

other being, man himself not excepted. They live in perfect safety and without care, well tended, and their wants always satisfied, until one day with the least pain their thread of life is cut in the stockyards. And if they knew their fate they would gladly die in the assurance that their lives serve as a pedestal for mankind to stand on. They serve to raise the standard of living and contribute not a little toward the comfort and well-being of the highest race that has developed upon the earth.

There is a humorous old German student song called the lamentations of a goose written in condemnation of man's barbarous habit of feeding on flesh. In many parts of Europe the goose takes the place of the American turkey and is considered the best ornament of the fall festivals, especially Martini; substituting the word turkey for goose, the song begins thus:

Man is a cannibal by nature;  
He does not mind his fellow creature.  
Me, poor Turkey, they have also caught  
And with cranberries on the table brought.

The poor Turkeys have had a hard time this year. The summer was too wet for them and many millions died before they could be dressed to grace the thanksgiving dinner-table.

P. C.

## HISTORY OF CHRISTIANITY IN JAPAN.<sup>1</sup>

The Rev. Hans Haas, a German Lutheran missionary to Japan, who through long residence is very familiar not only with the language but also with the customs and literature of the country, has been engaged for many years in studying and writing the history of Christianity in Japan. So far the first volume only lies before us, and the work promises to become very complete and at the same time reliable and impartial. Judging from the first installment, we may expect the entire book to become a classical work which will be the best authority on the subject.

The Rev. Haas is a German and a Protestant, and at the very beginning he meets with the difficulty that the apostle of Japanese Christianity is a Roman Catholic and a Jesuit, nay more, the arch-Jesuit and founder of Jesuitism, Francis Xavier; and Mr. Haas has done his task with remarkable fairness and justice toward the representative of Jesuitism so much hated by Protestants.

The first volume is adorned with the reproduction of Xavier's portrait taken from Tursellin's biography which appeared at Cologne in the year 1610, thirty-five years after Xavier's death. No better frontispiece could have been selected, for the first volume is practically devoted to Xavier's missionary work.

The introductory chapters contain a very vivid description of the first rumors that reached Europe of the existence of Zipangu, and of attempts to find those rich islands; then their discovery by the Portuguese, and the conversion and baptism of three Japanese gentlemen in Gao in the Molucca islands, through Francis Xavier, which is the beginning of the Christianising of Japan. The remainder of the book is a history of Xavier's sojourn in Japan.

The report concerning the first native Christian is literally quoted from Mendez Pinto, who says that when they were just weighing anchor in the Bay of Yama-

<sup>1</sup> *Geschichte des Christenthums in Japan.* Von Pfarrer Hans Haas. I. Erste Einführung des Christenthums in Japan durch Franz Xavier. 1902. Pages, xiv, 300.

gawa, Satsuma, two men on horseback came down the hill in great haste and signalled him with a kerchief. During the previous night four slaves, one of whom belonged to Pinto himself, had escaped from the ship. So Pinto, hoping that the horsemen would give them information concerning the runaways, went ashore with two comrades in a sloop, but when they reached the land one of the two men said: "I am persecuted and in great fear; any delay may be fatal. For the love of God take me at once to your ship!" Pinto hesitated but felt inclined to yield to the request, the more so as he had seen the gentleman repeatedly in Yamagawa in the society of respected merchants. But scarcely had they entered the sloop when fourteen horsemen arrived who cried; "Turn over to us the traitor or thou must die!" And soon nine other horsemen followed, whereupon Pinto left the shore, and being out of reach of their arrows, asked what they wanted. Then the pursuers said: "If you dare to take this Japanese man (he made no mention of his companion), you must know that thousands of your people will have to suffer for it." Pinto made no reply, but rowed over to the ship and went on board with the two Japanese fugitives, who were well received by the captain, George Alvarez, and other Portuguese gentlemen. They gladly gave them everything that was necessary for the long journey. One of these two Japanese men was Anjiro,<sup>1</sup> "an instrument chosen by the Lord," says Pinto, "for the glory and propagation of the holy faith."

This Anjiro met Francis Xavier and became the first convert to Christianity. Xavier baptised him and two other Japanese gentlemen at Gao, and gave him the name Paolo of Santa Fé.

It is a pity that Mr. Haas has to take away a good deal of the romanticism of Pinto's report. First he argues that it is very improbable that the fugitive should have returned after a few months to the very province of his native country from which he had just escaped, and appeared in public as a missionary of the new faith without being molested. From all the reports available concerning Anjiro, and presented by Mr. Haas, we come to the conclusion that he was of good family, knew some Portuguese before he left Japan in search of Xavier, and was somehow inclined to Christianity by his mental constitution as well as by a troubled conscience which he had in vain tried to assuage in Buddhist monasteries. Anjiro also speaks of personal enemies; but the dramatic incident of his flight to the ship seems to conflict with the scattered passages in Xavier's letters concerning Anjiro. Anjiro had an introduction to Captain Alvaros, but he happened to deliver the letter to George Alvarez, who, without informing him of his error, took him to Malacca, where after some adventures he finally met the famous Padre Francis Xavier, of whom Anjiro had heard so much. He knew enough Portuguese to talk with Xavier without an interpreter, and succeeded in inducing his saint and master to visit Japan. Under Xavier's direction Anjiro translated an exposition of the Apostolic Faith for his countrymen and served him generally as a spokesman and interpreter.

It would lead us too far to enter into the details of the main contents of the book, but we wish to say that Xavier's personality is delineated in strong and bold outlines, and we may be sure that our author has succeeded pretty well in giving us a true portrait of the founder of Jesuitism, and all statements are substantiated

<sup>1</sup> *Anjiro* is, according to Mr. Haas, probably the correct Japanese spelling of the name; according to other reports, the name might be Japanese *Kanjiro*; or, if Bartoff's spelling be reliable, *Anjero*, or as he is commonly called, *Gagiro*, the name must be the Japanese *Hachiro*.

by facts, so as to make us acquainted with the zealous Jesuit through his very life-work at a period when he was at his best.

Anjiro remained Xavier's most important assistant. A congregation was founded in Hirado. Xavier then sojourned in Yamagata and visited the capital. Thence he went to the province of Bungo and founded another congregation at Yamaguchi. Having worked two years and three months in Japan, Xavier left the country on November 20, 1551, and returned to India. He died a year afterwards on the Island of Sanshan, December 20, 1552, at the age of forty-six years.

The last chapter of the volume before us is an appreciation of Xavier's work, and the appendix contains translations of some important documents, a catechetical circular to the inhabitants of the Malacca Islands, containing Xavier's explanation of the Christian confession of faith, extracts from the books of the captain Georg Alvarez concerning Japan, a description of the habits and customs of the island of Japan by Anjiro, viz., Paolo of Santa Fé, and his letter to the Society of Jesus in Latin.

We may expect that the next following volumes will deal with the defeat which Christianity met in Japan, and finally the more modest but more successful attempts of modern missions, both Catholic and Protestant, of the present day.

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Having given a general review of the book, we wish to add a few comments concerning a subject that, though of special interest, is only incidentally mentioned by the author. There being many similarities between Christianity and Buddhism, Xavier tried to discover indications of the work of Christian missionaries previous to his apostolate; but he declares in a letter dated February 29, 1552, that after a diligent search he could find no trace of it, and, judging from native writings as well as from oral conversations, he had become convinced that the Japanese had never heard anything about Christ. He noticed, however, that at Kagoshima, the capital of Satsuma, the Shimazu princes wore a white cross in their coat-of-arms, yet of Christ they had no knowledge. The vice-provincial P. Caspar Coegles too declared that this coat-of-arms is quite similar to the Christian cross, and, added he, may God grant that the prince and his family would soon worship it as the coat-of-arms of Christ.

Now, this Satsuma coat-of-arms is the cross (not to mention a few other cruciform symbols of less significance) which made a Christian Japanese author<sup>1</sup> believe that some of his people had adopted Christian crosses as their coats-of-arms, but the Satsuma cross is called Kutsuwa, which means a horse-bit ring; and its similarity to the Christian cross, accordingly, is purely incidental.

The Rev. Haas adds in a footnote a few comments concerning the relation of Christianity to Buddhism, saying:

"Japanese historians have frequently tried to prove that centuries before Xavier Christianity must have been preached in Japan by Christian missionaries; but this cannot be seriously maintained. However, it would be interesting to investigate how much of Christianity had reached Japan indirectly through Buddhism; for the Buddhism that reached Japan has certainly assimilated in India and China many Christian ideas from the Nestorians. This would explain many co-incidences between the Catholic religion and Japanese Buddhism.

"I quote here a comment made by Hildreth in *Japan as it was and is*, page 59, who, calling attention to the fact that Buddha's religion in its organisation and

<sup>1</sup>The Rev. Ernest W. Clement, editor of the *Japan Evangelist*, communicated the contents of this article to *The Open Court* where it appeared in Vol. XIII., p. 742 ff. (1899, No. 12).

customs, in spite of a difference in dogma, is a counterpart of the Catholic Church, speaks of it as a similarity which missionaries could only explain by the theory of diabolical imitation."

Hildreth says: "... a similarity which the missionaries could only explain by the theory of a diabolical imitation; and which some subsequent Catholic writers have been inclined to ascribe, upon very unsatisfactory grounds, to the ancient labors of Armenian and Nestorian missionaries, being extremely unwilling to admit what seems, however, very probable, if not, indeed, certain,—little attention has as yet been given to this interesting inquiry,—that some leading ideas of the Catholic Church have been derived from Buddhist sources, whose missionaries, while penetrating, as we know they did, to the East, and converting entire nations, may well be supposed not to have been without their influence also on the West."

Mr. Haas continues:

"Prof. Rudolf Seydel has treated this problem in several of his books. The possibility of an influence of the Christian Gospels can scarcely be denied, and in fact has never been objected to by any one who is able to judge. That which above all seems to speak against the probability of this hypothesis seems to me that in the Christian literature down to Clement of Alexandria every mention of Buddhism is missing. So far we do not know the bridge over which the Buddha legend may have reached the Christians at the time when the Gospels were written."

We have to add here that Mr. Edmunds's articles on the subject which have appeared from time to time in *The Open Court* are in so far of great importance, that he limits his parallels to passages of Páli literature which is nowhere later than the second century before the Christian era. Other interesting material concerning this important problem is contained in our article on the Widow's Two Mites, which will appear in a future number of *The Open Court*. P. C.

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## ANCIENT HISTORY FOR BEGINNERS.

Dr. Botsford's school-histories of Greece and Rome formed but very recently the subject of our encomiums, and we have now to call attention to a new volume by this author, which in our judgment is even more admirable from the point of view of mere utility than its predecessors. Its title is *An Ancient History for Beginners*.<sup>1</sup> It treats as a unit of the history of the Orient, Greece, and Rome down to the founding of the Holy Roman Empire by Charlemagne (800 A. D.). Time out of mind these periods have been taught in detached form and their continuity wilfully slurred; the time is lacking in our secondary schools to devote an entire volume to each period or country; the plan has been tried, and the results have been nothing short of woeful: isolated, ham strung views of the world's men and events. Not only a knowledge of history but a broad and clear bird's-eye view of all of history is necessary to a rational and unbiassed life; and three books of the type of Dr. Botsford's present *Ancient History* or of Duruy's old *Moyen Age* (with modernisations) would afford a firmer foundation for sound social and historical judgments than twice as many works devoted to *disconnected* fields of modern and ancient life. Benjamin Franklin learned languages backwards, beginning with French and Italian, and ending with Latin; possibly history also could be studied

<sup>1</sup> By George Willis Botsford, Ph. D., Lecturer in Ancient History, Columbia University. With Maps and Numerous Illustrations. New York and London: The Macmillan Co. 1902. Pp., 494.