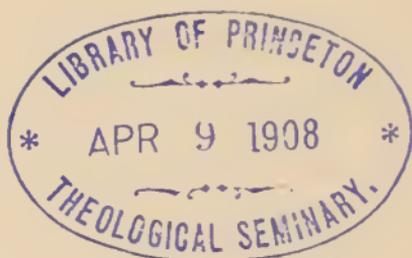


THE LAND OF THE
RISING SUN

GREGOIRE DEWOLLANT



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THE LAND OF THE RISING SUN



THE LAND OF THE RISING SUN

BY ✓
GREGOIRE DE WOLLANT

TRANSLATED FROM THE RUSSIAN BY
THE AUTHOR, WITH THE ASSISTANCE
OF MADAME DE WOLLANT



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PART FIRST

PRELIMINARY REMARKS

CHAPTER I

Soil—Geological structure—Volcanoes—Earthquakes—Minerals—Climate—Typhoons—Flora—Fauna.

The Japanese Archipelago or Dai-Nippon (Nihon) stretches like three garlands of a vine along the coasts of Siberia and northern China.

Containing formerly more than 3,800 islands, the largest of which are Yezo or Hokaido, Hondo or Nippon, Shikoku, Oki, Loochoo and Formosa, the Japanese Empire covers an area of 161,119 square miles, with a population of 46,540,754. The Japanese group of islands probably formed a part of the mainland of Asia, as shown by the fact that the coasts toward Asia slope with a slight, almost imperceptible, incline to the mainland, while the Pacific coast sinks abruptly to a great depth. The soundings of the Japanese Sea do not exceed 3,500 meters at its greatest depths, and the outline configuration of the islands stretching like stepping-stones from Japan to Korea tend to confirm the supposition of the former connection of Japan with the mainland, while the depth on the east coast of Japan reaches 8,515 meters (the height of the Himalayas).

Two-thirds of the surface of Japan is mountainous and indicates a volcanic origin, and at present there are many active volcanoes. Many of the highest peaks were active volcanoes not long ago, for instance the last eruption of Fuji Yama occurred in 1708, and every one remembers the eruption of the extinct volcano Bandai San a few years ago. The abundance of hot springs, geysers, frequent earthquakes (in the year 1855, 104,000 persons perished in Tokyo and 14,241 houses were destroyed), the tidal waves engulfing thousands of victims—all prove that the volcanic activity has not ceased at the present time.

In regard to material wealth, already in the time of Genghi Khan Japan was renowned for its abundance of gold and silver, and Japanese copper—thanks to the admixture of gold—formed the principal article of export of the Dutch in Dezima. Besides, there are sulphur, lead, iron, very rich coal fields (in Kiushiu and Yezo), and petroleum. Stretching from Kamchatka to South China, Japan possesses a great diversity of climate. The rigorous cold of the Kurile Islands is in manifest contrast to the soft warmth of the south, with its orange groves, pineapples, bananas and sugar cane. The climate is a reflection of that of the neighboring mainland, with hot, damp summers and cold, clear winters; but these conditions are tempered by the sea and especially by the equatorial current called the Kuro Sivo, which produces in Japan a fresher summer and a more clement and damp winter than on the mainland. Thanks to the change of the monsoons, the central part of Japan enjoys a com-

paratively healthy temperature. Decidedly the best seasons are the autumn and winter with their clear days and invigorating air. The spring brings rains, and whole weeks without the sight of the sun, varied, however, by bright days. The summer temperature does not rise above 36 (Reom.) but the heat is so charged with humidity that it is like a continual steam bath, which is very debilitating to Europeans, who after a lengthy stay in Japan suffer from anaemia and bad liver. At this season there is a general exodus to the mountains in search of a more invigorating atmosphere.

In order to complete this picture one must say a word about the cyclones or typhoons (Japanese great winds) which sweep with tremendously destructive force over the sea and coast. Only he who has seen such storms can believe when he hears of ships being cast far up on the beach, of great buildings converted into ruins, and massive granite quays lifted by the waves to a height of several yards.

The familiarity of all with the richness and variety of Japanese flora is due to the fact that the first travelers in the country, beginning with Kaempfer, were botanists. Owing to the moisture of the atmosphere the luxurious subtropical vegetation—bamboo, palms, camellias and laurel—are found side by side with the vegetation of the north. Abundant rains in the summer give two harvests to the agriculturist of the south.

The fruit trees, such as the cherry, are used more for decorative purposes than for the fruit. The blossoming of the cherry trees, beginning in April,

is a veritable feast for the eye. In May the whole world goes to gaze on the mass of blooming wistaria, peonies, and azaleas. In this month, according to the climate, begins the planting of the rice.

In September the brilliant color effects of the forests are beautiful beyond description. The varied hues of the changing maple, wild grape vine, cherry, prune, *Rhus toxicodendron*, *Acer polymorphum*, and birch, shading from the darkest purples and browns to the brightest reds and yellows, throw their beauty in high relief against the dark background of the subtropical vegetation. In November begins the flowering of different varieties of camellias, *Aralia Japonica*, *Thea Chinensis*, and others. These wonderful landscape effects have had much to do with the high artistic temperament of the Japanese, who feel the beauty of nature and find in her ever new and higher inspiration.

As for wild animals, there exist only the bear (in the mountains of the north), the wolf, the fox—which plays a great role in Japanese folk-lore—the wild boar, the monkey, etc. There are many insects, and especially disagreeable are the mosquitoes. Among the birds of prey are eagles, falcons, and vultures. There are sparrows, swallows, Japanese nightingales, and the common stork, which figures in all Japanese pictures. The hunter finds the elk, hare, pheasants, snipe, and wild duck. The sea is filled with fish, of which the best known is the Tai (*Serranus marginalis*), with its white and delicate meat, and in the south the sea teems with jelly-fish. Domestic animals, such as the dog, ox, horse, sheep, and goat, came originally from China. Until the

arrival of Europeans the horned cattle were used only as beasts of burden. The Japanese did not consume meat and despised milk products. As for fertilizers, the Japanese have used from time immemorial fish manure, human and other excrements, which they collect in wells or pits in the fields, and which fill the air with obnoxious odors at the season when it is brought forth to be poured over the rice fields.

Sheep culture in Japan is still in its infancy. Formerly Japan was renowned for its silk industry. The abundance of cotton explains the fact that woolen material is mostly imported, and only of late impulse has been given by the Government to the manufacture of woolen goods. In a few lines I have given the principal characteristics of the country, the field of action of the Japanese people.

Now let us glance at its history.

HISTORICAL SKETCH

CHAPTER II

Origin of the Japanese—The Koro-pok-guru or Tzutzi Gumo (spider-people)—The Ainos—Malay or Mongolian?—Archeological discoveries.

The history of Japan should begin with the question of the origin of the Japanese. Were they aborigines of the country or invaders who found there a more ancient race? To what race do the Japanese belong and where was their original home? In the *Ko-ji-ki* (ancient Chronicles of Japan) the fabulous element is so predominant that it is difficult for the historian to separate fiction from reality. *Ko-ji-ki* (711 A. D.) describes events of the eighth century B. C. from cosmogony passes to the descendant of the Sun Goddess Jimmu Tenno, the founder of the reigning dynasty. Jimmu Tenno and his descendants, whose reigns sometimes extended over a hundred years, have a mythical character, but in myths there must be a grain of historical truth. *Ko-ji-ki* tells of the arrival of Jimmu in Japan at the head of an army. The audacious conqueror was not stopped by the storms on the sea or by the sickness of his warriors. In this history Jimmu is represented under the aspect of a valorous Norman viking, or rather a sea pirate such as abounded in China. The

warriors of Jimmu had to fight the Tzutzi Gumo (land spiders), who lived in inaccessible places, and his descendants continued this warfare with a northern race called Yezo, yebissi, yemissi. In these northern tribe one easily recognizes the Ainos, who in olden times were in possession not only of Yezo but of the island of Nippon. Many geographical names clearly demonstrate their Aino origin.

Professor Chamberlain traced Aino names in eight provinces, proving that the Aino reached to the south of Japan and went as far as Kiushiu.

The inhabitants of the island of Oshima, not far from the capital of the empire, according to Deoderlein, are easily distinguishable from the Japanese type by the abundant growth of hair on the face, and they resemble very much the Aino. Women of Oshima tattoo themselves even at the present time. The historical "Chronicle of Nihongi" (720 A. D.) says that during the reign of Keiko the general Take-notzi returned from the land of the Aino. In 658 A. D. the Japanese fleet, composed of one hundred and eighty junks, fell on the Ainos living on the western part of the main island Nippon. About this time a couple of Ainos, as types of hairy people, were sent as a great curiosity to the Chinese emperor. The Chinese historians of the Khan dynasty already speak of the Ainos as a hairy people living beyond the eastern sea. In the year 801 A. D. the Japanese General Tamura Maru conquered the Ainos on the eastern part of Nippon. The last expedition was in 811 A. D. The Ainos, pushed to the north by the Japanese, submitted to their conquerors and mingled with them. The Japanese, as seen

by these facts, can not be called the primitive race of the country. On the contrary everything proves that they encountered great resistance on the part of the alien races, of which the Ainos occupied the first place. The origin of the Ainos, notwithstanding the numerous researches, remains still an unsolved question. The study of the Japanese and Aino language shows that they have nothing in common, in spite of frequent borrowing from each other. A similarity exists between the Aino and the language of the inhabitants of Kamchatka and Amur country. The Giliaks, like the Ainos, consider the bear a divinity and celebrate a festival in his honor. Siebold ("Nippon," VI, pt. 222) gives the information of the Japanese traveler Mamia Rinso that in the vicinity of De Castrie exist tribes called Sirno-Aino, Aino, and Menassi-Aino.

Other investigators, like Peschel, think that the Ainos did not come from the north but from the Philippines. Among the Ainos themselves exists a tradition that their forefathers came from the northeast islands (Kurile). According to this tradition they found in Japan a nation of dwarfs, called Koro-pok-guru, living in round pits which they dug in the earth and covered with roofs of bark. They were clothed in skins, used stone implements, and knew how to make pottery. The Japanese chronicle speaks several times of earth spiders or people living in the earth. The Japanese called them also Kobito (small people) or dwarfs. Thus the Japanese testimony coincides with the oral tradition of the Ainos, who have no written language. The Aino tradition speaks of these dwarfs as being

very numerous, but that they were annihilated by the Ainos.

The archeological discoveries seem to confirm these traditions. Everywhere in Japan, beginning with northern Yezo down to Kiushiu, are found what is known in science as Kjukkenmöddings; that is, heaps of shells with stone implements and broken pottery. These discoveries were made in caves and round pits, which served as dwellings. According to Milne (Trans. of the Asiatic Society of Japan, VIII, pt. I), in Otarunai, Hakodate, and in Nippon these pits or earth dwellings were of a perfectly round form, about eight feet in diameter and three feet deep, and constructed with a certain regularity. Near the pits were found a great quantity of roughly made stone arrows of obsidian and jasper, polished axes of slate, earth, pottery, and kitchen remains. In the stone implements there is a difference noticeable between those found in Hakodate and Otarunai. In the latter place they are more highly polished. In the kitchen rests were found shells, together with bits of broken pottery, and broken bones, implements of horn and stone, and other articles serving as ornaments.

Professor Morse, comparing these shells, found that in comparison with those of to-day there is a great change—many of these species are more numerous, many have disappeared altogether, and some species have grown larger in size. The earthenware is adorned with drawings; and bones of fish, birds, monkeys, deer, dogs, wolves, and pigs were found in the heaps. In some places the presence of human bones points to cannibalism.

These pits are often arranged in regular lines along the banks of a stream, forming something of a fortified position or fortress, and some of them occupy inaccessible positions on the mountains. In some of these pits were found black earth and sand, and mixed with it were pieces of coal and pieces of burnt earth, which indicates a hearth in the center. Stone implements in the form of arrows, missiles, and hammers were found in great quantities. It is very probable that two thousand years ago bloody battles were fought in these places.

The hairy Ainos came here from the mouth of the river in their canoes, made of hollowed trunks of trees. They had to take by assault the heights, which were occupied by this unknown race. Missiles and arrows flew in clouds against the besieging Ainos, but they were on their guard, and taking one entrenchment after another chased the frightened Koro-pok-guru to the mountains. The same pits and similar archeological findings are met in the Kurile Islands and the Amur region. To what nation belonged these kitchen rests? Certainly not to the Manchu kingdom of Bohai, which the Chinese historians speak of as being a flourishing country on the shores of the eastern sea. To this people may belong those monuments of a higher civilization, discovered by Busse in the Amur region. The kitchen remains, and pit dwellings found in Japan, in Saghalien and on the Amur, denote the primitive inhabitant who has only passed into the neolithic period of history. On such low plane one finds at present the Koriaks in Ghijighinsk mentioned by Ressin ("Sketches of Tribes on the Russian Coast of the Pacific Ocean") as living in pits.

From all these facts the following conclusions can be made: 1. Archeological discoveries confirm the traditions of the Japanese and Ainos of the existence in Japan of a numerous people anterior to the Japanese; 2. The culture of these Koro-pok-guru living in caves and pits like those actually existing of the neolithic period of the stone age; 3. The kitchen remains, stone implements, found simultaneously in Japan, and in Saghalien and the Amur region, show that a similar culture reigned in all these countries; 4. That the Japanese and the Ainos were not the aborigines of the country. The Ainos probably found in Yezo and in other parts of Japan the aborigines, conquered them, and later they in turn were driven by the Japanese to the north, where they live to the present time. Now the question to be decided is of the origin of the Japanese themselves. This question has been examined from an archeological standpoint by Siebold, from a zoological by Blackstone, from a geological by Milne, from a philological by Parker, and from an anthropological by Baelz.

Dr. Baelz ("Körperliche Eigensschaften der Japaner Mitth.," D. Ges. Ost. Heft, 28 S., 330) thinks that three distinct races can be distinguished in the present Japanese: (1) The Ainos, the first inhabitants of the north and middle Japan, having but few representatives; (2) the Mongolian race, resembling the Chinese and Koreans, who came probably from Korea to the southwestern part of the island. They are dolicocephalic, of slender stature, with a long face and nose and small mouth;

(3) another Mongolian tribe, resembling the Malays, who having settled first in Kiushiu went over to the mainland. They are large, thick-set, brachycephalic, with broad face, flat nose and thick mouth. Representatives of this type are found among the natives of Satsuma, and in the Imperial family. There is no doubt that such a division is problematic and needs verification. Every one who has been in Japan remarks several fundamental types. Sometimes you have before you a pure-blooded Mongolian with high cheek bones and slanting eyes and another time it is difficult to decide if an Annamese or a native of Java is before you. The Cambodians, also having absorbed Mongolian type, resemble the Japanese as one drop of water another. Doenitz finds a great resemblance between the Japanese and the Malays. The Malay houses built on piles, according to him, recall the Japanese buildings. Admitting the possibility, that Malays were carried by the sea current to the coast of Japan, one should see in the inhabitants of Loochoo a family likeness to the Malays. But this is not the case, the Loochoans resemble more the Koreans.

From a philological standpoint the Japanese language has nothing in common with the Malay or Polynesians and the Japanese. The Hula-Hula of the Sandwich islanders reminds one of the Japanese Djonkine, and the massage of the Kanaks is little different from the Japanese massage, but on such foundations one can not make any conclusions. There are always analogous customs between nations. Even the language can not decide the question of the origin of nations. Often the conqueror

adopts the language of the conquered, as in the case of the Bulgarians and many others. If we limit ourselves to the philological data then we must conclude that the Japanese are offshoots of the Chinese race. Parker proves that a great number of the Japanese words (500) resemble the Chinese or have an identical root, while many groups of words show a strong relationship to the Korean. The idiom of southern Korea shows a decided resemblance to the Japanese.

The philological data pointing to an emigration from Korea are confirmed by Chinese chronicles, which state that in the year 1200 B. C. Tatar or Uralo-Altai tribes took Korea and the neighboring islands. Chinese authors also state that Japanese are descended from the Chinese Prince Taipa and that a Chinese colony established itself in Japan in the year 219 B. C. Chinese call Japan the country of small people or dwarfs. Whatever may have been the origin of the Japanese, the influence of Chinese culture shows itself at a very early period and many Chinese myths have been borrowed by the Japanese. Thus philological, ethnographical, and some historical facts point to emigration from Korea. If one believes the testimony of an old chronicle, they were sea pirates, such as still exist in the Chinese seas.

CHAPTER III

Prehistoric condition of the Japanese as represented by the ancient Chronicles, Ko-ji-ki.

The Japanese, as seen in the Ko-ji-ki, had already attained a certain degree of culture. They knew how to work in iron, and made swords, lances, iron door braces, etc. It is astonishing that the Chronicles have passed in silence such important instruments as the saw and axe, and mentions the pestle, the mortar, the scythe, and the shuttle for weaving.

They lived scattered on the shores of streams. Besides houses, temples and palaces are mentioned. Satow says that the palace of the Citizen of Heaven and the descendants of the Sun Goddess was very simple. The columns and frames for windows and doors, as also the walls, were tied with knotted ropes of climbing plants (*Pueraria Thunbergiana*, or *Wistaria, Sinensis fugi*). The floor was on a level with the ground, an easy access to serpents and other creeping things. It is very probable that there was no wooden floor, only a wooden bench around the wall, which was used for sleeping, such as one sees now in Annam and Cambodia. The roof was thatched with straw, with an opening in the top for the escape of smoke. The doors were on hinges, the windows very small, and skins or matting and sometimes silk materials were spread on the floor

for seats. Buildings on piles, such as exist even now in Japan, and hedges are mentioned in the Chronicles. Cleanliness, a characteristic of modern Japanese, existed at that time, for the Chronicles speak of their bathing in the river and of women whose duty it was to bathe the Imperial children.

Their food consisted of meat, fish and rice. Once only millet, beans, barley, and silkworms are mentioned. Chamberlain thinks that this is an insertion of a later date. The rice brandy (saké) has been known by the Japanese from the earliest period of their history. The food was served in leaves or in earthen pottery, and tables according to European ideas are even now little in use by the Japanese, although small low tables are employed for sacrificial purposes.

Their dress showed a certain elegance. The Chronicles speak of basques, broad loose trousers, belts, hats, coverings, bracelets, necklaces, and head ornaments made of stone. The stuffs were made of hemp or the bark of the silk tree dyed with madder. The Chinese commentator says that the Japanese in the fourth century did not know the needle.

The horse, whose name is borrowed from the Chinese, the household birds and the cormorant used for fishing are the only domestic animals mentioned in the Chronicles. Later there is a hint of dogs and cattle, but not a word is spoken of cats, pigs, or sheep. In the long list of trees there is no mention of either the prune or tea plant. The orange is spoken of as coming from the land of eternity. In that time the Japanese did not know tea, fans, china,

lacquerware, or carriages, they had no chronology, no money, medicine, or art of writing.

It is a curious fact that they did not make any difference between blue and green. They speak of the blue clouds, blue sea, but never of the blue heaven.

In the Chronicles also there is no difference between the word for wife, or younger sister, as marriage with the sister was quite a common thing. A similar custom exists now in the Siamese royal family. The citizens had many wives. The Chronicles make no difference between wife and concubine, and there was no marriage ceremony. Burials were conducted with a certain form and when the master of the house died the house was deserted by the survivors. They buried their dead in wooden coffins. We know also from the Chronicles that royal personages were buried together with their retainers, who were buried alive up to their necks. This custom, mentioned by Herodotus in speaking of the Scythians, existed in Japan till the year 646, and only when the Emperor expressed the desire that this cruel custom should be abolished did one of the courtiers conceive the happy thought of burying statues or figures in place of living persons. They were buried in mounds, some of which assume great proportions, as the one of Kaudziki, which is 96 feet high, 372 feet long and 284 feet broad. It consists of three parts, with a corridor of 33 feet, after which is a room for sacrifices 24 feet long, and beyond another room 6 feet deep. The corridor and room are faced with stones without cement. In the small room were found seventeen pieces of pottery,

bronze head ornaments for a horse, stirrups, arrows, lances, beads, a small gold ring, and a bronze mirror.

Before we finish with the prehistoric condition of the Japanese we must say a word of the recorded lack of moral principle and of the ease with which they committed all sorts of felonious acts, breaking their word, seeking an enemy in the guise of friendship, and killing him during his sleep, all this being permissible toward one of another race.

CHAPTER IV

Cosmogony of the Japanese—Shintoism.

The first chapter of the *Ko-ji-ki* of the Japanese Bible is dedicated to the theogony of the Japanese. In the beginning of creation there were in heaven the Deity, Master of the August Center Heaven; next, The High-August-Producing Wondrous Deity; next, the Divine-Producing Wondrous Deity. The deities that came next were born from a thing that sprouted up like a reed, when the earth was young and like unto floating oil, drifting about Medusa-like. They came in seven (some say twelve) pairs. The last two deities, Izanagi and Izanami, were ordered by all the heavenly deities to make, to consolidate, and to give birth to this drifting land, granting to them a heavenly jewelled spear. The two deities standing on the Floating Bridge of Heaven (cloud) pushed down the jewelled spear, and stirred with it the brine. From a drop that dripped down the spear was created the island Onogoro—the future base of operations of the two gods. They settled on this island, raised a column reaching to heaven, built a house and contracted marriage. From this union sprang Japan's many islands, the sea, rivers, valleys and a numerous host of spirits. When Izanagi, Orpheus-like, went in search of his wife in the land of sleep, he found there such filth

and foulness that he hastened to return, and during the ceremony of purification two deities, cause of all evil, were created. After his purification there sprang into being two spirits to correct the evil and also Amaterasu, the Sun Goddess, the lineal descendant of whom is the Mikado.

There is an interesting myth. The Sun Goddess, persecuted by her brother Susano, hid in a cave. Darkness reigned and all on earth was confusion. All the Kami were perplexed, until the Deity of Metals conceived the brilliant idea of making a metal mirror, that the Sun Goddess might gaze on her beauty and see something that resembled the sun. Another deity was instructed to prepare precious stone cuttings, of paper, and several musical instruments. Then began the dance and the music. The Sun Goddess peeped out of the cave and they displayed the mirror before her. When she came out they seized her and conducted her to a separate house, which was protected from bad spirits by a straw rope.

The theogony of the Ko-ji-ki, resembling the sun myths of other nations, was the foundation of Shintoism—the national religion of the Japanese. The corner-stone of the doctrine resembles the Chinese cult of ancestors and souls, great men, heroes, who are elevated to the dignity of deities (Kami). From the followers bodily cleanliness is demanded, above all. Leaders of the army, scientists, benefactors, and others of note can be elevated for extraordinary services to the rank of deities, and the Mikado and his councillors designate the place they will occupy in the Pantheon of Shintoism. The Japanese them-

selves recognize that Shintoism is not a religion in the accepted sense of the word. Kato, the president of the University corporation, admits that Shintoism is not a religion but a system of worship of ancestors, the Imperial family and souls of dead heroes. Thus the cult is tightly bound to the Imperial house.

The Minister of Foreign Affairs explains officially that Shintoism, being bound so closely to the Emperor, appears to be only a family cult of the court and that the officials attached to the Shinto temples in reality have no religious obligations. Shinto is no religion, says the Official Gazette, solely a cult, the object of which is to preserve to posterity the memory of people who have rendered service to the Imperial family or country. The cult of the Kami consists of numerous ceremonies, prayers, and sacrifices, which are called Norito. Satow, an authority on Shintoism, says that there are many such Norito. In the tenth century (927) there were about thirty of these ceremonies: 1, Prayer for harvest; 2, Glorification of the gods Cary; 3, To the goddess of food; 4, The god of wind; 5, Service in the temple of Imaki; 6, Service in the temples of Kudo and Furuaki; 7, Half-yearly services; 8, Wishes for the happiness of the High Court; 9, Mikado Matsuri; 10, General purification on the last day of the sixth month; 11, Ceremony of the presentation of the sword of the Mikado by the pupils of Yamato; 12, The calming of the fire; 13, Propitiation of the god of plague; 14, Celebration of the harvest; 15, Calming of the spirits in sanctity; 16-24, Ceremonies in the temple of Ise; 25, Propitiation of avenging gods; 26, Sacrifices on the occasion of the

sending of an embassy to China; 27, Felicitations of the chiefs of Izumo. Prayers for harvest were celebrated with great solemnity on the fourth day of the second month, in the presence of high official dignitaries, priests, and priestesses of 573 temples. Satow finds it difficult to give the exact number of deities celebrated in 3,132 temples. Every place has its particular god or saint and the ceremonies are greatly varied. The celebration of Kazga Matsuri was performed with great pomp. A great tent was erected on the spot near the river where the ceremony took place. The priestess arrived in a chariot drawn by oxen. The procession was formed of a hundred and forty people, beginning with citizens and dignitaries, carrying white poles, after which followed the chariot of the high priestess with eight attendants dressed in hemp. Boys in brown capes, pages in white garments, and other followers carried parasols and fans. Then followed ten more attendants, a subject for the sacrifice, two carriages with the ladies-in-waiting of the priestess, and the envoy of the Emperor. Finally the presents of the Emperor and aliments, and bringing up the rear seven carriages with the female suite of the priestess.

The presentation of the Mikado's gifts took place with great ceremony. After the placing of them in the hands of the young vestal (*monoimi*) the envoy of the Emperor and other high dignitaries (405) seated themselves while the high priest read the prayer, bowing twice, and clapping his hands four times. Grooms conducted seven times around the temple seven horses dedicated to the Deity. After which followed a dance, *Adzuma mahi*, performed

by the bodyguard of the Mikado, a concert on the harp and flute, and a dance, Yamato mahi, executed by the priests, members of the Fujivara family, and the assistant minister of cult.

Every Shintoist is obliged, upon rising early in the morning, to wash his face and hands, to rinse his mouth, after which he turns his face toward the province of Yamato, and clapping his hands he bows to the earth and prays. Their principal prayers are the following: 1. To the columns of heaven and earth, God and Goddess of the wind; 2. Goddess of the Sun; 3. Goddess at Ise; 4. Unseen God; 5. Goddess of Long Life; 6. The temple to which the worshipper belongs; 7. To the household gods, called Kamidana—in the house of every Japanese there is a small altar dedicated to the penates; 8. Gods who preserve from sin, profanation, and misfortune; 9. Butsu-dan or the temple where are placed the tablets with the names of the ancestors. If he has not time enough the worshipper can limit himself to prayers to the residence of the Emperor, household gods, souls of his ancestors, the god protector of the place, and to the patron of his craft.

The Temple of Ise is considered the national place of worship, and there, according to tradition, the mirror and the sword received from the Sun Goddess are kept. All the Shinto temples are built on the same model, their chief characteristic being simplicity. They are constructed of hinoki (*Chamaecyparis obtusa* Endlicher) of the best quality and are entirely devoid of gilding, lacquer, carving, and painting. The primitive type is a cabin the skeleton of which consists of logs held together with ropes

of straw or glycinia, covered with a massive roof of straw, and divided into two compartments. The back room is the holy of holies, and in the front room, where mattings are spread, the worshippers congregate. On the altar, in place of ornaments, are only the mirror of the Sun Goddess, and Yohei, strips of white paper, on a bamboo pole,—symbols of purity,—and a crystal globe. A little to one side are two vases with evergreen *Cleyera Thunbergia Japonica*, and a basin for ablution. Outside the temple are stone torii (gates) and stone lanterns.

In the temple one sometimes sees offerings of coarse and fine silk materials, bows and arrows, swords and rice brandy, and a temple frequently has the air of a museum. Sometimes the collection is so great that it is kept in separate wings. Over the entrance is stretched a rope of straw. Upon entering the temple the worshipper pulls the rope, thus giving the signal to the Deity that he wishes to commune with him. The cash offerings are simply strewn upon the matting. The Shinto priests ordinarily have no special priestly garb, and only during the service do they don a special vestment. Different from Buddhists, they do not shave their heads, and do not know celibacy or monasteries.

The Gods of Shintoism do not require ascetism, mortification of the flesh, and their veneration was simply a pretext to gay festivals, theatrical representations and processions called matsuri. In Shintoism, with all its masquerading and theatrical ceremonies, was felt the need of a unifying moral doctrine, and this void was filled by Confucianism, taken from China. The respect of parents was the

principal foundation of the moral doctrine of the Chinese philosopher, who admitted the vendetta for the sake of the father. Men were obliged to practice five virtues—benevolence, frankness, civility, fidelity, and knowledge. The respect of parents, fidelity to the sovereign, and faithfulness in matrimony are demanded of the followers of Confucius. Women play a secondary role in Confucianism, and are under obligation of eternal obedience, first as daughter to the father, then as wife to the husband, and as widow to the eldest son. In the doctrine there is nothing ethereal or speculative. It is an every-day moral adapted to the tastes of the ordinary man, not demanding special virtues, and thus with its simplicity and accessibility it was easily absorbed by the mass of the Japanese. These are the reasons why the rationalistic doctrine of the Chinese philosopher was organically blended with Shintoism, and such were the religious beliefs of the Japanese in the beginning of their historical life.

CHAPTER V

Beginning of Japanese history—Legendary Emperors—Invasions of Korea—Buddhism—Feudalism—War dictatorship—The Fujiwaras, Minamotos, Kiyomori—Yoritomo—The power of the Emperors (Mikado) passes on account of incapacity into the hands of the war dictators (*maire de palais*) or Shoguns—Kublai Khan—Emperor Godaigo—Domination of the Ashikaga family.

We will not dwell on the legendary rulers mentioned in the *Ko-ji-ki*, on Jimmu Tenno, who conquered Japan, on the Empress Jingo Kogo, who invaded Korea, and many others who lived longer than ordinary mortals. Chinese and Korean historians confirm the fact that the Japanese invaded Korea several times, although there are discrepancies in dates. We know that the Chinese brought books and learning to Japan, and Koreans stuffs and handicraft.

The great turning point in Japanese history was the advent in the sixth century of Buddhism, which had already conquered half of Asia. A third of humanity—namely, 500 millions—are followers of Buddhism in the steppes of Mongolia under the name of Shamanism, on the table-lands of Thibet (Lamaism), and in Burma with its untold wealth of precious stones.

Every one is familiar with the story of Buddha. His greatest merit was in the negation of caste. He proclaimed the cult of great men, and moral ideas, thus setting an ideal toward which humanity could aspire. The sad note in his teaching is the vanity

of all existence, and Nirvana, where all find eternal repose. Buddha, like Confucius, is moralist and philosopher. He does not bring salvation to the world—the redemption of each one lies in himself. But Buddha says that the divine power striving toward good is stronger than heaven, hell, the stars, or Brahma, and that its laws are immutable. Buddha teaches love and compassion toward humanity and all living creatures, abnegation, clean thoughts, ascetism, kind actions, patience under suffering, and soul-peace. To kill any living thing is counted a great sin, therefore all Buddhists are vegetarians.

This is the doctrine of Buddha in its purest form, but under the influence of its environment it has changed its aspect, adopting all sorts of superstitions and degenerating into Shamanism and idolatry.

In the time of the Emperor Kinmei there arrived an envoy of Korea, who, bringing with him a statue of Buddha and books on his teachings, began the propaganda of Buddhism. The Emperor asked his ministers what they thought of these statues. One of them was well disposed to the adoption of the doctrine, then another, Nakatami-no-miko, opposed it with these words: "In our celestial empire we worship one hundred and eighty gods, why should we take another strange god."

The statue was given to Sogo Imami, who erected the first Buddhist temple. The spread of an infectious disease in Japan was looked upon as a punishment for receiving a strange god and the temple was burned.

This did not check the spread of Buddhism, which triumphed under the reign of the empress Suiko,

who adopted the new religion, and at the end of the year 622 A. D. there were 46 great Buddhist temples and 1,385 Buddhist priests. The public imagination was influenced by the pomp of the Buddhist service, the doctrine of the transmigration of souls and the attainment of eternal happiness with angels and Buddhas.

The spread of this doctrine was much facilitated by the circumstance that the new cult took the Shinto gods into its pantheon, as it did before with Brahmanism. Buddhism was firmly assured in the reign of the Emperor Kuwammu, who built a monastery on the mountain of Hieyei-san near Kyoto and gave it over to the Tendai sect.

With this Emperor finishes the migration of the capital, as he erected in Kyoto a beautiful palace. He was distinguished by his ability in statecraft; in his reign there was a revolt of the indigenous tribes, which was crushed by his generals, and he began the planting of cotton. The former title was changed by him to the Chinese title "Tenno." With the spread of Buddhism the Japanese adopted Chinese culture, Chinese institutions and laws, writing, literature, medicine, arts and crafts, industries, some of which had already come to Japan from the Korean emigrants, who were expelled from their country owing to internal dissensions.

With the softening of manners the reign of refinement and effeminacy began at the court. The emperors, confined in their palace as in a golden cage, ceased to interest themselves in the affairs of state, occupying themselves with charades, verse making, ceremonies, and inventing of new offices or

costumes, while the country was left to its fate. The highest dignitary at the court was the vice-emperor (Kwambaku) or the prime minister. After came the Taiko, after him came the Kuge or court aristocracy, from whom were chosen the different ministers.

Those were the days of feudalism in Japan, and the whole country was divided into the nobility and the common people. The governing class was divided into: 1. Kuge—princes, relatives of the Emperor; 2. Daimios—feudal lords; 3. The Samurais or retainers of the feudal lords or chiefs. In the beginning the Samurai was an ordinary peasant, who changed his plough for arms, and the feudal lord gave a certain revenue from the villages. A Samurai losing his feudal master, either through disgrace or decapitation, was called "ronin."

After the reign of Kuwammu there came to the front three families among the ruling princes: Fujiwara, Taira, and Minamoto. The Fujiwaras belonged to the old families of Japan, being related to the Imperial family. From 155 families of Kuge, according to Rein, 95 bore the name of Fujiwara besides their own name. Five families (Yoseki) are specially honored up to the present day, as the Mikado can choose an Empress only from among them. In the choice of his secondary companions he is not limited. The civil government was concentrated in the hands of the Fujiwaras, who appointed *de facto* the emperors of Japan. Those not agreeable to them were obliged to abdicate, and the government passing to children of 8 to 12 years, a member of the Fujiwara acted as regent (kwambaku).

The Minamotos also sought to seize the dictatorship.

The Samurais, entirely forgetting their allegiance to the sovereign, fought obdurately only for their feudal lord. We will not tire the reader with the dramatic episodes, celebrated by the Japanese poets, of the strife between the Minamotos and Taira, and will pass to the moment when Kiyomori of the house of Taira vanquished his foe of the house of Minamoto.

Seduced by the beauty of Tokiwa, wife of Yoshitomo, he married her, and for her sake spared the life of her children. Fearing that they would avenge the death of their father he dispatched them to a monastery. After having triumphed over his enemies he was appointed prime minister and became in reality the dictator of Japan, and at will deposed and nominated emperors. The arbitrary action and cruelties of Kiyomori called forth the discontent of the country. At the head of the uprising was Yoritomo, the son of Yoshitomo, married to the beautiful Masago, daughter of Hojo, and with the aid of his father-in-law he raised an army. His principal assistant was his brother Yositsune, celebrated in Japanese poetry for heroism. After many battles and the death of Kiyomori the Taira family was completely exterminated, and the wife of Kiyomori with the child Emperor Antoku jumped into the sea.

Yoritomo seized the military dictatorship and selected for his capital the town of Kamakura. The great military exploits and popularity of Yositsune excited the suspicion of Yoritomo, who, forgetting the great service of his brother, began planning to

get rid of him. To save himself from the murderous hand of his brother, who had already declared him a traitor and an outlaw, Yositsune, according to some legends, sought refuge in Yezo with the Ainos, and according to another version found death at the hand of a friend who sought the favor of Yoritomo. For the great services to his country Yoritomo received the title of Sei-i-tai-Shogun (great general conqueror of the barbarians). Rightfully the power belonged to the Mikado or Emperor in Kyoto, but in reality it was in the hands of the Shogun, who appointed members of his family as hereditary governors of five provinces and made his father-in-law military governor of Kyoto. After the death of Yoritomo the power passed into the hands of his son, who preferred dissoluteness and pleasure to affairs of state. This was generally the fate of power in Japan. The power of the Emperors, owing to their incapacity, passed to the Shoguns, who in turn could not avoid the general fate and finished in degeneracy. Some ambitious person, profiting by the favor of the Shogun, sought to seize the helm of power, and thus in Japan, side by side with the recognized, but at the same time fictitious, power, springs up another power full of fire and energy, but this energy lasts only for two or three generations. Thus it was with Yoritomo and his descendants that the power passed to the Hojo family, where it remained from 1219 to 1334.

The representative of this family, Yoshitoki, deposed four emperors and placed on the throne his grandson. The Hojos distinguished themselves by

the solicitude for the prosperity of their country and development of literature.

During the regime of the Hojos, Kublai Khan invaded China and founded the Mongolian dynasty of emperors in China. His envoys arrived several times in Japan and demanded submission of the Japanese Emperor. No answer was vouchsafed to these insolent demands and the envoys were not allowed to go farther than Kiushiu. In 1274 10,000 Mongols landed on the island of Tsushima, overcame the Japanese and wished to cross to Kiushiu, but were repulsed by the army of the Shogun. Kublai Khan, not confused by this failure, sent new envoys to Japan, who were beheaded by the Japanese. In the year of 1282 an army of 100,000 warriors, consisting of Koreans, Chinese and Mongolians, landed on the island of Takashima near Nagasaki. The Mongolian fleet was armed with catapults, but a typhoon came to the assistance of the Japanese and swept the ships to destruction like chips. The sea was covered with the floating bodies of the enemy and Japan was freed for many years from foreign invasion.

The Hojos, who ruled the country after the Minamoto, evoked the people's discontent by their presumption, and deposed the Emperor Godaigo, who was not agreeable to them. The deposed Godaigo, seeing in a dream two youths erecting for him a throne under a camphor tree (Kusunoki), immediately began a search for a man bearing such a name, and found Kusunoki Masasighe, who had already made known his name by exterminating the brigandage in his part of the country. By his actions and victories on the battle-field he succeeded in regaining

the power for the Emperor, and through the treachery of Ashikaga, a relative of the Hojos, the capital, Kamakura, was taken by assault.

The last representative of the house of Hojo retired with all his followers (1,000) to the tomb of his ancestors, and after a welfare feast committed *hara-kiri* (disembowelled themselves). Thus finished a family who so long held the reins of government in Japan.

The power did not remain long in the hands of Godaigo. The ambitious Ashikaga sought to obtain the rank of Shogun, which was already given to the son of the Emperor Morinaga. To obtain his end Ashikaga sowed discord between father and son and the young prince was cast into prison, where he found death from the perfidious Ashikaga. Then Ashikaga, heading a revolt, seized Kyoto, placing a new Emperor, Komai, on the throne. The adherents of Godaigo, who fled to Yesino, gathered around him and at his death proclaimed his son Emperor; thus there were two empires in Japan, the northern and the southern, and this state of affairs continued until the southern empire, little by little, lost its possessions and gave up a phantom power. From this time the real authority rested in the hands of the Shogun Ashikaga, whom Japanese historians painted in very black colors. Our compatriot, Leon Metchnikoff, defends the founder of this new dynasty. He asserts that Ashikaga, who is considered as the Japanese Borgia, differed in no way from his predecessors. With the exception of the chivalrous actions of Takeda, who warned the enemy of his intended attacks, the Japanese as a rule are not dis-

criminating in their choice of action toward a foe, and the house of Ashikaga was no exception to the rule. At the court of Ashikaga at Rokuvara (suburb of Kyoto) art flourished and the painters played the same role as the artists in the time of the Renaissance. Kawo, Meitsu, Uisetz, Kano, Masanobu, and Motonobu distinguished themselves as painters, and at the same time flourished. But during this time when art was at its height, the country suffered from great disorder, from brigands and sea pirates, who not only terrorized the inhabitants of the coast but also China. The peasants, not knowing how to save their harvest and their property from pillage and marauding, deserted their lands and joined the brigands. The powerful feudal lords fought between themselves without regard to the central government. About this time began the rise of powerful daimios, Takeda (in Koshiu), Simadzu (Satzuma), Otomo (Bungo), Mori, Hosokawa, and Tokugawa, and the first Catholic missionaries, not without certain reason, gave them the title of kings.

As regards the Emperor himself, his importance had fallen very low and the material condition of his court was so poverty-stricken that the corpse of the one hundred and second Mikado remained unburied during forty days at the gate of the palace. The capital of the country was in such a terrible plight that all those who found it possible fled, only the bravest remaining among the ruins, risking death from starvation or at the hand of the murderer. Frequent earthquakes, droughts, and famines completely desolated the country; only the Buddhist priests, who had built strongholds in the mountains, thrived, taking part in the internal strife.

CHAPTER VI

The first arrival of Europeans—The first missionaries—No-
bunaga—Hideyoshi—Iyeyasu of the house of Tokugawa—
Persecutions of Christians—War with China.

Into this reign of desolation and death there fell a ray of light—the arrival of the Portuguese, who brought with them Christianity and firearms. The latter more than anything else astounded the change-loving Japanese. The Japanese Chronicles speak briefly of the arrival of the ships with the 220 foreigners (namban), southern barbarians with frightful faces, speaking an unknown language, and armed with firearms. In the chronicle edited by Klaproth it is said that with the arrival of the ships of the southern barbarians began the spread of the sect of Yaso (Jesus), and that Otomo became a member of this sect. The Japanese made a very good impression on the first missionaries. Contrary to the Chinese, said the Jesuit fathers, the Japanese had a developed sense of honor; they were haughty and revengeful, but a Japanese merchant would never overcharge. Francis Xavier praises the Japanese for their lofty souls, and in speaking of them says, "They are the delight of my heart!" Japanese religion struck the missionaries by its likeness to the Catholic, for they also had praying on the knees, candles, incense burning, like priestly canonicals;

celibacy, shaving of the face, convents and monasteries—in fact, all the ceremonies of Buddhism reminded the Catholic missionaries of their own religion. Women, at certain periods, were prohibited from entering the temples.

Upon closer acquaintance with the knowledge and ideas of the Europeans the Japanese became interested in their religious teaching. The great merit of spreading Christianity belongs to Francis Xavier and the order of the Jesuits, who showed great force of will, indomitable energy and readiness to self-sacrifice. Francis Xavier himself visited Kago-shima, the capital of the Satsuma prince, who issued an ukase against Christianity; but he was more cordially received by other princes on the island of Kiushiu, the Prince of Hirado and Prince Otomo of Bungo. From Kiushiu he went to Kyoto, which he found in ruins. Entering the capital on foot in a poor garb he made no impression on the people, and his preaching passed unnoticed in the midst of the horrors of civil war. Not having obtained an audience with the Mikado or the Shogun, Xavier returned to Amaguchi in Bungo. Recognizing his mistake, he presented himself to this prince with great pomp and splendor, and after remaining there several months he went to Malacca and died on the road; but the seeds that he had planted brought forth a rich harvest in Japan. One would think that Christianity, received with such enthusiasm by the feudal princes and the aristocracy of Japan, would have firmly established itself in the country; but it was not the case, owing to political conditions and mistakes made by the missionaries

themselves, who counted too much upon their own strength and took too active a part in the civil strife.

In the time of uprising and disturbance people of extraordinary energy and great intellectual capacity come to the fore, and about them groups of people who seek advancement, honors, and glory. Thus in the sixteenth century, amidst the disturbances and dissensions in Japan, arose one after the other, three great dictators—Ota Nobunaga, Toyotomi or Hideyoshi, and Iyeyasu. Handsome and manly in appearance, tall of stature, but with a weakly constitution, according to the Jesuits, Nobunaga was an aristocrat by birth and could boast that the blood of the famous Kiyomori of the house of Taira flowed in his veins. From his earliest youth he showed a great independence of character, was unrestrained and wilful. His father apportioned him his fortune when he was only thirteen years old, and established him in the castle of Nagoya together with his servants and retainers, and from this palace Nobunaga began his campaigns against his neighbors, and remorselessly exterminated them with fire and sword. His tutor, in despair of the future, committed suicide by cutting his throat. This made a deep impression on Nobunaga, who would not leave his house for several weeks, and he built a temple on the grave of his master, and denying himself all former amusements he began the serious study of the art of war. Under cover of internal disturbances Nobunaga increased his possessions, and without discrimination in the choice of means he did not hesitate at murder, revenge, or treachery to reach his goal. Assembling a great force he armed

it with guns, such as were brought by the Europeans, thus obtaining a great advantage over the other feudal lords. His authority was morally increased when the Mikado chose him to pacify the country. He brilliantly fulfilled his task and expelled Ashikaga from Kyoto, completing the downfall of this dynasty. With an iron hand he restored order and peace to the country, and abolishing many taxes he assisted those who had suffered from famine and disorders. With draconic measures he sought to extirpate bribery and theft, which were punished by death. Theft, according to the Japanese, entirely disappeared, and Japan was like Mongolia in the time of Genghis Khan; a thing lost on the great road could be found by the owner, and any one could safely sleep there, having all his things about him.

The reconstruction of the ruined palace in Kyoto was begun by order of Nobunaga, and at the same time the erection of a fortified castle for himself. The complete pacification of the country was delayed by the Buddhist clergy and by the conflicts of the feudal rulers who waged war among themselves. Desiring to subject the haughty Buddhist monks, Nobunaga looked with favor on the spread of Christianity, permitting the missionaries to build a church and calling it the temple of southern barbarians. Aiding the poor and sick, the missionaries spread Christianity with such success that it frightened the conservatives, who asked, "Are there not enough religions in the land; why should we have a religion from a foreign country?" Nobunaga answered that Buddhism had also come from another land and proven itself very beneficial to Japan. From the

memoirs of the first missionaries we know that Nobunaga was very much interested in Christianity, but went no farther than this, and in religious questions his tolerance was rather the result of indifference. Having only political aims in view he never spared his opponents, and the renowned monastery of Hieyeisan near Kyoto was taken by his army and given over to pillage. The same fate befell the stronghold of Buddhism—the monastery Hongwan-ji. This is the reason why the Buddhists represent him as a demon of perversity and evil.

On the shores of the Lake of Biwa, in Asuchi-yama, Nobunaga built himself a palace of which the Catholic missionaries have written wondrous accounts. The air in this place was of wonderful freshness and the woods abounded in sweet-smelling plants and flowers and the forest was filled with game. On the highest of the three mountains was built the castle of Nobunaga and the ridges were surrounded by a high wall with here and there a tower. The first gateway led into a great court with a theatre. A majestic stone staircase conducted up to a great hall with many corridors. The sliding walls were covered with paintings and the windows and doors were decorated with gilding and lacquer-work. Leading into the corridor was a veritable labyrinth of rooms, the rich decoration of which consisted also of gold lacquer and gold brocades. From the citadel there was an extended view over the provinces of Owari and Mino.

Nobunaga finished by building a temple, in which he placed the idols of all the gods, and among them a gold statue of himself under the name of Kianti

(high ruler), and all his vassals were obliged to make obeisance to him. Reaching the apogee of his power, Nobunaga fell at the hands of murderers.

The instigator of this attack was one of his aids (Akesi-Koreto) whose mother had been crucified some time ago by Nobunaga. Although this had not prevented Koreto from accepting favors from Nobunaga, who even bestowed upon him a province, still, Koreto never had entire confidence in Nobunaga and always feared for his life. So upon one occasion, when Koreto refused to drink, and the passionate and unrestrained Nobunaga nearly killed him, it incited Koreto to outstrip him, and calling together his friends he treacherously surrounded the temple in which Nobunaga was living. Startled suddenly in the night, the bodyguards and servants of Nobunaga offered no resistance. Nobunaga, with a few men, threw himself against the assailants, but was pierced by an arrow. Upon his return to the temple, setting fire to it, he cut his throat. Thus died tragically a man on whom the Catholic missionaries counted so much, and thanks to his protection Christianity had taken firm root in Japan.

Many feudal princes, seduced by the profitable commerce with the Portuguese, who brought great cargoes from Malacca, Philippines, Goa, and Macao, willingly opened their ports to them. With the success of commerce Christianity spread, and according to some authors there were already a million Christians in the land.

One can judge of the progress of Christianity by the fact that the Christian princes (King Francis of Bungo, King Bartholomy of Omura, and King

Andrew of Arima) decided to send a deputation to the Pope, and this deputation started in February, 1582, and only arrived in Lisbon two years later, or the 10th of August, 1584. The journey of the Japanese deputation through Portugal, Spain, and Italy was like a triumphal march. Their reception by the sovereigns, towns, and corporations blinded the Japanese with its splendor. Pope Sixtus V received them affectionately and handed them an answer.

After the death of Nobunaga one of his generals and fellow-champions, Hideyoshi, decided to revenge the death of his master and seized the power to the detriment of the rightful heir.

Hideyoshi, called later Toyotomi, received at his birth the name of Hi-yoshi (light of the sun). His father was formerly a samurai, and leaving his profession retired to the village of Nakamura in the province of Owari. His mother, of noble birth, having no children prayed long for the desired son, and before his birth saw in a dream that a ray of sunlight entered her breast.

The man with such a high-sounding name was feeble and small, and was so ugly that he was called a monkey. The Jesuits describe him as small of stature, thick, fat, and very strong. His face was something terrible; he had six fingers on one hand, no beard, and his eyes popped nearly out of his head. At the death of his father, Hideyoshi was put into a monastery. Gifted with great capacities, he caused the monks much trouble with his pranks and they frequently threatened to return him to his family. A common saying of his was: "You are all beggars.

I see no reason why a child born for better things should become a mendicant like you." On one occasion, when he had to offer the sacrifice to Amida, he addressed the idol in these terms: "They say that you aid people, and for this they worship you, they offer you food daily and you take nothing; eating nothing, how can you help others. If you are not a dumb idol, answer, or I will smash you to pieces." Observing that the food was untouched he struck the idol with a candelabra and the head fell off. After this he was sent back to his mother, who in the mean time had married again.

After trying several crafts, as potter, carpenter, blacksmith, and even brigand, he entered the service of Nobunaga, who fixed his attention upon him. Beginning as bodyguard, then as contractor, he entered into the confidence of his hot-blooded master, who appointed him to command a company, and there Hideyoshi showed himself equal to the task and became one of Nobunaga's most talented generals.

Taking the power into his own hands, Hideyoshi aroused the envy of the other generals, who began to intrigue against him. We will not dwell upon all the details of this struggle but will simply state that his chief enemy was the son of Nobunaga, Nobuwo. This Nobuwo had turned against Hideyoshi when the latter was already powerful, had a great fortune, vast properties, and a fortified castle in Osaka. Masons from ten provinces had been summoned for the building of this stronghold, which astounds by its cyclopean proportions.

The Jesuit fathers describe the magnificence of this castle covered with gilded tiles. Surmounting one of the towers were two gigantic fish whose scales were of gold coins. This tower was burned in 1660,

Feeling that he was not equal to attack Hideyoshi, Nobuwo turned for aid to Iyeyasu-Tokugawa. Hideyoshi also tried to incline Iyeyasu in his favor, but he had already decided to take the part of Nobuwo. Then Hideyoshi, by diplomatic negotiations, brought about a reconciliation, giving his oath of allegiance to Nobuwo and adopting the son of Iyeyasu. Iyeyasu, who now appeared on the political arena, was a descendant of the Emperor Seiwa. As characteristic of the three dictators who followed each other in Japan, the Japanese authors tell the following story. Ota Nobunaga usually said, "When I wish a nightingale to sing, and it is silent, I kill it." Hideyoshi said, "And I wait until it sings." "And I force it to sing," answered Iyeyasu-Tokugawa.

Having made peace with his adversaries, Hideyoshi turned his attention to the obstinate Buddhist monks and unsubmitive vassals. In 1585 he marched against the monastery of Koyosan with an army of 100,000 men. The monks, taking advantage of their fortified position, defended themselves desperately, but were forced to yield before the superior tactics of Hideyoshi. The same fate befell the temple of Kumano. Regardless of these hostile actions, Hideyoshi was not like Nobunaga, an enemy of Buddhism. He was a statesman who knew how to profit by people, and change his actions according to circumstances. This is seen especially in his rela-

tions toward Christianity. Among the persons surrounding him were many Christians, who even occupied very high positions. He cordially received the representative of the Jesuits, and expressed himself as if he had nothing against half of Japan becoming Christian; and pursuing his political aims, he brought the conversation to his desire of purchasing two Portuguese ships, saying, "When I have two hundred I will begin to fight the Chinese and spread Christianity." He conducted the Jesuit fathers through all the rooms of his palace to the seventh story, and allowed them to preach, inviting them to supper in his own apartments. This was an honor such as had never been conferred even upon the feudal princes, and the astonishment was very great among the aristocrats when the news spread far and wide. The affair did not finish here. Hideyoshi visited incognito the house of the fathers, examined the church, and upon seeing the image of the Saviour asked many questions of Father Lapedez, and upon retiring he said: "I know that you are better than the Osaka monks and your laws please me very much, if only polygamy were permitted. It is the only condition which prevents me from adopting Christianity."

His desire to have a Portuguese ship was frustrated. Passing by Hakata he wished to see a large Portuguese vessel, but the captain had left the port early on account of the tide. Hideyoshi was furious. Another time when a Spanish ship was cast on the shore Hideyoshi examined it very carefully and asked the captain many questions about European customs. When Hideyoshi expressed his surprise

that such small countries as Spain and Portugal should have such large colonies the captain answered: "It is very simple. When the missionaries have subjugated the hearts of the people, the king takes the territory without difficulty."

This explanation, cited by the Jesuits, aroused Hideyoshi's suspicion, but being preoccupied with his intended invasion of China he did not restrict the freedom of foreigners. Upon one occasion, when his wife came with the chief Buddhist priest to complain of Takayama, one of Hideyoshi's principal aids, that as a Christian he had closed Buddhist temples, Hideyoshi answered her: "Has Takayama not a right to do as he thinks best? If the monks do not know what to do with their idols let them throw them into the water or burn them up." He did not, however, disdain the aid of the Buddhists when it was useful to him, as shown by his making use of them in the subjection of the island of Kiushiu, where the Prince of Satsuma, not recognizing the authority of the Emperor, had seized three provinces of Kiushiu and afterwards nearly the whole island. The worst fate befell Prince Otomo, who turned for assistance to Hideyoshi; and when Hideyoshi, sending to the Satsuma prince, asked by what right he refused the taxes to the Emperor and seized the neighboring provinces, the Satsuma prince answered haughtily: "My ancestors for fourteen generations ruled these provinces, and only one Emperor, Kono-e, demanded taxes. It is not possible that this monkey thinks of conquering me!" This insolent answer and the reference to his per-

sonal appearance angered the Dictator beyond measure.

He marched against Kiushiu, and defeating the army of the house of Simadzu, took the capital. The head of this proud house, becoming a monk, appeared before the Dictator with expressions of submission, and Hideyoshi, having mercy on him, left to his family the possession of three provinces (Satsuma, Hiuga, Osuni).

Finishing with Satsuma and returning their possessions to the Christian princes, Hideyoshi remained several months in Nagasaki. About this time he issued his first proclamation against Christianity, in which he pointed out that these strangers preached a religion contrary to the laws and institutions of the country. "In their blindness they are destroying the sanctity of our gods (kami) and the temples of the Buddhists," he said. Among the complaints against Christianity it is stated that they kill cows and oxen so necessary to agriculture, and that by fraud they are taking the Japanese unawares and selling them into bondage. "These actions," continues the ukase, "merit capital punishment, but we in our mercy order them under penalty of death to leave the country in the course of twenty days. If after this period they are still in the country, we order them to be put under arrest and punished by death. The Portuguese merchants are permitted, until further order, to trade in the country, but under condition that they bring no missionaries. In case of disobedience their ships and cargoes will be confiscated." The Jesuits explain these strict measures by the fact of an unrequited passion hav-

ing taken possession of the sensual Hideyoshi, for a Christian woman in Arima, a place renowned for its beautiful women. It is said that Hideyoshi, like Nobunaga, wished to be worshipped as a god.

This ukase against Christianity, however, did not prevent Hideyoshi from receiving Father Valignan in solemn audience as special envoy from the Viceroy of India. In his credentials from the Viceroy, Hideyoshi was thanked for the protection shown by him to the fathers and asked to support them against enemies, and the Viceroy sent to Hideyoshi fine presents, including an Arabian steed, a gun, etc.

Having quieted the internal enemies, Hideyoshi began planning his campaign against China and Korea. He hoped in this manner to weaken the feudal chiefs and turn their attention from internal politics. From the Emperor he received the title Kwampaku with the name of Toyotomi, as the coveted title of Shogun, notwithstanding Hideyoshi's demand, could only be given to a descendant of an Emperor.

Hideyoshi had attained such great importance that even the Emperor decided to pay him a visit at Osaka. The descendant of the gods seldom came out of his seclusion. Surrounded by impenetrable mystery the Mikado lived in his palace in the midst of his numerous wives, giving himself up to innocent amusements. The palace, according to contemporary accounts, was distinguished by its magnificence; but we have reason to doubt the truth of this description, for the palace which exists at present in Kyoto, with the exception of a few sliding parti-

tions, is extremely simple, is devoid of lacquer, gilding, statuary and enamel, which are, however, found decorating the palaces of the Shoguns and the Buddhist temples. It is true that the palace was burned several times and at a later date than the description given by the Europeans.

The Jesuits saw in the destruction of the palace retribution for the persecution of Christianity. Generally the Catholic writers attribute to this any misfortunes which befell the Japanese, and keep silent upon any facts that tend to contradict this theory.

Let us return to the meeting of the Dairi (Mikado) with Hideyoshi. According to the custom of the time this meeting took place with great pomp and ceremony. The Dairi, surrounded by a numerous suite of courtiers and followers, was carried by fifty courtiers, and in a litter surmounted by the bird Pho (Phoenix), of solid gold, and the sides of the litter were decorated with gold figures and columns. No one could gaze upon the Mikado; therefore the litter was curtained with thin silk material, through which he could see everything.

Five days the Emperor stayed in Osaka, and all this time Hideyoshi, with all his relatives, served him; during this visit the Mikado received Hideyoshi and the assembled daimios in solemn audience. Hideyoshi, with the other daimios, gave oath to serve the Emperor, to defend his possessions, and report to him all appertaining to the affairs of state. The Dictator, who held under his control all Japan, like a true vassal went on his knees before his sovereign and grovelled in the dust before the power consecrated by time and custom, voluntarily

taking upon himself the rôle of a servant to the descendant of the gods.

Knowing the peaceful disposition of the Chinese, Hideyoshi thought the conquest of this great country would not present any difficulty. The first etape was to be the campaign in Korea, and Hideyoshi began energetic preparations. Before beginning hostilities he had recourse to negotiations with Korea and received the Korean envoys, who gave a very vivid description of their reception. Hideyoshi, they say, was a man with a repulsive face, without presence. He was very dark, with eyes that shot fire. He sat on a three-pillowed cushion and wore a hat of gauze and a dark robe. They were offered very poor refreshments and afterwards Hideyoshi disappeared behind the screen. He soon reappeared, dressed simply, with a baby in his arms, moving about the room as if no one was there and ordering the Korean band to play loud music for the amusement of the child. Remarking that the child's linen needed changing, he handed it over to a courtier, after which the Korean envoys saluted him, and that was the only occasion they had to look upon Hideyoshi.

In his letter handed to the Korean envoys, Hideyoshi speaks of conquering the great empire of Min and assigns to the Koreans the rôle of his advance guard.

Such an answer not being agreeable to the Korean Government, they prepared for war. After a peace of 200 years the Koreans were loath to take up arms, as the numerous militia figured principally on paper and they had no firearms.

Japan was in quite another position. Feudalism favoring warlike exploits was in full development. Battles, continual strifes, first in one part of the country, then in another, was schooling for veterans, and they were accustomed to victories under the guidance of their chiefs.

At first 150,000 warriors were sent to Korea under the command of two sworn enemies, Kato-Kiomassa and the Christian Admiral Konissi, Hideyoshi himself remaining in Karatsu. (Metchnikoff is mistaken in saying that he went to Korea.)

The 11th of June, 1592, Konissi landed in Fusan, and taking the Korean fortifications marched to Seoul. Kato-Kiomassa arriving later, took another road. The Korean army offered no resistance and the king fled from the capital.

Persecuted by the reproaches of his subjects, who complained that they were left defenseless before the enemy, he escaped with a large suite to a province bordering on China. For the flight of the king only horses caught in the mountains were used. Hungry and overtaken by heavy rains he was obliged to seek shelter. All the food was consumed by the guards, so that very little remained for the king himself. Three days later Kato-Kiomassa took the capital. Soon after the Koreans began negotiations for peace, but they did not stop hostilities. The Chinese sent to the aid of Korea 5,000 men, but this detachment was beaten by the Japanese. The arrival of the Chinese, however, gave confidence to the Koreans, who organized guerrilla warfare, which was very troublesome to the Japanese. In China serious preparation for war began, but wishing to gain time advan-

tageous peace propositions were made to the Japanese. Deceived, the Japanese accepted a truce of fifty days and gave up some of their positions. At the end of this term the Japanese were notified of the arrival of the peace envoy.

Very pleased, they sent an escort of thirty men; but what was their surprise when they heard that the party, with the exception of two, had been killed, these two bringing the news of the approach of the Chinese army. The year 1593 began with successes for the Chinese, but they did not follow up their victories. Soon after, China began new negotiations of peace with Japan on the following conditions: The investiture of Hideyoshi by the Chinese Emperor, the cession of a part of Korean territory to Japan, and that Korea should pay tribute to Japan.

The Chinese embassy went to Nagoya, where they were received by Hideyoshi with great cordiality. Festivity followed festivity, not omitting the drinking out of one cup. Hideyoshi gave rich presents to the members of the embassy and arranged in their honor a regatta on the sea, with music and song.

Peace, however, was not concluded, and Hideyoshi, deceived in his hopes, ordered the resumption of hostilities. In 1593 Hideyoshi received in solemn audience the envoy of the Philippines. Some Franciscans in the suite of the envoy begged permission to settle in the country. Hideyoshi very willingly consented, saying, "I permit you with all my heart, but under the condition that you will not preach." The Franciscans, for answer, bowed low.

Settling in the country, they began to intrigue against the Jesuits and open animosity resulted be-

tween the two orders. Their imprudences and public sermons aroused the anger of the Japanese authorities. It is reported that Hideyoshi spoke thus, "Even demons, if they are quiet and live in peace in this country, will be cordially received; but you with your honeyed words are only thinking of intrigues, and your continual quarrels try my patience."

His patience being completely exhausted, in 1596 he issued another proclamation against the Christians, and six Franciscans, three Jesuits, and seventeen Japanese Christians were crucified in Nagasaki. During the crucifixion the following ukase was read to the people, "By my order these people are put to death for the reason that they came under the guise of envoys and that they have disobeyed my commands."

Under the influence of these events, reaction began in the country against the Christians. The weak and pusillanimous, who preferred to die in their own beds, renounced Christianity, among them the son of the Prince of Bungo; but on the other hand the old Prince died as a martyr.

In 1596 a new Chinese embassy arrived in Japan. Upon the translation of the investiture Hideyoshi discovered that he had humbly begged for peace, which had been mercifully accorded to him, and the Dictator of Japan had been appointed as Chinese minister with the safety of the Empire placed in his hands. This was too much for the presumptuous Hideyoshi and he ordered the Chinese embassy to depart.

The hostilities began with the seizure of the Korean fleet. Having taken Fort Nam-uan, the Japan-

ese marched on the capital, but with the arrival of the cold weather their fortunes changed and they were reduced to a precarious condition. They rallied, however, and defeated the Chinese commander in an open battle. A week after came the news of the death of Hideyoshi and the Japanese army was recalled to Japan.

CHAPTER VII

Nominal power of the Emperor, living in Kyoto, passes in reality to the Shoguns (Taikuns) of the Tokugawa family, who had their capital in Tokyo (former Yeddo)—Persecutions of Christians—Christian uprising in Shimabara and their extermination in Japan—Closing of Japan during two centuries, under the regime of Tokugawa.

As after Cæsar follows Augustus, who profiting by the work of his predecessor founds a new dynasty, so after the ambitious Hideyoshi, dreaming of conquests, follows the cautious and circumspect Iyeyasu-Tokugawa. During the dictatorship of Hideyoshi, Iyeyasu kept in the shadow and received from him Kwanto. Although he distinguished himself as a good general, the profession of war was not to his taste on account of his being too fat, and he preferred to occupy himself with science. At the death of Hideyoshi he came to the fore. He was not a parvenu like the talented Hideyoshi, but could boast of descending from the Emperor Seiwa (859-876). The only obstacle to the full authority of Iyeyasu was the six-year-old son of Hideyoshi, named Hideyori; but Hideyoshi considering Iyeyasu as the only man capable of maintaining order in Japan, left him in his will the guardianship of his son. The other feudal lords, kept down by the firm hand of Hideyoshi, did not wish to recognize the authority of Iyeyasu and took up arms. In a

decisive battle in Sekigahara, Iyeyasu defeated his enemies (180,000), securing the power to his family for 250 years. This battle, and many dramatic episodes connected with the fall of the house of Isida, Hosokawa, form the subject of the many Japanese tragedies. Among the vanquished was the celebrated Admiral Konissi, who with Isida was punished with death. Receiving in 1603 the title of Dai-Shogun (great Shogun), Iyeyasu began isolating the court of the Emperor and gathering all the affairs of state to himself and his dynasty. Iyeyasu ordained that the Shoguns should report all political affairs to the Emperor. He abolished the pilgrimages of the Emperor to holy shrines, which were formerly undertaken so that the Emperors might see for themselves the needs of the people. The daimios or feudal lords were forbidden to appear at court, and the western daimios were not allowed to go through Kyoto. Having founded the capital, Yeddo (present Tokyo), Iyeyasu commanded all the feudal princes to build palaces there and live in them with their families half of the year; in case of absence their wives and children were to be left as hostages. Desiring to assure to his family the title of Shogun he resigned in favor of his son Hidetada (1606), and living alone with his books and studying history he gave advice to his son and directed the politics of Japan. Thus arose again two powers in Japan, and the palace of the Shogun was distinguished by its splendor.

The Emperor's palace at Kyoto, surrounded by gardens, became the permanent residence of the Emperor, who rarely went beyond its precincts, and

when this happened the litter was closed, so that the public might not see him and might only pray to him as a god. The time came when the idea was firmly established in the minds of the people that he who gazed upon the Mikado should go blind, and this demi-god in his golden cage had no power. It had passed into the hands of what the foreigners called the Taikun (great prince).

The position of the Christians had become no worse during the rule of Iyeyasu. Although his great opponent was the Christian Admiral Konissi, on the other hand his allies were the Christian princes of Omura and Arima. The Jesuits affirm that in the year 1600 there were fifty churches built and that Iyeyasu showed kindness to the fathers, and at the New-year felicitation especially distinguished Father Organtino. In 1604 Nagasaki was quite a Christian city and the Jesuits describe the church festivals. The streets were hung with carpets and embroideries, and processions were of an unusual splendor.

Above the Bishop, who carried the Holy Host, was elevated a magnificent canopy. He was preceded by the clergy and a great procession of pilgrims. The sound of sacred music was heard from afar, and the noise of trumpets, discharge of musketry and cannon. The priests, assisting at this ceremony, according to Catholic writers, wept for joy. The greatest cathedral in Nagasaki was dedicated to the Virgin. These public church ceremonies show clearly that Christianity was not only tolerated but already enjoyed rights. True, certain feudal princes persecuted the Christians, but this

persecution had no systematic character. Iyeyasu, as we have seen, received the Bishop with great ceremony (*lui fit des honneurs extraordinaires*). Already even in the capital the burial of one of the court ladies was attended with such great pomp that the Buddhist priests were devoured by envy (*Crevèrent d'envie*), and complained to Iyeyasu, who flew into a rage. He was pacified, however, by his counsellors, who advised him to manage the Christians on account of commercial interests. Nevertheless, new regulations were issued prohibiting the court ladies from embracing Christianity.

Iyeyasu, desiring to establish commercial relations with China and other countries, encouraged trade. In 1660 the first Dutch traders arrived and Iyeyasu closely questioned the Dutch captain about the customs of their country. The Englishman Adams was also cordially received, and Iyeyasu bestowed upon him a title and gave him land in Tsuruga. He remained ten years in Yeddo (Tokyo) in the character of an adviser of the Shogun for foreign affairs, building of ships, and professor of languages and literature.

The Japanese now learned for the first time from the Dutch and the English of the division between the Christians. The English and Dutch, as violent Protestants, acted openly against the Jesuits and tried as much as possible to influence the impressionable Japanese. The Japanese reasoned that they could keep the profits of trade in dealing with the more sensible Dutch and English, who were more indifferent to religious questions. The situation came to a climax when the sailors of a Portuguese

ship had a fight with the Japanese and when Iyeyasu ordered them punished as an example. The captain, escaping to sea from the Japanese, blew up his ship.

Hideyori, who was married when still a child to a granddaughter of Iyeyasu, received from his father, Hideyoshi, great wealth and lived in the fortified castle of Osaka. He and his intimates presented the only obstacle to Iyeyasu and his children, and Hideyoshi encouraged him in the outlay of enormous sums for the building of a temple. After a visit of Hideyori, in which Iyeyasu was very affable to him, two of the closest friends of Hideyori, Kato-Kiomassa and Asano, died mysterious deaths.

Seizing the first opportunity of displeasure, Iyeyasu by ruse and cunning took the castle of Osaka, put to death the followers of Hideyori and possessed himself of all his treasures. The Catholic writer Crasset, "*Histoire de l'église chrétienne au Japon*," knows nothing of the fate of Hideyori, and Kostyleff says that Hideyori escaped on a junk to Satsuma, passing the last of his days in the Buddhist temple of Tze-gan-fuku-se.

About this time a conspiracy against Iyeyasu was discovered, the conspirators being Christians, among whom were the ruling prince in Arima and a concubine of Iyeyasu. The criminals were condemned to death but the sentence was commuted to exile.

Don Miguel, who succeeded his father in Arima, becoming an apostate, began to persecute the Christians, and in the name of the Shogun extirpated Christianity from Bungo.

Soon followed the proclamation expelling all Christians from the country. Such strong measures can be explained thus, that although for a time Iyeyasu avoided quarreling openly with the Christians, he only bided the propitious moment when he could get rid of these foreigners. The Buddhist clergy influenced him somewhat and on the other hand he hoped that the Dutch traders would take the place of the Portuguese, whom he considered dangerous to the unity and independence of the country.

In the proclamation the Christians are accused of being traitors aiming at the destruction of the country. "The Christians," it is said in the ukase, "came here deliberately to take possession of the country."

As result of this proclamation, 107 Jesuits and 200 catechists were sent on junks to Makao. Many Japanese were exiled to the north of Japan. The Catholic writers describe the Christians as being assembled in the public squares in holiday attire and going happily to exile. Ten women of the best families were put into houses of prostitution, which, if we can believe the fathers, were transformed by their influence into houses of prayer and humility.

In 1616 Iyeyasu was wounded while hunting, and the culprit was not found. Iyeyasu died at 74 years of age, and at his death the Mikado elevated him to the rank of Dai Gongen (Highness of the First Order, Light of the East, and Great Incarnation of Buddha). To posterity he was known by the name of Gongen Sama, and together with the other Kamis was worshipped by the faithful.

On his death-bed he called to him the feudal lords and gave them presents. The testament, ascribed to Iyeyasu and containing one hundred paragraphs, considered as the foundation of the state organization of Japan, has been properly revised in later times.

After the death of Iyeyasu, the Shogun Hidetada followed his father's politics. In 1619 foreign trade was limited to Nagasaki and Hirado. In 1621 the Japanese were prohibited from leaving the country. Concerning Christianity it is said that Hidetada sent Ibi-massa-yosi to Europe to study the question. Ibi-massa-yosi returned to his country after an absence of six years and was called immediately before the Shogun, who listened to him unremittingly night and day. When reminded by his courtiers that he was tiring himself, Hidetada remarked, "What are my feelings in comparison with the sufferings of this man who has traveled on my commission." The report of Ibi-massa-yosi convinced Hidetada that the Christian religion meant harm to the country and the persecutions of the Christians began with renewed vigor. Eleven Christians were beheaded and fifty-two burned alive in Kyoto. Before those condemned, marched the herald, calling aloud to the multitude that these people were condemned to death because they were Christians, and the martyrs, one of whom was a high court official, answered, "Yes, we die for Jesus Christ." Hearing that they went with joy to their death, the Shogun condemned thirty-seven more, and even small children showed the same contempt of death.

Executions followed by thousands, and not only the Christians were punished by death, but all those who gave them shelter or befriended them in any way. A price was set on the heads of missionaries and Christians, and a regular system of espionage was organized. For a child who would betray his parents or a wife a husband, reward was augmented. In the choice of execution they showed a remarkable inventive faculty. Some were buried alive or burned on slow fires, crucified, immersed in boiling water, torn apart by wild bulls, tied in sacks and thrown in heaps to be burnt together, covered with inflammable materials and burnt as torches, pierced full of pointed sticks, etc. To torture the mothers, the children were baked before their eyes.

All this is reported not only by the Jesuits but by the Japanese historians, and the officers of the East India Company who were in Japan in 1619. Koch marvels at the firmness with which the Christians faced death and torture, as in the beginning of Christianity, when the renunciation meant rewards showered upon them. The most terrible sufferings did not shake their courage, and many carrying their children went to the stake with a smile. "The description of these times," says Gubbins ("Review of the Introduction of Christianity into China and Japan"), "reads like a page of Dante's Inferno."

The English and the Dutch in many instances encouraged these actions, and we have testimony that an English ship, *Elisabeth*, delivered two missionaries (Luis Flores and Pedro de Zunnis) to the Japanese, and they were burned on the stake with their assistants.

By the ukase of 1624 all the foreigners were banished with the exception of the Chinese and Dutch who were settled in Nagasaki. The same Shogun prohibited the building of big ships for ocean travel, thus isolating Japan from the pernicious influences of the outer world.

During the Shogunate of Iyemidzu the persecutions of Christians continued with terrible cruelty. The following saying is attributed to this Shogun: "If my dynasty perishes through internal strife, that would be a great misfortune for me; but if a span of our territory goes to the strangers it will bring shame to the Empire and will be a national calamity." Iyemidzu ordered the test of *go fumi* or *go bumi* to be applied to all foreigners (Gubbins); that is, to trample with the feet on the board in form of a cross with the image of the Saviour upon it, and the Dutch admitted to Nagasaki fulfilled this obligation. After 1691 the Dutch living in Nagasaki were treated like prisoners and their intercourse with the outer world was subjected to the strictest surveillance. "We did not dare," says Kæmpfer, "to observe our Sundays and holidays, sing sacred hymns, pronounce the name of Christ or wear a cross, etc." "*Auri sana fames quid non mortalia pectora cogis!*" he exclaims sorrowfully.

The persecutions of Christians terminated in a bloody final act, the uprising of Shimabara, which, according to Dr. Riess ("The Rising of Shimabara"), was the result of several causes. The possessions of Konissi had been given to one Terasawa. There was also a new ruling prince in Arima and he had augmented the taxes. According to his orders

the peasants who would not pay were burnt alive in straw capes, such as are now worn for the rain. The contortions during the burning were called the dance of the waterproofs (*mino odori*). Those who rebelled against the taxes, or complained, risked their heads. Driven to despair, the Christian inhabitants of Arima arose to the number of 30,000 and seized the castle of Shimabara. At the head of the uprising was a youth of sixteen years, Matsudo Siro, possessed of extraordinary talent. Popular opinion attributes to him many miracles. The revolt met at first with success. The quelling of this disturbance was not an easy matter, as it first appeared, and the castle was only taken by the aid of Dutch warships, which bombarded it with great success, to the delight of the Japanese. It was only after a siege of three months that this stronghold fell. The four hundred survivors were put to death.

Then began the wholesale extermination of Christians, and their heads were empaled by thousands and exposed in Nagasaki, while the bay was filled with corpses. Stout (*Trans.*, VII, pt. III) found a stone slab in Tomioka recording the burial of 3,333 beheaded Christians, erected by the order of the Governor in 1648, who wished to assure repose to those wicked souls, which would rove on the earth.

Following the crushing of the revolt strict measures were taken against all foreigners wishing to penetrate into Japan.

The Portuguese in Macao, to whom the commerce of Japan was of the greatest advantage, decided to send an embassy to Japan. Upon the arrival of this embassy to Nagasaki the Governor met them with

great cordiality. Under different pretenses the Governor induced them to deliver their guns, cannon and all the artillery, and when the Portuguese stepped on the shore they were seized and all put to death with the exception of thirteen. The Japanese possessed themselves of all the presents, burnt the ship, and sent the surviving Portuguese home with these words, "As long as the sun shines on the earth, the same punishment will be inflicted on every stranger who will cross the threshold of Japan."

From this moment dates the complete seclusion of Japan. Only Chinese and Dutch continued commercial relations with the Land of the Rising Sun. Turning away from Europe, Japan did not possess in herself the elements of independent development. There remained China, from whom she had borrowed before everything that it could give,—literature, philosophy, medicine and music,—but that was too little for the independent evolution of Japan. Sharpening its faculties in imitating the Chinese and only attaining individuality in art, Japan intentionally mutilated herself. Having accomplished all that was possible in this direction, Japan stopped at a certain point and after that remained in a state of stagnation and lethargy.

CHAPTER VIII

Awakening of Japan—Appearance of Europeans—Agitation against foreigners—Fermentation—Restoration of Imperial power—Civil war finishes by the defeat of the followers of the Shogun, who retires to a monastery.

Confined in the toils of Chinese civilization, Japan was suddenly awakened from her lethargy in 1853, by the appearance of the squadron of Commodore Perry. All this time, in spite of persecutions, the missionaries had tried to penetrate into the country. We know of Father Sidotti in 1709, who was immediately thrown into prison. There were at this time very few Christians left in the country. Kæmpfer, who was there at the end of the seventeenth century, says that in his time were to be found in the prisons people called Bungo-ko or Christians, who knew only the name of the Saviour, but who nevertheless preferred to die in this stupid religion (*einfaeltiger Glaube sterben*) rather than to have freedom through renunciation of the Saviour.

In the first half of the nineteenth century foreigners persistently knocked at the door of Japan, which in spite of all their efforts remained hermetically sealed. Before the arrival of the Americans the Dutch representative arrived in Nagasaki on a man-of-war with a letter to the Shogun, requesting that five ports should be opened to the Europeans. England, it was said in this letter, would know how to

enforce her demands; that at the present time distance was nothing, owing to steamers, and that Japan could not resist in this struggle with European powers. The Shogun upon receipt of this communication was deeply impressed, but could not decide to change the law. In March, 1846, the arrival of two American warships in Yeddo produced a stupefying impression, as the ships seemed to the Japanese great iron fortresses, against which it was useless to struggle.

In June, 1853, to the horror of the Japanese, a squadron of four battleships arrived under the command of Commodore Perry, who conducted the affair with great energy, and delivering the letter of the President to the high officials (he would have nothing to do with the minor ones), promised to return for the answer a year later.

The 6th of February, 1854, Perry arrived at Shimoda with seven warships, and after some hesitation on the part of the Shogun it was decided to open to the Americans two ports, Shimoda and Hakodate, and in the summer of 1854 a treaty with the United States was signed. In 1855 the Russian Admiral Prince Putiatin appeared with a squadron at Shimoda, and the 28th of January a treaty between Russia and Japan was signed, opening three ports (Shimoda, Hakodate and Nagasaki).

The Emperor, hearing of these treaties with Russia and America, was displeased at the violation of the old laws concerning the foreigners. However, in spite of the resistance of the Japanese, the breach was made and one treaty followed another, always augmenting the rights of the foreigners.

Let us look at Japan at the time of the signing of these treaties. Metchnikoff says that in the lapse of two centuries Japan had enjoyed peace and that art and science had flourished, but this must be taken with certain restrictions. At peace, in the interior Japan had to contend with famine, plague, fires, earthquakes, and floods, and these were bad enough, according to Japanese writers. "Strangers," says Bousquet, "who could have seen the feudal regime in Japan thirty years ago would have prophesied for it a long existence. All the causes of the fall of feudalism in Europe seemed to be set aside. There was no religious dissension, dynastic rivalry, neither philosophic nor popular protests against the divine right; there was no industrial development nor tendency toward equality. Every class was happy in his appointed limits; the absence of peasant uprisings, general contentment and simplicity of life kept back revolutionary agitation and the creation of plutocracy. All the relations between the different elements of society were regulated with the precision of a metronome, and if the happiness of a nation consists in immobility, then this was the golden age of Japan, such as was never equalled in another country."

But a secret canker undermined the forces of the state. The measures taken against the ambition of feudal rulers had led them to effeminacy. Like the power of the Shoguns passed into the hands of lazy and incapable administrators, so the feudal princes, shirking their work, gave it into the hands of their ministers (karo). In spite of espionage the daimios intrigued and awaited only a propitious moment to

rise against the Tokugawa dynasty, whom they considered as usurpers, and they were supported by the national party of the Empire. The samurai of the daimios envied the samurai of the Shogun, who occupied the best places in the government.

The peasants under this regime were not happy, they were taxed 40 or 50% of their earnings. The armed men gave them no peace on the high roads, and to escape overwork the peasants hid or ran away into the mountains. When the daimio or the governor passed along the high road with his numerous suite, consisting sometimes of 120 followers, the road was cleared by heralds running before the procession and crying "shitani" (down), and all knowing what the order meant, squatted on the edge of the road. Meeting with these armed men was not always safe, for in a moment they would fall upon the unarmed man and cut him to pieces; and where seek redress against such a mighty people? The life in the cities was rendered unbearable by turbulent samurai, who meeting a merchant were overbearing, and at the first disagreement used their sword; and if the merchant was killed, no one objected—he was buried and that was the end of the affair.

Thus the peaceful picture of contentment given by Metchnikoff is not entirely in accord with the truth. In the life of the Japanese were many dark sides, and they came to light with the appearance of the foreigners.

The concession made by the Shogun created great discontent among the armed class; the samurai felt themselves insulted by these encroachments of the

foreigners. An agitation began in the country, which resulted in acts of violence against foreigners. The affairs of the Shogunate were in the hands of the all-powerful Minister Ii-Kamon-no-Kami. After the death of the Shogun he chose as his successor a youth of 12 years, in spite of the opposition of the three related houses of Owari, Kii, and Mito. The Mikado, who was favorable to those houses, persistently demanded the expulsion of the barbarians, but Ii-Kamon-no-Kami knew very well that the expulsion of the barbarians was not an easy matter and quelled with an iron hand the opposition of the protesting princes.

At this time several "ronins" resolved to give their lives for the good of their country, and chose the moment when the minister with a numerous suite was on his way to the palace. Snow was falling heavily, and the escort, paying no attention to the murderers, took them for simple petitioners. Diverting the attention of the guard by an attack on the head of the procession, the assassins reached the palanquin in which rode the minister, cut off his head and sought refuge in flight. The head of Ii-Kamon-no-Kami was taken to Kyoto to the public place, where it was exposed with the following inscription, "This is the head of a traitor, who has violated the sacred laws of Japan in permitting the access to the country of foreigners." This exhibition lasted several hours, after which the head was taken to Yeddo and thrown over the walls of the minister's palace.

After this the attacks on foreigners increased. The 14th of January, 1861, the secretary of the

American legation was killed. In July the "ronins" fell upon the English residences in Takanawa, where there were several killed and wounded.

The representatives of England, France, and Holland removed to Yokohama under the protection of their warships. English troops were then stationed at Yokohama. This agitation spread, owing to the existing antagonism between the Emperor and the Shogun, the former firmly insisting on the expulsion of the foreigners and the latter unable to comply with these demands.

In 1863 there were new attacks and murders of foreigners. Several Englishmen from Yokohama, riding on the high road, met the train of the Prince Satsuma, and instead of turning aside, continued their way. Incensed by such insolence, the samurai cut to pieces the merchant Richardson and wounded several other Englishmen. The English minister demanded \$300,000 indemnity from the Shogun and \$25,000 from the Satsuma prince. These demands were not complied with and the English squadron, consisting of ten ships, bombarded Kago-shima and burnt the residence of the Satsuma prince.

The same energy was displayed by the Europeans when Prince Mori ordered the Shimonoseki battery to open fire on the passing European ships. A squadron, consisting of eighteen American, Dutch, and French warships, arrived before Shimonoseki, destroyed the battery, and landed troops. The Prince Mori's subordinates proved to the foreign commanders that they were acting under orders of the Emperor and the Shogun. The result

was a new demand of indemnity of \$300,000 from the Shogun.

An uprising began in Nagato, and the Shogun, feeling himself incapable of dealing with these difficulties, begged the Emperor to relieve him; this request was not granted, however, by the Emperor, who insisted on the quelling of the disturbances in Nagato.

The Court at this time, like some of the ruling princes, played a double game. It loudly demanded of the Shogun the expulsion of the foreigners, knowing all the while that it was an impossibility. The expulsion of foreigners was only the watchword for the malcontents and those who sowed discord in the country. The trusted entourage of the Emperor and some ruling princes thought in this manner to rid themselves of the hated Shogunate. The agitation against the Shogunate had already begun in the country and the Japanese historians and publicists were working for the return of the power to its lawful representative, the Mikado, and this opinion gained more and more ground in the land. The leaders of this movement were the kuge, Sanjo and Iwakura, the Samurai Kido from Choshiu, Saigo of Satsuma, Itagaki of Tosa, and some secondary persons, who afterwards, like Ito and Inouye, played a great rôle in Japan.

The Emperor Komei died the 20th of January, 1867, and the fifteen-year-old Emperor Mutsu Hito mounted the throne.

In September the Prince of Tosa addressed a letter to the Shogun, in the following terms, "You should restore the power to the hands of the sover-

eign and thereby lay a foundation on which Japan may take its stand as the equal of other nations."

This advice was accepted by the Shogun, who sent a circular, in which he stated, that being no longer in a position to rule Japan he had resolved to give up his power to the Imperial Court. In November, 1867, he asked the Emperor to relieve him of his office, and his request was granted by the Mikado, who on the 22d of December proclaimed the abolishment of the office of the Shogun, and that from this date the Government of Japan would rest exclusively in the hands of the Emperor. This coup d'état was skilfully carried out by the intimate advisers of the Emperor. Formerly the defense of the Imperial palace was placed in the hands of the Prince of Aidzu. His warriors were now set aside and their place was taken by the army of the princes of Satsuma and Tosa.

The followers of Tokugawa saw in this coup d'état an infringement of their rights and took up arms. They persuaded the former Shogun that the first thing was to remove the advisers of the Emperor, and the Shogun marched on Kyoto with an army of 30,000. The Imperial party had only an army of 6,500, nevertheless victory was on their side and the army of Tokugawa retreated in disorder to Yeddo.

The council assembled in Kyoto, declared the Shogun a rebel and deprived him of all his offices. The uncle of the Emperor, Prince Arisugawa-no-miya, was named commander-in-chief of the army. The foreign representatives were notified of the change and that the new Government would recognize all the

treaties with the foreign powers. The foreign ministers declared that their respective Governments would observe strict neutrality and they were notified that the Emperor would receive them in solemn audience; but when the ministers of France, England, the United States, and Holland were on their way to the palace the English minister was attacked by two fanatics.

Before the coronation, the Emperor in presence of his Court and the assembled feudal nobility, calling to witness the souls of his ancestors, gave the solemn oath that he would call a deliberative assembly; that all organic laws should be presented for public approval; that old prejudices and customs should be abolished, and that justice equal for all would be the great principle of his reign. He announced that he would take the supreme command of the army fighting the rebels. The former Shogun, counting all resistance useless and not wishing to commit suicide (*hara-kiri* or *seppuku*) according to Japanese custom, retired to a small cell in a temple of Ueno, near which were the tombs of the Shoguns.

The followers of the Shogun, his vassals and samurai, did not wish to surrender without a struggle, but their resistance was of no avail. On the 14th of April, 1868, the Imperial army, under the command of Prince Arisugawa-no-miya, took the capital of the Shogun—Yeddo, which received the name of Tokyo; that is, the eastern capital. A revolt was raised in the north by the daimios of Sendai and Aidzu, but at the end of October, 1868, it was everywhere crushed. Only Enomoto, taking

the Shogun's ships, departed to the north, and seizing Hakodate and several points on the island of Yezo, proclaimed a republic. This ephemeral republic lasted but a short time (till the year 1869). Enomoto himself, according to Japanese custom, should have committed suicide, but thanks to the intercession of Kuroda (afterwards Prime Minister), was pardoned. Some years later, Enomoto was sent as minister to Russia, where he negotiated the treaty for the cession of Saghalin in exchange for the Kurile Islands.

Peace was established in Japan and the new reign received the name of "Meidzi" (brilliant reign).

The Court, which had been so energetic in demanding the removal of foreigners, changed its program and made more treaties with foreign powers. From this moment Japan entered the way of reform and changed its institutions after the foreign model.

CHAPTER IX

The now reigning Emperor convokes something like a parliament—New movement—Reforms—The revolt of Satsuma—Promulgation of Constitution—First day of the Japanese Parliament—War with China—Abolition of consular jurisdiction.

The 18th of April, 1869, an assembly resembling a parliament was convoked, consisting of 276 members, principally feudal lords and samurai. In this assembly, having a deliberative character, there were no representatives from the cities and rural class and the majority belonged to the conservative party. Thus, for instance, the assembly was against the abolishment of the Japanese custom of hara-kiri and showed a marked antipathy to Christianity. Ancient Japan still spoke its word when the Emperor wished to leave the ancient capital for Tokyo. His body-guard barred the way, supplicating him not to leave the holy capital nor pollute himself by the intercourse with foreigners. Convinced that the Emperor would not heed them, they finally resolved to accompany him to Tokyo, and as there were two thousand of them, the Emperor had to accept their escort. In the history of every nation there are moments when whole classes magnanimously sacrifice their rights and privileges. The movement begins with the enlightened minority; the majority, although it does not sympathize in the beginning with

the tendency, carried away by the current, goes farther than it first intended. Thus it was in Japan, when Kido composed his celebrated memorial signed by the three powerful princes, Satsuma, Nagato, and Tosa, in which they relinquished, in favor of the Emperor, their feudal rights. Willingly or not, the other daimios followed suit and feudalism, which had existed for centuries, suddenly collapsed. The suddenness of this reform can be explained partly by the spirit of the time but principally by the condition of the feudal rulers, for we must not forget that the education of the feudal lords was entirely conducted by women. Incapable of work or activity, having reached their majority, they were accustomed to pass their time in pleasure and idleness. Surrounded by handsome wives and concubines, they found delight in music, singing, and dancing, and they had all they desired.

The government, accepting the sacrifice of the feudal rulers, as a temporary measure named them governors of the provinces; but this did not last long, for the noble governors were soon superseded by bureaucrats and the provinces divided into departments or ken. The feudal owners received a compensation equal to the tenth part of their former income. That was quite sufficient, however, as the former income had to be spent in the keeping of a great body of armed men and numerous servants. Liberated from all responsibility, the feudal owners under these circumstances received a large income, allowing them to live with ease and comfort. Up to the time of the reforms the Japanese nobility was divided into two classes—the kuge and daimio. The

kuge, as relatives of the Imperial house and surpassing the daimios in rank and distinction, had not the wealth of the latter. Several of these daimios, like Satsuma, Owari, and Kaga, had great armies and ruled large provinces. Under the new régime they lost their rights and privileges and the daimio and kuge formed one class, the *kasoku* (noble families). Later, in imitation of Europe, the leaders in Japan invented Japanese titles, corresponding to those in Europe, of duke, marquis, count, viscount and baron, the title passing to the eldest of the family. For the contraction of matrimony the consent of the Emperor was necessary, as also was limited the right of adoption, which is very freely practised in Japan. "The Peers," it is said in the rescript, "must see that their children have an education according to their rank." The title of duke was given to the representatives of the house of Tokugawa, to the Prince of Satsuma, to his uncle Shimadzu Saburo, and Prince Nagato. Of the twenty-four marquises, four were of the lower classes (*Kido*, *Okubo*, *Nakayama*, *Tadayoshi*). All the ministers were made counts. The title of count was given to sixty members of the nobility and to fourteen who had rendered special services in the Restoration. There were created, besides, three hundred and twelve viscounts and sixty-nine barons.

The indemnity which was given to the feudal lords, and the titles and decorations, which were showered upon them with a generous hand, reconciled them to the new régime. This was not the case with the samurai (*shizoku*), who had also received an indemnity, but not enough to place them in easy

circumstances. In 1871 the samurai were allowed to go without arms, and many of them, keeping the Japanese costume, adopted European hats. In 1876 a day of rest, or Sunday, was introduced. The first to profit by the benefits of tolerance were the few Christians, who had suffered so much from calamities and who stood firm in their religion in spite of all persecutions. The missionaries flocked in great numbers to the country and began their work quite openly. In 1876 an order was issued prohibiting the carrying of arms, excepting by those belonging to the Court, army, navy and police.

The Imperial period beginning so brilliantly was darkened by several bloody episodes, among which the Satsuma revolt plays a prominent rôle. The reforms had gone so smoothly that all Japan seemed to be applauding. From where could discontent arise and what could be the causes of revolt? However, there were many discontented. First of all the agitation began among the samurai of Satsuma, Tosa, Hizen and Choshu, who had rendered such services to the Restoration. Among those discontented with the new régime was the Prince of Satsuma, who on every occasion stated his preference for the old times. But the Court knew how to appease this sulking prince—it gave him a high title and dispatched the Satsuma samurai on an expedition against Formosa, appointing as general-in-chief the principal adviser of the Satsuma prince, Saigo Takamori, who had taken a prominent part in the Restoration.

In spite of this the agitation gained ground, and the numerous class of samurai, without occupation

or means, demanded some activity, and not finding it, turned to politics.

About this time began misunderstandings between Japan and Korea, who treated her neighbor with contempt, mocking at the adoption of the buffoon European costume. The prospect of war was pleasing to the discontented and restless element in Japan, but the peace party predominated and Saigo Takamori retired in displeasure to his estates. Following this were the disturbances in Saga and Choshu, where the revolutionists raised the old war-cry against foreigners. "There is but one thing left to us," was said in the proclamation, "that is to try our arms against those who favor the foreigners."

All these uprisings were crushed, but it was not an easy matter for the government to deal with the revolt in Satsuma, headed as it was by the popular and beloved hero Saigo Takamori.

There was a rumor spread among the Satsuma samurai that emissaries had arrived in the country to kill Saigo. We will not dwell on the episode of this struggle except that it finished unfortunately for Satsuma. The Imperial army after energetic resistance on the part of the insurrectionists defeated them in several encounters. Among those killed was the great Saigo.

Thousands visit the monument of this popular general, whose soul, according to popular belief, passed to Mars. With Saigo perished the last representative of old feudal Japan. His mighty, athletic figure, and his extraordinary capacities, stamping him a national hero, were not in harmony with the new bureaucratic régime of Japan. Snatched wholly

from another epoch, he can be placed side by side with the great dictators Yoritomo, Hideyoshi, and others.

After this last flash of feudalism Japan marched steadily on the road to reform, culminating in the promulgation of a Constitution in 1889, which came into active force the following year.

This constitutional movement began with the fall of feudalism. The creation of a Senate (1875) and of provincial assemblies (1879) did not satisfy public opinion, which clamored insistently for a popular assembly. Petitions and memorials poured in upon the government, and among the petitioners were high officials, such as Okuma, Soyeshima, Goto, Itagaki, and others. By the Constitution the person of the Emperor is declared "sacred and inviolate." Out of 332 paragraphs of the Constitution, 17 are dedicated to the Emperor and his dynasty, whose lineal succession was unbroken for "ages eternal."

The throne passes to the male descendant of the Emperor, not necessarily to the sons of the Empress, as in the present case the heir apparent is not the son of the Empress, but of a lady-in-waiting. The Emperor approves the laws, convenes, closes, or dissolves the house of deputies; in case of urgent necessity or to avert public calamities the Emperor may issue ordinances in place of law, but these ordinances must be approved by the following Diet or become invalid in the future. The executive power is entirely in the hands of the Emperor, as also the supreme command of the army and navy. He declares war, makes peace and concludes treaties, confers titles, rank, orders, and other marks of

honor; orders amnesty, pardon, commutation, and rehabilitation.

In the third chapter of the Constitution it is stated that the Imperial Diet consists of two houses, the House of Peers and the House of Commons. The House of Peers comprises the following members: 1. Members of the Imperial family; 2. Princes and marquises after attaining the age of 25; 3. From the persons with the title of count, viscount and baron, only a certain number (fifth part) are elected by their corporations for a term of seven years; 4. In each Fu (chief town) and ken (department) one member from the fifteen highest taxpayers is elected for seven years; 5. A limited number of life members, appointed by the Emperor for meritorious services to the State, or for erudition.

The House of Commons consists of deputies, elected by ballot one per 2,000 electors (131,285 inhabitants). The voter must be 25 years of age and pay direct national taxes of not less than \$15 a year.

Out of a population of 46,540,754, there are only 459,309 paying direct taxes of \$15. If we compare that with England we find the following proportions:

| | England. | Japan. |
|---------------------------------------|------------|------------|
| Population | 42,422,000 | 46,540,754 |
| Number of members of parliaments..... | 670 | 300 |
| Electors, more than..... | 40,000,000 | 457,309 |

The expenses of the Ministry of the Interior, already previously approved by former laws, do not require to be submitted to the Imperial Diet. The same is the case with the expenses, which according to the Constitution are the prerogatives of the Em-

peror. Thus on the basis of the Constitution, out of a budget of 80,000,000 (the sum named at the convening of the first Diet), only 12,000,000, or more than a sixth part is submitted for the approval of the Diet.

The capital put on a festive appearance on the day of the promulgation of the Constitution, but these festivities were darkened by the tragic death of Minister Mori, who was looked upon as one of the strong partisans of Europeanism. He was accused of disrespect to the temple of Ise. When he visited this temple and when the priest present upon this occasion did not allow him to go farther, Mori lifted with his cane the hanging and peeped into the interior of the temple. The avenger of the outrage to this holy shrine, Nishino Buntaro, killed the Minister with a kitchen knife, not wishing to pollute with the blood of the Minister the noble Japanese sword. This unsolicited defender of the old faith became the hero of the day, his name rang in poetry, and his tomb was covered with flowers and offerings. His admirers even considered erecting a monument to him, but the government put a stop to this agitation, forbidding the newspapers to mention the name of Nishino Buntaro.

The elections took a turbulent form in many places and sometimes ended in a hand-to-hand fight between the followers of different parties. All those who know the Japanese and their distinguishing feature, politeness, are struck by these exhibitions of rough violence and must see that in the ordinary run of social life a new current has appeared. In the newspaper world also reigned a new spirit. As

an example, the whole staff of a humoristic paper was condemned to the severest punishment for lese-majesty. But all this did not retard the convening of the Diet the 7th of November, 1890.

The opening of Parliament was a gala day in the capital; all the streets were hung with national flags (red sun on the white ground) and variegated garlands and lanterns, and filled with people. Soldiers in new uniforms, and police, lined the way the Emperor should pass. Near the Parliament there was comparative quiet. The Parliament Building is constructed of wood, several stories high, resembling European barracks. At two o'clock in the central hall the Peers assembled, with the Count Ito at their head, dressed in gold-embroidered uniforms, and took the right side. The throne stood on an elevation, and above it was something resembling a Phrygian cap, the old head-dress of the Japanese emperors. The diplomatic corps and the press occupied the boxes; women were not admitted.

At two o'clock, amidst the firing of cannon and the strains of the national hymn, the Emperor, preceded by the high court officials, carrying the Imperial regalia, accompanied by the princes, entered the Parliament. The Ministers took their place at the right of the throne and the Emperor delivered his address. After the address a salute of one hundred and one guns was fired and the cortege left the Parliament. Among the Peers only the Satsuma prince was remarked with the old Japanese top-knot, recalling ancient Japan.

The Parliament Building, constructed after the plans of a German architect, in its interior decora-

tion, electric lights, and braided livery of the door-keeper, in no way recalls old Japan. Only in the servants' quarters, one finds matting, braziers (hibachi), and things pertaining to the every-day life of the Japanese.

The House of the Deputies is formed of nine Latin V's, spread fanshaped in the form of a semi-circle. Three hundred deputies are divided into nine sections. Every section elects out of its midst permanent members of the committees and commissions. The V's are separated one from the other by passages, converging to one point, where are placed the tribune, the seat of the Speaker, the secretaries of the House, and the Ministers.

The places are drawn by lot, resulting in the peculiar characteristic that there is not the usual grouping of parties. Before the seat of each deputy is a desk, on the top of which is a number. When he occupies his seat he raises the top and the number can be seen from all sides. Formerly the deputies were addressed only by their numbers, but this custom is no longer practiced except by a few conservatives, who say, "No. — has said so and so." When the orator wishes to speak he calls, "Mr. President, No. 56," not mentioning his name. This cry arises sometimes from different ends of the House, every one trying to catch the eye of the President.

The orators speak from their places or mount the tribune. All those who have witnessed a session of the House are struck by the extraordinary calm and aplomb displayed by the Japanese deputies. In other places where the representative institutions have taken root one often sees persons who through

timidity, nervousness, or fear get confused and finish by a complete fiasco. But the Japanese deputy delivers his speech before his listeners with as much self-possession as if he were addressing a few close friends. The speeches are businesslike and uniformly monotonous, as the House does not encourage flowery dramatic exclamation and oratorical display. Four hours is too short a time and the speeches must be concise and full of contents, as the Japanese language is distinguished by its lack of clearness and confusing character.

The new conditions called forth new orators, such as Suyematsu Keigo, who, forsaking the flowery and obscure Chinese rhetoric, adopted short and clear phrases. At first the listeners smiled at this innovation, but soon Suyematsu Keigo had followers. There is even an orator in the European style, Inouye Kakugoro. Japan, having before its eyes the European obstructionists, profited by the experience and guaranteed its Parliament from excesses, giving great power to its Speaker and making him independent of the assembly. Each House chooses three candidates, one of whom is appointed by the Emperor as Speaker.

The system of ideographic signs made it almost impossible to take down the speeches according to European methods, but thanks to the efforts of Metamoto, stenography was introduced, and thirty-six stenographers, receiving from two to three dollars a day, are at work in the Parliament.

What was the result of the first session of the Diet? The House took a resolution on the important question of the koseki (registration, which had

existed for a thousand years). In every district bureau there is a register in which a page is consecrated to every Japanese registered in the district; all the principal events of his life, birth, marriage, travels, change of name, birth of children, adoption, inheritance, are written thereon. The House approved the law on weights and measures, and rejected the law on lawyers and the poor-law. Most of the time was spent on the budget and every effort was made to cut down the salaries. Only one thousand pounds was left to the Prime Minister, and to the judges a mere pittance (from £85 to £400 a year). The English paper, speaking of this Diet, remarks, "Much cry, but little wool."

We may add also that the deputies tried to make restrictions concerning foreigners residing in the country and possessing lands unlawfully under Japanese names.

Together with the constitution, the departments were organized on a new system. At the head of each department was placed a minister with one or two assistants; each department was divided into bureaus with a director at their head and all the government employees were obliged to pass an examination.

The Judicial organization was made on German and French lines, and there were created justices of peace, provincial or district courts, Court of Appeal, and a Court of Cassation.

While the penal code on new lines was easily accepted, the code on civil law and civil procedure met with great opposition on the part of the Japanese public, who protested against borrowing Euro-

pean laws, which had nothing in common with the ancient customs and legal ideas of the Japanese. The greatest lawyers and the faculty of law at the University of Tokyo joined in this protest.

The circle of reforms was completed with these legislative measures. The Japanese adopted as fast as possible European institutions, guns, warships, means of transportation and all that Europe offered in science and technics, showing by this wholesale borrowing, as they admit themselves, great eclecticism. They point for example to their own soldiers, saying, "Look! his boots are Austrian, his uniform French, and his kepi German." At the earliest possible moment they got rid of their European and American instructors, paying them off with large pensions, and in so doing catered to the national hatred of foreigners. At the same time they profited largely and succeeded in making a good fighting machine of their country.

These adaptations, as in all reform movements, were not devoid of comical episodes. For instance, what can be funnier than a Japanese making his New-year visits in a badly made evening dress with short trousers and Japanese sandals, and on his head a top hat of another epoch.

Later we will dwell longer on the subject of whether the European customs, ethics, and ideals have been really assimilated by the Japanese and whether all these adopted improvements of science and technics have made another man of him. We will only observe, in passing, that this epoch of adaptation did not always go smoothly—there were flashes of reaction in the name of old Japan, which

each time demanded a victim. Thus perished at the hand of an assassin the statesman Okubo, then Mori, and an attempt was made on the life of Okuma, when he took measures for the revision of treaties and the opening of the whole country to foreigners; but the champions of old tradition were unable to stem the forward movement.

CHAPTER X

Condition of religion in Japan—The chances of Christianity.

In our historical sketch we have already spoken of the religious beliefs of the Japanese and how they succeeded and complemented each other. In the beginning of the reign of the present Emperor the government, wishing to return to the national religion (Shintoism), did all in its power to uproot Buddhism. This resulted in the giving back to Shintoism of many Buddhist temples, thereby depriving the Buddhists of a great income. Buddhism already in the preceding century had lost its vitality, and this stroke definitely crushed it. Confucianism and Shintoism were unable to fill its place and the government changed its views on religion, and at the present time one can say that practically there is no State religion in Japan. Every sect avails itself of the good disposition of the authorities, who only demand one thing—the obedience to law. The Japanese school is without any religious instruction (confession's loss).

As regards religion, the Japanese can be divided into two categories. Among the common people gross superstition and formalism prevails and among the enlightened class complete atheism and skepticism, as the result of Confucianism and Buddhism.

Buddhism in its pure form recognizes only non-

existence—the world is a dream and life a casualty without meaning or aim. The absolute does not exist in this world, humanity cannot grasp it, and therefore it is foolish to imagine that divinity troubles itself with the fate of humanity. All earthly joys in the face of Nirvana are childish illusions. The fear of new life (transmigration of souls) makes the individual creature strive for purity in order to disappear into eternity. But which road to choose, what life to lead, if the vanity of all that is earthly is proven and with non-existence at the end? If the future holds nothing but rest and the foretaste of Nirvana, then man must choose an ascetic life and patiently await non-existence or seize all the joys which life offers, as beyond there is nothing.

Ascetics certainly exist, but in the minority; and the others, who give themselves to earthly pleasures, form the great majority of Japanese society. This was the soil in which began the planting of Christianity at the end of the nineteenth century. In the beginning, thanks to the missionary schools, in which the Japanese principally strove to acquire foreign languages and sciences, Christianity could boast of great success. In a very short time Christianity counted more than 100,000 followers. Then came a reaction in the national spirit and the Christian movement stopped for a long period. Seeing the modest success of Christianity to-day, one involuntarily compares it to the mighty religious enthusiasm which swept over Japan in the sixteenth century, and asks the question, what are the causes of this failure?

It has been already pointed out that Japanese, educated to atheism and indifference, were not in the nineteenth century inclined to accept Christianity. In the sixteenth century the teachers of Christianity were exclusively Catholics, and the Japanese embracing it never suspected that there were divisions. So only upon arrival of the Protestants, English and Dutch, there began a reaction against Christianity. At the present time there is a struggle for predominance between the Catholics and Greek Orthodox, and as for the Protestants, every sect sends its representatives and this rivalry certainly does not lead to the strengthening of the Christian religion. Together with the Protestant sects, there are rationalistic teachings which please the Japanese by their novelty.

In view of the advance of Christianity the followers of the old religions started up to resist, and they subjected the Christian teaching to the most unsparing criticism. One of these detractors of Christianity places on one plane the Japanese cosmogony and the Bible, both of which he treats as fables which cannot sustain any criticism.

If God was Almighty he could have preserved man from sin and then there would be no need of redemption.

Steeped to the marrow in Confucianism, the Japanese, like the ancient Greeks, cannot understand the teaching of sinfulness, and where there is no sin is no redemption. "To comprehend sin," says Tori Takahasi (*Far East*, April, 1898), "one must be born a Semite." Another Japanese says that if his countrymen must throw off obsolete Buddhism and

choose a new philosophical contemplation of the world, the nearest and the most comprehensible would be agnosticism or unitarianism.

As for Christian ethics, they cannot reconcile that for sake of Christ one must leave father and mother. This is contrary to Japanese ethics, which places higher than all, loyalty to one's sovereign and self-sacrificing devotion to one's parents.

Here are in a few strokes the principal obstacles which Christianity encountered in Japan; but if one takes into consideration that the Christian propaganda is comparatively recent (30 years) it is impossible to judge of its ultimate success. The Japanese people, as they say themselves, are inconstant, and the first successes of Christianity in Japan were due to its being the fashion; but when the fashion passed and under the influence of reaction arose the cry, "Japan for the Japanese," many followers of Christianity fell off, but on the other hand, many remained firm in their faith. The enemies of Christianity pointed out that the Christian Japanese could not be good patriots; but the last war with China proved the contrary, and the Christian soldiers and officers proved their valor and patriotism on the battle-field.

This served the cause of Christian propaganda, which gained many adherents among the Japanese soldiers. It is beyond doubt that although Christianity has not made the sudden strides that could have been expected in the beginning, it does not lose ground and has followers in all the spheres of Japanese society. At the opening of the first Parliament the Speaker was a Christian and Christians

occupied prominent positions in the Supreme Court, Army and Navy (several admirals).

When Christianity was first introduced into Japan (sixteenth century) it was received with enthusiasm and became a part of the bone and sinew of the people, who showed the force of their conviction by dying as martyrs. In later times Christianity came under a foreign flag as a thing of fashion, and the Japanese, according to his taste or worldly considerations, became Greek Orthodox, Catholic, or Protestant. It is difficult to predict the ultimate success of Christianity when one sees that in 30 years there are no more than 150,000 Christians (25,000 Orthodox), a very small percentage of a population of 46,000,000. But the seeds are cast and the future only can show what the harvest will be. One thing is clear, however, that the Japanese in assimilating Christianity will give it their national color.

PART SECOND

PERSONAL IMPRESSIONS

CHAPTER XI

First day in Japan—Kobe—European quarter—Hiogo—Jinriksha—Street life—Japanese houses—Hot springs of Arima—Temple of Ikutonomiya—Monument to Kiyomori—Osaka—Nara—Statue of Buddha.

Every one is familiar with that strange, restless feeling of curiosity which takes possession of the traveler at the moment he makes acquaintance with a new country. He is carried away by his desire to see all and his unquenchable thirst for more and more new impressions. All this I felt at the sight of the Japanese port of Kobe, where the Messageries Maritimes ships put in for more than twenty-four hours on their run between Shanghai and Yokohama.

At first glance Kobe presents but little which appears Japanese. It is a pretty, clean, well-ordered European town, beautifully situated at the foot of a high mountain and having a good landing quay. Kobe is the center of a large trade, occupying in the import and export trade the second place after Yokohama. The European settlement, before the new treaties on consular jurisdiction, was governed by its own municipal council, had its own European

police. On the whole it is very much like all European settlements in the East. One cannot apply to them the European word "town"—there are no many-storied houses, huddled together and narrow, dirty streets with a poverty-stricken and forlorn population of big cities. It reminds one more of Tzarskoye or Pavlovsk with their rows of handsomely constructed houses in the midst of green lawns and gardens of blossoming plants. Excellent roads and broad, shady alleys produce a gay, agreeable impression, and certainly in every settlement there are offices, banks and shops, and in this regard the settlements resemble our own towns. Living in one of these beautiful houses with a large garden one seems to be all the year round in the country. The English generally are past-masters in the art of arranging their lives on a large, comfortable scale, and in the Far East they live surrounded by ease and luxury such as even wealthy persons cannot have in Europe. But there must be some compensation for separation from family and home and the deprivation of theatres, music, and all the charms of European life. This European quarter, however, with its luxury and grand scale of living is in no way original, and what interests the stranger is the native quarter with its characteristic types and customs. Therefore he does not remain long in Kobe, but hastens to Hiogo, which is much larger than its neighbor. One finds at one's disposition a neat little hand-vehicle (jinriksha) drawn by a man. The first time one rides in it one feels conscience-stricken to treat a man as a beast of burden, but the feeling soon grows dull,

and one often hears a stranger urging his man on with a cry "hayaku" (quicker). These human horses are very careful when they come to a hollow in the road or descend a steep incline, and they know very well what sights to show to a European. They trundle him along in the streets, showing him the shops where curios are sold, and are sure to receive a certain commission from the shopkeeper. The costume of this kurumaya is original. He wears a round hat like a washbasin upside down, or a big mushroom, on his head; a short blue jacket, and in cold weather a red shawl or blanket, narrow blue trousers, and straw sandals on his feet.

The streets are filled with bright life and bustle. Japanese women in colored kimonos, waddling like ducks, scrape along in their wooden galoshes, not to mention a whole collection of children of all ages, tiniest babies, tied to the back of their brothers and sisters, all having undisturbed possession of the middle of the street. It is very funny to see these small children with babies on their backs, quite forgetting their burden, running and racing with their companions, rolling over on the ground, yet by natural instinct protecting the young ones from harm. One sees a small child running for dear life, while the little baby tied on his back dozes, his head nodding in time with the quickest step of his nurse. Countless numbers of carriers (coolies), carrying straw baskets with every conceivable article for sale, or portable kitchens with sweets made of rice; fishermen with live fish in buckets of water; the blind amma or masseur, making plaintive music on his reed; the bathman inviting the public to come into

his bath, where all bathe together regardless of age or sex—all is striking by its newness and originality, and yet in all this motley crowd there is no jostling and no noise. Every face is pleasant and happy, all are laughing and smiling, as if they are delighted to see each other; and when acquaintances meet, polite bows are exchanged by bending the body nearly double, the hand resting on the knees and remaining in this position and watching out of the corner of the eye for the one of superior rank to make the first move to lift his head. Even soldiers, forgetting their military salute, sometimes do the same, meeting their friends. Like the Russian *yamtshik*, who whip up their horses to rush through a village, so the *kurumaya* rushes through the narrow streets, and the shops filled with all sorts of wares gleam before you in rapid succession—kitchens with displays of salt, smoked, and fresh fish, rice and potatoes, soy and horseradish (*daikon*) in thin slices, a favorite Japanese dish. The buyer eats his meals there on the street with chopsticks, and minute cups of green tea are served gratis to every visitor.

We finally stopped before a curio shop, and great was the display of articles made of ivory and tortoise shell, bronze idols, china, lacquerware, arms, etc. In the first room facing the street the poorest wares are shown, the better class being displayed in a back room; but in order to see these things one must remove one's shoes not to soil the handsome matting. Here we go, Japanese fashion in stocking-feet, and purely out of curiosity enter the next room, where we are struck by the immaculate cleanliness and complete lack of furniture. Where do the Jap-

anese sit? They sit on the floor, eat on the floor, and sleep on the floor, on thick quilts, which are hidden in the daytime in closets in the walls. Many Europeans think that Japanese live in paper houses. This is not so; but certainly their houses are original in construction and not at all like ours. First they plant four posts on which they place the heavy, massive roof; this finished, they construct two solid walls of stone and mortar or wood reaching to the roof. The foundation is generally missing in Japanese houses and the floor is laid at a considerable height from the ground. On the other two sides there are no walls, and the Japanese content themselves with the sliding paper walls which move back and forth in grooves. The skeleton of the house finished, if the Japanese wishes it to consist of one great room or turn it into a mass of small rooms, it is an easy matter by means of paper sliding screens, but every sound can be heard from every corner of the house. At night or in bad weather there are wooden sliding screens placed on the sides, opening on the street and garden. Every morning they are removed with great noise, and the whole house is thrown open to the winds. I have already mentioned that one is struck by the simplicity and absence of furniture—all utensils of the household are carefully hidden in a small wall closet and articles of value are kept by rich people in the same manner in a fire-proof building.

The Japanese do not ornament their rooms with an exposition of rare things, and in a drawing-room you will see one picture and one vase, that is all. Our *kurumaya* proposed to take us to the waterfall

of Arima, about four hours from Kobe. Parts of the road are heavy and uncomfortable, but it is characterized by beautiful landscapes and one gathers some idea of life in the country. The houses are built of wood or clay covered with roofs of reeds or straw trimmed evenly with a tuft of grass or flowers growing at the top. The traveler notices the absence of chimneys. The farther one gets from towns the more often one meets people with a limited costume, consisting sometimes only of fundoshi (piece of cloth wound about the loins); and even the kurumaya, free from the vigilant eye of the police, divests himself of as much clothing as possible and is happy to run in the scantiest deshabelle. It is interesting how in a second at sight of the police they throw the kirimono over themselves. The strictness on the part of the police is the result of prudish English influence. The Japanese see nothing immodest in their costumes, and one frequently sees Japanese women in a sitz-bath washing and splashing in public. It is unnecessary to describe the Japanese costume—every one is familiar with the kimono or kirimono (cut thing). In the large sleeves of the kimono there is always paper, which serves as a handkerchief or towel; booklets and many other articles. The women's kimonos differ from the men's only in that they are longer. Those of the working men or artisans are very short. Many of these garments have the family crest on the arms or back. In olden times it was the coat-of-arms of their masters. A broad silk belt (obi) holds the kimono together and the women wear enormous butterfly bows at the back. Formerly the Japanese

wore no shirts, excepting the Mikado, who wore a new one every day under the kimono, very long and made of silk, and gave it away to his courtiers.

In the cold weather the Japanese wear one wadded kimono over the other, which naturally seems to increase their size. The higher classes wear over the kimono a shorter one, called "haori," which corresponds to our frock coat. The peasants wear very tight trousers, while officers and nobles wear the hakama, wide Turkish trousers. The lower classes put on the hakama on solemn, ceremonious occasions. The day the son of the house puts the hakama on for the first time, at the age of five years, is considered a great festival. In former times, when the Japanese dress was worn at court, the hakama of the courtiers was so long that it covered the feet, dragging on the floor. One can see them in the theatres at the present time.

On the top of the haori is worn a garment without sleeves, which corresponds to our evening dress. I have not yet spoken of the ingenious head dress of the Japanese women. Thanks to a special mastic, their tar-black hair is arranged in a high and sumptuous coiffure, decorated with pins and flowers. The feet are not compressed like those of the Chinese women of the higher classes. They wear simple stockings, differing from ours in that there is a division for the big toe. In the house they wear very light sandals, or more generally walk in stocking-feet, and for the streets they have getas which resemble miniature benches. The necessity for these little street stilts is easily seen when one visits the muddy side streets of every Japanese town. Full

anarchy reigns at the present time with regard to the costume and the mixture is something incredible. You will see a European hat or a sun-helmet with a Japanese kirimono, or coat and trousers with straw sandals or getas on the feet. Sometimes appears an old-fashioned weather-stained top hat, left over from some funeral procession.

The women, with the exception of some of the higher society, remain faithful to the national costume and to national customs. In the villages the women unconcernedly feed their children at the breast or work with the breasts exposed, having their babies tied to their backs. In this respect the Japanese differ from the Javanese, who carry their children on their hips. Many think that this manner of carrying the child on the back is harmful both to the carrier and the child, who becomes bow-legged. The bow-leggedness of the Japanese is beyond question, but whether it is the result of their custom of squatting or of the child being carried on the back is still an undecided question.

The villages, in spite of their poverty, present a pretty and pleasant appearance, thanks to the mass of flowers and foliage with which the Japanese surround their dwellings. The middle of the streets are taken possession of by the children playing games and flying kites. The kurumayas all turn aside for them, but it is not so easy for those on horseback or in the carriage, especially as these small imps try their best to get under the feet of the horse or the carriage.

Generally speaking, the whole life of the Japanese is passed on the street—they work, wash, and

dress in full view of every one; and even the privy-boxes, emitting a horrible odor, are not hidden at the back, but are placed straight on the street and the contents generally sold for fertilizing purposes.

Judging from a European standpoint everything is topsy-turvy in Japan. Beginning with the dwellings, the best rooms never face the street, but are hidden on a back court, where one finds miniature gardens with flowers and fountains; their books begin at the last page, sweets are served before the dinner, the wine also, and many other such things, of which we will speak later.

Arima is known for its bamboo-work and many-colored straw-work. These mosaics of rice straw are very pretty. Strangers load themselves with these tiny boxes and cigar-cases. Besides this, Arima is noted for its hot springs (iron 40%). One must say that the Japanese are great lovers of hot baths and their endurance is something amazing. They think nothing of a temperature of 112° Fah. and do not wince at what would make a European spring out scalded. I have often seen a Japanese after a hot bath run out in the street quite naked and as red as a lobster, not fearing to take cold. Baths in Japan play the same rôle as they did in the time of the Romans. They spend hours in the public baths, where children, women, old and young men, splash together, all singing, talking and shouting together. The Tokyo police, under the influence of the Europeans, forbid the bathing of men and women together, but this does not affect the provinces. This bathing together has one disadvantage, that it spreads skin diseases. There are private tanks for Europeans, where the water is changed, but the majority of Jap-

anese prefer to bathe in company, which is both cheaper and gayer. In fact it is a sort of a club. Before I close I must say a word of the manner in which the Japanese profit by these medicinal springs without the advice of any doctor, on the ground that if it is medicinal water it can do no harm, and the more you take of it the better. Reasoning thus, when they have a chance they sit in these hot baths a whole day, and apparently it agrees with them.

There are many temples in Hiogo, but after the grand stone buildings in India the temples of Hiogo seem pitifully poor. According to tradition the temple of Ikuto-no-miya was built by the Empress Jingo after her return from the expedition to Korea (about the year 200 A. D.).

Like all the temples of the national cult (Shinto), the temple distinguishes itself by its simplicity, and only the choice of its place attests the artistic nature of the Japanese and their passionate love of nature. They always choose for their temples a supremely beautiful spot, in the midst of luxurious vegetation, commanding an extensive view.

In Hiogo one must also see the monument erected to Kiyomori. We know his history and how he was defeated by the great Yoritomo of the house of Minamoto. The artificial creation of the Island Tsukisima is also attributed to him. Tradition says that the waves twice destroyed it, and upon advice being asked of a wise man he recommended the sacrifice of thirty human beings to be made to the dragon living in the bottom of the sea. Kiyomori ordered the high road to be watched and thirty pass-

ers-by to be seized; but the people rose against this and the inhabitants of Hiogo were spared this misfortune. Nevertheless, thirty men were secured, and when they were about to be thrown in the sea the crowd loudly expressed its disapproval. Then out of the crowd stepped a youth, Matsuwo Kotei, begging Kiyomori to free those condemned to die, offering himself as a redeeming victim to the dragon. His proposition was accepted and Matsuwo was placed in a stone coffin and thrown into the sea and the island was created without further difficulty.

Osaka, on the bay of the same name, is about 20 miles from Kobe, or an hour by rail. It is called, nobody knows why, the Japanese Venice. In common with Venice it has a great number of canals and bridges, amounting to 3,500, but here the likeness ends. Instead of the luxurious palaces and monumental buildings of Venice there are, as in all Japanese towns, wooden shanties and barns, and the traffic in the streets is so great that blockades are frequent.

The Hotel Jiutei, in which I stopped, is arranged, so to speak, after the European fashion, but it is a sad parody on Europeanism. Instead of rooms there are pitiable little cells with bad beds, and in the winter it is cold enough to freeze wolves. The light shines through the walls and the draft is everywhere. The food is awful and the price is comparatively high (two or three dollars a day). It is interesting that in the same hotel there is a Japanese part, where it is very comfortable, according to Japanese taste. They give you thick wadded, silk quilts for sleeping, while in the European part the mat-

tresses and covers are beneath criticism. The Japanese half is scrupulously clean, while on the floor there are beautiful mattings and even carpets. It is also bitter cold in the Japanese half, as there are no stoves.

Instead of stoves, the Japanese use a hibachi or wooden box, in which is placed a smaller box of china, earthenware, or bronze filled with red-hot coals and covered with ashes. In winter the family assembles around this brazier to warm themselves. When I was in Japan in the winter it was so cold that the water froze in the room and the only help against this was to order several hibachi. In our European houses one would be asphyxiated by only one hibachi, but thanks to the plentiful ventilation they are without danger in a Japanese house.

After Tokyo, Osaka is the most important town of Japan and is renowned from olden times for its theatres and sights of all kinds. It is par excellence the town of gaiety and pleasure and commercial transactions. The street *Sinsei bashi*, on which are situated theatres and places of amusement, is filled with life and noise, never ceasing till the late hours of the night. In the trade quarter is a most varied exposition of wares, objects of wood and leather from Osaka, carpets from Sakai, antiquities from Nara, porcelain, bronze from Kyoto, and from the same town beautiful embroideries, silk stuffs, brocade, *cloisonné* and objects of ivory. A walk on *Sinsei bashi* and *Sakai-sudzi* is most interesting in the evening, when these streets are brilliant with many lanterns and electric lamps, while complete darkness reigns in the rest of the town, and one dare

not take a step without a lantern. A great crowd gathers before the theatres and booths, hung with great signs, promising all sorts of things; or in the shops, where various wares are exposed; or hastens to the elegant restaurants, built on piles and rising above the water like many-storied, airy pavilions.

One of the principal sights is the fortified castle (O Siro) built by Hideyoshi in 1583. In the year 1868, during the civil war, all the buildings of the castle were burned by the retiring armies of the Shogun, and the castle capitulated to the army of the Mikado without resistance. Among the fortified places in Japan the castle of Osaka takes the first place on account of its size and massive construction. It is cyclopean in every sense of the word; many of the stones having a length of 21 feet and 10 feet high, the marvel is how such masses were lifted to such heights. Kæmpfer says that these monoliths were brought by the order of Hideyoshi from the island of Initsima on six barges tied together. Undertaking the expedition to Korea, in order to weaken the mighty feudal lords he zealously fortified his stronghold, which should strengthen his dynasty in Japan; but the strong walls, running around the castle in two circles, were not sufficient, and his successor, Hideyori, as we know was defeated by Iyeyasu.

The highest tower, with the stone foundation, the wooden part of which was burned, commands a beautiful view of the town, which, thanks to its white walls, can be called the white city. Afar stretches out the valley, cut by numerous canals, and surrounded by mountains. The castle is now occu-

pied by troops, which were drilling like Europeans when I visited it. In Osaka the temple of Kodzu-nomiya is noted for its great age, supposed to have been built by Nintoku Tenno. The tradition tells us that the Mikado Nintoku, when climbing a hill, noticed that at the hour when all the population was taking its meals no smoke issued from the houses. Counting this as a clear sign of the poverty of the people, Nintoku freed them from taxes for three years, and his own palace, owing to lack of means, began falling in ruins. When his people had recovered, he began to restore it with energy. Nintoku was wont to say that the wealth of the monarch consisted in the prosperity of his subjects. The Buddhist temple of Tennoji, situated to the southwest of the city, was built by the celebrated Mma-yado or Setoku Taishi, of whom the legend says that his mother saw in a dream Kwannon Sama, a deity of the Buddhist pantheon, who promised to incarnate herself in her and save the world. She became enceinte and in a stable gave birth to a son, who was called Mma-yado-no-odzi or prince of the stables. This infant, as would be expected, was a phenomenon. He talked at four months of age, and when he was thirteen months old, turning toward the east, he exclaimed "Namu Butsu!" or blessed Buddha. Having obtained a certain prominence he was appointed heir apparent and co-regent of the Empress Suiko. To him is attributed the first calendar in Japan, a code of law, and thanks to him Buddhism spread in the country. When he died he was given the title Setoku or divine blessing.

Opposite to the chapel dedicated to Mma-yado is a bell, Indo-no-kane, which the visitor rings, begging Mma-yado to introduce the dead into paradise. All sorts of toys, dolls, and children's clothes are dedicated to Setoku. In the court there are children with cages, proposing to the visitor to free the little birds. A little farther on is the five-storied pagoda built in the seventeenth century and decorated with elephant heads. In this pagoda are the portraits of Buddha and seven teachers of Buddhism, and from the heights of the tower there is a view of the town and surrounding country.

Returning to my hotel I found a young man, who presented himself as one of the staff of the paper *Mainichi Shimbun*, interviewing me as to my political views. For my part I questioned him on his paper and learned that the *Daily Gazette* is a liberal organ, having 10,000 subscribers. The expenses are insignificant (1000 yen a month); 50 yen (corresponding to \$25 American) is received by the chief editor. On the following day there appeared in the paper a long political conversation, which I had never dreamed of, and which was pure invention on his part. I had neither time nor desire to contradict him and continued my journey to Nara.

Nara was the capital of Japan under seven emperors (704-784 A. D.) and was renowned for the magnificence and richness of its buildings. As witnesses of the former grandeur of this dethroned capital are the numerous temples, which attract a great number of worshippers. I will not describe the five-storied pagoda, the temple of Kasga, Nigwatsu, and others, for the charm of Nara is not in its old tem-

ples, but in the surrounding nature. The silence and solitude of its wonderful forest, with its giant trees, under the shadows of which have found refuge the dwellings of the faithful and sorrowful souls, produce a melancholy and solemn impression. Deer wandering in the forest are so tame that they come running to be fed by the visitor.

The most wonderful thing of Nara is a colossal statue of Buddha (53 feet high). Buddha is represented sitting on his feet on the sacred lotus, with a double row of leaves. His right hand is raised, while the left rests on his knee. Formerly the statue was gilded and one sees even now the gilding. In the year 1080 the temple containing the statue was burned and the head was melted. The same fate befell it in 1567, so that a new head was made, the workmanship of which is not as fine as the rest of the statue. Now they have constructed a building above the statue, which in my opinion is much too low in comparison with the colossal dimensions of the figure. On the return way I was shown a crematory. The ovens are enormous and hermetically closed. Before the building, where the bodies are burned, is a clean court and a gallery, decorated with artificial flowers surrounding it.

CHAPTER XII

Old capital of Japan—Industrial exhibition—Jubilee—Miako odori—The two-thousand-year-old tree of Karasaki—Arashi Yama.

From Osaka to Kyoto is only an hour's trip by rail, and as one approaches Kyoto the country becomes more picturesque, until Kyoto, giving in no way the impression of a large city, appears. The streets are lined with low barns and shanties, reminding one of a newly laid out settlement in the West of the United States, and it seems that it is not a town, but a big village. It has a sleepy appearance. There is no movement in the streets, and everywhere reigns deathly stillness, excepting near the theatres, where the crowd gathers and the scene is enlivened. The regularity of the streets accentuates this tediousness. But the charm of the place lies in the suburbs of this old western capital. Among the hills surrounding the town in a semi-circle are situated monasteries, temples, secular old groves, suburban palaces in gardens, villas, restaurants, and elegant tea-houses. Owing to an abundance of water, which gushes forth in pretty cascades or murmurs in ravines, all is freshness and succulent green. In the midst of these poetical surroundings is situated the Hotel Yami, arranged in European style; and, if there are discomforts, they are forgotten in the rapturous admiration of the surrounding landscape.

In spite of its palaces, temples, and artistic treasures, Kyoto has the appearance of a poverty-stricken city; but it is easy to comprehend, if we remember that the real power was in the hands of the Shogun, and that it was not to his interest to furnish abundant means to the Emperor, or Mikado. The poverty of the kuge, the relatives of the Emperor, was proverbial, and they had often to earn their living, and the Court lived sometimes on half rations. This poverty is quite apparent on seeing the "Gose," the constant residence of the Emperor. It is surrounded by low stone walls, in which there are seven gates. Crossing a large court one sees a low, one-storied building, in which are the servants' quarters; another large court with the dwellings of the kuge, and farther on the quarters of the Court officials, and in the center, in an enclosure surrounded by a garden, the palace of the Mikado.

The interior arrangements are most simple. The walls are of wood, neither painted nor lacquered, with wooden columns with no vestige of decoration; but, with all this simplicity, the material was obliged to be of the highest class, perfect, without mar or flaw. The only visible luxury were the beautiful mattings and the sliding walls, which are covered with drawings by the best masters, and in this respect the palace contains invaluable treasures. I saw the throne-room, with portraits of the Chinese sages, and the audience-chamber, in which the daimios were received by the Mikado. This chamber had three elevations, where the daimios and high officials were ranged according to rank. Higher than the third grade, or step, there was a platform with

a lowered silk curtain, behind which was the throne, where sat the Mikado. When he had taken his place the curtain was pulled up as far as his knees; thus no one could look upon his face. Such an arrangement was very convenient in view of the many palace revolutions, as it was an easy matter to change the Emperor, no one being the wiser.

The gardens surrounding the palace are charmingly beautiful, containing a small pond with the floating lotus, with the favorite Japanese porous stones covered with moss, islands, bridges, pavilions, all in the midst of beautiful trees, in the shadow of which the descendants of the gods dreamed so well that they even forgot their power over the rest of the mortals. The Shogun's palace, in comparison with that of the Mikado, is strikingly luxurious and magnificent, surrounded by massive walls, moats, and having the air of a citadel. Only behind these stone walls the Shogun felt himself safe. At Nijo-no-Siro, as the palace of the Shogun is called, happened the significant event in Japanese history when, on the 6th of April, 1868, the present Mikado, after defeating the army of the Shogun, in the presence of the Council of State gave the solemn oath that he would convene a deliberative assembly and govern the country with regard for public opinion. After this Nijo-no-Siro was used for public offices, and the beautiful paintings were torn from the walls, and many were destroyed. The restoration of Nijo-no-Siro was completed in 1885, and at present the ornamentation of the palace is in every sense luxurious.

The word "luxury" you must understand in the Japanese sense; that is, the rooms are bare, devoid

of furniture, as in the simplest Japanese house, but the wall decorations are really magnificent. The carved lattice-work, which covers everything from the outer gates to the inner apartments, is of exquisite beauty; the sliding walls are covered with gold paper and decorated with manifold drawings, and especially beautiful are the water-color sketches on wood. The luxury of the Shoguns is also apparent in the abundant decorations of bronze, cloisonné and priceless gold lacquer on the ceilings, which even now awakens admiration by its artistic finish and beauty. Everywhere is the crest of the Tokugawa, the famous clover leaf, which has been superseded now by the chrysanthemum, the emblem of the Emperor.

Of the temples in Kyoto, the monastery of Chion In makes a deep impression by its colossal dimensions, and by its beautiful surroundings, which so perfectly harmonize with it. Secular groves, broad terraces, disposed like gigantic staircases, give only the foretaste of its grandeur. The great entrance-hall has bare white walls and a sanctuary all resplendent with gold. One can have an idea of its extraordinary dimensions by the fact that a Buddhist monk standing at the opposite end of the building has almost the appearance of a dwarf.

The Japanese estimate its size by 5800 mattings, it being 80 feet long, 37 feet broad, and 80 feet high, and containing, according to the Japanese, many rare and priceless pictures. Among them are the Geese of Kano Motonobu (1475-1559), and the Cat, whose eyes follow one to every part of the temple. We were also conducted across a creaking floor,

which is supposed to remind one of the song of the nightingale.

Kyoto has also its great statue of Buddha, but as it is made of wood it does not produce the same impression as the Buddha in Kamakura.

From here we visited the celebrated temple of 33,333 statues. Although there are but 1,027 gilded statues, the priests assure the accuracy of the number of heads, as many of the statues have a row of heads forming a diadem on the head. These figures are interesting as examples of the Japanese sculpture, which is remarkable for its strength and delicate carving, but to which one cannot apply the rules of antique art.

Remarkable and interesting among the other temples is Nishi Hongwanji, belonging to the sect of Shinsiu, or Monto, which reject asceticism, celibacy, fasts, and other strict rules of Buddhism. The sect has a bishop under whose dependence are 10,000 temples, and under his direct rule, besides his assistants, there are a hundred priests who live in the Hongwanji. The ornamentation of this temple is rich and magnificent, but in the same style as the palace of the Shogun, which is easily explained by the fact of its having been given by the Shogun to the high priest, and removed from Fushimi to its present place. Among the works of art the sculptures of Hidari Jingoro stand out.

Examining these treasures, we suddenly found ourselves in a beautiful garden, which, although not very large, seems vast, owing to the clever grouping of its trees. Airy balconies of the summer villa of Hideyoshi hang over a small lake. Small bridges

lead across babbling brooks, paths wind in and out to many cosy corners where fountains play. This place is especially dear to the Japanese on account of its historical reminiscences, and they grow enthusiastic, pointing out Hideyoshi's favorite spot, where he contemplated the moon and composed poetry.

One can only conceive the refinement of life at the Japanese Court and of the Japanese aristocracy after visiting Kyoto. Here were constructed great temples, palaces, monasteries; here, renouncing worldly power, the Emperors chose beautiful spots, where, far from the noise and bustle of the world, they could dedicate themselves to study and thought. Idle was the life led at the Court of the Mikado, the courtiers passing their time in word tournaments, composing verses on different themes, guessing charades, having drawing contests, and whetting their tastes in different ways, living far from the strife and cares of life. Owing to this, Kyoto became the center of art and industry, and the Kyoto masters were celebrated for their delicate elegance and taste. Even in the present time, when the Court has been moved to Tokyo, Kyoto is still famous for its bronzes, cloisonné, silk materials, embroideries, brocades, velvets, crapes, satins, carvings, incrustations, china, lacquer, and pictures. In fact, one can pass days in these stores and workshops of the local industry. And, watching them work, one sees their love for it, for, like real artists, the minutest detail is carefully worked out. You will see a screen which costs a thousand yen, and on which the master has spent several years of his life.

The cloisonné is especially beautiful, and on some of the vases two or more years are spent. I have watched them doing this work at Namikawa. On a copper foundation they attach small, fine wire, and according to the drawing to be used they fill the spaces between with varied-colored glass, after which the vase is fired four times. After the fourth time begins the smoothing off of rough places. At Namikawa's they choose small boys for this task, whose small hands are specially adapted to the fine, tedious work, and they gain from five to thirty yen a month.

One cannot omit saying a word about the surroundings of Kyoto—they are simply superb. Arashi yama, with its groves of scarlet maple and winding streams, filled with rapid cascades, has long been sung by Japanese poets. This mountain is wonderfully beautiful in the spring, when the cherry trees blossom and the mass of white, red, and pink blossoms stand out against the dark green foliage of the firs.

Another time when I visited Kyoto, Japan was at the height of its war with China, and in the ancient capital was being held the fourth industrial exhibition. The first experiment in this direction was made in Kyoto. Before the fourth exhibition the residents of Kyoto conceived the idea of celebrating the 1100-year Jubilee of the founding of the old capital, and thought that the best means of commemorating it would be the holding of an exhibition in Kyoto, which, as a center of art and industry, seems the most proper place for such an event. In comparison with the exhibition of 1890, the present

shows a step forward in industrial development, and this progress was especially significant in time of war, when all the resources of the country were strained to the utmost.

The monumental building for this exhibition was a rectangle with parallel galleries, and in the middle a garden with a fountain. Opposite to the back entrance a palace and a wooden temple, which were copies of buildings of the time of Kwammu (784), were constructed in honor of the eleven hundredth anniversary of Kyoto. On the right was the gallery of fine arts. In the open place was a stand for the orchestra, and a pavilion for the reception of the guests. At one side of the main building were the aquarium, fisheries department, and the restaurants. There were 208,713 objects exhibited and 80,060 exhibitors, principal among whom were the people of Kyoto. Tokyo occupied the second place. One defect, however, is striking. Instead of grouping the objects according to their kind, they were grouped by provinces. Every province, receiving its allotted space, could arrange its exhibits according to its taste.

If one desires to know the products and industry in each province, then this is a very good system, but if one is limited for time it means despair. For people unfamiliar with the Japanese language and Japanese characters the exposition is a closed book, for all the interesting inscriptions (place, name of exponents, prices) are only in Japanese and Chinese characters. In English the only inscriptions are "do not handle" and "smoking not allowed." This is one concession made to Europeans. Why spoil

them? But if they can borrow anything good from Europe, that is another matter; and in this respect they have already profited much. They make the most of every new invention in Europe and America, and the manufacture of cotton goods, matches, and other objects have given great results. Rich in coal and cheap labor, Japan will completely oust European and American products. Manchester was superseded by Bombay, and Japan is already a successful rival of Bombay. Many exhibits of this exposition of which I speak were astonishingly cheap in comparison with the same thing in Europe. A saddle, with all its accessories, from Kumamoto, cost only from \$3 to \$6 in American money, and flannel goods from Kyoto and Ehime bring the same cheap price (4-9 cents a yard).

It would be interesting to note the prices of some of the goods (prices in yen—one yen has one hundred cents, equal to 50 cents American) :

| Objects. | Place of Manufacture. | Prices in Yen. |
|--------------------|-----------------------|-----------------|
| Boots..... | Ehime..... | 2.80-4 yen. |
| Red blankets.... | Oji Tokyo..... | 1.40 each. |
| Striped blankets.. | do..... | 1.15-1.40 each. |
| Handkerchiefs.... | do..... | 1.80 a dozen. |
| Glasses..... | Osaka..... | 3 a dozen. |
| Wine glasses.... | do..... | 2.50 a dozen. |
| Straw hats..... | Nagasaki..... | 75 c-1 yen. |
| Thermometers.... | Tokyo..... | 50-80 c. |
| Watches..... | Osaka..... | 2.80 each. |
| White collars.... | Tokyo..... | 8-10 c each. |
| Shirts..... | do..... | 1.80 each. |
| Felt hats..... | Osaka..... | 70 c-1.30 each. |
| Matting..... | do..... | 90 c-3 yen. |

One can add to this list of home products pianos, harmonicas, musical, optical and surgical instruments, photographic apparatus, machines, carpets, etc. There were also telephones and electric appliances, fire engines and pumps. Among the agricultural products rice and rice brandy occupy the first place, and beer comes next (Kirin, Osaka). There was an abundant exhibition of tea, naturally; also silk. There was much less fruit, however, than one would expect, but the apples and grapes from Yokohama were good. Much space is given to materials, and especially uncut velvets, and the pictures made on this material are real chefs-d'œuvre. The artist observes the most delicate shadings. The perspective and work are accomplished with such care and artistic finish that it seems to be done with the brush, and not with the chisel, as the slightest false stroke would ruin the picture. However, even in Kyoto there are many artists like Asada and his son. To work horizontally or vertically is not so difficult as when the worker must cut diagonally. The life of these cutters on velvet is very short, on account of their inhaling the minute particles and fine velvet dust. There were magnificent specimens of cloisonné at the exposition, and specially the work made lately (fond translucide) on a silver foundation. The specimens of this new work are very small, but chefs-d'œuvre, the silver giving special softness to the colors, and for this large prices are asked. There were many beautiful objects in bronze, lacquer, and wood, but nothing extraordinary. As for the porcelain, artists like Seifu Kozan, Takamoto, Higuchi, Hansuki and Masakichi have brought the painting

and the technique to a high state of perfection. The embroideries on silk of Nishimura are of extraordinary beauty and finish, and make perfect pictures. Here is a temple, for instance, reflected in still water, with a few ducks swimming about to enliven the scene. A favorite Japanese landscape, Arashi yama for instance, in the time of the cherry blossoms. There stands a screen for which they ask 16,000 yen.

The festivals in connection with the Jubilee were fixed for the autumn, some months later than the exposition, and a thousand official invitations were issued. The first day, in spite of a downpour of rain, nearly a thousand guests assembled at the entrance of the exhibition. There are many members of the diplomatic corps, foreigners of distinction, Japanese ministers, members of the Upper and Lower House, and other distinguished guests. The company was asked to remain in a pavilion near the temple, but when the Prince Yamashima drove up to the portico of the temple, the guests were invited to pass to one of the galleries, where the Europeans were placed on the right side and the Japanese on the left. The Prince with the most distinguished guests came forward to the center of the temple to the music of the national hymn.

Then began the very tiresome ceremony of reading addresses, after which we were witnesses of a most interesting ceremony. About thirty Shinto priests, dressed in extremely rich costumes, slowly floated before the Prince, performing the sacred dance. The costumes of the priests were in every sense original, made of silk marly in vivid colors, having long floating sleeves and long trains, so that

at a distance they looked like enormous butterflies. On their heads they wore beautiful helmets, and I was told that these costumes were worn very seldom, and only on the most solemn occasions. The musical accompaniment to this dance was very peculiar. After this ceremony, which lasted two hours, we were invited into a dining-hall, beautifully decorated with flags, flowers, and many-colored lanterns. Before each place stood a box containing a Japanese dinner, composed of many dishes; but the Europeans were not forgotten, for meat and wine were prepared for them. Each guest was supplied with a large napkin, in which, according to Japanese custom, the painted boxes containing the dishes were to be wrapped to be carried home. After the banquet followed races in the old Japanese style, those taking part being dressed in old Japanese armor and helmets, and fully armed. The grooms with difficulty managed the wild horses, who were biting and kicking. Each race began with terrible cries on the part of the rider and the shrieks of the crowd. On the evening of the third of October we were asked to see the old dances. The concert hall in the exposition building, lighted by electric lanterns, was decorated with scarlet maple leaves of different shadings. On the stage an orchestra was playing a pot-pourri from an Italian opera, but which opera it was difficult to discover from their execution. After that followed Japanese music, which is distinguished by its discordances. What shall I tell you of the program? If I say that the dances were the "beautiful stork" or the "happy lion" or a "garden of plum trees" it will surely mean nothing to you. One must

see these beautiful costumes, these charming dancers, of which many will perhaps not be to your taste and their peculiar grace will not answer to our demands of elegance. The scene, however, was original, though their dancing cannot be compared to the terpsichorean art of our country.

Among the ancient dances the most comprehensible were those brought over from Korea, such for instance as "ball game" or the "boatman." The evening ended with a supper, at the close of which the Japanese national hymn was played, followed by the American, Russian, and English hymns, the Marseillaise, and excuses were made to the Spanish minister for not being able to give the Spanish hymn.

Although I had been several times in Kyoto, I never before had the occasion to see the dance Miako Odori, as it can be seen only in the spring, and the preparations being very expensive it is given only on extraordinary occasions. A special building for that purpose was erected. Hundreds of ghettas at the door of the theatre show the presence of a native audience. In the vestibule part of the public was waiting the end of the representation. The parterre in a Japanese theatre is not arranged in the European fashion, but is divided in squares, where the people squat. The Europeans were shown to a box, but to the great scandal of the Japanese from each end of the stage they went into the pit. I must tell you that in a Japanese theatre from each end of the stage, at right angles to it, runs a gangway about three feet wide across the auditorium, from where many of the actors make their entrance and exit.

When the curtain was lifted we saw on the scene the summer palace of the Mikado with a veranda running around it. Sixteen handsomely dressed geishas sat on the left and right side, playing on the samisen (a guitar of three cords) and on a small drum, which they hold uplifted and beat with their hands; others were playing on a flat drum or on bells. Although I am not a lover of Japanese music, I was pleased with the beautiful ensemble before our eyes.

At this time sixteen dancers carrying branches of cherry blossoms appeared on the gangway and gracefully moved to the stage. They were richly dressed in silk crape and the various colors, pink, red, blue, red and white enlivened the scene. Their coiffures were the acme of Japanese hairdressing. Certainly if you had looked at them closely you would have remarked that their faces were rouged and covered with white, that the eyes were blackened; but at a distance and with the beautiful costumes they presented a delightful and graceful picture. With gracious movements they waved the branches of cherry blossoms, and singing in time, both parties met on the scene, and then began the ballet, certainly not in European style, but still full of grace and elegance.

The next scene was the palace of Nara, then came Arashi Yama in autumn when all the mountain is ablaze with purple and gold.

Then we saw the palace of the Mikado on the lake, and all the building, owing to the abundance of electrical lamps, was aglow with light. The dancers changed at every scene and the costumes and acces-

sories were changed with them. Instead of branches with cherry blossoms there were fans of various forms and colors. Having witnessed for an hour this representation, one comes out without feeling fatigued and will forever remember the delightful picture, vivid and full of color, of the spring festival in Kyoto. It is a never to be forgotten sight, the clear heaven, the cherry trees in bloom, whole allées foaming with white and pink blossoms against the green foliage, and a gay, festive crowd, wholly harmonizing with it in bright and variegated colors.

On the following day our company went to Otsu, on the shores of Lake Biwa, and the carriage road was very picturesque. Tradition says that during a great earthquake appeared Fuji Yama, the holy mountain of Japan, and the Lake of Biwa. The guide conducted us by endless staircases to a shrine which was not worth seeing. Returning from Otsu we visited the two-thousand-year-old pine tree, which occupies a great space, and the branches of which must be supported by props. It is 90 feet high, the circumference is 37 feet, the length of one branch from east to west 240 feet, one from north to south 288 feet and the number of branches is 380.

After breakfasting with good appetites in the shade of this interesting old veteran of the forest, several of our company decided to take a row on the lake, and seeing a boat on the shore unhesitatingly appropriated it. Soon a company of Japanese youths in uniforms appeared, and seeing that their boat was taken by foreigners were furious; but we succeeded in pacifying them, while our guide, seeing heavy clouds approaching, thought it wiser to return

at once. Our return from Otsu to Kyoto was through the canal, the great pride of Japanese engineering art. It is intended that this canal shall one day connect Biwa with the sea. Up to the present time it only reaches Kyoto. On the course of the canal several tunnels had to be constructed (the longest of which is 2680 yards). Lake Biwa is 280 feet above sea level and many locks were necessary. For our trip we engaged a house-boat. One has a weird sensation entering the tunnel. Fire burns on top of the house-boat, lighting the narrow corridor; the voices of the people sound hollow, and above our heads is piled the great mass of the mountains. One little earthquake (they are frequent in Japan) and we would find a damp grave; but meanwhile the boat is noisy and gay with women's laughter and song. Emerging from the tunnel a beautiful, luxuriant valley stretches before us, enveloped in the light and warmth of the sun. Passing the outskirts of Kyoto we stopped at the temple of Kiomidzu dera. There are more beautiful temples in Japan and in what lies the peculiar charm of this one it is difficult to say. It is an old mass of buildings, darkened by time, and overhanging a steep precipice on the side of a high mountain. There was a time when the worshippers voluntarily threw themselves over this precipice, but later a guard-railing was placed there. When I first proposed stopping at Kiomidzu dera all made wry faces, but now sitting silently above the valley, watching Kyoto sunk in the green mysterious mist of the fading day, all seemed to have forgotten the entire world.

The culminating point of the Jubilee festivals was an historical procession. All the great epochs of Japan passed before the spectators in costumes and arms of their time. First came the priests of the time of Kwammu Tenno in gold helmets and costumes, which we have already described in the temple; then followed thirty-five men in white-winged costumes, borrowed from Korea; a procession of the time of Fujiwara in hats resembling horns of plenty; next came the warriors of Nobunaga in armor of the time of Nobunaga, when Japan first made acquaintance with Europe; the Tokugawa period and the procession wound up with men in evening dress and top hats and a modern band of music.

On the following day we were invited to a monster tournament, in which 1800 fencers were to take part; but my time was limited and I left with regret the hospitable ancient capital of Japan.

CHAPTER XIII

Nagoya—The Shogun's palace at Nagoya—European settlement in Yokohama—Rivalry of English and Germans—O Kin San dancers and singers—Siro or citadel in Tokyo—Yashiki or palaces of the feudal lords—Ministries—The Russian and English Legations—The Orthodox church—Bishop Nicholas.

Notwithstanding its great size, Nagoya makes no impression whatever; like every Japanese town with its shanties and ugly little buildings, it looks unfinished, or like a town being rebuilt after a fire. For this reason the European buildings, the acme of bad taste, stand out like gigantic casernes among the hovels and sheds composing the town. The principal street which traverses the town is a broad, fine chaussée, bordered with trees on both sides.

Seventeen versts from Nagoya is Seto, known for its chinaware (china is called Japan "seto mono," or a thing from Seto). It is common and not to be compared with that of Kyoto or Arima. It is remarkably cheap, however, and has a wide sale, being especially adapted for use in garden and house decoration. There are something like 70 furnaces, with a thousand workmen and revenue of 250,000 yen.

The castle of Nagoya, by happy chance, remains intact, and one can easily judge how the feudal rulers lived 300 years ago. This castle was built by order of Iyeyasu for his son, the founder of the fam-

ily of the princess of Owari. If I used the word intact I mean by it the palace and the living part of the palace, for the walls are everywhere in Japan of such massive, cyclopean character that there was never danger of their falling in ruins.

The castle of Nagoya is surrounded by a double row of fortress walls, composed of enormous stones, with deep moats filled with water. At the present time a temporary bridge leads to a deep gateway, entering which we found ourselves in the midst of the military element. The military authorities, notified of our coming, received us cordially, inviting us to be seated in a cold room, in which there were two unlighted stoves, no one knows for what use. Sweets and tea were offered to us and we exchanged a few French phrases. With the general spread of the English language in Japan it is quite strange to note that the French language predominates in the army. This comes by tradition from the time of the last Taikun (Shogun), when the instructors of the army were French. Then the French army was considered superior to all others. When the Germans defeated the French, the Japanese sought instruction from the Germans; but the French language had already taken root in the army and will surely retain its place among military men of the present generation. Apropos, the Japanese doctors have adopted the German language, for the reason that the first teachers of the Japanese in medical science were Dutch, and from them the teaching passed to the Germans. The palace in Nagoya reminds one of that in Kyoto, naturally, as they were both built at the same time and in the same style. In spite of the

rich ornamentation of the walls the rooms resemble great barns on account of their dimensions and lack of furniture. The drawings which decorate the screens, the ones of Domori Matahe (matahe—the stutterer), representing a popular festival in Osaka, are very good and there are many small figures admirably executed, but entirely lacking in perspective. In other rooms there are pictures of cherry trees in blossom, with pheasants of Tosano Mitsuoki, tigers and leopards so lifelike that they seem to spring from the frames. In visiting the bedrooms we were shown a secret underground passage leading to one of the towers, the builder of which was compelled to disembowel himself as soon as the work was finished. From thence we were conducted to the five-storied tower. Like all the other towers in Japan, each story is separated from the other by a tiled roof, the edges of which curve upwards. At the very top of this special tower are two gold Dolphins, valued at \$180,000 each, placed there by the famous Kato Kiomassa. One of these Dolphins was sent to the Vienna exposition and went down near Atami on its way back, with the ship *Nile*. It was afterwards recovered by divers and reinstated in its former place, to the great joy of the inhabitants of Nagoya. The Dolphins are now—for safe keeping against robbers—enclosed in a wire netting.

From Idziri to Tokio we felt all the discomforts of an unfinished road. The country is beautiful and of a wild grandeur. Giant rocks overhang the railway, but there is no danger, the engineer tells us. Notwithstanding this, a year later, after a terrible typhoon, there was a great landslide, which closed

the traffic for a time. Upon arrival at the station of Idziri there was not a soul in sight and we did not know where to lay our heads. Leaving our baggage to its fate we started forth in search of shelter, which, after much groping through dark, unlighted streets, was found, to the joy of my Japanese companion, who longed for the luxury of stretching his limbs on a Japanese matting. Near Idziri is the port or town of Shimidzu Minato. It is out of the way, and our kurumayas wheeled us through such tortuous streets and past sheds, that I asked myself if it would not be better to return to the high road, when suddenly, as if by magic, a wonderful picture opened before us. Words fail and only the finest painter's brush could portray the beautiful contour of the bay, the peace and rest of the blue sea with its silent, white-sailed boats, and rising in the background the Fujisan, proudly lifting his white head and dominating the country. I have seen Fujiyama many times since, but only in Minato could I realize fully why the Japanese have that feeling of adoration for their holy mountain. I can never forget the pure white cone, illuminated by the warm rays of the sun; the luxuriant valley and the smiling, caressing sea. In Minato one sees the whole sweep of the mountain, not part of it as in other places, where the nearer mountains intervene.

In the treaty concluded with Japan by the United States and the other powers it was stipulated that the Europeans should have a settlement in Kanagawa, but as Kanagawa lay on the high road between Tokyo and Kyoto and as the European population was in danger from turbulent samurai, escorting

their daimios, they chose the present port of Yokohama, which was far from the Japanese and the high road. As for the port of Yokohama, the roadstead is open and inconvenient and the government has had to spend millions for breakwaters. The town consists of a European quarter with a fine quay, hotels, shops in which everything can be found, and beautiful villas hidden in the green of the height dominating the city. The dirty Chinese quarter and the Japanese part, which stretches out in the valley is composed of poor, wooden buildings. The Europeans number a little more than a thousand, the most numerous European settlement in Japan. In spite of this the streets in the daytime are forlorn and one sees little animation, excepting the hours before breakfast and dinner, when the business men, or dollar grinders, as they are called here, return home from their work, or are on their way to the club to have a cocktail and gossip about their neighbors or discuss the last earthquake. Many of them own magnificent turnouts, and among those driving are the demi-mondaines, or "Americans," as they are called there, being worshippers of money and commanding a great price on the market. In spite of the fact that they are not in their first youth, they all find adorers among the business men and the gilded youth. The work of a business man here is not exhausting, as he must employ commissioners, Japanese (banto) or Chinese (comprador), for transactions with the natives, his own share being the correspondence on mail day. The rest of the time is spent in clubs playing poker or billiards or betting on the races. These latter are so important that all offices and even the

banks are closed on race days. The offices are situated in the lower part of the town with the banks and hotels, but the people generally live on the bluff in beautiful homes. Life in these golden residences is lonely, however, and the one thought is to invite guests, therefore dinners play a great rôle in the Far East. The dinners are long, with luxurious service, and the evenings are spent in playing cards, music, and song, and the guests retire at late hours. One must remember that these dinners are the only distraction where there is no opera and no theatre, or if there is a theatrical representation or a concert it is generally arranged by amateurs or some passing artist. Therefore the dinners in the Far East mean everything to the foreigner. This fashion necessitates many servants, and life is conducted on a broad, rich scale. The English give the tone, and if they make much money they spend it lavishly, denying themselves nothing. This cannot be said of the Germans, who are saving, and only from sheer necessity keep up with their neighbors. Besides the dining there are all the sports—cricket, lawn tennis, golf, races, boat-races and swimming-matches. To complete the picture there are sometimes subscription balls, where one can see all the Tokyo and Yokohama beau monde. In spite of all this, ennui gnaws these favorites of fortune and a trip to Europe now and then is a necessity. There are, however, some Europeans who take to this life like fish to water and no inducement would make them return to Europe.

The Japanese quarter, lying next to the European, is full of life, noise, crowding, laughter and gay talk, but never the shrill cries that one hears in China.

The inherent politeness of the Japanese guards him from anything coarse or inelegant. It is curious to note that the European head-dress was the first thing adopted by the Japanese. Formerly they went bare-headed, with the head partly shaved, leaving only a small top-knot of hair. But fashion subjugates all, and already the women, so conservative in Japan, are beginning to adopt the European dress. Speaking of women, it is apropos to tell you of our visit with the commander and some of the officers of the *Vitiaz* to the well-known O Kin San (lady of gold). All foreigners know the tea house with the 101 steps. The lady of gold is no longer a young geisha, but she is very clever and can speak in many languages and amuses the foreigners with her gaiety and animation. The interior of a Japanese house has already been described, and the mistress of the house, with all her servants, welcomes the guests squatted on their heels and bowing their heads to the earth. You enter and squat like them on the floor, but this is easier said than done. The Japanese can sit on his heels for hours, but the European after a moment begins to squirm, lie down, or sit Turkish fashion, all without success, to the infinite amusement of the Japanese, who slyly mock the red-haired barbarian. Immediately upon our arrival the mistress offered us green tea in a minute cup, and the inevitable biscuit-cake (castera) introduced in Japan by the Portuguese. Beer, champagne, and Japanese dancers were called for. The music and dancing girls who appeared at O Kin San's were certainly not of the best, as the first-class geishas are in such demand that one must engage them long beforehand. The danc-

ing soon bored the company and Japanese games began. One in which the player must guess "how many fingers will you show?" is very much like the Italian game "mora." There is another game in which fingers represent a fox, a man, and a gun. Then there is "tomase, or follow the leader," and the loser must pay a forfeit or drink a cup of "saké" (Japanese brandy). This ends in the gradual divesting of all one's clothes and is called by the Europeans "Jonkiena." The origin of it is difficult to trace. Some say that it originated with a Dutchman, "John Keen," and others that it simply comes from the Choi-keena ("come, come"); but this game in its original form is now forbidden by the police and can only be seen in the very lowest houses. One must say, though, that the Japanese behold the naked form with perfect indifference; as I have said, the naked woman bathing is no uncommon sight, they nurse their children in the theatres, and in fact, they think nothing of nakedness.

One fine day we chose to visit Kamakura. A carriage takes one as far as Fujisawa, where we stopped at a tea-house and had some tea with pastry. No sooner had we taken our places on the matting than a crowd of Japanese surrounded us. The curiosity of the Japanese is astonishing. When you meet one walking and he asks you a question, woe be to you if you answer him, for he will shower you with questions. From Fujisawa the road lies through a picturesque gorge, which winds like a ribbon among high, inaccessible rocks, and at the top a sort of tunnel has been blasted through solid granite, coming out of which one begins to see the bright, blooming

valley, warmed by the rays of the sun. There lies Kamakuru, the famous capital of Yoritomo. A feeling of sadness overpowers one at sight of a place illumined by the historical deeds of great men, when through one's mind passes the brilliant picture of vanished luxury, wonderful buildings, and the festivals of the once noisy and populous capital. One cannot overcome this sad impression in Memphis, for instance—once glorious and populous, now mounds of broken pottery, as if history could only express itself in one way, a heap of rubbish. But sadder still is the impression when one sees all man's efforts swallowed up in the mighty embrace of nature, and there, where man has lived and thought, nature has swept away all traces, covering every spot with luxurious vegetation—a mockery of the efforts of men. Nothing remains of the former capital of Yoritomo except the colossal statue of Buddha and the mournful sound of the bells in the neighboring temple, where armor and accoutrements of Yoritomo are exhibited.

Here are the dimensions of this statue of Buddha: the height, 49 feet 7 inches; circumference, 97 feet 2 inches; length of face, 8 feet 5 inches; from ear to ear, 17 feet 9 inches; eyes, 3 feet 11 inches long; ears, 6 feet 6 inches; nose, 3 feet 9 inches; mouth, 3 feet; thumb, 3 feet; the eyes are made of solid gold and the silver wart in the middle of the forehead weighs 30 pounds. But with these colossal dimensions it is a chef-d'œuvre, as an expression of the genius of Buddhism. The calm and passionless face of Buddha, looking with indifference upon the trivial agitations of mankind, speaks eloquently of the victory of

reason over sentiment, of eternity and all absorbing Nirvana.

On our return we visited the sugarloaf promontory of Enoshima, where reigns the benevolent goddess Benten. During the day she lives in the cave, and at night she moves the sea with the tones of her lyre; she pacifies the storms, and where she is, harmony reigns. At high tide Enoshima is an island. After a tiresome walk through the sand we climbed to the summit of the rock, on the side of which hangs a village consisting entirely of booths and shops, where all sorts of shell-work is sold. There are many temples, and pilgrims are everywhere. The cave is almost inaccessible at high tide, and one must jump from one stone to another; finally we were carried on the backs of the kurumayas across the water. The cave is enormous, and in one of the corridors is the sanctuary of the Goddess Benten.

Our return was after dark, but thanks to a Japanese fête the streets were lighted by many colored lanterns and great animation reigned in the town.

To become familiar with a town which contains 1,500,000 inhabitants and spreads over a great space is not an easy thing, but when one knows the plan in its great lines it is easy to find the way out in such a labyrinth as Tokyo, which resembles in no way a European city, and consists of three towns, each with different characteristics; one half-European town, another not touched by European civilization, and the third the Imperial City. We will begin with the Imperial City, which is the center of this agglomeration.

One must state first of all that wherever there was a residence of a Shogun or a daimio, there was a castle or Siro, around which, as around a center, the town grouped itself. The "Siro," like the Russian Kremlin, formed the heart of the town, from which it was separated by high walls and deep moats. The walls of the Tokyo Siro, are so broad that a carriage can be driven along the top; they are now covered with lawns and big trees. The broad, deep moats surrounding the Siro in two parallel circles do not protect any one at present; they are covered with lotus and are a breeding-ground for a numerous host of ducks and geese. Already the opinion is voiced that these thick walls with embrasures are useless, and that the big moats, resembling large lakes, should be filled and leveled, making Tokyo an up-to-date and well-regulated capital. From a practical and hygienic standpoint such a reform would be perhaps advantageous, but Tokyo would lose its picturesqueness, originality, and beauty.

In the Tokyo Siro were the palace of the Shogun, burned in 1872; the palace of the heir apparent, the Privy Council, and many other buildings, with a luxurious garden, laid out by Taiko Sama, and there now stands the palace of the Mikado. Formerly the palaces of the feudal chiefs which were outside the Siro, and in which the daimios lived, were occupied in the winter by the daimios and their families, who in case of absence of the owner were left as hostages of the Shogun. Now they have been for the most part turned into public offices or barracks.

Of course these feudal palaces are not what we would consider palaces. Toward the streets there is

a palisade or line of ugly wooden buildings, with broad low windows, protected by straight black bars. Looking at these monotonous and tedious parallelograms one must not forget that the Japanese always hide their best rooms on the back court, and more so in the dwellings of the daimios, which were always situated in the center of the compound, the outer buildings being occupied by their retainers, bodyguard and horses, serving as defense in case of sudden attack. Therefore this sort of palisade had the character of a fortress, as much as was possible, in face of the suspicious Shoguns.

A direct contrast with the feudal palaces are the new palaces and government buildings constructed in the European style. Their architecture is not very successful, reminding one sometimes of a square box or a watch tower. The best of the modern buildings are the different legations. One of the most imposing buildings is the great Greek Orthodox Cathedral, which commands a view of the city.

Near it is a school for boys and girls, directed by Bishop Nicholas and his assistants. The setting of the school is purely Japanese and the instruction is in the Japanese language, as are the services in the cathedral. The Bishop has organized a very good choir and is of the opinion that the Japanese have very great musical aptitude. It is curious for a Russian to hear his own service in the Japanese language and to see a crowd of worshippers listening devoutly to a Japanese sermon, and he must conclude that this work, begun by Bishop Nicholas, is on a solid foundation and will live even without aid from Russia.

CHAPTER XIV

Street life in Tokyo—Nakadori—Asakusa—Tokyo high life—
Imperial family.

Before one knows the real internal life of a country one seeks superficial impressions, to gain by them a certain insight into the character of the people. The first thing to do upon arrival in Tokyo is to go to the Ginza, a broad street with sidewalks lined with trees, where are to be found the principal shops, many houses built in the European style, and, what is most important, many shops lighted with electric lamps. We are in the land of contrasts. While the shops in the Ginza are lighted by Edison lamps, the rest of the town, as is the case in all Japan, is plunged in darkness, and every pedestrian must be provided with his own lantern. People are riding in jinrikshas, and loads are carried only on the backs of men; and side by side with these you find cars and equipages. The foreign ministers and high Japanese officials already consider it not *comme il faut* to ride in jinrikshas, and keep their own carriages. This innovation is possible, thanks to the broad and straight streets in Tokyo. Even the character of the Japanese has somewhat changed under European influence, and the Japanese who formerly considered the Chinese precept, "It is better to sit than stand," now ride horseback or ride a

bicycle. But let us look at the animated scene on the Ginza. Dark blue, gray, white, and black kimonos flit before the eyes, and tiny beings with painted faces and immovable coiffures, glistening in the sunlight, are laughing gaily with a contagious laughter which makes one light-hearted to hear. Then the scraping of the wooden clogs over the stones or the flopping of straw sandals, the shrieks of the vendors, the tam-tam drums, calling attention to the opening of a theatre; the enticing invitation of the kurumayas, the rumbling of the cars and omnibuses, all make a great noise; but in spite of all this noise the order in the street is exemplary, and the crowd shows its good bringing up. One hears all the time, "gomen nasai" (excuse me), or "have the kindness to let me pass;" and if acquaintances meet the polite bowing has no end.

If you wish to buy Japanese curios or visit a bric-a-brac shop—and every newcomer to Japan has this passion—the best place is the Nakadori. There one finds the pearls of Japanese art; but one must have much time, patience, and endurance, for buying in Japan is a long-drawn-out affair.

As I have already said, unlike our system, where the best wares are displayed, the Japanese is just the opposite—he will never show you the best things first, and only when he has ascertained that you are serious, and not merely a sightseer, will he bring forth his treasures.

The park of Ueno is one of the largest parks of the capital, and there one finds always a crowd of promenaders. The park is hilly, and on one of these elevations is a bronze statue of Buddha and

a five-storied red pagoda, with bells dangling from its roofs.

On one corner of the park is an exposition of pictures, but not of pictures in the European sense, but rather water-color or sepia sketches, made on silk or paper. The Japanese artist never gives more than an outline of a scene or a landscape, and principally excels in the drawing of birds and animals, which seem almost to be alive.

The principal attraction of the exposition is an embroidered screen, worth \$7,000, and on which the artist spent several years of his life. Then there are European clothes in bad taste, hats and other things, which one sees in other exhibitions.

If you want to see a tremendous crowd, go to Asakusa, where there is a permanent exhibition of children's toys, and something like a fair, round the temple of Kin riu san. In the center of this park, called Asakusa, surrounded by groves of centenary cedars, is a wooden shrine, with its two-storied tiled roof and all its woodwork covered with red lacquer, as are the massive columns in the interior. In the depth of the temple is a golden statue of Kwannon Sama, illuminated by numberless candles. The place where the statue stands is divided from the other part of the temple by a fine grating. There are always a crowd of worshippers, who begin by giving a small coin for the privilege of washing their hands and rinsing their mouths in a stone fount, as you must begin praying with clean breath. Then each seeks his special god, which depends on what he wants—whether it is a lucky fishing expedition, or to be cured of an illness, or to make a

good journey; and to attract attention of the divinity he pulls a rope on which hangs a bell, then, throwing a coin on the matting or on the box, he folds his arms and prays, clapping his hands meanwhile several times.

Asakusa is not only for those who pray, but for those who seek gaiety and an outing. The broad street which conducts to the temple is paved with stone slabs and bordered on both sides with shops, before which there is always a throng of people, who never disperse before midnight. Every evening it is brilliantly illuminated with red lanterns and lights. Above all, the children are in evidence, crowding with happy faces about the toy shops where is displayed a great variety of objects. There are dolls of every possible description, made of silk, hanging on strings, and animals, frogs, birds waving their wings, fish, toads, elephants, boats, fans, umbrellas, small play-sandals and clogs, flowers, butterflies, lanterns, and kites. There are also shops with sweets, some of which are very good—candied fruits, marmalades, all sorts of jellies and pastries; and, besides all this, books, china, pictures, and eatables. Especially original are the shops with flowers and dwarf trees, which are only a few inches high, and look like thousand-year-old trees. To train these remarkable things the gardener breaks off the root every week and trims the branches and trunk, and these trees are used for the decoration of small gardens of a yard or two in diameter, where one will find also miniature rivers, mountains, waterfalls, rocks, and forests. At Asakusa there are shows of all kinds, shooting-galleries for gun and bow, bird-

shows and picturesque tea-houses, where the girls enticingly call to you "to come in and rest." The children are flying kites or liberating birds, which are sold for the purpose by small boys; or feeding the pigeons, which swarm about the temple,—all having a glorious time generally. The greatest attraction is the wooden model of Fuji Yama, covered with chalk, 110 feet high and 1000 feet in circumference, and the climbers number to 10,000 daily.

The beautiful park of Shiba, with the tombs of the Shoguns, make a solemn impression by their peace and quiet, like an accord of the funeral march of Beethoven. These shrines, blazing with gold, decorated with carvings and arabesques, with columns covered with red lacquer, which extravagant and rich ornamentations are among the best specimens of Japanese art, of the time when Shintoism or Taikuns, as Buddhist, lavishly decorated their temples. Thanks to them, Japanese architecture developed an original character, and sculpture had its masters, like Hidari Jingoro, who left wonderful carvings which aroused the admiration of foreigners.

Now for variety let us look at society, and seek there distraction. There is a society in Tokyo, and balls, receptions and routs are given, to which are invited the princes of the Imperial House, the Japanese nobility, high officials, and foreign ministers. The Mikado, coming out of his seclusion, receives the foreign ministers, assists at parades, manœuvres, opening of expositions, races, launching of ships, the same as do all rulers in Europe. Accompanied by a mounted guard, he drives in a Paris landau, and in

the shops one can buy his portrait in a European uniform. To tell the truth, he is rarely seen in public, seldom leaving the vast palace grounds, where there is a park, a manège, a shooting-gallery, a theatrical hall, etc. The Mikado has a palace in Tokyo, another in Hakone, on an island in the lake, and a hunting-lodge, with a deer park, in Nikko; but he stays most of the time in Tokyo, even during the great heat of summer.

The Empress is much more in evidence, as she has taken under her protection the benevolent societies, and through her initiative have been founded hospitals, schools, and the Red Cross Society, in all of which she takes an active part. Unfortunately, she and her court ladies have discarded the sumptuous ancient court costume, and dress in European style; but it is said that she uses only Japanese materials and employs Japanese dressmakers; she rides horseback, but only in the precincts of her own park, and when she drives out the curtains of the carriage are pulled down. Pierre Loti has most poetically described the Empress of Japan, and according to Japanese ideals she is beautiful, with her oval face, delicate features, dark, velvet eyes, and hair as black as a raven's wing. Like all married women in Japan, she blackened her teeth and shaved her eyebrows, but this custom she dropped long ago. The Empress belongs to an old house, related to the Imperial family.

The heir apparent, the Imperial Prince Haru no Miya, the son of the Emperor by one of his court ladies (the Empress has no children), is married, and has children and a court of his own. Apropos,

the present Emperor is also the son of a court lady, and not of the dowager Empress.

When the Emperor removed the capital to Tokyo he first occupied the former palace of the Shogun. When it was burned he moved to the Yashiki, or palace belonging to the Tokugawa branch, which had possession in Kiushiu, and began the construction of the new palace on the site of the old one of the Shogun. In 1889 the Emperor moved to the new palace, which is constructed in a mixed style, and cost 3,000,000 yen. It is a veritable labyrinth, having European rooms, but the Japanese style predominates. It has steam heat and electric lights, with the sliding walls found in most Japanese buildings. There is a throne-room 60 feet long, a drawing-room with walls and ceilings of gold material, embroidered with fruits and flowers; a great ball-room, and a banquet-hall, the service of which is imported from Germany.

The official receptions are few—on the 3d of November, on the occasion of the Emperor's birthday; New-year's day, and the day of the proclamation of the Constitution. In the spring-time, when the cherry trees blossom, and in the autumn, in chrysanthemum season, a garden-party is given in one of the suburban palaces, to which are invited the diplomatic corps, consular corps, and foreigners of distinction in Tokyo and Yokohama, which is an hour's ride by rail from the capital. They have no court balls, as they have in Europe, as it is said that the Mikado does not approve of European dancing; but balls are given by the princes of the Imperial House, the Princes Arisugawa, Kitashirakawa, and the min-

isters, and to these balls are invited all the high society of Tokyo and Yokohama.

Shortly after my arrival a ball was given by the Prince Arisugawa, Senior. His palace is finished in European style, and is very luxurious. But what a mixture of types and conditions of men! Official Japan in gold-embroidered uniforms, glistening with orders and decorations; ladies in European dresses, side by side with the butcher of Yokohama and his ponderous wife, who certainly in Germany stood behind the counter, and now as the representative of the European fair sex mixes with princes and ministers. Meeting each other, the Japanese, in spite of their uniform, draw in their breath with a hissing sound, and bow double. The Prince and the Princess stand in the drawing-room, receiving their guests, giving their hands to each one. The dancing begins with a quadrille d'honneur, in which the Prince dances with the wife of a foreign minister and the Princess with one of the Japanese *gros bonnets*. The Prince and the Princess seem to dance with pleasure, and generally the Japanese dance seriously and conscientiously the caledonians and the lancers. Among the Japanese women one finds sometimes pretty faces, and some of them know how to carry off European dress with Parisian chic. Although the European costume is not always becoming to them, some of the women of the higher classes welcome it as the sign of the end of slavery. A Japanese wife in her national costume, walking with her husband, cannot walk beside him, but must walk behind, while the same woman in European costume is given the first place in the drawing-room, and no

wonder they like it. But drive away what is natural, it comes galloping back; and so it is with the Japanese, who cast off with difficulty their old customs. For instance, at official balls you often see them sitting on the sofas with their feet drawn up. It is also amusing to see what pillage goes on at the buffet, as if it were a lot of savages, and not well-bred society. The evening winds up with a scandal, when some Japanese, who has imbibed too much, becomes boisterous and has to be taken away.

The guests begin to leave at one o'clock, and an extra train is waiting for those from Yokohama, all having been provided with tickets when invited *Les choses se font grandement*; and all the guests depart with pleasant remembrances of the kindness and of the hospitality of the distinguished hosts.

CHAPTER XV

The reception-day of the Marchioness Ito—The chrysanthemum (kiku) festival at the suburban palace—New-year's celebrations in Tokyo—Cha-no-yu—Fires.

The reception-day of a Japanese lady is interesting. The English fashion prevails of offering tea and cakes to the guest, but the mother and daughter understand well the meaning of the precept that silence is golden. They only listen, with now and then a monosyllable "yes" or "no," which finishes the subject, no matter with what energy the visitor tries to make a conversation. Yet this silent Marchioness could tell many interesting things of her former life. She could tell how, during the bloody civil war, she saved the life of her lover, who afterwards became her husband and first minister of Japan. The murderers had tracked Ito to her house, and the noise of the arms and wooden clogs was already near, when Ito, realizing that he could not escape death, drew his sword to end his own life. The present Marchioness whispered to him, "Do not die," and with the quickness of lightning pushed away the hibachi (brazier), lifted the matting, and pushed him into the hollow between the floor and the ground. She had scarcely time to replace the hibachi and assume an indifferent air, when the assassins broke into the room, demanding their victim. "Look for him; he is not here," she

said calmly; and although they dragged her about the room by her hair and tormented her in every way, she revealed nothing, and the life of Ito was saved.

If one asks these monosyllabic ladies if they like their receptions, they will surely answer "no," but that they must make the sacrifice to Europeanism, of which they have but a confused idea. They much prefer to sit on the divans with their feet up, rather than on the chairs; talk and gossip, read endless Japanese novels, listen to fairy tales, go to the theatre, or admire some wrestler. Furukawa says that actors and wrestlers frequently play the rôle of Alphonse to the gay society ladies. While at these receptions she must speak through the interpreter about the weather. The European visitor coming into such a drawing-room makes an effort to say a few words, and, being conscious of the silence of the other guests (and sometimes there are many), presses the hand of the hostess and departs; the visit is made, and the next thing is an invitation that the Marchioness, the Countess or Viscountess, as the case may be, will be "at home" on such and such a day, and sometimes in one corner is marked "dancing," and perhaps one is invited to a ball.

But, never fear, I will not describe the ball at the house of the Marquis Ito, except to say that all Tokyo *haute société* was there with the Yokohama *tiers état*, and during the ball there were fireworks and a transparency with the words in English, "The birthday of H. M. the Emperor of Japan."

Let us go to the Asakusa palace to the chrysanthemum fête, by invitation of the Japanese Emperor.

As it is a garden-party, men wear frock-coats and high hats. The palace is built in Japanese style, with sliding walls and matting on the floor, and is situated in the midst of a beautiful park.

All these hillocks, bosquets, bridges leading over brooks, kiosques, and allées are alive with people. An elegant company, the diplomatic corps take their places according to rank, awaiting the arrival of the Emperor.

Now are heard the strains of the Japanese march, and the Emperor appears with his suite; then comes the Empress with the court ladies. The Emperor approaches each foreign minister, shakes his hand, and speaks to him a few words in Japanese; the minister, with low bow, makes an answer, which is translated. This is all done in such a low tone—almost a whisper—that the nearest bystander can hear nothing. The Empress goes through the same form with the wives of the ministers; and if there are foreigners of distinction they are now presented to the Imperial couple, who do not, however, shake hands with them.

The Emperor then makes a round to inspect in the hot-houses the great variety of beautiful chrysanthemums. On one stalk there are sometimes as many as three hundred flowers. The music plays, but the white, scarlet, yellow and lilac asters do not hold the public long. "*Trop de fleurs*," grumbles some one, and they move on to the abundantly supplied buffet, laden with delicacies, and where champagne flows like water. This fête takes place at four o'clock, when everybody has already breakfasted; but many think, "Why let slip such an occa-

sion to eat at the expense of the Mikado?" In the same month—November—the kiku (chrysanthemums) are fêted by the people. There is an exposition of them in Dangosaka. Figures and whole pictures are made of flowers, many of them being historical. Let us have a look into the first garden. There, two warriors are represented in the forest in the winter. Farther, a historical personage confined in prison, while outside sits his mistress. Then a scene in the house of some daimio. In the next garden is erected a ship of flowers, with the six gods of riches—Bishamon, Hotei, Yebisu, Daikoku, Fukrokuso, Jirodzin—and the goddess Benten. In another garden, Shisuka, the mistress of Yoshitsune, is represented as dancing before Yoritomo in the hope of obtaining permission to see her lover. Crossing the street one finds the following scene: The sister of Batalia, Kinose, was married to Kanki. Having to go to fight in China, the brother charged his sister to influence her husband to give him aid and let him know the result by throwing into the river white or red liquid. Kinose was not successful, and, killing herself, her red blood dyed the sparkling waters of the river. There are many other historical and genre pictures made with flowers, and the manequins of asters are so well done that at a certain distance they appear to be alive.

New-year, however, is the fête of fêtes for the Japanese, and the congratulations go on for the first fifteen days. The first seven days are called "matsumuchi," or week of pine decorations. In olden times New-year celebrations were distinguished by great sumptuousness, and one should have seen how

the daimios, surrounded by their samurai, went to congratulate the Shogun. Now, under the influence of European civilization, little by little the national customs are disappearing. Every province celebrated New-year after its own fashion, and a whole book could be written about the customs, but we will mention the principal features. Already in December begins the cleaning of the houses. Formerly it began with a ceremony at court on the 13th of December, on which day bamboo branches with fresh leaves were used as a symbol of prosperity and happiness. For the New-year all the mattings had to be changed, so that the guests could sit on clean mattings. The women renewed their toilets, and in the shops there was an exposition of wares. On the last day of the year the streets were brilliantly illuminated with lanterns (now with electric lights). There is a custom among merchants to eat long vermicelli, that their riches should last long. The house is decorated with straw-paper, representing the Chinese ideographs, or lucky numbers—3, 5, and 7. The gates are decorated with branches of pine, as bamboo and pine are symbols of longevity. In every house rice cakes are prepared in the shape of discs, representing the mirror with which they brought back the Sun Goddess. The cakes are placed on an unpainted tray on legs, and are decorated with leaves, sea colewort, branches of pine, orange, and lobster, each of them having a symbolic meaning. On New-year day all the family assemble in the largest room, and sit around on the matting, and before each person is a low table. To begin with, toso, or cake with spices, is passed to

attain immortality, afterwards zoni is offered with rice cakes (mochi). On New-year day the house is not swept, and this is the only day that shops are closed. The youth of both sexes play games on the street, and the loser pays a forfeit. The evening is spent in playing cards and arranging lotteries. On the third day work begins again, and all the young men strive to paint with the brush handsome characters, and the young girls play on the koto and the samisen (musical instruments). On the 2d of January one must be sure to have a good dream, and so a picture of a ship with treasures is placed under the makura (Japanese pillow). The 15th and 16th of January are also great festivals in Japan, as that is the time when tortures begin in hell, and the shrine of Enma (god of hell) has good receipts from sinners. On this day apprentices are freed from their masters, and one must say that the apprentices, bound for several years, are wholly slaves of their master, and only on the 15th of January and the 16th of June they are free. On this day the streets are full of life. Prestidigitators, tellers of fairy tales, women musicians, and fakirs go about to cleanse the houses from wicked spirits. All these customs are disappearing with time, and now the Japanese rush about like mad in a jinriksha, leaving their cards on New-year day, and this literally, as outside the door is a tray where the visitor places his card, without molesting his friends or their servants. Others follow the European custom, and give a certain sum for charity, and have their names in the paper, or send their cards by mail. There are many curious customs in Japan, but the most

original is the cha-no-yu, or the ceremony of drinking tea. Japanese consider this ceremony as almost a rite, and give it a particular symbolic and ethical character. The etiquette is a complicated one. In substance it is only the way the water is boiled and the quality of the tea. Some say that there is a deep meaning in the cha-no-yu only known to the initiated. The thing is not that you drink the tea, but how you drink it, as there are three hundred movements of the hand in preparing the tea. The Europeans consider this a childish play, or a remnant of past ages, when tea drinking was a rare and unusual luxury, and peaceful tea drinking was in striking contrast with the bloody horrors of the civil wars. The initiators found it necessary to give to this ceremony a special solemnity. You will smile when you hear that the followers of this cha-no-yu (tea of hot water) are divided into eight separate schools and sects, having each, like the masonic orders, mysterious secrets. The architecture of the houses where these cha-no-yu, or tea meetings, take place is distinguished by simplicity and elegance. The impression must be given of separation from the world, and of solitude. We will not describe the shape of the room, the form of the dishes, utensils, hibachi, and the cups. The invitations are sent a week before, with the list of persons invited, and at the head of the list is written the name of the guest of honor. It is customary for the guests to call on the host a day before the tea ceremony, and to thank him for the honor. At the appointed hour (early hours are preferred) the guests enter the drawing-room, and then the garden, which is arranged in a special man-

ner, and there they have to wash their mouths and hands in a cistern, after which they crawl into the tea-room through a narrow entrance. As they enter the tea-room they must observe with admiration the walls, pictures, the flower arrangements, vase, the furnace, and all the utensils that reveal the superb taste and artistic mind of the host and hostess. Sometimes a dinner is served. The host and hostess must do everything without the help of servants or waiters, although the master or mistress may be very rich and of a very noble family. After dinner is over the host brings some sweets for each one of the guests to take home, and, telling them to take a short recess, he leaves them. The guests retire into the waiting-room. The host, in the mean time, finding the tea-room vacant, sweeps the floor and changes the decoration of the room. The guests are then invited to take their places on the floor. The host brings the utensils for making tea, which are fire-sticks, feathers, brush, etc. Saluting the people, he takes his seat near the fire-place, and, arranging all the necessary tea sets before him, he commences to serve the tea, upon which the guests must praise his exquisite manner and the beautiful tea instruments. Taking one cup the host puts into it a few spoonfuls of fragrant tea powder, and pours upon it hot water, stirring it with a bamboo stirrer; then he hands it with great ceremony to the guest of honor, who must take a step forward and bend his knee to receive the cup. The guest returns to his seat, drinks three sips, and passes his cup to his neighbors, who do the same until the cup has made the round. We must remark that complete

silence is observed, with the exception of answering the host, who inquires about the quality of tea, or makes other observations pertaining to the ceremony.

After the ceremony the guests express their desire to see the utensils, and examine the tea-cups, spoons, jar, trays, etc.

The Usu cha is then served, and a cup of tea is given to each guest. Here all form and ceremony are laid aside. It is really a social gathering, and gossiping chatter is allowed.

The transition may seem too sudden if we pass from the cha-no-yu to a fire, but this calamity, together with earthquakes, tidal waves, and typhoons are very frequent in Japan. You know of what light material are constructed the Japanese houses, and you can easily imagine the horror of a fire where the houses are crowded together as in a Japanese town. At one time, in 1872, forty-two streets were burned in Tokyo, and in 1876 were burned 13,464 houses. I witnessed a Japanese fire, and never again wish to see anything so terrible. Thousands of people perish if a fire happens to be in the night. At present every quarter in Tokyo has its fire brigade and watch tower; nevertheless the confusion during the fire is beyond description, and looting is carried on to a great extent. "To be burned out," say the Japanese, "is not so terrible as to be robbed to the last stitch." The military force is sometimes not strong enough to put down this disorder. The buildings are pulled to pieces as if by magic, and amidst the blazing ruins the people act like mad. There runs a Japanese carrying a screen, which he is naturally supposed to have stolen, and the police-

man gives him such a blow that he flies one way and his clogs the other. On the roofs the priests exhort and strive to pacify the gods, when suddenly a cascade of water bursts over them, drenching them from head to foot. The public laughs in spite of the horrors of the situation. The Japanese through whose fault the fire began is so conscience-stricken that he makes no effort to save his things, and will be the last to reconstruct his house, waiting until all his neighbors have built theirs. The Japanese etiquette demands that all the friends rush and visit the man whose house is burning, and if his house has escaped this calamity a visit of congratulation from all his friends is equally necessary.

IN NORTHERN JAPAN

CHAPTER XVI

Yusen Kaisha Company—Oginohama—Hakodate Hospital—
Russian mission—Colonial Ministry—Fisheries—Fencing—
Wrestlers—Nanai farm.

I made the trip to Hakodate on one of the boats of the Yusen Kaisha, which receives a subsidy from the government and has boats plying between Shanghai and Yokohama, Nagasaki and Vladivostok, Korea, China, and to Manila.

On the ship there were several Europeans and a crowd of Japanese, who conducted themselves altogether too freely, drinking whisky and at table smacking their lips and belching loudly. I must say though that the Japanese of the old school is polite and refined, and if he is by nature pretentious and proud he hides it well, only displaying his refined good manners. This is not, however, the case with those who have learned to drink whisky and consider that they have already absorbed European civilization—they take on coarse and vulgar manners. When one comes to visit you he puts his feet on the table and considers himself in the height of style. I am speaking of course of the Japanese of the new school and not of those who have a certain training and a certain position.

We stopped for a while at Oginohama. The weather was beautiful and the green bay lay still as a mirror, the sea gulls darted hither and thither with weird cries, and a whole chorus of frogs were croaking somewhere in the vicinity, presaging good weather. But this did not prove a true prophet, for no sooner had we left the hospitable bay than the old boat, formerly belonging to the P. & O. Company, began to creak in all its joints, and chairs and tables, as if moved by spirits, began playing leap-frog, and the noise of the storm kept the passengers awake. However, with morning we entered a beautiful bay filled with white sails, and on a cone-shaped mountain, covered with vegetation, the town of Hakodate lay spread like an amphitheatre. Upon nearer inspection it looked like a great village with broad streets, covered with grass, and poor, forlorn wooden houses, with their roofs held down by huge stones, used as a protection against storms. On the streets is no life and even the kurumayas look sleepy. There are no European shops, and only a limited supply of European wares can be found in the Japanese shops. Of buildings in the European style there are a hospital with 120 beds, the English consulate with a large garden, the Catholic Mission with a Cathedral and buildings for the missionaries and Sisters of Charity, the American Mission with houses for the missionaries, the Russian Mission, etc. The public offices are in a Japanese yashiki and there also are lodged the government employees. In spite of its forlorn and neglected air, Hakodate, according to statistics, is growing, not daily, but hourly. Not long ago it was a poor village, and at present it is

the first town on the Island of Yezo. It has every reason to prosper, for if it has no interest for European merchants, for the Japanese it is of great importance, as the best port of Yezo and the island of Yezo under auspicious circumstances could have long ago been one of the most flourishing provinces of Japan. The soil is adapted to the growing of indigo, wheat, Indian corn, and all the grains. There is an abundance of sulphur, coal, and other minerals, and there are magnificent ports like Hakodate and Mororan; great quantities of fish in the sea and rivers, and untouched virgin forests. These are a few of the pledges of the future prosperity of the island.

In 1871 the Japanese Government, turning its attention to this far-off island, instituted a Colonial Ministry and confided to it the government of Yezo, attaching to the Kaitakushi (colonial government) in the rôle of adviser the American General Capron and other specialists, who may have been very intelligent, but were entirely unacquainted with the country. The Colonial Ministry and its advisers thought that they had only to wish and this desert and uninhabited island, covered with impenetrable forests, would change into an El Dorado such as to arouse the envy of even America.

After spending 18,000,000 on all sorts of experiments, which turned out complete failures, the Government dismissed the American advisers, who, receiving decorations and generous rewards, returned to their country. The great mistake of this Colonial Ministry was that they were carried away by foreign

methods and that they completely forgot the conditions of Japanese life.

“Upon arrival there,” says General Capron, “I was under the impression that Japan was suffering from overpopulation, but on closer acquaintance I saw that the main island, Nippon, could support twice its number of inhabitants.” I will not take upon myself to decide how true this assertion is and only say that in the northern part of Nippon are great stretches of uncultivated and uninhabited territory. But it is also interesting to know that the Japanese, accustomed to the culture of rice, remove with great reluctance to a part where rice does not grow, and Yezo is not a rice-producing country. Wheat and other grains grow easily, however. That is the main reason why the experiments of the Kaitakushi were a failure. If the efforts of the ministry to colonize the country were not brilliantly successful, still there were some good results. For instance, in 1872 there was not a road on the island, and even the footpaths were not very comfortable, but now there are several carriage-roads and railroads, although nothing in comparison with the sums spent on them.

The great wealth of the island is not gold, nor coal, of which we will speak in the proper place, but fish and sea colewort, exported to Japan and China. General Capron remarks very justly that the inhabitants of Yezo do not know how to profit by this wealth. The fish are prepared according to the demand of the Japanese and Chinese markets and the Japanese realize only one-half of what they would if the fish were prepared for export to Europe and America. In this case custom was stronger than the

advice of the practical American, and the great part of the catch goes as of old to the preparation of fish fertilizer, which is exported to southern Japan to be used as fertilizer on the rice fields.

This fish fertilizer is made of herrings, which are caught in great quantities on the western shore of Yezo, from the beginning of April to the end of May. They are caught in bags which are sunk to a depth of forty feet, and fastened to a boat or to a raft. When the bag is full the fisher closes it and removes it by the aid of ropes. Great difficulty presents itself in emptying these bags, especially in stormy weather, when quantities of the fish are lost. The fish in spawning season, which is three times a year, mistakes the network of the bags for sea colewort, as according to fishermen the fish are quite blind and do not know what they do. Sometimes it happens that they come in shoals into the bay of Otarunai, so that the whole population, even the children, catch them with hand nets or wooden basins. Generally, though, for the spawning, they seek deep places near rocks, and for this reason you will see fishing villages on rocky coasts and never a hut on the smooth sea beach. When the catch is brought in the large fish are slit from head to tail and hung up to dry, and the rest are used for the preparation of fertilizer. They are boiled in great kettles (three and a half feet in diameter and two feet high) and the fat is skimmed off and saved for illuminating purposes, after which the whole mass is pressed and then broken up and spread on a matting to dry. The value of it depends upon the dryness of the season. It is packed in straw bags and is worth \$42

a ton, and a hundred thousand tons are exported to Japan. Hakodate alone exports several millions worth of sea products, and this trade is always increasing.

On the 29th of June there is in Hakodate a celebration in honor of warriors who have fallen on the field of battle. Although this is in reality not a festival, but a memorial of sad events, still the crowds which throng the streets rejoice with all their hearts, laugh, joke, and enjoy everything to the utmost. All sorts of Japanese sweets are displayed, and trade goes on briskly. The slopes of the mountain are dotted with children, and even the smaller ones, on the backs of their mothers and sisters, are present. There are theatrical representations, but the public prefers to watch two policemen fencing. Of course they do not fence as we do in Europe. They have swords, or for safety bamboo sticks, which they clutch Japanese fashion with both hands. A stroke on the crown of the head, on the chest or side, counts. Three victorious strokes take the prize. There are always two assistants, old fencing masters. The fencers, according to the Japanese custom, rush at each other with shrieks, and taunting each other, are so carried away that they throw down their arms—happily only bamboo—and engage each other in a hand-to-hand fight and even try to strangle each other. The Japanese public loves this sport and approves every good stroke with loud cries.

In another place the crowd goes to see the wrestlers. Two stout, naked men, with only a loin cloth, are walking about on an elevated place covered with loose earth. Their massive forms and the old Japa-

nese coiffure shows that they are wrestlers. Near by stands the umpire, with a fan. In a nasal tone he calls the names of the wrestlers and they are ready for the fight. They begin by taking a pinch of salt for good luck, then rub their feet and hands with earth and squat on their heels opposite each other. Suddenly, with cries, they spring at each other, but this is only a prelude; they again take a pinch of salt and once more squat on their heels, rubbing their hands and trying the strength of their arms. Now they are ready for the real fight. The time I saw them they were of equal strength and the struggle lasted long. Finally the umpire separated them and stood in their place, while the wrestlers went and rinsed their mouths. Squatting on their knees they began again. The public meanwhile shrieked, squealed, and clapped their hands, and the organizers urged on the combatants, and purses, belts and other articles were thrown on the wrestling-ground—all these objects to belong to the victor.

A second time the wrestlers could not displace each other from the elevation, for that is the aim of the struggle. When the wrestlers had departed and new names were called, out came a man from among the spectators and demanded with cries and gestures that the fight be continued, as there was a bet which could not be settled. The public howled and applauded, and the wrestlers, seeing the insistence of the public, came in the arena. Our bawler bowed to the earth and jumped and whirled about for joy. Finally they were again in position, and after a long struggle one was thrown from the elevation. The enthusiasm of the public is indescribable. The win-

ner of the bet was beside himself with joy, and embracing the victor took him off to treat him. During the entr'actes the wrestlers came to our place, where all the noted people of Hakodate were seated, and made a low bow. They were all clean and shining after a bath, having made their toilets near where we sat. Women were serving them and they quite unconsciously moved about stark naked. At a cry of the herald a whole procession of wrestlers marched around the arena. Each had on, besides a loin cloth, an embroidered gold apron worth from \$200 to \$700. This ended the match.

In July I made a trip to the north of the island, and the first point of interest was the Nanai model farm, arranged by the Colonial Ministry. Its object was to entirely revolutionize the Japanese and inoculate them with new tastes and new wants, and introduce into the country new grains and vegetables. Instead of rice they should eat white bread and drink milk, which even to the present day they never do. In the very beginning General Capron complains that they will not follow his advice and that great sums of money are spent uselessly. The Government at first gave \$50,000 a year to run it, but at the present time gives only \$8,000, and the farm is going to ruin. For instance, in the horse-raising department they bought race-horses, which are of no use to the peasants. They showed me some Arabian steeds which were from Tonquin, and these were nothing extraordinary. The horned cattle brought at great expense from America are a useless luxury, as the peasants do not want cows, finding them entirely useless in farming; they do not

drink milk, and enrich their fields with fish fertilizer, and as for a beast of burden, with the cheapness of labor it is more profitable to use men.

Sheep (merinos) were brought from abroad, and one bright morning they were sold for meat, and a pasture of 2,000 acres was given for a song to one of the bosses. Cows bought for \$200 to \$300 were disposed of to the same person for \$40 a head. The vineyards, which had been planted with such great difficulty, on great stretches of land were destroyed, but what is left gives a great harvest, which is eaten up by the employees and their acquaintances. The success of the model farm is very limited, though optimists are of the opinion that many seeds have been distributed, but of the results they speak not. We can assert without mistake that the culture of foreign berries, vegetables, and grains are accepted by the Japanese with great difficulty. In spite of the close vicinity of the model farm to Hakodate, only the Japanese vegetables are sold there. The Japanese in this respect are very conservative and eat only what they have been accustomed to for ages. European vegetables are only found in the gardens of foreigners; and in Yokohama, only where the Japanese see the great demand for them, will they turn their attention to the culture of foreign vegetables. For one thing we can thank the model farm, and that is the delicious juicy fruits which cannot be found elsewhere in Japan. If we forget the cost of the farm we can enjoy the beautiful trees and its pleasant aspect, which reminds one of Europe.

From Nanai the road climbs up the mountain and the driver stops and wets the mouths of the horses.

Here they rarely allow the animals to drink and only splash them with water.

The spot is a dream of beauty; everywhere the eye rests on forests, ravines, and brooks; the air is clear and invigorating, and the coloring of the blue sea reminds one of the Adriatic.

Finally we reach the highest point, and a wonderful panorama is before us, in the midst of which, rosy in the rays of the setting sun, rises the volcano Kamogatake, while the crests of the mountains are already tinged with purple. Lake Ylu lies white and still in its shroud of lilies and a small temple stands guard on the island.

CHAPTER XVII

Mori—Mororan—The daimio of Sendai and his samurai—
Soldiers' settlements—Ainu—Their home life—Japanese
Chicago—A ceremonious Japanese dinner—Porunai mines
and a penitentiary colony—As guest in a Japanese house.

The road to Mori was very bad, with hollows and gulleys at every step as we descended to Volcano Bay. To our right rose the bare and rocky cone of the volcano. My interpreter was quite enthusiastic about the scenery. "Quite like Siberia," he said. "The same way of cultivating the fields; burning the forests; the same vegetation, telegas, and riders."

In Mori—miserable little village!—we found the small boat ready to depart. All looked smiling, the weather was beautiful and the volcano with its reddish lava stood out pink and bright against the blue sky. We had not gone far before we ran into a fog, followed by a cold wind; the waves rose so high that we had to seek shelter in the hold, the only place we could hide ourselves in from the storm. The captain remained alone on the bridge. We breathed a sigh of relief when we arrived in Mororan, a hospitable little village, with only one street, where the inhabitants make drawings of a very primitive character on shells.

The following day we continued our journey in a sail-boat to Mombetsu, and with us went a colonist and several Buddha monks. The colonist talk-

ed continually about his property and the monk read a book diligently. Running before the wind we reached Mororan in two hours. Over the few houses that composed old Mororan rises the volcano Usu, standing just opposite the Komogatake. In Mombetsu I was met by the chief of the district, a very nice man, who had been to Europe and spoke three languages.

Mombetsu is now the residence of the Sendai daimio, who was defeated in 1868 by the Imperial army. He retired to Mombetsu with all his samurai, who changed their arms for the ploughshare and appear very contented. The Colonial Ministry erected a beet-root sugar factory in Mombetsu, which cost a great sum of money and gave nothing in return. It has been disposed of to private persons under very good conditions—to the private persons certainly. My new official acquaintance invited me to go on horseback to have a look at the surroundings. The nearer fields are covered with beets; farther on Indian corn is growing, together with indigo, and other gramineous plants, and still farther on rises the primeval forest with giant trees, wild mulberry, and the twining, climbing wild grape. In the hottest weather it is cool in this forest, and the silence is intense, unbroken by the song of a single bird. The mass of climbing plants, covering all the trees with an impenetrable net-work of succulent brilliant green, reminds one of the tropics. Of these climbers the wild grape predominates. Running up to the top of the trees it springs over to the next one, and making another vault winds its delicate green about a dead tree, then swings out in every direction,

clasping all things in its chain-like embrace—in fact, seems not to know how to spend its energy. The most beautiful of these vines is the hortensia, with its cascades of white flowers dangling from the highest trees.

In the evening a French missionary visited me, and he was interesting as the typical representative of the Catholic missionaries in the Far East. Generally speaking the Catholic missionaries are real fanatics in their cause, and it is only this fanaticism which makes bearable the hardships they endure. In comparison the English and American missionaries have every comfort. These latter live in good houses, with large gardens, and receive excellent compensation (from \$125 to \$200 a month). The Catholic missionaries receive for food and clothing only \$12 a month, and live like a Japanese, on rice; and as for comfort, what can one expect with such small means? But this is not their aim. They move about, going from one place to another; know the Japanese language well, and study the country, and wherever it is possible, spread their religion. Many of these missionaries give their whole private fortunes to the propaganda and bear equal hardships with their comrades. The missionary of whom I speak was even more energetic and active than the majority. He was a good botanist, and making collections of plants sold them to different scientific societies, and with the money he received built a church in an out of the way place. But one had to avoid religious discussions or fight to the knife—he would not admit that there was anything outside of Catholicism. If one keeps off religious subjects he

is a very agreeable and clever companion, and what is more he knows the country as well as his five fingers. He told me that the colonists reminded him "*toute proportion gardée*" of Americans, by their broad ideas, so different from the inhabitants of the interior of Japan. As they were for the most part samurai, so they were on a higher level than the most of the Japanese. In the other parts of Japan the people are poverty-stricken, while here they have more elbow room, as much land as they want, and their habits and customs are freer.

On the road from Mororan one passes the village of Shiribetz, with pretty, regular houses, new and neat as pins, which belong to the military settlers, or Cossacks, as Iwai San called them.

Not long ago the emigration to Yezo went on without order and system. First came speculators, who counted on obtaining large profits by buying great tracts of land and selling them at high prices. With them came masses of people without a copper, who had to be returned to their former homes. Now the government has divided all the emigrants into three categories—colonists, samurai, and military settlers.

The first category receives a subsidy of \$20 (\$10 for building a house, \$8 for agricultural implements, and \$1 for seeds). For the most part these, not knowing anything about agriculture and hearing that in Yezo the wages are higher than in other parts of Japan, dispersed themselves in towns or found occupation in fisheries, which as we have seen furnish very profitable employment.

The samurai received for each family, on the right of possession, 10,000 tsubo (a tsubo is six square feet), and they could buy 1,000 tsubo as property at a dollar a tsubo. Besides this they received \$313, which could be paid back in twenty years; but they were obliged, during a period of three years, to clear and work 3,000 tsubo, and in case of non-compliance they forfeited their land. Thus one hundred and five families settled, taking 327,000 tsubos. I saw one of these samurai colonies, and they seemed prosperous, many of them receiving good profit from the culture of indigo. Fearing that Russia would invade Yezo, the Japanese Government endeavored to form something like the Cossack settlements. The settlers were called to military exercises in April and December; the rest of the time they could be agriculturists.

Every warrior received 17 tsubo for his house and 5,000 for cultivation. The government provides for the traveling expenses and the building of the houses. Besides the salary, according to rank, he receives for three years a certain sum for salt and vegetables. He is freed from taxes, and formerly each family received a block sum of \$611, but now it is only \$484. In case of the death of the settler the family is cared for by the government. In Hakodate the military settlers are occupied in rope making and those in Sapporo in silk culture. As I said, these Japanese Cossacks seem very prosperous, and they only fear that the government pay will be stopped.

Horobetz is a big Aino village, and there lives the missionary Batchelor, giving all his energy to the

study of this interesting people. He has published an Aino dictionary and grammar and collected their folk-lore, and living many years among them knows them very well. There is, however, no lack of books about the Ainos, as there are as many as 465 titles, and there are many Russian names among them. Ainos themselves have no alphabet nor literature. They say that their hero, Yosisune, who taught them agriculture, boat-building and bow-making, took away all their books and papers. They are not very numerous (17,062), and statistics cannot yet decide whether they are dying out or not. Many Japanese take the Aino women for wives; but never an Aino will take a Japanese woman, who despises an Aino. The Aino woman, on the contrary, considers it an honor to be united in marriage to a Japanese. The children of these unions are very weakly, and generally consumptive. The relations between the Japanese and the Aino cannot be called friendly. Japanese look upon them with contempt and consider that they sprang from the union of a dog and woman. The Ainos also keep aloof from the Japanese. In regard to their outward appearance, the Ainos are handsomer and taller than the Japanese, with large brown eyes, short and broad noses, and with a facial angle of 70 degrees. The principal peculiarity of the Aino is that they have large, heavy beards, and in fact their skin is covered with hair. They are whiter than the Japanese, although it is difficult to discern their color, as they do not wash. The women disfigure themselves by tattooing their upper lips, forehead, and hands; but the girls who have not been tattooed are very pretty. The Ainos

do not resemble the Mongols; rather, as says Siebold, they resemble Europeans living under bad circumstances. All those who have lived among the Ainos have the same impression, that they are a very sympathetic people, courteous, even tempered, calm and dignified. One can believe that one is dealing with people with good bringing up. Isabella Bird, who has lived some time among them, describes them with great praise, finding that they have many European traits of character. These wild children of nature respect old age, are kind-hearted, and thoughtful for the sick and poor. Murder and theft are unknown among them. The mothers love their children tenderly and never beat them, and they are modest and well behaved. They are hospitable and never take advantage of strangers, as do the Japanese. Willingly they propose their services, dividing with you what they have, and refusing pay, saying it would displease the Great Spirit. The costume of the Aino is prepared from the bark of trees, which is soaked in water several days and cut in finest strips, and these they weave on a most primitive loom. The border, sleeves, and back are decorated with embroideries. It is interesting to note that the Ainos lap their garment, not like the Asiatics from right to left, but like the Europeans, from left to right. They wear a leather garment which is very much like the Russian shirt. Every Aino carries in his belt a knife, a tobacco-pouch made of bear skin or bark, his pipe, flint, steel, and tinder. They go barefoot in the summer and in the winter put on foot-gear; the children, until 13 or 14 years of age, run naked. The children, as well as old

people, wear earrings, and the women are fond of beads and bracelets. Every traveler speaks of the dirt of the Ainos. They not only never wash themselves, but never clean their clothes, and so have a most unpleasant odor. Their houses are constructed in the most primitive manner, without chimneys, and are always filled with smoke, which has an escape hole in the wall. Their utensils are not rich, consisting only of wooden bowls and cups. When they eat they hold their moustaches out of the way with a stick. Like the Japanese, they use chopsticks and spoons; and like them they sit on the floor on two sorts of matting. Their beds are eighteen inches above the floor, made of wooden planks covered with deer and bear skins. On a slight elevation near the place of honor, where sits the master of the house, are hidden the treasures, consisting of silk materials and valuable arms, which are all kept in lacquered boxes. During my visits to the Ainos I tried to persuade them to sell me some of their things, but they would not hear of it, saying they were heirlooms and that it was not proper to sell them. The existence of such treasures is certainly not in harmony with the interior of these Aino dwellings, which, being dirty, full of smoke, and alive with insects, are not attractive. For lighting purposes they use splints of wood and sometimes fish oil. The walls of the dwellings are decorated with the trophies of the hunt, bear skulls, fishing tackle, winnowing fans, sea colewort, spinning-wheels, and bows with poisoned arrows (they poison them with aconite, mith, spider and tobacco juice). They have gardens with tobacco, Indian corn, buck-

wheat, etc. In the garden is the store-house for provisions and furs, built on piles six to eight feet high for protection against animals. The Ainos are good huntsmen. They hunt bears in the following manner: Tracking a bear to his den they place wooden beams across the hole and then make a deafening noise, and when the bear tries to get out under the beams it is shot with poisoned arrows. The Ainos always prefer the arrow to the gun, and they like the Japanese sword.

Traveling in this part of the country one must get accustomed to do without bread, milk and meat; but on the other hand, if you are used to Japanese cooking you can fare very well. In the inns the cleanliness is extraordinary, and they will give you a good futon, or wadded quilt, with a huge mosquito netting (*kaya*) which takes up the whole room. From the point of view of cleanliness the poorest Japanese inn is better than a third-class European hotel; but the European must put up with such inconveniences as being offered sweet cakes and tea when he is hungry, and he must wait long and patiently for his dinner, as they will not prepare anything out of hours, no matter what argument is used. His shoes will also be taken from him, and he will be forced to walk in stocking-feet.

From Shiraoi to Chitose there is marshland and sand; moss grows on the marshes and now and then a distorted tree. At times it seems to me that I am not in Japan, but traveling through the marshy district of the government of Novgorod. The road from Chitose grows prettier, mountains and woods appear. In Shimamatz a carriage was awaiting us,

sent by the Governor of Sapporo. We found it comfortable, the rolling landscape beautiful, and everywhere the silence of the aromatic forest. It would seem to be perfection, but as we entered this enchanted forest there fell upon us clouds of flies and horse-flies, and we could only exist by vigorous fanning and smoking. The plight of the horses was indescribable, for they were covered from head to foot, and wild with pain they tried to break loose from the shafts.

The town of Sapporo, at the foot of high and wooded mountains, has broad streets, but with the exception of public buildings all the houses are small, or rather they are simply boards put together. And this they call Japanese Chicago! The Japanese, creating the capital of Yezo (Hokkaido) there, where fifteen years ago stood an impenetrable forest, made a great mistake. All the money which was spent on Sapporo would have given much better results had it been invested in Hakodate, which has a larger population and is more important on account of its geographical position on the sea, and it is the chief commercial center of Yezo. But the Japanese do not like such criticism, and therefore let us take a look at Sapporo.

The best and prettiest building is the European Hotel, the only one on the island, and let us examine it closely. It is a two-storied building, with a circular porch and columns and surrounded by a beautiful garden, with brooks, bridges, islands, and artificial rocks. The government constructed this in a hurry, for a visit of the Emperor, afterwards leasing it to a private individual. There is a dining-room, a bil-

liard-room, and seven bed-rooms. They are large and high, for excepting the bed there is no furniture, and the service is beneath criticism. On the top floor there is a luxurious apartment reserved for guests of distinction.

The public building, with its dome, is on the model of the Washington Capitol. The Governor, Iwamura, invited me to a Japanese dinner. The house where this feast was offered is in the midst of a park. When we took off our foot-gear we were led to a large room without furniture. The matting was covered with great carpets and pillows were placed in certain order. The guest of honor is seated in the center at the end of the room, the others are placed according to rank, the master of the house always taking the last place near the door. We had hardly seated ourselves when before each guest appeared a *mousme* (girl) in a pretty colored kimono with a bright sash (*obi*). They all knelt and placed before each guest a cup of green tea with cakes and Japanese sweets; following this they brought lacquered trays upon which were lacquered bowls with Japanese dishes. But the guests who were acquainted with Japanese customs touched nothing until the master of the house showed the example. Generally he begins by making a short speech, in which he speaks contemptuously of his dinner, excusing himself for giving to his guests such rotten and bad things to eat; but that he hopes that his guests will be indulgent and condescend to take with him saké, which will take away the bad taste of the dinner. This ceremony finished, everybody begins to dine, or, more exactly, to drink. There

are many dishes, but the Japanese rarely touch them, as they drink saké first and it is accompanied by many ceremonies. But before I describe these ceremonies let me say a word about the menu of the dinner, consisting of many courses, including a whole dinner, and beginning with soup in lacquered cups, which are lifted to the mouth to drink; but it is not so easy with the hard food, which one must eat with chop sticks, and this creates many pleasant laughs. You are generally taught this art by the geisha who is appointed to serve you.

The dinner, in spite of the many dishes, is very light, and you do not rise from the table with a heavy stomach, as in Europe, but more likely with a heavy head, as one is obliged to drink quantities of saké. The dinner begins by the host approaching the guest of honor and, falling on his knees before him, saying, "Allow me, please, to drink saké from your cup." The guest refuses, saying that he is ashamed; but finally taking the cup, he rinses it, and placing it in the hollow of his hand passes it to the host, who touches his forehead with it. The mousme fills it with saké and the host drinks it, after which, rinsing the cup, he returns it to his guest, who goes through exactly the same form. The host goes through the same ceremony with every guest, and if there are forty guests there are forty cups of saké, which is no small quantity. Each guest must do the same thing with all other guests. You can imagine that their heads are all swimming, and people who seemed tiresome and silent in the beginning grow playful and talkative. The game of forfeit begins, the loser always taking a cup of saké. The geishas

take part in this game and the guests strive to make them gay and drunk. It is already Bedlam and everybody is drunk when the real dinner, that is, the eating of rice begins, which is the last course, after which they do not drink any more.

Sometimes during the dinner, sometimes after, the dancing and singing begins. The costumes of the dancers are very rich. The first dance represents the love of two women for the same man, the second is the Japanese version of the myth of Pygmalion and Galathea. The Japanese Pygmalion is the famous sculptor and carver of wood, Hidari Jingoro, who centered all his talent in carving out of wood a perfectly beautiful woman, with which he fell in love; and one day his work suddenly became alive and the beautiful woman lived before him, but although his art had been able to produce life he could not give to his creation a soul. She had not an independent will, but acted according to the promptings of Hidari Jingoro, whose one desire was to make her a real woman, and he finally concluded to show her a mirror. Seeing a mirror, she became feminine, and when it was taken away from her she became an automaton. This mimic representation was irreproachable. The happiness of Hidari Jingoro when he had succeeded in putting life into his statue was very well rendered, and also his disappointment when he realized that it was only a doll, and his enthusiasm when he sees her with a mirror, and his sorrow when she disappears.

The third dance was an historical one and with ancient costumes. Two sisters meet on the sea-shore an aristocrat who has been exiled for three years.

One of the sisters declares her love for him, but he, during this declaration, sits like a stone and only accepts her love after many prayers on her part, after which she begins combing his hair, fondling, and serving him. Then appears the other sister, who is also in love with him, and he also listens indifferently to her words of love, but finally yields to her prayers. Then begins a struggle between the sisters, each trying to tear the unhappy stranger from the other, until he finally persuades them both to live with him in peace. But his life of exile, even with the beautiful women, is burdensome to him, and he secretly runs away from them. The cast of this last struggle is wonderfully represented by the geishas, for all the rôles are taken by women. The despair of his wives is very realistic and they wish to overtake him, but on the sea-shore they meet sailors, who begin to make love to them. They refuse these advances, one throwing herself into the sea, the other losing her mind.

The fourth piece was the story of a courtesan, and the costumes were of the greatest richness, the dance with the branches of flowering cherry being very pretty. The music accompanying these dances seems to the European ear monotonous and devoid of harmony; but I have heard many times motives full of original beauty and melody, and I was always told that it was old Chinese music. The ordinary Japanese music, without which there is never a Japanese dinner, is only pleasant to hear at a distance in the dead of a summer night, when the monotonous tones of the samisen blend with the plaintive notes of the flute, the melancholy sailor songs, and the chirping

of the insects; in other words, when the samisen is not heard alone, but melts into the surrounding chorus of nature.

Before leaving Sapporo I visited the coal mines of Porunai. Let me say, that the island has gold ore in Sorutai and Sohome, and Tokachi and Uksame contain immense deposits of sulphur and coal. The sulphur is found in Isami, Kabuni, Iwanai, and Atasanobori near Kushiro. In the latter place are the greatest deposits of sulphur, which is taken out with but little trouble. Atasanobori cannot be called an extinct volcano, as at very little depth the earth is already hot and gases escape with great noise, bringing up the sulphur. The extent of these sulphur beds is calculated at hundreds of thousands of tons; and as for the coal mines, they are still richer, and the deposits of coal in the Hokkaido reach a billion tons.

The road from Sapporo to Porunai crosses richly cultivated fields. Before us is the familiar picture of people harvesting the wheat and gathering it into sheaves. Farther on we see the clean houses of the military settlers and soon appears Porunai Buto, a pretty town, also with clean houses (1,050 inhabitants and 2,000 convicts). From Porunai we took a coal train and rode on an open platform, loaded with different materials. Both sides of the road were lined with forest with only here and there small oases of cultivated ground. One part of the road leads through a snow shed, climbing ever higher, while the engine pushes from behind.

We were received at Porunai by the authorities, who invited us to breakfast. The meal consisted of

a plentiful supply of Japanese dishes,—rice, cucumbers, pickled water melon and omelet,—which were served in European style on a table, with forks and knives.

After visiting we returned to Porunai on a platform car loaded with coal, and there found a comfortable carriage to take us to the penitentiary colony, which as far as I could see was a model of good order. The town built by the convicts made a very good impression with its broad streets, clean houses built like Russian izbas, and elegant public buildings. Beyond the town beautifully cultivated fields are interspersed with good roads, and one cannot realize that it is all the work of convicts, some of whom work in the mines, others are occupied with agriculture, and still others are in workshops making clothes, boots, ropes, furniture, and all that is necessary for their household use. After a thorough inspection of the penitentiary colony we returned to the house of the superintendent, who had kindly invited me to be his guest. He was a very pleasant-faced Japanese with a flowing beard, and as it is the first Japanese house I have lived in, it will not be out of place to say a few words about the Japanese home life.

I have already told you how the houses are built with nothing European about them. The noise of removing the outer wooden sliding walls is terrific. The mistress of the house, before doing anything else in the morning, reaches for tobacco and smokes a small pipe. The pipe is so tiny that she can only take one whiff, after which she empties it on an ash-tray and fills it anew. Every one who has slept in

a Japanese house is familiar with this tap of the pipe against the ash-tray. After this the Japanese lady goes to the bath-room to make her toilet, which consists in cleaning her teeth with a wooden brush, during which time she and all the household cough loudly and make noises as if they were sea-sick. They do not wash their faces, but only wipe them off with a soft brush; and the ladies powder themselves and cover their lips with red salve. A Japanese lady's toilet is not complicated, consisting only of a piece of stuff wrapped around her hips, the kimono, and a sash.

While the mistress is dressing, the servant has already dusted the room with a feather, placed a kettle with the boiling water on the hibachi; poured the water on the tea in a tiny tea-pot, and warmed some fish, tai, or salmon, after which begins the daily life, the woman working at hand work, playing on the samisen, gossiping with their neighbors and reading the papers; the men going to their business, and returning only in the evening to their homes, for which hour the bath is always prepared. If there is a guest in the house he goes in the bath first, afterwards the master, then the wife, and finally the servants. You will wonder if they all wash in the same water. Yes, but it is done in the following manner. The Japanese do not wash with soap, but rub themselves with pumice, and pour a bucket of water over themselves, after which they jump in the bath for a minute. But even so, it is not pleasant to bathe in the water which other people have used. When you are in a Japanese hotel you must always ask if anyone has already been in the bath. In the house of which I speak I was the first to go in the bath, and

the cleanliness of everything was irreproachable, but I could not profit by this, as the water was so hot that I was nearly scalded. After his bath the master of the house puts on his bath robe and sits down to dinner. Instead of the Japanese dinner on the matting, ours was a mixed affair, as the master of the house had ordered a table and chairs, and my cook cooked the dinner, much to the discomfort of the hostess. But there was nothing to be done, as it had been ordered without my knowledge. We all tried the mixture of European and Japanese dishes, washing them down with saké and European wines. My host was in his yukata, or bath robe, but he had invited several of his colleagues to meet me, and there was soon an animated conversation among the Japanese, to the great delight of my interpreter.

At ten o'clock I withdrew, leaving them to talk on till a late hour. They generally bring into the bedroom two futons or quilts in the place of a bed and one futon, which is used as a cover, has big sleeves, and is fastened in the back. The Japanese have no pillows, only a makura, like a little wooden bench, on which they rest their necks, and in this uncomfortable position they sleep. It is interesting to note that the Japanese makura resembles very much the Egyptian pillow as it is represented on the ancient monuments.

At night the women wear a sort of shirt (jiban) with a crape or silk kimono, and loosen their belt, and it is remarkable how quickly they change their day clothes for those they wear at night. When the guests are gone the wooden walls are closed and fastened with iron bolts and the household sinks to slumber.

CHAPTER XVIII

From Aomori to Tokyo—Reception by the Governor of Morioka—Women wrestlers—A dinner in the old ceremonial style—Nikko.

After farewell dinners and visits I left Hakodate. The crossing to Aomori was pleasant enough and the little ship *Kanko Maru* went valiantly through the straits, unfortunately in the night, so that we saw nothing, and the next morning we were in the broad bay of Aomori. Aomori is the chief town in the province and has a considerable commerce in rice.

Before leaving Aomori in jinrikshas we were enveloped in drizzling rain, which finally cleared off, and we had a good look at the surrounding country. The road winds along the coast or climbs the mountain and the landscape resembles very much the Crimea. In the background rises a range of mountains of fantastic form. The soil is favorable to the cultivation of rice. Iwai San does not approve of the way they arrange the ricks here. In some places the peasants with handkerchiefs tied around their heads or wearing straw hats, were busy harvesting. At first I thought they were using sickles, but I found that they were cutting the wheat with small scythes attached to wooden handles. The villages appeared very poor, the houses being built of wicker, covered with straw or cane roofs. But one must not

judge by the exterior, as they say that this region is rich in many products and has a great trade.

Until one reaches Kaminato there are only small villages with poverty-stricken houses, many inhabitants of which are suffering from sore eyes. Iwai San inquired as to the reason of such poverty, and was answered that the harvest was good but that the people were lazy. Others said that rice does not grow well in these parts and that the inhabitants would not plant other grain. The missionary, who knows the country well, tells me that the people are burdened by too heavy taxes.

There is nothing of interest on the road to Tchinoe. After a mountainous country, covered with forests, a broad valley filled with rice and buckwheat opens before us. In spite of the fact that the soil is fertile all along the way, there are very few villages (we passed two villages in 20 kilometers). The type of the inhabitants is very ugly, with the exception of our kurumayas, who had delicate features and fine eyes. These kurumayas made the trip of twenty kilometers in three hours and a half, although the road led up hill and down dale. Upon arrival they took a hot bath and changed their clothes. They are well educated, and many kurumayas and coolies know the Chinese characters and are much better informed than most house servants.

We read of the terrible experiences of Isabella Bird on her trip to Yezo and northern Japan. At one time she could get no peace on account of people peering into her room, another time she was eaten up by fleas, and the third she almost died of thirst; but as she says she only took for the journey a

bunch of grapes and a bottle of water, it is no wonder that she felt discomforts. To my great regret I saw and felt none of these unfortunate conditions while traveling. True, I was well provided for, as I had my interpreter and my cook, and the local authorities always sent a policeman to accompany me. I had always a provision of tea, coffee, bread, sugar, wine, sardines, and cheese; and for the rest, chickens, eggs, and fish can be found everywhere. The presence of the policeman prevented the people from being troublesome; but generally they appeared to be indifferent to foreigners, and instead of surprise at sight of us they glanced at us carelessly and went their way. The time when our arrival did create a sensation I will speak of later. I noted one thing especially—the entire absence of beggars; and also that the kurumayas never ask for a tip, contenting themselves with the price agreed upon. The houses here are forlorn, but the people do not suffer from poverty, and if they do they hide it. One can say more exactly that they are happy and contented with little. Another interesting thing is that there seem to be no estates as in our country. The nobles live in the villages with the rest of the people, and only the outward appearance of the house shows the wealth of the master. In the small town if there is a nice building it is surely the school-house, for the smallest village has a school.

The police-station is also generally a building in European style with a tower for the fire department. The policemen always look like dandies. They are generally of the samurai class, and the wonder is, with such poor pay how they can make both ends

meet. The richest people are always the owners of disreputable houses (and there are many) and the saké merchants.

It is said that after the harvest season there are bull fights, the bulls in this neighborhood being fed on eggs. This is not astonishing when one hears of horses and cows being fed on fish in many places.

From Gonohe there is a steep ascent and the road winds around and up a beautiful mountain covered with green. Groups of scarlet maples stand out in all their glory. Far below a river is murmuring, people are moving; and farther on is the lake of Towato, where the river Osakagawa has its rise. There also are silver mines. Finally, a beautiful view over Asaka midzu and a rich valley opens before us. In olden times it was the abode of brigands and no chance visitor ever saw the light of the following day. This village is the only one in all Japan where meat was eaten in former times, and according to popular belief the inhabitants fed on human flesh. On this trip I saw for the first time the trees from which the Japanese procure their valuable lacquer.

A slit is made in the tree and the sap running out is conducted through a pipe into a wooden bowl. The sap is collected from May to October. The selected tree is cut twenty times. At first the sap has a grayish color, then yellow, and with exposure to the air it turns black. They strain it through a cloth to clean it from wood and dirt, then part of it is poured into a round vase and is stirred six or seven hours, after which it is placed in a brazier to extract the water. During the stirring powdered iron is thrown

into it to give it a certain brilliancy. Our arrival here created a sensation, evidently, for all the village ran out to look at us; but the police held back the crowd, which remained at a respectful distance.

As Morioka is the capital of the province I decided to stop there a day or two. It is surrounded by mountains on all sides and makes a good impression by its cleanliness, and by its elegant buildings surrounded by gardens.

The Governor, to whom I made a visit, was the incarnation of kindness and gaiety. He invited me to dinner, and appointed several of his aids to show me all that was to be seen in Morioka, but the sights are few. However, we saw the castle of the former daimio. The actual castle does not exist; only the walls of the citadel remain, and these are covered with bushes and trees. The former daimio lives even now in Morioka and it is said is very rich. Every day he has for his amusement some fireworks, surely as a consolation for his lost power. On the way to the bazaar we went to look at the women wrestlers, and the fat gentleman who was accompanying us rolled over with laughter. He afterwards showed us the museum where are exposed the products of the country, which are porcelain and lacquer, and a mineral collection with specimens of gold, silver, copper, sulphur, etc. There is a silk factory, where they make silk stuffs and dye them; then a porcelain factory, a paper mill, iron-works, and a stud, which is now in private hands.

In Morioka there are many pretty shaded gardens and parks, and from the mountain, where formerly stood the temple, an extensive view of all the town

can be had. Not far from there is the public garden, where always can be found myriads of children feeding the fish. The Governor's dinner, which according to Iwai San was to be a very ceremonious affair, was given at the club, and the garden and all the buildings were hung with garlands of multicolored lanterns.

We were not served by *mousmes* this time, but by youths in old Japanese costumes, of the time of the Dictator Nobunaga, so the host informed us. The conversation turned on serious subjects. We spoke of Nobunaga, the chances in Japan, of Bulgarian and Afghanistan questions. After the dinner we retired to another room, where table and chairs were arranged. The Governor informed us that according to the ceremonial of Nobunaga there was no singing and dancing, but that as I was a stranger and must have been bored during the dinner, he had ordered dances to amuse me. The walls separated, we heard music, and the dancers appeared. I will not describe these dances, as I have already spoken about them.

The road from Morioka is lined with hundred-year-old cryptomerias, and it made me sad to see that many of these beautiful trees had been cut down to level the road. Everywhere the eye rests on rice fields or pastures, with cattle feeding, and throngs of people are traveling along the road. In the distance rises the volcano Gan Jiusan, which, on account of its likeness to the holy mountain of Japan, is called the Fuji of Nambu.

I owe it to the kindness of the Governor of Morioka that I was able to visit Ghiusondi, with its temple, where is shown the portrait of Yeshi-tsune

and his companion Benke, who has a perfect African type. The face of Yeshi-tsune, on the contrary, is white and very handsome. The shrine is of wood, covered with gold lacquer, and the stucco work is gold, inlaid with mother-of-pearl, and very well preserved.

We passed the night at the house of a "famous gentleman," according to Iwai San, whose fame rested on the fact that he was very rich and that the Emperor stopped at his house when he came to visit the temple of Chiusondi.

Iwai San went into ecstasies over the arrangement of the house, especially the bath, which was quite European. The "famous gentleman's" bill was modest, and when I wanted to give money to the servants, both Iwai San and the official advised me to give it to the master through the official, which I did, and a few moments later appeared the master and threw himself three times on the ground before me.

From Kosenji we went on the boat down the river Kita kami to Ichinomaki to see the exposition of local products.

The next interesting place is Matsushima, where we found throngs of pilgrims and people returning from the festival in Sendai. The hotel was full and many people were crowded into a room. Thanks to the influence of our companion, quarters were prepared for us in the neighboring temple.

But I have not said anything of the place, the fame of which has been sung by Japanese poets. Matsushima is one of the three places famous for the beauty of the landscape, and even Iwai San

confessed to me that he himself was moved to write verses here. As I gazed on Matsushima I understood why the Japanese love it—the landscape embraces all that Japanese consider beautiful. There are rocks, curiously shaped trees, the sea as tranquil as a lake, and temples and grottoes. The favorite Japanese landscape does not impress by its grandeur or wild beauty; on the contrary, it is a beautiful miniature, full of charm and harmony, and it would be difficult not to admire these fantastic rocks, surmounted by two or three pines; these white islands of lime and stone, with small temples perched upon them, in the midst of the soft blue sea lapping lazily in the sunshine.

On the road to the temple, which is kept in order by the Count Date, I noticed many grottoes and niches in which were lanterns cut out of the stone. One of these grottoes is very large, and the Japanese could not understand why I was so interested in them. Many of them, and there are about thirty, are used as store-houses for straw and household effects. The caves belonging to the temples of India are certainly more magnificent, but the idea is one and the same. The priest told us that there was a passage from one of these grottoes to a great hall, but he had never been to it and only knew about it by tradition. On one of the islands there are as many as a hundred caves, in one of which there is a big statue of Buddha and a few other small statues.

Knowing that the prehistoric inhabitants of Japan lived in caves, one can imagine that this was one of their settlements and that the lanterns and Buddhist statues came later, when the Buddhist monasteries

were built in these places. The temple in which we passed the night was quite large, and built like all Japanese temples, of wood, decorated with a profusion of gold lacquer, carving, and multicolored lanterns; but all that and the paper screens did not keep us warm that night, as the thermometer stood at 7 R. Outside the temple are placed large boards with the names of all those who give donations to the temple.

There are many visitors, sometimes four hundred a day. We were shown all sorts of things, among others gold hair sent from India. There was also a present made to the high priest in Matsushima for extinguishing a fire in Kyoto, some hundreds of kilometers away, by pouring water on a certain spot in Matsushima; and the priest told us about it quite seriously. In the niche behind the altar there is a wooden statue, a realistic reproduction of Date Masamune, the ancestor of the Sendai daimios and the founder of this temple. It is interesting, as the daimio is represented in the warlike apparel of the time. Next to him, sitting on a chair, is a life-like figure of Hiku San, celebrated for his literary work. In another room, in niches, there are statues of the wife and daughter of Date Masamune. The floor was strewn with copper and silver money, offerings of the worshippers.

It is a beautiful trip by boat from Matsushima to Shiogama. The sea is quiet and smooth, as if enchanted. Thousands of small green islands are cast on its surface with a generous hand; the sky is clear blue and the air invigorating. Sendai, the former residence of the daimio Date-Mutsu-no-

Kami, is at present the capital of the province and the seat of administration. The principal sight is the Sendai castle, occupied now by the troops. In order to see it I paid a visit to the general of division, who received us very cordially in his house, which is half European and half Japanese. The walls are bare, but there are carpets and chairs in the room. As is the custom, we were offered tea and sweets, weak coffee, and pears harder than rocks. The castle is on a mountain covered with vegetation. Palms and bamboo, a great rarity in the north, are seen. Judging by the thickness of the walls, the vastness of its citadel, and the high and beautiful position of the castle, it must have produced in the olden times a most imposing effect, as did the castles on the Rhine. Looking at it I realized that I had visited Japan too late. I should like to have seen this castle, for instance, in the olden time when it was filled with retainers and warriors ready at any moment to die for their master. Date Masamune, as we know, was the daimio, who sent the deputation to Rome, and the presents which the Pope sent to him are shown to the visitor. In Sendai there is a permanent exhibition of local products. There I met the English consul and his wife, and together we went to Fukushima. The weather was bad and the pouring rain made us draw close the covers of our jinrikshas, so we saw nothing of the beautiful road. Only as we approached Fukushima did the rain stop and we could enjoy the scenery, which in many places reminded me of the road from Simpheropol to Yalta. In Fukushima a large and comfortable house was put at our disposal. Traveling

in Japan with ladies is sometimes very embarrassing, as the Japanese do not understand European modesty. The kurumayas are not in the least constrained by the presence of ladies, and as freely as horses they will attend to the wants of nature on a long trip. When the wife of the English consul was taking her bath, in walked the man of the house, quite unconcernedly; and the mistress of the house put all our beds in one room, as if there were not rooms to spare. Once when we were going in great company from Tokyo to Yokohama, a Japanese, who is now a minister in one of the European capitals and who then occupied a high position in the Foreign Office, was traveling with his wife and child. The child began fretting, and instead of taking it to the retiring-room, the Japanese papa held it in a certain position while it relieved itself on the carpet of the car.

What can I say about Nikko, when it has been praised from every possible point of view. It is not in vain that the Japanese say that he who has not seen Nikko has missed seeing something wonderful. For myself, I must say, that coming to Japan after having seen the mighty buildings, in stone and marble, of the Hindus, of whom they say that they built like giants and decorated like jewelers, I involuntarily compared them with Japanese buildings and was not impressed by the wooden temples of Japan.

I must admit, however, that the mausoleums of the Shogun Iyeyasu and others in Nikko surpass by their magnificence, richness and luxury all else in Japan. I will not dwell on all the treasures of Nikko; on the sculptures of Hidari Jingoro; on the stone lanterns, torii, which were given by such a

daimio; on the beautiful carvings of the ceilings; enamel, bronzes, mother-of-pearl decorations; the silk materials, drawings, and bells of the many-storied pagodas. The Japanese genius showed itself in the selection of spots for these wonderful mausoleums. I have seen many mausoleums perhaps in themselves more magnificent, but for surroundings the palm must be given to Japan. They possess the art of preparing you for a certain impression.

Nikko is in the midst of mountains. Every step is an ascent, terraces are piled on terraces, endless staircases lead seemingly to heaven, and on the way you admire magnificent temples which have no equals. But this is not all. Going ever higher and higher, nature assumes an aspect austere and sombre, and century-old cedars impress with quiet sorrow, until in the midst of silence, only broken by the sound of the distant waterfall, rest the ashes of the great Shogun. All is simplicity, grandeur, and solemnity; no gilded decorations, no splendor, only a gigantic tomb of stone and bronze warns the coming generations of the vanity of all that is earthly.

CHAPTER XIX

In the mountains of Japan—European Olympia—Pilgrims to Chiuzenji—Through the mountains on foot—The joyful town—Ascent of the volcano Asama Yama—Miyanoshta—With the Japanese pilgrims to the holy mountain.

In the summer, when Tokyo is steeped in heat, all who possibly can, fly from the dust and oppressiveness of the capital. The Japanese ministers seek the quiet of the seashore at Oiso, at Ikao, or Shibu. The missionaries have chosen Karuisawa with its fresh air and its high position above the sea level; the diplomats go to Olympia,—pardon, I should say Chiuzenji,—three hours by jinriksha from the famous Nikko. Nikko with its temples is already high in the mountains, but to reach Chiuzenji (4,375 feet above the level of the sea) you must climb three hours and a half farther by an awful road, so that the kurumayas drawing the little jinrikshas are quite exhausted from fatigue, and keep encouraging themselves by loud cries. The endurance of these people is wonderful. Others would at least curse their fate, but these laugh at every hardship. The scenery is wonderfully grand—huge, steep rocks alternate with green hills, dotted with bouquets of bright colors. Suddenly a torrent rushes through a gorge, tumbling noisily, and tossing its spray over the great rocks. Several primitive bridges span this bubbling, gurgling stream, and in other places the road winds

through the narrow cut of the mountain. Water falling from the heights above soaks the road in places, which is continually mended without visible results, as during the rainy season this road is considered very dangerous, and very often communication is entirely interrupted.

Farther up on the pinkish background of congealed lava gleams a silver waterfall, then disappears into the green depths of the forest. At every turn a new picture presents itself, one more beautiful than the other, and with what a variety of colors, shading into the all-enveloping green of the mountain tops. In the evening light the whole world appears of a magic brilliancy. Purple, violet, and gold spans of light stretch across the cuts in the mountains and sink into the deepening foliage. Farther along and we come into the region of the white birch trees, another ascent and we are in a beautiful park; there lies a lake, around which are several pretty Japanese houses. The lake Chiuzenji (seven and a half miles long and two and a half across) is of volcanic formation, of pure, clear water, with abruptly cut shores. All the country is of volcanic origin, and many think that the center of this volcanic action was the lake of Chiuzenji itself, which in form reminds one of the crater of a volcano.

Farther along the road we come to a Japanese village, or properly speaking, a whole row of Japanese hotels and a temple. Not far from here are the villas of the diplomats, and in a small space congregate all the representatives of Europe and America.

Far from political cares, they rest in the quiet and freshness of the mountains, walking, boating, and

arranging picnics and dinners. There is a telegraph station, and the mail arrives every day, under favorable circumstances, of course; for when it rains very hard the post cannot get through and when it is especially necessary the telegraph does not work. But how about politics, and ministerial crises—how do they get along without the diplomats, who are shut up on their Olympia?

Do not let us dwell longer on the Europeans, as it is the Japanese that we have come to see. I have just spoken about the Japanese hotels, all of which are on the border of the lake, not far from the temple. All summer they are besieged by tourists, but the real life begins about the third of August, when Chiuzenji is visited by thousands of pilgrims. Then the hotels run over, and the visitors are crowded into big barns, which are closed at other seasons. These belong to the temple, which receives a good income from the pilgrims who desire to ascend the holy mountain of Nantai San. The road from Nikko to Chiuzenji is thronged with them, dressed in coarse white linen, or common bag stuff, which they never change during the whole of the pilgrimage; but every hotel supplies clean bath-ropes for its guests, and the Japanese always sit in them after their evening bath. Every pilgrim wears a straw hat, costing one or two cents, and carries on his shoulder a piece of matting, and in his hand a long staff, to which is attached strips of paper (*gohei*) and a gong or small bell, which he rings when invoking the name of Buddha. On their feet they wear ordinary straw sandals (*waraji*), which are very convenient for climbing the mountain. They are for sale at every little shop

or tea-house, and can be renewed whenever necessary. Therefore, during the pilgrimage the whole road from Nikko to Chiuzenji is strewn with these cast-off sandals. The pilgrims carry on their backs boxes in the shape of Buddhist temples, containing their clothes and food; besides which, every pilgrim has a book in which the priest of the temple he visits signs his name, adding his seal. Thus the Japanese pilgrims easily travel hundreds of miles and feel no fatigue or discomfort. Among them there are many of the higher classes, but on the road they are not distinguishable from their more humble companions. The pilgrimages are various. Some consist in visiting thirty-three temples of Kwannon, the goddess of mercy, or eighty-eight temples of Kobodaisi, a Buddhist saint, the founder of the Singon sect and the inventor of Japanese writing. However, that is nothing in comparison with Seigadzi, which pilgrimage consists of visiting a thousand temples belonging to the sect of Nichireh.

During the three days of August when the pilgrimage is at its height the hotels make great sums of money. With great difficulty I secured a small corner for three dollars a day, the host considering that he was doing me a great favor; and he was right, as every room could hold thirty and forty pilgrims, who, although paying a small amount each (30 to 40 sen) were more profitable than a foreigner.

On returning to the hotel that evening I found the market-place white with people, who, not finding shelter in the hotels were camping in the square, or in the barns used for the pilgrims, and where they have only to pay for the wood used in cooking their

food. Thanks to this system, even the poorest laborer can take a holiday and travel in Japan, and at a season when the rice does not demand their care thousands go on excursions. The square was lighted by thousands of lanterns, torches, and bonfires, and like mushrooms small shops had sprung up, trading in all sorts of things, while to cheer up the pilgrims there were story-tellers, marionettes, dioramas and theatres.

To reach my small room was a difficult matter, as the lower part of the house and the corridors were filled with sleeping bodies, and one had to pick one's way to avoid stepping on a pilgrim's head. Not all were sleeping, however, for in the second story some were already preparing for the ascent of the holy mountain, and to fortify themselves were indulging in food and saké; others were bathing in the cold waters of the lake (remember, it was midnight). The bathers were singing, shrieking, and making the night hideous with noises, as if they were burning on slow fires. You can easily imagine the chaos reigning in the hotel, with only paper screens separating one room from the other. The host and hostess, with repeated bows, were begging pardon for the disturbance. Sleep was out of the question, but the scene was so full of interest that I quietly awaited the departure of the pilgrims. Finally they are ready, and with staffs and torches they repair to the temple, where they have already taken tickets and paid a certain sum for the right to make the ascent. The massive gates of the temple slowly open and the crowd files out and up, until the whole mountain seems to be wound around and around with a ribbon

of fire. Arriving at the top they await the sunrise, say prayers, then start back. After the departure of the pilgrims, at two o'clock in the morning, quiet reigns in the hotel, until five or seven, when the pilgrims return to breakfast before their final departure. When I came out of my room in the morning the house had been put in order, the straw sandals had been collected into piles and burned, the floors downstairs were shining, and you could not imagine that hundreds of people had passed the night there.

On this day the Heir Apparent visited Chiuzenji with his suite. They came in jinrikshas, the prince dressed in a morning coat and a derby, his suite in frock coats and high hats, though the heat was intense. The prince lived in a temple, and there illuminations and fireworks were given in his honor.

The environments of Chiuzenji are beautiful, but the most beautiful is the walk to Yumoto, from where one can reach a magnificent cascade, and farther are two lakes. Yumoto itself is on the shore of a beautiful lake, the waters of which are white from the sulphur springs. There is not a house in the village which is not a hotel, or a bath, where old and young men, women and children bathe together.

This walk was a prelude to a long excursion on foot through the mountains. The weather was not promising, as dark clouds were banked over against Ashio, toward which we were turned. Besides the carriers with our things and provisions we took a cook, and the ascent as far as Ashio toge was not difficult. The descent by slippery and precipitous paths was not very agreeable. I could not get good foot-gear, and envied my companion in his Persian

slippers for mountain climbing. Soon began a very dangerous part of the road, on one side straight walls of rock, and on the other side steep, precipitous ravines—the least misstep and you would be precipitated hundreds of feet below. The earth was soft, and crumbled beneath your feet. The Japanese themselves call these paths “*oya shiradzu, ko shiradzu*”; that is, “the children forget their parents, the parents their children,” thinking of their own safety—and under such circumstances it is difficult to appreciate the beauty of the landscape. As we arrived very late at Ashio, we saw the mines, and then continued our way to Sori. The road is good, as it lies along the line of the track from the mines. On the right the river dances between high white rocks. Rain began, and did not cease until we reached Sori. You can easily imagine our delight at sight of the hotel, where we donned the comfortable “*yukata*” and lay down to rest on soft matting. The next day, passing through a village, we noticed a policeman, who, quickly buckling on his sword, ran after us, wishing to accompany us for our safety; but we thanked him, begging him not to trouble himself, and he left us to our fate, with a parting recommendation to our guides to take great care of our valuable persons. The road was difficult and fatiguing, but not dangerous, and we finally arrived at the summit, which is covered with low bushes and brambles, and where there is a lake, and a temple to the saint Akagi San. There is, besides the temple, but one primitive inn, consisting of one large room, where all the visitors, the masters of the house, the servants, and all the coolies are lodged together; also the Shinto priest

of the temple. The hearth for preparing the food is in the same room, and the smoke fills all the space. Comfort was not to be expected in such a place, but in the evening we received wadded mattresses, which we proceeded to cover with clouds of insect powder, and we lay down to sleep. The flickering lamp showed dimly a dozen or more human bundles covering the floor, and from many corners came the sound of snoring. On the following day we lost our way in the mountains, and only after many difficulties arrived at Shibu kawa in the evening, from which place we took jinrikshas to Ikao, which is 2,700 feet above sea level. Our kurumayas had a hard pull to get us up the mountain, while we enjoyed the beautiful scenery. But there is so much beautiful scenery that one feels at moments satiated, and—oh, shame!—I went to sleep rocked by the gentle swaying of the jinriksha, and only opened my eyes on arrival before a pretty tea-house. The women servants, on their knees, with low bows to the floor, welcomed us, and begged us to rest. The mattings were irreproachably clean, the screens or sliding walls were new, with pretty paintings, and on the floor a Japanese girl, in a charming pose, was sleeping. Our kurumayas had run out to the well, and, stripping themselves before every one, were calmly washing themselves—a genre picture which is seen at every step in Japan.

Reaching Ikao, we found all the hotels full, but after a long harangue beds were brought into a billiard-room, and screens divided us from the street. Ikao is celebrated for its springs, and has quite an original appearance. It has one large street, with several side streets leading from it; or, more properly

speaking, several staircases leading up to a temple. In the evening they are all lighted up with hundreds of fires. The shops are filled with all sorts of eatables, wooden articles and curios, and on the staircases is thronging a gay crowd, contented with life and dressed in light bath-robos. Although Ikao is counted a health resort, the Japanese look upon it as a pleasure resort. Therefore there are many visitors who pass their time drinking, banqueting, listening to geishas, and living quite *sans gêne*. Here statesmen forget their wives, families, and their political cares, and give themselves up to pleasure and debauchery like the commonest mortals. On all sides are heard the sounds of the *ama*, or massagist's flute, Japanese music, and the songs of geishas. Farther on the whole crowd masses to see the fireworks sent off for the special pleasure of some rich Japanese.

From Ikao we went to Shibukawa, from where a horse car took us to *Maye bashi*, where I separated from my companion and went to *Karuisawa*. The road across *Usuitoge* is one of grand beauty. There are tunnels without number, and as the train issues from them it literally hangs over terrible precipices, while a magnificent view stretches over far-away mountains and valleys. Yet there are people who speak of "plaything Japan." They can never have seen beyond the neighborhood of *Yokohama*.

Karuisawa is in a kettle, surrounded by mountains, and a good distance from the railway station. It should be called *Missionopolis*, as so many missionaries live there. The streets are full of children, riding donkeys or in little carriages, or buying toys and sweets. Behind the long street which composes

the village are cottages surrounded by gardens, laid out in great style. When I was there the inhabitants of Karuisawa were in a state of panic on account of several cases of cholera, which had not spared even Europeans. The value of Karuisawa fell in the market and the papers were filled with discussions as to whether the place was healthy or not. I came, not for rest, nor to breathe the pure mountain air, but to make the ascent of the active volcano Asama Yama. Profiting by the freshness of the night, we started on horseback, accompanied by guides with lanterns. We soon lost our way, and at midnight the guide was still hunting for the path which led to the volcano. For the actual ascent we had to leave our horses and proceed on foot, sinking at every step in the porous ground, which was covered with ashes. All traces of vegetation cease, except here and there a small bush called poligonum. We passed on the road a few sleeping pilgrims, who, awakening and seeing us, arose and continued their route. At daybreak we extinguished our lanterns and went on courageously toward the top. Little by little the dark red mass of the volcano loomed before us, and below us surged a milky sea of clouds. Suddenly the light pierced the clouds, and below us stretched a view over hundreds of miles, with the cone of Fuji Yama rising in the distance. Pilgrims, as the sun rose, bowed their heads, clapped their hands and prayed. Two hundred steps more, and we were at the mouth of the crater (1233 feet across and 750 feet deep), from the depths of which thick smoke poured out with a tremendous noise. In 1783 the north side of the crater sank one hundred and fifty feet. This eruption de-

stroyed hundreds of towns and villages and killed many people, turning a great stretch of land into a desert. Even in Tokyo the ashes were about an inch deep, and twenty miles from the mountain they lay four feet deep. Rocks from fifty to eighty feet high were thrown great distances with tremendous force. There were rocks which measured from 120 to 264 feet. One of these fell into the river, and forms an island. The noise of the eruption was heard as far as Omi and Ise (190 to 200 miles). The walls of the crater fall perpendicularly, with spouts of steam issuing at various points. Looking into it one is reminded of pictures of Dante's "Inferno." The rocks at the sides of the crater take the strangest forms. One sees castles, towers, and human figures, which the Japanese insist are demons. I proceeded to make the tour of the crater, and the sight was sublimely terrible. I hastened to reach a spot where there is a great rift, and at that moment Asama Yama, angry at such presumption, I suppose, threw up clouds of biting smoke, choking us with the odor of sulphur. There was only one thing to be done, and that was to run for our lives. There have been people so overcome by this smoke that they have never found their way out. We hastened as fast as we could, our guides sliding, as on an ice hill, soon reaching the place where we had left our horses. In spite of the protests of the grooms, we galloped back to Karuisawa, where we arrived at eleven o'clock, and, after such a night, I threw myself on a couch and slept soundly until dinner.

On the following day I took the train to Toyono, and from there continued my road by jinriksha to

Shibu, which is known as the paradise of Japan. Excepting for its original situation, perched like a swallow's nest on a rock, there was nothing extraordinary about it.

Who has been to Japan and not heard of the wonders of Miyanoshita, which, thanks to its beautiful situation in the mountains, and its mineral springs, is one of the favorite resorts of the public. A large, comfortable hotel, arranged in European style, is a great inducement to people to escape the heat in summer, and in winter there are many people who live there, taking advantage of the hot baths and pleasant walks. Miyanoshita is also known for its wood mosaic work. There are numerous walks about here. If one does not care to walk, one can hire a chair on two long poles, carried by four carriers. Before leaving Miyanoshita you must visit O Jigoku, or Great Hell, as it is called. There is also a Small Hell, called Ko-Jigoku, on the road from Miyanoshita to Asinoyu, with strong sulphur springs. The whole place is covered with vegetation, but the stillness of the woods is rarely broken by the song of the birds. The guide tells me that there are in the vicinity foxes, badgers, wild boars, deer and monkeys. After a long walk over the mountains the disappearance of the trees and the strong smell of sulphur warned us that we were approaching the hell. Black rocks and the yellow, incrustated earth, showed the volcanic origin of all this region. A very narrow path led among these red and yellow-covered stones, which were strewn about in disorder, and from which spouted forth streams of yellow, boiling liquid. Farther on these geysers become larger, and one is

really walking on a volcano. All the thin crust of earth is undermined, and you need only stick your cane in the earth and a stream of boiling liquid spouts out; while in some places the thin crust has disappeared, and before you is a pool seething with a mass of black and yellow liquid, steaming and spouting. A careless step, and you will be boiled alive. It has happened that travelers have disappeared in this molten lake, or have been so scalded that their limbs had to be amputated. The inhabitants of this region gather very much sulphur and slide it down, in straw bags, on a wire, to a village below, from where it is sent farther on pack horses.

On the following day I decided to go with some friends to Atami, but our excursion was spoiled by the rain, which came down in torrents, and only stopped when we reached Hakone, with its deep lake, surrounded by steep shores. In Hakone there is a palace where the Emperor stays sometimes, and a few villas which are rented for the summer.

The weather was merciful to us as we came to the luxuriant valley of Atami. Lying on the coast, and protected from the north winds by mountains, Atami is called the Riviera of Japan. There are hot springs and a geyser, which spouts up to a considerable height six times a day. The following day we went to Odawara in a horsecar, only, instead of horses to draw it, there were men. The road following the coast sometimes ascends the mountain, sometimes drops to the water's edge. It is really dangerous at times, as the men, using all their strength, push the car uphill, then, jumping on, they let it roll down the steep grades. Of course the speed increases at every

turn of the wheel, and several times our little car left the track, which would have been disastrous had it been rounding one of the precipices which fall perpendicularly to the sea. Many such accidents have happened, and people have been killed owing to the carelessness and foolhardiness of these coolies.

A pilgrimage to the sacred mountain of Japan, the Fuji San, is the dearest wish of a Japanese heart. It is the highest mountain of Japan (13,000 feet), and a legend says that Fuji appeared in one night like the renowned lake of Biwa, and this happened in the time of Alexander the Great. There is a temple erected on the top of the mountain, and there is a particular god of the crater. Until the fourteenth century Fuji San was smoking. The last eruption was in 1707, when, it is said, there appeared a hump on one side of the cone, but this small defect is only noticed at close range. The best time for the ascent is from the 15th of June to the 15th of September. My companion on this trip was my teacher of Japanese, and we started on horseback at five o'clock in the afternoon for the station of Tarobo. On the way our horses were frightened by the shrieks of the crowd watching some wrestlers. The road lies through gardens and groves, with the dark blue cone of Fuji San looming ever before us. Our horses, in spite of urging, went at a walk, and stopped before every tea-house, where the grooms washed the horses' mouths, and invariably took tea. This beverage was also offered to us in small cups.

Not far from Tarobo we had to dismount and walk the rest of the way through loose ashes. All the surrounding country is, of course, of volcanic origin,

which spreads to a distance of 120 miles and more. Cultivated land on the mountain reaches a line 1,500 feet high, then a marshy stretch reaches 4,000 feet, after which there are forests of distorted trees. At Tarobo the traveler generally secures a long staff, on which the priest of Fuji Yama puts the seal of the temple. These staffs are guarded as holy objects in Japanese families. For the comfort of pilgrims the road is divided into ten stations, called *sho*, or *go*, which means vase in which rice is measured. At the spot where we dismounted absolute silence reigned—not a note of a bird was heard; and only shrubs were to be seen, such as *Juniper vacinum* and lichen. Torrents had cut through the masses of lava in different places. Our guides kept calling, "There is a station," to encourage us, and we approach it joyfully, but we find the most forlorn of human habitations—a sort of hut built of great chunks of black and red lava, stuck so far into the mountain that only the front is visible. The roof projects only a short distance, and is covered with a pile of huge rocks, which protect it from the terrible storms which sweep the heights of Fuji San. The earth is piled up before the entrance so that one has to creep in as into a cave. Inside, mattings are strewn on the floor; there is a hearth, but no escape for the smoke. From the 15th of June to the 15th of September there is a man in each of these little stations who dispenses tea; and you can also get eggs, and a very primitive Japanese dinner. Provisions are kept there, for it is the only refuge in case of storms, and at times the pilgrims are imprisoned in these stations for two or three days. Arriving at the first station, we found a large

company of pilgrims in white garments. Some were reclining on quilts, some were eating, or preparing for the ascent; some were singing a song to the glory of Fuji, or murmuring prayers. The farther we ascended, the more difficult the road became, and my companion, who was accustomed to a sedentary life, was soon exhausted, so that my cook, who was not at all tired, put his hand on his back and pushed him along. Our coolies also frequently sat down to catch their breath. The sixth station was already 10,000 feet high, and many feel the height very much. Frequently people feel a sensation, as of sea-sickness, or have nosebleed; but I felt nothing, and in spite of fatigue and the desire of the coolies to stop at the station, we went on. It was already half-past three, when I decided to stop, and, cleaning a corner of matting and spreading a quilt, I took my plaids for a pillow and dropped to sleep. When I awakened and wished to wash, the water was frozen, and my fingers were aching with cold. From the eighth to the tenth station every step was a struggle, almost on hands and knees, from rock to rock. Morning broke, and the eastern horizon flamed with the coming day. Pink and gold rays of sunlight pierced the fog, illumined the heights, and penetrated the valleys. At our feet lay the beautiful Yamanaka Lake, looking like molten steel; Oshima, and the coast as far as Misashi; and on the right rose the heights of Hakone, green shores and the endless stretch of the sea. But instead of the purely cut white cone, the sun shone on an ugly mass of indentures and crevasses formed by the volcano. At the very top is the little temple. A few steps, and the crater opens before us

like a gigantic cup or bowl, half a mile broad and 700 feet deep. Just then the pilgrims began to be uneasy, saying they must hurry down to escape the danger of being caught in the rising fog. My cook had time to run to the temple and purchase a talisman from the priest to take to his wife. The fog lifted, but the wind blew such a gale that the priest refused us the permission to enter the crater, and for my part I was very glad.

The descent was very much easier, especially sliding on the ashes. We reached Gotemba, and found the hotel filled with pilgrims and people getting ready for the fête (*matsuri*) at Yoshida. It is difficult to find quiet in a Japanese hotel with its paper partitions, where every sound is heard by the neighbors, and nearly all is seen through the cracks. Upon this occasion our neighbors were particularly noisy, as they were pilgrims of the higher class, and their dining was accompanied by toasts and the speech of the president of their society, who was praising the exploit of climbing Fuji Yama. Then the whole company intoned a chant in honor of Fuji. The prayer was like a murmur, broken by sudden wild cries, and was certainly not melodious.

From Gotemba we drove to Yoshida in a carriage, by a very bad road, and, passing a beautiful lake, our driver told us that a spirit inhabited the lake, and that Japanese were afraid to go near it at night for fear of being drawn into the water. In Yoshida the streets were full of people, and the little booths had toys and sweets and small articles for sale, and at every ten steps were piles of wood seven feet or more high. In other places great wooden columns of 20

feet were prepared, and in the evening, when all these piles and columns were set burning, it made a most original illumination, to say nothing of thousands of lanterns. The festival is called "hi" matsuri, or fire matsuri, and as these colossal torches and piles are very near the houses, great care must be taken to prevent a general conflagration. Water is poured on the roofs of the houses, and the fire department is always ready for active service. In Kodachi, on the shores of a pretty lake, we met a tremendous number of children. While waiting for the boat I went to visit a temple, where some very fine drawings on the sliding walls are preserved, and some very good carving in wood.

Across the lake, which is deep, and in which are large islands, we stopped at Isinoumi, where there is no hotel, and where we put up in the first house we came to, much to the discomfort of the host. On account of the mosquitoes every Japanese house has its big net made of grass, and colored dark green, which takes up nearly the whole room, and under which the whole family finds shelter. In this humble fisherman's hut I found a number of rich lacquered screens which would have delighted lovers of Japanese art. The journey had to be continued on foot through the pouring rain, and it continued to stream until we arrived at Lake Sedzi. On the opposite shore stood a real European house, built by an Englishman, who became a Japanese subject and adopted a Japanese name. My coolies and cook nearly burst their lungs hallooing "Hosino San." Soon we saw a boat put off from the white house. It was the master himself, who with difficulty seated

us in his small shell and rowed us back. The lake is beautiful, nestled in among mountains covered with forests, and is very deep and perfectly clear. Straight in front of us rose the white cone of Fuji San, but, better than all, I had found at last a European house with real beds and some comforts of European life. I thought only of rest and quiet after my long wanderings. Toward evening a great storm swept over the place, and as the house was built on an exposed promontory, it got the full brunt of it. It was impossible to sleep, to say nothing of the ravages made by wind and rain. The rest of my journey was accomplished with great difficulty on foot, on account of swollen streams and almost impassable roads. But I finished this trip by a boat ride through the rapids of Fujikawa, and there were moments when we were in great danger of being upset into the whirlpool of this boiling river.

IN SOUTHERN JAPAN.

CHAPTER XX

The rôle of Nagasaki in Japan's enlightenment—European settlement—Arrival of the Prime Minister—Japanese auction.

The Inland Sea, celebrated for its beauty, begins from Kobe. On a still, bright sunny day, when the sea, sparkling like diamonds, softly laps the shore, one can easily imagine it a broad, quiet river. A countless mass of islands, as in Matsushima, with their peculiar shapes, their vivid, succulent vegetation, sprinkled over the blue, shining sea, smooth as glass, delight the eye. The English are right in speaking of it as a corner of paradise or the home of the fairies. Not fairies, however, but living, toiling humanity inhabit this peaceful region. Wherever the eye falls there is evidence of man's labor. All these islands are cultivated to the highest point and fields rise like terraces one above the other. Farther there is a village, clinging to the top of an island and almost buried in green. A great flotilla of junks funé (sailboats) glide and flit about like white butterflies over the blue waves. Approaching the shore, it seems suddenly to separate, and before you lies a blue lake, beyond it a second and a third, surrounded by gardens, fields, rocks, woods, and villages. The eye never tires with the sight of this

variety and richness of nature. After passing several hours at Shimonoseki, we came out in the open sea. Then more islands, with steep, rocky sides. Here is Hirado, where Francis Xavier began preaching Christianity. Then wonderful basalt rocks in the form of a porte cochère. A little farther on we reach a beautiful bay ornamented with small islands, and here is Nagasaki, which during its long life has lived through many interesting events. In Nagasaki, if the reader remembers the historical sketch, first flourished Christianity. In the sixteenth century, when Christianity was uprooted from Japan, Nagasaki remained the last shelter of European civilization in the shape of the colony of Dutch in Dezima. In spite of strict surveillance over the so-called prisoners of Dezima it was impossible that some rays of European civilization should not reach the Japanese public. The Japanese borrowed, first of all, surgery and medicine. The possessor of European books risked his head; but there are always people who will take risks for something forbidden. In Nagasaki began the reform movement in Japan. In that time there were two parties, the conservative having its stronghold in Kyoto, and the progressive in Nagasaki.

Ito Inouye saw in Nagasaki the folly of further resisting the European pressure. There Okuma, Goto, Itagaki and Mutsu, those well-known self-made men in Japanese history, began with all their strength to prepare the reform movement. In Nagasaki, Iwasaki, who receives an income of millions, began his career. At the entrance of the Nagasaki bay lies a rocky island, Takaboko, or, as the Dutch

called it, Pappenberg. Legend says that from the high cliffs of the island the Catholic fathers and their followers were cast into the sea. At the present time it has lost its gruesome reputation, and the European society takes advantage of it as a picnic ground, and during the hot weather it is a favorite bathing place. Protected on all sides by high mountains, Nagasaki bay is a favorite of the sailors of all nations, and it leaves by its beauty a strong and ineffaceable impression on the spectator. However beautiful a place is, it generally finishes by palling on one. It is not the case with Nagasaki—the longer one stays the more one is delighted with the fine outline of the mountains bordering the bay, the richness and succulence of the vegetation with its countless colors and shadings, with the changing sea, now gray and angry, now blue and caressing, or like a great cup of molten steel, then flooded with purple light by the setting sun. Thanks to the climate, the vegetation is luxurious and rich in color. These are not the mountains of Greece, burnt by the sun, or of Sicily, but in every sense tropical, where nature is so full of life that it bursts all bonds and knows not how to spend its force. But this climate, alas, is not healthy, and is particularly bad in the rainy season.

There is no necessity to speak of the European settlement, as it differs in no way from the European settlements in Kobe and Yokohama. The same villas, surrounded by gardens; European hotels, where the table is good; two clubs; a quay on which are situated all the offices, post, telegraph and steamship companies. There are saloons with pianos and stramonium; intoxicating stuff which

they put in the drinks for the sailors of all nations. Until the opening of Japan only the Dutch had the right to live in Dezima, and we know by Kæmpfer in what wretched conditions they were held by the Japanese; but since then all has changed, and Dezima is no more an island. The current of the river has been turned, the canal has been filled up, and in its place is a great square; and even there are no more Dutch. Germans have taken their place in Nagasaki, and the last vestige of old Dezima is the Dezima bazaar, where they sell the Arima pottery. Not far from the European settlement is the Chinese quarter, distinguished for its filth, bad smells, and dirty inhabitants. The principal industry of Nagasaki is its tortoise-shell works. Everybody knows the tortoise-shell man Yesaki, who artistically works in tortoise shell models of ships, funé, junks, etc. The term "tortoise-shell man" is a literal translation of the Japanese, who like to give such surnames. Thus a man who was a photographer by trade was always known as "dog man," because he had had at one time a dog.

The principal attraction for the naval officers is Inossa, a little village at the end of the bay, and every one who has read Pierre Loti knows Madame Chrysantheme. Like her, all these—Oyuki, Oya San, Aniwa San—look upon the matter quite practically, from the money standpoint. Love does not enter into these family arrangements, and when A goes away, she says, "The king is dead; long live the king," and goes over to B, and so on to C and D, until she is an old woman. Many of them save up a capital, and if it is not too late they marry a peasant, a

small tradesman, or an innkeeper. Then, according to Japanese custom, they blacken their teeth, shave their brows, and become respectable mothers of families. Sometimes they are mothers before, but very seldom. It is curious how the idea is general in Europe that in Japan one can marry for a certain term, say a month. But this is one of the many fables which I must refute as a great mistake. Even the hero of Pierre Loti says, "I am going to marry." These ladies, or, as they are called, "officers' wives," are simply "mekake," or concubines, and are recognized as such by the Japanese authorities. Such women can be had for a term from any street in Europe, and one need not go to Japan to find them. But the manners of this class are so refined that they give the impression of being quite *comme il faut*. As for marriage as it is understood by the Japanese, we will speak of it later.

Soon after my arrival I was one of the guests at a reception tendered to Count Ito. The public garden, celebrated for its gigantic camphor trees, was illuminated with Japanese lanterns. Apropos, let me say a word about the camphor trees and the way the camphor is extracted from them. The wood of the tree is cut in small pieces and boiled in water. When it is cold the crystal formation on the top is camphor. The roots of the old trees are the richest in camphor, and bring great prices. To return to the reception. The terraces and paths were filled with a gay crowd. In one of the booths, near a stone which stands there in commemoration of General Grant's visit, a small theatre had been arranged, and geishas amused the public with dance and song. In

the Koshinkwan (house of friendship) the crowd was different. Europeans and Japanese in evening dress and naval officers in uniform were looking at the lions of the evening, Count Ito, the Prime Minister, and the Minister of War, Count Oyama, who, on their part, were shyly gazing back at the elegant crowd, shifting from one foot to the other. On the faces of most of those who looked curiously at the small, timid-looking figure of the Prime Minister, one could read plainly the thought, "Is it possible that this shy-looking man is one of the principal actors in this great revolution? Is it possible that he assisted the downfall of feudalism and made the Constitution?" The British consul made a short speech in the name of the Europeans. Count Ito replied in English. His voice trembled at first, but afterwards he made a tolerably good speech, after which reigned silence; no one seemed to know what to do; however, a supper and ball brought the evening to a successful close. Soon after I was invited by several of the officers of the visiting squadron to make an excursion on foot to the waterfall. We decided to take jinrikshas through the town, but we were to make the rest of the way on foot, the jinrikshas following. In spite of its being the month of December, the sun broiled mercilessly, and the climb up the mountain was so fatiguing that we were obliged to take a rest. The heights are so covered with fields or groves of camelia trees, magnolias, great masses of flowers, and the slender, graceful bamboo, with its fresh green, beautiful fan-like palms, that one is oblivious of the fact that there is winter with snow and frost in other parts of the world. We continued our route, not by the good

highway, but, taking a short cut through an old path, we could judge of the roads of Japan before the restoration. The feudal lords left them expressly in such bad condition as a means of protection for themselves. Descending by paths like great, rocky staircases, we reached a village in which lived a former mousme of one of the officers. Now she was married to a Japanese and the mother of a large family. In spite of her blackened teeth and shaved eyebrows, she was nice looking, and according to Japanese custom we took tea before continuing our journey. From the foot of the mountain, at the village of Himi, there is a view out over the dark blue bay. Several of us were already tired, and the captain of the *Vestnik* grumblingly dragged behind. "Leave him alone," said the others; "we have the beer, and he will follow." Near the waterfall we found the inevitable small temple with the monstrous-looking guardian gods, the Japanese Gog and Magog. We sat long on the terrace of the bonzas house, admiring the waterfall, and still our grumbling captain did not appear. We made up our minds that he must have returned home, when suddenly, with his face flushed, out of breath and dragging his feet, he came up to the terrace, his first words being, "Is there any beer?" There was only one bottle left, and he drained it, throwing the bottle into the foaming waterfall as an offering to the gods. The day of the departure of the warship *Vestnik* there was a farewell breakfast on board. A great table was laden with viands and delicacies, and the crowd of visitors filled the ship until not even an apple could drop to the floor. Toast followed toast, and good-bys were said. But the officers must be

ready to start, although some of their heads are whirling from so many farewells and toasts, and finally the visitors must leave the ship, while the *Vestnik*, with a long pennant flying in the wind, sails out of the harbor. Crowds of funés (Japanese boats) filled with mousme, accompany the ship for a time, and the sailors as a parting souvenir throw their caps in the water, and the boatmen scramble to pick them up. As the *Vestnik* passes other warships she is greeted by cheers and music. It is only for a moment; the ship disappears behind the promontory, and the port resumes its every-day life.

Alexander Siga, former secretary of the Japanese legation in St. Petersburg, now living as a private citizen in Nagasaki, proposed to me and several of the officers to go to a Japanese auction, and of course I thought it would be like a European auction, but I was mistaken. The quick auctioneering in Europe does not suit the Oriental. All the crowd is seated on mattings (we found some benches), and every object is handed to every one in the room, each person examining it closely. If it is ornamented with silver or gold the Japanese will test it. With the object is handed something like a post-box, and the Japanese, after deciding carefully about the value of the object, writes on a little ticket how much he will give, and drops it into the box. When the object has made the rounds the auctioneer opens the box, sorts the tickets, and the one who has offered the highest price gets the thing. At this moment, when the highest bid is proclaimed, you can cry "teppo" (gun), and raise the price, when sometimes an auction such as we are accustomed to follows.

CHAPTER XXI

Trip to the island of Kiushiu—A new way of locomotion—Kagoshima, residence of the Satsuma prince—Ancient war-dance—Kumamoto and the Governor—The courtesan quarter—Ascent of the volcano Aso-San—Shimabara, the last stronghold of Christianity.

Few people visit the parts of the island of Kiushiu that I did, as most foreigners content themselves with the vicinity of Nagasaki. My way led east of Nagasaki to a small place called Mogi. In all directions the eye rests on fields of sugar cane, indigo, sweet potato, millet, and rice. The cultivation of the ground is almost exemplary, although the agricultural implements are most primitive. Passing the cemetery, a fine view opens on the town with its gray roofs against the blue bay, which looks like a lake sunk in the mountains. At the summit there is a tiny Japanese inn, where some Japanese were feasting and had taken too much saké. One cannot but admire the manner in which the Japanese construct their new roads. Here, for instance, they have cut a gorge through the mountain simply to shorten the way. From the summit our kurumayas went down zigzag at a dizzy pace. This slope of the mountain was particularly beautiful. The fields were fewer, but the mountain was covered with bright vegetation, especially the bamboo, with its brilliant green and its slender, graceful form. It is

said in Japan that not a single crooked bamboo tree can be found, and it plays a great rôle in the household of the Japanese. What do they not use bamboo for? Even the young sprouts are used for food. The lovers of flowers will go into raptures over the enormous camelias, which do not resemble much our poor hothouse plants, for in Japan the camelia is a large tree, with a thick trunk, and there are whole forests of them. Looking down over this slope, one lady of our company exclaimed, "What a beautiful carpet! Really, it would be difficult to arrange a more magnificent scene." Dear lady, when could theatre scenery or a picture equal the wonderful creations of nature in the richness and inexhaustible variety of her manifestations?

The gorge widens and widens, and we are on the shore of a small bay at Mogi. Seeing foreigners approaching, the children came out in shoals to meet us, with cries of "Oranda jin" (Dutch people). It is curious, considering the foreigners of all nations who visit Nagasaki, how the common people continue to call them Dutch.

Looking at this crowd of children one wonders who could become enthusiastic about them. Is there anything more filthy, more repugnant, or more unpleasant to look at than these crowds of dirty-nosed ragamuffins, who never use a handkerchief? Two out of every three have some skin disease, with scabs on their heads or faces. Can they be pretty? There are certainly a few exceptions. Dr. Zander had the evil inspiration to go into a shop and buy a large quantity of tiny combs, mirrors, and other small objects, which he began to distribute to the children.

It was very gay and funny at first, but soon the whole population was on foot dogging our footsteps, until we were glad to escape to the shelter of the hotel.

The whistle blew, and I was obliged to bid good-bye to my friends and take the little steamer to cross the bay. What a steamer! No sooner had we started than it began to rock so terrifically that every one disappeared into the hold. There it was worse, for the close air and sight of sick people was simply unbearable, while, to cap the climax, one stupid woman was beating her child for being seasick. But one could not remain on deck, as the ship rolled so far over, first on one side and then on the other, that it seemed as if she would never right herself, and the waves washed the deck. Nothing happened, however, and the evening brought us to Tomioka, on the island of Amakusa. The old burgo-master, with ancient Japanese coiffure, who is also the innkeeper, showed us the ruins and the grounds of the old castle of Tomioka.

From Tomioka to Hondo a mountainous path leads, which, I must say, is terrible. Kagos were prepared for Siga San, who acted as my interpreter, and myself. But I must tell you what a kago is like. It is a sort of litter, consisting of a compact basket-work box, which holds one person if you double your feet under you. It is swung on a long pole, the ends of which rests on a cushion on the shoulders of the natives. There are generally two, sometimes four carriers, who stop every five minutes to shift the pole to the other shoulder. If you squat Japanese fashion it is tolerable; but as this is impossible for

the European, he must lie down! then the question is, where can he put his legs, for the kago is arranged for the small Japanese stature. After trying it for a few moments I was obliged to get out and walk. Siga San and the cook were very comfortable, and even took a nap as they balanced along in their rocking kagos. The ascent of the mountain by this stony path was very difficult, but we were well repaid by the delightful view. Below us lay Shimabara, Onsen, Kabashima, Mogi with its little bay, the broad sea with its fantastic-shaped shores, and the pearl, Amakusa, with its green mountains—the wonderful forest stretching far, with no vestige of habitation. Flowers are blooming riotously among the trees, birds are singing, and pheasants and whole flocks of ducks taunt the lover of the hunt. In Hondo, Siga San found an acquaintance, who invited us to take pot-luck, and gave us all sorts of Japanese dishes—eel, awabi, pea soup, and preserved Japanese “kaki.”

On the following day we took a sailing boat to Kame no tsu (rice bay). Fortunately the sea was caressing and gentle, and we could quietly enjoy the lovely islands sprinkled along the coast, and the far-off line of mountains, enveloped in lilac mist; but, on the other hand, the wind died out, and we drifted about from ten in the morning until sunset.

Kame no tsu is a poor little village, with houses covered with straw roofs. There were no jinrikshas, and our only consolation was that we could get pack-horses. The house where we passed the night was literally made of paper, and it was very cold. Starting next day, we tried a new way of riding.

On a saddle of native make, with the packs on both sides, on a pillow between them, I sat with my feet stretched out on the horse's neck. There are no stirrups, of course, and you are kept in place by sheer force of equilibrium, which is disturbed, however, when the horse goes down hill and you slide down onto his neck. After several days of riding this way, however, I became accustomed to it. The horses are never shod, but wear something like straw mittens, which necessarily are changed often.

The field culture here is most varied, producing cotton, indigo, rice, millet, barley, hemp, sugar cane, tobacco, sweet potatoes, and all sorts of vegetables. The camelia is so plentiful that it is used as firewood.

Before arriving at Akuna we met a gay crowd coming from Matsuri, accompanied by priests and a marionette theatre; all the peasants laden with flowers and sweets.

The picturesque surroundings of Akuna reminds me of the Crimea, especially of the road between Yalta and Gourzouf. To my regret the roads are not Crimean. We went partly along the beach, then ascended suddenly until the horses fairly scrambled over the rocks. It seemed that horse, with pack and rider, would disappear into the crevasses instead of jumping them. But there are moments when one forgets all in the wild beauty of the landscape, with great rocks jutting out of the sea, bathed in the sunset rays.

From Nishikata the country is thickly populated. There are many villages along the way, many laborers working on the government road, and strings of

pedestrians. Here I got a glimpse of the traditional Japanese postman, running with his mail from one village to another. In the village the peasants were busy thrashing, which is done generally by firelight. The grain ear is detached from the stalk by a comb, then all the ears are piled together and the grains are hammered out.

Half way between Sendai and Ichiku is a silver mine with about fifty workmen, who receive from three to six yen pay a month (\$1 to \$3).

I had been told that since the last uprising the inhabitants of Satsuma disliked foreigners very much, but I did not notice it. They seemed a very gay, good-hearted people, laughing at the simplest thing. In the village of Naeshirogawa is a porcelain manufactory.

From Isuin we crossed a table-land with an extended view over the neighboring mountains, then the road descends abruptly to Kagoshima, the chief city of the province, on the shore of a beautiful bay dotted with islands. It was once a populous city renowned for its handsome buildings. In August, 1863, after the murder of Robertson by the samurai of the Kagoshima prince, it was bombarded by the English fleet. The fortress was destroyed and the town enveloped in flames, a typhoon assisting the work of destruction. At the time of the Satsuma uprising the town was taken by the Imperial armies and burned a second time.

The province of Satsuma is rich in gold, silver, tin, copper, sulphur, camphor, saltpeter, tobacco, sweet potatoes, sugar cane, tea, indigo, wax trees,

lemons, oranges, and watermelons. The inhabitants make matting, cotton stuffs, and porcelain.

Passing through the town, Siga San noticed a Greek orthodox cross on one of the houses, which turned out to be the dwelling of the orthodox Japanese priest. We called upon him, and, receiving us very cordially, he showed us the little church, and told us that there were one hundred and seventy-six orthodox in Kagoshima. I remarked that the inhabitants of Kagoshima are not of the ordinary Japanese type, for I saw many people with regular profiles. Siga San also assured me that he could not understand well all that the common people speak among themselves. After seeing the town we repaired to the Satsuma factory, where the porcelain is celebrated for the lightness of its weight and its particular cream color, the glaze of which is crackled all over as if a fine net were spread over it.

We saw the modellers at work, and were surprised at the richness of imagination of these simple workmen, who produce most lifelike figures and faces, and, although they have never studied anatomy, the movements of the body are well indicated. True, the Japanese artist does not need to retire to a studio to get models—he has only to observe in the streets to find plenty of material. But to think that these modellers receive from twelve to twenty-five cents a day! The one who makes the drawings does not receive more than fifty cents a day. Among the chefs-d'œuvre of the Satsuma art, which were comparatively cheap, we saw articles made especially for Europeans to be sold for old Satsuma.

“Why do you mark these articles with the old arms of the Satsuma prince, when the factory does not belong any more to the prince?” I asked one of the overseers. “The foreigners give more for them, thinking that they are old Satsuma,” was the answer.

From the porcelain factory we went to the cotton manufactory. What surprised me was the low wages of the workmen (from one and a half to four cents a day), feeding themselves. When I expressed my astonishment I was told that there were many workmen who received nothing during their apprenticeship. Not far from there is the delightful park of the Satsuma prince, and one of my pleasantest recollections is connected with it. When the Heir Apparent, now the Emperor of Russia, visited Japan, I was in his suite when he visited this province, and the Satsuma prince prepared a festival in his honor, which was held in this park. One of the features of the entertainment was the old war-dance and march executed by all the prince's retainers, dressed in the ancient Japanese armor. We all witnessed this spectacle from a box, in company with the Prince himself, who wore a frock-coat. As the exercises went on the Emperor in a whisper remarked, “Look, the Prince has tears in his eyes.” Surely a vision of old Japan, with its past glories and grandeur, was passing through his mind.

From Iso the road winds along the coast. Although the Satsuma prince was renowned for his wealth, he did very little for the welfare of his possessions. The road is awful, the country deserted; only rocks, with here and there a hut. The inhabitants are fisherfolk, and men, women, and children

walk about the streets perfectly naked. Profiting by the warm weather, I donned a white suit, but soon regretted it, as it seemed to attract myriads of flies.

In Kadziki we had to take pack-horses. The road as far as Misobe reminds one of Switzerland, with its wild grandeur, and is worthy of the brush of Calame. About midday the Kirishima volcano began to puff out smoke, and at moments we could see the bay of Kagoshima, with its active volcano, Sakurajima. From Misobe, on the mountain road, we passed a gold mine, and on the mountain near Kurino a geyser was spouting with great energy. The road from Yoshida to Stoyeshi reminds me of the break-neck paths of Montenegro and Herzegovina.

The trip from Stoyeshi gave me new sensations. For the first time I experienced riding through rapids in a flat-boat. The boat moves off very slowly, the boatman rowing, but at the first cataract the man at the rudder has barely time by a quick movement to escape the rocks. One must really admire the cool-headedness with which he conducts his little craft through exactly the right spot, for a hair's breadth one side or the other, and the skiff would be dashed to pieces. For me it was the same sensation as tobogganing. The first moment I held my breath, thinking all was over; but the pleasure continued all day, for there are many rapids in this river, as it flows along bordered by high mountains, dark with cypress trees, until it narrows and the projecting rocks nearly close overhead.

The next place of interest was Kumamoto, the chief town of the province of the same name, and the former residence of Prince Higo. It is situated

on a fertile plain, and looks not unlike Sendai and Tokyo. The Governor of Kumamoto received us very kindly, although he kept us waiting a long time before he appeared. This is easily explained, however, as our visit was in the evening, when high Japanese officials have already divested themselves of their European dress, which they wear only for the hours of service, then don the comfortable Japanese kimono before squatting on their heels to smoke their pipes, so the change back to European dress took some time. The Governor is an old man with clean-shaven face, and wore an old-fashioned frock-coat and a very small cravat. We left the sight-seeing in Kumamoto until our return, and pushed on to the volcano Aso San. The ascent begins at Kumamoto. A swiftly flowing river lies to the right and the mountains are first visible through a lilac mist, then grow larger and closer and the surroundings become more and more picturesque. At Tateno we left our jinrikshas and entered a narrow ravine, where there is a small waterfall and several small houses. Through the kindness of the Governor a separate house had been prepared for us. There is a great reservoir of hot water, and all the country is bubbling with hot springs. Nearly four thousand invalids are brought here yearly. The place where we passed the night is delightful in many respects. The abrupt, high mountains rising around it are so close together that there seems scarcely room for the waterfall to gush through, besides the tiny square on which are situated the few houses.

The following morning we began the ascent of the volcano. Everywhere there are traces of the vol-

canic activity of Aso San. We climbed three hours through monotonous country, but here and there are spots of pasture ground, where cattle were grazing, until finally we arrived at the first geysers, bursting out of the ground with tremendous roar.

At Yuno-tani we took a hot bath, which dissipated our fatigue like magic. There are but few houses, and formerly they were close beside the geysers, but such near neighborhood was deemed dangerous, and they were moved lower down. Continuing, our climb was more difficult and desolate. From time to time extensive views opened before us, and after five hours' walk we reached Senjiugahama, on the old crater. The strong smell of sulphur gave warning that the active crater was near. A little farther a few shacks appeared, where dwell the people who extract sulphur. This occupation gives them little in return, as, for instance, eighty persons, taking about twenty thousand pounds of sulphur a day, receive only three quarters of a cent a pound—to say nothing of the great risk they run, working in the crater, where they are likely to be asphyxiated at any moment, and where there is always possibility of an eruption.

A curious experience was, when upon arrival at the first tea-house we were politely asked to go to the next one, and upon inquiry as to the reason we were informed that the owners of the tea-houses had made an agreement that each house should take turn in receiving the visitors—to-day one, to-morrow another—thus each one would have its share of profit.

From here on begins what is known as the Valley of Death, with not a spear of grass nor sign of any

living thing. The smell of sulphur is unbearable, but we have begun, and will go on to the end. All along the path slender spouts of steam are issuing, and the Japanese believe them to be the souls of youths struggling to escape from hell, to prevent which they cover such places with great stones. The Japanese picture to themselves hell itself in form of the crater of Aso San, and truly it is imposingly terrible. The crater is twenty ri (one ri equals two and a half miles) in circumference and eight ri deep. From the depths comes a noise as if mighty engines were at work, and the exhalations of sulphur explode with tremendous crash out of the bowels of the earth. On the very edge of the crater stand idols, before which our guides made a long prayer. Siga San could not summon courage to walk clear to the edge, but, crawling cautiously, glanced 'in' and turned away terror-stricken.

We descended by another trail to Miaji and Sakanash, where a government official met us, dressed in a half military cape, like Mephistopheles in Faust. He was a very gay companion, was fond of brandy and whisky, and made friends immediately. From Sakanash we passed into the province of Bungo, and what a contrast to the Kumamoto province! Instead of fields and plains, nothing but mountains and rocks, which seem like waves of a petrified sea. The road itself was something horrible. This ken, however, is celebrated for its mineral springs. All these places belonged at one time to Prince Otomo, who sought to extend his sway over the whole island of Kiushiu. The Portuguese gave him the title of king. He encouraged the spread of Christianity,

but was finally overcome by his enemies, his possessions being confiscated and given to the followers of Iyeyasu Tokugawa. In the town of Takeda are to be seen the interesting ruins of the castle of Oka, which is defended on all sides by high walls, and the two rivers Isidagawa and Inabagawa serve as natural moats of the fortress. One can only enter the castle by a small path cut through the mountain. In the town are the granaries of the former prince. From Takeda we continued our journey in a pouring rain, which was nothing by daylight, but as night fell our kurumayas slipped so in the mud that they risked breaking our necks and theirs. If we had been making this trip from duty we should have grumbled enough, but as it was purely a pleasure trip we had to imitate our kurumayas, who took all the hardships with laughter. They had already run sixty-three kilometers to-day. For such a run they gain only sixty cents, but their food costs them next to nothing, as they can get a meal everywhere for one and a half cents.

We passed the night at Oita, a poor little town with a castle, and the next day returned to Takeda. The weather being favorable, we could admire the landscape. I had read much of the spread of Christianity in these parts, but I searched in vain for some vestige—monuments or churches—but never found a trace of it any more than if it had never existed. To what can this be attributed? Either the Jesuits tremendously exaggerated the spread and success of Christianity or the persecution must have been merciless.

In Sakanash a private house had been prepared for us. It was the former villa of Prince Hosokawa, and now belonged to a merchant. It was a particularly luxurious residence, in Japanese style certainly. The sliding walls were decorated with beautiful paintings. In one corner of the reception-room was a very valuable picture and rare chrysanthemums. In this place I saw the so-called butso-kan, a fruit called "Buddha's hand." It is a sort of orange which has the form of fingers, drawn together as if to bestow blessing. The chief of the district, to amuse us, sent us a roll of paintings, a copy of an old manuscript describing the invasion of the Mongols. They contained many very well executed drawings, and it was curious to note that the Japanese represent the Mongols with black faces and themselves with white. They were also interesting as showing the costumes of the Mongols and Japanese of that time, Mongolian and Japanese ships, and the arrangement of Japanese houses, which has not changed since then.

The master of the house was a great lover of flowers, and had a wonderful collection of chrysanthemums. He also had a good collection of arms. Before the house was a garden laid out in Japanese style, with strangely shaped stones and distorted trees; while right in the midst of this work of art arose an old cedar in all its glorious beauty.

In Kumamoto, which we reached through a pouring rain very late in the evening, is to be seen Sugenji, or the former home of Prince Hosokawa. The house itself was burned, only the wings being saved, and they have now been turned into tea-houses. The

park of Sungenji is a Japanese garden, but on a very large scale. There are, of course, the artificial ponds, rocks, islands, kiosques, waterfalls, artificial hills, contorted trees—in a word, all that goes to make a Japanese garden; but as it covers an enormous area a large part was left as nature made it, and it reminds one, with its beautiful allées and gigantic trees, of an English park.

Near Kumamoto is the temple erected in honor of the Japanese hero Kato Kiomassa. In the gallery of the temple there are many pictures relating to the war with Korea, and many trophies of that war. Happily they were not like the trophies of Konissi, who brought from Korea 40,000 ears and noses of Koreans. The castle of Kumamoto is considered among the most remarkable in Japan, and is in the cyclopean style of the others which I have already described. Returning to our house we found an aid of the Governor, waiting with a large tray, on which were spread a dozen grape-fruit, and tins of Kumamoto tea. It seems that the Governor, wishing to open a trade with Russia, had sent samples of the products of Kumamoto ken; and especially was he interested in introducing Japanese tea into Russia. They sent experts to India, but could not succeed in preparing the tea to the Russian taste. They afterwards sent men to Hankow, where they learned to make the tea in the Chinese manner, and even made compressed bricks of tea.

We were invited to a dinner at the Governor's at six o'clock. The dinner was European, and given in the same dining-hall where the banquet was held in honor of the Emperor's birthday. The great table

was spread as it had been then for sixty persons, although we were only five, and you can imagine the gloomy and forlorn appearance of our feast. The menu was varied and plentiful, and the Governor and his secretary ate with great appetite, smacking their lips. With the champagne the Governor made a speech, in which he asked our pardon for the bad country meal. That is always the order of things in Japan, and it is remarkable how the Japanese always speaks of himself and of all which belongs to him in such a deprecatory manner. He always speaks of his tumbled-down house, of his business as bankrupt, and of his wife as stupid. Imagine the consequences if European husbands spoke of their wives in such a manner! The dinner was animated, the conversation including many subjects, and afterwards we made a tournée in the courtesan quarter of the town. It is a town by itself, surrounded by walls and moats. After passing through the dark streets of the town and crossing a bridge, dark as pitch, we suddenly emerged into a sea of light. All the many-storied houses and hotels were bright with lamps and lanterns, and from all sides came the sounds of singing and music, while behind the bars, like in bright cages, enameled and painted women, dressed in gorgeous costumes, sat like statues. A gay crowd of men, women, and children passed by, stopping to peer in. You would never think this the disreputable quarter of the town if it were not for seeing the guardians of these houses, back in the entrances, calling out to the passers-by and recommending their collection of women. And to think that the majority of these "joro," as they are called, are bound out

by their own fathers, who find nothing disreputable in this trade. The contract is generally for three, five, or seven years, the father receiving from two hundred to two thousand yen; the person taking the girl assumes the obligation of giving her an artistic training in dancing and singing. The father, far from being ashamed to have his daughter in such a place, visits her, and you sometimes see them talking to each other through the bars in the most friendly manner. When she returns to her home after her bondage, if she has amassed a capital, she can make a good marriage.

The Japanese of the old regime who visits this quarter comes with covered face, not to be seen in such a rabble. A policeman is sometimes visible to preserve the good order of the public, but he is quite unnecessary, as the most indecent Japanese crowd is always well behaved. One never sees drunkards or brazen women, as sometimes in Europe. Everywhere peace and quiet reigns, and it is quite remarkable, for, as every one knows, this quarter is the refuge of all the bad characters of the town.

When a Japanese has committed a robbery he never fails to pass several days in this quarter, seeking enjoyment; and if a criminal cannot be found, detectives are sent here to trace him.

Although the Japanese may despise these women, they do not know a better way of enjoying life than to spend their leisure in these quarters. I happened upon a manuscript of an aged man, a respectable father of a family, who described his trip from Kyoto to Tokyo, and it was one long account of his impressions received in different courtesan quarters.

They are called differently in different towns, and not all as the foreigner calls them, "Yoshivara" (the courtesan quarter in Tokyo).

The Governor was very anxious to have us see the port of Misumi, which he and his entourage spoke of as the new Singapore. We found in Misumi a European quarter, consisting of a postoffice, telegraph office, several stone buildings, and several huts. The streets are laid out as for a great city. The government has spent 300,000 yen on the port and the road to Kumamoto. If you look at the map you will see that the islands to the west and east form a protected bay of great depth, with many issues through which large ships can pass. We saw there a small steamer and several junks; that is all I can say for the future Singapore. In the morning by five o'clock we were already seated in a small bark which was to take us across to the opposite shore. The boatman had informed us that we must leave at this hour in order that the current should carry us across. The sea looked calm, but as we came out a little the current took us, and carried us with such tremendous swiftness that in three hours we had reached Dozzaki, a poor little village with but a few houses. The coast is lined with stone walls to catch the fish when the tide goes out.

The road to Onzen is not good, and we succeeded only in getting pack-horses, or kago, and after four hours' walk over a stony road reached Onzen, which is renowned for its health springs and sulphur baths. The geysers are not so high or imposing as at Aso San or Yunotani, although a great space is covered by these ventholes of the earth. The hotel, in Eu-

ropean style, is close to the geysers, and it is difficult to realize that one is on a volcano when one sees the green hills, the pretty village in the ravine, and the beautiful outlines of Amasuka rising out of the sea. It is, however, and the Japanese are right in calling it "small hell," for the whole night through the hissing of steam and the rumbling like that of a great engine is heard, while in the daytime thick clouds of steam are ever rising from the earth. One must approach these geysers very carefully. I know one case when a friend of mine lost both his feet by falling into one of these pits. In certain spots the natives unsuspectingly began preparing rice fields, and lo! a boiling fountain gushed up in the midst of the fields.

From Onsen we descended to Shimabara, interesting as the last stronghold of 30,000 Christians.

The inhabitants appeared to me handsomer than in other parts of Japan. One meets frequently a handsome profile or a fine Roman nose, and the complexion of the people is lighter.

We reached Kosiri at night. It is a small village, rarely visited by foreigners, and our arrival created a sensation. The house was very decent, still the mistress excused herself that all was not in perfect order, and took great pains to make us comfortable.

We continued our way the next morning, the weather being beautiful, but the sea was gray and covered with foam. From Kosiri the valley broadens until the mountains are left behind us, barely visible through a blue haze.

In Aidzu the harvesting was in full swing, and women up to their knees in mud were cutting rice;

the village seems gay and even elegant. Spread on mattings before the houses were piles of fresh-plucked cotton from the fields. Every one seemed busy, except the children who played on the streets, and even they are not always free, for I saw a four-year-old youngster leading a horse to drink.

Isahai is a pretty place on the river of the same name. In the tea-house, where we stopped to rest our kurumayas, Siga San, who was conversing with the mistress, asked her if there were any Christians in the place. "No; this is only a little village," she answered, as if excusing it.

More wonderful landscapes, another climb, and before us spreads the view of Nagasaki bay.

CHAPTER XXII

Popular festivals in Nagasaki—Kompira Sama—Bon Matsuri, or the festival of the dead—Ninth-month Matsuri before the temple of Osuwa.

The eighth of April is the festival of Kompira Sama. The origin of this festival is as follows: Long ago, in the twelfth century, on a mountain covered with forest, called Koto hira Yama, in Shanuki, on the island of Shikoku, a small temple was erected to the deity, Oho-kuni-nushi-no-Kami, the Master of the earth, Father of the gods Food and Harvest.

In that time in Shanuki lived the Emperor Sutoki-In, who had abdicated in favor of his son. Living in privacy during twenty-three years the Emperor died in Shidi, and as always a high place is sought to keep the cenotaphs (memorial tablets) of the emperors, so the choice fell on this mountain, Koto Hira, and the people prayed to Sutoki with the other Kamis.

The temple, on account of its beauty and holiness, became one of the most renowned in Japan. Other temples of the same Kami were built all over Japan and a festival in their honor was held by the Japanese.

On this day a great crowd of people can be seen on the road leading from Nagasaki to the mountain Kompira Sama. Girls in bright kimonos with flowers in their hair, children with rattles and dolls,

Buddhist monks with shaved heads, grown people carrying kites, a mass of foreigners, all making their way to the mountain. The road is lined with Japanese booths, where sweets, pastry, food, toys, dolls of every description, boats, masks and balloons are sold. Greater than all this is the sale of paper kites, for this is the day when old and young indulge in this pastime. Exhausted by the heat, jostling each other, the crowd climbs higher and higher.

Near the little temple, which presents nothing remarkable, there is a great crowd of beggars and cripples, who try your patience with their troublesome importuning. Above the temple is the hill, covered with tents, shacks, and canopies under which the Japanese sit eating and drinking, and singing their songs. But let us go on. On an open space the great crowd with strained attention is gazing into the air, and there against the bright blue sky hundreds of paper kites are flying. The interest is centered, not in the flying of the kite, but in the struggle of one kite with another. The kite strings are covered with glue and fine ground glass, and the aim is for your kite string to cut another which is flying high in the air. The spectators take the greatest interest in this struggle, making bets of large sums. It is really amusing to see two kite strings cross and watch one kite fall to the earth, when the crowd rushes to the spot and every one struggles to get possession of it.

But however interesting the sport is, it soon bored me, yet I have known people to spend hours at this amusement. The festival is at its height. The air is filled with the shrieks of the gay crowd, the noise

of rattles, drums, tam-tan³, through which pierce the songs of the geishas and the twang of the samisen. Out of a booth rushes a red-faced, drunken Japanese and invites you to take a drink. A little more and the crowd will become too noisy and troublesome. Is it not time to return home? From the 27th to the 31st of August is celebrated the festival of Bon Matsuri Moran, or simply Bon Matsuri. The Japanese believe that the souls of the dead return to their families on the twenty-eighth day of the eighth month and remain with them until the thirty-first. At this time fires are lighted on all the heights to guide them on their way home. During these days Japanese eat only vegetable food. As soon as darkness falls all cemeteries and all places where the dead are buried are aglow with light. Allées of multi-colored lanterns, pyramids of light, festoons and arches reach from one mountain to another. Every family tries to make its burial-ground as beautiful as possible.

On the first night it seems as though all the town, suburbs, and villages are moving toward the mountain. It is a sea of fire, millions of lanterns from the very smallest to the largest and brightest are climbing, as if rising from the sea, higher and higher and spreading out as far as the eye can see, until all this light seems to mix with the stars. Arrived at their burial-grounds the Japanese eat, drink, entertain their neighbors, go back and forth, send off fireworks, and in spite of the sadness of the commemoration they enjoy themselves to the utmost. All the world is on foot and everywhere sounds of music, drums, and tam-tams are heard, firecrackers

and sky-rockets are exploding, and the crowd goes wild with excitement when a cluster of multi-colored stars spreads out against the sky. The night of the third to the fourth the souls are solemnly reconducted, and started on their journey to the west. Every conceivable kind of boat is brought forth, made of wood, straw, bamboo or paper; for the souls are supposed to make the journey back in them. There are very small ones, and some as large as eighty feet long, with sails illuminated with lanterns and decorated with flags and ribbons; some with tiny figures on the deck, and all laden with sweets, rice, saké and small change. These boats must all be launched at midnight of the last day, and so all the population, forming processions, carry them with the sounds of drum, music, and song to the water. Boats are so crowded on the shore that the people can step from one boat to another so as to reach the farthest one in order to launch the soul-boats.

At midnight the lights are lighted on these little crafts and they are set floating, the breeze carrying them along, and sometimes setting fire to their sails, which in turn set fire to others, until the sea is ablaze. The police with long poles try to sink them. A youth jumps into the water, saves his own craft and sets fire to others. Then begins a struggle, and many to save their boats from sparks dive into the water, and the crowd applauds them, calling, "There is a smart one!" "There is a clever one!" "Impossible! is it sunk?" "Oh, that is beautiful!" All this is accompanied by laughter and shrieks and all these sounds mingling together are louder than the roar of the sea.

On the hill in the public garden with the century-old camphor trees is the temple of Osuwa. Foreigners generally call it the temple of the bronze horse, as there is a bronze statue of a horse in the court. An endless monumental staircase leads up to the temple. I will not stop to describe it, excepting to say that it is a large wooden building with all the accessories of a Shinto temple. I will, however, speak of the festival in memory of this saint. It was inaugurated in 1632 A. D., during the persecutions of the Christians, and the inhabitants of Nagasaki, to show their fidelity to the memory of their ancestors, organized the festival. It consists of representations of a historical character held before the temple every year from the ninth to the eleventh day of the ninth month, and it is called Ninth-month Matsuri. At first all the town and the suburban villages took part in the arrangement of this festival, but afterwards it was decided that each quarter should celebrate in turn, every eight years, excepting the Maruyama machi (quarter of the courtesans), which could take part every year.

Preparations begin several days before the time set, and every house sends the best it contains to decorate the floats which form the procession accompanying the saint, who goes in solemn state to Ohata, where he passes the night, returning home the next day. Rich materials, dresses, clothes, arms, vases and bronzes are sent to be put on the kasa-boko (floats), which are themselves costly works of art, decorated with ornaments of silver, lacquer, sculpture and metal work, representing vast sums of money, and all that the inhabitants can give of talent

and labor. On the morning of the festival the streets are decorated with all sorts of materials, bamboo and flowers.

Through the kindness of the president of the court I had a good view from his balcony of all the religious procession. First appears a company of men bearing long spears, then follows a band of children dressed in elegant ancient costumes, carrying flags. They are nearly overcome by the weight of their finery, and their parents or relations run along beside them, helping them to carry their flags. If there are any children without parents, you should see with what despair they look about them for help. Then follow more children, carrying swords, and bows and arrows—in a word, all the belongings of the temple are placed on view.

Some of the children wear silk hats, which look like tiaras; after them follow the Shinto priests, in white robes, with head dresses like horns of plenty. They protect themselves from the sun with fans. Next comes a tremendous crowd bearing a gold litter with small silk curtains, and into this litter or box the crowd throws money. Now come drums and whole rows of musicians, playing melancholy music on the flute—it is something heartrending; but the costumes of the musicians are very interesting. More children follow with more possessions of the temple, then a small gold temple on a litter. When this temple appears, in which the deity is supposed to be present, all the crowd clap their hands to call his attention, and throw money into the temple. The procession is brought to a close by priests in white robes on horseback, and thus ends the religious ceremony.

Then begin the odori and the figures prepared for the occasion by a certain quarter of the town, and each street has done its best to prepare some figure,—a colossal lion, elephant, dragon, a gigantic junk or something of the sort,—besides some kind of a pantomime representation.

Let us leave the hospitable owner of the balcony and betake ourselves to the temple of Osuwa, where all these odori and floats must present themselves. One would never recognize the temple on this day. Where peace and quiet generally reign surges a crowd of many thousands. The great staircase is invisible, its steps being used as seats by the spectators, and on both sides of the space great stands have been erected, having a place in the center free for the floats and theatrical representations. It looks not unlike a great amphitheatre; all the places are engaged beforehand, and the public has been here since sunrise. It is interesting to see how a mass of people push a gigantic dragon up the hill, or a huge chariot, and it is appalling to see these cars, laden with children, dragged up the ascent. But there they are at last in the space, and every chariot rumbles three times around before the public, stopping for a few moments to give its representation. The actors appear, sometimes grown people, sometimes children, and give a little comedy or genre scene, then the float moves on to make room for the next one. After that a gigantic junk appears, with real sails and manned by Chinese sailors, and on this a historical representation takes place. Finally appears a huge casque followed by mythological animals, each one stopping while the performance is given. It may be

interesting to give an idea of some of these plays. We will give the performance of Sakura Machi.

Children come out with branches of cherry blossoms and the following conversation takes place:

"The blossoming of the cherry is a happy day. We are ordered to prepare the temple; let us go to the bright, blooming scene."

After which follows the sacred Shinto dance, with the ringing of sacred bells, and the children repeat over and over again "madetasi" (congratulations).

The next scene is of an historical character.

Hidsaemon.—"Why did you come?"

Sanemori.—"I have come to find some one of the family of Genji."

Hidsaemon.—"But to-day is a holiday. I beg you to drink some saké to the health of my master."

Sanemori.—"I dare not refuse." (Hidsaemon gives him a cup and geishas sing.)

Hidsaemon.—"Look, what is that? Near the promontory I see torches. Is it not a fight? or may be brigands?"

Sanemori.—"Look! there is a woman swimming; she is drowning, save her!" (He prays to Osuwa, and jumping into the boat rows to the woman.)

Koman.—"Who are you, god or Buddha? I know not how to thank you."

Sanemori.—"You are lucky. You have been saved by the blessed aid of Munemori, oldest son of the house of Heike."

Koman, hearing these words, wishes to run away, but she is prevented.

Hidsaemon.—"Why do you wish to run away? Why do you swim so far?"

Koman.—"There is a reason."

Hidesaemon and Sanemori beg her to tell them the reason, and she for answer throws herself into the water, saying, "I thought I had escaped the danger, but I have fallen into a greater one."

Sanemori.—"Look! she has a white flag."

Hidesaemon.—"Row quickly and take the flag from her."

Koman and others come out in priestly robes. Everybody praises her, that she was true to the flag of her master. Koman blesses them and promises that they shall be rewarded when Kumakamaru is grown.

Hidesaemon and Sanemori.—"His glory will resound throughout the land."

Koman.—"I have no doubt of that."

Hidesaemon and Sanemori.—"And so good-by! We will meet again when he has become glorious—Medetasi, Medetasi."

And so on the whole day. Such varied performances are tiring, and also the position was not very comfortable, for as if purposely the bright blue sky was unclouded and the sun's rays were burning. Woe if you open an umbrella, for the whole crowd shrieks like one man, "Casatori" (shut the umbrella), and you must obey. I have already told you that the places on the great staircase are free and filled by workmen, carriers, etc. The elegant public receives no attention whatever on this day—the real masters are these shrieking people on the steps. All their caprices are fulfilled without a murmur, and the aldermen of the streets bow to them first as the procession reaches the place. Blue is the dominant color

of this mass, and sometimes in this blue sea a black coat of a Europeanized Japanese appears, or yellow garments of the Chinese. What an interesting group for an artist. Look at that old witch opening wide her black mouth or at this coquettishly dressed mousmé, or at those bronze-like naked coolies, or on the student of Japan with an Indian helmet on his head.

After their appearance at the temple the odori, or chariots, rumble away through all the streets of the town, paying their respects to the town people, and everywhere the actors are féted and entertained, to the great joy of the children and the servants who for some reason could not go to the temple. And during three days the rumble of these cars is heard, accompanied by the sounds of bells and the unceasing shrieks of the crowd, never tired of looking at these wonders; until finally when quiet descends upon the town you thank God that it is over.

CHAPTER XXIII

How the Dutch traveled from Nagasaki to Tokyo—Kæmpfer—Omura—Sasebo—Political meeting and a lottery—Miyajima, Happy Island, where death is banished.

Confined in Dezima as in a prison, the Dutch were obliged to go to Tokyo every year to make obeisance and bear presents to the Shogun and his ministers. This was their only chance of seeing the country, and Kæmpfer, who was the doctor of the colony, has left a detailed account of his trip to Tokyo. The journey was made by land from Nagasaki to Kokura (opposite Shimonoseki), thence by boat to Osaka, and finally by land again along the Tokaido (the high road from Kyoto to Tokyo). The day for the journey was always set for the 15th or 16th of the first moon (February). When all arrangements were completed the presents were approved by the governor and sent in advance to Shimonoseki, the persons appointed who were to escort the Dutch deputation, and word was sent along the way that everywhere dwellings and necessary horses should be prepared, as traveling in those times was not an easy matter, and the Dutch train, with the escort, consisted of a hundred or a hundred and fifty men. The chief of the military escort, a Japanese, and the Dutch Resident rode in litters (norimon), while the others sat on pack-horses with their legs crossed, or in case of illness or old age they could

ride in a kago. Here it is necessary to speak of the difference between the norimon and the kago. The norimon was only used by very high personages. The kago, as we know, is the litter in its most primitive form, and is most uncomfortable; but the norimon is much broader, higher, and longer, so that one can lie down with ease in it. There are but few norimonos now, preserved in the families of feudal lords as souvenirs of the olden times, or in the antiquity shops. They were constructed with great luxury and richness. The height of the norimon depended at that time upon the distinction and importance of the owner, and the government strictly enforced the regulation that everyone should ride in norimonos according to his rank. The norimon looked like a large box, with a small door and window on one side, and was covered with lacquer and ornamented with gold according to the rank of the person. There were three, eight, or more carriers, and it was carried on the shoulders or in the hands of the carriers.

When the Dutch Resident and his suite went through the island of Kiushiu he was, according to Kæmpfer, attended by as much ceremony as the feudal princes. Roads were swept and watered. The common people were chased off the road; those who were on horseback had to dismount, and pedestrians, in sign of humility, had to squat, bowing low with their backs to the passer. This latter custom is still observed in Japan. When strangers visit a prison, all the prisoners have to go through the same thing, having no right to look at the visitor. It must be a custom of Malay origin, as one sees the

same everywhere in Java. But to return to the Dutch. One must say, that in spite of the consideration with which they were treated, they were in reality prisoners. Fearing that they would begin spreading their religion they were forbidden all intercourse with the natives. Their escort saw that they were entirely isolated from the world. Arriving at the hotel, or at a house, they were quartered in the back court, where they were obliged to remain until the continuation of the journey. If, on the road, one of the Dutch desired to stop, the escorting Japanese surrounded him, and did not leave him for a moment. They were also prohibited from buying maps and guide-books along the way. In spite of these conditions, which were very hard, Kæmpfer succeeded in collecting many facts, and his description from an exterior standpoint is remarkable for its photographic exactness. The life of the Japanese, in spite of all the new tendencies in Tokyo, has remained the same as in the time of Kæmpfer to all intents and purposes, and probably will not soon change. However, on the high road no norimonos are seen, nor the pompous trains of feudal lords and their suites. Now the former daimio and the governor travel in jinrikshas like simple mortals; but in the arrangements of the hotels and the life of the inhabitants of towns and villages one has before one's eyes life as in the time of Kæmpfer. There are, of course, some differences, of which I will speak in due time.

I will say that our preparations for this journey were not extensive. The kurumayas were waiting at the door, and when we were seated they started

with shrieks of delight, tearing through the streets of Nagasaki. Our road lay along the northern confines of the bay. To the left lay Inossa. Leaving the bay, we entered a broad valley through which wound a ribbon-like river. The first village we came to was Urakami, which is remarkable in that its inhabitants have remained true to Christianity through all the persecutions. When the country was opened to foreigners they declared themselves Christians, and are, according to the Catholic missionaries, most convinced and firm adherents to the church. In Urakami still exists a tree known as the Christian tree.

Beginning at Urakami the country changes. From a picture of agricultural life we go over to mountain scenery, with great rocks, covered with vegetation, and ravines cutting through the high mountains. One of these mountains has the shape of a human head. From here begins the descent to the valley, in which there is a little town, Tokita, on the shores of the large bay of Omura. Connection is made by a small steamer with Omura, which was the former residence of the prince of the same name. When the Portuguese came to Japan they settled near Nagasaki, and Prince Omura became a Christian. Seeing that Nagasaki, thanks to the foreigners, had grown from a little village to a large and prosperous town, the Shogun took possession of it for himself and sent a governor to rule it. The celebrated residence of Prince Omura has lost its significance, and only when the cherry tree blossoms do the Europeans go there to picnic, and the old walls of the castle resound with life again for a time.

In order to reach Sannoghi we had to change to a worse boat. It is quite wonderful that accidents are not more frequent with such tiny boats, for the storms are very hard and the bay very large, and these small steamers encounter difficulty in riding moderate-sized seas.

On the road from Sannoghi to Uresino, which is very picturesque, there are many sugar and tea plantations, and in Uresino there are hot springs. Instead of going straight to the north, as most people do, I returned to Sannoghi, and, going by way of Kawatama and Haiki, visited the naval port of Sasebo, where there are many European buildings and great sums are spent for the docks and quays. From there we continued to Arita, well known for its porcelain works. The near vicinity of the porcelain factories is evident by the presence of white clay, white stone, broken china, and even in the villages one sees vases and platters lying around.

On the road to Takeo I had a curious experience. At certain points along the road great baskets of fruit are placed, with no one to guard them. The passer-by selects whatever fruit he likes, and drops a few coins into the basket. Takeo is a very pretty little spot, spread out at the foot of a mountain covered with forest. The temperature of the hot spring is $3\frac{1}{2}$ R., and is efficacious in cases of rheumatism, skin disease, etc., and also good for melancholia. Surely it must be so, as the whole night through I could not sleep for the noises of singing, shrieking, and laughter.

About an hour's ride from Takeo opens a broad valley, where in many places the people were har-

vesting. This region is renowned for the superior quality of its rice. On the road there are two coal mines and a great reservoir of water for irrigating purposes. It is very unique the way the wheel is turned by a man who treads it. I have seen such irrigating arrangements in India.

The principal town of the province (ken), Saga, is surrounded on all sides by fields, and makes the same impression as Kumamoto. The inhabitants seem to be very thrifty.

The next place of interest was Dazaifu, where, amidst beautiful surroundings, there is a temple which was erected in the seventh century A. D. The court of the temple is embellished with bronze figures of horses, cows, and lions. In the portico of the shrine there are always many pictures, and among them a portrait of Napoleon Bonaparte, done by a Japanese, and presented to the temple. There you can also see the portraits of the hundred Japanese poets and an exhibition of swords by renowned masters. As for the treasures of the temple, there are few left, as one of the shrines was burned not long ago with all its belongings. The destruction by fire of these temples is not infrequent, and wicked tongues say that the priests, little by little, sell all that is valuable in the temple, and one fine morning the temple is destroyed by fire; thus all traces are lost. The government, it is true, sent a commission to put on record all the treasures of the temples; but how can this prevent fires?

Near the temple is a beautiful garden with a waterfall and a thousand-year-old camphor tree, a

race-course, and pond with crusian carp, which come to be fed when you clap your hands.

After Dazaifu there is nothing interesting before reaching Fukuoka, which is a great manufacturing center. Fukuoka and Hakata are two large cities which are close to each other, and can be counted as one city. There are two public gardens, a good theatre, and many public buildings. There I saw on one street a sign "tailer," instead of tailor. It is interesting that the English language is coming into fashion. I saw a decrepit old man studying an English vocabulary, and wondered what good English would be to him.

As we arrived in Kokura I heard a man calling out an announcement: "To-day there will be a lecture on the public opinion of the future parliament, besides a lottery for a hundred and fifty people, every number drawing a prize." Is it not a curious way to promote political propaganda?

From Kokura four boats leave every day for Shimonoseki, which, being on the main line between Japan and Korea, has assumed some importance and provided itself with some foreign restaurants, but on the whole resembles all other Japanese towns. In 1864 Shimonoseki, as we know, was bombarded by the combined European squadrons.

The road from Shimonoseki to Yoshida first follows the sea coast, then turns inland. The country is hilly, with vegetation like in Kiushiu. Palm trees, latanias, and the long-leaved banana decorate the small spaces in front of the peasant houses. In Yoshida I saw a curious bath, worth mentioning. Generally the baths in Japan are arranged in the fol-

lowing manner: In the corner of a wooden tub is a sort of chimney or small stove, in which hot coals are put to warm the water. But the bath in Yoshida of which I speak consists of a kettle, large enough to hold a man, sunk in clay walls, and into which water is poured and a fire lighted underneath. A board is placed at the bottom of the kettle to prevent the bather from burning his feet. I did not wish to be boiled alive, and soon craved mercy.

One could judge by many signs that the people of this region are very thrifty. Before every house there were plenty of grain-winnowing and other hand machines. One never sees steam thrashers in Japan, which is easily explained by the cheapness of hand labor. Many houses in Yoshida are covered with glazed tiles, which look very pretty. The country is well populated, as at every step there is a large village. It seemed to me that the type of face here was more regular. In spite of the cold there were asters and many other flowers blooming in the gardens, and all was as green and fresh as in summer. Among the pines I could see orange trees, bamboos, and big camelias. In Miyaichi, where we passed the night, we visited a temple, near which I saw a sign, "Here lessons in English are given." Later we saw that the temple was lighted, and it seems there was a public lecture on "The Independence of the State."

In Murozima a private pavilion was prepared for us which commanded a magnificent view of the sea, and in spite of the cold we were very comfortable. Our kurumayas had run twelve ri that day, and you must remember that we had taken them upon leaving Shimonoseki. There was a nobleman among them

who had lost all his fortune in different speculations. He had managed also a theatrical troupe.

From Yanai the road is very picturesque, reminding one of the celebrated Corniche, or the southern coast of the Crimea. The day was beautiful, the weather perfect, and I enjoyed to the utmost the views of the Inland Sea, which is literally covered with small islands. What a varied panorama is spread before the eye. There is a piece of blue sky, then a queerly shaped island, then again the smooth surface of the sea, sprinkled with sails, and so on until in the blue mist of the horizon glimmer the outlines of the far-off mountains. No words can describe it, and I doubt if a painter's brush would give the wonderful coloring of this region, looking at which one can easily imagine paradise. You involuntarily think, "There is a place in which I could spend my life." But do not take the thought seriously; we are so created that from such a delightful spot we will be attracted to the noise and confusion of a great city with its teeming, active life.

From Kamino-ha we sailed in a flat-boat to the neighboring island of Miyajima, celebrated for its beauty (one of the three great views of Japan). Excepting the village near the temple, there are few inhabitants on the island, and the deer are running perfectly tame in the forest. On this island no one dies, and there are no cemeteries. If by chance a person dies, he is transported quickly to the opposite shore.

As death is banished from this island, so also is birth, and a woman in a delicate position must move

over to the mainland, living apart from the inhabitants and eating alone. The inhabitants make wooden cups, trays, ash-holders, cigar cases and boxes, and these objects are held sacred by the Japanese. One temple on the mountain was built by Hideyoshi out of the heaviest wood of the forest. On the heights is a five-storied tower which is said to sway in a high wind. In the portico of the temple are many treasures of Japanese art. They are all offerings, such as pictures, masks, embroideries, etc.

A little farther a hotel and tea-house are luxuriously arranged, with gardens, pavilions, small waterfalls—all in Japanese taste; and from a certain spot there is a view to be had of the whole island. Our return trip was not so comfortable, as the sea was rough and tossed us about so that we were glad to set foot on shore. By evening we had reached Hiroshima, situated on a large river about one ri from the sea. The broad streets, shops, lights, many restaurants on the river banks, and great animation, all showed us that we had reached a large city. The town is the headquarters of a regiment, and many soldiers were to be seen in the streets. The following morning, when we left Hiroshima, the weather was cold and the fog hung thick in the hollows between the mountains, like white shrouds; but the sky was blue, without a cloud. From the port we went in a boat to Kure, which is a naval station, and has cost the Japanese government several millions. Most of the buildings are European, constructed of bricks and granite, which can be had in the vicinity.

From Hiroshima the road climbs the mountain, and in the neighborhood one meets pedestrians, jin-

rikshas, and merchants with wares; but the farther one climbs the rarer become habitations, until there are stretches of miles without any sign of life, only the silence of pine forests. As darkness came on we lost the high road, and groping along a narrow path my kurumayas upset my jinriksha. In Yakake there was some difficulty about my passport. You must know that foreigners are not allowed to travel beyond the treaty limit, and one has to secure a passport from the Japanese authorities for all the places you intend visiting. My passport was not very explicit, although I was in my right. First a police officer visited me, and I offered him tea, cake, and wine. Later the chief of the district arrived, and he was treated likewise. Finally, all misunderstandings being arranged, I was allowed to proceed, and the chief of the district presented me with a local dish, yubesh, which tasted very good, and consisted of lemon skin, beans, rice, salt, ginger, and sugar. I returned the compliment by presenting him with biscuits and candy, and we parted great friends. In Yakake our kurumayas demanded their pay, and spent every cent of it the same night. The nobleman frequently felt unequal to his task, but his pride would not allow him to acknowledge it, and he always tried to keep up with the others.

Okayama is situated in a plain surrounded by high mountains, and boasts of a citadel, of which the walls and a five-storied tower remain. This Siro occupies a large space, now covered with magnificent trees. Of all the gardens I saw in Japan the one in Okayama is the most beautiful. I will not speak of the Japanese part of it, but of a greater part, with old trees growing as nature chooses, allées

of palms, latanias, magnolias, great fruit trees, through the silence of which fresh breezes pass—it is really magnificent. Here and there stands a building dropped seemingly in this endless extent of park.

The hotel was comparatively luxurious, but in the Japanese room the temperature was only 6 R., on account of a high wind. In the European room there was a Chinese table so heavy that it was impossible to move it. The pretty daughter of the house could not manage to sit on a chair of Chinese make, but squatted generally on the matting at my feet. Suddenly there was a terrible commotion in the house, and the servants were running hither and thither in great confusion. I thought there must be a fire, but it turned out to be a thief who had stolen a great copper basin, and in spite of the appeals of the mistress to her neighbors he had escaped.

Okayama is noted for its bronze and porcelain work, the latter being quite original on account of its dark brown color, which looks very like old bronze. After Katakani the road begins to ascend, and we were soon in the heart of a wild, mountainous country. An inscription on a stone says that the Emperor passed here in such and such a year.

This morning all the country was covered by a heavy frost. The white tops of the mountains shone like diamonds, rising out of the bright green and masses of flowers scattered over the fields.

The road leading from Une to Himeji is very good, and as we crossed the river I noticed a very large boat with a wheel. It turned out to be a movable mill. The boat lies at anchor and the force of the current turns the wheel. At Akashi the journey was finished, and I took the railroad to Kobe.

CHAPTER XXIV

Japanese family life—Birth—Sad fate of women—Marriage—Adoption—Divorce—Hara-kiri—Funeral of a prince.

On the seventh day after birth a Japanese child receives a name. Of course we mean a Japanese male child, as a female child* is kept three days under the floor to show that women belong to the earth, while men belong to heaven. When the child reaches the age of one month his head is shaved. After the purification the mother, in holiday attire, carries him to the temple, and offering some coins thanks the family deity for the birth of a son. Then he is presented to all his relations, who make him various symbolical presents. When he is four months old he is dressed like a grown-up person. On the eleventh day of the eleventh month only certain parts of his head are shaved, and at the fifteenth year he is recognized as a man, receives a new name, changes his hair-dress and can marry. The great aim of the Japanese, like the Chinese, is to preserve the uninterrupted lineal descendance of the family, and the eldest son is recognized as heir. But, if in a family there are only daughters, the parents seek a husband for the eldest, adopt him, and he takes the name of his father-in-law. After the marriage the young people live with the parents. Generally such sons-

* This was a former custom,

in-law are very poor and their position is not very enviable. There is a Japanese saying that he who has but three measures of rice bran should never enter another's family. With the death of his father-in-law the young man's position changes and he becomes the head of the house; even his mother-in-law comes under his rule, and he decides about the marriage of his sisters-in-law. Sometimes when the parents want to retire from active life and live by themselves (*inkio*) the children give them a pension, and in this case the son-in-law takes the place of the father and assumes the direction of the family.

You see by this that the woman has no rights in the family. Until marriage she is the property of her father, eldest brother, or brother-in-law who has been adopted into the family.

Confucius considers women as children who are destined to a permanent minority. A woman's life consists of three **submissions**: before her marriage to the head of the house, afterwards to the husband, and as a widow to her eldest son. Buddhists are even more strict with regard to women; they say that she has the face of an angel, but the heart of a demon; and in some places even her coiffure was arranged to cover up horns. Women were prohibited from going up to the holy mountain Nantai San.

The idea that women are inferior creatures has not changed up to the present time, and the Japanese laugh at Europeans who treat women as their equals. The birth of a girl is counted a disappointment, therefore the Japanese speak of having so many sons and so many disappointments. Before her mar-

riage the power of the head of the house over a girl is absolute. A father can give his daughter into a house of ill-fame as a means of bettering his own financial condition and she has no right to protest. When the government tried to interfere with such sales the fathers did not lose anything, for they simply borrowed the money, giving their daughters as security, or hiring them out for several years until the debt was paid, thus evading the law. In the choice of her husband a girl has also no voice. Formerly the princes and Kuge had to ask permission of the Emperor to marry, the daimio of the Shogun, and the Shisoku of their daimios, and formerly marriage was not permitted between the nobility and the common people. But all this has been done away with, and marriage now consists merely in registration, that is, the couple wishing to contract marriage must notify the chief of the district and their names are registered in the lists of the district.

Marriage is generally arranged by the parents with the aid of the go-between (*nakodo*). If all goes smoothly, a meeting is arranged at the theatre, or on a picnic. Formerly the higher classes were not allowed to see each other until the day of the marriage. After the meeting the fiancé sends presents, which, if they are accepted by the parents of the bride, concludes the agreement.

Then they choose a happy day for the marriage. Now about the happy day. The first day of the new year the priest in Ise publishes a calendar in which are announced the lucky days in the year, some for marriage, some for travel. If it is a question of adopting his son-in-law, he is presented to the family

and acquaintances of the fiancé, and the ceremony of the drinking of saké takes place without the bride. The fiancé exchanges cups three times, first with his father-in-law, then with his mother-in-law.

If the bride marries into another family then she must go, dressed in white, accompanied by the go-between, to the house of her future husband. She takes with her the bride's presents, a piece of silk material, the so-called ceremonial garment, the sash, a fan, and paper. She must also take presents for the parents and relations of her bridegroom.

In the marriage ceremony, which consists in drinking saké, the bride, the groom, the go-between and his wife, and two girls who pour the saké take part. The cup with rice brandy passes in turn from the groom to the bride three times three, or nine times (*san san kudo*).

After the ceremony the young couple receive the congratulations of the parents, and of the go-between and his wife, who then conduct them to their room, where they again drink saké. After the *san san kudo* the bride changes her costume for a colored one with a pattern on it (the present of the groom's parents), the same thing being done by the groom. Then the relatives and acquaintances arrive to congratulate the young couple again, who then retire to their apartment.

After the marriage the woman submits entirely to the will of her husband, or if he is not the head of the house, to his father or grandfather. The husband manages all her property, and Bousquet says that he even has the right to sell his wife. (Bousquet, "Le Japon de Nos Jours.") A moralist of the

eighteenth century, Kaibara, says in regard to the relations of husband and wife, that the wife must look upon her husband as the master and serve him with all the respect of which she is capable. In all her relations she must act with gentleness, humility, and respect, and obey his orders without question, being submissive even when he flies into a rage. She must look upon him as upon heaven itself, and try her best to accomplish his will, in order to avoid divine punishment. (Chamberlain, "Things Japanese," 433. Kaibara.)

If it is not in direct opposition to the old Japanese customs, one can say that European civilization has modified in many respects the family relations, and already in many households the Japanese woman is not treated as a slave; and the custom of Japanese married women of blackening their teeth and shaving their brows is already going out of fashion in the higher classes, it only being seen away from the capital and among the lower classes. Unfaithfulness on the part of the wife gives the husband the right to drive her out of his house, or even kill her if he finds her in *flagrante delicto* with her lover.

The husband, in case of infidelity on his part, is not subject to punishment. Old custom has ordained that the husband, besides his wife, can introduce into the house concubines (*mekake*). The daimio, according to the "hundred laws and regulations," could have eight *mekake*, men of less importance five, and those of the lower class not one. The *mekakes* are in reality only servants presented to the husband by the wife. If the *mekake* has a son by her master, the lawful wife is considered the child's

mother, while the real mother is always treated by her son as a servant. If the lawful wife has no son, the son of the *mekake* is adopted, and looked upon as the rightful heir of the family even if afterwards sons are born to the lawful wife.

The power of the father, like in ancient Rome, is unlimited, and he can if he so desires deprive his eldest son of his birthright; but in case he makes no will the property goes to the eldest son, who then becomes the head of the family. Daughters receive nothing. We already know that when there is no male issue the son-in-law is adopted to continue the line of descendance and fulfil the rites demanded by the cult of ancestors. The Japanese avail themselves very largely of this right of adoption, and there are cases when the adopted son is older than his adoptive parent. Thanks to this law, many great families can boast of a lineal succession of several centuries, and the Imperial family of an unbroken line of two thousand years, or, as is the belief in Japan, for "ages eternal."

The husband can divorce from his wife for the following reasons: 1st. If the wife reaches fifty years of age without having children; 2d. Adultery; 3d. In case of disobedience or disrespect to the parents of the husband; 4th. Talkativeness; 5th. Theft; 6th. If she is jealous; 7th. In case of inherited disease. The wife can ask divorce in case the husband leaves the country or deserts her during a period of three years, if there are no children; and if there are children, during a period of five years.

A divorce is obligatory on both sides if the husband or wife uses violence toward the parents of

either side. But divorce is attended by many formalities and decided in solemn conclave by the relations of both sides.

In spite of this there were in 1886, 315,311 marriages and 117,964 divorces; in 1891, 325,625 marriages and 112,411 divorces; in 1896, 330,467 marriages and 118,322 divorces. (Martin, "Le Japon Vrai.")

In cases of marriage of Japanese with foreign women, the consent of the Japanese Government is necessary, and in this case the woman comes under Japanese law. In the high society of Tokyo there have been several such marriages, and generally the life of European or American women is quite tolerable, as such households are modified on European lines. In these houses there are two parts—the European, which is used for receptions and official life, and the Japanese part, for the intimate and family life. It is very difficult for a European woman to enter an old Japanese family and submit to all the demands of Japanese life. The marriage of European men with Japanese women is not very frequent. I am not speaking of concubinage, described with so much talent by Pierre Loti in "Madame Chrysantheme." During my peregrinations I knew a European who married into a Japanese family and was adopted as son-in-law by his wife's family, assumed the name of his wife, and became a Japanese subject.

Has the position of woman changed after thirty years of reform? The new code of 1899 provides that the woman can have her own property, can, under certain conditions, be the head of the family, and have a certain vote in municipal councils. In banks

and railway offices women are employed as clerks, and even I can name a Japanese woman, a Mrs. Hiruoka, who saved a great banking establishment from failure and is now managing very successfully a great fortune. Some of the women of Japan object to the new code, which denies them the right of divorce in case of adultery of the husband. The concubine is not recognized by the law, but nevertheless she wields a great power, frequently more than the lawful wife, and the Japanese themselves admit that it will take five centuries for monogamy to take root in the country. One must admit that even law is unable to change many customs of family life.

The Japanese, under pressure of European custom, will perhaps cede the first place to his wife in public, but in his intimate life he is of the opinion that the best in the world belongs to the man, the wife can have the leavings. There is a Japanese saying, "the root of the turnip belongs to the man, the leaves to the woman." In even the highest families the master of the house eats first, the wife serving him; and in a restaurant, if he is accompanied by his wife and daughters, he treats himself to the best the restaurant affords, while they sit and look at him eat. When a couple goes out the wife must hold the umbrella over her husband. Apropos of this I saw a very good cartoon in a Japanese paper. On one side was a Japanese woman with her baby swung on her back and a great bundle on her arm, her husband marching before with his hands in his pockets, his face expressing surprise and wonder as he watches an under-sized American man with a great traveling-bag on his back, carrying on the left arm traveling

blankets and in the hand a valise, while the huge American woman marches before with a tiny parasol in her hand.

The Buddhists generally bury their dead near the Buddhist temples. Cremation is not frequent. The corpse is placed in a sitting position in a coffin of white wood, his head resting on a pillow of tea leaves. The head is placed toward the north and the feet toward the south, and the ceremony varies according to the rank of the dead. As for the Shinto burial rites, it would be interesting to give a description of the funeral of Prince Arisugawa, uncle of the reigning Emperor, Commander-in-Chief of the Japanese armies. During the war with China he went to Hiroshima, where he was taken ill and removed to Suma, where he died. His death was kept a secret from the public for twelve days, until his body could be transported to his Tokyo palace. This fact proves the tenacity of tradition with the Japanese, who believe that a prince should die in his own palace. The Diet voted for the funeral expenses of the prince, 20,000 yen. Prayers began in the palace before daylight. The representatives of the Emperor, of the dowager Empress, and of the Heir Apparent, made offerings of strips of paper fastened to branches of the holy tree (*sakaki*). All the princes, princesses, and high officials of the Court were present.

The cortège left the palace at nine o'clock. At the head of the procession marched twenty men with white garments over their shoulders, carrying branches of the holy tree (*sakaki*), artificial flowers and flags with pieces of paper tied to them. Following came a simple wooden box with the offerings of

the relatives, then a number of Shinto priests on horseback, and walking, also dressed in flowing white garments. Following these were the bearers of the prince's chair, his orders, his arms, lance, and finally came the army. The coffin itself, according to Shinto ritual, was of the greatest simplicity, of white unpainted wood with gold ornaments. The uniform of the dead was used as a covering, and through an opening hung one sleeve, while fifty men carried the coffin. After it followed his servants, leading his horses, some carrying his sword and his wooden shoes. The chief mourner came next, Prince Takehito, dressed, not in his uniform of naval officer, but in the deepest mourning, which consisted of a Shinto priest's costume, a white flowing garment with large sleeves, wide, Turkish trousers, and straw sandals on his feet; he was holding in his hand a bamboo staff. On his head he wore a head-dress made of hair which had the form of a horn of plenty. Then followed, also in white garments and brown Turkish trousers, with their hair tied at the neck and streaming down their backs, the wife of the deceased, his sister, and other female relations. More than a hundred carriages followed bearing the peers and ministers. In the procession were Buddhist priests with shaved heads and yellow garments, and Shinto priests in white blouses. The cortège wound up with six hundred soldiers. The music of the priests, the gentle, unique notes of the pipes and large flutes, contrasted with the European marches played by the soldiers.

At the cemetery a wooden shed had been erected about five yards long. There the coffin was placed

with the principal offerings. On both sides of the funeral house were two galleries about sixty-five yards long, where chairs were placed. In the left gallery were the musicians, the near relatives of the deceased, the representatives of the Emperor and other members of the Imperial family, officials of the War and Navy Departments, members of the Diet, and other high officials. In the gallery to the right were placed the offerings of the gods, the Shinto priests, a bowl of water, princes of the blood, the diplomatic corps, Court ladies, and ministers.

The ceremony was most simple, and consisted in offering to the deceased, silk and food. The high priest approached the coffin, made a deep bow, and clapped his hands, and after him followed his assistant and the other priests standing in pairs—all this was performed to the notes of the Japanese pipe and flute. After the music the oldest priest and his assistant began to wail in a nasal tone the words of praise, and the biography of the deceased. The representative of the Emperor, who had been sitting all this time with his hat on, approached the coffin, with a deep bow, and placed a branch of sakaki on a special table; the same thing was done by the representatives of the Imperial family, by the princes, and all the other guests.

During the ceremony cannon shots were fired at intervals. A small house had been erected, in which guests were treated to wine and sandwiches afterwards. The prince received, after death, the neck-chain of the Order of the Chrysanthemum and the second class of the Military Order of the Falcon, with the following rescript of the Emperor:

“Related to Us, you have rendered great services during the restoration, employing your knowledge and military talents to the strengthening of the Imperial throne.

“Your merits and valorous qualities not only were respected in Japan, but beyond her limits. Your actions and rare services have not their equal in all the ages, your deeds are like wings of the Imperial house, and the columns of the building of the State. Now we have a war with a neighboring nation and our warriors are on the march. You fulfilled the duties imposed upon you, daily you sat in the councils of war, and to your faultless plans is due the great success of the present campaign.

“We greatly regret your untimely demise, which overtook you in the midst of your great actions. Therefore we have ordered our high master of ceremonies, Marquis Nabeshima, to express our condolences.”

On the grave they place a stone slab with a small wooden placard (*ihai*), on which is inscribed the name of the deceased and the day of his death, and on the graves are planted *sakaki* or *sakura*. The third or ninth month after death the relatives repair to the cemetery to decorate the grave with branches of evergreen plants.

Cremation is only practised by the Buddhist sect, *Monto*; but it is spreading more and more, as it is a source of income to the Buddhist monks. It is divided into three classes—charging three-quarters, one and a half, and one and a quarter dollars for cremation. The bones and ashes are given over to the relatives, who preserve them in special urns.

Finishing with the funeral service, I cannot let pass in silence the Japanese institution of hara-kiri (seppuku), or legal suicide.

Hara-kiri literally means stomach cutting, and was resorted to for ages by warriors not wishing to fall alive into the hands of the enemy. Thus this custom was identified with the warrior class, or, better, the feudal nobility. Later on it was only the privilege of the nobility. By the law of the year 1500, people belonging to the feudal aristocracy or their relatives could escape dishonor and capital punishment by committing hara-kiri before witnesses, in which cases it was accomplished with great ceremony. The suicide took leave of his household and friends, invited them to a banquet, made his will, and then before the witnesses opened his stomach with a small sword, sharp as a razor. This custom is not entirely obsolete even now.

CHAPTER XXV

Various Japanese customs—Tattooing—Massage—Moksa—Acupunctura—Jiu-jitsu—Superstitious beliefs and fortune-telling.

Living in Tokyo for several years, I must say that I never went out without seeing something new or interesting. But as they were things that happened in everyday life, I did not make notes of them all; yet such things are characteristic of Japanese life. As the visitor to Russia never forgets the Russian bath, so he who has been to Japan always remembers the unique figure of the blind amma (massagist), at the time of the evening when he wanders about the streets groping his way with a staff, and making plaintive music on his pipe, warning people to make way for him. Massage treatment has been long used in Japan, and every Japanese after his hot bath and after a journey loves to have his body massaged. The ammas form a special corporation, and there are women who follow this calling, but they do not go about the streets. I have spoken elsewhere of the wrestlers, but there is another method of gymnastics which is entirely Japanese, and was formerly only practised in the samurai class. This method teaches an unarmed man to resist attacks of those who are stronger than himself. With this method is combined a certain training of the body. Sobriety, a certain diet, and deep breath-

ing are obligatory. I will not go into many of the details of jiu-jitsu, as there are numerous books written on this subject, and it can only be understood by seeing it practised. One of the great movements consists in fortifying the exterior edge of the hand, by striking it repeatedly on a hard object, first lightly, then with more and more force, until one can break a strong cane with merely the side of the hand, and one stroke can break the arm of a man. Such a stroke on the larynx will lay an adversary low; and the outer edge of the hand seems in Japan to take the place of the fist in Europe. The initiated perfectly understand anatomy, and know exactly where a light stroke on a nerve will produce temporary paralysis. They are so well taught that through the masses of muscles they can place a finger on the nerve which will paralyze the arm or leg and put the adversary *hors de combat* instantly. It is not only ingenious, but really scientific. I have also mentioned before the Japanese fondness for taking cures, and how much time they spend in hot springs. Among the many Japanese treatments is puncturing of the skin with needles and moksa, or burning. There is scarcely a Japanese who, besides tattooing, does not bear some marks of moksa. On the skin they place a wad of a fibrous plant (*Artemisia vulgaris latifolia*), and on top of the wad they place a hot coal of the root of *Silicium religiosum*. According to the Japanese this burning preserves them from many illnesses. Instead of a mustard plaster, as we use in Europe, the Japanese use tin stomach warmers, which they fill with hot coals; and I have heard European doctors express their approval of this sys-

tem. Although there are many Japanese doctors who have studied medicine in Europe and America, and have a contempt for these popular remedies, still, on the other hand, every Japanese town has its own magician or medicine-man, who is as popular as the fortune-teller.

Fortune-telling has existed in Japan from time immemorial. At first it consisted in interpreting the quantity and quality of cracks on a deer's shoulder blade, which was held over the fire; then later it consisted in putting burning coal of birch bark under a tortoise. In this case the magician could only predict after seven days of fast and prayer. Fortune-telling by little blocks was borrowed from China. There were sixty-four combinations—for instance, letter A meant sky; B, morast; C, fire; D, thunder; E, wind, etc.; but these letters had several meanings, which were searched for in a book. Astrologists, interpretation of dreams, science of physiognomy, and chiromancy are freely practised by Japanese fortune-tellers, of whom many gain great fortunes and live in luxury. Those who are poor propose their counsel on the streets and open places, and there pilfer the credulous people.

From fortune-tellers it is a natural transition to popular superstitions and beliefs. Let us begin with those which presage luck. The Japanese, like ourselves, say that a man who has been falsely reported dead will live long. The Japanese believe that it is a good sign to meet a priest in the morning. In Europe a spider in the morning means sorrow (*matin-chagrin*); in Japan you are told to kill a spider in the evening, even if he resembles your own father.

White spots on the nails means a new dress, liver spot on the neck, a present of a new dress; liver spot on the knee, a voyage. If your ear itches you can expect a present the next day; the hand itching also means a present; if the sole of the foot itches, something dishonorable will happen to you. It is a good sign if you see a carp swimming up stream or if you hear the cuckoo for the first time in a potato field; and this bird brings bad luck if you hear it the first time when you are looking in the mirror. If the bamboo brings forth fruit (which is very rare), it means famine. If the common fish iwasi is scarce, there will be bad weather. If a hen crows like a rooster, the house will fall down. To fall in a cemetery means that you will die within three years; it also presages misfortune to break your chopsticks while you are eating.

People with large heads, large mouths, broad foreheads, and large ears are considered lucky. A wide space between the nose and the upper lip means long life. Left-handed people are always clever, as are people with short nails. A long tongue shows inclination to thieving. Big nostrils indicate a spendthrift; thin lips, talkativeness.

Habits are also explained in this or that fashion. A man who pours too much tea on his rice has an unreliable character; he who dislikes salted vegetables will be poor; a woman who likes burned rice will have a pock-marked husband.

If the shadows of the birds fall on the shutters you may expect company; also if a tea leaf stands perpendicularly in the cup. If you wish to get rid of a tiresome guest you must burn with moksa his wooden clogs or place the broom upside down.

It will rain if the cat or dog eats grass, or if the birds bathe.

There are many ways of turning luck to you or turning misfortune from you. If you find a worm in a graft you must eat it, as it is good for the stomach. You can stop a flow of blood by pulling three hairs out of the head.

The preventives of disease are very numerous. In Tokyo you will frequently see small tickets with a black hand on them; they are used as preventives against smallpox. If you see a man with sore eyes, look at him fixedly without blinking. To wear a ring is very good for a pain in the shoulders. In order not to take cold, put warm water on your shoulders before you take a bath. For aching bones you must catch a fish (*Gobius virgo*). It is especially good to eat beans at night. He who eats the first fruits and vegetables prolongs his life seventy-five days. If children sleep long it is a sign that they will live long. You generally see in Japanese houses a crystal ball, which is supposed to protect the house from ghosts, devils, thieves, and all misfortunes. A tree which is struck by lightning, or even a chip of it, will save you from a lightning stroke; the mulberry tree acts likewise.

For bad dreams and nightmares you must sleep with your finger in your mouth. Never fill in a well. He who kills a cat will be punished for seven generations. Never give a present of a comb; it makes enmity.

Many sayings serve to keep the people clean and orderly, such as "Never drink out of a broken piece of pottery"; "Do not spit on the hibachi or throw crumbs on the matting."

You must not wash the pestle which crushes the beans, as you will bring death to your father and mother-in-law. You must not sweep at night or cut your nails.

There are many customs relating to the cult of fire, and the sun, as, for instance, you must not throw hair, nails, or unclean objects into the fire. Rice is held in great respect—you must not throw it about, or you will have sore eyes. One must never throw away brushes which are used for writing—they must be offered to the temple; and therefore one sees in the temples heaps of these brushes. The same thing is done with needles. Of special interest are the superstitions in regard to animals and reptiles. Never point your finger at a snake. Held in particular respect are the fox and the rat, which receive divine honors; the monkey, which but for three hairs would have been a man; ravens, which know the future three years beforehand; geese and swallows, which for the winter depart into the land of immortality; the crane, which lives a thousand years, and the tortoise, which lives ten thousand. Many animals are believed to have the power of changing their shape; for instance, the sparrow can change into a shell, a snake into a dragon, and a frog into a toad. I was myself a witness of the respect generally felt for the toad. In my garden in Nagasaki, besides snakes, there were many huge toads. One day I very nearly struck one, but was prevented by my porter, who told me that the souls of one's grandfathers and grandmothers went into toads, and to kill one would bring me great misfortune.

PART THIRD

CHAPTER XXVI

Language—Written language—Inconvenience of Chinese influence—Popular instruction—Press—Literature—Novels and popular literature—New tendencies.

The Japanese language was formed of two elements—the popular Japanese language (*yamato*, or *nihon no kotoba*; that is, the language of Yamato) and the Chinese, adopted by Japan from China at the same time as Buddhism. Before we speak of the mingling of these languages, so dissimilar in character, we must say a few words of languages in general, which are divided in the following groups: First, monosyllabic languages, in which the root represents a certain idea. To this group belongs the Chinese. To the second belong the languages of the agglutinative type, where a suffix is added to the root, changing the sense of the word. The Japanese language, belonging to the Uralo-Altaic family, belongs to the second group. To the third group, with inflective endings, belong the Indo-European languages.

Having determined the place which the Japanese language occupies, we will add that it differs from the Chinese, in that it is polysyllabic and places the verb at the end. The Japanese will always say:

“The lama prayers say,” “Shepherd flock guards.” The Japanese popular language is musical, having many vowels; but, in substance, is poor in words, obscure in meaning, and has no grammar nor syntax. The Japanese noun knows no distinction of gender or number; the Japanese adjective has no terminal comparison; the Japanese verb is proof to the distinction of number and person.

To the question, “Have you any brothers?” the Japanese will answer, “There are four men, but they are all women.” Or they will say, instead of “see the moon,” “moon see.” Or a more complicated sentence is, “My yesterday on meet man as for this morning’s ninth hour’s train by Tokyo to went,” which means, “The man whom I met yesterday went to Tokyo by the nine o’clock train this morning.” The Japanese language being so involved, impersonal, complicated, neutral, and obscure, we must agree with Chamberlain, who says that it is the most difficult language on the face of the earth. We already know that a Japanese book begins at the end, is read from top to bottom in lines running from right to left, and the foot-notes are at the top of the page. The Chinese language mingling with the Japanese, at the time of the introduction of Buddhism, did not blend into an organic whole with the native Japanese language, but formed a curious agglomerate, or mosaic.

When the Chinese language was introduced into the Japanese schools there was no effort made to change the native grammar on Chinese lines, nor to translate Buddhist books or the works of Confucius into the Japanese. The aim of the teachers was to

conduct the teaching of the two languages on parallel lines; thus Chinese words and phrases were adopted wholesale. Together with the Chinese words adopted by the Japanese, there are, of course, synonymous Japanese words. But the Chinese coloring proves the superior education of the Japanese, for the higher his culture the more Chinese words he knows and employs. To be more clear, it is as if those who have studied classics would, in their conversation, interpolate whole Greek sentences—they would be understood by very few.

Therefore, from the mingling of these two alien languages several idioms have originated: 1st. The former classical Japanese language, *yamato*, understood only by the Shinto priests and a few literary men; 2d. The present official language, interspersed with Chinese words, clumsy and obscure of meaning; 3d. The literary language used by the press and not understood by the common people; 4th. The language of the people.

When I was in Japan I frequently heard that so and so speaks "woman's language," and at representations of old dramas, when I would ask some cultured Japanese to give me the sense of what was being said, he would generally answer that no one knew the meaning except the Shinto priests. If the Chinese had an influence on the spoken language, still greater was its influence on the written language.

The Chinese ideographic characters were adopted as a whole. The inconvenience of these Chinese characters is apparent when you think that it takes seven years to learn them, and with what result?

One knows by heart two thousand ideographs, and can read a few books, but not all, as every science has its special signs. Therefore a Japanese, like a Chinese, must study until he is gray-haired an alphabet which a European child will learn in a month.

The handwriting is especially difficult to understand, even for educated Japanese, as in writing the Chinese characters they use more freedom, and their characters do not always resemble the original sign.

The Chinese characters adopted by the Japanese may be read with the Japonicized Chinese pronunciation or with that of the pure Japanese word of which it is the equivalent. For instance, *hara-kiri* (Japanese) and *seppuku* (Chinese) have the same sign. I have often seen Japanese and Chinese meet, and, not understanding each other, begin to write, which silent conversation made matters perfectly clear.

The inconvenience of these ideographs was apparent, and the Japanese had long ago the idea of a phonetic writing. In 835 Kobo Daishi transformed forty-eight Chinese characters into a Japanese alphabet, or, more literally, into a syllabarium, which formed a verse, beginning with *i-ro-ha*, and called *katakana*. Later this syllabarium was worked over into "quick writing" (*hira gana*), and it is used for popular books; while if in the text Chinese characters occur there is always the meaning at the side in *katakana*. One would think that the invention of these Japanese syllabarium would do away with the Chinese characters, but this is not the case, as the Japanese phonetic writing has also many obstacles, one of the principal of which is the quantity of homonyms. Take, for example, the word "to." Its

meaning can be vomit, door, stick, whetstone, conflict, weather, fishing rod, this, it is, etc. So in using it the Japanese have to explain the meaning with a Chinese character. This is why books written for women or the lower class are filled with Chinese characters.

Thus the foreigner who desires to study Japanese literature in the original cannot limit himself to the knowledge of the katakana and its numerous variations (at least two hundred signs), but must begin the study of Chinese characters, which, as we have said above, demands a lifetime.

In view of these difficulties many Europeans advise the Japanese to give up Chinese hieroglyphs and adopt the European alphabet.

On account of the difficulties one encountered in learning only the alphabet, in the beginning of Japanese history education fell to the lot of very few. From the year 791-707 we hear of the laws of the Emperor Mombu relating to popular education. The daimios busied themselves with the education of their samurai, which consisted of etiquette, music, archery, riding, writing—that is, the Chinese signs—and arithmetic. The higher classes studied Chinese philosophy, literature, and history. In that time there were no schools for the lower classes. It was only at the time of the Restoration that attention was turned to popular education. In 1871 a department of public instruction was established. The popular education in Japan is obligatory, but not free. By the law every child must go to school until the age of fourteen; but as the law authorizes eleven-year-old children to work in the factories,

they finish their studies at the loom, and there are seldom fourteen-year-old children in the elementary schools. In the year 1896, out of 7,480,000 children of school age, only 4,800,000 visited schools; that is, only 65 per cent.

It will be interesting to note that among the newly enlisted soldiers there were 16 per cent. who had passed through the higher popular school, 41 per cent. who passed through the elementary school, 26 per cent. knew the four rules of arithmetic, 16 per cent. did not know them. In Osaka, out of 500,000 workmen from ten to thirty years of age, 350,000 had never received any education.

The average of teachers in popular schools from 1873 to 1878 was 47,000; in 1901, 92,000, receiving on an average a salary of sixteen yen per month (eight dollars). For the secondary schools we have 217 schools, with 3,700 teachers and 78,000 students. In the primary schools there is co-education of boys and girls. The secondary education of women is still in its infancy. There are 51 schools, with 12,000 pupils, and in Tokyo there is a private university for women.

Regarding higher education, there are two universities, one in Tokyo, the other in Kyoto.

Of what does Japanese education consist? Metchnikoff, in his book ("L'Empire Japonais"), cites the report prepared by the minister of public instruction for the Philadelphia exposition. In the elementary schools, according to this report, the children learn 3,000 Chinese characters; those who pretend to a good education must know from eight to ten thousand hieroglyphs. Up to the age of nine

the child must know by heart, not necessarily understanding the sense, Ko-Kio (son's devotion); Toshi gen, or collection of poetry of the Tan dynasty (five volumes); Ko-bun-sin-po, or the treasures of literature, in two volumes. In the secondary schools he is taught, 1st, Shiogak (precepts of the Chinese classics); 2d, Confucius; 3d, Rongo, a pupil of Confucius; 4th, Mendzi; 5th, Tzi iu (five principles of conduct); 6th, Nihon gwai zi; 7th, Dai nihon ji of the Prince Mito; 8th, Sikio, collection of poetry in two volumes; 9th, Memories of the History of China; 10th, Annals of Chu Confucius, two volumes; 11th, Ceremonies, four volumes; 12th, Commentaries on the annals of Chu, fourteen volumes; 13th, Later history of China, 22 volumes; 14th and 15th, History of the Mongol dynasty, 101 volumes; 16th, Chronology of China, thirty volumes; 17th, Commentaries on the chronology, 100 volumes. This report finishes with an etc., which produces, as Metchnikoff says, a cold shiver in the reader. If we add two foreign languages—English is obligatory—besides history, geography, and other European sciences, you can only marvel at the capacity of the Japanese brain which holds all this. Beginning his education at the age of six, the Japanese only finishes at the age of twenty-five.

The Japanese student in the University works a great deal, but how do they work? They listen to lectures by foreign professors and write them down, not understanding very much. Dumolard says that out of one hundred students only three could speak French, yet the lectures were in French. The students wrote them down; that is, they wrote sounds

unfamiliar to them and recited them by heart at the examinations. (Dumolard, "Le Japon politique, économique et social.") The English and German professors had the same experience. The Japanese memory is phenomenal. The Japanese student thinks that it is beneath him to study a foreign language by beginning at the beginning, and in the primary French class, instead of the grammar, he begins by translating the Political Economy of Leroy Beaulieu.

Their vanity will not allow them to admit that they do not understand a thing. Dumolard invited his pupils to come to his house in order that they might ask him for an explanation of anything which was not clear to them in his lecture. Never once did they question him on the subject of his lecture about the intricacies of the hypothecary system, but they would ask his ideas on the divinity of Christ or about submarines. And sometimes they would announce that they did not wish any more American history, but would rather study about airships. Again, if they dislike a professor they simply strike, and won't go to his lectures. The University is getting more and more to be a hotbed of Chauvinism. The modern Japanese youth has adopted the violent and quarrelsome spirit of the samurai, and the old Japanese politeness taught by Confucius is unknown to them. With their caps on the sides of their heads they walk along the streets, and think nothing of pushing a foreign lady from the sidewalk. Even Marquis Ito called attention to the impoliteness and turbulence which they showed toward foreigners. And no wonder. This feeling of ani-

mosity against foreigners is fostered in the school. At seven years the Japanese are taught that their country is the first in the world, and Kwantung is pointed out on the map as the possession of Japan. The feeling is inculcated that no nation can equal the Japanese in valor, power, and virtue. Even such enlightened statesmen as the Marquis Saionji thought it necessary to warn the educators against giving way to the old spirit of *yamato damashi* (the old Japanese spirit); and, thinking that the nation had arrived at a high state of perfection, this advice was not accepted. Not only the public, but the nearest assistants of the Marquis were up in arms against him.

The Japanese pride themselves upon their school system being American; but there is very little American about it, except that in the University there is an engineering and an agronomic department, and that the pupils in the primary schools, instead of sitting on the floor, use benches and American school desks.

With the adoption of European civilization began the development of the press. Forty years ago the Japanese did not know what a newspaper was. In April, 1863, Joseph Hiko and some others undertook to issue a newspaper devoted to international news. The whole country was in a turmoil. The first paper, costing six sen, was read in secret, and even distributed free of charge. Some people, in fear of the consequences, entirely refused to read it. There was no question of advertisements, and naturally the editor lost on the venture five hundred gold pieces. The seeds, however, had taken root.

In 1865 a magazine was published, *Bankoku Shimbun* (International News), of twenty pages, appearing two or three times a month. In 1867 *Bankoku Seyyozaki* was issued, and afterward changed its name, and could boast of having a thousand five hundred subscribers.

During the Restoration the evolution of the press went quicker. The *Nichi Nichi Shimbun* (daily paper) appeared, and in Yokohama the *Mainichi Shimbun* (a daily). In 1872 a government circular was issued, stating that in view of the services of these papers they would be sent throughout the country. This raised the prestige of the press, and soon a column in the *Nichi Nichi* was devoted to the government. The circulation of the *Nichi Nichi* increased when they had a space "for the knowledge of the Cabinet."

Now the paper is published at night and delivered early in the morning. In the good old time there was no such hurry. The paper was printed during the daytime and delivered in the evening. Now the newsboys run in the streets with a bell, and cry out the name of the paper and deliver it at the houses in a bustling manner, throwing it in at the door and running to the next place. Formerly he entered the kitchen, had a chat with the servant, and took a cup of Japanese tea.

The papers of that time looked upon advertisements as a burden, and demanded to be notified a week ahead. It happened once that the newspaper was in such demand, and as the newsboys were not sufficient for its delivery, all the staff went out on the route, and even the cashier, who was a samurai,

walked about with his two swords in his belt, delivering the paper.

Sometimes an editor, not being able to write his editorial, inserted the following announcement: "Yesterday the wind carried away our manuscript. He who finds it will please return it to the newspaper office." But all this is in the realm of the past. Now the *Mainichi* and *Nichi* have a circulation of from 120,000 to 130,000 copies; *Osaka Asahi*, 100,000; *Tokyo Asahi*, 60,000, etc. In 1899, 401 new papers appeared, of which 265 went under.

The development of the press was stimulated by the political events, the Satsuma uprising, the promulgation of the Constitution, the war with China, etc.

The Japanese paper, as we know, does not resemble ours, beginning as it does with the last page. It is surprisingly cheap (only ten to twenty cents a month, or one cent a copy), when we realize the difficulty of printing it. Besides the katakana, the newspapers are obliged to use Chinese characters, of which there are twenty thousand.

The paper uses daily about four thousand signs, so that the compositor must be an unusually well educated man. The compositor, having a box containing the katakana type before him, examines the manuscript with a magnifying glass, then cuts it into strips and delivers it to boys, who begin running about to find the corresponding Chinese characters, which are kept in pigeon-holes covering all the walls of the room. The boys, pushing each other, sing-song the name of the character, as it is only familiar to them by the sound. Having found

the necessary types, they bring them and place them before the compositor, who examines them with his magnifying glass and arranges them in their proper places, adding the kana. The proofs are read twice, also aloud in the sing-song tone.

The staff of the paper consists of a chief editor, several assistants, reporters, etc. Sometimes the editor gives the entire printing over to a printing-office.

Contrary to the chief editor in Europe, who has only to direct, the Japanese editor has very much actual work to do, and only receives from fifty to two hundred yen a month. The assistant editors receive only from thirty to fifty yen a month. The small papers have on their staff a novelist and an artist. The financial business is in the hands of a special manager. The reporters, who are of the greatest importance on the paper, receive from five to ten yen a month. The contributors receive from one to three cents a line, and the Japanese line is six times as large as ours.

The paper is arranged in the following form: Seven pages of advertisements, three editorials, two pages for telegrams and correspondence; feuilleton, one page, and the finance department, one page.

With the Constitution came freedom of the press, and with this came license. The papers mix in private affairs in a manner which even the papers of Europe do not permit. Under the private column there will be such headings as: "Prominent men having mistresses," "Prominent men having illegitimate children," "Ladies of the world supporting actors," and the names are given, the worst being

that many of these papers are bribed by financial concerns.

Speaking of the tendencies of different papers, we can say that the *Nichi Nichi* represents conservatism and the official world; the *Jiji*, commercial and trade interests; *Kokumin*, progressive and liberal views; *Nippon* is distinguished by its violent speech, and the *Yomiuri* by its interesting reading.

Of the magazines, the best known are the *Kokumin-no-tomo* (Friend of the Nation), which contains the best literary forces of Japan; *Tayo* (The Sun), very popular, and printing articles on every possible subject; *Waseda Bungaku* (a literary magazine), and the Imperial literary magazine, *Teikoku Bungaku*. The *Nippon jin* preaches "Japan for the Japanese"; *Tayo keisai zashi* is dedicated to financial questions; *Kioi kujiron* to popular education; *Kokka* to art; *Rikuchi* to religious questions; *Tayo gaku gei zashi* to scientific questions. We must not omit the papers published in foreign languages—*The Far East*, *The Revue Française*; and the newspapers—*The Japan Daily Mail*, and *Japanese Times*, which are up to the European standard and have a wide circulation.

Japanese literature, under the influence of China, during a period of thousands of years, produced nothing of importance. Ghenji Monogatari, which has descended to our time, can be called the only production worthy of the name of literature, and in substance, what is its value? It is a tiresome, dry account of internal wars, stretching over a hundred years, and the enmity of the ruling houses of Taira and Minamoto.

Only the courtiers of the Mikado had leisure to cultivate literature and witticisms or compose epigrams, poetry, and sonnets. As an example we can quote Bousquet, who gives us in the following lines a fair idea of this sort of literature, "I went in the field, I tied my horse to a tree and contemplated nature." What follows? will ask the reader. Nothing; that is all there is to it. Or another phrase, "In truth, if animals took the place of men it would not change the aspect of the world."

The cultivated classes spent their time in studying the Chinese classics, copying them and commenting upon them, and produced nothing original or independent.

The creations of popular literature, which was not permeated by Chinese influence, showed more originality. The popular creative power expressed itself in dramatic poetry, of which I will speak later, and in novels and tales, printed in hiragana and read principally by women. These popular tales have frequently been translated into European languages and many of them are remarkable for their simplicity and poetical charm. (Midford, "Tales of Old Japan.") We will cite the story of Urashima. Urashima-Taro saved the life of a tortoise and threw it back into the sea, where it disappeared. Many years later Urashima-Taro was shipwrecked and was saved by the tortoise, which, recognizing him, put him on her back and carried him to the beautiful Queen Riugo-zo, living on the island of Otahima Sama. The beautiful queen fell in love with Urashima and they lived happily together, but Urashima grew restless and wished to return to his

home, if only for a short time. The queen finally complied with his wish, and sending him to the mainland gave him a box, which he was cautioned not to open. Urashima, returning to his home, found himself amidst unknown people. Not having strength to overcome his curiosity he opened the box; sounds of thunder were heard, he was dazed, and suddenly from a young man he was transformed into an old man, who realized that he had been away from his home for three hundred years and was now forever cut off from returning to his queen.

The Japanese love to listen to stories of the past, and the public of the large cities visit with delight the tale-tellers, who sometimes narrate funny anecdotes or read legends from the time of Hideyoshi and the internal wars. These story-tellers are visited principally by the poor who cannot afford to go to the theatres. But the public is so numerous that a platform is erected and a great hall prepared, almost like a theatre. The government tried to put a stop to these story-tellers, whose influence on the people was very great; but they simply went out into the streets, where they were followed by great crowds.

Besides the entrance fees received by these story-tellers, they are well paid by people who invite them to their houses to amuse guests. I have already said that novels, printed in hiragana, are read principally by women. According to Bousquet every young girl having leisure has a subscription at the library, where for twenty-five cents she can have every possible old or new book.

As an example of the novels let us borrow from Bousquet the story of Kosan Kinguro.

The samurai Bunnoji had a son, Kinguro, by an illegitimate union, which was disapproved by his father. As the mother of Kinguro died at his birth his father gave him to a nurse and adopted also a small girl, called O Kami. O Kami and Kinguro grew up together, loved each other, and their father did not object to their future marriage.

Meanwhile, the father of Bunnoji, feeling that his end was near, desired to make peace with his son and see his grandson. "Send my grandson to me," wrote the old man, "and by-gones will be by-gones." Bunnoji, foreseeing a great future for his son, dispatched him to the old man. The young people separated with tears and promises of faithfulness to each other. No sooner had Kinguro departed than Bunnoji tried to persuade O Kami to marry another man; but in despair she wishes to commit suicide and flies to the river, where she is taken by robbers and sold into the courtesan quarter of Kamakura. Bunnoji, counting her dead, informs his son, who in despair returns from Kyoto to Kamakura. There his friends, wishing to take his mind off his sorrow, take him to the courtesan quarter, where he meets by chance a sister of O Kami, who had never known her and who after various struggles had become a geisha. Kinguro speaks to her of his sorrow, and she, wishing to amuse him, sends him a beautiful geisha, already famous, called Kosan. Kinguro recognizes in her his beloved O Kami. and in a rage showers reproaches upon her. She tries to exonerate herself, but finally in despair tries to

commit suicide, when Kinguro stays her hand, begs her pardon, and peace is made between the lovers. Bought back out of the gay quarter, O Kami lives in a small house and becomes a mother.

Bunnoji, hearing that his son lives with some geisha, demands that he break this tie and marry a woman whom he does not love. Kinguro partly complies with the wish of his father, at the same time keeping his mistress. Bunnoji, finding this out, goes to Kosan (O Kami) and persuades her to give up her lover. The poor girl sends her child to her sister and commits suicide, cutting her throat with a razor. Bunnoji takes his grandchild and they all live under the paternal roof.

This is a novel which embraces three generations, and sometimes, according to Japanese custom, they do not finish there. How did European civilization react on Japanese literature? Chamberlain's opinion is that it gave it a death blow. Thousands of books are printed every year, but all are translations, and the editors hasten to acquaint the public with the best productions of European literature. "Has Japan produced anything worthy of mention during this time, or anything which can compare with the chefs-d'oeuvre of European literature?" asks Professor Tsibuchi. ("The Future of Our National Literature," *Far East*, October-November, 1896.) And after examining the matter, concludes that it has not. We should say, that having given all her energy to political evolution, Japan had no leisure for literary work and may in the future say her word.

CHAPTER XXVII

Japanese theatre—Origin of the theatre—Comedy—Drama—
Character of Japanese dramatic art—Celebrated actors—
“No” in the Mikado’s palace.

The Japanese dearly love a show and the theatre plays a great rôle in their lives. Generally speaking, the Japanese theatre as we see it now is of recent origin. In the thirteenth century there existed “No,” or pantomime performances in masks, among the aristocracy, accompanied by music and choruses, and this can be said to have been the beginning of the theatre in Japan. In 1603 a troop of dancing girls performed a ballet in the open air, though the place was enclosed by a bamboo fence and the stage by screens. This representation was called “O Kuni Kabuki,” or dances of O Kuni (the name of the principal dancer). The ballet so delighted the public that it was no time before they were given in Tokyo and in other cities. At the zenith of their success the government found that such representations had a demoralizing effect on the public, and prohibited women from appearing on the stage, afterwards forbidding altogether these performances.

In consequence of the protests of those who had lost money by this prohibition, the government was finally persuaded to make a concession, and the performances were allowed to continue, with the proviso that only men should appear in the rôles.

This gave a new impetus to the theatrical art. While women were on the stage it had consisted merely of pantomime; but now, in the hands of men, the art began to develop and many plays on different subjects were introduced. The monotonous dancing and songs were replaced by comedy scenes, and historical and genre drama dawned. The first historical drama was declaimed with musical accompaniment. We are already familiar with the story of Monogatari, and in course of time many such Monogatari appeared (Takatari, Ise, Equa, Genji Yamato, Monogatari), and the author of the best known, "Heike Monogatari," is called Zensi Yukinaga. Later a blind man by the name of Jobutsu began declaiming these productions, with the accompaniment of musical instruments, and still later this declaiming with the accompaniment of the samisen was added to the marionette theatres, and by the initiative of Jidai historical plays were presented. Since then historical plays are always called Jidai-mono (thing of Jidai), in contradistinction to the Setsa-mono, or comedy of manners.

About that time appeared Chicamatsu Manzaemon (1693-1734), called the Japanese Shakespeare. He dramatized the history of forty-seven ronins, but his chef-d'oeuvre is the story of the adventures of the pirate Kokuzen, who chased the Dutch out of Formosa during the reign of Charles II. His followers, Takeda and Idzuma, sought to develop dramatic art, and instead of the former declaimers, real actors appeared in Tokyo, Osaka and Kyoto, those of every town having their specialties. In Tokyo the drama distinguished itself by gaiety, acts

of daring, and courage; in Osaka and Kyoto grim and sad tragedy reigned. Here I must mention, that there was a time when it was not proper for the samurai to attend the theatre. That is to say, the trouble began by the theatrical directors complaining of the turbulence of the armed men of two swords, and the government of the Shogun, to put an end to it, forbade the samurai to enter a theatre. The samurai in any case had to leave their swords with the doorkeeper, as a samurai seen armed in a theatre would be considered dishonored for life. This order perhaps tended to keep the peace in the theatres; but as the samurai were the most educated class in Japan, their absence led to the lowering of the standard of dramatic art. At that time the actors were pariahs, had to wear in the street a straw hat of a certain form, lived in the gay quarter, and were spoken of as of cattle, for instance so many "head." But in spite of their low position the lower classes were enthusiastic about some of the actors.

With the Restoration (1868) it was not considered a disgrace for a nice person to be seen in the theatre, and actors like Danjuro are received in the most aristocratic houses.

After these preliminary remarks let us go to a theatre. Formerly they were in the vicinity of the courtesan quarter, the rendezvous of all vagrants and even criminals; but this is all changed, and some of the Japanese theatres from the outside look like European theatres. Yet many, on the other hand, still have the look of booths at a fair. At the top of every theatre is a sort of watch tower or wooden box to watch for fire, and there are two box-offices,

where the cashiers squat on their heels and arrange in piles the copper and small silver coin. The building is decorated with flags, enormous advertisements and pictures representing the principal episodes of the play. The crowd begins to gather at daybreak, for the Japanese drama sometimes lasts from early morning until late at night, and sometimes for two or three days. The swarming crowd consists of all classes of society—peasants with their handkerchiefs tied around their heads, petty government officials, coolies, and, what increases the receipts, many women and children. The women, of course, are in all their war paint, in holiday costumes, wonderful coiffures, and take with them provisions for all day, which are eaten during the entr'actes by the children.

At the entrance one formality is necessary, you must leave your wooden shoes outside. The tickets (gallery seats from 2 to 3 cents; gallery boxes for five persons, 5 yen, and the squares in the pit, 3 yen 70) are collected at the entrance. Two doors lead into the pit, while a staircase—ladder rather—on either side leads up to the boxes. The building is only two stories high. The pit is divided into squares of equal size, like a draft board. There are partitions surrounding each quadrangle and the spectators have to step over these to gain their places. Every square has its inevitable hibachi. When a family is installed in its box, which holds four people, sometimes six or seven, it is very difficult to get out; but as the play lasts ten hours or more, they eat, smoke, women nurse their children, in fact they are quite at home, squatting upon their heels, which position being the least tiring can be retained by

them a whole day. If you wish to be *comme il faut* in the Japanese sense, you must not take your tickets at the box-offices, but at a neighboring tea-house, where you arrive the morning of the play, and one of the servants conducts you to your place, brings you the program, a pillow, a tabakobon, a tin of tea, with teapot and cups, and whatever you wish to eat during the day.

Two boarded passageways raised above the pit, above the heads of the audience, run from one end of the auditorium up to the stage. By these the public of the pit enters; and most of the actors during the representation make their exits and entrances over this sort of bridge, when illusion demands their arrival from a distance, or when leaving the scene they are supposed to walk through the streets or across country. This adds to the realism of the performance. Often the dialogue begins in the rear of the public, as soon as the artist enters the auditorium, and long before he reaches the level of the stage. The drama gains much life in this way, and we see what proportions the scenery assumes when it thus invades the auditorium above the heads of the spectators. Sometimes on these flower roads—*hana michi*, as they are called—a struggle takes place, the murderer is creeping slowly, or conspirators prepare their strokes and plans before arriving on the spot where they are to be carried out, and not interfering with the principal action of the play which unfolds itself on the stage proper. This space, for accessory scenes, avoids improbable situations, which the want of brings about on our stage. For instance, we see an actor in Europe who does

not know what to do with himself while his assassins are arranging to cut his throat.

Now let us look at the stage closely. First of all we observe on one side a little cage or box closed with a blind. In that cage a man is seated who is not seen but may often be heard. His functions are those of the chorus in the Greek tragedy, but is of more importance, as he represents the good sense and morals of the people, and chiefly explains the unfolding of the drama. But this chorus is a remnant of the time when a man in a high-pitched voice explained to the audience the workings of the marionettes. The musicians are on one side of the stage, and at the most pathetic moments, with rattles, they will make all sorts of unearthly noises, and we need not add that such music can be understood only by the Japanese. Besides the actors you will see on the stage strange black-robed figures, with black caps, who represent shadows, for no respectable man can get rid of his shadow. They sometimes are made serviceable acting as "souffleur," or holding a light on a long stick to make the actor more visible. The mounting of the piece is always very exact. The scenery with its decoration goes around on a turn-table (*mawari butai*). This plan has the advantage of making the place seem more natural. In the drama of the forty-seven ronins they are represented as breaking into the house of their enemy. Finding the gates closed they begin with axes to make a breach in the wall, and with the aid of ropes and ladders succeed in scaling it. Then by the aid of this turntable we see the inner court and its frightened inhabitants struggling with the ronins.

Some of these mawari butai have four or six divisions, so that changes of scene follow each other without interrupting the action. The curtain is drawn to one side and ornamented with some boldly drawn design with a gigantic inscription.

The drama in Japan, like the old Greek drama, had a religious origin. It is said that in the reign of the Emperor Heijo in the province of Yamato, when the earth sank and from the precipices arose obnoxious gases, the priests, to pacify the gods, performed a sacred dance and the exhalations disappeared. In memory of this event every theatrical representation begins with this dance, performed by an actor in a priest's garb, carrying a fan, and to the accompaniment of melancholy music.

We will now speak of Japanese acting. As life is not made up entirely of conversation, whole hours pass in silence, and the Japanese tries to represent such scenes and the chorus explains these actions without words. If, for instance, some murderer is creeping stealthily toward a house the scene passes in complete silence; not like with the Italian opera singers, who make such a noise nearing the victim, that it would arouse the dead.

The same realism in detail is carried out in regard to costumes, and also the inner life of the actor, who tries in this way to enter into the spirit of the rôle he plays. For instance, the actor Otowaya, wishing to represent a bankrupt merchant who went insane from his troubles, adopted the identical life of the character, eating very little, being careless in dress, not bathing, and being of bad humor, so that his

family was frightened, thinking that he really had lost his mind.

The same Otowaya was a very severe teacher. It is told of him that one young actor, learning to run on to the stage, could never satisfy his master and decided to abandon the theatre. When he ran on for the last time he stopped, breathless with emotion, wishing to tell his master all that had been fermenting in his mind, and as he stood there breathing heavily the master went up to him and said, "That is perfect; if you do that way you will have great success." Sometimes the actors were victims of their masterful interpretations, as was the case with Ichikawa Ichiso, who, playing the rôle of a pirate, was pursuing his father, when a samurai in the audience jumped up and gave him a deadly blow with his sword.

It is astonishing that with such realism the men should always take the rôles of the women, yet the well-known Danjuro, at the age of seventy, plays the rôle of a girl of sixteen. There exist now in Japan troupes of women, but in these cases the rôles are all taken by women. They say that Danjuro is preparing his daughters for the stage, to play with him, which will be an innovation in the Japanese theatre. The actors who take the parts of women try in every way to lead women's lives—dress like them, wear women's coiffures, do their work, and surround themselves with all the refinements of woman's life.

Another thing incompatible with the realism of the Japanese stage is their art of declamation. They never speak, but make unearthly howls, grimaces,

distortions, unnatural wails, and the more they rant and shriek the more the public is pleased. I remember Sado Yako—who by the way is called the Japanese Dusé, though she never played in Japan, but assumed her rôles in San Francisco on account of the death of an actor—when she played in Washington, at the Japanese Legation, and appeared with her hair streaming down her back, her tragic look and her face distorted with passion, grimacing according to Japanese demands, the majority of the European and American public laughed heartily. But everything is relative. I know another case where a Japanese impressario, profiting by the arrival in Tokyo of an Italian troupe, conceived the idea of representing Japanese tourists in Europe. In Paris they are supposed to be at the Grand Opéra. When the prima donna appeared and began her “fioritures” the Japanese public burst into such uncontrollable laughter that the play had to be stopped at the most interesting point.

Besides the wild, guttural sounds which the Japanese actor uses to the delight of the public, there is still another peculiarity pertaining to Japanese dramatic art—a realism of which no European actor would dream. It may be said that blood flows in streams, and literally, as torture, hara-kiri, and murder are so vividly presented as to make the onlookers’ blood curdle. As cruelty reigned supreme in those days, the plays are filled with scenes of violence. I recall one play in which a wife kills her husband to obtain his money for her lover. She falls upon him with a knife and literally covers him with stabs, meantime sobbing

and crying that it should be necessary for her to do this to save her lover. Of course the idea is stupid, but the acting is so realistic that your heart thumps and you cannot take your eyes from the dying man streaming with blood. You quite forget for the moment that these are the tricks of the property man and it seems to you that you are witnessing a scene in real life. Concerning the character of Japanese tragedy and drama, they can more literally be called melodramas, as they cannot do without their musical accompaniment, the din of the rattle being the principal sound. In Japanese tragedies the comic scenes alternate with the tragic, and at the most pathetic moment a comical incident will happen at which the public roars with laughter.

The merit of these long-drawn dramas is very doubtful, and even the Japanese admit that the fault of the Japanese drama consists in their superfluous cruelty, abundance of unnecessary episodes, and in the confusion of ideas of good and evil. The Japanese drama is in reality a novel in action, which does not confine itself to one generation but can go on indefinitely. First appears the grandfather; he dies, then follows the son; then the grandson, and all these lives are seasoned with numerous comic and tragic episodes. This is perhaps life, but not according to the rules of European drama, in which life is represented in an abbreviated, conventional form. In Europe much is left to the imagination of the spectator. In the Japanese drama nothing is left unsaid and the action is drawn out endlessly. It is curious that the Japanese give only the outlines in

painting, leaving the rest to be imagined; while in Europe it is the drama which is thus treated, giving only the principal situations.

In the most remarkable dramas, like the "Revenge of Soga" or the "History of the Forty-seven Ronins" ("Chiusungura"), there is no unity of time, place, or action. It is a series of pictures extending over a long period. In Chiusungura the first hero dies; after him follows another, who ends his existence by hara-kiri; his place is taken by a third, and so on. Yet in spite of this a Japanese drama is followed with interest by the foreigner, owing perhaps to the sincerity of sentiment and truthfulness of details and customs displayed in it. There are no surprises or prearranged situations; but is that not true to life? I have not yet spoken of the strange confusion of ideas about good and evil. The greatest of virtues are loyalty and fidelity to the feudal chief (suzerain), devotion to parents and justice; but it is all exaggerated to a degree countenancing even murder in the name of these principles. Loyalty to the master extends to his son in case of the former's death. For instance, an armbearer at the risk of his life saves the son of his master, and after many wanderings reaches a place where he finds his wife and son. He had thought them killed during the destruction of the castle, and their joy at this reunion is past description. He tells his wife how he saved the life of his prince, and carefully takes the child out of a basket such as peddlers in Japan carry. At sight of the child the wife is delighted, and begins to caress and fondle him, much to the displeasure of her own

small son, who struggles to push away the little stranger. The parents try to reason with him, but the capricious child seizes his father's sword and aims a blow at the baby. Fearing his son's cries will arouse people and cause his plans to miscarry, the father resolves to sacrifice his boy and slays him. The public goes into ecstasies, but you can see that the sentiment of loyalty is absurdly exaggerated, as it would seem probable that a grown man could control the caprices of his child without sacrificing his life.

Another instance is a piece of a historical character, "Hosokawa no daruma," where one of the vassals throws himself into the fire to save some documents belonging to his master. These documents, with the signature of the Shogun, proclaim the rights and privileges of a certain family over feudal possession, and they have to be presented for verification at the advent of a new Shogun. The vassal finding himself surrounded by flames and the saving of the papers hopeless, quickly commits hara-kiri, and places the papers in his bowels. He is found dead and ordered to be buried with great ceremony. At the last moment it is discovered that he has committed hara-kiri and the documents come to light.

Still another case. A woman kills the man who has saved her life to procure his money for her lover.

In the historical drama "Sekigahara," not only men but women excel in acts of valor and abnegation. The following is a synopsis of this drama :

ACT I.

Scene I.—The Castle of Iyeyasu at Fushimi, near Kyoto.

Iyeyasu has received news that Uyesugi, the Daimio of Echigo, has rebelled against his authority, and at once prepares to start for the north in order to crush his rival. The castle is in a state of bustle and confusion owing to the sudden preparations necessary for the campaign. Iyeyasu and his generals appear and hold a council of war, and Iyeyasu entrusts the charge of the castle during his absence to Torii, one of his generals. While the council is still sitting a messenger arrives from Otani Giobu, a blind general (who afterwards takes up arms against Iyeyasu), and Torii is deputed to meet him to discuss the business on which he has come.

Scene 2.—Another part of the castle.

Iyeyasu's soldiers are talking about an order which has been circulated that they are to have a feast that evening, and they infer from this that the army will start the next day. The materials of the feast arrive, and the soldiers find that mochi has been given to them instead of saké. While they are grumbling over this, Torii, who has finished his interview with Otani's messenger, appears and reproaches them for being dissatisfied, pointing out that the substitution of mochi for saké has been made with the object of preparing them for the hardships of the campaign on which they are about to enter.

Scene 3.—Iyeyasu's sleeping-apartment in the castle.

Iyeyasu, before retiring to bed, receives Torii, who reports to him the result of his interview with Otani's messenger. Otani, it appears, has excused himself from attending Iyeyasu in his march north on the plea of sickness. Iyeyasu declares his suspicion that a plot has been formed to attack the castle during his absence. Torii assures him that he will defend the castle to the death, and the two take leave of one another after drinking a parting cup of saké. What Iyeyasu had feared takes place. Ishida Mitsunari, a vassal of Hideyori, who is in league with Otani, has formed a plan for attacking Iyeyasu's castle at Fushimi as soon as Iyeyasu is out of reach. Hosokawa, the Daimio of Etchui, having followed Iyeyasu north as one of his generals, Ishida conceives the design of enticing Hosokawa's wife and children into the castle of Osaka, where Hideyori is residing, hoping that by holding them there as hostages he will compel Hosokawa to side with him against Iyeyasu.

ACT II.

Scene I.—The Hosokawa-Yashiki in Osaka.

A messenger from Ishida arrives at the ashiki and delivers a summons to the wife of Hosokawa to repair at once to the castle. Chief Karo, who receives him, endeavors to excuse his mistress from complying with the summons, but his arguments have no effect, and he is told that the order must be obeyed before the evening of that day.

Scene 2.—The interior of the Yashiki.

Hosokawa's wife, after consultation with her retainers, who urge her to evade the summons by immediate flight, announces her determination to die with her two children, who appear on the stage, sooner than be held as a hostage for her husband, and thus serve as the instrument of treachery; she then calls upon Chief Karo to kill her. The latter, finding it impossible to dissuade her from her purpose, obeys her orders and then commits hara-kiri, after firing a shot of defiance toward the gate of the Yashiki, where Ishida's messenger and his attendants are waiting to escort Hosokawa's wife and children to Hideyoshi's castle.

ACT III.

Scene.—The camp of Hosokawa at Oyama, a village near Utsunomiya.

A messenger (a karo in disguise) arrives and tells Hosokawa of the death of his wife and children. Soon after another messenger arrives with news from Iyeyasu that the castle of Fushimi has fallen into the hands of Ishida, and that Torii, the commander of the garrison, has been killed.

ACT IV.

Scene I.—A mountain pass in Mino, where Otani, who, though blind, is a distinguished strategist, has gone in order to arrange a plan of campaign against Iyeyasu.

Otani appears with a small escort and receives a message that several daimios upon whose support against Iyeyasu, Ishida had relied, have in a recent battle turned against the latter and defeated him. He likewise hears that Iyeyasu has made a rapid march back toward Kyoto. Finding himself surrounded on all sides, Otani commits suicide, asking one of his followers, who performs the office of kaishaku, to bury his head in order that it may not fall into the hands of his enemies.

The Land of the Rising Sun

Scene 2.—A pass in the same province.

A skirmish takes place between Iyeyasu's troops and the small force of Otani, in which the latter's men are all killed, with the exception of the retainer who has carried off his master's head.

ACT V.

Scene.—The bank of a stream.

Otani's retainer having buried his master's head in some reeds close to the river, is surprised and killed by Todo, one of Iyeyasu's soldiers. Before dying he asks Todo to respect his master's wishes and to take only his, the retainer's, head to Iyeyasu's camp.

ACT VI.

Scene.—The camp of Iyeyasu at Sekigahara, a village close to Nagahama on Lake Biwa.

The battle is over and Iyeyasu and his generals are discussing the details of the fight. Todo presents himself and shows the head of Otani's retainer, explaining that Otani had committed suicide and that his retainer, having buried his head, had asked him not to disinter it. Iyeyasu, who up to that moment had not heard of Otani's death, is satisfied with this explanation and rewards Todo with the present of a spear.

ACT VII.

Scene 1.—Hills near Sekigahara.

It is night, and Ishida is represented in the act of flight after the battle. He is being guided to a temple, where he proposes to change his dress and assume the disguise of a priest.

Scene 2.—The temple grounds.

Ishida is received by an old priest, who assists him to disguise himself. He then resumes his flight.

Scene 3.—A road near the temple.

Ishida is met and recognized by a hunter, who was formerly in his service; he accepts the hunter's offer to conceal him in his hut.

Scene 4.—The hunter's house.

The hunter's daughter is receiving a visit from one of the villagers who is courting her. The villager takes his departure, and almost immediately Ishida and the hunter arrive, and are received by the latter's daughter, to whom her father explains the position of their guest. Ishida having retired to

rest, two villagers appear, one of whom is the girl's lover, and after telling the hunter that a reward has been offered for the capture of Ishida, insist on searching the house in order to see if he is concealed there. The hunter pacifies them for the time being by giving his daughter to the man who is courting her; but the girl shortly afterwards returns in great haste with the news that Ishida's pursuers have obtained from the villagers a clue to his hiding-place, and are coming to seize him.

ACT VIII.

Scene.—A mountain-pass by moonlight.

Ishida having been forced to take flight again, has retired to a lonely spot and is about to commit hara-kiri, when he is surprised by a party of Iyeyasu's soldiers, and after a desperate resistance is overpowered and taken prisoner.

Of the actors who formed in olden times a caste and whose occupation descended from father to son, the best known is Ishikawa Danjuro, from a family of actors. The present Danjuro is the ninth of the name. Among the actors there is a certain aristocracy, to which may be said to belong Danjuro and Kikugoro. In former times a star received one thousand yen salary; now shikawa Danjuro receives five thousand yen for three or four weeks, and his income is greater than that of a Prime Minister.

I should have begun the chapter on dramatic art with the pantomime representations called "No," as they have existed from time immemorial, and having a religious character the actors had to fast and pray before the play. Like the Greek drama, "No" has the three unities, besides the chorus and masks. What is it in substance? There are long, slow recitatives sung by the chorus and the principal actors to the accompaniment of suave and monotonous music. The "No" is the only form of theatrical performance given in the palace, and on

these occasions foreign diplomats are invited, and most of them agree that it is the most tiresome thing in the world. Rich costumes, monotonous dances, slow movements, music which sounds like the tuning of instruments mean nothing to the European. As for the language, it is so archaic that not one Japanese fully understands it, although it has for them a mysterious meaning incomprehensible to the European. Therefore do not let us judge it from the European standpoint.

In the *Far East* (February, 1898) there is a poetical account of a "No," called "The Dress of a Fairy." The scene, according to the chorus, takes place on Tsuruga Bay at the foot of Fuji Yama. A fisherman in a long recitative describes the beauty of the spot, the quiet sea, the soft moonlight, and his soul is filled with rapture. Suddenly an aromatic breeze arises and he hears strains of music. Looking up, he sees hanging on a tree the beautiful garment of a fairy. He climbs the tree and takes possession of the robe, when suddenly he hears a voice saying, "I beg you to give me back my wings." The fisherman answers, "I have found them and will keep them." After a long dialogue between the fairy and the fisherman he agrees to give her back her wings on condition that she dance before him. She dances, almost forgetting when to stop, until she begins to ascend, supported by her magic wings, and finally disappears into the clouds above Fuji Yama.

CHAPTER XXVIII

Architecture — Art — Sculpture — Painting — Decorative art
(ceramic, enamel, bronze).

“Japanese genius attains perfection,” says Chamberlain, “in little things;” and what wonderful artistic sentiment is displayed in the small ivory figures (*netzke*), in *tsubos* and other ornamentations of the sword. But architecture demands grandeur and beauty on a large scale, and we must admit that Japan has not produced anything which can compare with the Parthenon, the Taj Mahal, the Cathedral in Milan, Saint Peters in Rome, or Saint Sophia in Constantinople. It is possible that we cannot appreciate Nikko or Shiba at their true value. I have remarked before that the Japanese building itself never makes an impression. It is the detail in decoration which is artistic. In the temple, which in itself is a shed on piles, with a massive roof, you admire the beautiful carving, the gold ornaments and so on. The interior arrangements of every building, temple, house and feudal palace give alike the impression of a bare barn.

A bird's-eye view of a Japanese town gives nothing artistic. It is simply a monotonous collection of sheds and booths, with not even a tower; and if there is a pagoda in Chinese style it is hidden among trees. Speaking of the perfection in details attained

by the Japanese, there is another valuable trait, which bespeaks their artistic nature. Although they have produced nothing original in their architecture, having copied Chinese, they understood how to create for each temple particularly enchanting surroundings, so that it is difficult to decide whether you admire most the magnificent trees, the small streams with bridges crossing them, the view of the surrounding country, or the temple itself, which is in perfect harmony, making one whole with nature.

Can one speak of Japanese sculpture? If this word means to you the beautiful creations of Greek genius, then, no. With the exception of several Buddhas cast in bronze, and a stone figure of Buddha on the road from Ashinoyu to Hakone, Japan has very little statuary, for you cannot call the monstrous figures of "Nio," the guardian figures at Nara, statues. They can inspire terror but they cannot be called works of art. Take for instance the statues of the Buddhist saints—they represent no beauty of form; but this is another matter. Like Byzantine art, the Buddhist tries to convey the meaning that the soul is greater than the body, and the more hideous the bodily covering the higher the soul. Consequently these statues of the Buddhists saints are simply monstrosities.

We have the statue of Iyeyasu in Shiba, but formerly the statues of great men were very rare. The Japanese sculptor par excellence is Hidari Jingoro, born in 1594, although he has left nothing excepting some figures of animals, like the sleeping cat at Nikko, and two elephants. His horse, it is said, was so lifelike that it began grazing. We have

already given with regard to Jingoro the Japanese version of the myth of Pygmalion and Galathea. The strength of the Japanese does not lie in plastic beauty, but in small figures (*netzke*), which are astonishing by their vitality and inimitable humor. The comic vein in the Japanese is very strong and he quickly seizes the ludicrous traits of human nature, and with what marvelous perfection of detail he reproduces them.

In the dim past of its history, Japanese art was wholly under the influence of China and Korea, from whence Japan received the Buddhist teaching. The most noted artist of that time was Kanaoka (the middle of the ninth century). The greater part of his works were destroyed by fire and only drawings of a religious character (Buddhist) have remained. This artist distinguished himself by making portraits of the Chinese sages. About the eleventh century Japanese art developed in two directions—one school following strictly the Chinese tradition, another taking its subjects from life, principally from the court sphere, and is distinguished by its mannerism and conventionalities. In the history of the National school of Karo there are six periods. The first period, represented by Motonubu, distinguished itself by its archaism and strict working out of details. Eitoku, of the second period, was remarkable for the strength and largeness of his drawings. In the third period, under the artist Taniu, the school distinguished itself by its individuality and elegance. From this time begins the decadence of the school. Speaking of art in Japan, we cannot bring to bear upon it our European ideas and we must not forget

the particular conditions amidst which it was developed. The artists of former times were in the position of artisans, generally in the pay of the Shogun, or some other feudal lord. The highest class in the state was the warrior class, having right to carry arms; the second class was the agricultural; the third, artisans and painters; the lowest class of all being merchants. Any one wishing to dedicate himself to painting became an apprentice of a celebrated artist, who generally, as I said before, was in the pay of the Shogun or feudals; and during the apprenticeship the pupil was in the position of a vassal. He was apprenticed at the age of fourteen or fifteen years. Another peculiarity was that the children of merchants were not received in a studio. The reception of an apprentice had a solemn character. The pupil was obliged to present the master with five fans and eighty sen, to the son of the master three fans and eighty sen, and the same to the mistress of the house, with twenty sen for the purchase of playthings for the children. Besides all this he gave to his comrades three gallons of rice brandy and thirty hiki for fish food.

The pupils of the school of Kano were obliged to cut all relations with the Chinese school and to refrain from studying genre drawing. Drawing from nature was not demanded and in the beginning they simply copied the models of Tsuneobu. These drawings, to the number of sixty, were bound in book form, several copies of which were in each school. Copying one drawing several times, the pupil learned the minutest details of it, after which he brought his work to the master; then he did the same thing with

the following drawing, until he finished the five volumes. This work was continued daily from sunrise to sunset during a year and a half, after which the pupil began the twelve pictures of flowers and birds of Tsunenobu, on which he spent another half year, after which the work became varied and he copied the drawings of Monobu, Eitoku, Riimin, and other Japanese and Chinese artists, and also began to use colors, assisting the master for two or three years more in illuminating drawings. By this work the pupil freed himself from paying his board. After seven or eight years more he had the right to use one of the characters in the name of his teacher. For instance, the last Kano Hogai, the pupil of Masanobu, had the right to sign himself Masa-michi. Only at the age of thirty years did the pupil finish his course. Presenting his teacher with two baskets of fish, or one yen and sixty sen, and other presents to his comrades, he was free to open his own studio.

Such a course could only tend to kill all originality, and the pupil to the end of his life copied old models; yet there were some strong natures, who in spite of this oppression created works of art. Among such artists we can mention Korin, born in 1661. He painted screens, kakemono (rolls), and his birds and flowers were particularly beautiful; but he surpassed himself in his drawings on lacquer-ware.

Such a protest against all traditions was expressed by the popular school in which the celebrated Hokusai came to the fore. This brilliant artist was distinguished for his inexhaustible humor and the richness and variety of his subjects. At the time when other celebrated artists, like Okio and Kiosai,

studied to the minutest detail birds, monkeys, tigers, and flowers, Hoksai freely took scenes from popular life, finding in it an inexhaustible source of inspiration, and the most comical traits of human nature did not escape his acute power of observation.

Speaking of Japanese artists we must not forget the tragic fate of Watanabe Kasan, who, having occasion to see pictures by European masters, appreciated at once the merits of European painting in regard to *chiaro oscuro* and perspective. But Watanabe lived in a hard, oppressive period, when the smallest hint at anything foreign was considered a crime, and very soon the hundred-voiced rumor of public opinion proclaimed him a dangerous innovator, and he was compelled to commit *hara-kiri* in 1840. I have still to mention the distinguishing peculiarities of Japanese paintings. First of all, I cannot agree with those who go into ecstasies and find in Japanese art some new revelation. We often hear of the "rise of Japanese art," and forget that this flourishing period was at the same time that Europe had Raphael, Michel Angelo, Leonardo da Vinci; and what did the Japanese present in comparison with these giants?—a few badly drawn Buddhist saints and Chinese sages. You have only to look at them to note the ignorance of perspective, heads out of all proportion with bodies, and many other shortcomings. Flowers, birds, fish, and animals, on the other hand, are very lifelike and well drawn. During my wanderings in Japan, and especially in Kyoto, I remember the artistically finished storks and chrysanthemums, so vivid in coloring, and cherry trees full of bloom; but while

all this is very good as decorative art, like drawings on screens and sliding walls, no one would exchange any of them for a Raphael. But people will say that you must not make the same demands on Japanese art which you would make on European art. We must not forget that Japanese art developed independently of Europe and followed its original way. The Japanese artist was bound by tradition and was obliged to follow blindly the teachings inherited from the great masters. The least deviation from these models or the slightest flight of imagination was counted a crime. If there was no cloud in a landscape it was a great mistake to put one in. The moon must always reflect in the lake, but the reflection of trees or mountains is not always admissible. Yet in spite of these fetters the Japanese have accomplished marvels, overcoming the strict demands of tradition with cleverness. Take, for instance, the Japanese landscape in which the Japanese individuality expresses itself so characteristically. In spite of lack of perspective and the knowledge of *chiaro oscuro*, these drawings give the impression of extraordinary artistic productions; they are enlivened by such feeling, poetical beauty, and contain such strength. Certainly they are not finished, like landscapes by our artists. They are merely sketches, thrown on paper or silk with the audacious brush of the artist, a few strokes representing a tempest, rain and clouds, through which stand out rocks of weird form, a poor village, a crooked pine, and all represented with such realism that in spite of yourself you stand in admiration before such a wonderful interpretation of nature.

At the time when many connoisseurs in Europe were enraptured with Japanese art, the Japanese themselves, on the contrary, were seeking ideas in European art. We know already the case of Watanabe Kasan, who, remaining true to his traditions, yet found that it was necessary to borrow many things from Europe. Others after the Restoration went even farther, and began painting in oils quite in European style. Instead of Kake-monos they produced real pictures in gold frames, quite like one finds in European galleries. At an exposition in Kyoto, of which I have spoken before, there was a picture gallery which for a moment made me think I had been transported to Europe. The impression was soon dissipated upon closer inspection of these coarse daubs. Battle-pieces certainly occupied a great place in this exhibition, and the heroism of Japan was depicted in all its glory. You will see, for instance, a little Japanese piercing through with his bayonet several Chinese at once. The battle-pieces are either imitations of European productions and models, or if they are original they are very poor in conception. For instance, here are six Chinamen, killed in battle, lying side by side in a perfectly regular row. Portrait painting flourishes also. There is a portrait of the Imperial prince in all his regalia. You may not know that the prince commands a regiment, but the artist Matsuoka, to relieve any doubt in your mind, has painted beside the prince a lot of toy soldiers. The idea in a picture by Matsui pleased me more than any other. A mother with her son and daughter receive the news of the death of her husband on the battlefield. The

mother and son stoically support the blow, but the little daughter does not control herself and is crying bitterly. This is psychologically true. The Japanese will always speak with a smile of the death of their nearest parents or of any misfortune. Last, though not least, we have arrived before the picture by Kuroda which raised such a storm among Japanese critics. Why? Kuroda studied in Paris and conceived the idea of exhibiting the nude figure of a European woman. We know that the nude in Japan presents nothing shocking, so why all this fuss about that picture by Kuroda, which produced such a scandal that the public demanded its removal. Kuroda certainly became famous through it and his picture was the "clou" of the exhibition. There were several examples of the impressionist style, and the Japanese certainly outstripped their teachers, making blue trees, red water, and lilac dogs.

From all this it is easy to see that Japanese art is in a transition state. On one hand the artists copy the old masters and give us, according to a certain pattern, storks, cats and tigers; on the other hand there is an effort to assimilate European art, and if the first efforts which I saw in Kyoto were not successful, later results were simply marvelous. Two years ago, in Washington, I saw an exhibition by Japanese landscape artists and could not believe my eyes. At first I thought that the pictures were colored photographs, so distinct was every detail; but on closer examination I found it was the new method of daubing; but with what perfection it was done, and what wonderful effects it produced! We

must remember that this is only the beginning. The Japanese are first of all artists, and if they formerly slavishly copied Chinese, once freed from these fetters they will assert themselves. As regards the understanding and close relationship with nature, this sentiment is more highly developed in the Japanese than in the other nation. It seems to me that the Japanese will develop on new European lines landscape and genre art, something like the Dutch school. The artistic sentiment of a people cannot suddenly disappear without reason, and most Japanese are themselves convinced that there is no return to the old Chinese art.

The slavish copying of old models will remain in the decorative art, through which the Japanese justly became famous; but even in this, inexorable time has left its seal. At present who will make netzke, which are necessary attributes of Japanese life, and who needs artistic sword hilts, when the army is reformed on European lines and arms are turned out cheaper from the manufactories? All these small chefs-d'œuvre will be made later only for export to Europe and America, until the time when they also will be turned out by machinery. For already where is the artist who will give a whole year to the decoration of a sword hilt? You cannot find him.

The result will be the same as we have seen with the export of Japanese porcelain, the merits of which deteriorate each year. But the Japanese gain in quantity what they lose in quality. Where are the days when for a piece of Ninsei porcelain (the golden age of Japanese ceramic art) a thousand gold

pieces would be paid, to say nothing of the sacrifice of men's lives? This porcelain was white with a bluish tint, very hard and smooth. For those who care to look closer into Japanese ceramic art I would recommend Rein ("Japan," pp. 538-582), Chamberlain ("Things Japanese"), and Gonse ("L'Art de Japon"). For my part I have made my remarks on Japanese porcelain during the account of my visit to different places, and I will not repeat them now. I will only state that Japanese ceramic art began in 1600 and reached its highest perfection from 1750 to 1830. The black and brown tea-pots called "seto-mono" (things from Seto), of the thirteenth century, and the imitations of the Chinese blue are highly prized by Japanese amateurs, and are used for the ceremony of the Cha-noyu. They represent, however, but small interest from the European point of view. Like all the arts, ceramic was taken from China and Korea, and one must say that the Japanese have never succeeded in producing the blue "sous couverte" which distinguishes the Chinese porcelain, and also the Japanese have never reached the perfection in glazing of the Chinese.

Bronze was borrowed from China, and to the present day is called Chinese metal; but we must say that the Japanese have attained a high degree of perfection in this art. We have already spoken of the bronze Buddha of Kamakura. In ordinary life you will see only bronze vases, incense burners, and hibachi used. At the present time much bronze-work is done for export, with dragons and extraordinary designs. The masters of this art prepare the object *à cire perdue*. They form the wax model

simply with their hands, after which they cover it with clay, then add to it a thicker layer of clay, then dry it in the fire and the wax trickles out drop by drop. Finally the metal is poured into this form, which is broken off with a hammer when the metal is cold. Thus of the bronze objects made in Japan there is only one of a kind, and if you have a beautiful vase you know that you cannot duplicate it.

I have also spoken of lacquer and cloisonné in my chapter on Kyoto, and one must see them in the country to understand them. The best proof of how taste can be cultivated is that the tourist who arrives in Japan buys indiscriminately all sorts of art treasures, which after he remains in the country some time he throws out of the window. With the cheap fabrication of articles made for export the good things grow rarer and rarer every year, and the Japanese will one day have to study their chefs-d'œuvre in European museums, as they are now only preserved in the palaces and aristocratic families of Japan.

PART FOURTH

ECONOMICAL AND FINANCIAL SITUATION OF JAPAN.

CHAPTER XXIX

Agriculture—Forestry—Fisheries—Mineral wealth.

Notwithstanding its sudden growth in manufactories, Japan still remains an agricultural country. By the last statistics about 56 per cent. of the production of Japan, or half a billion yen (yen is equal to 50 cents gold), belong to agriculture, 36 per cent. to manufactures, 5 per cent. to fisheries, 2 per cent. to mining.

According to the official reports of 1898, all the land belonging to private persons and corporations and paying taxes amounted to 33,545,710 acres, of which 12,680,907 were under cultivation and 18,125,546 were covered with forests. Farming in Japan is on a very small scale. The holdings are generally not more than two and a half acres, and a farm of ten acres is considered very large. Of course there exist farmers who own as much as two hundred and fifty acres. Those do not generally work the land themselves, but rent it out in small plots, receiving an income in money or produce. The typical Japanese farmer cultivates about five

acres. He is counted well-to-do, has a house with five rooms, and a barn, besides hiring one laborer.

The cultivation of the ground is in every sense minute and thorough. It is worked up with a small plough, not differing much from the one used in ancient Egypt, then it is mellowed with a rake and shovel until there is not a lump left on the field. When the earth is thus powdered, so to speak, the field is put under water, after which young rice seedlings are planted. This work is done by women. The fields are continually weeded and manured. One can say that nothing is thrown away in Japan. Horse manure is carefully collected in baskets on the streets and high roads and brought to the fields. There is a regular business in cities and villages of collecting human excrement and saving it in special reservoirs. The village inhabitants buy from the cities all the contents of the cesspools and carefully preserve them in reservoirs as a treasure, where they are mixed with decayed straw. One must see, although it is not appetizing, a whole flotilla of flat-boats going from the Sumida-Gawa in Tokyo into the adjoining canals, where great crowds of peasants are waiting with scoops to collect this liquid fertilizer, which they carry off to their fields.

The Japanese, as a rule, does not fertilize the entire field, but merely the root of the plant or the grain itself, and varies it according to the nature of the grain, employing ashes, fish fertilizer, straw, decayed bean, mustard or rape leaves, lime or phosphates.

When the rice is ripe the water is drained off the field. The harvesting is done from the middle of

September to October. Sometimes an acre of ground will yield from fifty to sixty bushels of rice. There is one kind of rice, called mountain rice, which does not need irrigation. The thrashing is done in quite a primitive way with a flail or, as I have seen it done, the ears are pounded with a small hammer.

After a short rest the husbandman prepares his plot in November for sowing in small beds of wheat, barley, and mustard, and generously manures the whole. It would be interesting to note the average business of a well-to-do farmer owning five acres of land.

INCOME.

| | |
|--|---------|
| Thirty-five bushels of rice (the minimum) .. | 140 yen |
| Twelve bushels of wheat..... | 54 " |
| Other products..... | 10 " |
| | <hr/> |
| Total..... | 204 yen |

EXPENDITURES.

| | |
|---------------------------|--------|
| Taxes | 30 yen |
| Wages of one laborer..... | 40 " |
| Fertilizers | 20 " |
| | <hr/> |
| Total..... | 90 yen |

Thus leaving a clear income of one hundred and fourteen yen, or fifty-seven dollars gold.

As we have said before, the owner of five acres is considered well-to-do, but there are many—nearly three millions, or the fourth part of the agricultural population—who do not possess so much. Another inconvenience of Japanese farming is that the fields are widely dispersed in small plots and much of the farmer's time is spent in going from one plot to another.

Until the year 1873 the small property was predominant in Japan, as all the land *de jure* was considered to belong to the Mikado, and the farmers were looked upon as holding it for a certain time. From 1873 private property was recognized by the state as such, and the owners of rice fields had the right to sell and mortgage their lands. This brought a great change in farm lands, of which many in thirty years passed from small farmers to great land owners, and now two-thirds of the tillers of the soil do not own their land, but rent it from large land owners. We can say that of 5,500,000 families of agriculturists 3,000,000 are owners of the land and 2,500,000 rent it. This diminution of small proprietors is ruinous to the prosperity of Japan, as the large land owners do not improve agricultural methods, letting their properties out in small plots, and preferring to live on their income in cities. Of the agricultural products, rice occupies the first place. In 1890 the country yielded 43,037,807 kokus (one koku is equal to 182 litres or quarts); in 1900, 41,465,127 kokus. One can see by these statistics that the production of rice remains about stationary.

If we examine the tables of imports and exports we can see that rice, which formerly was the principal product of export, at present is exported only for eight million yen and imported for nine.

In 1900 Japan exported 4,233,860 koku of wheat, 8,656,404 kokus of barley, and 7,496,919 kokus of rye.

The prices fluctuated. For one koku of rice eight to nine yen was paid; wheat, from three to four yen; barley, from two to three yen. Besides Japan

produces many kinds of beans, potatoes, sweet potatoes, lotus, and many other things.

The sweet potato named satsumo imo, or satsumo potato, having an abundance of sugar, is produced in great quantities, about 567,000,000 kwamme (a kwamme is equal to eight and a half English pounds).

Other sources of revenue are tea, cotton, silk, and sugar. In 1898 there were produced 8,445,726 kwamme of tea, exported principally to America. In 1900 the export amounted to 9,000,000 yen.

Silk in 1900 was exported to the value of 48,000,000 yen, while on the other hand Japan imports for her factories, cocoons and raw silks to the amount of 2,500,000 yen.

The cotton produced is insufficient for home consumption, and Japan buys from the United States and other countries to the extent of 59,000,000 yen.

Only a third of the sugar necessary for the needs of the country is produced in Japan; the rest comes from China and other places.

Fruit trees, which were formerly used for decoration only, now give a revenue. Apples are exported from Yezo and oranges are exported to Siberia and America.

Japan lately has been cultivating tobacco, and even exporting it in moderate quantities.

Medicinal herbs, roots, and plants are numerous in Japan (ginseng, ginger, cinnamon, etc.), to say nothing of camphor, which is exported to the amount of 1,500,000 yen.

Horse raising has made no special progress since 1879, when there were 1,454,823 head, and in 1900,

1,561,388 head. In 1900 there were in the country 1,254,265 head of horned cattle.

Although one-quarter of Japan is covered with dense forests, there is almost no revenue from this direction. In Prussia forestry gives a revenue of twelve million, in Japan scarcely half a million.

The fisheries, together with the agriculture, play a great rôle in the national income, if we remember that 700,000 families are occupied in this industry. The annual earnings of such families are on an average of thirty to forty yen. No wonder they live in poor huts and eat only potatoes and fish. Those who go to the north or to Korea are better off, as they gain from eighty to a hundred yen a year.

Japan, which is rich in grain, cannot complain of lack of mineral wealth. Let us begin with the coal, which in 1874 was not exported, though 390,000 tons were extracted. In 1899 the output was 6,696,023 tons, and the export amounted to 3,000,000 tons from the mines. In 1900 the output was 7,400,000 tons. In 1904 coal was exported for the sum of 20,023,103 yen. The coal wealth of Japan, according to the calculations of mining engineers, is distributed as follows: The mine of Miike contains 150,000,000 tons; Karatsu, 330,000,000 tons; Hiramō, 70,000,000 tons; Toyomai, 670,000,000 tons; Amakusa, 20,000,000 tons; Dorunai, 12,000,000 tons. Besides these, there is the Takashima mine with a yearly output of half a million tons. These mines generally do not look like most mines in the black country. Let us take for instance Mikke, situated in a beautiful country near Nagasaki, on the sea shore, covering a space of sixteen thousand

acres and having eight thousand miners. The principal layer of coal is twenty feet thick. The mine is lighted by electricity and the pump for taking the water from a depth of 900 feet is said to be the greatest in the world. Petroleum found in Echigo was a few years ago an unimportant product, but now gives 18,000,000 gallons of naphtha and 1,349,125 gallons of kerosene.

As for iron, Japan has to import it to the amount of 1,000,000 yen. More successful is the export of copper for the sum of 12,863,927 yen, going principally to Hongkong, China, and Great Britain.

The output of gold was 309,145 mommes (120 momme is equal to an English pound), and silver, 16,118,242 momme.

Among the minerals of Japan we must not forget magnese, antimony, and sulphur, which is taken from the volcanoes to the amount of 2,762,348 kwamme, and salt, which reaches about 1,000,000 tons.

CHAPTER XXX

Manufactures and trade—Banking and stock corporations—
Railroads—Merchant fleet.

In the course of the last ten years, as shown by statistics, the economical situation of Japan has steadily improved. The growth of the material forces is shown by the increase of foreign trade and quick development of shipping and manufacturing. It is not long since Japan economically was entirely dependent on foreigners for armaments, machines, ships, and manufactures, and now she possesses a model admiralty in Yokoska, where they build ironclads; and magnificent docks in Kure, Yokoska, and Nagasaki, where foreign ships go in for repairs. Also in an astonishingly short time have risen gas factories, glass, paper, cotton, match and silk factories, breweries, electric lighting, and other manufactures perfected by European methods.

Thirty years ago the Japanese did not know what a factory was and her industry was on a small scale, but in the last ten years their number has steadily increased. In 1892 the increase amounted to 500 factories, in 1893 to 833 factories, in 1894 to 848 factories, in 1895 to 790 factories. In 1897 the total number of factories was 7,222, with from five hundred to seven hundred million yen capital.

In 1883 there was a total of 1,883 horse-power, and in 1893, 63,500; of that number Osaka alone uses 12,000 horse-power.

The cotton industry met with the most rapid success. Only in 1884 all the cotton goods used in Japan were imported from England and India, while at present Osaka is justly called the Japanese Manchester and Japanese cotton goods successfully compete with English wares in China. To clearly understand the growth of this industry we will state that in 1886 there were eight cotton mills with 65,500 spindles, and in 1901 there were seventy cotton mills with 1,148,545 spindles; of these the factory in Tokyo has 45,000 spindles with 3,000 workmen. The income from one spindle amounted to 3,661 yen. These figures may not be quite exact, but one needs only to glance over the list of the companies to see that the dividend is from 6 to 15 and 20 per cent., and there are some which amount to 35 to 50 per cent. Lately the Japanese industries have been suffering from over-production. The large dividends explain the mushroom growth of numerous stock companies, especially since the Chinese war with Japan. The number of stock companies in 1901 amounted to 2,169, representing a capital of 340,123,000 yen. These figures cannot be implicitly relied on, as much of this stock was watered.

In 1891 the cotton and silk mills gave 30,000,000 yen, and in 1900, 170,000,000 yen. Cotton yarn was exported from Japan in 1900 to the amount of 20,000,000 yen, cotton goods to the amount of 8,674,540 yen.

In the match industry Japan has reached such results that no country can compete with her. A gross (144 boxes) is sold at about nine cents, while at retail two boxes are sold for less than one-eighth of a cent. The export of matches in 1900 amounted to 5,760,860 yen, and even at the present time Japanese matches are being used in America. Besides these, Japan exports porcelain articles for two and a half million yen and matting and straw braid for seven and a half million yen. In a word, we can state that in 1872 the export of manufactured articles amounted to 500,000 yen, while now it amounts to 50,000,000, or 80 per cent. of the exports.

If we take into consideration the cheapness of labor and that raw materials and coal are found at hand, there can be no doubt as to the future rapid growth of Japanese industries, and she will know also how to ward off foreign wares by a protective tariff. Even in the industrial sphere Japan will attain her aim, "Japan for the Japanese." Before we finish we will glance at the list of products of different prefectures (ken) of the country.

| | |
|----------------|--|
| Yamanashi..... | Stuffs, glassware, confectionery. |
| Ishikawa..... | Porcelain, lacquer-ware, stuffs, matting. |
| Akita..... | Stuffs, lacquer-ware. |
| Kumamoto..... | Lacquer-ware, stuffs, faience, tobacco. |
| Tatori..... | Stuffs. |
| Aichi..... | Stuffs, porcelain, string instruments, faience, cloisonné. |
| Tochiji..... | Stuffs. |
| Shiga..... | Silk crape, canned goods, gelatine. |
| Hiogo..... | Furniture, stuffs, table porcelain, butter, faience. |
| Gifu..... | Stone china, porcelain, saké. |
| Wakayama..... | Lacquer, flannels. |
| Kagoshima..... | Faience, tobacco, porcelain, stuffs. |

| | |
|----------------------|--|
| Yamaguchi..... | Mosquito nets, cotton crape. |
| Saitama..... | Stuffs, tea. |
| Hokkaido (Yezo)..... | Saké, sugar, canned goods, dried fish, sea colewort. |
| Hiroshima..... | Stuffs. |
| Iwate..... | Bronze, ironwork, confectionery. |
| Niigata..... | Stuffs, lacquer, confectionery. |
| Nagasaki..... | Porcelain. |
| Miyachi..... | Objects of petrified wood. |
| Fukuoka..... | Hakata material. |
| Fukui..... | Mosquito nets, lacquer, crystal. |
| Shizuoka..... | Tea, musical instruments. |
| Osaka (City)..... | Toilet articles, furniture, pickles. |
| Kochi..... | Corals, paper. |
| City of Kyoto.... | Stuffs, umbrellas, confectionery, cloisonné, incrustations, embroideries, toys. |
| Miye..... | Banco, faience, stuffs, paper. |
| Chiba..... | Poultry, rabbits. |
| Kanagawa..... | Stuffs, umbrellas, confectionery, cloisonné, beer. |
| Ibaraki..... | Stuffs, beer, poultry. |
| Tokyo..... | Furniture, funeral articles, dishes, toys, cloisonné, lacquer, confectionery. |
| Fukushima..... | Lacquer, silk. |
| Gunma..... | Stuffs. |

Banking was introduced in Japan in 1872 and seven years later there were 153 banks. In 1890 there were 353 banks with a capital of 82,000,000 yen, and in 1899 there were 2,105 banks with a capital of 288,000,000 yen.

All these banks give good profits. Money is loaned at 9 to 12 per cent., and 7 per cent. is given on deposits.

The building of railroads has gone forward rapidly enough, when you consider that the first road from Tokyo to Yokohama, of 18 miles, was built only in 1872. In 1900 there were 1,120 miles of government roads and 3,290 miles built by private companies. The income from the government

roads amounts to 6,000,000 yen, and from the private, 12,000,000 yen. The cost of the first road was 147,000 yen a mile; now they build cheaper and the mile costs from 20,000 to 37,000 yen. In 1901 there were 12,000 miles of telegraphic lines and 3,680 miles of cable. The telephone has 11,813 subscribers and a net of 1,627 miles. The greatest progress has been made in shipping, owing to the aid given it by the government. In 1872 there were 96 steamers of European type with a tonnage of 23,364, and in 1900 there were 1,221 steamers with a tonnage of 510,007, and 3,222 sailing ships of European type with a tonnage of 286,923 tons.

The Japanese adopted the French system of subsidies, devoting 6,877,952 yen to this purpose.

We know already of the Yusen Kaisha Steamship Company, which owned in 1901 seventy steamers with a tonnage of 213,583 tons.

This company gives very good dividends and has a capital of 22,000,000 yen. It runs lines of steamers between Yokohama, Antwerp, and London, by way of Suez; between Hongkong and Seattle; besides lines between Japan, China, and Korea. There is also the Tokyo Kaisha, running a line between Hongkong and San Francisco.

The government gives for each trip to Europe a subsidy of 60,000 yen; but all these lines to Europe and America, while flattering to the vanity of the Japanese, are a dead loss to the government. The French minister in Tokyo, Mr. Harmand, in his report on the navigation in Japan, states that on the European lines there is a loss of 2,628,042 yen,

and on the American line, 771,288 yen. The French minister seems to doubt the accuracy of these figures, thinking that they are possibly exaggerated in order to get more subsidy from the government, in the hope that the vanity of the Japanese will not allow them to deprive themselves of the pleasure of showing their flag in far-away countries. The proportion of the carrying trade in the year 1899 was 139,437,852 out of the total trade of 428,243,816, and if this increase out of all proportion to that of any other nation had continued we would have soon seen all the carrying trade of Japan borne in Japanese vessels.

CHAPTER XXXI

Foreign trade—Finances—Gold standard—The budget for the last years—Expenses for army and fleet—Public debt—Taxes.

Hand in hand with the rapid growth of industry we see the development of foreign trade as shown by the following figures :

| | EXPORTS. | IMPORTS. |
|--------------|----------------|----------------|
| In 1872..... | 17,026,647 yen | 26,174,814 yen |
| In 1901..... | 181,123,214 “ | 327,435,401 “ |

We see by this that foreign trade has augmented eleven-fold. The imports, beginning with the war with China, in the space of seven years exceed the exports to the amount of 436,000,000 yen. The Japanese financiers try to explain this unfavorable circumstance for Japan by enforced orders for machinery, rails, steamers, ironclads and expenses of the Chinese war, and do not see in this a dangerous symptom, as the whole of the Chinese war indemnity of 350,000,000 yen was placed in English banks. But if we discount the sum of the war indemnity it still leaves a deficit of 86,000,000 yen which were sent from Japan abroad, leading to a stringency of the money market in Japan and an increased discount in the Japanese National Bank.

This balance so disadvantageous to Japan can be explained partly by government orders, but also by the fact that many articles of export have diminished through the fault of the Japanese themselves.

Foreigners who have suffered from the unfair dealings of the Japanese merchants have placed their orders in other hands, and many objects of export have thus been diminished. Count Inouye in his speech in Kyoto blamed the Japanese merchants for the adulteration of goods destined for export, as for instance, tea, rice, and silk, so that foreign dealers, after trying to protect themselves, finish by withdrawing their trade from Japan. Another complaint of the foreigners is that the Japanese never turn out goods up to the standard of the sample ordered from. Another cause of protest by the foreign merchant is that in giving orders to Europe or America for the Japanese merchants they must be very careful, as they cannot rely on the Japanese. In case of big orders he must make a contract which is no guarantee in Japan, for if the price of the article ordered goes down before it is delivered, the Japanese will refuse to keep his part of the contract, and in case of litigation the foreigner will find that all the property of the Japanese merchant passed into the hands of his relatives, so there is no redress, and many of the European commissioners have their warehouses filled with goods refused at the last moment by Japanese buyers. But all this is indifferent to the Japanese, as their chief idea is to get the foreigners out of the country, and already, owing to the development of their industries, they are not only independent of foreign countries, but in the export of certain manufactured articles to China and Korea, successfully compete with Europe and America,

The financial policy of Japan, which in the beginning of the present reign was in the highest sense cautious, lately, under the impression of the victorious war with China, is not distinguished by its former stability and prudence. Here it will be in place to recall in a few words the financial history of the present reign. It began, owing to the civil war, with innumerable financial difficulties. The paper money was depreciated and all the gold went abroad. The feudal lords and samurai were largely pensioned and later the government found it convenient to give them bonds to the amount of 210,000,000 yen. Something had to be done, and finally the government decided to monopolize the rice trade, as that was the principal article of export. Receiving for it cash, the government paid for it in the country with paper money. This system was carried on until 1886, when paper was at par with silver. The finances were put in order, and the yearly budget did not exceed 80,000,000 silver yen.

After the war with China the picture suddenly changed. The Chinese war indemnity of 350,000,000 yen turned the heads of the Japanese financiers, who thought that this fountain of wealth was inexhaustible. Two hundred million yen were assigned to the strengthening of the army, which on a peace footing was to consist of from 500,000 to 600,000 men. It was to be reorganized on Prussian lines. Japan, with a population of 46,000,000, can raise, if her resources permit, an army equal to the French in numbers. For the fleet, 243,500,000 yen, or 40,000,000 more than for the army, were apportioned. At the time of the war with China, Japan

had 46 warships with a tonnage of 78,774, and the navy department thought of bringing the fleet up to 67 ships, with a tonnage of 250,000 tons, and 116 torpedo boats. Among the battle-ships the Mikasa, of 15,000 tons, is one of the greatest in the world, and in 1905 the whole program was to have been completed, and if the government could find the necessary funds the Japanese fleet was to be one of the strongest in the world.

Count up the expenses for the army and navy and you will see that they far exceeded the Chinese war indemnity. The budget augmented to dizzy proportions. The revenue, from 80,000,000 yen, was raised to 254,000,000 yen. The Japanese financiers, making their calculations, did not take into consideration that the war indemnity should have been employed to cover the expenses of the war itself, which were greater than had been expected. Much outlay was needed also for Formosa, which was ceded to Japan by the treaty of Shimonoseki (25,000 square miles, with a population of 2,500,000). The administration of the island of Formosa cannot so far be called successful, as the Japanese, in taking possession of the island, encountered great resistance on the part of the natives, which they put down with terrific cruelty. Not knowing the language, they were obliged to accept the services of the former Chinese employees, who were the worst class of men, renowned for petty thieving and bribery. The mountainous part of Formosa is occupied by wild, savage tribes, which still have not been subjugated by Japan. The island is very rich in tea, sugar, camphor, fruits, mineral ores and coal,

but nevertheless Japan has not yet succeeded in profiting by this wealth, as the revenue from Formosa from 1896 to 1901 was 33,000,000 yen, while the expenses amount to 116,000,000 yen, leaving a deficit of 83,000,000 yen.

All these expenses, notwithstanding the increase in the budget, led to a deficit, which had to be covered by a loan, and new taxes, which were augmented to the sum of 40,000,000 yen, and amount to 33 per cent. of the income of every Japanese taxpayer, more than those paid by other nations. In England it is only 10 per cent., in France 15 per cent., and in Italy 18 per cent.

On October 1, 1897, the Japanese Government introduced the gold standard, but Dumolard, who was in Japan later, says he never saw, for all that, a gold coin in the country. Some Japanese publicists complain of the stringency of the money market, and the rise in price on articles of first necessity, but there are foreigners like Stead ("Japan, Our New Ally") who see the financial situation of Japan *couleur de rose*, and consider the government debt of Japan is insignificant (500,000,000 yen), that the taxes are not heavy, and that Japan having passed through this crisis (borrowing from England) will go forward to a period of prosperity and wealth.

It is true that the Japanese resources are not definitely exhausted, but we must remember that at best the great mass of the Japanese people are not rich, which is proven by the deposits made in 1899 in the savings banks by 2,327,627 persons to the amount of 30,042,072 yen, or an average of 12 yen and 91

sen per person. At the same time 1,264,604 persons deposited in the postal savings banks 22,490,918 yen, or 17 yen per person. We know already that capital is scarce in Japan and the percentage charged is more than ten on a good guarantee.

Under these circumstances it would have been wiser for the Japanese financiers to have refrained from unproductive militarism, which in Japan absorbs 55 per cent. of the whole budget, a large percentage compared to the 17 per cent. of the United States; Russia, 21 per cent.; France, 27 per cent.; Great Britain, 29 per cent., and Germany, 43 per cent. And to what end these unproductive expenses when Japan is insured against attack by her insular position and a strong fleet?

CHAPTER XXXII

Labor problem.

In speaking of agriculture we have shown the unenviable condition of the farmer, who has to content himself with a very modest income, and there are 35,000,000 of the farmer class.

The condition of the laborer is somewhat better, owing to the sudden growth of manufactures in Japan; but also precarious, when we consider that the wages in the weaving industry, for instance, for a man are only about thirteen cents a day and for women nine and a half cents a day. If we even admit that owing to the gold standard the wages have increased 50 per cent., still the expense of life has increased at a proportionate rate. The working day is from ten to fourteen hours, which is especially hard on child labor. The Japanese press demands with great insistence the suppression of child labor in Japan, as it ruins the health of the future generations of the country; but these demands cannot be complied with, as a large percentage of the work is done by children.

The labor question in Japan can be spoken of as the woman question, as the majority of the working class are women. Take for example the weaving industry, which employs 57,850 men and 987,016 women; the spinning industry, 9,650 men and 34,-

141 women. Every one who has followed me in my travels through Japan knows that women work in the fields standing knee deep in the mud, planting the rice or gathering tea leaves, and receiving the paltry sum of eight to thirteen cents a day. The foreigner who visits any port will see women loading the ships with coal. This great contingent of women workers in Japan can easily be explained by the fact that they are cheaper than men. Women are even seen in coal mines, where they go down the mine and work there with their children on their backs. The female labor is of such importance in Japan that agents go about to the different villages, enticing poor girls from their homes with promises of good incomes and better lives, and they realize only too late what veritable slaves they are. In the magazine called the *Working World* there are fiery attacks against factory dormitories for half-grown girls, stating that a good master would take better care of his cattle than these owners of factories do of their working girls. The owners in Japan are very favorably situated, as every year there arises a new contingent of workmen to the number of 400,000, and no matter how rapidly the industries increase there will not be work for all the wage-seekers. Pauperism also is growing, and even the government had to spend more than 6,000,000 yen to relieve the poorer classes. Formerly, when life was cheap and the needs were fewer, people were comparatively happier. But now even in Tokyo there are slums with a floating population of 40,000. incapable of paying fifty cents rent a month, where people are teeming in inconceivable filth and dirt,

paying for their lodgings from one to two cents a day.

Meanwhile, capitalists receive great dividends on these houses. Formerly strikes were unknown in Japan, but they are frequent now, and even accompanied by violence. For instance, the miners near Nagasaki killed the director of the mine and two policemen. The railroad employees on the road to Kobe, when refused an increase of wages, threatened to burn the cars.

Not long ago in Tokyo there was a labor meeting consisting of 30,000 laborers. It was conducted with great order and the following resolutions were passed: "We working people and citizens of the Japanese Empire, directed by the Supreme power and living under the happy rule of His Majesty the Emperor, with sincere enthusiasm declare the following: That the government, in order to defend the rights and interests of the working class, should make laws for the protection of women and children. To develop our industries we deem it necessary that good education be given to the working class."

Laws should be passed to broaden the rights of election to Parliament.

PART FIFTH

INTERNAL AND FOREIGN POLICY

CHAPTER XXXIII

The working of the Constitution—The leading men of Japan—Parties and their aspirations.

In spite of parliamentarism, Japan is governed by the leading men of the great clans (Satsuma, Choshu, Tosa and Hizen) that succeeded in bringing into effect the Restoration of 1868. Certainly Parliament modifies in a degree the policy of these clans. The Marquis Ito, after the war with China, sought an alliance of the Liberals to obtain the increase of the army and fleet. The same thing was done by Matsukata, who sought the aid of the Progressists. The Parliament, with its three hundred and sixty members, elected by 430,000 persons, cannot pretend to represent a nation of 46,000,000; and with that, many members of Parliament are not very scrupulous in their dealings, and, as the Japanese papers have often stated, are amenable to bribery, and consider their positions a means of enriching themselves. Owing to these circumstances and to the prestige of the elder statesmen and their influence over their clans, they are the paramount power in the state. In reality, Japan, under a foreign garb, represents a theocracy in the person of the divine Mikado, de-

scendant of the gods, and is governed by the oligarchy of the clans. Of the leading men, Marquis Ito, known as the Bismarck of Japan, occupies the first place. It was he who, acceding to the tendencies of the times, drew up the Constitution, and as the head of the Moderates brought the same moderation into the Constitution. It has been said that if one wishes to sum up Japan in one word, that word would be "Ito." He is considered the most fortunate of Japanese statesmen, as from a modest position he has arisen to be Prime Minister and President of the Supreme Council. From the year 669 to 1885 the position of Prime Minister was considered the exclusive property of the Fujiwara family, and during all that time there were only four exceptions made, in the cases of Ashikaga, Yeshimatsu, Hideyoshi, Iyeyasu, until Ito.

A Japanese paper, comparing Ito with Okuma, says that they are different, not only in their views, but by the quality of their intelligence and character. Ito is a savant, Okuma is a man of business. One is a courtier, the other a bureaucrat. Ito is distinguished by the vehemence of his intelligence, by his opportunism, his skill in the management of the people and adaptability to circumstances. Okuma is rich in intellectual resources and was remarkable for the boldness of his plans and his enterprising character. Nevertheless, Japanese public opinion recognizes Ito as the prime mover in Japanese politics. Justly or unjustly, they attribute to him the management of things behind the political scene. He is the principal adviser of the men of action of the day. The ministers change, but at all times the hand of the talent-

ed Marquis is visible. In another Japanese paper it is said that Satsuma's clan reproach Ito with lack of daring, Choshu finds that he does too little for his clan, Tosa dubs him a despot, and the bigoted Shintoists call him the champion of freedom. But Ito has numberless friends among the aristocracy and senators, in the army and the navy; he is respected both by the savants and the nobility.

"Ito," says a Frenchman, "knows how to profit by a victory and bears no rancor toward his enemies." Supple and adroit, he with a knowing hand conducts the court and the government affairs. Without broad ideas and without narrow prejudices he seems to be created by fate for the government of a country in which one must treat gently the dying-out traditions and at the same time flatter the growing appetites.

Count Okuma, the founder of the Kai Shinto party, rose like Ito from a lower strata of society. By his ideas he can be called the most advanced Japanese politician, yet with this he has remained a typical Japanese. Never having been abroad, and seeking to forget the few Dutch words he knew in his youth, he early understood the power of money and by clever speculations amassed a great fortune. He lives on a great scale in Waseda (near Tokyo), and near his castle is the college of one thousand students, founded by him. At one time, when he was seeking quiet, he devoted himself to charitable works and supporting schools, and having received the title of count he presented to his college 30,000 yen, which were given to him by the government with the patent of count.

Returning to power in 1889, after the failure of Count Inouye in the revision of treaties, he took the matter in hand with great skill and ability.

Russia, Germany, and the United States had already concluded new treaties on a new basis, and it was to be expected that the consular jurisdiction, so hateful to the Japanese, would be a thing of the past, when suddenly opposition arose where it was least expected. Old, conservative Japan raised its voice. The Japanese were frightened at the influx of foreign capital and foreign competition, and as it always happens in Japan, there was a man at hand fanatical enough to throw a bomb into the carriage of the minister. Kirishima Tsuneki, after this act, committed suicide, while Okuma was obliged to have his leg amputated and for a time retired from public activity.

It is said of him that immediately after his accident, as he lay with his leg shattered, he said to a foreign diplomat, "You will excuse me that I do not accompany you to the door."

The fate of the Japanese statesman is not enviable. In the last twenty-five years we have a whole succession of attempts on the lives of Japanese statesmen (Iwakura, Okubo, Mori, Okuma, Itagaki, etc.). Itagaki, the leader of the Liberal party, was more fortunate than the rest. In 1880 a man named Aibara, considering him a traitor to his country, attacked him with a sword. Luckily the wounds were not serious. Of course Aibara was imprisoned for life. After several intercessions on the part of Itagaki himself, and an imprisonment of seven years, he was given his liberty. The first thing he

did was to go to Itagaki, ask his pardon, and tell him how he repented of his act. Itagaki answered him thus: "I do not doubt that the great motives of your act were loyalty to and love for your country and I admire these qualities. You certainly no longer doubt my patriotism and I believe this so firmly that I give you the right to take my life if you ever suspect me of betraying my country."

These words of Itagaki raised a terrible storm in the press, as many saw in them the approval of political murder and a dangerous preaching for the *soshi* who so easily resort to violence. But judging from the way Itagaki had spoken against the *soshi*, one could not call him a partisan of violent measures.

Goto, who at the same time with his comrade was created a count, has the same opinions as Itagaki. The Shinto party created by Count Itagaki, as he himself admits, did not answer the demands of the times, and was dissolved, part of it going over to the *Daido-dankezu*, organized by Goto, which was more successful, and occupied a certain place in Parliament. Goto, who was formerly loud in his blame of the government, as soon as the opportunity offered for him to take part in the formation of the cabinet, like a true opportunist, threw off his former extreme ideas. His followers blamed such apostasy, but Count Itagaki defended his friend publicly, declaring that opposition is fruitless and that one must adapt oneself to the demands of the times. Count Inouye acts in quite another spirit. According to the Japanese press he is endowed with sharp intellect and has a fearless and chevalresque

character. Nevertheless, in spite of his talents he does not enjoy the confidence of the public. He has many friends, but also many enemies. He works at every new enterprise with great ardor, which soon cools off. Nervous and impressionable, he cannot boast of the success of his friend Ito. The revision of treaties taken up by him was a failure and he had to retire to private life. In comparison with the conservatism of Ito one could call him a radical. He worked especially for the material welfare of the country, and in the question of the revision of treaties he strove principally to attract foreign capital into Japan. Count Kuroda, in comparison with the small and delicate Ito, can be called an athlete. He really is a strong and muscular man, and it is said that he enjoys wrestling with professional wrestlers. Passionate and fiery, he gives way easily to fits of rage. Born in Kagoshima he was formerly but a poor samurai, receiving four kokus of rice. In spite of his poor circumstances he put by something for a rainy day. Before the Restoration the Satsuma clan wished to make an alliance with the Choshuu, and old Sago proposed to Kuroda to go to Kido and make with him an agreement for the future. Knowing the modest means of Kuroda, Saigo proposed to give him money for his expenses, but Kuroda, proudly drawing five gold pieces out of his breast, said, "Having a presentiment of the future, I saved this money." "You are marked for success in life," said Saigo, and he was right. Kuroda was created a count and was minister several times. Besides the circumspect Ito, the knightly, audacious Okuma, and the noble Itagaki he played a secondary

rôle. The public talks of his colossal physical strength, which he likes to show to foreigners. They tell about his bursts of passion and quite overlook his serious intellectual qualities.

We will mention, in passing, among Japanese leading men, the Field Marshal Marquis Yamagata, who has played such a prominent rôle as a soldier, and the Minister of War and Field Marshal Count Oyama, who captured Port Arthur and Wei-hai-wei during the Chinese war.

Quite another position is occupied by Fukusawa. He is not a statesman nor a politician, but a philosopher and a teacher of the young generation. He keeps aloof from all political parties, wants no official position, and does not seek to form a party. Nevertheless, thousands of intelligent people await impatiently his opinion on political questions and listen to him as to a prophet. The daily political struggle is not his affair, but he turns the attention of his followers to political and social questions, and if one can make the comparison, he is the Japanese Socrates.

Long before the Restoration, Fukusawa founded a school and published many books on popular education and on European civilization. Now his college has one thousand students and a kindergarten is connected with it. There are special courses in literature, jurisprudence, and political economy. Out of his school have graduated men now active in politics, ministers, presidents of banks and commercial companies. Students flock from all parts of the country and greedily listen to his teachings.

Not long ago he published an article on parliamentism in Japan.

The revolution of 1868 was, according to his opinion, the consequence of the restricted means of the higher warrior class; and according to him, sooner or later feudalism must have fallen. People of the middle class and samurai of the lower ranks destroyed the old régime and demanded representative institutions, but they saw that they could not do without the lower classes, who were indifferent to parliamentarism. In his opinion the old warrior class will dominate in the first Parliament; more clearly, the Shizoku or samurai, and not the agricultural, manufacturing, or trade interests. Soon, however, plutocracy will take the first place and drive the warrior class from its position and will speak with a loud voice in the national council. But all this will proceed peacefully and calmly. Obedience, respect for the laws, and the loyalty of the people will uphold the country under all circumstances.

Now let us turn from the ruling men of Japan to the political parties. It would have been more natural to begin with the parties and go over to the statesmen, but Japanese parliamentarism is so recent that the parties cannot be said to exist by themselves, but only by the initiative of their leaders. With the disappearance of the leader of a party it falls to pieces. For instance, the party of *jiuto*, or radicals, represented by Itagaki, existed for ten years and now has disappeared. The same fate befell the party of Count Goto, the "*daido danketsu*," or the united party.

Before the opening of Parliament there existed fifteen different parties, of which the principal are the following: 1st. Liberal party, with Count Okuma at its head; 2d. Daido, which considers Goto indirectly as its head; 3d. Aikoku, or the patriotic party, organized by Count Itagaki. This party differs in nothing from the Daido. 4th. Imperial Radical party; 5th. Radical party of the group Kwansei; 6th. Conservative party, organized by General Lieutenant Torio, having very few followers.

Since the convening of Parliament this has all changed, and parties are created and broken up very quickly. No one expected that the Rikken Jiuto party (constitutional liberals) would have a hundred and thirty voices and the Progressive party remain with forty.

But most of the parties are in formation, "im werden," as the Germans say, and to state the distinguishing characteristics of one or the other is still premature. One thing can be said, that in the first Parliament there were only ten Conservatives and that radicalism dominated the other parties; but among the Radicals themselves there is no unity and they frequently split into groups, acting one against the other when the vote is taken. Even Count Itagaki thought it necessary to separate from them; and explained his step in the following manner: "The aim of our party is the propagation of liberal ideas and parliamentary institutions. The constitutional forms demand a cabinet responsible to the House representing the majority of it. It was to this end that I worked in organizing the Aikoku to (patriotic) party, and afterwards I united all my

partisans to the Rikken Jiuto party. As soon as our party appeared in the house, dissensions began which nearly led to its dissolution. I could not be a calm spectator of this situation and with all my strength sought to reconcile the opponents. I thought I had succeeded for a while, but it did not last long and we are on the eve of going asunder again. In view of this, I who never sought glory, nor riches, and only struggled for the good of the country, severed my connection with the party." The term "radical" has not the same signification as in European politics, and does not even demand universal suffrage; and Itagaki himself, who created the party, fearing plutocracy, combines on many occasions with the leader of the Conservatives, Torio.

In his speech in Sendai, which was his profession "de foi," Itagaki showed clearly how Japanese radicals regard European civilization. Admitting that Japan is on a lower scale of civilization than Europe, he says that:

"Japan has the great advantage of being able to profit by the experience of Europe. Experiments in Europe have been many, and their results have been written in the 'pages of history.' The fundamental study of them will be of great advantage to us. Nevertheless, I consider the European system of government entirely false. I say this, as their political organization was accomplished in revolutionary times and was principally founded on the predominance of riches and knowledge over poverty and ignorance.

"We have a visible result in the French Revolution. The French Government led to this revolution

by concentrating the power in the hands of the nobility and clergy, who were at liberty to oppress the people.

“What was the final result?

“We finally see the oppression of the nobles and clergy, by which a death-blow was given to the warrior class, and despotism of money took its place. With the development of civilization one would expect the development of universal prosperity and happiness, but in reality the farmer sinks deeper and deeper into the gulf of poverty. With the increase of knowledge, augments the invention of machinery, which does away more and more with hand labor. The result is the excessive offer of labor. Our population increases yearly four hundred thousand. In Europe the seeds of the coming revolution are visible in frequent strikes. The government does all in its power to stave off the calamity, nevertheless it supports the rich, as the French Government supported the nobility and the clergy.

“A catastrophe might be expected if it were not for the colonies. What! do I hear that the Pope intercedes for the poor? If this is so, this mixing of politics with religion will lead to a revolution. Socialism in Europe is the result of the defect of administration. I am not in favor of socialism, but if a rich man seeing a poor man, instead of helping him, tries to profit by his poverty, I cannot blame those who are against such cruelty.

“Let us turn our attention to our own country. Happily such cruelty does not exist with us, there is not that lack of moral sense with us. In the time of our revolution the daimios relinquished their

rights, the samurai became equals of the common people. We freed ourselves from the arbitrary, and the rich must not oppress our poor. We have freed ourselves of the fighting feudalism, we must not introduce to our country money feudalism. If the nation disappears what will the rich people do? [Great applause.] We are not partisans of communism. We do not ask of the rich that they divide their property among the poor."

After that he advises the union of the rich and the poor for the promotion of general welfare.

This is the vague program of a Japanese radical. We see that he critically reviews the results of European civilization and advises the Japanese to go their own way. But what this way is we cannot see clearly from his program. We must admit that after the enthusiasm for all that was European there came a reaction toward nationalism in Japan. Some of the Nationalists joined the Radicals, others the Conservatives.

What, in reality, do the Japanese Conservatives want? Viscount Torio blames all that has been done by the Japanese from the beginning of the Restoration, and his principal attacks are directed against European civilization.

"The governments of the East," he says, "from time immemorial were founded on benevolence. In the West [in Europe] the happiness of the few is bought at the price of the suffering of thousands, who are obliged to drag out their lives in privations. Civilization, according to the opinions of westerners, serves only to satisfy the great wants of humanity.

“From such formulas what can the majority of our population receive, living as they do on the results of hand labor, and gaining with difficulty ten cents a day? What was their sin? That their wishes and wants cannot be satisfied? What does this much-praised civilization give us? European civilization will act ruinously on the Japanese state organization, which is founded on a steady Imperial power, and our old beliefs. People having eyes can see clearly that this western system acts disastrously on the order and the peace of the country. The future of Japan awakens our fears; the system in which the ethics and religion only serve personal ambition certainly is in accord with the individual aspirations of people, and a theory proclaiming equality and liberty destroys the established social relations like flame destroys dry leaves. Liberty and equality are unattainable, but they have changed the organization of society, destroying the former social differences, leading the people to one level. Look at America. The citizens praise it as the land of liberty and equality, but the people there are divided according to wealth into different classes, and there reigns the principle that in money lies the highest right.

“The application of these principles to Japan will change the good and peaceful customs of our people, making them heartless and unfeeling, and in the end bring about the unhappiness of the masses. Progress in this sense leads to strikes, demonstrations, and other disorders, and the inevitable result of this will be that the hearts of people will be filled with enmity, envy, and suspicion. Thus, although west-

ern civilization presents itself in the beginning in an attractive light, it serves to satisfy the ambitious passions and leads in the end to demoralization and disappointment. The conditions in which the West lives were created through the struggle for life, which in reality is struggle for wealth and power."

Giving its due to western civilization, he finds that the principles have led to the complete disorganization of Japan, which up to the time of their adoption lived under entirely different ethics. After this he enumerates the evils which western civilization has brought to Japan. "Selfish instincts occupy already the first place, the state morality is trampled in the mud; in the government circles violence, envy, and suspicion reign."

As we see, the Conservative Torio and the Radical Itagaki are united in their fear of western principles.

We will not try to decide the question of how a return to the former régime is possible, but will point out the fact that the ideas of Viscount Torio respond to the national movement, which embraces Japanese society lately. The hatred of the foreigner for many Japanese is an unchangeable dogma. Not long ago one paper blamed the people for calling foreigners "red-haired barbarians, blue-eyed monsters," etc., which are very popular epithets among the great majority of the Japanese. There are papers which openly preach a campaign against foreigners and missionaries, and these papers are read by a numerous public. The reaction against foreigners is not yet sustained by the leading circles and the government.

The Japanese themselves recognize that Europe and America are too strong, and such measures as were used in the time of Iyeyasu are not to be thought of now; but for all that, this hatred of the foreigner is not without significance, and like an undercurrent must be considered in judging of Japanese politics. There is still another force which must be taken into consideration. It is the new Japanese politician, created by parliamentarism, and not yet very influential. With a little amount of learning this young Japanese politician is coarse, vain, self-opinionated, with a great confidence in his own ability. He soon saw that he could not rise to power, as the clans have the monopoly of everything, and he easily joined the opposition. One foresees already the future struggle of the ambitious democracy with the powerful oligarchy, and meanwhile the positions of the old feudal lords are gradually being taken by the lords of finance. A great scourge of Japanese politics are the *soshi*, recruited in the bohemian quarters of the great cities. These brawlers are always ready for a fight or to attack the foreigner who is not in the good graces of young Japan. They are terrible jingoes, always ready to make a meal of the European powers, and their fruitless agitation is a constant danger to the state. Up to the present time the elder statesmen, or so-called *Genro*, who brought about the revolution of 1868, have prestige and influence, but they are not immortal. The time will come when, instead of the reigning Emperor,—who already is no longer looked upon by young Japan as the descendant of

the gods, but who nevertheless has a great prestige, —will reign Prince Haru-no-miya, who has no prestige whatever at present and is entirely unacquainted with the affairs of state. Will he be strong enough to stem the demagogical current which forebodes no good to Japan?

CHAPTER XXXIV

Foreign policy—War with China—Revision of treaties—What did the new treaties give to the foreigners?—Korean events—Boxer troubles—War with Russia and its consequences.

The apparition of the foreigners demanding by force to be admitted to Japan placed her in the difficult dilemma of choosing between submitting eternally to the caprices of the Powers and playing a secondary rôle, or of rising to their level and fighting them with their own arms. Thus in Japan began to ripen the idea, not only of borrowing from European civilization all of which she is most proud, but principally of reorganizing her army and navy on new European lines. The logical consequence of this trend of thought was the return to the former aspirations of grasping Korea and China,—to the dream of Hideyoshi,—and for this inevitable war the Japanese prepared themselves during a long period and studied the situation fundamentally. Japanese officers of the general staff, as well as other Japanese disguised as barbers, as coolies, small traders, and boys at hotels, overran China and Korea in all directions, and naturally all these spies were invaluable at the moment when Japan was ready to declare war against China.

The first aim of her foreign politics was to establish herself firmly in Korea, which was a vassal of China and had remained stationary from the time

of Hideyoshi. Petty intrigue began between the adherents of Chinese and Japanese parties upon the occasion of the rising of the Tongaks. The uprising spread quickly, until the King was not safe in Seoul, and called upon China for protection. When China sent her troops to quell the disturbance, Japan considered that she had a right to do the same, although the Chinese contemptuously refused this joint occupation, on the plea of the sovereign rights of China over Korea. Japan answered by landing her troops, under the pretense of defending her legation at Seoul, and demanded the recall of the Chinese representative and the protectorate over Korea. This led to open hostilities, and war was declared between Japan and China on August 1, 1894.

This war was only a pretense of the imperialistic policy of Japan, whose aggression was unprovoked by China. This is also the opinion of C. A. W. Pownall, who has lived long in Japan, and who has published a very able article in the *Nineteenth Century*. He says that the Japanese were forming this project of the invasion of China a long time, and that it is false that China provoked the war in 1894. On the contrary, he declared it to be a ripened and carefully prepared invasion with the object to obtain a supremacy over the millions of Chinese.

We all know how the war ended with a complete fiasco for China. The conditions of peace dictated by Japan to China were the following: 1st, recognition by China of the independence of Korea; 2d, the cession to Japan of the islands of Formosa and Pescadores and also of the Liaotung Peninsula; 3d, the payment of 400,000,000 yen war indemnity;

4th, the opening of three new ports to Japanese commerce; 5th, the occupation of Wei-hai-wei until the payment of the war indemnity. Six days after the signing of the treaty a joint protest was made in Peking by the French, German, and Russian governments against the cession of the Liaotung Peninsula, on the ground that its retention by Japan was a permanent threat to China and Korea and a danger to the peace of the Far East.

And so it was; for the Japanese considered their possession of Liaotung as the first *étape* in their conquest of China, which would only be a question of time and the ambitious dream of Hideyoshi would be realized.

The victorious war with China lifted the prestige of Japan in the eyes of all the world. There remained still a grinding trial for Japan. It was the consular jurisdiction. To explain matters, we will say that the first treaties concluded by Japan with the other powers were made under compulsion, forcing Japan to admit consular jurisdiction. This was always felt by Japan to be derogatory to her independence, and all her statesmen sought by every means to remove this thorn from her side. But to wipe out this article, which placed Japan on a level with the other Asiatic countries, she was obliged to give Europe and America certain guarantees, that with the abrogation of the consular jurisdiction the interests of their subjects would be safeguarded under Japanese law. In the beginning the Powers were only content with an International Supreme Court, like in Egypt, with European and American judges as members of this court. As time went on

the demands of Europe became more moderate and Count Okuma was fortunate enough to come to an understanding with the foreign diplomats. It was conceded that European judges should be named as members of the Japanese Supreme Court. This concession, however, as we know, led to the catastrophe which befell Count Okuma.

In 1890 Viscount Aoki began negotiations for opening the whole country to foreigners and for the abolition of the consular jurisdiction. This time there was no longer question of European advisers or of any limitation to Japanese justice. Profiting by the rivalry of foreign powers, Japan won a brilliant diplomatic victory. England was the first to make a treaty abolishing consular jurisdiction (1894); after her followed the United States and Russia in 1895, then Germany in 1896, and France and Austria in 1898.

What did the new treaties give to the foreigners? The right to travel in the country. Formerly the foreigners were only allowed in the open ports, a special permission from the government being necessary every time a trip was made outside of the treaty ports. The right of recourse to Japanese courts. Religious freedom and exemption from military service and enforced taxes. They can trade, manufacture, form companies, rent the surface territory for the purpose of building, but they cannot own property or mines.

It was really a diplomatic victory to get rid of consular jurisdiction and with that deprive the foreigners of such rights as they themselves enjoy in all parts of the world.

After the war with China was finished, Korea was freed from Chinese tutelage, only to fall under the rod of the Japanese, who became very obnoxious to the natives. At the head of the national Korean party was the energetic, intelligent queen, and in order to rid themselves of her, the Japanese attempted a *coup d'état*. A rabble, under the leadership of the Japanese Minister, Viscount Miura, and his acolytes,— as was brought to light by the trial in Hiroshima,—forced an entrance into the palace and butchered the queen and her ladies-in-waiting, pouring oil on their bodies and setting them on fire. The King was virtually held a prisoner until he escaped in a woman's litter to the Russian Legation.

This violence on the part of Japan in Seoul gave no other results than that Korea sought protection of the Russians from Japanese encroachments.

What right had Japan to Korea? Certainly no more rights than England has to France or vice versa. From the earliest times Japan has made invasions into Korea, and was always beaten back by the Koreans, alone, or with the aid of the Chinese. The Japanese are convinced that the possession of Korea is necessary to their welfare. England might with the same propriety find it necessary to possess northern France merely because it is across the Channel. Certainly Korea with her 12,000,000 inhabitants and with her antiquated armament is no match for the Japan of to-day, and so she looked to Russia for protection. This is the fault of the Japanese, as they show themselves arrogant, arbitrary, and violent with the Koreans. This is certified to by no less a personage than the Count Inouye,

the Japanese Minister in Seoul, who says that the "Japanese in Korea seek only to enrich themselves; are violent, and treat the Koreans like masters would their slaves. And with that they are not honest in their dealings."

Two years and a half after the conclusion of the war, two Germans were murdered in the province of Shantung, and to avenge this outrage a German squadron anchored in the harbor of Kiaochau, and took the town, demanding the cession of Kiaochau to Germany, which was granted by the Chinese. Russia, finding that the obtaining of a naval base by Germany in north China disturbed the balance of power, occupied Port Arthur, with the consent of the Chinese Government, in December, 1897, while the English took Wei-hai-wei.

The leasing of Port Arthur gave an outlet to the sea to the vast possessions of Russia in Asia. "Port Arthur," says an American writer, "was in no way essential to China or Japan, both countries being rich in open ports, and on the other hand it was indispensable as the terminus of the Siberian railway, which had cost the Russian Government more than \$300,000,000." "This acquisition," as Captain Winthrop Dayton remarks, "was also very profitable to the development of Manchuria, which is covered by well planned and strongly built towns, where before were huddled only Chinese hovels. Contented, prosperous, happy dwellers live in the towns, and on the farms Chinese and Russians, alike having justice regularly administered."

Then began the Boxer movement in China, and the brunt of the movement was felt by Russia. Her

cities in Siberia were attacked by the regular Chinese troops and her railway through Manchuria destroyed. Repulsing this unwarranted attack by the Chinese, Russia took possession of Manchuria, making the declaration that she would withdraw her troops when there would be no further disturbances endangering her railway, and if no action of another power should prove an obstacle to such a removal. At the time this declaration was made not one of the Powers protested against the occupation of Manchuria by Russia—not even Japan, who had joined the other powers in sending troops to Peking. An event of importance to Japan was the signing of the treaty of alliance with Great Britain the 30th of January, 1902. This treaty gave great prestige to Japan, as it was the first time that a European power had made a treaty of alliance on equal terms with an Asiatic country.

Russia, with regard to Manchuria, in her intention of withdrawing her troops was perfectly sincere; and although there were Russian troops in Manchuria, the administration was left in Chinese hands. In order to prevent a repetition of the disasters which took place during the Boxer uprising, Russia demanded certain guarantees, asking China to sign an agreement, which China refused to do. An unbiased writer on the subject is Captain Winthrop Dayton, who states the case quite clearly, saying: "Early in 1903 this plan was so far advanced that the Russian troops were all withdrawn beyond Mukden, with the exception of small details of railway guards and the garrison of Port Arthur. Immediately serious disturbances broke out in Muk-

den, caused by numerous bands of Hunchuses armed with the most modern rifles. The preservation of her vast commercial and railway interests compelled the return of Russian soldiers to the disturbed districts. The interesting question has been raised—whence did the Hunchuses obtain their modern ordnance? Certainly not from either Russia or China. Suppose that the United States had invested \$300,000,000 in Cuba, and just as the American troops withdrew there had been an outbreak of organized and well armed bands, whose purpose was to destroy that investment, can any American suppose that we should have adhered to that agreement to withdraw, under such circumstances? The further withdrawal of troops was made impossible by the manifest intention of Japan to again seize the spoil which had lain within her grasp. Japanese agents have been active among the remnants of the robber bands (Hunchuses), intriguing for the destruction of the railway at the first favorable opportunity.”

At the same time the misunderstanding grew between Russia and Japan. The White Book, published by the foreign office of Japan, states the then pending negotiations with Russia regarding Korea and Manchuria as follows: Komura, in his instructions to the representative of Japan in St. Petersburg, said that the separate existence of Korea was essential to the peace and safety of Japan and that Russia's indefinite occupation of Manchuria inspired the gravest apprehension as to her ultimate intention as regarding Korea, and that Russia could at any moment take Korea. “Korea,” he continues, “is the outer outpost in the defense of Japan. Japan

considers the independence of Korea essential to her safety." In the same note Komura instructs the Minister in St. Petersburg to propose to the Russian Government an agreement, of which we will speak later.

Before we proceed let us see how the occupation of Manchuria by Russia can endanger the existence of Japan. Is this possible? Is it possible that Japan with a population of 46,000,000, with a powerful fleet, and an army which can be brought to the dimensions of the French army, and with an insular position which makes her invulnerable, should feel herself in danger because Russia has an outlet in Manchuria?

Risum teneatis amici!

When has it occurred that an insular power of such force as Japan was in danger of being conquered by a continental power? A genius like Napoleon desisted from attacking England, although he had one of the most powerful armies the world has ever known, and he had only to cross the Channel. To invade Japan one must first destroy her fleet, and the Japanese knew very well that their fleet at the time was superior to the Russian fleet in these waters. And even with the destruction of the fleet an insular nation of 46,000,000 cannot be conquered. Who would entertain such fantastic projects? Even an unbiased Japanese like Shimada, in the *Mainichi Shimbun*, has said that there is no danger for Japan in Russia's occupying a port on the open sea.

Thus we easily prove that, admitting even an occupation of Korea by Russia, which was never the

case,—as Japanese soldiers, not Russians, overran the country,—still the integrity of Japan itself could never be placed in jeopardy.

Having proved this point we can proceed to review the principal demands Japan made of Russia. One of the principal points formulated by Komura was the recognition by Russia of Japanese preponderant interests in Korea, and the exclusive right of Japan to give advice and assistance to Korea, in the interests of reform and good government. Although Russia admitted the right of Japan to despatch troops to Korea when necessary for the protection of her interests there, Russia demanded previous notice of such a despatch of troops, and refused to permit Japan to use any part of Korea for strategical purposes.

In a word, Japan manifested through all this correspondence an intention of securing and maintaining for all time a control over Korea, amounting to annexation, as well as a wish to exert the same kind of influence in Manchuria. In the last proposal of Baron Komura, it was asked that Russia should declare Korea outside of its sphere of interests, meaning that Japan should have the right to build fortresses in Korea. Japan in her last note gave herself all rights to violate the independence of Korea, at the same time arrogating unto herself the right to speak about Manchuria in behalf of China. This correspondence clearly shows one thing—that it was not Russia who intended to violate the independence of Korea, but Japan herself. Russia certainly could not give her consent to any such proposals; she could not allow Japan to be master of Korea, build

fortresses in that country, and use Korea as a fortified camp, as that would mean a constant menace, not only to Manchuria, but to the Amur province. Russia as a great power could certainly not admit that Japan should dictate her conditions regarding China. The best answer to such impudent proposals would have been to sever diplomatic relations with Japan. Nevertheless, Russia showed a highly conciliatory spirit, which is the dominant trait of character of the Slavonic race, and sent counter-proposals to Tokyo; but this was of no avail, as Japan had already precipitated matters. The Japanese Minister in Washington stated that in the face of the fact that Russia was preparing for war, not only Japan's safety was threatened, but her very existence, and that Japan was forced to begin hostilities. The contrary was the case. Japan knew that the Russian fleet was dispersed along the coast, that there was no army on the frontiers. Would Japan have dared to attack Russia had Russia been prepared in the Far East with a powerful fleet and a great army to repel such an attack? Certainly not. She would have continued negotiations. Japan knew very well that Russia did not want war, was not ready for war, and all her demands were mere pretenses to strike a great blow. She thought like Dewey to destroy the enemy's fleet at one stroke.

But although Russia was unprepared for such a treacherous attack on her fleet, she is not an easy prey, as China was for Japan, and in beginning such a war Japan plays a hazardous game. Why did she begin it? One reason we know. Japan thought that the moment had arrived to realize her plan of

conquering Korea and from there to spread her domination to China. It is the opinion of some that this war was undertaken to turn the attention of the Japanese nation from internal questions. If this be the case, then woe, woe! to any strong and powerful nation who diverts the mind of its people from internal troubles to risky external wars.

What can be the result of this war in case of success? Baron Suyematsu, formerly Minister of the Interior, kindly explains that the Japanese do not intend to conquer Russia (*excusez du peu*), but chase her to the Baikal, give Manchuria back to China, and retain Korea.

But that is all idle talk of people who cannot realize what a war with Russia means to Japan. One need not be a prophet to say that this war will be disastrous for Japan. If Russia comes out victorious Japan will have sacrificed many lives and crippled her resources for the sake of ambition. On the other hand, should Japan come out with flying banners, she will come out with crippled resources, maybe enriched in territory, but burdened with militarism for many generations. In such a case the time will come when her sympathizers in the United States will painfully discover what the advent of Japan means to the commercial interests of America. As we have already stated, Japan has cheap labor, coal, and raw material at hand, and Japanese wares are much nearer to China than the American wares. It takes only a couple of days to ship goods from Japan to Korea and China, and it takes twenty days or more to ship them from America. In Manchuria and all over China goods would

be dealt in by Japanese merchants, who are contented with cheap living and small profits. We know already that nearly all the carrying trade in Japan is carried in Japanese vessels, which have a tonnage of more than 600,000 tons. The same can be said of China with her teeming millions. She also possesses all the advantages and resources which Japan has, and owing to her hundreds of millions of inhabitants China will always be a land of cheap labor. The competition with these two countries will be disastrous to American trade. This competition has already begun if we can believe the business men of the Far East.

CHAPTER XXXV

CONCLUSIONS

The great upheaval which has taken place in Japan, and the progress which it has made within an extraordinarily short time, seems to many nothing less than miraculous. An Asiatic nation, they say, thirty-six years ago isolated from the world, suddenly to pass from feudalism to constitutional government with European institutions, to appropriate all the perfected inventions of European civilization. Those who are astonished at all this entirely forget that we have before us a nation of old—thousand-year-old—culture, original maybe, but fully capable of appropriating outwardly the principles of European civilization. I say outwardly, not because this borrowing of the Japanese is merely superficial, but because it does not affect the inner self of the Japanese, which remains exactly as it was before—the exact opposite to Europe. If we see in the Anglo-Saxon race, and especially in the American, the personification of individualism, in Japan and in all Eastern countries we see the opposite extreme, that is, the principle of impersonality. The language; Buddhist religion, impersonal in its principle—whose highest happiness consists in the loss of the “ego,” the I become a part of the whole, that is, to reach Nirvana; the family life with its

cult of ancestors; the way art and nature are looked upon; everywhere the principle of impersonality reigns. Especially is it so with regard to art and nature. The Japanese does not separate himself from nature, he does not put himself on a pedestal, but lives in soul-union with nature. For him nature is divine and man nothing. In art he does not deify man as did the ancient Greeks, leaving us works of beauty. In Japanese art, if man is not merely a complement of nature, then he is represented rather in a comical light with all his peculiarities and imperfections, as is shown in the *netzke*, the highest expression of Japanese realism.

Pages can be written on this subject, but this much suffices to understand that we have to deal with a race of ancient culture, although differing from European.

Now let us look at how this assimilation of European ideas and understanding was accomplished and what changes it has wrought in the Japanese himself. The change came about quite naturally. The leaders of Japan were convinced that they could no longer resist the Europeans, and this being the case they must themselves acquire all that which makes the strength of European civilization in order to uphold their independence and self-existence. We will here take occasion to say that the leaders feared very much that their country would be an easy prey of the greedy Europeans. Having decided what was necessary to be done, they began their work at once with energy. As is always the case, a mass of people echoed their thoughts, followed their lead, imitating everything European indiscriminately,

calling forth the raillery of their European teachers and also of the opposite camp, the Chinese, which they had abandoned. The Chinese, seeing the Japanese in their ridiculous costumes, said with a contemptuous smile, "You cannot change your skin, it will always be yellow."

But the Japanese only said to themselves, "He laughs best who laughs last," and continued their way, organizing their army on European lines, which, when the war with China came, showed that they had profited by their European lessons. When the time came for the revision of treaties they showed themselves diplomats capable of upholding their own against Europeans. Having obtained from England the abolishment of consular jurisdiction, they on their part made no concession to Europeans, who up to the present time have not the right to own property in Japan. Now let us see how far the Japanese have become European. Being convinced that they could not fight in the old way, with bows and arrows and covered with armor, they relegated the old means to the archives and put their soldiers in European uniforms. They have done the same with their fleet. They saw that to be powerful, to have factories and wealth, machines, railroads, and ships were necessary, and above all the education of the youth. All this they have accomplished and there they stopped.

Take the Japanese in his home life. You will see that he wears the European costume in his office, in the army and navy. As soon as the chance offers he throws off his hated European costume with delight, and squats on his heels on his matting. He

never thinks of changing the arrangement of his home for anything European. Many Japanese who have lived long in Europe, and having become accustomed to chairs, have told me how difficult it was for them to get used to sit Japanese fashion when they returned home; "But there is nothing to be done," they would say. It is a mere detail, but it is connected with the whole Japanese life. Discarding one thing they would have to radically change every thing; and this the Japanese do not wish to do. Let us listen to their arguments. A Japanese house, which can be built in two or three weeks, open to the air on all sides, with clean mattings, without furniture, answers much better the demands of hygiene than European houses, encumbered with furniture, bric-a-brac and portières, the breeding ground of microbes. A great argument is that the Japanese home is much cheaper than the European. The people are much more independent in case of misfortune, for if he loses his fortune the Japanese will scarcely notice it in his home—he will simply have a few yards of matting less, that is all. The life of a poor Japanese differs but little from that of a rich one. Certainly there are shades of difference, but not marked, like in Europe. When a Japanese takes a journey he does not require cumbersome baggage, like the European. With a knapsack or a hand-bag, he starts off, knowing that all he requires he will find on the way—a bath, a clean kimono after it, and fresh sandals, which he can purchase at every step for a few cents. Therefore the Japanese does not sacrifice his home arrangement to new tendencies. The rich Japanese make the concession of

having a European room in their houses or even a part of the house European, but nevertheless they live in the Japanese half. Will they ever change their home life for that of Europe? I think not. Already, under the influence of the reaction toward the national spirit, they accentuate their attachment to old home customs. I remember the time when Japanese ladies considered it a necessity to appear in *décolleté* at balls, while now they wear their beautiful Japanese costumes. Architecture has also remained purely Japanese. The only European buildings in the country are those built by Europeans or government buildings. The appearance of a Japanese town has not changed in the last thirty years. The Japanese as a Buddhist knows that all is transient, and does not build like the European, for centuries.

Let us take their state organization. Foreigners, hearing of Parliament, House of Lords, of parties, of ministers, marquises and barons, would imagine that Japan has been transformed into a European state. In reality it has remained a theocracy under a foreign garb, with a descendant of the gods on the throne, and is governed up to the present time by an oligarchy, like in the time of Hideyoshi, only that the leaders, instead of wearing the old handsome costumes, have donned uniforms and covered their breasts with decorations.

Many expected that Japan adopting European culture would become Christian; but years have passed, missionaries of various denominations have received good salaries, but Christianity makes no great headway.

Many also thought that Japan would open wide her doors to foreigners. They were mistaken. Quite the contrary. The more she advances, the more she wishes to do without foreign help. The foreign teachers have been dismissed with good pensions, and the youths of Japan are sent to Europe and America to learn all that is new there, especially in inventions and machinery. At the same time the hatred of foreigners grows, and is shown more clearly day by day. The undisguised rudeness of the younger generation to foreign women is but a straw showing which way the wind blows. The statesmen of Japan, even the Emperor himself, reproached such conduct, warning them that it was unwise.

Certainly there are Japanese who like everything foreign, but they are in the great minority. All the statesmen and their followers who came to the fore with the European tendencies will be wise enough not to express themselves frankly either way; but this hatred is instinctively felt by all those who have lived in the Far East. We are not speaking, of course, of the mass of the common people, who have remained as they always were, with many sympathetic traits of character; yet even they look upon foreigners as strange beings, a kind of monstrosity, and contemplate them with more curiosity than hatred.

That the Japanese have not become Europeanized is due to the fact that after the war with China their conceit was unbounded. It is only necessary to read Professor Inouye's remarks, who has studied European literature for twenty-five years. In a speech

delivered before a large crowd, he said: "In all countries the monarch springs from the people; in Japan, the land of gods, the people spring from the monarch who descends from the gods." Even the Japanese paper, the *Mainichi Shimbun*, reproaches the Japanese with this pride and conceit, saying that they think themselves the first nation of the world.

What has European civilization attained in reality in Japan? It has given them the possibility to defend their independence and individuality (which was never threatened) more efficiently. The proud motto, "Japan for the Japanese," has penetrated the schools and the masses. Every youngster considers his first duty to his Emperor, and to work toward the strengthening and enriching of his country and the safeguarding of its independence.

What is instilled into the minds of the soldiers and children in the school battalions which are organized all over Japan is seen in the following dialogue:

A.—"Who is your chief?"

B.—"The Emperor."

A.—"In what consists the military spirit?"

B.—"In obedience and readiness to sacrifice one's life."

A.—"What is the highest virtue?"

B.—"Never to look at the number of the enemy, but to go forward."

A.—"Why are there drops of blood on this flag?"

B.—"It is the blood of the man who has defended it."

A.—"What thought does this arouse in you?"

B.—"That he is happy. The man is dead, but his glory remains."

As you see, it is the same old spirit of the samurai military virtue, contempt for death and readiness to sacrifice one's self in the name of duty. Examples of this old samurai spirit are many. A daimio, showing a severed head to a youth, asked him if he recognized the head of his father. The youth bowed low and took oath that it was his father's head, after which he instantly committed hara-kiri. He knew it was not his father's head, but saved his honor by ending his life, and his father lived on in safety. Every one has heard of the time the attempt was made in Japan on the Russian Heir Apparent's life. One young girl, hearing that the Emperor was very much depressed over the affair, decided to commit suicide. Soldiers who were not taken to fight in the war with China committed hara-kiri. Not long ago an old samurai, sending his son as apprentice to a baker in Tokyo, separated from him with these words, "Remember never to make me ashamed of you." Some time after this the boy was accused of stealing, paid his wages, and dismissed. He went to the theatre, and later threw himself under a passing train, having left a note for his father, saying, "Respected father, the accusation is false." True enough, the real culprit was found later. This is a great moral power in a nation, but to what end will it be directed? If it is only directed toward keeping the individuality of Japan it must command respect and admiration; but the tendencies of young Japan demand more. Not long ago a Japanese writer in the Far East published the following, "Every nation must have its ambitious plans; the ambition of Japan is to be the torch of Asia, to spread her influence

over all the East." A French writer attributes to Count Okuma the proud thought that "Japan will not only equal Europe, but surpass it, and that time is not far off when the European states will be a crumbling mass of ruins." I leave to Mr. Martin ("Le Japon Nouveau") the responsibility for this quotation, but for my part I can say that such ambitious views are nothing extraordinary to me who have lived long in Japan. I remember a conversation I once had with a Japanese statesman on the subject of Iyeyasu. I volunteered the remark that Iyeyasu at the time was perhaps right in closing Japan to foreigners and safeguarding by this means the independence of Japan. His answer was, "Is it certain that Iyeyasu did not stop the advance of Japan, which in conquering China would have become the greatest and most powerful country in the world?"

The ambitious plans of the future greatness of Japan fill so many books and papers of the country that it is difficult to choose among them. The mission of Japan, according to one Japanese magazine, is "To civilize Europe and to reconstruct on Japanese lines its moral and religious life. Europe," it says, "is deeply immoral and egoism appears in all her actions. We see only the pursuit of money and pleasure. What a contrast Japan represents, with her simplicity, moderation, disinterestedness, honesty and heroism. All the virtues have congregated in our nation, and for this reason she is called upon to dominate over all other nations in the name of honesty and valor." Dreams are dreams; nevertheless, Japan has done something toward the realiza-

tion of these plans. Let us review her policy in China, which has completely changed since the war. Instead of trying to subjugate her by force, she has put forth all her strength to dominate China through influence, and we can say that she has succeeded. Where does China send her youth to study sciences and military art?—To Japan. Who, in China, is at the head of the educational department?—The Japanese, who have even founded a Japanese University, in Peking, for Chinese students. What type of school do the Chinese imitate at the present time?—Japanese schools. Who are invited by progressive Governors to found schools in the provinces?—The Japanese. I think this is sufficient, but it is not all.

The Japanese propagate the idea of Pan-Mongolism or Pan-Asiatism, and write pamphlets and form societies for this purpose. "Japan," it is stated in these pamphlets, "will take upon herself to form a league of Asiatic powers against the domination of the white race." These pamphlets are read by the Chinese Emperor, in the palaces of the monarchs of Asia, and in the poor hovels—wherever the white race has humbled the other races. Japanese emissaries work to this end in China, Annam, Philippines, India. The youth of these countries, educated by Japanese, become imbued with the idea of one day fighting against the white race. The center of this propaganda is certainly Tokyo, where the youth from all parts of Asia flock together. In Tokyo you will also find the Teodabun, whose evangelism is the following: 1st. The fraternity of the yellow race; 2d. The superiority of the yellow race over the white; 3d. The necessity of a yellow league

under the leadership of Japan; 4th. The creation of a great state which would expel the white race from Asia. The highest officials and princes of the blood are at the head of this Teodabun.

To judge of the style of these conferences we can cite the following from one of their publications. "China," it is said, "can attain, not only independence, but be freed from the oppressions of Europe, if she will with Japan's aid introduce some reforms." Mr. Meredith Townsend in his remarkable book, "Asia and Europe," proves very clearly that Japan aspires to be the leader of the yellow and brown men in casting Europe headlong out of the mother continent. The propagandists of the Pan-Asiatic society tell the people but the simple truth when they relate that three times has Asia flung back the Europeans, and that what was possible in the time of Alexander the Great, the Romans, and the Crusaders is possible again, as Asia on the basis of German subscription has eighty million of potential soldiers, "and not only in the military but in a commercial sense Asia can outstrip Europe and America."

Who knows? Maybe Japan will succeed in uplifting the whole of Asia, arm her with European arms, and invent some new and terrible explosives. These myriads will be armed from head to foot according to European methods; but the question remains, will they not remain alien to the real European spirit and to Christianity? What will be said then by those who now proclaim that Japan is fighting in the name of civilization? In the spreading of this very idea the Japanese have shown that they have learned something from Europe, and they have

succeeded in hypnotizing the public opinion of Europe and America. Japanese diplomats went to work to gain sympathy in the leading circles in Europe and America, and to this end spared neither money nor efforts. The Japanese well knew that if they were to realize their dream of a great future they must proceed with caution, and above all not show their cards too clearly, as they could not withstand the combined forces of Europe and America; that they must profit by the dissensions between European powers. They knew very well that Russia owing to her natural strength, aroused the enmity and suspicion of many European powers, therefore the first blow was aimed at Russia. If they should succeed in breaking this power, or even weakening it, and thus raise the prestige of Japan in all Asia, that would already be a great result. Then would follow the turn of other nations, for has not Germany, Shantung; England, Wei-hai-wei and Hongkong, etc.

Let there be no illusion! We are living through a significant moment of human history and are contemplating the first act of the struggle of Asia against the European spirit.

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