

Recensiones

Arnulf HARTMANN, O. S. A., *The Augustinians in Seventeenth Century Japan*. (Cassiciacum, American Series, vol. VIII). New York, N. Y. 10463, Augustinian Historical Institute, 3103 Arlington Avenue, 1965. 8°, 162 pp. Price : \$ 3.00.

The book of Fr. Hartmann fills a gap in the reliable sources of the history of the Church in Japan ; as Uyttenbroeck Th., in his *Early Franciscans in Japan*, exposes the missionary-work and the martyrdoms of the Franciscans, between 1593 and 1940 in Japan, so does the competent A. expose the missionary-work and the martyrdoms of his *confrères* in the Augustinian Orders, during the 35 years (1602-1637), of their stay in Japan ; we earnestly hope, that the Dominicans will prepare a similar monography on the glorious apostolate and martyrdoms of their fathers, who from 1602 until 1637, lived and died in Japan.

The book of Fr. Hartmann contains four chapters. In C. I, he exposes the first contacts of the Augustinians with Japan, in 1584 and 1597, and inserts with an interesting commentary the greater part of the report of Fr. Francisco Manrique, to King Philip II of Spain, about his casual visit to Japan and his visit at Macao in 1584. It appears from this report, that neither the Spanish Augustinians intended to limit their apostolate to the Philippines alone, but would try, notwithstanding certain rights of the Portuguese and the Jesuit Fathers, to penetrate into China and Japan. The second visit took place, when in 1597 four Fathers, under the leadership of Fr. Diego de Guevara, reached Japan on board of the ill-fated *Galleon San Felipe*, which in the end became the occasion or the cause of the death of the proto-martyrs of Japan, St. Petrus Baptist and 25 companions. The four Fathers assisted at the martyrdom in Nagasaki.

In C. II, the A. under the title « The period of organization », exposes, 1) the work done by the Augustinian missionaries from the year of their arrival, 1602, until 1614, when the missionaries of all the orders, except those who went into hiding, were, according to the edict of banishment, expelled from Japan ; and 2) gives a detailed report about Fr. Hernando Ayala, the most outstanding Augustinian missionary and martyr († 1617), in Japan.

Between 1617 and 1632, there was only one Augustinian martyr in Japan, Fr. Pedro Zuniga, whose fate and the fate of his com-

panion, Fr. Luis Flores, O. P., is exposed in C. III, « The interlude of Pedro Zuniga ». All the historiographs treat *in extenso* the deeds and martyrdom of these two Fathers. The A. includes in this chapter extracts from a letter, written by Fr. Zuniga and extracts from a report of an eyewitness, Fr. Bartholomew Gutiérrez, O. S. A.

C. IV, « Augustinian martyrdom », refers to the missionary-work and martyrdom of eight Augustinians, who died martyrs in 1632, (3+2), 1633, (1), 1637, (2) ; special mention is made of Fr. Thomas Jihioye, (nickname : *kintsuba* = golden sword-guard), his wonderful apostolate in the midst of a raging persecution, his final capture, his glorious death and his alleged apostasy ; in reference to this last item, the A. illustrates the origin of the accusation of infidelity made against Fr. Thomas and lists a long extract from the informative proces, held at Macao, about the martyrdom of Fr. Thomas, from which he proves that Fr. Thomas remained faithful to the end.

We ought to thank Fr. Hartmann for his worthful monography, especially because he uses so many sources, which are not easily available.

May I add a few remarks :

On p. 41, it is said : « Guevara went to Meaco, [Kyoto, in oct./nov. 1602], to meet Fr. Jerome [of Jesus], who received him with proverbial Franciscan hospitality » ; not Fr. Jerome, but his companion, Fr. Luis Gomez, must have received Fr. Guevara, because, Fr. Jerome had died already in october, (probably 6th), 1601 at Meaco ; (cfr. *Relación hecha por Fray Pedro de Burguillos... de las cosas sucedidos en el Japon, desde el año passado de 601 hasta el de 602* ; AFH = *Archivum Franciscanum Historicum*, T. XXI, 1928, p. 327 ff.). The early death of Fr. Jerome is confirmed by Mgr Luis Cerqueira, bishop of Japan ; in a letter, dated oct. 17, 1601, the Bishop at the end of his letter, already makes mention of the death of Fr. Jerome (o. c., l. c., p. 328, note 1).

On p. 58, it is stated : « the ships carrying the exiles left on november 7 and 8, the Great ship and a junk with one hunderd and ten religious aboard. The vessel bound for Manila carried forty-five ». It is not certain that the Great Ship left at that date Japan. An eyewitness, who concludes his letter on october 25, 1614, at Nagasaki, states : « Quand nous serons partis de ce port, la navire Portugaise y demeurera encore quelque temps, par ce que les draps de soye, qu'ilz ont apportez, ne sont encore tous vendus... ils nous ont ordonné quelques certaines navires fort débiles, desquelles plusieurs tous les ans font naufrage » (cfr. *Histoire de l'estat de la Chrestienté au Japon et du glorieux martyre de plusieurs chrestiens en la grande persécution de l'an 1612, 1613, 1614*, Douay, 1618, p. 541). Also Trigault Nic., S. J., who in 1616 had returned to Europe from his voyage to the Far East and Macao, states in his book : *De Christianis apud Japonios Triumphis*, Monachii, 1623, p. 276, « ad

hos omnes [missionarios et christianos] evehentos navigia Sinensia non maxima, iuncos Lusitani vocant, in portu tria numerabantur eaque male materiata, naufragium in ea multitudo satis certum minabantur ».

P. 124, note 73 : The Japanese name of Fr. Jerome of the Cross Torres is *Iyo*.

P. 126 : the note-number, 1 should be placed after « ... safely smuggled nine missionaries into Japan », and n° 1^a after « ... and paid for the services of a pilot ». In reference to the boat, builded by the superiors of the three Orders of friars, Fr. Diego of St. Francis says : « Y de acá no hemos hechos menos diligencias, pues en tiempo de tanta afliccion y persecucion, hicimos una buena embarcacion y la despachamos muy bien, y salió tres veces y otras tantas arribó, todo per falta de buen piloto » (cfr. *Relación*, AIA = *Archivo Ibero-Americano*, T. II, 1914, p. 246).

On p. 151, the Portuguese, Duarte Correa, is placed amongst the beatified martyrs of Japan ; but since he was burned alive in 1639, and since the elenchus of the beatified martyrs of Japan closes with the martyrs of september 3, 1632, Correa is not yet a beatified martyr.

P. 153 : The text quoted from Aduarte must refer to the year 1634 and not to the year 1637, 1) because, after the martyrdom of Fr. Thomas of St. Hyacinth Naiki, O. P., and Fr. Jordan of St. Stephen Anzalon, O. P., which took place on november 19, 1634, there were no more Dominicans in liberty in Japan, since not a single one was left over ; and 2) because the Dominicans, who arrived in Japan during september 1637, arrived as prisoners and died martyrs shortly after their arrival, on september 24 and 29, at Nagasaki. Therefore, the quoted text does only refer to the apostolate, exercised by Fr. Michael, during 1634, and consequently it can not be adduced for proving, that Fr. Michael was still alive in november 1637.

On p. 138, it is said : « We know from a letter of Fr. Sebastian Vieira, that he the Vice-provincial of the Jesuits... reached Japan on August 12, 1632 ». At the time of his arrival, Fr. Vieira was not yet the Vice-provincial of the Vice-province, S. J., in Japan, but as the senior-missionary, he became Vice-provincial after the apostasy of Fr. Ferreira, Vice-provincial ; (cfr. Letter of Fr. Vieira, written in nov./dec. 1633, a short time before he was captured, photo-copy).

On p. 132f., the A. discusses the date of arrival of Fr. Thomas Jihioye in Japan. May I here add a note on the date of arrival of eleven Japanese religious priests, who between 1628 and 1637, at the height of the persecution, reached Japan.

1) Fr. Yuan Miyasaki, regular tertiary of St. Francis seems to have arrived in Japan in 1628, because Fr. Diego of St. Francis in his *Relación* for the first time makes mention of him on occasion of

the death of Fr. John of St. Philip, who died from asthma on october 22, 1628, at Nagasaki (cfr. AIA, T. II, 1914, p. 80).

2) Fr. Thomas of St. Hyacinth Naiki, O. P., entered Japan on november 10, 1629 ; (cfr. *Reseña de los Religiosos de la Provincia del Santísimo Rosario de Filipinas*, Manila, T. I, 1891, p. 254 ff.; PAGÉS, *Histoire de la Religion Chrétienne au Japon, depuis 1598 jusqu'à 1651*, Paris 1869, p. 686).

3) Frs Petrus Kasui, S. J., Michael Matsuda (Pineda), S. J., and Jerome of the Cross, Torres, Iyo, regular tertiary of St. Francis, arrived in Japan during the year 1630 ; (cfr : CIESLIK Hub., *Early Jesuits in Japan*, XIX, in *Missionary Bulletin*, Japan, T. X, 1956, pp. 494-496).

4) Fr. Thomas Jihioye arrived in Japan during the year 1631, (cfr : HARTMANN, *The Augustinians...* p. 126-133 ; Fr. DIEGO OF ST. FRANCIS, o. c., who writes : « Y este año de 1631, se embarcaron dos sacerdotes, el uno, llamado Fr. José de Valencia, de nuestro P. San Francisco, y otro sacerdote Japon, de San Agustin ; y quebraron el navío y se volvieron. Mas el Padre sacerdote Japon, come tenía menos dificultad, por ser Japon, se concertó con unos Chinos y lo truíeron a Nagasaki en salvo, no sabiendo que era sacerdote » (cfr : AIA, T. II, p. 246).

5) In 1632, four Japanese priests safely reached Japan : Frs Michael of St. Joseph, O. S. A., Mancius Konishi, S. J., Saito Paul, S. J., and Diego of Saint Mary, Somonaga, O. P. (cfr : HARTMANN, o. c., p. 133, 136-139 ; PAGÉS, o. c., p. 759-767 ; RESEÑA, l. c., p. 256 ff.).

6) Finally, mention must be made of Fr. Vincent of the Cross, Shiozzuka, O. P., who with three european fathers arrived in Japan, during september 1637 ; (cfr : RESEÑA, l. c., p. 274 ff. ; ADUARTE, o. c., L. II, c. 60, 61 ; PAGÉS, o. c., p. 820-823).

We conclude : The monography of Fr. Hartmann on the early Augustinians in Japan, is a very valuable contribution to the history of the Church in Japan, and as such it will have to be consulted by all the scholars specialized in this history.

Thomas UYTENBROECK, O. F. M.

ONTVANGEN BOEKEN

LIVRES REÇUS

Melchior VERHEIJEN, K. WOLDRING, Lucas HOOGVELD, *Aurelii Augustini Confessionum libri XIII. Ingeleid en toegeelicht*. (Scriptores Graeci et Romani, 45). Zwolle, W. E. J. Tjeenk Wil-link, 1960. Tekst v + 245 pp. + 7 ill., Inleiding en aantekeningen I-V, 53 pp., Inleiding en aantekeningen VI-IX, 46 pp.

John J. O'MEARA, *Charter of Christendom : The Significance of the « City of God »*. (The Saint Augustine Lecture Series : Saint Augustine and the Augustinian Tradition, Villanova Uni-