#### THE JAPANESE AMONGST THE JESUITS.

I.

[NOTE.—The following article, contributed by Mr. J. Theodore Bent to The Antiquary some years ago, gives an interesting account of the first Japanese embassy to Europe and to the Holy See in the sixteenth century. Unhappily the cordial relations then established were not destined to continue, but after the long night of persecution to which Christianity was subsequently subjected, and which was fruitful in so many martyrs, the dawning of a brighter day is ushered in by the more enlightened influences now controlling the destinies of that country.]

In the year 1582 the Jesuits, who

In the year 1582 the Jesuits, who had for years carried on mission work in Japan, induced three kings to send an embassy to Europe to present their allegiance to the Holy See. A Jesuit Father was always in attendance on the four Japanese who were chosen for this mission, and from his diary, written at considerable length, the following experiences are taken.

On the 20th of February the ambas sadors left Japan on a Portuguese trad ing ship; they had to tarry nine months at the Portuguese settlement of Macao, awaiting a ship to take them to India, which time they employed in the study of Latin, and in writing in European characters. Many months' delay was caused by contrary winds, but they passed a pleasant time at Goa, where the Portuguese viceroy. Don Francesco Mascaregna, received them with every honour, placing gold chains, with relics attached, round their necks. They had to return from India to Cochin, the then centre of Portuguese trade, on purpose to catch a fleet of five vessels freighted with spices, which was bound for Europe and not till the 20th of February, 1584 the second anniversary of their depart ure from Japan, were the traveller able to start definitely for Europe. On the 10th of April they rounded the Cape of Good Hope, and in doing so encountered a fearful gale; and then have an account of the grand festivities held after this danger wa passed, and of the presents which everybody on board gave to the pilot.

St. Helena was their next halting-"An island," says the diary placed by Divine Providence in mid ocean for the benefit of mariners, abounding in figs, oranges, lemons, and, above all, in fresh water. The first who made this place so conveni ent was a Portuguese soldier, in the year 1512, who, on returning from India, elected to stay there in solitude by way of penance for his sins. He took a vast quantity of goats, hens, and such animals, also seeds of herbs and owing to the fertility of the these things multiplied After this man died, the of Portugal prohibited anyone to dwell there, and ordered that all these provisions should be free for the ships, which wait for one another here, in order that they may make the rest of their voyage together, for fear of the corsairs, which are waiting to rol

At St. Helena the Japanese fished and hunted a great deal, besides at-tending Mass every day in a little

chapel erected for the purpose.

The ships landed the Japanese at Lisbon on the 10th of August, 1584, having accomplished the voyage from Japan to Europe," says the diary, "in the surprisingly short time of two years and a half." Here the Jesuit Fathers immediately took possession of them, and conveyed them to the Convent of San Rocco, where sumptu-ous apartments had been prepared; and they stayed twenty days there to rest after their long voyage, and to visit the sights of the place. The gov-ernor of the kingdom, Cardinal d'Austria, received them kindly, gave stay Gregory XIII. died, and they them handsome presents, and received in return from the Japanese a cup of rhinoceros horn, mounted in silver. On the 5th of September they se again in a carriage belonging to Don Teotino di Braganza, Archbishop of Evoca, who wished to entertain them at his own house at Evoca; but, says the diary, "according to their custom they went to the house of the Company of Jesus," and were only permitted to dine with the Archbishop one day after attending a great ceremony in the church. "The Archbishop's table was well spread, and lovely music played the while; but what interested them most was a table set out near them, at which the Archbishop entertained twelve poor beggars, waiting upon them himself, and expounding the Scriptures during the meal, after which he washed their feet, and sent them away with his blessing, to the great admiration of the Japanese.

At Villa Vitiosa the Dake of Braganza received them most cordially he got up a wild-boar hunt for their special edification, and his wife covertly took a pattern of their dress, and made a suit for her second son, Don Duarte, who appeared in it, to the great astonishment of the strangers. Their progress to Madrid was one scene of festivities: relics were exposed for them, special Masses were sung in every church, and crowds came forth to gaze on these first representatives of their race who had ap-

peared in Europe. The 12th of November was the day appointed for a solemn interview with King Philip II. "They wore their white silk robes, all woven with various colors, and figures of birds, flowers, and leaves scattered thereover. This was a long flowing robe, open in front, and with sleeves only reaching to the elbow, while the rest of the arm was bare; their scimitars were inlaid with precious stones, and their whole

closed coach to escape observation.

On this occasion the royal guard had much to do to check the crowd; they

passed through twelve rooms before reaching the king's reception room, where they handed to His Majesty letters from the sovereigns, kissed his hand, gave him a present, and were received most graciously — "so gra-ciously," says the diary," that all the countries expressed great surprise at the unwonted affability of the taciturn king." Afterwards the king led them king." Afterwards the king led them to his private chapel, where Vespers were sung by two of the best choirs of Madrid; the Japanese sat on seats close to the high altar, and the chapel was crowded with nobility. It was night before they reached home, and the Jesnits illuminated their church with torches to receive them after so much honor had been paid to them by the

Much is told us of their admiration on visiting the Escurial, the royal armoury, and treasury, and a "de-tailed account is given of their further travels through Spain; how at Alcala the Rector of the University prepared for them a theological dispute be two learned divines; during the dis-cussion the Japanese sat and listened attentively, but the writer of the diary doubts if they understood much of what was going on. When the dispute was over the Master of the Ceremonies gave the Japanese a pair of gloves on a silver basin, as it was the custom to do when the king attended like discussions. At Origuela the citizens celebrated a game or tournament by torchlight beneath their windows, to the great delectation of the strangers; and passing through numerous towns, where they were received in similar fashion, they reached Alicante, from whence they sailed for Italy, reaching Leghorn on the 1st of March, 1585, having narrowly escaped from corsairs. which the Bey of Algiers had sent out expressly to capture them.

The Grand Duke of Tuscany sent two coaches, and an English gentleman who was at his court at the time, to fetch them to Pisa, where he was then residing. Their first visit was to the cathedral, where they went to return thanks for their safety; and in the evening they were conducted by torch bearers to the ducal palace, where they were warmly received, and invited to spend the Carnival week, when every kind of sport was arranged for them in the duke's hunting grounds.

On Ash Wednesday morning the more serious duties of their religious mission began. They sat by the ducal throne in the Church of St. Stephen at Pisa, and witnessed the annual cere mony at which the Knights of the Order of St. Stephen took ashes, and did homage to their grand master, the duke himself, who was dressed for the occasion in long flowing robes of white. Next day they set off for Florence, and spent five days there, devoting their time exclusively to religion, visiting the churches, worshipping relics, and making themselves acquinted with the ritual of the Holy Church.

Pope Gregory XIII. awaited the pilgrims, who had come from so far to venerate him, at Siena, and accompanied them to Rome in person. At each town on the way the crowds and enthusiasm exceeded any thing they had yet seen; and finally, on the 22nd of March, they reached the Eternal City, "the goal for which they had travelled so long and so far.

The description of their sojourn here is described at very minute length, and a most interesting account it is for they were received in full consistory, for which purpose the Sala Regia was thrown open. During their Regia was thrown open.

assisted at the election of his successor On arrival the Father General of the Jesuits met them, and the quadrangle college was brilliantly illu minated with torches as they were conducted to the adjoining church. where a Te Deum was sung to them a knelt on four velvet cushions and the diary tells us how tears of joy and gratitude flowed from their eyes. Every luxury was lavished on the adornment of their apartments.

Next morning Pope Gregory held s consistory. The Japanese were his consistory. driven in a coach secretly to a spot termed the "Vineyard of Pope Julius," just outside the Porta del Popolo where kings, cardinals, and ambassa dors were wont to make their public entry into Rome. One of the Japanese, called by his Christian name Don Manlio in the diary, had a fever at the time, and the doctors admonished him not to go; but so great was his enthusiasm that he could not be prevented, declaring that the sight of the Pope would cure him. His weakness increased so greatly that he was unable to sit on his horse, so Monsignore Pinto conveyed him to the consistory in a covered carriage, and during the remainder of his travels he felt the evil results of his folly.

The three others on horseback were joined by a numerous accompaniment of cardinals outside the gate, and the Bishop of Fiesoie on behalf of Pope bade them welcome to Rome: and then the procession began - a glorious cortege from the description given. In the Sala Regia the Japanese were led up to the Pope's throne, where three times they rapturously embraced his foot, delivered to him letters from their sovereigns, and offered to the "Vicar of Christ and universal Pastor," homage in the name of the kings of Japan. Pope read aloud the letters, and a Jesuit Father pronounced an oraappearance created such a profound tion in Latin, giving a glowing impression on the Spaniards present account of the Japanese mission, that scarce a breath was heard as they and after the conclusion of the cerepassed on to the royal palace. So in- mony the pilgrims had the honor of tent were the bystanders in gazing, holding up the train of the papal that they generally drove about in a mantle, and of being invited to dine where.

and lungs.

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at the Vatican with several cardinals, who were struck, says the diary, with "their prudence of speech, and with their cleanliness and modesty in eat-

ing."
Next day, the Feast of the Annunci-Next day, the reast of the Anunciation, they went with the Pope to Sta. Maria Sopra Minerva, and were so much molested by the crowds that henceforth they gave up wearing their national dress, and Pope Gregory sent them three suits of clothes in the Italian fashion: "one a court dress, and another a long black velvet robe embeddered with gold and coloured embroidered with gold and coloured damask, and a dressing-gown of the same material and equally handsome trimmings for indoor wear; and as a further mark of favor he sent them the choicest of fish for their Lenten board.

It is interesting to read how ener getic the Japanese were in sight see ing, and the Pope deputed his master of the chamber to conduct them through the galleries and churches. "Adagio, Adagio, so that each gem might be studied in its turn.

"It was with the greatest grief, ys the diary, "that the Japanes says the diary, "that the Japanese heard on the 10th of April of the death of the Pope; they felt as if their own father were dead, and that they were left orphans. So great was their distress that it was thought necessary to send Monsignore Sasso to console them. Divine Providence was not in consoling his afflicted h. On the 13th of April Sixtus long V. came out of the conclave as a new father to the mourning Japanese.

Sixtus V. was equally kind to them they assisted the other ambassadors in carrying the baldacchino over his head; they gave water into his hands at the Mass, and the Pope not only confirmed a gift of 4,000 scudi, which his predecessor had promised for the Japanese mission, but added 2,000 more from his own purse. To their three kings the Pope sent as gifts three rapiers, with the hilts and scabbards of silver gilt, beautifully wrought, and caps of velvet covered with pearls, such as the Popes were wont to bless annually, and to send to sovereigns of Europe as a mark of special favor.

Besides this, he gave the Japanese for their own private travelling expenses 3,000 scudi, and made them Knights of the Golden Spurs with his own hands, on the vigil of the Ascension, in the presence of all the Cardinals, princes and ambassadors; the Pope himself girt them with the sword of office, whilst the ambassadors of France and Venice fastened it. Finally, the Pope cast around their necks golden collars, and embraced Through their interpreter they promised not only to defend the Christian religion with sword and spurs, but to pour out their own blood if necessary in its defence.

Before leaving Rome the Japanese publicly took leave of the people assembled in the Campidoglio, where many congratulatory speeches were made to them, and a richly adorned parchment was presented to them, making them Roman citizens. In the response to this their interpreter said, 'Rome had reason to be proud of having once ruled the world with her arms, but now the Holy Faith had added aditional laurels to her crown, and had extended her dominions even to the Island of Japan.'

On their departure Sixtus V. gave them an unlimited number of Indulgences, and a guard of honor to conduct them to the confines of the papal terri-

The annals of their journey through Italy give us an interesting insight contemporary customs. Venice their reception by the Doge wives and husbands and are welcomed surpassed almost everything else in back to society with new wives and magnificence. Every treasure the city possessed was brought forth to treasure the make the pageant effective as it went up the canals, in which the diary tells us 10,000 people took a part; boats with tableaux representing Scriptural scenes, martyrdoms, passion plays, and such-like things floated down the street; and last of all a boat with representations of the four Japanese being blessed by the Pope, passed before them. "Nothing," says the them. "Nothing," says the "during the whole of their diary. long voyage gave them so much pleasure as this.

At Mantua a Hebrew Rabbi was publicly received into the bosom of the Church for their edification, and Don Manlio was asked to stand as godfather, and to give the proselyte his name. "The Japanese was shy," says the diary, "but they continued pressing him to give this lasting memorial of his visit, and the Hebrew Rabbi was received into the Church under the name of Michele Manlio."

One town vied with the other in doing honor to the strangers, and the diary of their progress through Italy and their return through Spain, which country they did not leave till 13th of August, 1586, forms a valuable insight into mediæval life.

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Nothing Strange.

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### SANCTITY OF MARRIAGE.

Some Pointed Comments by a Great Daily.

Mr. Smith Ely, jr., in speaking of the many civil marriages performed by him while he was mayor, referred to the indisposition of Mayor Grant and Mayor Gilroy to officiate at such ceremonies and explained it by say ing that as Roman Catholics they take a higher view of the sanctity and indissolubility of marriage than Protestants do." Mayor Ely himself is a Presbyterian of the old school.

This is a consideration which ought, perhaps, to receive some attention in the discussion which is now proceeding as to the marriage of Roman Cath-Marriage by the law and faith of the Roman Catholic Church is a sacrament, indissoluble except by death. Rome allows no divorce and it recognizes none, whatever may be the law of the State. Marriage, accordingly, is a more serious matter with a Catholic than with a Protestant. For one it is a step that cannot be retraced. For the other it is a contract from which there is escape of the State governing it.

Undoubtedly some Protestant Churches refuse to recognize in their own law any other cause for divorce save adultery: but practically all of them tolerate divorce for any cause and all causes allowed in any State. A Divorce Reform League, made up of Protestants, has been in existence in this country for many years, for the purpose of inducing the States gener ally to make adultery the sole cause of divorce; but meanwhile members of the churches represented in that association are obtaining divorces for other and many different causes, and are marrying again without suffering ecclesiastical punishment or the social disapproval of their fellow-members So far from creating a sentiment against freer divorce, such divorce has become more frequent and less re probated than before the organization of this reform movement. The circle of society in New York

which is made up of people of fashion more peculiarly consists in chief part of members of the Episcopal Church, the Protestant Church which is mos exacting in its canonical requirement that no divorce shall be treated as ecclesiastically valid which is obtained for any other cause then conjugal infidelity. Under that law persons who marry again after having been divorced for any cause are adulterers; union is sinful; they live in concubinage and not in holy matrimony. But such marriages of divorced people not only occur, but are frequent in that society. Moreover, they are sanctioned and solemnized by Protestant ministers of other churches than the Episcopal. The society of which we have spoken does not debar those who enter into them, but grants its continued favor to people whom its Church denounces by its law as living in adultery. Neither have we heard of any instance where the Church itself has visited upon them any penalties. Practically, it re any penalties. Practically, it re cognizes as sufficient any marriage which will stand the test of the civil law. The society does not assume to interfere with its members in their divorces and marriages so long as they keep within the legal bounds. If a mated pair find that their temperaments are incompatible, and that hey cannot live together without unhappiness and bickering, they are not reprobated because they go or go West to get a divorce, and, hav-ing obtained it, proceed to wed other mates with whom they think they will be more congenial. They cast off old

Of course, when people make up their minds to be married they are not likely to be directly influenced by the possibility of their getting divorced, but when they see such toleration of divorce all around them, among those whose opinion is of the most consequence to them socially, they are not likely to be impressed by the feeling that marriage has any other sanctity than the love of the pair imparts to it Their sentiment regarding it romantic rather than religious. T get the sanction of the Church for it as a conventional matter, not as an essential requisite, and hence if the marriage prove a disappointment to them, they pay heed to their inclinations rather than render obedience to the Church in deciding the question of a divorce.

With a Roman Catholic the marriage ceremony is not a merely perfunctory concession to a custom of society, but an obligatory religious sacrament. The sentimentalists might not admit that this is "a higher view of the sanctity of marriage," as Mayor Ely says, for they might reply that love alone gives marriage its highest sanc tity, but that, undoubtedly, is not the religious view, though it seems to prevail among people of religious associa-tions.—New York Sun.

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#### DISPENSATIONS.

A blunder regarding the govern-ment and practice of the Catholic Church is made in the current issue of the Church Times. It appears that recently a marriage was contracted in the diocese of Nottingham between a Dr. Corcoran and his deceased wife's sister. For granting the dispensation necessary for this marriage, the Bishop of Nottingham is assailed by the organ of Anglicanism, and the dispensing power of the Pope is ridiculed. The discussion of this isolated case is of interest, not as a quota to the debates on the question of marriage with a de-ceased wife's sister, but as illustrating the power exercised by the Pope in re gard to dispensations. What the Church Times objects to is apparently "Papal interference with national This is nothing new in the law.

history of the Papacy and of the Church. The laws by which the Church

national systems of legislation, and the

power of the Pope in enacting, enforc-

ing, or dispensing these laws has always

been freely exercised, even when con-

governed are independent of all

flict arises with temporal powers and princes. It was by insisting on respect for this Divine prerogative in curbing a base king of his unholy wil that the subjection of England to the Vicar of Christ was lost - temporarily And the Pope will continue the exercise of his power even at the risk of displeasing the ministers of the Establishment who would to-morrow vield up every article in their muti lated creed if such action were essential to their State-aided existence They are taught by the State and fed by the State. The Catholic Church, on the other hand, teaches States and peoples, guiding them, through Christ's representative in all matters of faith and morals. Now how does the case bear on what the Church Times describes as the boasted" unity of the Catholic Church? Noassertions could be more baseless than those which point to the Nottingham in stance as a sign of disunion amongst Catholics, or as an example of inconsistency in Catholic practice. The card inal point in Catholic unity is submis sion to the laws of God, as administered by teachers to whom these laws have been committed. All power on earth to deal with Divine laws is committed to the Pope. Of this the editor of the Church Times is ignorant, but Catho lics are familiar with its truth from infancy, and accordingly they obey unquestioningly. What mys-tifies outsiders is palpably evi-dent to those within the fold

-London Catholic News

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keeps them pictures of health."

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"The matter is well arranged, the illustraons are fine and edifying, and the explanaons are clear."—Bishop Glorieux.

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THAT OPEN LETTER.

The particulars of a remarkable cure of consumption, after the patient had reached the last stages, related in the article published in the CATHOLIC RECORD last week under the heading "An Open Letter from a Prominent Physician," has caused much comment. It is well known that physicians, as a rule, are averse to speaking words of praise for an advertised medicine, however meritorious it may be, and when one of them casts this prejudice aside and gives in plain univarnished language the particulars of a case that must take rank among the most remarkable in the practice of medicine, it is not only a noteworthy triumph for the medicine in question, but also reflects credit on the physician who has cast aside his professional prejudice and gives the result of his use of the medicine for the benefit of suffering humanity. In the articles published from time to time, vouched for by reliable newspapers, the public have had the strongest evidence that Dr Williams' Pink Pills to Pale People is a medicine of remarkable merit, and now to these is added on the authority of a well-known physician, over his signature, the particulars of a cure of consumption through the timely use of Dr. Williams' famous Pink Pills. It cannot be too widely known that a remedy has been found that will cune this hitherto deadly and unconquered disease, and if any of our readers have not read the article to which we refer we would advise them to look up last week's issue and give it a careful perusal. The facts related may prove of valuable assistance in a time-of need.

New York, Cincinnati, Chicago,



