eleven years later. He plainly declared that
the foreign priests were plotting to get control of the government,
to obtain possession of the country.

— The Kirishitan must have come to Japan, not only sending
their merchant vessels to exchange commodities, but also trying to
disseminate an evil law, to over-
draw new and doctrines, so that
they may change the government
of the country, and obtain pos-
session of the land. This is the
genre of great disaster, as must
be crushed...

"Japan is the country of
the gods and of the Buddha: it honours the gods, and revere the Buddha... the faith of the Balaven do believe in the Way of the gods, and blaspheme the true Law—violate right-doing and injure the gods... they are the enemies of the gods and of the Buddha... If this be not speedily prohibited, the safety of the State will assuredly hereafter be in peril; and if these are charged with ordering its affairs do not put a stop to the evil, they will expose themselves to Heaven's rebuke.

"These missionaries must not..."
be instantly swept out, so that not an inch of soil remains to them in Japan on which to plant their feet; and if they refuse to obey his commands they shall suffer the penalty... Let Heaven and the gods hear this, Ober!*

It will be observed that there are two distinct charges made against the Babinet in this document, political conspiracy under the guise of religion, with a view to getting possession of the government; and that of intolerance, towards both the Shinto and the Buddhist forms of native worship. The intolerance is sufficiently proved by the writings of the Jesuits.

* The whole proclamation, which is of considerable length, has been translated by Palma, and may be found in Vol. IV, part 1, of the Transactions of the Asiatic Society of Japan.
The charge of conspiracy was less easy to prove; but who could reasonably doubt that, were opportunity offered, the Catholic order would attempt to control the general government precisely as they had been able to control local government already in the lordships of converted daïmys. Besides, we may be sure that by the time at which the edict was issued, Inýqasu must have heard of many matters likely to give him a most evil opinion of Roman Catholicism: — the story of the Spanish conquests in America, and the extermination of the West Indian races; — the story of the persecutions in the Netherlands, and of the work of the Inquisition elsewhere; —
The story of the attempt of Philip II
2 to conquer England, and of the
3 loss of the two great Armadas.

The edict was issued in 1614; and
4 Igens had found opportunity to
5 inform himself about some of
6 these matters as early as 1600.

In that year the English pilot
7 Will Adams had arrived at
8 Japan in charge of a Dutch
9 ship. Adams had started
10 on this eventful voyage in the
11 year 1598, — that is, 12 years after
13 the defeat of
14 the first Spanish Armada,
15 and one year after the ruin of
16 the second. He had seen the
17 spacious lines of Queen Elizabeth
18 — who was yet alive; — he had
19 very probably seen Howard an
Devin and Drake and Hawkins and Frobisher and Sir Richard Grenville, the hero of 1591. For this Will Adams was a Kentish man, who had "served for Master and Pilot in her Majesty's ships." The Dutch ship was seized immediately upon her arrival at Kyushu; and Adams with his shipmates were taken into custody by the daimyo of Bungo, who reported the fact to Ieyasu. The advent of these Protestant sailors was considered an important event by the Portuguese Damião, who had their own reasons for dreading the result of an interview between such heretics and the ruler of Japan.

But Ieyasu also happened to
think he sent an important one; and he ordered that Adams should be sent to demit him at Osaka. The malcontent anxiety of the Jesuits about the matter had not escaped Ieyasu's penetrating observation. They endeavoured again and again to have the sailors killed, according to the written statement of Adams himself, who was certain no lies; and they had been able in Benego to frighten two or three hundred of the ship's company with giving false testimony. * The Jesuits and the Portingalls, wrote Adams, "gave many evidences against me and the rest of the Emperor [Ieyasu], that we were thieves and robbers of all
Note to preceding page

*"Daily more and more the Portuguese increase their justices and the people against us. And two of our men, traders, gave themselves in servitude to the king [daimy], keeping all at all with the Portugals, having by them their lives warranted. The one was called 'Gilbert de Conning, whose mother dwelleth at Middlesbrough, who gave himself out to be merchant of all the goods on the shippe.' The other was called John Alexander Van Oswater. These traitors sought all manner of wages to get the goods into their hands, and made known unto them all things that had passed in our voyage. Nine days after our arrival, the great king of the land [Izlyase] sent for me to come unto him."—Letter of Will. Adams to his wife.
nations, and [that] were we suf-
fere to live, it should be
against the profit of his
Highness, and the land..."

But Iṣẹyagogun was perhaps all
the more favorably inclined
towards Adams by the eagerness
of the Jesuits to have him
killed — "crossed [crucified]", as
Adams called it: "The custom
of justice in Japan, as hanging
is in our land". He gave
them answer," says Adams,
"that we had as yet not done
nothing nor is none of his lande
any harme or dammage: there-
fore against Reason and Justice
it is not vs to death... And
there came to pass precisely what
the Jesuits had more feared,...
they had vain endeavoured by indignation, by slander, by all possible intrigue to prevent; an interview between Iyéyasa and the heretic Adams. "Soe that as soon as I came before him," wrote Adams, "he demanded of me of what country we were: so I answered him in all points; for there was nothing that he demanded not, both concerning warre and peace between country and country: so that the particulars here to write would be too tedious. And for that time I was commanded to prison, being well used, with one of our mariners that came with me to serve me." From another letter of Adams it would seem that this interview lasted far into the night, and that Iyéyasa's questions referred especially to politics.
and religion. "He asked," says Adams, "whether our country had wars? I answered, 'twixt yea, with the Spaniards and Portugals—being in peace with all other nations. Furthermore, he asked me in what I did believe? I said, in God, and made heaven and earth. He asked me diverse other questions of things of religion, and many other things: 'No, what way we came to the country? Having a chart of the whole world, I shewed him through the Strait of Magellan, ac which he wondered, and assuaged me I lie. Thus, from one thing to another, I abode with him till midnight...." The two men talked each other all night, it appears. Of Jegasu Adams significantly observes:
"He viewed me well, and seemed to be wonderful favourable." Two days later Ijéyasan again sent for Adams, and cross-questioned him just about those matters which the Jesuits wanted to remain in the dark. "He demanded also as concerning the warren between the [Spaniards or Port-]

ingall and our convoy, and the reasons: he which I gave him to understand of all things,

with he was pleased to heare, as it seemed to me. In the end I was commanded I

prisoner again, but my lodging was bettered..." Adams did not see Ijéyasan again for

nearly six weeks; then he was sent for, and cross-questioned
a kind line. The result was liberty and favour. Thereafter, at intervals, Iyéyaan used to send for him; and presently we hear of him teaching the great statesman "Some points of geometry, and understanding of the art of mathematics, with other things." Iyéyaan gave him many presents, as well as a good living, and commissioned him to build some ships for deep-sea sailing. Eventually, the poor pilot was created a samurai, and given an estate.

"Being employed in the Emperor's service," he wrote, "he had given me a living, like unto a lordship in England, with dignities or nineties husbands..."
that be as my slaves or servants: the which, or the like president [precedent], was never here before given to any stranger."

Witness to the influence of Adams with Kynges, as furnished by the correspondence of Captain Cock, of the English factory, who Thus went home about the same in 1614: "The truth is, the Emperor is deemed to hym much, and he may speake with hym at all times, when kynges and princes are kept over." It was through this influence that the English were allowed to establish their factory at Hirado.

There is no stranger several hundred-

Century romance than that of...
This plain English pilot, with only his simple honesty and common sense helps him, rising to such extraordinary favour with the greatest and shrewdest of all Japanese rulers. Adams was never allowed, however, to return to England, perhaps because his services were deemed too precious to lose. He says himself in his letters that Ijigasa never refused him anything that he asked for, except the privilege of revisiting England; when he asked that, even favours for the people who had sought to bring about his death. "I pleased him so," wrote Adams, that what I said he would not contrariwise my enemies did wonder; and at this time must entreat me to do them a friendship, which to both Spaniards and Portuguese have I done: recompenising them good for ill. So, to passe my time to get my living, it hath cost me great labour and trouble at the first; but God hath blessed my labour."
once too often, the "oued Emperors" remained silent.

The correspondence of Adams proves that Gyōsai did
due to means of obtaining
direct information about foreign
affairs in regard to religion or
politics. As for affairs in
Japan, he had at his disposal
the most perfect system of ex-
pionage ever established; and
he knew all that was going on.
Yet he waited, as we have seen,
fourteen years before his issuing
his edict. Hideyoji's edict
was indeed received by him in
1606; but that referred particularly
to the public preaching of
Christianity; and while the
missionaries, outwardly conformable to the law, he continued to suffer them within his own dominions. Persecutions were being carried on elsewhere; but the secret propaganda was also being carried on; and the missionaries could see hope. Yet there was menace in the air, like the heaviest preceding storms.

Captain Davis, writing from Japan in 1613, records a pathetic incident which is very suggestive.

"I gave leave," he says, "to divest women of the better sort to come into my cabin, where the picture of Venus, with her sonne Cupid, did being somrwhat tastfully set out in a large frame. They thought it to be Our Lady
and her sonne, fell downe and worshipped it, with shewes of great devotion, telling me in a whispering manner (that some of their own companions, which were not so, myself not heare), that they were Christianos: whereby we perceived them to be Christianos, converted by the Portugall Jesuits."

When Iyagaus first took strong measures, they were directed not against the Jesuits, but against a more independent order, as we know from Adams's correspondence.

"In the year 1612," he says, "I put downe all the seeds of the Franciscannes. The Jesuets had what priviledge.... theare beynge in Nangasatii, in which
place only may be so many as will of all sectes: in other places not so many permitted..." Roman Catholicism was given two more years' grace, after the Francisco episode.

Why Dōgyasa should have deemed it a "false or corrupt religion", both in his Legacy and elsewhere, remains to be considered. From the Far-Eastern point of view he could scarcely have judged it otherwise, after an impartial in—

vestigation. It was essentially opposed to all the beliefs and practices upon which Japanese society had been founded. The Japanese State was an aggregate of religious communities, with a God—King at its head; the customs of all these communities had the force of religious laws,
and ethics were identified with obedience & custom; - filial piety was the basis of social order, and loyalty itself was derived from filial piety. But this Western creed, which taught that a husband should leave his parents and cleave to his wife, held filial piety to be at best an inferior virtue. It proclaimed that duty to parents, lords, or rulers remained duty only when obedience involved no action opposed to Roman teaching, and that the supreme duty of obedience was not to the Heavenly Sovereign at Kyoto, but to the Pope at Rome. Thus not the gods nor the Buddhas
been called devils by these missionaries from Portugal and Spain. Assuredly, such doctrines were subversive, no matter how as such they might be interpreted by their apologists. Besides, the worth of a creed as a social force ought to be judged from its fruits. This creed, in Europe and America, has been a ceaseless cause of disorders, wars, persecutions, atrocities, cruelties. This creed, in Japan, has fomented great disturbances, has incited political intrigue, has wrought almost innumerable mischief. In the event of future political trouble, it would justify the disobedience of children to parents, of wives to husbands, of subjects...
"lords, of lords & Ohogun. The
paramount duty of government was
now to compel social order, and
maintain those conditions of
peace and security without
which the nation could never recover
from the exhaustion of a thousand
years of strife. But so long
as this foreign religion was suf-
f ered to attack and to sap
the foundations of order, there
never could be peace... Convictions
like these must have been well
established in the mind of
Lyéyasu when he issued his
famous edict. The very wonder
is that he should have waited
so long."
Very possibly Igyasan, who never did anything by halves, was waiting until Christianity should find itself with a single Japanese leader of ability. In 1611 he had informa-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
The foreign priests and
missionaries were not
welcomed immediately after the
proclamation. Some three hundred
of them were put in ships
and sent out of the country,
— together with various Japanese
suspected of religious, political
or military, such as Takayama,
former daimyō of Akashi,
who was called "Judo Wondō"
by the Peasant writers, and who
had been deposed and
deportated by Hidéyoshi for
the same reasons. Ieyasu
set no example of unnecessary
severity. But harsher measures
followed upon an event which
took place in 1615, — the very
year after the issuing of the said. Hidéyori, the son of Hidéyoshi, had been supplanted — fortunately for Japan — by Iyéyasu, a wise and able man. The young man had been confided
Iyéyasu took all care of him, but had no intention of suffering him to direct the government of the country, — a task scarcely within the capacity of a lad of twenty-three. In spite of various political intrigues in which Hidéyori was known to have taken part, Iyéyasu had left him in possession of large revenues, and of the strongest fortresses in Japan, — that mighty castle of Osaka, which Hidéyoshi's genius had rendered almost impregnable. Hidéyori, unlike
his father, favoured the Jesuits; and he made the castle a refuge for adherents of the "false and corrupt sect." Informed by government spies of a dangerous intrigue there preparing, Ieyasu resolved to strike; on he struck hard. In spite of a desperate defense, the great fortress was stormed and burnt — Hideyori perishing in the conflagration. One hundred thousand lives are said to have been lost in this siege.

Adams wrote thus: remainders of Hideyori's fall, and the results of his conspiracy:

"Hez mad warres with the Emperor... also by the Jesuits and Friers, which mad believe..."
he should be favored with
miracles and wondours;
but in fine it proved the con-
trari. For the vild Empe-
ror against him presently
made his forces ready by
sea and land, and compass-
sed his castell, and he was
in; although with los of
multitudes on both sides, yet
in she and ranschethe castell
walle, setteth it on fyre,
and burned the hym in it.
Thus ended the warres. Now
the Emperor hearing of these
jessvets and frizers being in
the castell with his enimis,
and still from tym to tym
against hym, commanded all
sorts of
romische men to depart out
of his countri - sheer churches
pulled down, and burned. This followed in the old Emperor's days. Now this year, 1616, the old Emperor he died. His son reigneth in his place, and he is more hot against the Romish religion than his father was: for he hath forbidden throughout all his dominions, on pain of death, none of his subjects to be Romish Christians; which Romish sect, to prevent every way that he may, he had forbidden that no stranger merchant shall abide in any of the great cities.
The son here referred to was Hideyada, who in 1617 issued an ordinance sentencing to death every Roman priest or friar discovered in Japan, an ordinance provoked by the fact that many priests expelled from the country had secretly returned, and that others had remained to carry on their propagation under various disguises. Meanwhile, in every city, town, village, and hamlet throughout the empire, measures had been taken for the extermination of Roman Christianity. Every community was made responsible for the existence in it of any person belonging to the foreign creed; and for suspicion, special magistrates were appointed,
called Kirishitan-bugyo, I seek out and punish members of the prohibited religion. * Christians who freely recanted were not punished, but were kept under surveillance: those who refused to recant, even after torture, were degraded to the condition of slaves, or else put to death.

* It should be borne in mind that none of these actions were directed against Protestant Christians: the English were not considered Christians in the sense of the ordinances, nor were the English. — The following extract from a typical village kuni-chō, or code of communal regulations, shows the responsibilities imposed upon all communities regarding the presence in their midst of Roman Catholic convict or believers:

"Every year, between the first and the third month, we will meet our chūmon-chō. If we know of any person who belongs to a prohibited sect, we will immediately inform the Shūkwan. ... Servants and laborers shall give to their masters a certificate declaring that they are not Christians. In regard to persons who have been Christians, but have recanted — if such persons come to or leave the village, we promise to report it." (See Professor Weggrow's "Notes on Law, Customs and Local Institutions in Old Japan").
In some parts of the country, extraordinary cruelty was practiced, and every form of torture used to compel recantation. But it is tolerably certain that the more atrocious episodes of the persecution were due to the individual fervor of local governors or magistrates—as in the case of Takenaka Unéme no Kami, who was compelled by the government to perform harakiri for abusing his powers at Nagasaki, and making persecution a means of extorting money. Be that as it may, the persecution at last either provoked, or helped to bring about a Christian rebellion in the dominion of Anima,—historically remembered as the Shimabara Revolt. In 1636 a host of peasants, driven to desperation by the tyranny of
Their lords — the daimyō of Awa
and the daimyō of Kaga
— rose in arms, burnt
all the Japanese temples in their
vicinity, and proclaimed rebellion.
Their banners bore a cross;
their leaders were converted samurai.
They were soon joined by Christian
refugees from every part of the
country, until their numbers swelled
to twenty or thirty thousand. On the
coast of the Shimabara peninsula
they seized an abandoned château, on
a place called Hara, and there fortified
themselves. The local authorities could
not cope with the uprising; so the rebels
more than held their own until govern-
ment forces, aggregating over 160,000 men,
were despatched against them. After
a brave defense of one hundred and two days,
the castle was stormed in 1638, and its defend-
ers, together with their women and children,
put to the sword. Officially the occurrence was
described as a peasant revolt, and the persons
consideration responsible for it were severely punished; — the lord of Shimabara (Kisaburo) was further sentenced to perform harakiri. Japanese historians state that the rising was first planned and led by Christians, who desired to seize Nagasaki, subdue Kyushu, invite foreign military help, and compel a change of government; the Jesuit writers would have us believe there was no plot. One thing certain is that a revolutionary appeal was made to the Christian element, and was largely responded to with alarming consequences.

A strong castle on the Kyushu Coast, held by thirty or forty thousand Christians, constituted a serious danger, — a point of refuge from which a Spanish invasion
of the country might have been attempted with some chance of success. The government seems to have recognized this danger, and to have dispatched in consequence an overwhelming force to Shinmabara. If foreign help could have been sent to the rebels, the result might have been a protracted civil war. As for the wholesale stamperies, it represented no more than the enforcement of Japanese law; the punishment of the peasant revolting against his lord, under any circumstances whatever, being death. So far as the policy of such massacre, it may be remembered that, with less provocation, Nobunaga exterminated the Tendai Buddhists at Hiei-san. We have ever
reason to pity the brave men who perished at Shimabara, and to sympathize with their revolt against the abominable cruelty of their rulers. But it is necessary, as a simple matter of justice, to consider the whole event from the Japanese political point of view.

The Dutch have been denounced for helping to crush the rebellion with ships and cannon: they fired, by their own acknowledgment, 426 shot into the castle. However, the extant correspondence of the Dutch factor at Hirado prove beyond question that they were forced, under menace, to thus act. In any event, it would
be difficult to discover a good reason for the severe religious denunciation of their conduct, although that conduct would be open to criticism from the humane point of view. Dutchmen could not reasonably have refused to assist the Japanese authorities in suppressing a revolt, merely because a large proportion of the rebels happened to profess the religion which had been burning alive in heretics the men and women of the Netherlands. Very possibly, not a few persons of the Dutch would very Dutch have suffered in the days of Alva. What would have happened to all the English and Dutch in Japan, if the Portuguese and Spanish clergy could have
got full control of government, ought to be obvious.

With the massacre of
Ojinabara ends the real history of the Portuguese and Spanish missions. After that event, Christianity was slowly, steadily, implicitly stamped out of visible existence. It had been tolerated, or half-tolerated, for only sixty-five years: the entire history of its propagation and destruction occupies a period of several hundred years. People of nearly every rank, from prince to paupers, suffered for it; thousands endured tortures for its sake—tortures so frightful that even three of those Jesuits, who sent multitudes to useless martyrdom were forced...
to deny their faith under the infliction

— and tender women, sentences,

she strike, carried their little

ones with them into the fire,

rather than utter the words that

women have saved both mothers

and chil. Yet this religion,

for which thousands—many

died, had brought Japan

nothing but evil: disorders,

persecutions, revolts, political

doubles, and war. Even

these virtues of the people

which had been evolved as

unutterable even for the pro-

tection and conservation of

society: their self-denial, their

faith, their loyalty, their con-

stancy and courage, were

* Francisco Cassola, Pedro Marquez, and Giuseppe Chiara. Two of these

wealthy Japanese women. For an account of their stately living in Japan, see a paper

delivered to the Transmigration of the Rokai Society of Japan, Vol. II, part I.
by this black creed disturbed, diverted, and transformed into forces directed to the destruction of that society. Could that destruction have been accomplished, and a new Roman-Catholic empire have been founded upon the ruins, the forces of that empire would have been used for the further extension of priestly tyranny, the spread of the Inquisition, the perpetual Jesuit warfare against freedom of conscience and human progress. Here may we pity the victims of this pitiless faith, and justly admire their useless courage; yet who can regret that
their cause was lost?... Viewed from another standpoint than that of religious bias, and simply judged by its results, the Jesuit
effort to Christianize Japan must be regarded as a crime against
humanity, a labour of devastation, a calamity comparable only, by
reason of the misery and destruction which it wrought, to an earth-
quake, a tidal-wave, or a volcanic eruption.
The policy of isolation, — of shutting off Japan from the rest of the world, — as adopted by Hidéyoda and maintained by his successors, sufficiently indicates the nature that religion in Japan had assumed. Not only were all foreigners, excepting the Dutch traders, expelled from the country; — all half-breed children of Portuguese or Spanish blood were also expatriated; Japanese families being forbidden to adopt or to conceal any of them, under penalties to be visited upon all the members of the household disobeying. In 1636, two hundred and seventy-seven half-breed children were shipped to Macao. It is possible that the capture of half-breed children is
act as interpreters was particularly dreaded; but there can be little doubt that, at the time when this ordinance was issued, race-hatred had been fully aroused by religious and nationalities. After the Shimabara episode all foreigners, without exception, were regarded with unconscious dis- 

dire. The Portuguese and Spanish 

daders were replaced by the Dutch (the English factory having been 
closed some years previously); but even in the case of these, extra-

ordinary precautions were taken. 

They were compelled to abandon 
their good quarters at Hirado, 
and to transfer their factory to 
Shima, - a tiny island only six 
hundred feet long, by two hundred 
and forty feet wide. There they 

were kept under constant guard.

The Chinese traders, however, were allowed much more liberty than the

English.
like prisoners; they were not permitted to go among the people; no man could visit them without permission, and no woman, except a prostitute, was allowed to enter their reservation under any circumstances.

But they had a monopoly of the trade of the country, and Dutch patience endured these conditions, for the profit's sake, during more than two hundred years. Other commerce with foreign countries than that main-

—tained by the Dutch factory — was entirely suppressed. For any Japanese, to leave Japan was a capital offence; and any one who might succeed in leaving the country by stealth, was to be put to death upon his return.
The purpose of this law was to prevent Japanese, sent abroad by the Jesuits for missionary training, from returning to Japan in the disguise of laymen. It was forbidden also to construct ships capable of long voyages; and all ships exceeding a dimension fixed by the government were broken up. Lookouts were established along the coast to watch for strange vessels; and any European ships entering a Japanese port, excepting the ships of the Dutch Company, were to be attacked and destroyed.

The great success at first achieved by the Portuguese missions remains to be considered. In our present comparative ignorance of Japanese social history, it is not easy to understand the whole of the Christian episode. There are plenty of Jesuit missionary records; but the Japanese contemporary chronicles yield us scanty information.
about the missions,—probably for the reason that an editor was biased in the seventeenth century interpreting not only all books on the subject of Christianity, but any book containing the words Christian or Foreign. What the Jesuit books do not explain, is what we should rather have expected Japanese historians to explain, had they been allowed, is how a society founded on ancestor worship, an apparently possessing immense capacity for resistance to outward assault, could have been so quickly penetrated and partly dissolved by Jesuit energy. The question of all questions that I should like to see answered, by Japanese evidence, is this:—To what extent did the missionaries interfere with the ancestor-cult? It is an important
question. In China, the Jesuits were quick to perceive that the power of residence and proselytism lay in ancestor worship; and they shrewdly endeavoured to tolerate it, somewhat as Buddhism before them had been. Had the Papacy supported their policy, the Jesuits might have changed the history of China; but other religious orders fiercely opposed the compromise, and the chance was lost. How far the ancestor-cult was tolerated by the Portuguese missionaries in Japan is a matter of much sociological interest for investigation. The supreme cult was, of course, left alone, for obvious reasons.
difficult to suppose that the domestic cult was attacked then as implacably as it is attacked now by Protestant and Roman Catholic missionaries alike: it is difficult to suppose, for example, that converts were compelled to cast away or destroy their ancestral tablets. On the other hand, we are yet in doubt as to whether the bulk of the poorer converts—peasants and other common folk—possessed the ancestral cult. The outcast classes, among whom many converts were made, need not be considered, of course, in this relation. Before the matter can be fairly judged, much remains to be learned about the religious condition of the heimin during the sixteenth century. Anyhow,
Whatever methods were followed, the very success of the missions was astonishing. Their work, owing to the particular character of the social organization, necessarily began from the top; the subject could change his creed only by permission of his lord. From the outset this permission was freely Granted. In some cases the people were officially notified that they were at liberty to adopt the new religion; in other cases, converted lords or -ordered them to do so. It would seem that the foreign faith was at first mistaken for a new kind of Buddhism; and in the end official pronun

of land at Yamaquichi to the Portuguese mission, in 1552, the Japanese kept plain walls and the ground (which appears to have included a temple called Daidō-ji) was made to the strangers and they might preach 'The Law of Buddha'—Buppō shōryō no tame.

The original document is thus translated by Sir Ernest Dale, who reproduced it in facsimile:

"With respect to Daidō-ji in Yamaquichi Agata, Yoshiki department, province of Inwō. This deed witnesses that I have given permission to the priests who have come to this country from the Western regions, in accordance with their request and desire that they may found and erect a monastery and house in order to develop the Law of Buddha."
"The 28th day of the 8th month of the 21st year of Tamumun.
"

Suwo no Suke

[Augment seal] *

If this error (or deception?) could have occurred at Yamaguchi, it is reasonable to suppose that it also occurred in other places. Extensively the Roman rites resembled those of popular Buddhism: the people would have observed but little that was unfamiliar to them in the forms of the service, the vestments, the beads, the prayers, the images, the bells, and the incense.

* In the Latin and Portuguese translations, a rather pretentious translation of this document, there is nothing about preaching the Law of Buddha; and there are many things added which do not exist in the Japanese text at all. The translation of the Latin work of Japan (Vol. III, part 2) to Sahard's comment on this document and the false translation made of it.
The virgins and the saints were have been found to resemble the auroseled Bodhisattvas and Buddhas; the angels and the demons were have been at once identified with the Tennin and the Oni. All that pleasure popular imagination in the Buddhist ceremonial could be witnessed, under slightly different form, in those temples which had been handed over to the Jesuits, and consecrated by them as churches or chapels. The faithless abyss really separating the two faiths could not have been perceived by the common mind;—but the resemblances were im-
immediately observable. There were furthermore some attractive novels.
It appears, for example, that the Jesuits used to have miracle plays performed in their churches for the purpose of attracting popular attention. But outward attractions of whatever sort, or outward resemblances to Buddhism, could only assist the spread of the new religion; they could not explain the rapid progress of the propaganda.

Coercion might partly explain it, — coercion exercised by converting daimyō upon their subjects. Populations of provinces are known to have followed, under strong compulsion, the religion of their converted lords; and hundreds — perhaps thousands — of persons must have done the same, clinging through mere habit of loyalty.
In these cases it is clear that the daimyō must be considered what sort of persuasion was used upon the daimyō. He knew that one great help to the missionary work was found in Portuguese commerce, — especially the trade in firearms and ammunition. The disturbed state of the country preceding the advent of power of Hideyoshi, this trade was a powerful incentive in religious negotiation with provincial lords. The daimyō able to use firearms would necessarily possess some advantage over a rival lord having no such weapons; and these lords able to monopolize the trade could increase their power at the expense of their neighbours.
This act, indeed, was actually offered for the privilege of preaching; and sometimes much more than that privilege was demanded and obtained. In 1572 the Portuguese presumed to ask for the whole town of Nagasaki, as a place for their church, with power of jurisdiction over the same; threatening, in case of refusal, to establish themselves elsewhere. The daimyo, Otmura, at first demurred, but eventually yielded; so Nagasaki then became Christian territory, directly governed by the Church. Very soon the fathers began to prove the character of their creed by furious attacks upon the local religion.
They set fire to the great Buddhist temple, Tōyōji, and attributed the fire to the "wrath of God"—at the which act, by the zeal of their converts, some twenty, other temples, in or about Nagasaki, were burnt. Within Nagasaki territory Buddhism was locally suppressed, its priests being persecuted and driven away. In the province of Bungo the Jesuit persecution of Buddhism was far more violent, and conducted upon an extensive scale. Ōtomo Sorin Munéchika, the reigning daimyō and only desig...
Buddhist priests pay to death. For the destruction of the great temple of Hikôzan, whose priests were reported to have prayed for the ignorant death, he is said to have maliciously chosen the birth day of the fifth month (1876) — the festival of the birth day of the Buddha!

Lacking coercion, exercised by their lords upon a docile people, Japan is implicit obedience, would explain some thing of the initial success of the mission; but it would leave many other matters unexplained: the later success of the secret propaganda, the fervour and courage of the convicts under persecution, the long contained in difference of the
chief of the ancestors called to the
progress of the Moslem faith. When Christianity really began to
spread through the Roman empire, the ancestral religion had fallen
in its decay, the structure of society had lost its original form, and
there was no religion conservative really capable of successful resis-
tance. But in the Japan of
the sixteenth and seventeenth cen-
turies, the religion of the ancestor
was very much alive, and society
was very ordered upon the second
period of its yet imperfect inte-
gration. The Jesuit conversions
were not made among a people
already losing their ancient faith,
but in one of the most intensely
relied on conservative societies
that was resisted. Christianity of any sort could not have been advanced at all in such a society without effectively structural disintegrations, disintegration, at level, of a local character. How far these disintegrations extended and penetrated we do not know, and we have yet no adequate explanation of the long inertia of the native religion sustained in the face of danger.

But here are certain historical facts which appear to throw at least a side-light upon the subject. The early Jesuit policy in China, as established by Ricci, had been to leave converts free to practice the ancient rites. So long as this policy was followed, the mission
prospered. When, in consequence of this compromise, dissensions arose, the matter was referred to Rome. Pope Innocent X decided for intolerance by a bull issued in 1645; and the Jesuit missions were thereby practically ruined in China. Pope Innocent X's decision was indeed reversed the very next year by a bull of Pope Alexander VIII, but again and again similar were raised by the religious bodies, one. The question of ancestor-worship, until in 1693 Pope Clement XI definitely prohibited converts from practicing the ancestral rites under any form whatsoever... All the efforts of all the missions in the Far East have ever since then failed to
advance the cause of Christianity.
The sociological reason is plain.

We have seen, then, that up to the year 1645 the ancestor-cult had been tolerated by the Jesuits in China, with promising results; and it is probable that an identical policy of toleration was maintained in Japan during the second half of the sixteenth century. The Japanese mission began in 1549, and its history ends with the Shimabara slaughter in 1638, about seven years before the first Papal decision against the toleration of ancestor-worship. The Jesuit mission-work seems to have prospered steadily, in spite of all opposition, until it was interfered with by less cautious and more uncompromising zealots.
By a bull issued in 1585 by Gregory XIII, and confirmed in 1600 by Clement III, the Jesuits alone were authorized to do missionary work in Japan; and it was not until after their privileges had been ignored by Francisco de Toledo that trouble with the government began. We have seen that in 1593 Hideyoshi had six Franciscans executed. Then the issue of a new Papal bull in 1608, by Paul V, allowing Roman Catholic missionaries of all orders to work in Japan, probably ruined the Jesuit missions. It will be remembered that Ieyasu suppressed the Franciscans in 1612, — a proof that their experience with Hideyoshi had profitèd them little. On the whole, it appears more than
likely that both Dominicans and Franciscans recklessly meddled with matters which the Jesuits (whom they accused of
idolatry) had been wise enough to leave alone; and that this in-
difference hastened the inevitable ruin of the missions.

We may reasonably doubt whether there were two millions of
Christians in Japan at the beginning of the seventeenth century; the
more reasonable claim of six hundred thousand can be accepted.
In this era of toleration the efforts of all the foreign missionary
bodies, combined, and the yearly expenditure of immense sums in
support of their work, have enabled them to achieve barely
one-sixth of the success attri-
buted to their Portuguese prede-
successors, upon a not improbable estimate. The sixteenth-century Jesuits were indeed able to exercise, through various lords, the most forcible sort of coercion upon whole populations of provinces; but the modern missions, certainly enjoying advantages educational, financial, and legislative, much outweigh the doubtful value of the power of coercion; and the smallness of the results which they have achieved seems to require explanation. The explanation is not difficult. Needless attacks upon the ancestor-cult are necessarily attacks upon the constitution of society; and Japanese society instinctively resists these assaults upon its ethical basis.
For it is an error to suppose that this Japanese society has yet arrived even as such a condition as Roman society possessed in the second or third century of our era. Rather it remains at a stage resembling that of a Greek or Latin society many centuries before Christ. The introduction of railroads, telegraphs, modern arms of precision, modern applied science of all kinds, has not yet sufficed to change the fundamental order of things. Superficial disintegration is rapidly proceeding; new structures are forming; but the social condition still remains much like that which, in southern Europe, long preceded the introduction of Christ-like societies.
thought very form of religion holds something of underlying truth, the wouldrist must classify religions. He must regard a monotheistic faith as representing, in the progress of human thought, a very considerable advance upon any polytheistic creed; monotheism signifies the fusion and expansion of countless partly beliefs in one vast concept of unseen omnipotent power. And, from the standpoint of psychological evolution, he must of course consider pantheism as an advance upon monotheism, and must further regard apnotheism as an advance upon both. But the value of a creed is necessarily relative; and the question of its worth is to be...
decided, not by its adaptability to the intellectual developments of a single cultural class, but by its larger emotional relation to the whole society of which it embodies the moral experience. Its value to any other society must depend upon its power of self-adaptation to the ethical experience of that society. We may grant that Roman Catholicism was, by sole virtue of its monotheistic conception, a step in advance of the primitive ancestor-worship. But it was adapted only to a form of society at which neither Chinese nor Japanese civilization had arrived, — a form of society in which the ancient family had been dissolved, and the religion of filial piety forgotten. Unlike dual subtler and incomparably more humane, the secret of missionary success
a thousand years before Loyola, the
reception of the Jesuits could never
have adapted itself to the social
conditions of the Far East; and
by the fact of this incapacity
the fate of the missions was really
decided in advance. The intolerance,
the intrigues, the savage persecutions
carried on, -- all the benedictions
and sanctions of the Jesuits, -- may simply
be considered as the manifestations
of such incapacity; while the
repressive measures taken by Ignatius
and his successors signify sociologi-

cally no more than the national
perception of supreme danger. It
was recognized that the triumph
of the foreign religion would involve
the total disintegration of society,
and the sundering of the empire
to foreign domination.
Neither the artist nor the sociologist, at least, can regret the failure of the missions. Their spirit, which enabled Japanese society to evolve to its type-limit, preserved for modern eyes the marvellous world of Japanese art, and the yet more marvellous world of its traditions, beliefs, and customs. Roman Catholicism, triumphant, would have swept all this out of existence. The natural antagonism of the artist to the missionary may be found in the fact that the latter is always, and must be, an unsparring destroyer. Everywhere the developments of art are associated in some sort with religion;
and by so much as the art of a people reflects their beliefs, that art will be hateful to the enemies of those beliefs. Japanese art, of Buddhist origin, is especially an art of religious suggestion, not merely as regards painting and sculpture, but likewise as regards decoration, and almost every product of artistic taste. There is something of religious feeling associated even with the Japanese delight in trees and flowers; the aroma of gardens, the love of nature in all nature's voices, — with all the poetry of existence, in short. More assuredly the Jesuits and their allies women have ended all this, — every detail of it, — without the slightest regret. Even
since they have understood and feel the
ting of that weird of strange
ness — sensed of a race-experience
never to be repeated or replaced
they could not have hesitated a
moment in the work of obliteration
and effacement. Today, indeed,
our wonderful past world is
being surely and irretrievably des-
noyed by Western indiscipline.
But industrial influence, though
pitiless, is not fanatic; and the
destitution is not being carried on
with such ferocious rapidity but
that the fading story of beauty
can be recorded for the future
benefit of human civilization.