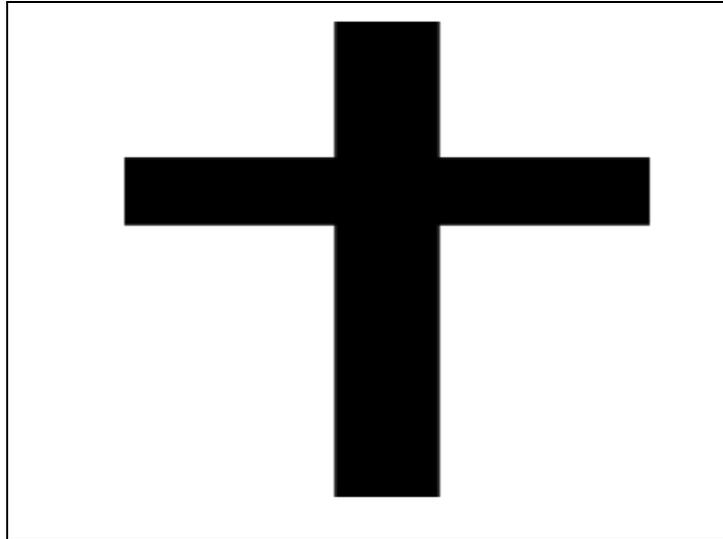


Slide 1

## **Christianity in Japan**



## Slide 2



### Notes

In the course title “**The Chrysanthemum, the Sword, the Cross and the Yen**’ the inclusion of the Cross signifies the influence that Catholicism, the Jesuit order and Protestant Christianity played in modern Japanese history.

In order to gain some perspective as to how this influence came about and the part it played in Japan we need to go back to the 15<sup>th</sup> century to review how Spanish and Portuguese rulers sought to establish colonies in the New World to extend their respective empires in the South Americas.

## Slide 3



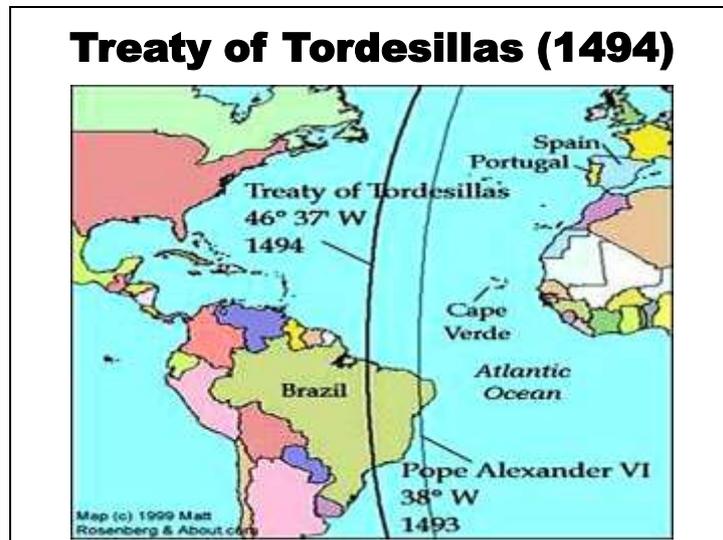
### Notes

After Christopher Columbus made his discoveries in the New World in 1492, the Spanish rulers King Ferdinand and Queen Isabella subsequently sought support from the Spanish born Pope Alexander VI in Rome to support Spain's claim to any as yet to be discovered lands.

This was done to inhibit their key rival empire builder, Portugal, from claiming such lands, as well as any other possible rival claimants.

We need to remember that at that time all of the countries of Europe were Catholic, and therefore the Pope's decree on such matters would have been significant and binding on all potential empire building nations.

## Slide 4

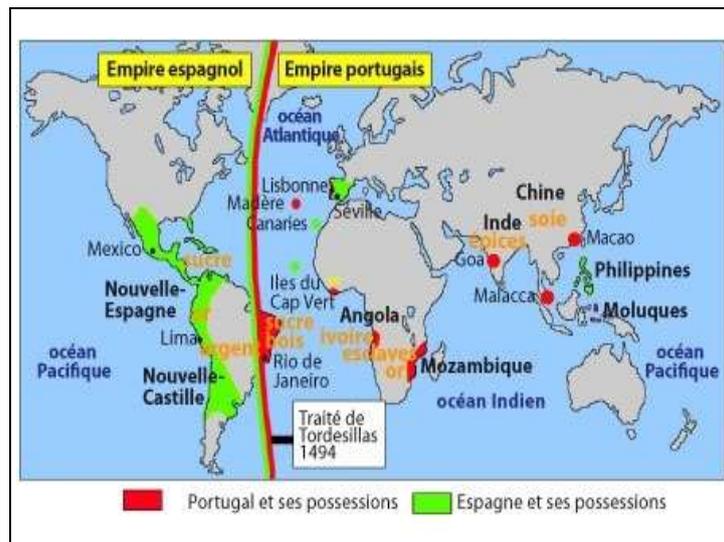


### Notes

In an attempt to resolve any future potential conflicts over new territorial discoveries the Pope conciliated an agreement between the two leading Catholic sea faring nations of the day.

Under the Treaty of Tordesillas, agreed to in 1492 (and adjusted in 1506), Spain and Portugal, the two main seafaring nations of the day, agreed that Spain was to be given exclusive rights to all newly discovered and undiscovered lands in the region **west of the line**, while Portuguese expeditions and discoveries would have title to land discoveries **east of the line**. The revised line was drawn some 1,185 miles west of the Cape Verde Islands, or about 46°30' W of Greenwich.

## Slide 5



### Notes

At the start of the **Age of Discovery** In the early 16th century, the rulers of Spain and Portugal sent explorers to find trade routes to facilitate economic and trade relations with Asia and Europe.

In this process the aim was to discover new lands that could be exploited for the economic benefit of their home countries.

In order to acquire these new lands and the resources they contained, it was necessary to colonise them and subjugate their native peoples.

It was within this process that the Roman Catholic Church played an essential role in both the Spanish and Portuguese acquisitions.

As Spain and Portugal acquired new lands it was the duty of the Catholic Church to ensure Christianity was spread to the heathens in the New World, while their military arms provided security for clergy and merchants by maintaining law and order.

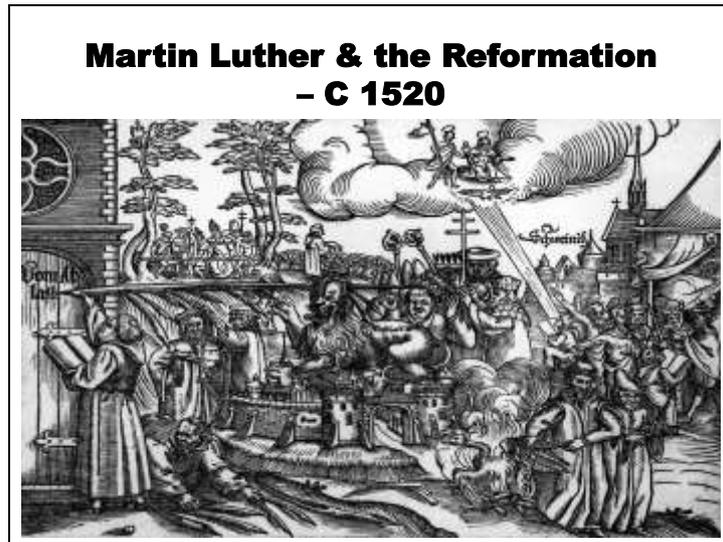
The Spanish 'conquistadors' (soldiers), hoping to make their fortunes, began their conquest on the continent of South America.

As they conquered native armies they subjugated local populations and Catholicism was subsequently imposed upon them. The **Spanish conquistadors** were notorious for their cruelty and ferocity, and many local populations were enslaved, abused and killed. Numerous Catholic missions conducted by clerics from the Jesuits, Franciscans, Dominicans and other religious orders were established throughout South America from the 16<sup>th</sup> to the 19<sup>th</sup> centuries.

These extended from Mexico through central America to Brazil, Peru, Argentina and Chile. As a consequence, Catholicism still remains a prevalent religion in many parts of South America today.

It was based on this template that the Catholic Church would later attempt to subvert the peoples of both Japan and China from the mid 16<sup>th</sup> century onwards.

## Slide 6



### Notes

While the Treaty of Tordesillas may have provided a short term diplomatic solution in an all Catholic Europe in the Middle Ages, that situation would quickly change with the advent of two other developments.

First, the arrival of Martin Luther in 1520 saw the start of a widespread Protestant reform movement in a number of countries including England, that spurned the Pope's edicts.

Henceforth there would be fierce rivalry and often violence between Catholic Christians and Protestant Christians, particularly in situations when proponents of the two dissenting beliefs crossed paths in new territories where each side endeavoured to convert the native heathens to the one 'true' Christian faith.

A second development occurred as navigators from other European countries such as France, Holland and England undertook their own sea voyages of discovery, with no intention of recognising the share arrangement that existed between Spain and Portugal under the Treaty of Tordesillas.

As we will see, both of these developments would play a part when Christianity attempted to penetrate into Japan in the mid 16<sup>th</sup> century in an attempt to convert the Japanese people.



## Slide 8



### Notes

In Japan however, because the Portuguese were not allowed to establish a 'colony' in that country, it meant that the newly found territory was not technically subject to the Treaty of Tordesillas.

As a consequence the Portuguese Jesuits were soon followed by Spanish sponsored Franciscans and Dominicans from Manila who were also given access to Kyushu by some of the island's local Daimyo.

While the stated goal of the missionaries was to 'save souls for God', an integral objective of the exercise was to utilize Japan's resources to enhance the material benefits of Portugal and Spain, as they had done in South America.

However this was something that the Japanese at that time had no knowledge or awareness of, until the arrival of Protestant seafarers.

## Slide 9



### Notes

The different orders of Roman Catholic clergy from Portugal and Spain adopted very different approaches to spreading their faith and converting Japan's heathens.

Priests of the Jesuit order from Portugal were renowned for focussing on the upper echelons (monarchs / kings / local rulers / daimyo) of the societies they sought to convert, which often involved them living the lifestyle of those wealthy classes. The rationale being that if higher level authorities could be converted, then those they ruled might be mandated to also convert.

By employing this strategy the **Portuguese Jesuits**, within the jurisdiction of Macao in China enjoyed considerable success in converting thousands of Japanese, including some local Daimyos and a number of samurai to the Catholic faith, *for reasons which will be discussed shortly*.

On the other hand, **Spanish friars** of the Franciscan and Dominican orders, within the Manila Jurisdiction, adopted a grass roots approach to spreading their faith and lived a more austere lifestyle that targeted lower class peasants and artisans.

One consequence of these different approaches was that the Portuguese friars accused the Spanish Jesuits of *primarily working for the benefit of their homeland rather than to converting souls*. As a result, the power struggle between Portuguese Jesuits and Spanish friars caused a schism within the Catholic diocese of Nagasaki.

The outcome was that towards the end of the 15<sup>th</sup> century the Japanese at this point experienced Catholic rivalries and competition on two fronts – Spanish Empire **V** Portuguese Empire AND the Jesuit's 'elite' approach **V** the Friars 'grass roots' approach to proselytizing.

Then, in 1598 a Dutch ship with an English navigator by the name of William Adams, landed on the East coast of Japan and introduced the Japanese to the additional religious notion **Protestant Christianity** to add to the confusion.

With the regular arrival of Dutch and English merchants from 1609 onwards, as trade competitors to the Portuguese and Spanish, the Protestant representatives of the new entrants engaged in a negative campaign against Catholicism.

In the early 17<sup>th</sup> century, when Japan was once again under control of a powerful Shogun, this knowledge would influence shogunate policies towards Catholicism and the kingdoms of Spain and Portugal and the West in general.

Slide 10

## Japan's First Invasion of China



### Notes

In the Meantime.....

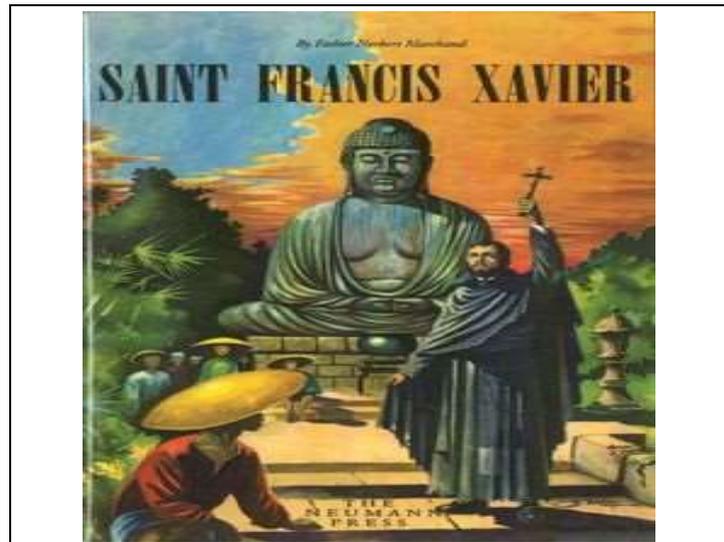
In 1592, **Toyotomi Hideyoshi**, with an army of approximately 158,000 troops, launched what would end up being the first of two invasions of Korea, with the intent of conquering Korea and eventually Ming-dynasty **China**.

While the invaders enjoyed initial success on the Korean Peninsula, they were eventually beaten back by the Chinese and forced to withdraw back to Japan.

Although the attempt failed one consequence was a break down in trust between the rulers of China and Japan, in a situation where trade was highly beneficial for both states.

It was in this context that Jesuit priests with networks located in both countries provided a **middle man** role between China and Japan that resulted in a thriving trade, particularly in the silk fabric industry.

## Slide 11



### Notes

Christianity had an impact on both Japan and China, largely through the efforts of the Jesuits, led first by Saint Francis Xavier (1506- 52), who sought conversions in both countries in the years just prior to his death.

At the peak of their influence in China, leaders of the Jesuits were considered some of the Chinese Emperor's most valued and trusted advisors, holding prestigious posts in the imperial government.

The Jesuits in Japan and China had to maintain their own economic self-sufficiency because they could not expect reliable and sufficient funding from their patron, the King of Portugal – as a consequence the king allowed the Jesuits to engage in trade for profit to maintain their existence.

## Slide 12

### Nanban Trade – ("Southern Barbarian Trade")



#### Notes

The main economic activity of the Jesuits was their involvement in the Portuguese silk trade between Macau and Nagasaki. This required the purchase of raw silk from Canton in China, its transport to the port city of Macau, followed by its shipment to **Nagasaki**, where in exchange for Japanese mined silver, it was distributed to Japan's daimyos and wealthy merchants, generating significant profits for the Jesuit middlemen.

However the Jesuits did not confine their commercial activity to the official silk market but expanded into unauthorized markets. For the Macau-Nagasaki trade, they dealt in silk fabrics, gold, musk and other goods including military supplies.

Their trading operations included organized money-lending activities on a large scale and went so far as to extend their commercial activities to trafficking Japanese slaves to other regions in Asia.

## Slide 13



### Notes

*Nanban* ships arriving for trade in Japan – 16th-century six-fold lacquer and gilded screen.

Portuguese and Spanish merchants also brought into Japan modern European firearms, fabrics, glassware, clocks, tobacco, and other Western innovations into Japan via Nagasaki in exchange for Japanese silver, copper and gold.

Significant wealth was generated through trade, for the merchants, for the Jesuit order and for some of the Christian daimyo in Kyushu who were able to increase their power.

As a result, provincial wars throughout southern Japan became more deadly with the introduction and spread of firearms, such as muskets and cannons.

## Slide 14



### Notes

In 1568 the port of Nagasaki, in north western Kyushu, the domain of a Christian daimyo was subsequently turned over to Jesuit administration.

The port of that city would henceforth become the sole base for trade between Japan and the outside world.

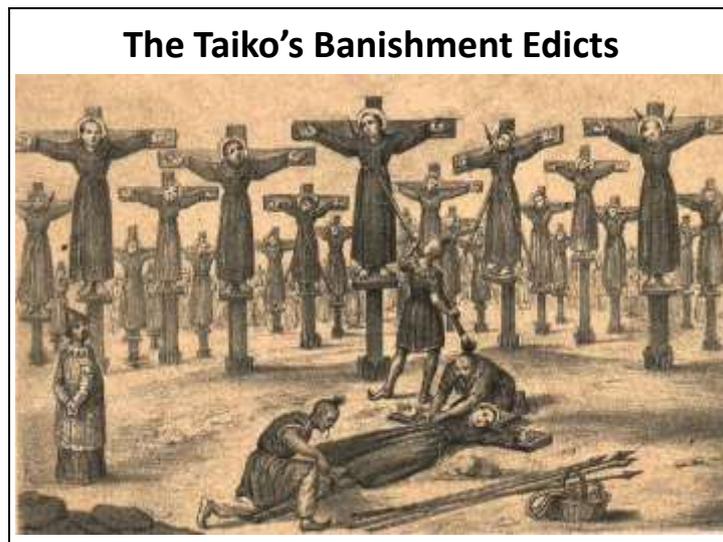
## Slide 15



## Notes

By 1582 there were as many as 150,000 Catholic converts in Kyushu, including some Daimyo and Samurai and some 200 churches were built.

## Slide 16



### Notes

However, on the island of **Honshu**, the most populous, productive and traditional Japanese island, the vast majority Daimyo there remained deeply suspicious of the motives and intentions of the Catholic clergy and the Western ideas and technologies that were being brought into their country.

At the same time however they acknowledged the critical merchant middle man role the Jesuits played in conducting vital trade activities with their arch enemy China, who provided the Japanese nobility with the crucial silk they required for their kimonos.

In 1590 **Toyotomi Hideyoshi** (the second of Japan's Three Unifiers) was at that point the most powerful Daimyo in Japan.

Hideyoshi feared that the ideas being spread by Catholic missionaries would usurp Japanese values within Shintoism and Buddhism, and issued an edict banishing foreign priests and traders from Japan.

However, recognising the vital importance of silk imports into Japan, Hideyoshi never actually enforced his own edict for nearly seven years, and in that time priests and Portuguese traders continued to operate in the southern island of Kyushu, from the port of Nagasaki.

However on February 5<sup>th</sup> 1597, to ram home his point, Hideyoshi ordered that twenty-six Christians (including European clergy and Japanese converts) from the city of Nagasaki be executed by public crucifixion to provide an example to those other Japanese who might consider converting to Christianity.

After the edict banning Christianity, there were Japanese communities in Kyushu that kept practicing Catholicism in secret and without any contact with the Church until missionaries were able to return some 300 years later.

## Slide 17



### Notes

As Shogun Tokugawa Ieyasu came to learn about Portuguese and Spanish imperialism he sought to eliminate this potential threat to Japan, and so in 1614 Portuguese and Spanish merchants were also expelled from Japan.

English merchants only traded with Japan for about ten years (1609-1620) when they withdrew their operations due to lack of profitability.

Merchants from the Netherlands also arrived in 1609 continued to trade with Japan on a limited scale and became the only European country that was able to maintain trade relations with Japan until the 19th century.