



RUPERT'S LAND INDUSTRIAL SCHOOL.

than the political and social revolution which has taken place in this interesting country, a change which has not alone affected the men, but the women also, to a surprising extent.

How widely the influence of Christianity is felt may be judged by the fact that the *Japanese Gazette* confesses that Christianity and Buddhism cannot long exist in the same country, and that Japan may as well recognize the signs of the times and enroll herself among Christian nations.

One Sunday, in the summer of 1853, Commodore Perry of the United States Navy, with four ships of war flying the stars and stripes, dropped anchor in the Bay of Yeddo. His first act was to throw a flag over the capstan, place an open bible upon it and give out the one hundredth psalm, which was sung lustily by officers and crew in the ears of the wondering Japanese. It was the first time that a Christian psalm had been heard on the shores of the "Kingdom of Sunrise" for more than 200 years, during which time Japan had been bolted and barred against the hated foreigner. To find the cause of this isolation, we must go back 300 years. In 1542 a rude vessel might have been seen drifting during a storm in the China seas; she was manned by pirates, and on board was a roving Portuguese named Mendez Pinto, the first European who set foot on the land of the rising sun; he was received with open arms and had a delighted welcome from the highest to the lowest. Trade was opened up and the trader was soon followed by the Jesuit Missionary; seven years after, Francois Xavier, the great Jesuit Missionary arrived

there, but though he failed in attracting and converting the people, his followers were more successful, and within thirty years 200 places of worship were opened, and 150,000, including members of the Imperial house, were made converts. This great success of the Jesuits was partly owing to the illustrious Premier Nobunga, who had found that Buddhist priests, with their vast estates, and owning thirteen valleys, had become a danger to the State. To humble their pride, open favour was shown to the Christians; moreover, the Jesuits grafted their own religion on the ceremonies of the dominant religion. Buddhism, it has been said, is Roman Catholicism without a God. In both

alike there are altars, vestments, candles, censers, bells, monasteries; celibates with shaven crowns; pilgrimages, beads, saints and indulgences. Buddhist temples were, without difficulty, converted into Christian churches. Lavatories, where the pious had formerly rinsed their teeth in preparation for worship, now became baptismal fonts. Images of Buddha became images of Jesus; Kuanon, the Buddhist goddess of mercy, became the Virgin Mother. Unfortunately, the Jesuits had forgotten nothing, and had learnt nothing, and took the sword to spread their faith. They put many to death, burnt numerous monasteries, introduced the hateful inquisition and exiled hundreds who refused to conform. Jealousies sprang up on the arrival of other orders of Roman Catholics—the Dominican and Franciscan. The old Shogun and his successor discovered the Jesuits carrying on intrigues for his overthrow. Fear of foreign occupation took hold of his mind and he resolved to extirpate the new faith. At length, in 1615, as a culmination of a bloody religious war, thousands of Christians were massacred, and one may search the grim history of early Christian martyrdom, without finding anything to surpass the heroism of the Roman Catholic martyrs of Japan. In 1637, thousands of armed Christians rose in rebellion but were defeated, and 37,000 were slaughtered.

At the mouth of the lovely bay of Nagasaki, is the rocky islet capped with wood, where the last act in the Jesuit tragedy took place, and thousands of native Christians were hurled into the sea.