

rivals, is one of the best illustrations of the change from punitive laws to the use of more benevolent techniques to maintain social and political stability.

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Luís de Almeida S J , Surgeon, Merchant and Missionary in Japan

Born in Lisbon circa 1525, Luís de Almeida studied medicine and qualified for a diploma in surgery on the 30th March 1546.

In 1550, he sailed to the orient on a business venture, in Malaca he became associated with Capt. Duarte da Gama, with whom he sailed to Japan in June 1552; by 1554, they were back in Canton and Malaca. In 1555, he returned to Japan and he decided to remain there for good.

Why?

Because he was faced with the great challenge of the spiritual as well as the physical needs of the Japanese people. He was then a rich man and his fortune was estimated to be four or five thousand *cruzados* (a *cruzado* was equal to a silver *peso*).

In 1556, he joined the Society of Jesus as lay brother and part of his money was invested by the Jesuits in the Macao silver-trade, which became the mainstay of the Japan mission.

He used the other part of his money to build a hospital in Funai (the present Oita). The daimyô of Bungo, Otomo Yoshishege had given in 1552 a piece of land to the Jesuits; it was on this land that Almeida built his hospital in 1557, with two sections, one for lepers and the other for curable diseases.

Patients of all classes flocked to it in large numbers so that in 1559 another hospital had to be built opposite the earlier one; it had 16 separate rooms and a verandah, which was later used for surgical care.

As surgery was unknown in Japan, Almeida had to train his assistants in operative procedures; therefore he drew up courses of lectures in medicine and surgery. Thus he founded a School of Medicine and Surgery, which became famous and was known as the Nambun-Oryu School—the School of Barbarians of the South.

Almeida died in Amakusa in October 1583 after 30 years of hard missionary work.

To the founder of the Nambun-Oryu School and of the Amakusa Catholic mission a monument was erected in Hondo, where his memory is still cherished with gratitude.

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Rearmament Versus "Peace Constitution" of Japan

The U.S. fought Japan in World War II to prevent Japan's fanatical military clique from again waging war in our time. Article 9 of the Japanese constitution, which was adopted in 1947, provides that "Land, sea and air forces, as well as other war potential, will never be maintained." But in 1970 the Article, which had been the symbol of the deep Japanese commitment to peace, became an increasing annoyance to