

REFUTATION OF DEUS

by
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(Concluded)

PART VII

The Deus [sect] say that all of the above teachings up through part VI are exclusive with their religion. If step by step understanding grows, there should be baptism. After baptism, they [the converts] must observe the ten commandments called “madamen”¹⁰⁴. The first of these [is] that Deus alone must be reverently loved above all. Second, they must not swear vainly by his name. Third, they must perform services every seventh day, which is called “domingo.”¹⁰⁵ Fourth, they must be filial to their parents. Fifth, they must not kill people. Sixth, they must not commit adultery. Seventh, they must not commit theft. Eighth, they must not libel others. Ninth, they must not lust for another’s wife or husband. Tenth, they must not covet the treasures of others. The first of these commandments, namely, reverently to love Deus above all

104. マダメン—“madamen,” the Japanese phonetic rendering of *madamento*, Portuguese for “commandment”.

105. ドミンゴ—“Domingo,” the Portuguese word for “Sunday.”

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things, means to value God more than one's lord, more than one's parents; and in cases where there is a conflict with his will, one should not obey the command of his lord or his parents. They must not regret [losing] their own lives; needless to say, much less other things. Now, at the time of baptism, there is also the giving of a name. These are the names of good men and women of old who were in accord with the will of Deus, and they are given in order that each can rely on them as intercessors before God. There is also a ceremony of being made to taste salt¹⁰⁶. Salt is something which gives flavor to things that have no taste. Thus it is a rite which symbolizes the fact that the taste of the after-life is determined now. Again, making them hold a light in their hands is a rite which indicates that they have found the true light. Then they chant the ritual words, "*Ego te baptiso in nomine Patris et Filii et Spiritus Sancto*,"¹⁰⁷ and splash water on their foreheads. The meaning of these words is, "In the beloved name of Deus the Father, Deus the Son, and the Love¹⁰⁸ which is between them, I wash thee." At that time the merit of the blood of Jesus Christ which flowed from the cross, being contained in the water, cleanses all sin and impurity; and henceforth there being no personal guilt, there

106. 塩をなめさする—This evidently refers to the custom (still observed today) of putting salt on the tongue in the baptism of Catholic converts.

107. エゴテバウチゾ イン ナウミネバチリス— "*Ego te bauchizo in naumine pachirisu etsu hiri etsu suhiritsusu sanchito*," Japanese phonetic rendering of the Latin formula meaning "I baptize thee in the name of the Father and of the Son, and of the Holy Spirit."

108. 両間の大功の名—Cf. Augustine: *De Trinitate* IX: 22 "...*amans et quod amator et amor*" (= loving, and that which is loved, and Love itself) (T. Ariga)

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is no doubt that when they die they will receive their reward in heaven. Moreover, without receiving this baptism, even a good person cannot be saved.

In refutation [I say], "They teach ten commandments called 'madamento.' If we except the first of these ten articles, they do not exceed the Five Admonitions [against] taking life, stealing, adultery, lying, drunkenness. Commandments nine and ten are what control the wild passions of the heart. The admonition about abstinence from drinking wine is also intended in every respect to control the wildness of the heart. There is no difference between drinking wine and drinking hot water; but since wine leads to wildness, and since when one becomes drunk, the evil desires of sexual passion and greed are aroused, it is forbidden. The warning not to drink wine is in order that the mind may not be scattered. Then they teach that we should do deeds of filial piety. This is the law of nature, but you Deus followers seem to say it only nominally. You will hear more of this later. The first article, which says that if it is against the will of Deus, one cannot obey the commands of his lord or his father, and must even hold his own life lightly, conceals the intention of upsetting the nation and annihilating Buddhism and the state law¹⁰⁹. Why aren't the followers of this religion given a distinct warning¹¹⁰? After all, we do not expect to find preaching and warning about the Supreme Good outside the ethical code of daily living among the common people. As for human duties, there is infinite variety, but they do not go beyond the Five Principles [of

109. 王法—According to Confucianism, the code for rulers.

110. 柄械—perhaps an error in writing 炳誠 (distinct warning)

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Confucianism]¹¹¹. If we fulfil our duty as lord and retainer, father and child, husband and wife, elder and younger brother, friend and friend, what else shall be added? Or, if we disturb these [relationships], it must be called committing treason and immorality. The duties between lord and retainer are loyalty and praise; between parent and child, filial devotion and compassion for children; between husband and wife, their respective obligations; between elder brother and younger brother, brotherly love; and between comrades, trust. It is the function of Heaven to impose the nature of these Five Principles upon human beings. But if, as Deus [followers] do, they urge them to abandon the obligation of loyalty to the lord and to deny even the factors of filial piety and brotherly love when it involves opposing the will of Deus, what treason can there be greater than this! Opposition to the will of Deus in the first place means to turn one's back on Deus and to believe in the gods and buddhas. Wherefore, although the commands of our ruler to apostasize from Deus to belief in the gods and buddhas are powerful, they say they will face the Five Punishments¹¹² without begrudging their own lives; on the contrary, they rejoice in [giving up their lives]. Behold, behold, [the folly of respecting] the orders of the *padres*¹¹³ more than the commands

111. 五典—The five constituent relationships of society according to Confucius were those between father and children, ruler and subject, husband and wife, elder and younger brother, and friend and friend.

112. 五刑の罪—In ancient China there were five kinds of punishment: death, castration for men, cutting off legs, cutting off noses, and tattooing. In Japan these were modified to whipping, beating with a club, hard labor, exile, and death.

113. 伴天連—"bateren," or *padres*, were the early Jesuit missionaries who came to Japan in the 16th century from Spain and Portugal.

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of one's lord; of being more grateful for evangelization by the padres than for the benefits of one's parents! As long as Japan is a divine country, all its rulers in royal succession have relied on the Way of the Gods, from Amaterasu Ōmikami¹¹⁴ to Ugaya Fukiaezu no Mikoto¹¹⁵ and his son Prince Jimmu¹¹⁶, who became the founder of a dynasty of emperors¹¹⁷; and since the three sacred treasures¹¹⁸ became the guardian of the whole world, there is no custom of our land but depends upon the Way of the Gods. Again, since Prince Shōtoku¹¹⁹ was a divine incarnation [of Buddha], he accepted the wishes of Amaterasu Ōmikami, and in order to spread the ideals of our country, he

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114. 天照大神—Child of the primordial god and goddess Izanami and Izanagi, whose name means the “Heaven-Shining-Great-Deity.” When insulted by her brother the Storm-god, she retired into a cave from which she refused to emerge until enticed by a comic dance performed by another goddess. Her descendants are believed to be the Imperial Family of Japan.
115. 鵜飼草薙不合尊—One of the third generation of the Hyūga gods and son of Hikohohodemi no Mikoto. When he was born, the hut by the sea where his mother was confined was only half thatched with cormorant feathers, from which fact the god derived his name (Unhatched Cormorant Hut God). His mother, who was the child of the sea god, was so chagrined when her husband saw her in labor that she changed into a shark and disappeared into the sea. Ugaya married his mother's sister, who later became the mother of the Emperor Jimmu.
116. 神武天皇—(660 B.C.) The Emperor who conquered the aborigines from Hyūga along the Inland Sea to Yamato (now the Kyōto-Osaka), where he established a palace. This is the traditional founding of the Japanese Empire.
117. 百王—The hundred generations of Chinese emperors.
118. 三種の神器—The sacred sword, jewels, and mirror which are the symbols of the Emperor's divine origin.
119. 聖德太子—Son of Emperor Yōmei, who was well-versed in Buddhist doctrines and Chinese classics. He propagated Buddhism by building temples, importing Korean priests as instructors and drawing up a code of morals for the ruling classes based on Buddhist teachings.

made Buddhism flourish, and from that time this country has also become a Buddhist country. But the Deus [sect], awaiting its opportunity, is trying to make all Japan into converts and to annihilate Buddhism and Shintoism. Even though Shintoism and Buddhism are the very things which make the state law flourish and the very fact we have the state law increases the authority of Buddhism, theirs is none but a plot hatched by themselves to annihilate the buddhas and gods, to overturn the state law; to set aside Japanese customs, and to introduce the customs of their own country, and to usurp our country. They dispatch soldiers to countries called "Luzon" and "Nova Hispania," which are barbarians close to beasts, and they seize them. To the extent that our country is valiant beyond other countries, their determination¹²⁰ to spread their belief and seize this [country], even if it takes a thousand years, is fixed in their minds. How terrible to consider one's life as less than nothing for the sake of one's belief, [like the men] called "martyrs"¹²¹! In ruling the whole world, the sage encouraged good and repressed evil. In order to encourage good, rewards [are necessary]; in order to chastise evil, punishment [is necessary]. There is no greater punishment than losing one's life; but the fact that the followers of Deus do not fear the cutting

120. 国を奪んとする—Hideyoshi's edict of banishment in 1587 was caused by the Jesuits' deliberate policy of gaining adherents in high places, such as some of the strongest barons and ablest commanders of his staff. Moreover, the intrigues of Spanish Franciscan monks and traders who came to Japan against the Portuguese and the boast of a Spanish pilot that his father-land intended to rule the world convinced Hideyoshi that Japan was in danger of aggression. There followed the martyrdoms of 1597." (Sansom, *Japan*.)

121. マルチリ— "maruchiri," Japanese phonetic rendering of Portuguese *martyrio*.

off of their own lives, and will not change their belief is truly a frightful thing. When we investigate where this great evil comes from, it comes from the fact that the first commandment says, "Ye shall greatly revere God above all things." To spread such evil doctrine is indeed the work of a devil. To take up such heretical doctrines as these in detail is not fit to submit to the hearing of the nobility. If a lord is truly wise and far-seeing, when he hears one [thing], he guesses at ten¹²². I hear that the authorities have announced that they are going to eradicate that sect completely. This is a hundred times better than the grace of the divine emperor¹²³ of a foreign country who in ancient times drove out the wild animals, prevented floods, and made the dwellings of the people safe. Wild animals and floods are harmful to the human body, but this sect which disturbs the Truth is the enemy of Buddha and his doctrine. In particular, they are a sect of brigands who are trying to seize this country. Is there anyone who does not loathe them? Moreover, the right or wrong of such ceremonies as giving a name, tasting salt, and holding a light need not be discussed. They say that Deus will not help those who have not received this baptism, even if they are good. This is unreasonable. For what sin should even those who have not received baptism be punished, if they are good? It is indeed said that "the great light shines on all alike; a great parent shows no favor"¹²⁴;

122. 一を聞召ても十を案じ玉ふ—Perhaps this is an echo of the quotation from Confucius referred to in Note 92. 聰明叡智, "intelligent and sagacious," is a conventional epithet of praise for Chinese emperors.

123. 異朝の聖王—See note 68.

124. 大明に私照なく—Cf. Confucius, *Book of Rites*, "The heavens cover [the earth] disinterestedly; the earth bears [loads] disinterestedly; the sun and moon illumine [the world] disinterestedly."

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but if this Deus [sect] holds to the selfish basis of saying, "This one is on my side; this man pleases me," and so on, it is all human in spirit. To guess at the divine will through human feelings is indeed the height of ignorance.

With the foregoing I have finished discussing the main points of the seven parts of the doctrine of Deus. Since my talent is naturally limited, my rebuttal to the arguments is truly shallow. For it is usual to give answers to questions and to ask questions of answers. Let not the intelligent man laugh at them. Next, I shall write what I have been thinking about, regardless of inquiries, as [mere] small talk.

I have heard that Confucius once said, "See what a man does; mark his motives. Examine in what thing he rests. How can a man conceal his character! How can a man conceal his character!"¹²⁵ Thus, what is the ordinary behavior of the Deus padres? To give an example, all temple must have temple rules. Temple rules are harmless things, but in Deus temples there are services in the morning and evening. The morning services are called "shiisa"¹²⁶ and they chant prayers. They also say that if they recite the prescribed formula over something called "ostia,"¹²⁷ which is like the wafers of Western barbarians which are made of wheat flour, it becomes the real body of Jesus Christ. Moreover, when they pour wine into a silver chalice and similarly chant the prescribed formula, they say it becomes his true blood. They eat the wafers and drink the aforesaid wine as a ritual. The fact that a wafer can become the flesh of Jesus Christ,

125. 視其所以觀—Confucius, *Analecets*, Book I, Ch. 10.

126. シイサー—corruption of ミイサ, "missa," mass.

127. ラスチャー—"osuchiya," Japanese phonetic rendering of Portuguese *ostia*, the consecrated wafer used in the Eucharist.

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and wine be changed into blood, an idea that is unfit to be believed by men, seems [to them] to be a cause for gratitude. Well, since pride is the root of all evil, and humility, the foundation of all good, they advise people to make humility fundamental, but perhaps it is the inbred custom of that country that their arrogance should not be equaled even by the devil himself. Because of this arrogance, in their struggle for supremacy over other sects of padres, they quarrel with words worse than secular people. Their unmannerly behavior is beyond imagination. It became so extreme that there was a struggle at Macao¹²⁸ seven or eight years ago. They say that a head priest called Valentino Carvalho¹²⁹, holding a stick, led the way and pushed into another temple. They say that many lay brothers¹³⁰ and fellow-lodgers also did such things and pushed their way into the midst of temples, carrying weapons and shooting rifles from the tower. Since they were all monks, was not such behavior unbecoming to them?

A certain person asks, "What kind of relationship is there between foreigners and Japanese people in the temple?" In answer I say, "You should guess that from my foregoing account. Since they are arrogant man, they do not consider

128. 天川—A trading port in China through which subsidies were sent from the Pope and the King of Spain to the Jesuit missionaries in Japan. These subsidies were brought in annually by the Great Ship to Japan. When the ship failed to reach its destination, the missionaries were in great financial distress. (Cary, *History of Christianity in Japan*, pp. 149—150)

129. バレンチイノカルワリヨ—Valentino Carvalho, Jesuit provincial and visitor

130. イルマン—“iruman”, Japanese rendering of *irmão*, Portuguese for “lay brother.”

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Japanese even as human beings.¹³¹ Hence, since Japanese also feel there is no excuse for this, their relationship is actually not good. Besides, the fact that the support of the padres and the evangelists who live in Japan comes directly from the Pope of a Southern Barbarian¹³² country is not in any way pleasing to the Japanese. The fact that it is said they will not make Japanese into padres in the future is not pleasing to anybody. You must imagine what this fact does to Japanese feelings. It is natural that, though they [the padres] are aiming at seizing Japan, as long as they are Japanese, the Japanese Christians favor their own country in spite of everything.

Somebody inquires, "I have heard that the Deus sect is free from avarice and is founded on compassion. Is this a fact?" In reply I say, "I do not know the boundary between generosity and avarice. Extortion from parishioners and being blinded with [the love of] money originated with them. No matter how these parishioners keep the commandments and are praised as good men, if they are poor people, they are hastily and unkindly treated; and although they may be unbelieving law-breakers, if they are rich, they feast them and make a great

131. 日本人を人とも思はず—“There had arisen a marked difference of opinion among the missionaries concerning the education that should be given Japanese evangelists. Father Cabral, the Vice-provincial, feared that the haughty spirit of the Japanese would lead them, if instructed in Western sciences, to despise their European teachers. Hence he desired to have them taught only so much as would enable them to occupy lower positions as helpers of the missionaries.” (Cary, *History of Christianity in Japan*.)

132. 南蛮—From the end of the Muromachi Period to the Edo Period the name “Southern Barbarians” was applied to the inhabitants of Siam, Luzon, and other islands in the South Seas. Later it was also applied to the Portuguese, because they came from the south by way of Macao.

fuss over them; also when a leading layman is in distress, they pay no attention to him. Again, even though they are said to be compassionate and to give alms, consider it to be for the sake of fame and to attract followers by making them think the padres benevolent.”

Someone else inquires, “What about the fact that we have heard that whatever else they do, the Deus sect completely abstain from adultery?”

In answer I say that this may be true, depending on the person. No doubt you understand what is meant by saying, “Depending on the person.” Since those in Japan are still ashamed [of such behavior] it occurs only once in ten times, I hear. In Luzon, Southern Barbarian countries, Nova Hispania, and so forth, they say there are a lot of people who have exceeded the limits of the three circles of Hell¹³³. In particular it is said that the padres called “Kererugo”¹³⁴ have wives and children. I presume having children should be called their chief purpose, in keeping with their title. Since it is the custom to call a priest “father,” if he had no children, it would be difficult for the literal meaning [of that title] to stand!

133. 三冥—Since this term is unknown to Buddhism, it may be an abbreviation of *meido no sankai* (冥途の三界) “the three regions of the lower world.” The nether world, according to Buddhism, is divided into six regions or circles, three of which are comparatively good and three, the ultimate in evil. The higher levels are those of heaven, humanity and bloody battlefields. The lower levels are the realms of beasts and starved devils.

The latter are also known as *sammakushu* (三悪趣) or *sanakudō* (三悪道). Here the allusion is obviously to the lower levels, because of the context.

134. ケレルゴ—The Japanese phonetic rendering of the Portuguese “clerigo”, meaning a member of holy orders.

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Someone asks, "What is the reason for the confession¹³⁵ in the Deus [sect]?"

In reply I say, "It is thus. It is said that when Jesus Christ was on this earth, he promised the head of his disciples, called Peter,¹³⁶ 'Whatever sin you forgive on earth, I will forgive in heaven!; so the thing called confession began. Thus at the time of confession no one else is allowed near, and only one-self and the priest face each other; then they promise that everyone, even such as highwaymen or pirates, who have committed one of the Five Sins¹³⁷, such as killing father or mother or even the great crime of plotting to overthrow the nation, will have his sin wiped out if he confesses everything and the priest hears and forgives. Such behavior is indeed sorcery. If the priest hears and absolves them even of treason great enough to overturn the nation, truly it is tantamount to spreading the doctrine that even if one commits sin it is a harmless matter. When we regard it from this point-of-view, it should be said that the priests are the chief of brigands, instigators of rebellion and murder. At any rate consider it as a hateful religion."

Someone asks, "Is it true or not that in the religion of Deus miraculous features are numerous, and in particular we hear

135. コヒサシ—“konhisan,” Japanese phonetic rendering of *confissão*, Portuguese for “confession.”

136. ペイトロー—“Peitoro,” Japanese phonetic rendering of *Pedro*, Peter.

137. 五逆罪—In Buddhism the Five Sins are killing one’s father; killing one’s mother; killing a disciple of Buddha; killing a peaceful monk; and drawing blood from a [living] Buddha.

In common usage the Five Sins were killing one’s lord; killing one’s father; killing one’s mother; killing one’s grandfather; and killing one’s grandmother.

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that there are many portents of good fortune in that people called 'martyrs' give up their lives for the sake of their religion?"

In answer I say that is the fact. It is usual that whatever one hears sounds heavier than 1000 pounds, but when seen, it is lighter than one *ryō*.¹³⁸ This sect talks as if it were very mysterious, but it is not really so. After entering the priesthood at nineteen years of age, I lived in that temple for 22 or 23 years and became well known among them, but I have never seen a single miraculous thing. Nor have I seen anything miraculous due to martyrdom. Generally at the first founding of a new sect it is the custom for evil [men] to attack the righteous founder. For instance, the great founder Saint Nichiren¹³⁹ suffered many vicissitudes for the sake of his faith — major persecutions four times, and innumerable lesser persecutions. At Kamakura he was dragged forth at the command of the lord of Sagami and forced to kneel on a mat to have his head cut off. The executioner had already taken the sword in hand and gone around behind him and was just going to swing it upward, when a strange light enfolded the sainted

138. 聞ては千鈞—Cf. "When you hear it, it's a thousand pounds; when you see it, it's one grain," from *Keichō Kembun Shū*. A *ryō* was a gold coin weighing 15 grams.

139. 日蓮—(1222—1282) A.D.) Founder of a militant sect of Buddhism in protest against the established sects. In his treatise on the "Establishment of Righteousness and the Safety of the Country" he shows a strong nationalistic spirit. He preached the doctrine that the only essential in religion is the repetition of the formula "Namu Myōhō Renge-Kyō" (Homage to the Scripture of the Lotus of the Good Law). His vehement attacks on the government and other sects eventually caused his trial for high treason and banishment to Sado Island after a miraculous escape from decapitation.

founder, the sword-blade gradually dropped lower, the executioner's eyes were blinded, his nose began to bleed, and he fell to the earth. Besides, when in the [lord's] mansion also it was revealed by the portent of an apparition which shone like lightning that he was an authentic saint, the very lord of Sagami was terrified and abandoned the execution. More exact details will be found in his biography. When after such a portent, he propagated his belief, the fact that it was the true faith was recognized; and even in these polluted eschatological days¹⁴⁰ all the people believed with all their hearts and turned their heads to listen. The padres who spread their false doctrines were executed, but neither wonders nor portents were seen. But about seven or eight years ago I heard people talking thus: "When the padres were sentenced at Nagasaki, the crouching padres and their converts, thinking that something unusual would soon happen, were in a state of vague expectation; and Hasegawa Sahyōe no Jo Fujihiro¹⁴¹, as the govern-

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140. 濁世末法—According to the Buddhistic view of history, after Buddha entered into Nirvana, his teachings gradually ceased to be observed in the form in which he gave them. Hence, history is divided into three stages, the genuine, the imitative, and the final stage, after which even the possibility of listening to the Law will be taken away. In the first stage, which lasted 500 years, doctrine, practice, and effect were all manifest. During the second stage, which lasted 1000 years, only doctrine and ascetic practice remained. The last stage, which will continue 10,000 years, will be marked by distortion of the doctrine. This school of thought was especially powerful during the middle Heian Period and became the core of the Jōdō and Nichiren sects. Cf. the Christian eschatological idea of the degeneration of the world before its end.
141. 長谷川左兵衛—Chief governor of Nagasaki, and active persecutor of Christians. Restrained only by fear of insurrection and loss of foreign trade, he intrigued to gain the fief of Arima by having the apostate lord of Arima transferred to Hyūga, then took steps to stamp out Christianity in that area by sending troops with instructions to seize the women and send them to houses of prostitution in Kyoto and to torture the old men and children. His persecutions were temporarily abated by his being summoned to take part in Ieyasu's campaign against Hideyori.

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ment representative at Nagasaki, knowing full well that they were childish and superstitious¹⁴², and intending to mock them, constructed something called a kite such as children play with, and on it he lit wax candles and late in the evening he had it raised on the wind above Nagasaki from a place called Inasa. While both the padres and their followers were shouting to one another, "Lo, behold! White clouds are spreading in a mass from heaven, and light is descending, just as we said it would," Sahyōe with a mocking smile pretended not to know anything about it, until finally it could no longer be concealed. They felt humiliated at being duped, and they knew it was time to resign themselves to their fate¹⁴³. "I don't think such things should be called miracles of martyrs; moreover, I have never heard or seen anything particularly unusual.

Someone asks, "If you strip the Deus sect, don't its believers hate you all the more bitterly?"

In reply I say, "You should guess the facts, just as you have said. At the time when I first left the temple [to go back to Buddhism], I thought that if I should sometime happen to meet those people [his former Christian associates] on the street, it would be inconsiderate to exchange words with them, so I went to the Southern capital¹⁴⁴, thinking that the sect had not been introduced there. By some mischance, just then Ōkubo Iwami, the government representative for that district, had as

142. みこみこしい—actions resembling those of a priestess (みこ), such as fortinetelling, praying, exorcism, etc.; hence, "superstitious."

143. 泣寝入—I.it. "fall asleep crying," "cry oneself to sleep like a child."

144. 南都—The Heian capital (Kyoto) was called the "Northern" capital to distinguish it from Nara, the "Southern" capital. Nara was laid out in 710 A.D. and moved to Nagaoka in 784 for some obscure reason. (Sansom, "Japan")

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his retainer a follower of Deus. The padres reported to the retainer that I had been a believer, and told him to assassinate me. Since there was somebody who informed me that this would happen, and as it is said, 'Nobody should stay in a corrupt land'¹⁴⁵ I thought I had better flee from a place so perilous for me; and at Kizugawa¹⁴⁶ I boarded a boat and went to a village called Chūgū above Hirakata, and remained in hiding there for a while. Afterward, although I learned that I was being hunted, of course since in an age of peace I suppose it was difficult wilfully to wreak vengeance, nothing of the sort happened. Was it in the Noh¹⁴⁷ chant *Tōru* that the old man says, "How vain is a long tale told of an autumn night. Lo! I will [go to] draw salt water"? Thus, I have spent the night in vain story telling. But even were I to talk of such things for a thousand autumn nights as if they were one, there would still be speech left over, and the dawn would break. You must imagine everything.

Hapian¹⁴⁸ recorded this.

Early Spring, 1620 (February by the lunar calendar)

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145. 危邦—Confucius, *Analects*, Bk. VIII, Ch. XIII, 2. "He loves learning, guards [them] against death, follows good, does not enter a corrupt country, nor remain in a disorganized land."
146. 木津川—Kizugawa, a river which flows into the Yodo River near Hirakata, which is now the site of an amusement park.
147. 秋の夜の永語—*sic* for 長語. From the Noh play *Tōru*, in which the first protagonist is the Old Man, the second protagonist Tōru Daijin, and the antagonist a Priest. The Old Man says, "How vain is the long tale of an autumn night! Lo, I shall draw sea water. If I gird up my robe for the purpose, I carry even the moon on my sleeves. The calm waves as they retreat from the shore seem to disclose an old man's form, but obscured by the distant clouds, it becomes indistinguishable; it vanishes without trace."
148. パピオン—*sic* for "Habian" or "Fabian", (齋巴庵) the baptismal name of the writer.

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POSTSCRIPT TO REFUTATION OF DEUS

In the sixteenth century Japan, as well as other countries of the East, encountered the West for the first time. The subsequent history of Japan, the closed-door policy of the Tokugawa regime included, cannot be fully understood apart from the impact she received in those days when the Portuguese traders introduced the material side of Western civilization while the Jesuits brought their spiritual message to the people of the Japanese isles. The problem of East and West has ever since occupied the minds of the people in some way or another, even to this day.

Fabian's *Refutation of Deus*, written in the early seventeenth century, is a document of special interest in the above context. First trained in a Zen monastery, Fabian was converted to Christianity while still in his youth and for many years served the Society of Jesus as an apologetic teacher and author. Then he apostatized and wrote his *Refutation*, using his knowledge of Christianity as a weapon against his former faith. Is he to be blamed for his disloyalty? Or to be pitied for his fickleness? Or even to be admired for his sincerity? People may have different opinions about his character. But in his treatise he certainly brings out some the cardinal issues of Christian doctrine and the religious thought of the East. One might wish he could have dug deeper in his understanding of those issues. At any rate, his argument well illustrates what difficulty a Japanese of some education has in becoming and living as a Christian, and a preacher of the Christian gospel has in

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bringing his message home to the mind of such a Japanese.

The situation of Japan today is of course vastly different from that of Fabian's day. Nevertheless, in his polemical writing one may recognize certain recurrent problems that come up between Christianity and Eastern religions. It may thus still shed some light upon the present religious situation of Japan.

There is no need of saying that the treatise has indeed found in Dr. Esther Hibbard a very competent translator. She has done her work with a perfect scholarly conscience. Not only has she enlisted the assistance of Professor Hiraishi, but she also consulted other scholars as she felt the need of checking her translation. This excellent Japanese-English rendition is the result of her labour. And I am most pleased to commend it to the reading public of the world.

Tetsutaro Ariga

Kyoto
December 1962