Martyrdom of the Last Dominicans in Japan.

In his interesting work entitled C'Dominican Missions and Martyrs in Japan," Father Bertrand A. Wilberforce, O.P., dwells upon the causes that have impeded the growth Christianity throughout the Empire He places Protestantism as the foremost and most fatal obstacle to the conversion of heathen nations. The effects of the endless splits of nonconformity in the various Protestant sects is especially noted by the Japanese people. Of the Dominican mis sionaries in Japan whose heroic labers were crowned with martyrdom we give a passing word.

The General Chapter of the Frian Preachers assembled at Toulouse dur ing the year 1628 took into consideration the afflicted state of Japanese Church, and ordained that the largest possible number of missionaries should be sent to its sistance. Directly the intelligence o this order reached the Priory of Ma nilla, all the fathers were anxious to depart immediately. But obedience obliged many to remain, while certain favored ones were chosen. ther Thomas of St. Hyacinthe started forthwith, and arrived safe in Ja pan in 1629.

In the year following (1630) Father Hyacinth Esquivel, accompanied by a Franciscan missionary, endeavored to reach Japan, but the precautions taken at every port made it almost as difficult to effect a landing as to escape detection when actually laboring in the empire. These fa-thers were seized just before disembarking at Nagasaki, and were both beheaded.

Meanwhile the fury of the persecution was unabated, anu in 1628 three more members of the Third Order of St. Dominic were beheaded for their faith at Nagasaki. Particular mention is made of these, because the circumstances of their martyrdom were carefully examined by the testimony of eye witnesses, and they were amongst those beatified by Pius the Ninth. Their names were Michael, Paul and Dominic, and they were se lected for death on account of their generous zeal in assisting the Fathers of S. Dominic, Three hundred martyrs are known to have suffered between the beginning of 1629 and the end of 1632, but these are doubtless only few compared to the multitude

whose names are forgotten on earth. Unhappily space forbids more than a rapid mention of a few heroes of the faith, as illustrated during their lives as they were invincible amidst the torments of their last triumphs Many interesting details are given about each in Adverte's long tory of the Philippine Province. Fa-Jordan of S. Stephen, who arrived at Nagasaki during the year 1632, was a Sicilian who had been attracted to the Eastern missions by the fame of the martyrs of Japan. After being clothed with the habit of S. Dominic in his native country and studying in different Priories in labored for some time in the Philippine Islands amongst the Chinese, whose language he had completely mastered. He was a very learned theologian, and wrote seve ral works of considerable merit, so that he is adorned in heaven with the three special aureolas of virgin, doctor and martyr. He arrived at Nagasaki in the disguise of a Chinaman after the evening had begun to close in, and having no guide, he wandering about the streets trusting to God's providence, when he saw rhe door of a house. In spite of their disguise they recognized each other, and were soon locked in the tender unexpectedly brothers meeting in a strange land. Father Jordan assisted Father Dominic until his martyrdom, and then continued his labors, until his career as a misnary was cut short by his own capture, with Father Thomas of inth, during the course of the next year. Father Thomas was who had been professed a ordained in the Priory at Manila, and had already labored as a missionary in the island of Formosa and for nine years in his own coun Third Order, was arrested with two prests, Another Tertiary, Magdalen of Nagasalsi deserves sn cial notice, as it appears that God

courage, and tried to persuade to retire, and not to force them arrest her as a Christian. "I am Christian," she exclaimed, "and wha a Religious, the spiritual s more, daughter of Father Jordan, and it is your duty to apprehend me." desire was gratified, and all these four martyrs expired by inches, after a series of torments, suggested by the ingenious cruelty of their persecut-

After the numerous martyrdoms o 1633 the Church of Japan presented a deplorable aspect. Glorious as the persecution had doubtless been, and numberless as were the white-robed martyrs with which it had people Heaven, still these were times which the fervent alone could Many, therefore, unable to resist the trial, denied their faith and thus purchased safety. Finding themselves again orphans, bereaved prematurely of those fathers sent to their assistance, the poor Christians once more raised a cry of distress answered by the Friar Preachers of Manila. Four of their number determined, under the sand tion of obedience, to brave langer and to venture into the bidden regions of Japan These wer Fathers Anthony Gonzales, Michae Ozarata, William Courtet and Vin ent of the Cross.

Father Vincent of the Cross was Japanese born of Christian parents who offered him to God before birth. He received his education in the Jesuit College in Nagasaki, an when the persecution broke up college, he went to Manila, where h dwelt some time, and returning preach to his countrymen, was ted into the Order of St. Dominic about a year before his martyrdom. These missionaries, accompanied b

two seculars, reached the island o Loo-Choo in July, 1636, and being able to proceed, they labore for some time in that and neighbor ing islands. It appears that the were never able to penetrate into the Empire itself, but were recognized and conducted to Nagasaki, bound a captives, on Sept. 13, 1637. Before the tribunal of the judge they boldly religious of the order of St. Dominic and that, although they were aware of the Emperor's edicts, they had entered Japan in order to teach the true faith and console the afflict ed Christians. Finding they could not be shaken by their threats, the judges determined to employ torture diabolical ingenuity. Several different times an almost incredible amount of water was poured down their throats, and then forced through their mouth and nose means of extreme pressure. Anthony Gonzales the infliction of this torment, being carried back to prison, he shor ly after bade a tender farewell to his companions, and gave up his to God on Sept. heathens vented their malice on his enseless corpse, which they burnt afterwards casting the ashes into the

Father Vincent of the Cross wa for a moment overcome by the intensity of his sufferings, and consented to abjure his faith. No soone however, had the shameful words o apostacy, crossed his lips than felt a bitter remorse, and yielding to the earnest exhortations of his comthe sacred Name of Jesus Christ.

sharp awls that were thrust under the nails even to the the fingers but this excruciating agony wrung from them no word unworthy of a Christian; they only exclaimed. "How sweet it is to suffer Queen of the Holy Rosary Pray for The executioners in astonish together, and the martyrs replied "How sweet a music is this for heaven !' When the blood dropped upon the ground, one of the martyrs in a transport of love cried out: "Be hold those beautiful roses! I have in my blood; but what are these few drops compared to the torrents blood Thou didst shed for my sake? They were then obliged to scratch the inspired her to deliver herself up to martyrdom. Hearing of Father Jorof the awls, but no torment could

dan's imprisonment, she boldly pre-sented herself before the guards, de-At this dreadful spectacle the by standers wept with compassion, and professed in the Third Order, in which the executioners themselves, moved rosity, complained of the folly that could induce men so noble-hearted with foreigners have won for Japanese soldiers were touched with

nerely to undergo death of protract d suffering. "We came not hither," object of being tortured to death; but and to convince men of the folly of idol worship."

After the torture had lasted a con siderable time, nature became pletely exhausted, and the martyrs fell back with their eyes closed, completely lifeless. This was seized upo as a successful moment to attempt tion was no sooner put than life and vigor seemed to return, for the martyrs cried out aloud: "We are deaf to all such proposals; we have not come to Japan to be guilty such weakness." Seeing that Seeing that nothing could shake their constancy, the soldiers carried them back to prison on litters.

A day or two later the moment of

their last triumph arrived.

being paraded round the streets Nagasaki, the martyrs were condu ed to that famous hill on which so Christian warriors had alrea won the crown of victory. Here five pits had been prepared, each a martyr was suspended with his head downwards. Their feet were tightly bound to a horizontal beam and half their bodies were in the pit, which was then covered with board so arranged that they pressed victims down, and so increased intensity of his suffering. This agony, declared by the executioners to be in tolerable, continued for two days and nights, but God supported His serexhausted. The only sounds heard ssuing from those pits of torture were earnest prayers, or the of one sufferer exhorting his panions to perseverance. On the morning of the third day, the pits being uncovered, the two seculars were found dead, but in the three rely lingered. The command was to behead those who might be discovered alive, and this sentence was carried out on Father Vincent of the Cross, as he lay prostrate, totally unable to kneel. Father Michael Ozarata and Father William Courtet had sufficient strength to embrace each other tenderly. "We have much to talk over," said they, "but we will leave all till we meet in heaven. Side by side then knelt these brothers; the executioner's sword de-Mary were on their lips. These are called by Father Alexander de Rhode of the Society of Jesus, "the great est martyrs of Japan," and it is indeed astonishing to, reflect on the length and intensity of their suffer ings and the cheerful fortitude they displayed.

Although these martyrs are included in the list of the beatified which extends only to the year 1632 whereas they suffered on Septembe 27, 1636, it is a fitting termination to the long series of heroic conflict by which the Friars preachers dis tinguished themselves in Japan. is the last Dominican martyrdom though no doubt many Tertiaries and Rosarians continued to be chosen as the persecution 'lasted .- Dominicana

The Japanese Character

(By Colgate Baker, in the Independ-

(Mr. Baver was born in Japan and lived there many years, and ever fluently the Japanese guage.)

Now that Japan is fighting for supremacy in the Orient, with every of these Martians of the Far East secomes a subject over which the people of the United States should avely ponder. It is possible that this country, in conjunction with powers, may be called upon to say how far Japan may to go in her victorious in Eastern Asia, and in this conne Americans to study the character of

To the American public the real J: panese character is a sealed The people of this country base their estimate of the Japanese on their in the arts of war and peace, in sci-American ideas of Japanese character ter are derived from the highly-colored works of fiction written by enthusiastic travellers and by obser vation of the clever, tactful natives of Japan who reside in the United

The excessive politeness, the charr of manner, the refinement and astute diplomacy which the Japanese display in all their social intercours

and her people, which is imm placed on the shelf with the authorities. It is the fashion to sing praises of the Japanese just now, and In fact, it has always been thus, and this is one of the reasons why the few people who do under stand the Japanese and are entitled to speak with authority have little or nothing.

There are some white men in Japan who could tell startling things about the Japanese if they chose panese, politically, socially and morally-so enthusiastically, that they actually regret their inability to change the color of Of course, they can only say what is complimentary and pleasant try. Perhaps they are afraid to tell what they know of the real Japanese character, perhaps they are ashamed.
—if they have any sense of shame left -and perhaps they consider it quite useless to try and enlighten the Wessubject.

Lafcadio Hearn exploits in his fas cinating writings all the charming traits in the Japanese character, but he is blind to the ugly side of it, fo his viewpoint is that of a Japanese becomes a white man again he can tell the world something of far more importance about the Japanese than pleasant fairy tales and vague rha-

To those who have lived long among the Japanese and have studied them closely, the most striking elements in the Japanese character is an inherent philosophy which seems to be a natural quality of the Japanese mind. This remarkable chara teristic is evidenced in every woman and child, one obse ther this peculiar inherited philoso-phy should be termed an element of character or merely a mental quality Japanese character, which it absolute ly dominates, is unquestioned.

Foreigners can bear great personal sorrow, loss of fortune, disease, and reverses of all kinds which comparative compo sure, and conclude that for this rea son the Japanese has more fortitude than the Caucasian, or less feeling. As a matter of fact, the Japan does not allow himself to feel sorrow that a Caucasian must inevitably experience on such occasions, and he is therefore able to meet the crisis with a calmness and power which gives him a great advantage over the Caucasian.
At the funeral of some dearly be

loved one in Japan the weeping is done by hired mourners, and whe the obsequies are over the bereaved family and friends feast and drink and make merry at a nearby

It is the Japanese philosophy that since we must live, we should live as happily as we can, therefore there is no sense in feeling sorrowful, what has happened is over and done with, and grief is folly. The spectacle of a Caucasian smitten with grief is ridiculous to the Japanese mind but the Japanese is too tactful to express his sentiments on the subject to a foreigner.

The stoicism of the samurai fortitude of the Japanese soldier sailor to-day is largely due to this inborn philosophy, which has contributed to the remarkable success of the Japanese in many modern professions and industrial and commer promise of success, the real character cial pursuits. For practical purposes light in being her h it is undeniably a great advantage to possess this absolute control. of the feelings or power of self-hypnot-Herein lies the secret of adaptibility of the Japanese to sorts of conditions of life and the which they possess of pursuing their chosen careers unswervingly and relentlessly to the goal which they Christian converts is insignificant in seek to attain

That the Japanese are frugal, pa everybody well knows, but the pos ession of these qualities does account for the wonderful progress which they have made in modern science, art and industry. The Chinese possess all these qualities as well as the Japanese, and so do the people of other Oriental countries which Jer pan has left far behind in the march of progress. The Japanese are quick and alert to an astonishing degree, considering they are Asiatics and these qualities have most elicited American admiration; yet without that inborn philosophy of life Japanese never would have attained to the position which they now or

The leprous spot in the Japa character is the moral element, which is absolutely dominated by this in orn philosophy.

It has been stated that the Ja se have no morals, but this is quite so cherished by Western civilization The beauty of the moral principle right for right's sake-is quite in nsible to the Japanese mind. In the Japanese philosophy it is right to do anything which is wise, and ish; beyond this there is no right or wrong, good or bad.

In busine ss the Japanese is he hen honesty is the best policy, and dishonest whenever it seems advisable.
The merchant who does not take

advantage of an opportunity to cheat by giving short weight or substitut lization, ing an inferior quality of goods considers himself a fool. The man who does not break his plighted word if it is advantageous for him to do so is stricken by his philosophic

I do not think there is a foreigne doing business in Japan who will not bear testimony to these facts, which are freely admitted by the Japanese among themselves, although they will be indignantly depied as a matter of policy by the Japanese abroad. American and European busines

ouse importing goods from Japan do not dare import from Japane export trade of Japan will largely remain in the hands of foreign

Japanese firms here and in Europ mport feom native firms in Japan, but in most cases the importing firm s only an agency of the home as the Japanese merchants each other too well to trust for American and European goods are generally sent through the medium of some foreign firm in Japan, which assumes the responsibility of payment whether the Japanese customer takes the goods or not, and if the market has fallen while the goods are transit, so he can buy cheaper the spot, the Japanese merchant does not hesitate to repudiate his order These facts are well known in Japan and among merchants in this coun try and Europe who do business with

Foreign firms doing business Japan have always experienced the greatest difficulty in preventing their Japanese employes from defrauding them by secretly exacting a commis sion from the native merchants with whom they transact business. a matter of common knowledge that the native "bantos" or head of the oldest foreign firms have en riched themselves by the fraudulent practice of charging a secret com mission or "kosen" in all dealings with native merchants. Many of these 'bantos' have amassed millions by their dishonest methods, and the business of the foreign firms that em ployed them has practically passed into their hands, the foreign partner in those firms being mere salaried employes of the Japanese "banto. It is a fact that this is the condi tion of one of the principal Ameri can export houses in Japan to-day Dishonest collusion tive merchant and the "banto" obtain higher prices from the foreign buyer has made it impossible break up this system and has wreck ed many a foreign firm in Japan.

The religious element in the Japa nese character is strong in the wo men, but the men are materialists pure and simple. The women the temple-goers. Buddhism Shintoism have taught the women the beauty of self-sacrifice, which is the keynote of their character. religion of the women has created a state of affairs in the Japanese home which is most agreeable to the lord and master, man. The wife finds deexaltation in her self-immolation She seems to always have in mind the saying of the blessed Buddha "Only through self-sacrifice, shall you enter into heaven." The character of the Japanese peo

ple as a whole has not been affected by Christianity. The number comparison with the population Japan, and the influence of those converts on the national character is not The average Japanes tian missionary in his country with a kindly spirit. He is well that the progress of Christianity in sufficiently rapid to endanger any of his social institutions fo generations to come, at least, and he is also fully convinced that his own philosophy of life is infinitely superior to the Christian doctrine. The young Japanese who becomes a convert to Christianity while studying abroad sometimes meets kindly indulgence when he returns to his family in Japan, but more often with mild ridicule, particularly from a Buddhist mother. As a

ly a materialistic Jap

The Japanese nation has assimilated everything in Christian civilization except the Christian rengion and its standard of morality. To-day Japan is equipped to hold its in warfare, in science, in industry, in art and commerce with any nation in the world, but it does not accept Christianity because it considers Japanese philosophy superior.

To the Japanese mind there is sin but folly, no ideals to be realized but material and patriotic By clever diplomacy Japan has engaged the sympathy of the Saxon people in her war with sia for the dominion of the East, and it is proclaimed that is fighting the battle of Western civi-

It must be admitted that Japan appears to stand for the material in-terests of our civilization, but she does not and never will stand Christian ideals.

It is my conviction that the Japanese character is the most insidious force that has ever menaced Christi-The Japanese philosophy is diametrically opposed to Christian principles on all Cardinal points. It is a philosophy which completely possesses those who believe in it with a power almost hypnotic. One has only to observe the white men who have Japanese to see wrecks the moral character of the Caucasian.

The effect of the Japanese philosophy on the brain of the European or American is not unlike that of a subtle narcotic. It perverts ideas and poisons the very moral source of every thought and action, To the white man who falls under the sway of this mystic power Christian civilization with its ideals, appears ridiculously Quixotic. He has nothing but contempt for the men of his own race, and is even ashamed of the color of his skin. It is only natural that such an individual should forsake his own kind, don a kimono, secome a Japanese and try to lose himself in the great yellow mass.

While sojourning in a small city on the Inland Sea, far from beaten tracks of tourists. I surprised to hear that a white man had come to the place with a troupe of Japanese actors and was to give a performance at a local theatre. Out of curiosity I witnessed the performance of this man and subsequently invited him to dine with me. As I expected the fellow, who called him self Yensaburo Black, was completely possessed by the Japanese philosophy. He was an Englishman, educated at Harrow, and his father, happily deceased, had been one of the pioneer editors of Japan. He preferred to converse with me in Japanese rather than in his own mother tongue. Of course, he spoke enthusiastically of the Japanese life. He declared that he was supremely happy. It was opainful for him to meet foreigners, he said, because they did not understand Japanese life ideas, and because they reminded him of the contemptible Christian civilization he wished to forget. He assured me that before he had my invitation he had inquired whether I could speak Japanese would entertain him in Japanese style, and had he not been satisfied on these points by the tea-house people he would have stayed away. This man refused to touch the foreign dishes placed before him, explaining that he could only eat Japanese food

What the Japanese philosophy has done for Mr. Yensaburo Black has done for others of stronger minds greater abilities and more distinguished positions.

Lafcadio Hearn others would have us believe, there is an absolute lack of what the Christian world understands and cherishes as moral ideas. The inherent natural philosophy of the Japannot be gainsaid that there are many admirable traits in the Japanese chamoral principle.

States are necessarily with Japan in it not wise for the people of the people to whom they have given they can afford to let these sympa-thies carry them?

It would be an injustice in any discussion of the Japan

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CHAPTER II.-Contin In the secrecy of her own spent many sad hours a

adly have given up all he be back where she was a she closely guarded he m her husband. She co for her mother now, i ew that her husband w pprove of it; even if he d ald not bear to have her was neglecting her reli uld break her poor moth he knew, so she felt it was to let her remain where one thing she did wisely. er husband's knowledge sl way from home and called est in a distant and sech the city. To him she t nd as long as her health paid him regular visits; aith was kept alive, but s closely watched that no ity presented itself for her t ass or receive the strength ment of the Blessed Euch A companion was hired v

lessons daily on what we ed of her in her social posit Il did she learn that her present ne as proud to ends, and he listened in tr the comments passed on beauty. He represented that longed to an aristocratic far artfully did he cling to that only in part was t nown even to the maid. S well paid for beeping the sec mistress' origin. At her first ball, Agnes gainst the low-cut, sleeveles was given to wear, but and and companion insisted

she had been obliged to si

as an hour of triumph

en he saw the many admi

nd heard the compliment ight struck the first blow aration from his fair rerheated from dancing, she epose for a time on a cool d caught a severe cold, wh ed her to her house for ys. On her recovery, whi nly partial, she was ready t in upon the glittering life ciety lady, and all that se illiant beauty and rich dres d the envy of not a few of th ing belles of the season. Cou bined with the tender lov ost devoted husband and t ge of a gay social world, ha al happiness, the joys of had sacrificed her peaceful he happy life to become a dy, and far more than she ished had been given her.] he was far from happy, an ould have given all she poss have been restored to the lift known before she met his Spring came, and with it t turn of the birds and the fle he beautiful gardens, but th ote of the little teathered seminded Agnes so much of he rears gone by, and the ve he flowers often sickened h ardest task was to keep a face in the presence of her h a she still loved most des the summer a bright boy v cheer her life. But as sl min in her arms and gazed u min in her arms and gazed u minocent face for the first tir eart was filled with stran-lons. A true mother's prid-appiness on the advent of he aby was hers, and she hop-he might live. he might live to see him a r he world was all brightness; hen she thought of having hi ized her heart sank within he ead of the cleansing wat other's tears bathed his hea Mrs. Daton's faithful con one was conscious that her ress was not happy, and in l ot her she would willingly ha

in her power to have help

ut she could not penetrate he

ret. She had hoped that ould make life brighter for

oung mother, but in vain.

nd it was not long before tha

ond all earthly help. Bab;

cessary to separate him from

clung so closely

urely Agnes' health was

consumption had carri

ery delicate, and it was t

er in order to save his li

he could not be taken fro

ice Agnes said to her husbar

"I wish you would take me want to see mother."