

AN ARMY OFFICER ON LEAVE IN JAPAN



BY HERVIN MAUS, U.S.A.

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AN ARMY OFFICER ON
LEAVE IN JAPAN



FUJIYAMA, FROM THE SEA-SHORE NEAR DZUSHI, JAPAN

AN ARMY OFFICER ON LEAVE IN JAPAN

INCLUDING A SKETCH OF MANILA AND ENVIRONMENT. PHILIPPINE
INSURRECTION OF 1896-7, DEWEY'S BATTLE OF MANILA BAY
AND A DESCRIPTION OF FORMOSA

BY

L. MERVIN MAUS

COLONEL UNITED STATES ARMY

ILLUSTRATED



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TO THE MEMORY
OF MY BELOVED MOTHER AND FATHER
MARY MALVINA GREER AND ISAAC RHODES MAUS
THIS BOOK IS AFFECTIONATELY DEDICATED

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PREFACE

While on duty in the Philippine Islands, during my last tour of service, in company with an army officer the writer made a journey through Japan, Korea, Manchuria, and China. Careful notes were prepared during the trip with a view to their publication in the form of an itinerary through the countries mentioned.

Before half of the present volume was completed I discovered that it would be impossible to encompass under one cover all the countries visited, so have reserved an account of my visit to Korea, Manchuria, and China for future publication, provided sufficient encouragement in the circulation of the present work warrants it.

In order to add to the usefulness of the book, special chapters have been inserted relating to the Philippine Insurrection of 1896-7, Formosa Island, the origin of the Japanese race, the Shinto and Buddhist religions, persecutions of the Romanists during the seventeenth century and a historical sketch of Japan, including the War with China, the Boxer Trouble of 1900, and the Russo-Japanese War of 1904-5.

In conclusion I desire to express grateful acknowledgments for the valuable assistance received from the works of the following authors on Japan and the Russo-Japanese War: Basil H. Chamberlain, David Murray, William Elliot Griffis, Lafcadio Hearn, Sir Edward J. Reed, Engelbert Kaempfer, Ernest W. Clement, Arthur Lloyd, Gaston Migeon, O. E. Wood, Thomas Cowen, General Kuropatkin and a host of other interesting writers.

L. M. M.

CHICAGO, ILLINOIS,
August, 1911.

The first part of the report deals with the general situation of the country and the progress of the various branches of industry and commerce. It is followed by a detailed account of the operations of the different departments of the public service, and a summary of the state of the public treasury. The report concludes with a series of recommendations for the improvement of the administration and the promotion of the general welfare of the country.

AN ARMY OFFICER ON LEAVE IN JAPAN

CHAPTER I

FROM SAN FRANCISCO TO MANILA

THE LOBBY OF THE PALACE HOTEL — DESPATCH FROM WASHINGTON — ACROSS THE LONESOME PACIFIC — ARRIVAL IN MANILA — ITS COMMERCIAL ACTIVITY AND ADVANTAGES — DRIVE THROUGH THE BUSY METROPOLIS — QUAIN T SCENES ON THE STREET — OUR LITTLE BROWN BROTHER AND WILD COUSIN FROM THE MOUNTAINS — ARRIVAL AT THE CLUB AND INTRODUCTION TO THE MAJOR AND THE JUDGE — TIFFIN AND THE *Pièce-de-résistance*.

I HAD just finished my after-breakfast cigar and was awaiting a friend in the lobby of the Palace Hotel, San Francisco, one morning last August, when my attention was attracted by a telegraph boy who approached me with the familiar yellow envelope of the Western Union. It contained a despatch from Washington directing me to proceed by the first available transportation to Manila, on important business connected with the Government, adding that full instructions had been forwarded by mail.

I had occupied an important position in the National Bureau of Commerce since its organization, and immediately concluded from this unexpected order that Congress desired more specific information concerning the status of trade in the Philippines, and was anxious to learn what

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influence extended commerce might wield in the promotion of peace among our Oriental neighbors.

My orders were mandatory and I was to leave with the least possible delay. The duties connected with the mission would consume at least four months, which barely gave me time to return to Washington to submit my report before the assembling of Congress in December.

The steamship *Manchuria*, belonging to the Pacific Mail, was to sail in a few days, and after 'phoning for a reservation, which I was fortunate enough to secure at that late date, I began my hasty preparations for the long voyage across the boundless, restless and sun-scorched Pacific.

Before leaving San Francisco my friends provided me with several letters of introduction to civil and military officials in Manila, among which were cards to an army officer and a member of the Insular Judiciary, whom I shall introduce as the Major and the Judge and with whom I passed three of the most pleasant and instructive months of my life while journeying through interesting and quaint Japan, Korea, Manchuria, and China.

I was especially fortunate in securing the companionship of these two gentlemen, not only because they were charming travelling comrades but on account of their knowledge of the countries through which we passed. The Major had been on duty with the Chinese Relief Expedition during the Boxer troubles in 1901, and with Kuroki's army in Korea and Manchuria until the conclusion of peace at Portsmouth a year later.

I will not tire my readers with the details of the tedious voyage across the Pacific, which is perhaps the most lonesome ocean on the face of the earth, but will tarry long enough to say that its name, given it by Magellan, is well merited, except that he should have added "and monotonous," for during the entire trip we never encountered a single ship. We sailed out of the Golden Gate one bright morning a few days after the receipt of my orders, making the usual stops at Honolulu, Yokohama, and Kobe

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before reaching Hong Kong, where I secured passage on the steamship *Ruby* for Manila, which port we reached three days later.

The formalities with the customs officials being over at the office of the Captain of the Port, I secured the services of a *carromato*, a jaunty little two-wheeled native cart, and proceeded at once to the Army and Navy Club, where I was informed that I would most likely find my army and judicial friends.

The visitor for the first time entering the harbor of Manila, will be surprised at the commercial bustle and activity with which he is surrounded. He will soon appreciate the fact that this historic sea-port is destined to become the great Oriental distributing centre of the world's commodities, especially for America's manufactured products and goods, and perhaps wonder at the death-like lethargy which exists in the American mind at home relative to the trading opportunities of the Orient. Americans have gone to sleep over this question; they have been lulled into a profound hypnotic state which may know no awakening until England, Germany, Russia, and Japan have irrevocably welded together the links in the chain of commercial exclusion to the vast markets which America some day will demand.

The drive from the custom-house to the club in the walled city was strange and interesting. Amid the busy marts leading up the Calle San Fernando to the Plaza Capitan de la Barca stands the picturesque old church and convent of Binondo and the famous hostelry, the Oriente, now the home of the Insular Constabulary.

Along this busy street one passes a veritable kaleidoscopic stream of heterogeneous humanity and sees for the first time his little brown brother attired in stiff shirt-front, derby, and patent leathers, and his wild cousin from the mountains who passes along smilingly unmindful of his scanty breech clout and raiment, which consists otherwise simply of the blue canopy of Heaven. Nor will he fail to

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note Chinese coolies with toad-stool hats of plaited bamboo strips, swinging along at a shambling dog-trot, carrying suspended across their shoulders baskets laden with vegetables, pottery, or pinoche; opulent Celestials clothed in lavender and rose-colored silk, scurrying along in handsome *carromatos* drawn by spirited ponies from Batangas; skirted Cingalese with their wealth of hair coiffeured *à la femme*; bare-headed maidens, mestizo and native, arrayed in trailing *jusi* skirts, *piña* waists, and velveteen or gold-embroidered *chenelas*; black-gowned and sandalled friars, American soldiers in khaki, Europeans of all nationalities, and conveyances of every conceivable kind.

The effect of the picture is enhanced by the large, wooden-wheeled carts drawn by *carabao*, or water-buffalo, moving along so slowly that one wonders whether both animal and driver were not indulging in the afternoon siesta, a daily custom with every one living in the tropics.

After driving through Calle Rosario, the Chinese quarter of retail trade, and passing by Clarke's and the Paris-Manila, we crossed the Bridge of Spain and found ourselves facing the frowning walls of old Manila, the ancient home of plot, intrigue, and eternal wrong.

Leaving the Botanical Garden on the left and passing the square containing that insignificant and disgraceful monument in commemoration of the great navigator and discoverer, Ferdinand Magellan, I passed quickly through the Parian gate and shortly found myself at the entrance of the Army and Navy Club.

This club, which combines the qualities of hotel, casino, library, and assembly hall, may be regarded as the centre of Manila's social life. It is located in a large, handsome, one-story, stuccoed building occupying the larger half of the square between Calle Cabildo, Palacio, and Santa Potenciana and was originally constructed for Spanish engineer officers. The interior space is occupied by a patio or garden elaborately ornamented with bordered walks,

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flowering shrubs, and plants, handsome palms, and shade trees.

My arrival at the club proved to be well timed indeed, for I had reached there at the noon hour, the most popular period of the day. Manila is not only the seat of the Civil Government, but the headquarters of the Army of the Philippines as well, and noon is the hour of tiffin.

Good fortune had followed me on leaving the Golden Gate, had continued across the placid waters of the great ocean, and, within an hour after debarkation in Manila harbor, had inducted me into the presence of my newly made friends, the Major and the Judge, whom I found comfortably seated in a shady nook of the patio discussing the cooling virtues of a well-iced glass of King William the Fourth and Watson soda.

"We are most happy to meet you, Mr. Rhodes," said the Major; "I speak both for the Judge and myself; please be seated and join us."

The Major pressed an electric bell conveniently suspended above the table, which was promptly answered by a Chinese waiter in immaculate white. "Boy, take Mr. Rhodes' order." He added later, "I am glad to see that you have ordered the beverage of the tropics, Scotch and soda, for our English cousins inform us that red whiskey is rank poison out here and I am inclined to believe they are half right."

"During your stay in Manila I hope you will accept the hospitality of the club," said the Judge, "for I am sorry to state that the hotels of Manila are far from satisfactory. The Oriente, the only comfortable place in the city, was sold for constabulary offices a few years ago, but I understand the Civil Government intends to appropriate a half million pesos to construct a modern hotel which will be leased to some enterprising company."

"Thank you, gentlemen, for the kind invitation which I accept with pleasure," I replied, "but I am sorry to state that I will be unable to spend more than a few days here

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as I have orders to make a hasty visit to Japan, China, and neighboring countries before returning to the States. You are aware, no doubt, that Congress has been investigating the commercial conditions of the Philippines and trade relationship with our neighbors. I must return to Washington early in December with my report."

"So you are going to visit Japan and China?" asked the Major.

"Yes, and possibly Korea and Manchuria as well. You are aware that there has been considerable agitation in Europe and America over the aggressive policy of Japan in those two countries, especially with regard to railroad control."

"That is fortunate indeed," replied the Major, "for my friend the Judge and I have arranged a trip through those very countries, and expect to sail for Nagasaki on the transport leaving the fifteenth, which is next Wednesday. Can you not complete your business in time to accompany us? As an official of the Government you are entitled to transportation and, if you decide to go with us, it will afford me pleasure to secure a cabin for you."

"Indeed, gentlemen, this proposition is not only agreeable but flattering and nothing would afford me greater pleasure. I will certainly endeavor to join you."

"In any case, Mr. Rhodes, I would advise you to take a turn around the city before you leave," remarked the Judge, "and if you find time to do so, it would afford the Major and myself pleasure to be your escorts. You will find that Manila is filled with both historic interest and sad memories."

Tiffin was now announced, a word in general use for the mid-day meal throughout the entire Orient, especially in British colonies. One really has to visit the tropics to fully enjoy the *pièce-de-résistance* of every bill of fare, whether it be breakfast, tiffin, or dinner, which is curry and rice. There lives no French chef who can prepare this delightful dish with the same consummate skill as the

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Oriental, nor is there any land or clime where it is more suitable or acceptable than the Far East.

With the steaming pearly rice and well-seasoned dish of curry, comes a many-partitioned platter containing red and white chutney, both sweet and sour, grated cocoanut, vinegared miniature onions, ground toasted peanuts, minced hard-boiled eggs, pickles of various kinds, and a dozen other delicate condiments and relishes which add zest and seductiveness to the stimulating qualities of this prince of all Oriental bills of fare.

Although less than two years have passed away since my return from the Far East, I have travelled through many lands and partaken of their national dishes. I have feasted to satiety upon the Dutch *riz tavel* of Java, the popular *rassulnick* of Russia, the spicy *goulasch* of Hungary, the far-reaching kraut and Frankfurters of the Fatherland, the savory spaghetti of Italy, the much-beloved *pot-à-feu* of La Belle France, the muscle-making roast-beef and plum-pudding of Merrie England, the piquant *chile con carne* of Mexico, the three-finger *poi* of Hawaii, and the Sunday morning baked-beans and pump-kin-pie of Yankeedom, but among them all I have found nothing to compare, in the tang of its sapidity, to curry and rice, that famous and seductive dish of the Orient.

CHAPTER II

COMMERCIAL OPPORTUNITIES IN THE PHILIPPINES

THE CIVIL GOVERNOR AND COMMISSION — AN EXEMPLARY COLONIAL GOVERNMENT — THE WEALTH OF THE ISLANDS — NEED OF CAPITAL AND LABOR — THE EARLY SITE OF MANILA — THE ARMY AND NAVY CLUB — THE CLIMATE OF THE PHILIPPINES — THE SIGHTS OF THE WALLED CITY — CHURCH OF SAINT AUGUSTINE — THE PALACE OF THE ARCHBISHOP AND THE CATHEDRAL — COLLEGE OF SANTO TOMAS — SANTIAGO AND ITS DUNGEON CELLS — THE MALECON DRIVEWAY AND LUNETTA — THE EXECUTION OF RIZAL.

THE following morning I called on the Civil Governor whom I found occupied with many important matters connected with the islands. The original work of organizing the Insular government was entrusted to the Honorable William H. Taft, the first civil governor, and the members of the Philippine Commission, who have given the world a modern lesson in colonial administration which will ever remain an honor to our country. All that is necessary to make the islands bloom like a garden and to become the most prosperous colony in the world are capital and labor. Capital from the United States and labor from the millions of industrious and willing hands in the Celestial Empire across the China Sea. After a satisfactory conference with the Governor and Commission I visited the Collector of Customs and was enabled to make a careful survey of imports and exports, which have pro-

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duced a revenue more than sufficient to defray the expenses of the Insular government, beside paying for the many public buildings, roads, system of public instruction, and general improvements in progress throughout the archipelago. By appointment with the President of the American Chamber of Commerce a meeting of the business men was arranged on the second day after my arrival, which greatly facilitated the object of my mission in Manila.

Only a few Americans at home have more than a superficial knowledge of the conditions in the Philippines, and they appear to care less. They are aware that the American fleet under Dewey sailed into Manila harbor in May, 1898, and ended Spanish domain in the Far East forever; that a group of islands occupied by a down-trodden people were gathered together under Old Glory, but both the islands and the people have remained to them an unknown quantity even to the present day.

Little do our very best informed citizens in the homeland know that a priceless empire is going a-begging in this land of eternal summer, and that to the flag has come, as if God-sent, a territory greater in size than that of Great Britain and as rich as the fabulous wealth of the Indies.

Only the magic touch of American enterprise is needed to convert those boundless plains into smiling fields of golden rice and luxuriant sugar-cane and cocoa-nut orchards of perpetual wealth, and the mountain-sides into veritable storehouses of Manila hemp, the praises of which have been sung by sailor men for ages untold. Nor should we forget the wealth of the primeval forests of mahogany, rosewood, ebony, molave and other priceless hardwoods, the vast acreage adapted to the growth of aromatic tobacco, and the mountain ranges full of precious metals.

There is no end to the list of valuable products that shall come some day from the plains, mountains, and seas of our possessions in the East to enrich the marts of the world, but come they will, whether through American enterprise or that of some envious neighbor who realizes the price-

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less pearls neglected through our national ignorance and indifference.

Manila has really made prodigious strides since American occupancy, in spite of the inertia of the American at home, some administrative restrictions, and a lethargic Congress, and within a few more years Old Manila will have become a thing of the past, usurped and crowded out by a modern city.

The meeting with the Chamber of Commerce gave me a splendid opportunity to learn of the struggling American colony patiently awaiting recognition from home, and of laws that would make it possible to develop the islands—laws which, up to the present, have been smothered by trusts, combines, and bad administrative policy. No wonder that sugar plantations had gone into decay, that tobacco fields capable of producing a product equal to that of the famed *Vuelta Abajo* of Cuba were lying idle, and that poverty and misery brooded over the land.

The government at home realizes that the growth, prosperity, and happiness of the Philippines must result from the product of labor in connection with agricultural industries, and yet for years it dared not open its gates to a paltry list of cigars and a few thousand tons of sugar lest it incur the condemnation of the monopolies and trusts.

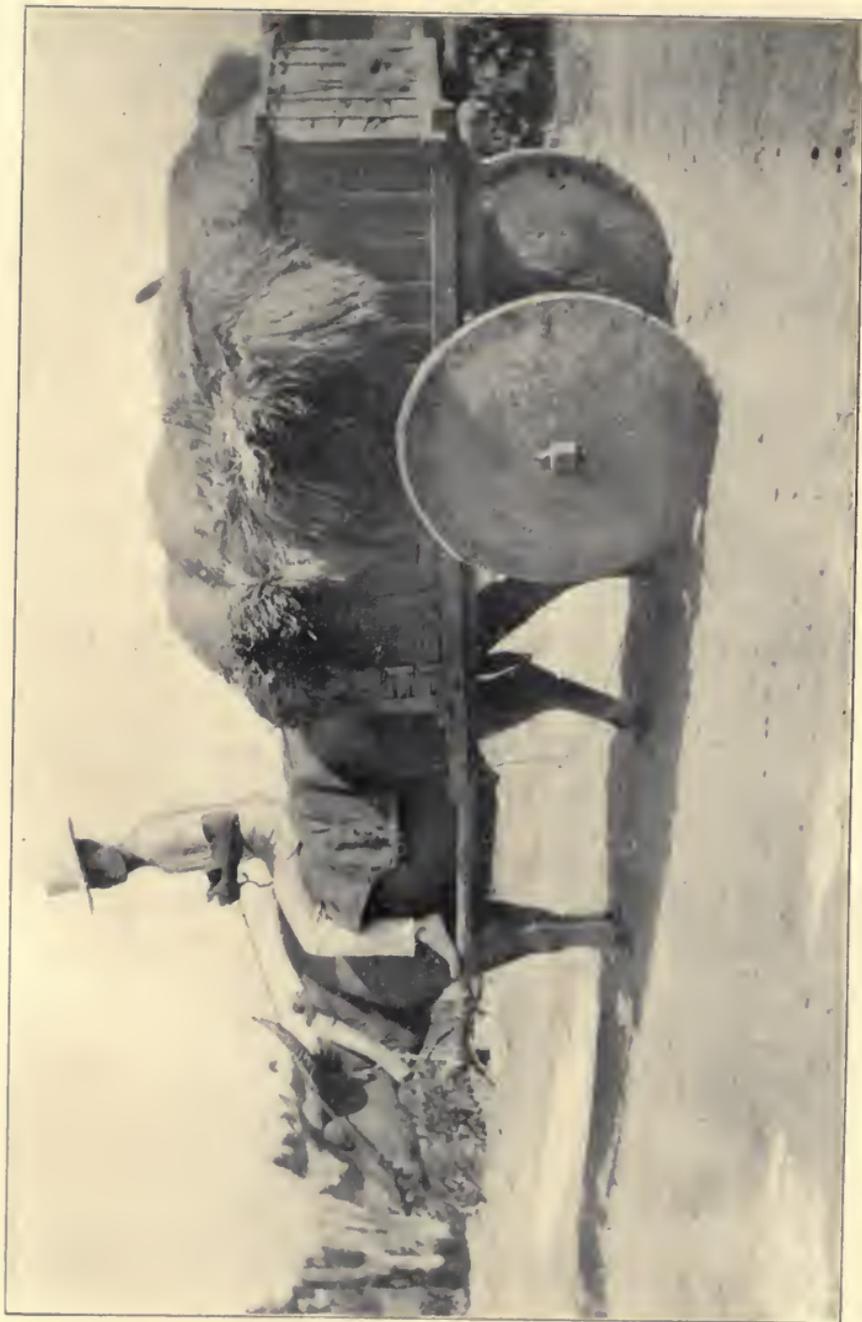
A week had nearly passed since my arrival and, occupied as I had been with the affairs of my mission, I had seen little of my friends, the Major and the Judge, and less of the famous old city. My work was now finished and I was anxious to avail myself of their kind invitation to see Manila, the Pearl of the Orient.

The transport was to sail in two more days and my transportation was secured, although I learned that every cabin had been called into requisition by officers and families *en route* to Japan and those returning to the homeland.

Returning to the club after a tiresome day I found my friends sitting in their favored spot discussing the early



FILIPINO CARABAO CART AND DRIVER



NATIVE FILIPINO CART, BAUTISTA, PANGASINAN, PHILIPPINES

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history of the islands while enjoying the aroma of a Reina Victoria made from the tobacco grown in the Cagayan Valley.

“You have no doubt noticed, Mr. Rhodes, that Manila lies in a low valley and that the surface of the street is but a few feet above water,” remarked the Judge. “Yes,” he added, “this entire valley is the result of alluvial deposits brought by the Pasig River from the great interior lake known as Laguna de Bay, which is not more than ten or twelve miles distant from here.

“We are told by early writers that on the arrival of Legaspi in 1564 the entire site of the present city consisted of mangrove swamps and canals called *esteros* by the Spaniards, a number of which you have noticed in driving through the city.

“Legaspi found two small towns, one on the present site of the walled city, known as Manilat and surrounded by a bamboo stockade, and the other on the opposite side of the river, known as Tondo. Both of these towns were ruled by rajahs under a form of government left by the early Hindu settlement, although the inhabitants were more or less Mohammedan in religious belief at the time.

“It is a curious fact, Mr. Rhodes, that the Spaniards arrived barely in time to prevent the Moslem faith from taking root all over the Philippines. The cult had entered by way of Borneo and had taken entire possession of Mindanao, which has remained unchanged during the three hundred and fifty years of Spanish domination, in spite of every effort made by the Church to Christianize the Moros living there. A really curious coincidence connected with the Moro question at that time is the fact that the Spaniards had barely expurgated Moslemism from Southern Spain when they came over here, ten thousand miles away, to fight the infidel on the same religious grounds.”

“The most tragic and interesting portion of Philippine history is connected with the Walled City,” said the Major,

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“so in beginning our rambles around the city, we might start right here.

“The club in which we are so comfortably housed,” he continued, “was built by the Spanish army engineers and, as you see is wonderfully adapted to the climate, with its high ceilings and cool tile floors. You will also note the pleasant arrangement of the interior of the building and the wide and comfortable piazzas adjoining the garden within. A little over ten years ago, dinners, balls, and receptions took place here just as they do now, the only difference being in the composition of the assemblage. There is no doubt but that Generals Weyler, Blanco, and that insatiable tool of the friars and murderer of Rizal, Polavieja, have passed many a pleasant evening in the society of Manila’s handsome mestizo women in this delightful patio, listening to the inspiring strains of ‘La Paloma’ under the bewitching influence of the tropical moon.”

“Come, come, Major, you are getting positively sentimental,” said the Judge, “and since the dinner hour has arrived, *vamonos a comer*, for we have a busy day ahead of us in the morning.”

Although it was the height of the rainy season the sun rose bright and clear the following morning, which greatly facilitated our expedition.

The climate of the Philippines is usually divided into three seasons, known as the wet, dry, and dry-and-hot. The wet season begins as a rule about the middle or last of June and continues until December, the dry until the middle of March, and the dry-and-hot from then until the rains begin. Both the wet and dry seasons are reasonably agreeable, while the dry-and-hot forces those able to leave to the mountains of Benguet, or to Japan or China.

“Come, gentlemen, our automobile is at the door, so with your permission we will start,” said the Judge. “Let us first take a hasty survey of the great religious temples erected by the monastic orders, which, as you

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know, played such an important role in the history of these wretched people, all of which are located within the walled city. Major, I am going to delegate to you the duties of guide, while I play the part of tourist with Mr. Rhodes, so please conduct us as expeditiously as possible and tell us all you know about this interesting old city."

"Very well, gentlemen, if I am to be the guide, I shall demand attention at least, but before we start I would suggest that we light a Flor de Isabela which, in a measure, will conceal a few of the varieties of smells and odors we are likely to encounter in our wanderings to-day."

"Chauffeur, you may halt here," said the Major after driving a block up Calle Palacio towards the Ayuntamiento. "This large church on the left, together with the convent adjoining, belongs to the Order of Saint Augustine and is the oldest church in the archipelago. It was built in 1590 and is the only church in Manila which has not repeatedly been tumbled to the ground by the various earthquakes with which Manila has been visited during Spanish occupation. Within its ancient walls lies all that is mortal of the great Adelantado Miguel de Legaspi and his grandson Juan Salcedo, the real conquerors of the island and founders of Manila. The order of Saint Augustine was the first to visit the archipelago; in fact Urdaneta with five Augustinian monks arrived with Legaspi, hence this order became numerically the strongest over here. You will notice the convent which adjoins the church on the left. It extends several blocks and is said to be capable of sheltering a thousand monks.

"We will pass down Calle Real toward the gate of Santa Lucia and then up the Calle del Arzobispo, upon which are located the Jesuit church and the palace of the archbishop. The wood carving in the Jesuit church is justly celebrated and it is said that nothing equal to it can be found in any of the handsome cathedrals of Europe, although every vine, leaf, and bunch of grapes was carved by native labor.

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“The Jesuits came to the islands in 1602 for purely educational purposes, but, instead of remaining steadfast in the work for which they were so ably fitted, they soon longed for the flesh-pots of the land and demanded their share of the curacies which became the ‘get-rich-quick’ route to the other and more sordid monastic orders, and the bone of contention between them and the native clergy. To this great, irritating ulcer may be ascribed three-fourths of all the trouble between Spain and the native Filipino, and the origin of every insurrection. Poor, benighted, old Spain never recognized the situation until Dewey’s fleet entered the Bay of Manila, but unfortunately then the opportunity for reform had forever passed. The great wave of opposition to the Order of the Jesuits which passed over France and Spain in 1760, extended to the Philippines a few years later, so the Society of Jesus had to go. In 1852 they were allowed to return to the Philippines and from that date to the present have behaved themselves fairly well, devoting their energy to instruction and scientific research.

“The handsome palace you see a short distance up the street is the residence of the archbishop. It looks quiet and peaceful to-day and offers no hint of the turbulent scenes which have been enacted there during the three centuries and a half of Spanish rule. Archbishops have murdered governors and governors imprisoned or deported archbishops. The monastic orders at times have revolted against both and even set at defiance the king himself.

“A dozen volumes would be incapable of containing the history of intrigue, conspiracy, and murder connected with the various incumbents of that holy office since the days of Legaspi, so we will pass along to the Plaza McKinley, formerly the Plaza of Spain, upon which is located the famous Ayuntamiento, the headquarters of Civil Government in the islands. This building at present contains the offices of the Civil Governor and Commissioners, besides several minor bureaus belonging to the government.

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Formerly the Ayuntamiento was the office of the Spanish Governor General and centre of the old regime.

“The large church on the Plaza, over there, built in Byzantine-Roman style, is the cathedral, which, like a number of the other churches, has been rebuilt several times. Until recently the archbishop celebrated an annual service in honor of San Andrew, who was supposed to have been responsible for the defeat of Limahong, the Chinese invader in 1670. On this occasion the Spanish colors were spread upon the aisle for the archbishop and a procession of priests to tread upon, as a symbol of the supremacy of Church over State. Shortly after the fall of Manila two American soldiers ventured into the cathedral on such an occasion and were furnished with small American flags to throw in the aisle as the procession passed by. Greatly to the credit of these men, they stuck their flags in their hat bands and left the church, saying they would be blanked before they would let any one tread on their flag, although the men were Catholics.

“At the foot of Calle Santo Thomas, near the wall, you will see the famous church of Santo Domingo and on the opposite side of the street the college of Santo Tomas and the justly celebrated museum which belongs to it. The museum contains a rare and valuable collection of sea shells, birds, fishes, mammals, and miscellaneous articles of native manufacture and origin. Among the collections are several exceedingly large skulls exhumed from tumuli in the southern islands. No definite information has ever been obtained as to the origin of this extinct people, who evidently disappeared before the second wave of settlers, now composing the present civilized tribes, came to the islands. Among the interesting specimens in the museum is the mounted skin of a python over thirty feet long.

“We will now pass through the arsenal grounds and visit the old Fortress of Santiago, overlooking the Pasig, where scenes of cruelty, torture, and bloodshed were enacted which no doubt would compare favorably with the

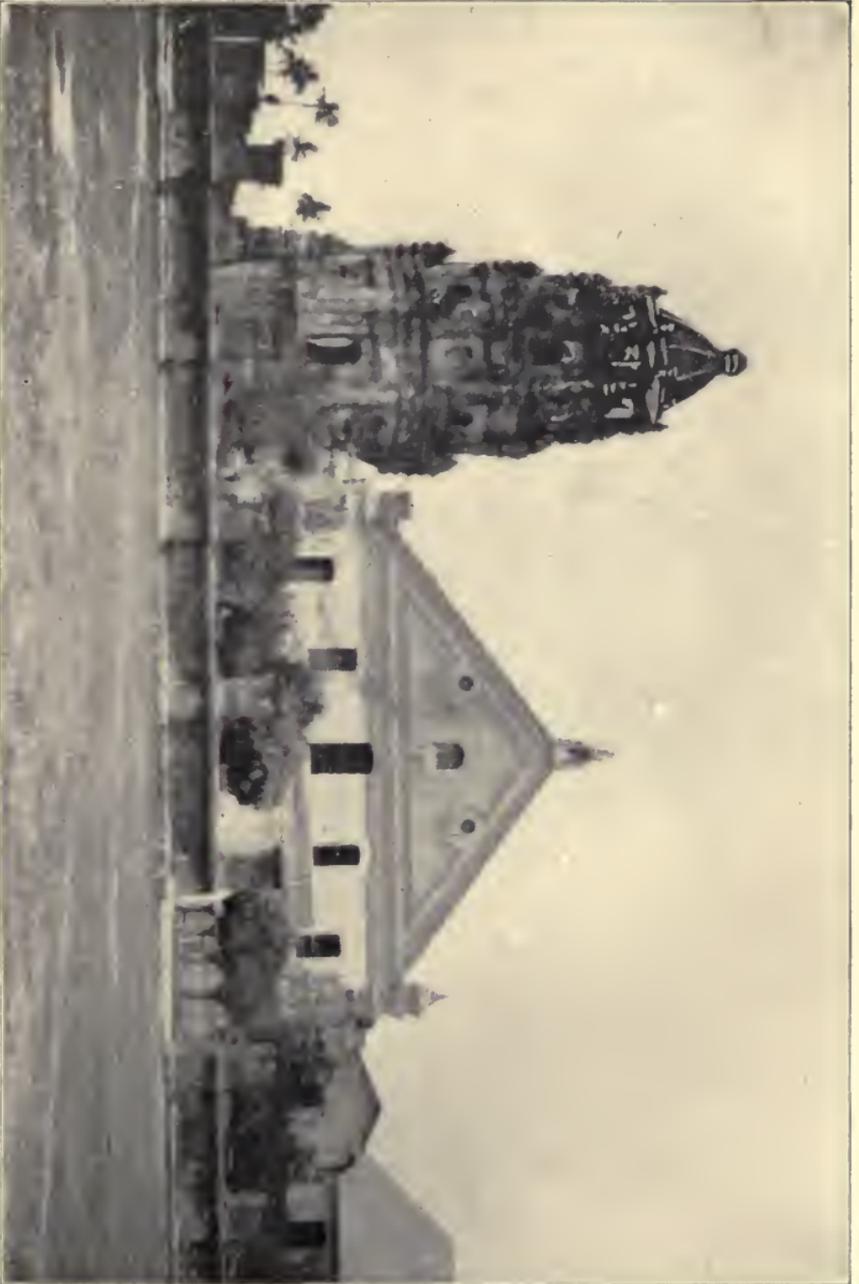
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most cruel incidents of the Spanish Inquisition during the Middle Ages. This old castle, with its dungeon cells, was begun in 1591, but not thoroughly completed for many years afterwards. Dungeons below the bed of the Pasig River with skeletons chained to the walls were found after the capture of Manila by the Americans. Some of these cells were connected with the river by means of small intakes, which enabled the authorities to dispose of undesirable and troublesome prisoners with little trouble and less notoriety.

“Thousands of unfortunates have passed through this grim old prison, some to give up their lives on the Luneta and others to go to distant penal colonies from which they would never return. In 1896, during the final uprising, over one hundred and twenty-five suspects were crowded into a small cell with but one window. The sergeant of the guard closed the window during the night, whether by accident or design is not known, and the next morning over half of the poor wretches were found dead. A veritable Black Hole of Calcutta on the eve of the twentieth century.

“We will now cross to the Malecon Driveway over the bridge connected with the main entrance and notice the monument standing on the bank of the Pasig. It was erected there by the Spanish government to commemorate the valiant Don Simon de Anda for expelling the British from the islands in 1764. Our British cousins in Manila have not stopped laughing yet over the joke, for the fact is the English left of their own free will, after a treaty between the French and Spanish governments in 1764. If John Bull had elected to do so, I presume that the English Jack would be floating over Fort Santiago to-day.

“The Malecon Driveway, which is a beautiful avenue leading to the Luneta through rows of royal palms, belongs to the system of roads and parks laid out by the Spaniards. You will notice the carefully arranged walks with benches which have been provided for the pedestrians.



PUERTO CHURCH, CALASIAO, PHILIPPINES



NATIVE FILIPINO HOUSE, OF THE BETTER CLASS: USED AS ARMY HOSPITAL DURING
INSURRECTION

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“Before the arrival of the Americans the Malecon Driveway extended along the margin of the Bay, while now it lies almost half a mile away. It must have been a charming place for a drive or promenade during the evening hour, before American energy and enterprise transformed its environment, and I can imagine no greater pleasure than to have watched the brilliant sunsets over the Bataan Mountains, while enjoying the balmy breezes from the bay and listening to the musical lapping of the waves at one’s feet.

“During the process of deepening the harbor quite 300 acres of land have been reclaimed, which in time will become valuable and no doubt in the near future will be covered with factories, go-downs, wholesale houses, and railroad spurs. You can see from here that the Government has already built several large wharves and is going ahead with others. The harbor within the breakwater is deep enough to float vessels of twenty-six feet draught at present and it is the intention to continue the work until the largest ships can enter and unload.

“We will now continue our drive down the Malecon to the Luneta which permits a good view of Cavite across the bay, seven miles away. You will also have an excellent opportunity to note the height of the walls which encircle the city, completed about 1590 and, it is said, built entirely by Chinese labor. Originally the walls were surrounded by a deep moat which on our arrival in 1898 had practically become filled up with filth, sewage, and dank vegetation.

“They were finally completed during the administration of Governor Dasmarias and served an excellent purpose during the days of the Moro pirate and Dutch buccaner, but now they have become a hindrance to the free circulation of air, an obstacle to traffic, and a barrier to municipal growth, so they will have to go, although the wail of the sentimentalist prevents their demolition at present. Already one of the most beautiful gates of the

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walled city has disappeared and the entrance widened to make way for the increased traffic.

“We have now arrived at the famous Luneta, which for ages has been the evening resort of the music-loving populace of Manila, as well as the scene of tragedy and death.

“On the corner of the Malecon drive just opposite the Luneta you will observe that beautiful and artistic monument erected in honor of Legaspi and Fray Urdaneta, who were sent by the zealot Philip in 1564 to conquer these islands by the cross and sword. To the right in the group stands the great Adelantado holding aloft the commission from his king, while to the left and rear is Andrés de Urdaneta, friar, soldier, and sailor, with the uplifted cross of Christ in the right hand and his loving message under the left arm. Each has left his impress upon the country, the people, and their history. For good or bad, both sword and cross has played its role during those three centuries and a half of intellectual restriction, cruel government, and moral abandon.

“On these hallowed grounds Doctor José Rizal, patriot and author, freely surrendered his life that his country might be liberated from the monastic government which for generations had fastened itself upon his people like a remorseless vampire. The holy fathers who had wandered far from the loving precepts of their Master and from the basic principle of celibacy among these gentle and ignorant natives, were unable to undergo the truthful but caustic criticism of ‘Noli me tangere’ and ‘Filibusterismo,’* so they issued the mandate that Rizal must die.

“After trial by a packed jury and the death sentence signed by that miserable tool of the friars, Polavieja, here, on this very spot, the great Rizal died surrounded by a jeering Spanish crowd and three hundred uncompromising

* Two novels on Philippine life and conditions, by J. Rizal.

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members of the monastic orders, who felt relieved in his death. See how peaceful the Luneta looks to-day, how tranquil under the fair canopy of a cloudless sky, its borders laved by the blue Bay of Manila. My friends, were all the innocent blood that has been shed on this beautiful Luneta poured out upon it during the evening assemblage the hundreds gathered here would have to wade through it ankle-deep.

“Here the native priests Gomez, Burgos, and Father Zamora, eighty-five years old at the time, were shot to death because they preached the rights of the Council of Trent. Roxas, Abella, and a thousand other illustrious Filipinos offered up their lives on this sacred spot that their sons and daughters might escape the tyranny of Spain, and call these verdant isles ‘Patria.’

“What changes a few years have wrought in the old Luneta, and how the scenes have shifted since the days of the volunteer army, which came from far across the sea to rescue a down-trodden race. Yes, and how many of those brave sons of America have I seen, after the strife was ended, sitting here on these benches, with saddened faces turned toward the setting sun, dreaming of mother, sweetheart, home, and loved ones. But we have dwelt long enough on these sad memories, gentlemen,” concluded the Major, “and since it is about the hour of tiffin, I move that we proceed to the club, and finish our rambles of Old Manila later in the day.”

CHAPTER III

RAMBLES THROUGH OLD MANILA

THE NEW CITY HALL AND COLUMBIAN ROAD — THE FIRST RESERVE HOSPITAL — INSULAR PRINTING PRESS — BOTANICAL GARDEN — GOVERNMENT REFRIGERATING PLANT — SECRET SOCIETY OF SANTA CRUZ — THE SHOPPING DISTRICT — BILIBID PRISON — SAN LAZARO AND THE LEPERS — ANDRÉS BONIFACIO AND THE KATIPUNAN — SANITATION OF MANILA — THE GOVERNOR'S PALACE — THE LIVING CEMETERY OF PANDACAN — A MODERN JOAN OF ARC.

VAMONOS, *mis amigos*," said the Major after finishing tiffin, "let us return to the Bagumbayan, which we left at noon, and continue our rambles through Old Manila.

"Above us on the boulevard you will see the new City Hall and, to the right across the fields toward Malate, you will observe the progress made on the Columbian Road which is destined to become one of the principal drive-ways of the city. The city fathers have planted on each side rows of the fire tree, which is noted not only for its fiery blaze of glory when in bloom, but for its exquisite foliage and dense shade as well. Ten or fifteen years hence this handsome boulevard, when in bloom, will eclipse any avenue of the kind in the world. What a fitting tribute such a monument would prove to the distinguished discoverer of these islands and what a pity it is not to be known as 'La Avenida de Magallanes.'

"Across the Calle de Concepcion you notice the plant of the Civil Government Printing Press, which has always been a credit to the United States.

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“Immediately behind stands the Division Hospital, affectionately known during the Philippine Insurrection as the Old First Reserve. This building was erected for the sick and wounded of the Spanish army, quite on modern plans. The construction of this hospital alone will atone, I feel sure, for many of the shortcomings of the Dons, when we consider it in the light of the great blessing it has proved to thousands of our sick and wounded soldiers.

“Beyond we pass the Botanical Garden with its zoological exhibit which stands very high among the gardens of the East on account of the great variety of trees it contains. The Philippines are noted for their variety of valuable hardwoods which are destined some day to become one of the great sources of wealth of the islands. Few Americans realize the number of these trees, some of which bear beautiful and fragrant flowers. Veritably the primeval forests of the Philippines, during the period of bloom, enhanced by the plumage of hundreds of kinds of birds within its foliage, may be likened unto a gorgeous flower garden.

“Farther along towards the Pasig, between the Santa Cruz and Suspension bridges, you will note the Refrigerating Plant built by Uncle Sam in 1899 for the use of the boys in khaki and the Civil Government. This plant is capable of turning out 5,000 tons of ice daily and refrigerating enough meat and other supplies to last an army of 100,000 men a year. The cost was nearly a million gold, but it has paid for itself twice over already, though I am not sure it has proved a financial success. At the close of the Insurrection, when the army was reduced from 80,000 to less than 20,000, the War Department sold it to the Civil Government at cost.

“We will now cross the Santa Cruz bridge, which consisted merely of piers on the evacuation of the islands by Spain. The Americans have done much for Manila in the way of public improvement, not the least of which has been bridge work. The old Bridge of Spain was widened

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twenty feet, as well as the Ayala bridge which was also straightened.

“Notice that old stone house over there on the corner opposite the main entrance to the church, for it is said that the Cavite uprising in 1872 was the result of a secret society organized there. Padre Mariano, the parish priest, was the president of this society which had for its object the creation of a more liberal feeling toward the Filipinos in Madrid.

“The society met in the bottom of a large cistern, the upper portion of which was arranged to hold water. The proceedings of the society were published in Madrid in a periodical known as the *Eco de Filipinas* and clandestinely introduced into the islands and native circulation. But with the confessional and other means at hand the society did not last long. It is claimed by historians that several of the Spanish friars became members of the organization and, while apparently genuinely in sympathy with the movement, incited to insurrection the troops of Cavite and afterwards on investigation involved the three native priests, Burgos, Gomez, and Zamora, besides hundreds of others who were shot or sent to some penal colony.

“We will now pass down the principal retail shopping-street for the American and European population. Here, on the Escolta, are located La Estrella del Norte, the famous Spanish jewelry store of Manila, Watson’s depot for drugs, soda and Scotch, The Extremenia, Paris-Manila, and a dozen other celebrated bazaars where the wives of officers and officials turn their husbands’ money loose with great regularity at the end of each month.

“Old Manila, as you see, has awakened from its siesta of nearly four centuries and the energy of the new world is felt everywhere along its streets and waterways to-day. Electric cars of the most improved model glide rapidly along its avenues and boulevards while the surrounding *barrios* of Santa Mesa, Santa Ana, San Juan del Monte, and Tondo are brought into the closest relation with the



IGOROT VILLAGE, BONTOC PROVINCE, PHILIPPINES



IGOROT BAND, PROVINCE OF BENGUET, PHILIPPINES

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city. Even the far away suburban pueblos of Malabón, Caloocan, and Pasig are becoming centres of country residences.

“Let us drive down Calle Rosario and take a look at our queued citizens from the Flowery Kingdom, the Jews of the East. You will see them busy in their bazaars selling colored prints, muslins, and articles of hardware, and haggling with their patrons even over a pitiful *centavo*. Poor, miserable wretches, their history, like that of their less fortunate Filipino brother, is filled with pages of extortion, massacre, and banishment.

“From the very earliest days of Spanish settlement the Celestial became marked as a victim for church and state because he was frugal, industrious, rich, and a pagan. What better reason for applying the thumbscrew to the wealthy pagan when the church needed a donation, or an interested Chinaman desired as bride a Filipino maiden?

“Freedom to engage in business in Manila and marry a Christian woman came high to the Chinaman and also at times, even the privilege of living. Four times during Spanish domination were the Chinese literally swept out of existence through ruthless and unprovoked massacre. Edicts were issued for the banishment of the remainder who did not accept the teaching of the Church. During the absence of the Chinese between such periods, gaunt famine swept over the land, for there was no one to till the soil, so poor John was invited back to wait again the culmination of the ire and hatred of the Church and succeeding generations.

“So now, honest, old pig-tailed John, enjoy your prosperity, your fat bank accounts, and your happy homes and fear no longer the whim, caprice, or malignancy of creed or state. God has placed Old Glory over these islands to shelter and protect every man, woman, and child in the rightful exercise of freedom in religion, thought, and speech.

“We will now cross the Estero de Meysic, near the old

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Oriente Hotel, and drive to the Paseo de Azcárraga, the great boulevard upon which is located Bilibid prison, the very name of which struck terror to thousands of both criminal and innocent people a few years ago of which it could have been truthfully said, 'He who enters here leaves hope behind.' On the arrival of the Americans, hundreds of wretches were found in its cells, who had been imprisoned for many years without trial or hearing.

"Old men — and women, too — had been there so long that they had even forgotten name and family and equally had been lost sight of by the loved ones at home; men who had been denounced away up country as filibusters and undesirable, because caught in the possession of some literature beyond the elementary catechism of their native dialects, or because they had neglected to kiss the *padre's* hand on passing that religious autocrat on the street. There was no fairness in the land among the hordes of officials who filled the ranks of the civil list and monastic orders. Truly Justice was blind and Mercy asleep.

"In the corner of the Administration Building, over there, asleep for all time to come, you will notice that grim implement of death, the dreaded garrote, by means of which time-honored Spanish instrument of torture, the well-founded wails and complaints of hundreds of guileless Filipinos were silenced forever.

"Let us leave old Bilibid with its sad history and follow the Calle Cervantes, out past the hospital of San Lazaro to the picturesque Church of La Loma which sets high on the surrounding hills overlooking Manila and the bay. San Lazaro was the home of the lepers until a few years ago when they were transferred to the fertile island of Culion, with all the care and comforts that a generous government could provide.

"It is said that leprosy was unknown in the islands until 1602, when the Great Shogun, Ieyasu of Japan, sent a ship-load to the Philippines on hearing that the good friars loved to care for the sick and afflicted. This

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grim joke will be appreciated by those who know the true history which led to this act. About that time the friars of the Philippines flocked to Japan to convert the heathen. The shogun had no objection to the religious motive of the friars, but feared their political tendencies and possible governmental control later. He said he had noticed this invariable tendency of the Church in other countries where its creed had taken root and for this reason, it is said, ordered their banishment from the empire. The holy fathers protested they came because they loved to care for the sick and afflicted. Ieyasu was far-sighted; the friars were returned to the Philippines and with them the ship-load of lepers.

“We will now drive down to the *barrio* of Tondo, the dirtiest but most populous in the city. Here we will find one of the great cocking-mains of the city, centre of a vice which has become the curse of the race, the chief barrier to its prosperity and general improvement. Most unfortunately this besetting sin was encouraged both by State and Church, partly because its revenues brought wealth and partly because the slogan with the Government had ever been ‘Amuse the Indian, but keep him poor and ignorant.’

“Not far from the old Tondo church which you see over there towards the bay, stands the house of Andrés Bonifacio, where the famous Katipunan society originated. After the banishment of Rizal to Dapitan, Mindanao, and loss of his powerful influence together with the suppression of the *Liga de los Filipinos*, Bonifacio organized the society of the Katipunan, which rapidly extended among thousands of natives in the provinces and eventually became a menace to the Government. The ritual of the order was copied from certain forms of freemasonry, which was more or less popular in the islands at the time, together with the Pacto de Sangre, the Oath of Blood. The monastic orders were instructed by Nozelado, at the time archbishop of the archipelago, to ferret out the meeting-places of its members

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in order that they might be brought to justice. Through the confessional Padre Mariano Gil secured information from the wife of a member that a meeting was to take place that very night at her home. The place was surrounded and more than a hundred men captured and taken to Fort Santiago. It was a portion of these men who died of suffocation that night in the old fortress, of which I spoke this morning. The remaining members fled the city in every direction and thus began the movement which led to the engagement shortly afterwards at San Juan del Monte, the battle at Imus under Aguinaldo, and the subsequent treaty of Biac-nabató, where the Insurrectionary leaders were paid \$400,000 to keep a peace they never kept.

“I spoke incidentally of the insanitary condition of Tondo on the arrival of the Americans. Manila was in a highly insanitary condition all over, but this *barrio* was positively filthy. The cleaning process to which Manila was subjected and the results which followed will ever remain one of the greatest triumphs of American energy and enterprise in the Orient. At this time bubonic plague was general, smallpox and leprosy commonly observed on the streets, and, to cap the climax, Asiatic cholera suddenly leapt across the China Sea from Hong Kong. The Board of Health sat night and day for months, sanitary inspecting squads were organized, and rigid measures enforced through laws and city ordinances.

“No one can understand how an epidemic of such terrible malignancy as that which visited the islands in 1902 was kept under such wonderful control unless one makes a careful study of the work of the Board of Health at the time. During previous epidemics as many as 3,000 deaths occurred in Manila in a single day. With a larger population and sanitary conditions equally bad, there was never a day when the deaths exceeded thirty or forty during this epidemic. It must be remembered that at this time there was no sewer system, the slops were thrown



CHURCH BELL OF BALANGIGA, SAMAR, PHILIPPINES, TOLDED BY THE PARISH PRIEST
AS THE SIGNAL FOR THE MASSACRE OF COMPANY C, NINTH INFANTRY



THE ARMY CLUB, CAMP MCKINLEY, NEAR MANILA



FORT SANTIAGO AND ANDA MONUMENT, MANILA

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around the premises of the houses and the natives ate with their fingers which frequently were infected. In order to obtain results, rigid measures became necessary, cleanliness was enforced, modern sanitary methods carried out.

“During previous epidemics church processions to San Roque and the sale of amulets were the order of the day. The friars were open enemies of the Americans and still had sufficient influence with the ignorant and superstitious native to make him believe that the Board of Health had entered into collusion with the Evil One. There was no coöperation and consequently the Board had an uphill fight. The native did not mind the visitation of cholera, plague or smallpox—why should he? They were penances sent by God as punishment for his religious derelictions and shortcomings, or perhaps because they had failed to make more liberal contributions to the church, and finally because they had been on friendly relations with the heretical Americans who were ostracized from the society of all honest and decent Christian people.

“Besides the native was a fatalist and was satisfied that, do what he would, nothing could stave off the evil hour of death. A Filipino, executed a few months ago at Bilibid for murder, struck the key-note to this all-prevailing belief among the Filipinos when he said, ‘It was my destiny to destroy. I could not escape from the commission of crime. It is in the blood of the Malay and was born in my ancestors who came from the foot of the Himalaya Mountains ages ago. God has placed the ban on our people and, try as we may, we cannot avert what is to be. Do what you will with my poor body in the way of punishment, you are only making me atone for the sins of my forefathers.’

“Well, gentlemen, it is getting late and, in order to finish our day’s itinerary in time for dinner, we must hurry along. We have not shown our guest the Governor’s Palace, so we will proceed to the Malacañan *via* the Boule-

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vard Iris. This commodious residence of the Spanish Governor-general occupies, as you see, large shaded grounds and is located on the banks of the Pasig River just opposite the village of Pandacan, which was noted as a cemetery for the living during the insurrection.

“You look surprised, Mr. Rhodes; but, like the Queen of Sheba, who spoke of King Solomon, the half has not been told. Yes, quite a number of natives were bagged right here in Manila and buried alive by the *insurrectos*, simply because they had become American sympathizers and assisted our government. You can form no idea at this peaceful date of the difficulties we had in putting down the Insurrection with practically the entire Filipino race arrayed against us actively or passively.

“As we pass over the Ayala Bridge, please observe that large rain tree on the island in the Pasig River, upon which is built the insane asylum. You will notice that the island is connected with this bridge, which is familiarly known as the Crooked Bridge, because on our arrival it made an angle at the juncture of the asylum entrance.

“I was about to tell you that during one of the skirmishes between our troops and the Filipinos, a number of our men were shot down on the other side of the bridge near the great Germinal Cigar Factory which you see over there. The enemy not being visible, our men began a search for the point of concealment and finally discovered that the fire proceeded from the top of that large rain tree behind the chapel of the asylum. A file of the men made a detour by crossing the river a short distance below, and finally got in rear of the enemy above the island. A lanky Tennessean who was with the party brought the sharpshooter down from the tree by a lucky shot, when, lo and behold! he turned out to be a native woman, a veritable Joan of Arc of the twentieth century.

“From my experience with the men and women of the Philippine Islands, I am willing to believe that, had the women gone into the trenches and the men remained home

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with the children, the war would have been going on yet. Yes, the Filipino women are far superior to the men, for they embody all that is good, courageous, and enterprising in the race.

"This poor patriotic woman may have tried to emulate unhappy Rizal's widow, a pretty Irish lassie in the twenties, who swore vengeance against the Spaniards and immediately after the execution of her husband took the field with Aguinaldo's army. It is said that, unassisted, she killed two Spanish officers at the battle of Imus in 1896.

"Well, gentlemen, we have reached the club and I trust that I have acquitted myself with credit as a guide."

"Major, you have done well for an amateur," replied the Judge, "and I am sure Mr. Rhodes will join me in extending our thanks."

"I certainly have enjoyed my trip through Manila under the Major's guidance and only regret that I am not able to spend an entire week with you both in looking over the nooks and crannies of historic Old Manila."

"I am afraid you will have to postpone further investigation until you visit the Philippines again, Mr. Rhodes," said the Judge, "for to-morrow, at noon, we sail for the Land of the Rising Sun."

CHAPTER IV

FAREWELL TO MANILA

THE ARRIVAL AND DEPARTURE OF THE MONTHLY TRANSPORT
— RETURN TO THE HOMETLAND — THE ARMY TRANSPORT
SERVICE — STATE GALLEONS OR NAOS DE ACAPULCO —
THE MILITARY ORDER OF THE CARABAO — THE FAREWELL
WALLOW — SONG TO THE CARABAO — THE GOVERNMENT
DOUGHERTY AND ARMY MULE — THE SICK PASSENGER
— FAREWELL TO MANILA.

THE monthly arrival of an army transport from San Francisco, or the departure of one from Manila for the homeland, marks one of the most important and exciting events of military life in the Philippines at the present time, since the Insurrection is over and peace reigns throughout the islands. Months in advance the sailing dates of regiments that will have completed their term of tropical service in the Philippines are fixed by the War Department, as well as that of the officers and enlisted men belonging to the different staff corps who likewise have completed theirs. In addition to the above a large number of men are ordered home for discharge, furlough, and transfer as patients to the General Hospital at the Presidio of San Francisco.

Besides the officers, enlisted men, officers' and soldiers' families, and servants, who are entitled to transportation, applications are favorably considered, when there are extra accommodations, from officers of the navy and the marines, members of the civil service, government employees, and their families. So one can readily imagine the great variety of passengers to be found in the sailing

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list of an army transport homeward bound from the Philippines.

During the spring and summer months a large number of officers and their families visit Japan and are furnished transportation as far as Nagasaki, the only Japanese port touched by our transports on the homeward trip.

Those conversant with the early history of the Philippine Islands will recall the annual sailing of the State galleons, the *Naos de Acapulco*, which, for two centuries or more, were sent home by the colonial government *via* Mexico, laden with officials, soldiers, civil passengers, and articles of commerce, which in a way corresponds to our transport service of to-day.

For weeks in advance of the sailing date, officers and their families, enlisted men and others, who had secured passage, were gathered in Manila from the southern islands and distant provinces, preparatory to the day of departure. As a result of this influx of strangers the hotels and boarding-houses, as well as the homes of hospitable friends, were tested to their utmost capacity. All of the rooms in the Army and Navy Club were doubly and trebly occupied, while extra cots filled the halls and every unoccupied nook and cranny about the building. The many inconveniences entailed by the overcrowding were entirely overlooked by the eager travellers, for they were going home, back to loved ones and to "God's own country."

Army and navy men, and the women as well, are good travellers and in the course of their lives become accustomed to long absences from home and friends and easily adapt themselves to the new station, wherever it may be. Should you misjudge their desire to return to the homeland through your association with them in the Philippines where everything may appear to be as merry as a marriage bell, just mention the fact that orders have been received sending them home and watch the effect. Why, the most confirmed bridge-whist devotee among the ladies

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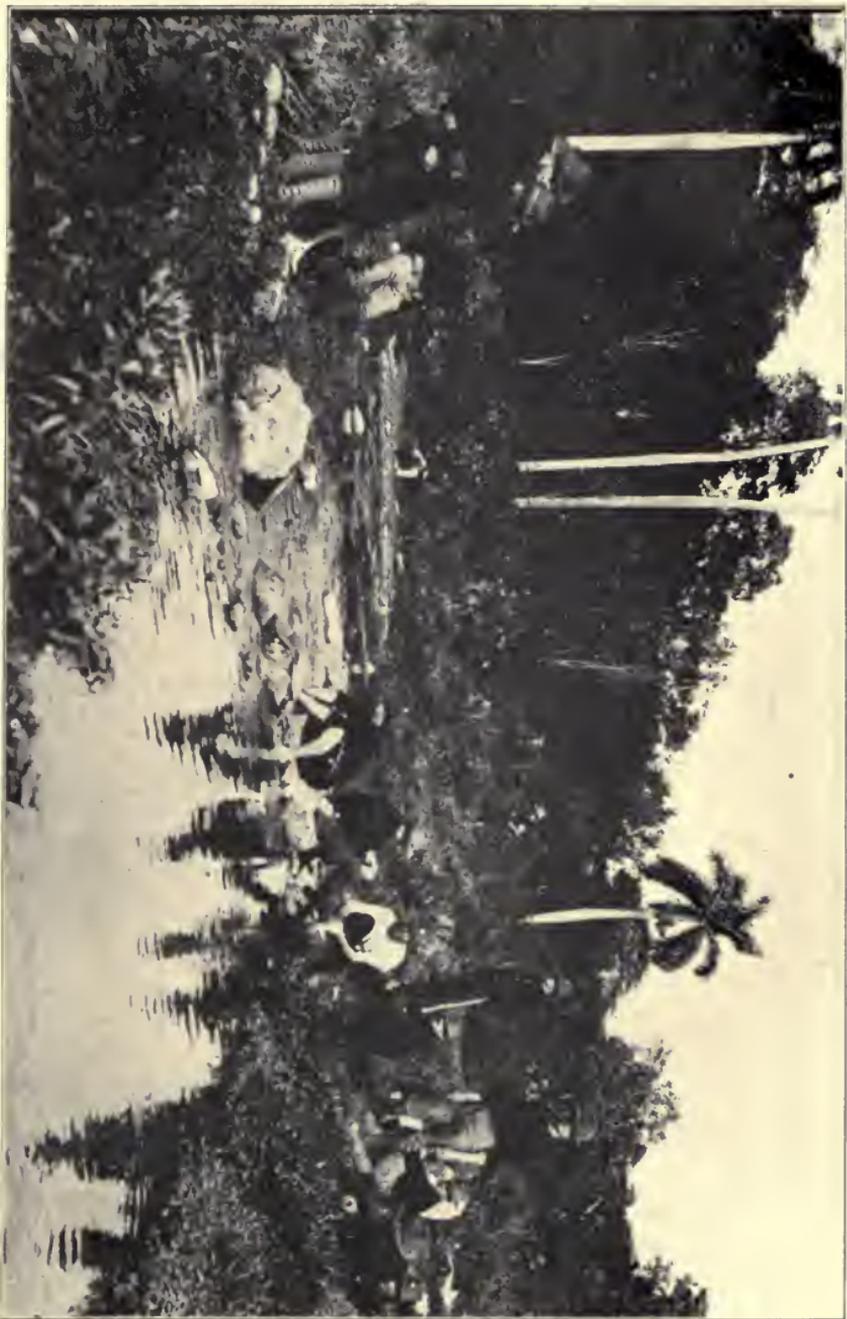
would throw down a perfect no-trump hand to run home and begin packing.

The incoming and outgoing of an army transport results in a regular gala week for Manilaites and a profitable financial fiesta for the hotelman and shopkeeper.

Before 6 A.M. I had been awakened by the noise and bustle of my prospective shipmates, who were preparing for the journey, and found myself in anything but an amiable frame of mind, probably for the reason that I had retired at 3 A.M. the night before after spending an evening with the Carabaos.

In accordance with a time-honored custom this military order had given a wallow to the departing members of the herd. The Carabaos represent a military society composed of commissioned officers who were on active duty in the Philippines during the Insurrection, which officially ended on the fifth of July, 1902. The name Carabao was adopted in honor of the water-buffalo of the islands, a beast possessed of great patience and many useful qualities, for as a draft animal he is the reliance of the Far East. Without his patient willingness and enduring brawn, few of the army supplies, including the necessary rations of the men, would ever have reached their destination in the field. In other words, the Carabao assumed the duties of the government mule in field transportation during the Insurrection, and through his honest and patient services endeared himself to the army in the Philippines.

Instead of a lodge, the order assembles in a corral, and in place of a meeting holds a wallow. Apart from its military significance, the society is noted for fun, humor, and good fellowship. The presiding officer has the title of the Grand Paramount, while the effective officer during the wallow is the Bombinero, who has authority, at any stage of the proceedings, to call the herd to refreshments. Sometimes during the most serious deliberations of the Chief of the Herd, Horn Winder, or the Chief of Mud,



AMERICAN SOLDIERS IN THE PHILIPPINES WASHING THEIR CLOTHES DURING THE
DAYS OF THE INSURRECTION



IGOROT MEN, PROVINCE OF BENGUET,
PHILIPPINES



IGOROT WOMEN, PROVINCE OF BENGUET,
PHILIPPINES

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on matters of the utmost importance, the Bombinero may call the herd to the trough to slake a thirst which threatens the lives of its members. A few stanzas of an ode to the patron saint of the order, which is always sung during a wallow, is reverentially inserted.

THE CARABAO

PATRON SAINT OF THE ILLUSTRIOUS ORDER OF THE CARABAO

Oh! Carabao, Old Carabao,
Before they e'er could strike a blow
Invading armies must await
Upon thy slow and measured gait.

For who can say that in his hand
Abides the power at thy command?
'T is in thy mighty force to wield
The fate of armies in the field.

While many hundred men might fall,
And Luzon scarce would miss them all,
Should aught thy laden train betide,
Disaster follows far and wide.

Oh! Carabao, Old Carabao,
Great monarch of the road art thou;
Thy value rests in merit plain,
Old toiler through the mud and rain.

Well bearest thou thy lowly part,
No weakness knows thy giant heart;
With thy broad horn a single blow,
Well could'st thou lay thy master low.

Yet all thy strength thou bindest still,
To slave and suffer at his will;
And steady draw the weary load,
Till death o'ertakes thee on the road.

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Oh! Carabao, Old Carabao,
Well could we place upon thy brow,
A laurel wreath for work well done,
In driving storm and scorching sun.

In speaking of the question of land transportation in the Philippines, I think it only fair to inform the American people about our superb army transport service, for I believe the average American citizen knows as much about it as I did before I reached Manila, and that certainly was very little. Before the war with Spain we had no use for army transports for, with the exception of a few companies of infantry on duty in Alaska, our troops were stationed in the United States.

As soon as war was declared, however, the transportation of troops and supplies to Cuba became paramount and the problem temporarily solved by chartering all manner of steam-craft, many of which were scarcely fit for freighting cattle. By means of poorly equipped ships of this class, for which the Government paid outrageously high prices, our troops were likewise transported to Porto Rico, Honolulu, Guam, and the Philippine Islands.

After Spain had unloaded her colonies on us and the transportation of troops across seas became a permanent service, the Government very wisely purchased the entire fleet belonging to the Atlantic Transportation Company, which owned a number of stanch steamers engaged in freighting live-stock to Europe. These vessels were thoroughly overhauled, fitted up, and converted into the most up-to-date troop-ships that were ever placed in commission, and that is saying a great deal, for it must be remembered that England, France, Germany, Holland, Italy, and Russia have for many years employed transports for their colonial service and were presumed to be experts in their construction.

The newly remodelled ships were christened the *Thomas*, *Sheridan*, *Sherman*, *Logan*, *Grant*, *Buford*, *Meade*, *Han-*

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cock, McClellan, Kilpatrick, and Sumner, in honor of some of our general officers who distinguished themselves during the war between the North and the South. Now that the army in the Philippines has been reduced to a few thousand men and entirely removed from Cuba, it has become necessary to reduce the transport service, so that many of them, like their honored namesakes, remain only in the grateful memory of those whose country they so gallantly served in time of need. The *Thomas, Sheridan, Sherman, Logan, and Crook* are still on the regular schedule to Manila from San Francisco, while the *Kilpatrick, Meade, Buford, and Sumner* are out of commission and idly lying at their buoys at San Francisco or Newport News, waiting — who knows when? — for a call to the East again.

I must not forget to mention that the Government has very wisely stationed three of our smaller transports in Philippine waters, the *Warren, Liscum, and Wright*, where they are performing a most useful purpose in transporting army passengers and supplies from Manila to the various ports of the archipelago. The larger troopships are capable of transporting two thousand enlisted men, one to one hundred and fifty cabin passengers, besides five or six thousand tons of supplies.

During the alteration of the transports the Government spared no expense in making them comfortable and sanitary. The men were provided with an excellent system of superimposed iron bunks, located in large squad rooms between well ventilated decks. Each bunk is provided with a good cotton mattress, sheets, and pillows, so that the men are insured most excellent sleeping arrangements on the long voyages, which in some instances have taken two months. Each ship has likewise been provided with an abundance of shower baths and modern closets fitted up in apartments with tiled floors and marble wainscoting.

The ice-plants and cold-storage rooms were constructed with a view to the transportation of beef and other per-

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ishable supplies necessary for the troops serving in the tropics, so that the men are thus enabled to enjoy the best food *en route*.

A well-regulated, modern hospital occupies the most comfortable portion of the ship for those needing its services *en route* to the islands, or for the accommodation of our brave and faithful men wounded in hostile action, or who have contracted tropical diseases through exposure in camp and field.

Nothing has been omitted by our generous Government to lighten the burden of the officers and men who are supporting Old Glory in the Far East, and every one who was fortunate enough to have been a passenger on the *Thomas* when she made her maiden trip to Manila in the Fall of 1899, will remember with the greatest pleasure how the eyes of our English cousins were opened when they inspected her while lying at Gibraltar.

The quartermaster who had superintended her alteration was in charge at the time, and no doubt keenly enjoyed the manifest surprise on the faces of the English general and staff, as he showed them about the ship. When they had reached his well-appointed offices, furnished in polished mahogany, with handsome desks, disappearing typewriting machines, electric fans, and a well-stocked ice-box, the contents of which were generously passed around by the courteous host, they unconditionally surrendered and freely acknowledged that Uncle Sam had far outclassed all other nations in army troop-ships.

This magnificent fleet is under the direct control of the quartermaster's department of the army, although navigated by a civil service sailing-master and crew. The quartermaster, who is detailed by the War Department, has entire charge of everything connected with the ship, except its navigation, and particularly looks after the shipping of the troops and passengers, assignment of cabins, care and preparation of the food, and the cleanliness and sanitation of the ship.



MAJOR-GENERAL ARTHUR MACARTHUR AND STAFF, AT HEADQUARTERS OF SECOND DIVISION,
EIGHTH ARMY CORPS, BAUTISTA, DURING THE PHILIPPINE INSURRECTION



MEMBERS FIRST BOARD OF HEALTH ORGANIZED FOR THE PHILIPPINE ISLANDS BY THE
AMERICAN GOVERNMENT

FAREWELL TO MANILA

I have travelled across the Atlantic several times on the best-equipped transatlantic liners, over the China, East Indian, and Arabian seas, on first-class English and French steamers and am prepared to state that for solid comfort, pleasure, and security in the way of ocean travel, nothing excels our army transport service, so let us take off our hats to good old Uncle Sam and the transport quartermaster.

Breakfast at the club was finally over and the race for the steamer, which was to sail at noon, began. Every conceivable class of wheel transportation was on hand outside the club, from an unassuming *carromato* to the lordly touring-car of one of Manila's merchant princes or a member of the Civil Commission. In fact the collection of vehicles surrounding the club reminded the visitor of a district fair in the Orient. Prominently conspicuous among them were a number of time-honored Dougherties and escort wagons, which were ordered out for the use of the officers and families returning home.

It was my good fortune to drive to the wharf in an old-fashioned government Dougherty, behind four of the snappiest mules I have ever seen. The drive through the walled city out through the Postigo gate and down the Malecon to the wharf was of only a few moments' duration, but that brief period, short as it was, will never be effaced from my memory.

Any one who has failed to travel in a Dougherty wagon has never enjoyed one of the real pleasures of life and one of the genuine refinements of wheel transportation. He has missed something which has left a hiatus in his life and a blank that can never be filled until he finds himself at last safely seated in one of these classical army chariots, behind four snappy, faithful, and patriotic government mules, such as for generations have been the friend of the army at frontier posts and his ally in conducting campaigns against the hostile Indian from Canada to the Mexican border.

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On my arrival at the wharf in company with my friends, the Judge and the Major, I found half of Manila there to bid their friends adieu and wish them a *bon voyage*. It was indeed a remarkable assemblage which met my gaze, one not easily forgotten. Leaning over the rail on the main deck were to be seen the bronzed but happy faces of hundreds of the young veterans, who had finished their tour and were going home to mothers, sweethearts, and loved ones. Above, on the hurricane deck, were the wives and families of the officers and their friends who came to say farewell. A few young Filipino boys who were returning with officers to whom they had become attached while serving as *muchachos* were among the crowd. Here and there among the happy faces one could easily detect the tear-stained eye of those who were only waiting to bid some loved one good-bye.

Sitting apart from the others, I noticed the pale and sickly face of a woman who, too, was going home, although she appeared to be on the eve of departing to that eternal home from which no traveller returns. I asked the Major whether he considered it safe for her to undertake the long journey. "I think it very doubtful," he replied, "whether she lives until the ship reaches Japan, but she wanted to go and the commanding general ordered her to be taken aboard in spite of the unfavorable report of the medical officers. You may not be aware of the fact," continued the Major, "that during the early occupancy of the Islands, there was a regular stampede among the sick to go home and, through the sympathy of the surgeons, many were allowed to go, who were really unable to stand the trip and consequently died at sea. Since then a medical board has been organized to report upon all sick who are recommended for the States.

"The commanding general would listen to no arguments against her going and even ordered that an army female nurse should accompany her when he was told that it was impossible for her to go alone. She is the wife of an

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unsuccessful American merchant, who was unable to pay her passage on a liner and had doubtless worked upon the sympathies of the kind-hearted general. I greatly fear, Mr. Rhodes," continued the Major, "that her dreams of meeting friends at home and of restoration to health will never be realized, for it is my honest opinion before the ship reaches the Golden Gate the good woman's soul will already have passed to its Maker."

Five minutes before twelve the visiting friends of the passengers were requested to leave the ship and on the stroke of the hour "let go the hawsers" was ordered and the stanch old ship glided quietly but gracefully out into the harbor amidst the shouts of farewell and best wishes from the crowd left behind on the wharf.

CHAPTER V.

THE PICTURESQUE ENVIRONMENT OF MANILA BAY AND THE NATIVE INSURRECTION OF 1896 - 7

THE BAY OF MANILA — THE CHURCH OF LA LOMA — SHRINE AT ANTIPOLLO — OUR LADY OF GOOD VOYAGE AND PEACE — HER VOYAGES TO MEXICO — MOUNT ARÁYAT — ALEJANDRINO AND THE GOLDEN BAIT — THE INSURRECTION OF 1896 — EMILIO AGUINALDO — POLAVIEJA, BLANCO, AND RIVERA — NOZALEDA THE BLOODTHIRSTY — INIQUITOUS LAND LAWS — BATTLE OF IMUS — CAPTURE OF THE TOWN AND DEATH OF THE FRIARS — TREATY OF BIAC-NABATÓ.

“COME, Major,” said the Judge, “let us move forward on the upper deck with Mr. Rhodes and point out to him the interesting points along the coast *en route* to Mariveles.”

The day was clear and balmy and the sun shining as brightly as on a June day in Arizona, although we were in the midst of the rainy season.

“I presume, Major, that this kind of weather must be very unusual at this season of the year, or perhaps the weather clerk has taken compassion on me, since I am a tenderfoot in the tropics.”

“Not at all,” replied the Major, “we have scarcely had any rainfall since the middle of August and a terrible wail has gone up all over Luzon among the rice growers who claim that the drouth will destroy the rice crop. I have been on duty in the islands, off and on, since

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the American invasion and have frequently observed extended dry periods during the rainy season. The natives say, however, that this condition has only existed since the coming of the Yankees who, they claim, have changed everything, including the climate. I do not think any change has really occurred, since I have learned that, not unfrequently, there were failures in the rice crop from the same cause during Spanish domination. On account of these protracted dry periods during the wet season the government is working on plans to install an irrigation system throughout the islands."

Our transport, which had but recently come out of the docks in San Francisco, was in excellent sailing trim and within a short ten minutes after leaving the wharf had passed through the breakwater and was slowly steaming towards Corregidor.

The Bay of Manila, at the head of which lies the capital city, extends thirty miles inland from the China Sea, from which it is separated by Corregidor Island, the Friale, the Monja and several other rocky projections which afford excellent opportunity for fortifications and mines in case of war.

The bay is almost as wide as it is long, so that it practically forms an inland sea surrounded by picturesque mountains, fertile plains, and populous pueblos.

Behind Manila to the north and west arises a succession of high, rolling hills, crowned by the beautiful church of La Loma, which stands up so conspicuously that, during the early days of the Insurrection, it became a target for the United States gunboats and even now bears many scars of shot and shell.

At that time the Insurrectionary army had extended its lines from La Loma Church around to Caloocan on the right and Pasay on the left, which was only a few miles from Manila.

Away back beyond Santa Mesa loom up the Caraballo Mountains, a spur of the Cordilleras of the archipelago,

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on which is located the famous town of Antipolo and the holy shrine of "Our Lady of Good Voyage and Peace."

There are a large number of wonderful shrines throughout the Philippines, but this is by far the most popular and miraculous of them all. The image, which is made of brass, was brought from Mexico in a State galleon by Governor Juan Niño de Tabora, in the year 1626, and during the voyage calmed a tempest which imperilled the safety of the ship. On arrival in Manila it was received with salvos of artillery, ringing of bells, and extensive street processions.

The governor built the original church for her at Antipolo and it is stated in the church chronicles that during its construction the Virgin was seen quite frequently to ascend from the altar to the flowery branches of a neighboring tree called by natives Antipolo, from which she is commonly known as the "Virgin of Antipolo."

During the year 1639 the Chinese living in Manila rebelled against the Spanish authorities and attacked the sanctuary in which reposed this Holy Virgin, believing that she was their protectress, and cast her into the flames. When all else was reduced to ashes, she arose from the flames intact, resplendent in her beautiful hair, lace, ribbons, and other adornments, without a blemish.

She was again sent to sea and made half a dozen voyages to Mexico and back, calming tempests and keeping off Dutch and English buccaneers. She made her final trip from Mexico in 1672 and was then conveyed joyously to her resting-place in the church at Antipolo.

It is stated by the church chronicles that on her return along the road back to her mountain home "there was not a flower which did not greet her by opening its bud, not a mountain stream which remained silent, whilst the breezes and the rivulets poured forth their silent murmuring of ecstasy."

In spite of her wonderful power, however, a native historian states that the village of Antipolo and its neigh-



ARCHBISHOP'S PALACE AND AUGUSTINIAN MONASTERY, WALLED CITY, MANILA



CATHEDRAL AND CONVENT OF SAN FERNANDO, PROVINCE OF PAMPANGA,
PHILIPPINES, BURNED DURING FILIPINO INSURRECTION

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borhood is the centre of brigandage, the resort of murderous highwaymen, and the focus of crime. However that may be, we know that thousands of the devout make a pilgrimage to Antipolo every year during the month of May and that the net receipts for one season to the Augustinian friars who guard the shrine were 300,000 *pesos*, which after all is not a bad business considering the drouth.

Off to the north can easily be seen the symmetrical peak of Mount Aráyat, miles away up in the province of Pampanga, which the simple-minded natives still believe to be the original mount upon which the ark rested. Why should they not believe this to be the scene of that beautiful Biblical legend, which has permeated all peoples, whether through holy writ or tribal tradition?

The good fathers, who had been the shepherds of their souls for three centuries and more did not disillusion them of their simple faith, but rather encouraged the idea and, through their financial coöperation and labor, caused a road with the twelve stations of the cross to be constructed up the mountain side, to the summit, upon which stands a handsome little church.

Away up on the rough sides of Mount Aráyat, Alejandrino, a formidable insurgent general, held sway as late as the Summer of 1901. Although our troops were located all around the mountain sides, Alejandrino would swoop down upon the peaceful natives, procure what beef and rice were necessary for his troops, then return to his mountain aerie. General Funston and a number of officers tried in vain to capture him, but finally the Government threw out a golden bait, a three-thousand-dollar government position, which happily ended the war in Pampanga as far as Alejandrino was concerned.

Along the coast line of the bay on the left as we approach Cavite and beginning at the outskirts of Manila were plainly visible the spires of a number of churches which belong to the towns of Pasay, Paranaque, Las Piñas, Bacoor, Binacayan, Cavite Viejo, and Novalita, all of

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which look quite picturesque peeping out from the dense groves of the royal cocoanut palms.

“All of these pueblos you see over there,” remarked the Major, “are in the Province of Cavite, the home of Aguinaldo, and were deeply concerned in the Insurrection of 1896. The Filipino people had been unhappy for many years and had exhibited their feelings on numerous occasions by small uprisings. Ever since the Insurrection of 1872, as a result of which many innocent Filipinos were shot and hundreds imprisoned or banished to penal colonies, the spirit of the natives has constantly been in a state of unrest. There is no doubt but that for centuries the Filipinos have been a down-trodden race, deprived of personal liberty, freedom of speech and press, and opportunity to elevate themselves through education and participation in political and local affairs.

“While the natives did not object to Spanish government, they resented most bitterly the many deprivations to which they were subjected and endeavored by every fair and honest measure to secure a modicum of recognition by colonial authority, which was practically a friar government. You may remember, Mr. Rhodes, that after the discovery of the Katipunans in Tondo by Padre Mariano Gil, the authorities made a raid on the lodge that very night and captured over three hundred of its members, the remainder fleeing to the country and opening hostilities without delay.

“Several months before this outbreak the Katipunan society sent a delegation to Japan with a petition signed by 5,000 members, praying the Mikado to annex the islands to his domain. The petition was returned through the Spanish governor-general, thus disclosing the names of the disaffected natives, many of whom were noted Filipinos and well known to the authorities.

“The first battle occurred at Caloocan, which is only a few miles north of Manila, on August 26, 1896, in which 3,000 native *insurrectos* were engaged. This was followed

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four days later by the battle of San Juan del Monte, which *barrio* adjoins Manila, west of Santa Mesa.

“The native troops were poorly armed during both of these battles, having only a few guns and those of an inferior kind, while the Spanish soldiers were armed with Mausers. About 180 natives were killed in this engagement and a large number taken prisoners. The leaders were shot and the captives thrown in Bilibid or Santiago, which practically amounted to a death sentence at that time.

“It was during this period that Emilio Aguinaldo appeared on the political and sanguinary arena. He held the highly lucrative position of a country school-teacher at about twelve dollars per month, when he delivered his famous proclamation at Silang, a pueblo at the base of Sungay Mountains in Cavite Province, which can be plainly seen as one looks across over Bacoor. The warmth and fervor of this address, which really reads like an eighth grade schoolboy’s oration, drew the *gente* to him by the thousands and began an Insurrection which practically ended at the fall of Manila in August, 1898. The insurgents took possession of all the towns along the coast which I mentioned a few moments ago and held them until the arrival of General Polavieja, four months later.

“At the beginning of this uprising, General Blanco was governor-general, and even though he was a Spaniard, no one can deny the fact that he was a liberal-minded and generous-hearted soldier and statesman. Nozelado was the archbishop of the Philippines at the time and, whether deservedly or not, had been given the name of the ‘Blood-thirsty.’ He advocated a termination of the Insurrection by fire, sword, and the wholesale execution of the *insurrectos*. He never was in sympathy with Blanco’s peaceful policy and succeeded in having him supplanted by Polavieja, who was known as the chosen Messiah of the friars, and publicly announced in the Madrid papers as the ‘General Cristiano.’ It was Polavieja who convened that in-

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famous court martial which sentenced José Rizal, the distinguished Filipino statesman and patriot, to be executed and signed the death warrant.

“Blanco thoroughly understood the Filipino people, appreciated the conditions which drove them to rebellion, and wanted to help them. He knew full well that, with merely a handful of European troops, it was worse than useless to institute a campaign against them and advised waiting until the arrival of more soldiers from Spain. But this did not suit the sanguinary archbishop, so Blanco had to go.

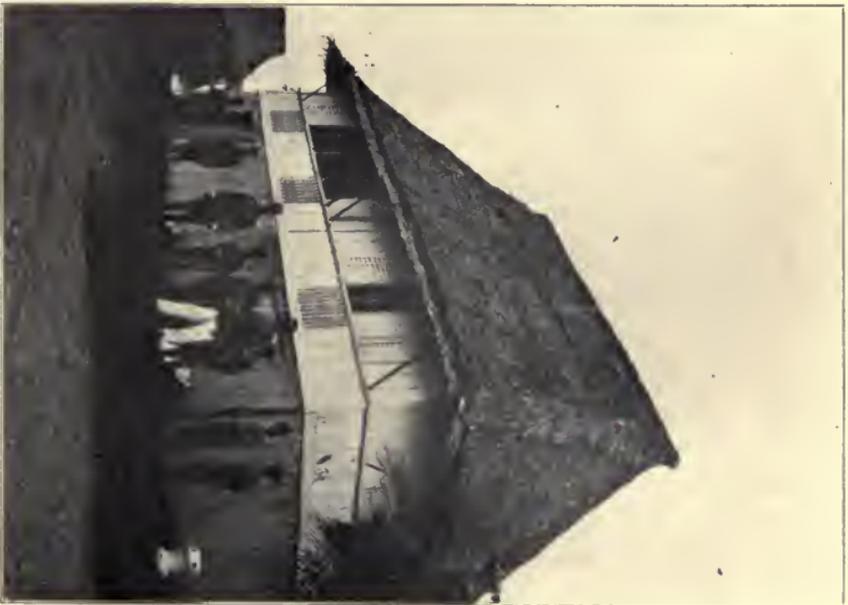
“In the meanwhile the *insurrectos*, now under the generalship of Aguinaldo, proceeded to capture the neighboring towns along the bay and fortify them. Imus, which lies four miles beyond Bacoor, was captured and held for many months. This town lies in a fertile plain of rich rice lands, several hundred thousand acres of which were owned by the Augustinian friars. How they managed to get possession of this valuable tract no one seems to know. It is a well-known fact, however, that the monks had no title to the land, even when it was sold to the Government several years ago.

“The majority of the population of Imus were tenants of the Church, even of the very lot upon which their huts were built and for which they had to pay rent. The people were always poor and lived, as it were, from hand to mouth. When the crop was harvested, their debts paid, and the Church had taken its tithe for the use of the land, the poor native farmer found himself in debt, a condition from which he never emerged.

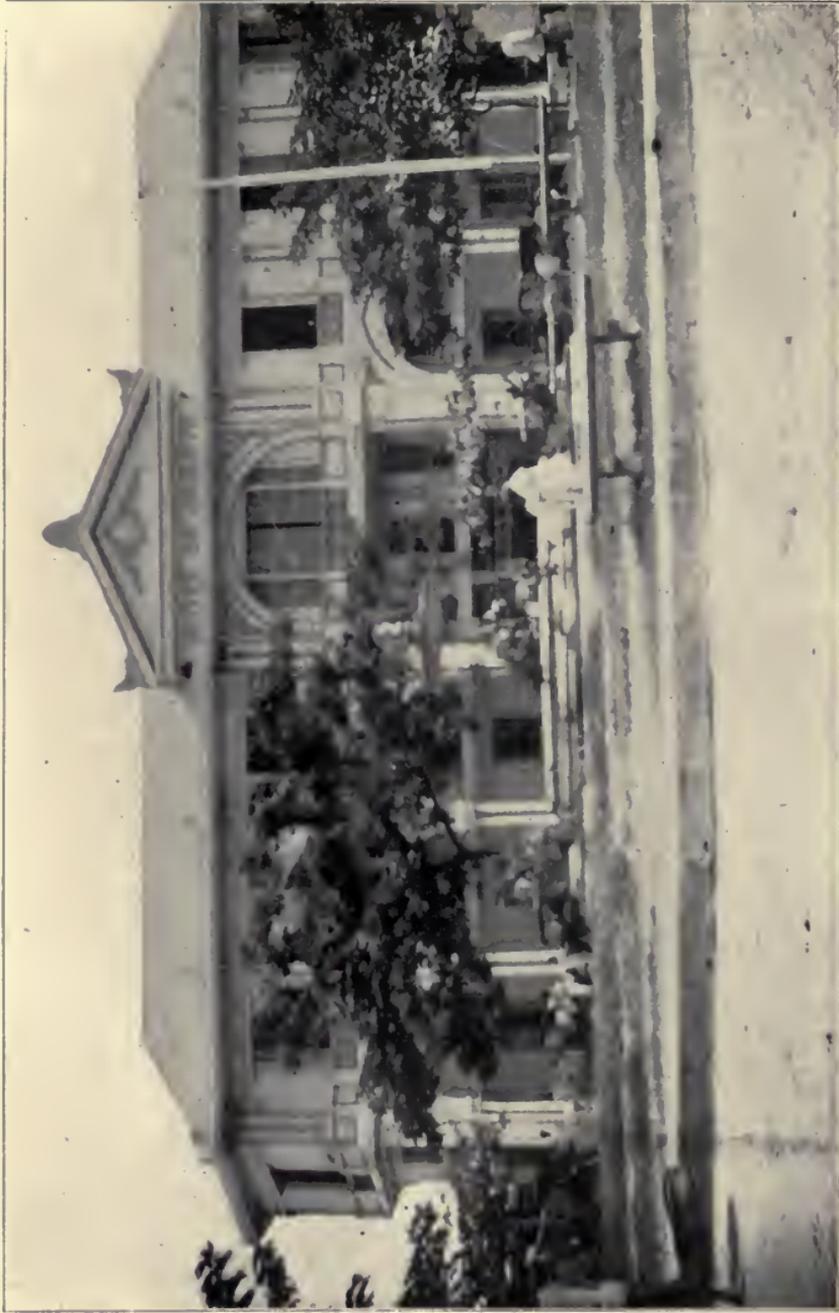
“The Spanish laws made a debtor the slave of the creditor, even to the extent of being jailed. Moreover, the children became responsible for the debts of their father or grandfather and thus for generations Philippine families were in bondage to the owners of the land upon which they lived. Practically the entire population of Imus, about twenty thousand, were tenants of the Church as



FILIPINO CART USED AS MAIL WAGON
DURING THE INSURRECTION



FILIPINO HOUSE, CALAPAN, ISLAND OF
MINDORO, PHILIPPINES



OLD ORIENTE HOTEL, MANILA, NOW HEADQUARTERS OF INSULAR
CONSTABULARY

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small planters, and hence were doubly slaves. Church ownership of lands had for many years been a subject of much dissatisfaction among the natives and one of the causes of the frequent uprisings.

“The capture of Imus and the repudiation of the land tax was the cause of great rejoicing among the Imusites and they celebrated their victory in a most barbarous and cruel manner.

“The Augustinians had built a large stone residence in the town for the use of the administrator of the estate and his assistants. The estate house was located in a ten-acre compound surrounded by a high stone wall which practically made the place a fortress. Within the compound were located the granaries and go-downs in which was stored the grain belonging to the order.

“As soon as the Insurrection had fairly started in Cavite Province all of the friars in the neighboring pueblos made their way to Imus for protection. Fifteen friars assembled there and were captured when Imus fell into the hands of the *insurrectos*, and it is with great regret I have to state that all of them, except one, were put to death. That poor fellow, a specially large and fat friar, escaped during the fight and wandered for days in the jungle. When he was rescued by the Spaniards he had become a raving maniac. One of the priests was cut to pieces, another was saturated with petroleum and set on fire, while a third was roasted over a spit, a bamboo pole having been run through his body to accomplish the purpose.

“It is a blot on the escutcheon of the *insurrectos* that they so cruelly and barbarously treated their prisoners of war. It may, however, be said in their defence that the three friars in question, while in power, had been merciless in their dealings with natives and had had a number of them killed or expatriated, so that after all it simply was reciprocity.

“The Insurrection dragged on for many weary months, although by this time the Spanish army had been recruited

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up to 28,000 men. Poor old Polavieja, who at the onset had made such an energetic attack on the insurgents, became quite ill after the execution of Rizal and imagined he saw his ghost. The condition of the old fellow became pitiable finally and he begged the central government in Madrid to let him go home. So in April, 1897, he left for Spain and was relieved by General Primo de Rivera, who on arrival issued a proclamation of amnesty to all who would lay down their arms within a prescribed period.

“Through the goodly services of Don Pedro A. Paterno, an influential and wealthy Filipino, overtures were made to Aguinaldo and his generals to make a treaty. The stipulations were for the Filipinos to deliver up all arms and ammunition and to agree to an armistice for three years, to evacuate all positions held by them and to conspire no more. For acceding to these demands Rivera promised to pay the natives \$700,000 for the losses they had sustained, and \$1,000,000 besides as an honorarium; he promised that the friars should be expelled and the religious orders secularized; that the Filipinos should be granted representation in Madrid and equality with the Spaniards, besides many reforms and a number of other minor provisions included in the treaty relative to taxes, schools, etc. It is said that this treaty was made in good faith by Aguinaldo and that a payment of \$400,000 was deposited to his credit in Hong Kong. Aguinaldo and a number of the leaders went to China immediately after the treaty and the Insurrection was called off. Rivera left shortly afterwards for Spain where he was received with open arms and publicly congratulated by the crown.

“This famous arbitration was known as the treaty of Biac-nabató, but it was never recognized by the Spanish Government. It is even said that Rivera denied that he had acceded to many of the stipulations which the treaty contained.

“While the insurgents were occupying the pueblos along the Cavite coast Admiral Montojo would occasionally

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throw shells into their camp from his battleships lying in the bay.

“Señor Topacio, a highly respectable Filipino now living in Imus, who participated in the uprising, informed me that the shells fell frequently into the rice paddies but rarely exploded. These were collected by the insurgents who extracted the powder, of which they stood in great need and by which they were enabled to continue the revolution. When they found their powder supply getting low, they would raise gaudy-colored flags along the shore which had the same effect upon the Spaniards that a red flag has on an infuriated bull, stimulating them to renewed firing and more powder in consequence for the *insurrectos*.

“After the treaty of Biac-nabató, Rivera reported that hostilities were over and with Montojo and others awarded medals and praises for the splendid work of their army. In spite of Rivera’s report, however, there were more hostile troops in the field when he left for Spain than ever before.”

By the time the Major had finished his account of the native Insurrection, our good old transport had cleared the breakwater and was slowly steaming down the bay, with the town of Cavite in our teeth, seven miles ahead, and numerous church spires appearing on our port along the palm-fringed shores of the famous *insurrecto* province of Old Cavite.

“And now, gentlemen, as it is a quarter to one and a monitor within suggests the tiffin hour, let us go below.”

CHAPTER VI

DEWEY'S FIGHT WITH MONTOJO, AND THE SAIL DOWN THE BAY TO MARIVELES

THE BATTLE ON MANILA BAY — THE EPISODE BETWEEN DEWEY AND THE GERMAN ADMIRAL — ENGLISH OFFICER'S REPLY TO GERMAN ADMIRAL — THE COMPOSITION OF THE SPANISH FLEET — THE AMERICAN FLEET — THE FIRST BROADSIDE — DEWEY'S RETIREMENT FROM THE LINE OF BATTLE AND RETURN — THE LOSS OF THE SPANISH TRANSPORT MINDANAO — THE SPANISH AND AMERICAN CASUALTIES — THE ISLAND OF CORREGIDOR AND THE VILLAGE HARPISTS — THE LOSS OF THE HOOKER — ARRIVAL AT MARIVELES.

YOU must not forget, Major," said the Judge, after finishing tiffin and again reaching the upper deck, "that you have been appointed official guide for our party and should keep us posted on all matters of interest."

Our transport had just reached a point opposite the town of Cavite and was floating over the historic spot where Dewey ended Spanish supremacy in the Far East forever.

"You kindly gave us the details of the native uprising of 1896 this forenoon and now I would like very much to hear the particulars of Dewey's great sea fight."

"Yes, tell us about it, Major," urged the Judge, "the circumstances must still be fresh in your memory, as you came over with the first relief expedition shortly afterwards."

"Thank you, gentlemen," replied the Major, "for the

DEWEY'S FIGHT WITH MONTOJO

confidence you manifest in my historical knowledge. The events connected with that dreadful tragedy were thoroughly imprinted on my memory after making an examination of the wrecks of Montojo's once proud fleet which were not removed for months after my arrival.

“Although the Spaniards were kept informed of Dewey's movements they did not realize that he would have the temerity to attack them in their stronghold. Besides, men-of-war belonging to England, France, Germany, and Japan were in the harbor at the time and the Spaniards believed that the combined nations would prevent hostile action on the part of the United States. They did not imagine that the four great nations represented in the bay would allow Dewey to begin hostile action under any circumstances. Perhaps they had gotten this erroneous impression from the German admiral who appeared anything but friendly to the Americans.

“You have probably heard of Dewey's reply, when asked by a German officer what he would do in case they refused to allow the Americans to inspect their ship during the blockade, in accordance with the custom of war. When Dewey told him that he would open fire on them at once, the German admiral reported the matter to the English admiral and asked him what he would do in case Dewey carried out his threat.

“‘Only Dewey and I know,’ replied the gallant English sailor.

“Indeed before the arrival of Dewey, General Augusti, the governor-general, spoke most contemptuously of the Americans as soldiers, sailors, and gentlemen, and berated them as the social scum and excrescence of the earth. He furthermore advised the people to put their faith in Spanish chivalry and the grace of God, which would never desert the faithful for a mob of heretics.

“Nozelado, the Bloodthirsty, also assured his flock that four mighty Spanish battle-ships were *en route* to the Philippines at that very time, had passed Singapore and, with

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the mighty Montojo, would literally make hash of the American crew and kindling-wood of Dewey's battleships, if he dared enter Manila Bay. Besides, he told them that recently he had received direct information from the Almighty that the Spanish fleet would gain a great victory over the heretical Americans.

"This statement regarding the four battle-ships *en route* to the Philippines was entirely erroneous for the reason that Spain had no such vessels beyond those already accounted for elsewhere. As to the omen from above, you, gentlemen, may draw your own conclusions.

"In spite of these assurances of Spanish prowess and of the kindly oversight which the Lord was giving his precious flock, many of the Spanish families, as well as other foreigners living in Manila, stampeded and left the city in undue haste. All of them who could muster sufficient money took passage for Hong Kong, although the transportation companies had cornered the market, as it were, on tickets and raised their prices three or fourfold. Refugees offered any price to get away, while the poor Chinese, as usual, were robbed right and left. It is said that 5,000 of them went back to China before Dewey arrived.

"War being declared, the American fleet left Mir Bay on April 27, 1898, and put into Subig Bay, expecting to find the Spanish armada there. Montojo was not there, nor had the Spaniards sufficient foresight to plant the mouth of the harbor with torpedoes, which could have been easily done. However, they had mounted a few six-inch guns on Corregidor Island, at Punta Gorda, Punta Larisi, the Fraile and Caballo rocks.

"When Dewey entered the Boca Chica and passed Corregidor Island, which he did about three o'clock in the morning, he found the lights out and everybody apparently asleep. It is recorded, however, that a single shot from the Fraile was fired after he had gotten well past the island. Without attempting to reply, he continued his course towards Manila, although all of the lights up the



CHURCH AND CONVENT, BINMALEY, PHILIPPINES



MORO BOYS WAITING TO DIVE FOR COINS, ZAMBOANGO, MINDANAO

DEWEY'S FIGHT WITH MONTOJO

bay had likewise been extinguished. Dewey must have experienced rather uncomfortable sensations as he continued his course in the darkness with nothing to steer by. At dawn he had gotten well abreast of Cavite, where he found the Spanish fleet drawn up in line of battle, a few hundred yards from the shore under the protection of the forts at Point Sangley and Cañacao.

“When the Spaniards learned that the Americans had actually started for Manila, they at once changed the color of their ships from white to dark gray, the color generally employed by all warships during action. The Spanish fleet consisted of the *Don Antonio de Ulloa*, 1,200 tons, *Isla de Luzon*, 1,048 tons, *Isla de Cuba*, 1,048 tons, *Reina Cristina*, 3,500 tons, *Don Juan d’Austria*, 1,130 tons, *Velasco*, 1,152 tons, and the *Castilla*, 3,260 tons, and was arranged in the order given from east to west. You will observe that the flagship, the *Reina Cristina*, occupied the centre of the line, immediately under the guns of Point Sangley.

“The American fleet took a position immediately opposite the Spaniards, a couple of miles distant, in the following order: *Olympia*, 5,800 tons, *Baltimore*, 4,600 tons, *Raleigh*, 3,200 tons, *Boston*, 3,000 tons, *Concord*, 1,700 tons, and the *Petrel*, 892 tons. So you see that the American fleet, which aggregated 19,992 in tonnage, was almost double that of the Spaniards, which amounted to 12,338.

“Moreover, the American fleet was armed with 67 big guns, while the Spanish fleet had only 31, and they far inferior in every respect. With such odds in favor of the Americans no one could have failed to guess the outcome except a people so long steeped in the legends of the superhuman, in national egotism, and conceit.

“Dewey took his position about 5:40 A.M., and at once threw a broadside into the forts at Point Sangley and Cañacao with the intention of silencing them. They were armed with a number of six-inch Hontario guns and replied quite lively for a few moments, damaging the *Con-*

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cord and the *Boston*, which temporarily withdrew from the line to make repairs.

“The battle was now on in earnest and the *Don Antonio de Ulloa* opened up a broadside on the *Olympia*, which fortunately went wide of its mark, while at the same time the drums beat and the crew shouted, “Long live the King and Queen of Spain.” The incident might strongly suggest a combat between a bantam rooster and a full sized fighting-cock.

“At this time the *Don Juan d’Austria*, which occupied the centre of the line, another bantam ship, advanced towards the *Olympia* and fired a broadside, but was driven back amidst a shower of shell with many casualties. The *Reina Cristina* then advanced toward the *Olympia* with full speed, intending to ram her, but likewise had to retreat with her decks strewn with the dead and the dying. By 7:30 A.M. she was in flames and the Admiral was transferred to the *Isla de Cuba*. Imagine poor old Montojo at this critical moment, his flagship in flames, himself transferred to a little boat of only 1,048 tons, and all hope practically gone. The captain of the *Reina Cristina* was mortally wounded during the attempt to ram the *Olympia* but continued to command his ship until the moment of death. There is no doubt but that the Spaniards are game and are the last to show the white feather.

“By 8:00 A.M. all of the Spanish ships were so badly crippled that they could scarcely return the American fire. About this time Dewey signalled his fleet to retire to a distance of several miles to the rear in order to replenish ammunition from his transports, which accompanied the fleet but were lying behind the English and German men-of-war, some distance from the firing line.

“Before Dewey returned to renew action, which was about 10 A.M., the small gunboats *Lezo*, *Duero*, *Manila*, *Velasco*, and *Argos*, steamed up and ran ashore near Cavite with a view to their destruction.

“The American fleet again opened fire on the two re-

DEWEY'S FIGHT WITH MONTOJO

maining opposing ships, the *Velasco* and *Isla de Luzon*. The *Reina Cristina* and *Castilla* had burned to the water's edge and sunk, while the *Don Juan d'Austria* was blown up and the *Ulloa* destroyed by a shell. All hope now having disappeared, Montojo ordered his two remaining vessels to beach themselves on the shore near Bacoor, which they did, and thus ended Montojo's fiery controversy with Dewey in the Bay of Manila, on May 1, 1898.

"After disposing of the fleet, Admiral Dewey directed his fire on Fort Cavite and the Arsenal which, however, were unable to reply as they had no guns. In a short time Colonel Lastoa of the Spanish army hoisted a flag of truce and requested an armistice long enough to remove the women and children, which Dewey approved on the condition that the guns at Fort Santiago and the Manila shore would cease firing. This was agreed upon by General Augusti, although it was learned afterwards that most of the guns mounted at Manila were a hundred years old and worthless. It is said that, on account of their condition and the hopelessness of defending Manila, the artillery colonel in command committed suicide.

"A large Spanish transport, named the *Isla de Mindanao*, which was lying in Cavite Bay during the engagement, ran ashore near Las Piñas and was burned by the Americans because she was armed, which appeared unnecessary and utterly unwarranted. It turned out subsequently that she contained a valuable cargo of general supplies worth a million of dollars, which would have proved very useful after the arrival of our troops. Besides, a vessel of that size and value would have yielded a handsome sum in the way of prize money for the officers and sailors.

"Finally the entire peninsula of Cavite with the town and arsenal were surrendered to the Americans, as well as Corregidor and neighboring islands. The command down there consisted of about 100 men and they were allowed to go on parole to Manila by way of Niac, a small town just

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across the bay from Corregidor. The Spanish fleet lost in killed and wounded about 400 officers and men out of a total of 1,000 men, while the Americans escaped altogether. After Dewey took possession of Cavite a procession of priests and nuns implored him to spare the lives of the prisoners, they having been taught and still believing, that the Americans were a bloodthirsty set and practically savages as far as the customs of war were concerned.

“About two weeks after the engagement a small Spanish gunboat, the *Callao*, came steaming into the bay from the Southern islands, entirely ignorant of the preceding events. This was about the only vessel our Government acquired as a result of the fight.

“From that time until the American volunteers arrived in Manila Bay, several months later, matters remained *in statu quo*, the Americans holding Cavite and the Spaniards Manila. August 13 the Americans entered Manila, after a slight show of resistance on the part of the Spaniards, presumably so arranged to save their faces.” Thus ended the Major’s recital.

The sail down the bay was certainly charming but necessarily short as the distance to Mariveles, where we were to anchor for the night, is but thirty miles. Ahead of us all the way down and plainly visible, stood the island of Corregidor which divides the entrance of the bay into the Boca Grande and Boca Chica, flanked on the left by the Friale, and on the right by the Caballo and the Monja, the three latter being nothing more than bold and precipitous rocks.

Over towards Mariveles loomed up in majestic grandeur the dark blue mountains of Bataan, beyond which range I had witnessed, from the Luneta, sunsets unsurpassed in color and beauty anywhere in the world, even by the famous skies of the Bay of Naples which have been the subject of poetry and song since the days of Virgil.

The island of Corregidor is very irregular in formation and covers an area of several square miles, the main body consisting of a high plateau at least four hundred feet

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above the sea. Exposed to the China Sea on the east the sides of the island are sheer and steep, formed as it were by nature for the mighty fortress which now encircles its crest. At the foot of the island, facing Manila, is located the wharf, the old Spanish marine barracks, a picturesque Catholic church, and a small fishing village, containing five or six hundred inhabitants.

“During the Spanish regime,” said the Major, “there lived on the island a number of prominent Filipino families, who were admitted to the society of the Spanish officials. Their daughters were educated in the convents of Manila, and, singularly enough, nearly all of them became accomplished performers on the harp. The American Government established a large convalescent army hospital on the grounds of the marine barracks, and one of the pleasant diversions of the young American officers, sent there for convalescence, was to visit the homes of the young *señoritas* who were always obliging enough to play and sing for them.

“I remember distinctly that while on a visit of inspection there I made the rounds with several of the young officers and was escorted to the homes of four or five of these young damsels, all of whom played and sang with considerable skill. They were refined, good-natured, well-mannered young women and might be called pretty, for they had regular features, graceful forms, and bright attractive eyes.

“Although more than a decade has passed since then, I can distinctly recall, Conchita, Alejandrina, Doris, Manuelita and *petite* Josefina, all of whom cheerfully obliged us with their repertoire, but each concluded by asking in broken Spanish and English which one I thought the best performer.

“Doris, a very pretty girl of about seventeen years but with a darker skin than her friends, was asked by a young officer whether she could play and sing a song bearing her own name, which is, I believe, a very familiar love song in

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the States. Doris feigned perfect ignorance of the piece and asked the young officer to sing it, which he was unable to do but whistled the air. The sly little minx had enjoyed herself immensely at the expense of the young lieutenant, for a few moments later, she played and sang the song exquisitely.

“Things have changed very much at Corregidor since those halcyon days when hundreds of our young soldiers and officers went there for rest and recuperation. No doubt many of them still retain, in fondest recollection, memories of the bright-eyed *señoritas* and the little musical coterie, always so willing to entertain the sick *Americanos*. As the work progressed on the fortifications, laborers and convicts from Bilibid were taken to the island in large numbers, so the simple villagers had to take homes on the neighboring shore of Cavite, where no doubt from the palm-lined beach, some of the little harpists have watched the great white army transports gliding down the bay and out to sea with their soldier lovers returning home.”

“In a little nipa cottage, on Cavite’s palm-fringed shore,
Sits a sweet Tagálog maiden, as she sat in days of yore,
When she listened to my story, ’neath the golden mango tree,
As I quite forgot my family and she sang ‘Porque’ to me.

“With her tiny feet in slippers, and her shoulders brown and
bare,
And the sheen so bright and glossy on her splendid raven hair,
When her dark eyes gayly dancing and her pearly teeth so white,
As so roguishly she answered ‘me no sabe-yes-all-right.’

“When the mist was on the rice fields, and the shadows coming
slow,
She would get her golden harplet, and would sing so soft and low,
With her arms around my shoulders, and her cheek pressed up
to mine,
So we watched the transports sailing, sailing down Cavite line.

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"Ship me somewhere west of Frisco, where the golden sunset dies,
And the languid, limpid love-light lies in Oriental eyes,
For I hear Conchita calling, and the church bells chiming on,
Come ye back, ye Yankee soldiers, come ye back to old Luzon."

"To-day Corregidor has become the Gibraltar of the Far East and is fairly bristling with heavy guns. The Government has already spent millions of dollars on the fortifications there and intends to make it impossible for the strongest hostile fleet to pass into the bay.

"The entrance to the right of Corregidor, coming from the China Sea, is called the Boca Grande or the Great Mouth, while the opposite entrance is known as the Boca Chica or Small Mouth. It was through the Small Mouth which is less than two miles wide from island to mainland, that Dewey entered that eventful night in May.

"You will notice the partially submerged hull of a vessel lying between the Caballo rocks and the mainland of Corregidor. That is all that is left of the poor old *Hooker* whose skeleton has been bleaching in the tropical sun for more than ten years past. One mast still points aloft as if asking Heaven to mete out a just vengeance upon the demons who wrecked her there. The *Hooker* was the famous steamship *Panama*, which formerly belonged to the Compañia Transatlantica of Barcelona and had the distinction of being the first Spanish vessel captured by the United States Government in the war against Spain. She had very foolishly left her port in Spain only a few days before the declaration of war and became an easy prey to an American revenue cutter which was cruising near the harbor of Havana at the time. The *Panama* was then escorted into Key West and turned over to the army as a transport, and had the honor of conveying General Fitz Hugh Lee and staff to Havana in the Fall of 1898. She was finally transferred to the signal corps of the army, fitted out at a considerable expense as a cable ship and ordered to Manila, to lay cables between the southern islands and Manila.

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“The channel between the Caballo rocks and Corregidor had never been used for the navigation of ships; in fact, it was impossible to steer a sea-going vessel safely through that narrow rock-lined strip of water. Any one acquainted with navigation in Manila Bay might believe the accident to have resulted simply from ignorance or error in judgment, but within a reasonably short period an ugly rumor went the rounds that the vessel had been intentionally wrecked.

“The Oriental Cable Company at the time had a monopoly on cable news in the Far East and, it was said, feared competition from the United States which was reported as on the eve of laying a new line *via* Guam, Midway, and Honolulu to San Francisco with the *Hooker*. The story was told that the officials of the company had secured the appointment of one of the navigating officers of the *Hooker* and had paid him a handsome sum to destroy the ship. An investigation was ordered and held in Manila, but as far as I ever heard nothing is known beyond the fact that nearly all of the officers aboard were drunk at the time the attempt was made to steer the ship between the rocks. The captain was suspended, one or two of the officers discharged, and the Government was left to pocket the loss which amounted to over \$1,000,000.

“Besides the financial loss the important work of laying the inter-island cable, which was so necessary during the insurrection, had to be delayed until the *Burnside* was fitted out, which postponed the work several years.”

By the time the Major had finished the story of the unfortunate *Hooker* our ship had entered the harbor of Mariveles and was slowly steaming toward the buoy where we were to pass the night, and submit to the scrutiny of the quarantine officers the following day.

CHAPTER VII

LEGEND OF MARIVELES — THE JUDGE AS A RANCHMAN IN NEW MEXICO

THE FAMOUS STATION OF MARIVELES — DESCRIPTION OF THE HARBOR — THE SIMPLE-MINDED INHABITANTS — THE COMMODIOUS BARRACKS BUILT BY THE AMERICANS — AN ATTRACTIVE SEASIDE RESORT — THE SPANISH JUNTA — THE CEREMONY OF INSPECTION AND THE SILVER BAIT — THE LEGEND OF MARIVELES — THE FRAILE, MONJA AND CORREGIDOR — CHOLERA IN MANILA — EFFECT ON THE AMERICAN FLEET — THREE DAYS' ADDITIONAL QUARANTINE — ACQUAINTANCE WITH THE JUDGE — HIS SELF-SUPPORTING CAT RANCH — WHY THE JUDGE ABANDONED HIS RANCH — A HIGH-CLASS TYPHOON — OUT IN THE CHINA SEA.

FEW travellers who visit Manila fail to pass at least one night at the famous quarantine station of Mariveles which is so beautifully located at the head of the snug land-locked harbor, across the channel of Boca Chica, opposite Corregidor. I was charmed with the beauty and restfulness of the little harbor, the picturesqueness of its mountain sides, and the wonderful coloring of the foliage. The impressionable stranger would believe that he had at last found the land of perpetual Spring and the *sans-souci* for earthly troubles. However, I have been told by those who are familiar with the entire archipelago that the attractiveness of this lovely spot is excelled in magnificence and sublimity a thousand-fold among the islands of the South, which indeed compare favorably with the grandeur and beauty of Japan's famous Inland Sea.

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Enclosing the harbor on all sides, except its narrow inlet, are high mountain ranges and peaks whose sides are covered with dense primeval forests of hard and valuable woods, clothed in every shade of green from light yellow to a dark purple. Here and there dotted along the mountain sides, after the fashion of a crazy quilt, are to be seen light green open spaces, cleared of timber through the patient labor of the natives and sown to mountain rice. At the foot of the hills, in crescentic form and partially resting on the *playa* of the bay, lies the peaceful village of Mariveles, inhabited by a simple-minded fisher people, who appear perfectly happy in their little world which to them reaches no farther than the mountain boundaries of the narrow harbor and the island of Corregidor, plainly visible four miles away.

For a century and a half Mariveles, which was formerly known as Camaya, has been used as a quarantine station for ships passing in and out of the Bay of Manila. Since American occupancy comfortable barracks, sufficiently large to accommodate an entire regiment, have been constructed by our Government, with an ample sterilizing plant and abundance of shower-baths. For the accommodation of officers and their families a handsome building has been erected, containing numerous cool and airy rooms, wide halls, and broad piazzas. The barracks of the men and officers' quarters are located in a beautiful park with green lawns and stately shade trees, thus giving the station the appearance of an attractive seashore resort.

Quaint stories are still afloat in the *cafés* on the Escolta of the fabulous fortunes made by the quarantine officials during Spanish domination and the bonus paid the central government for appointment on the board. Sailing-masters entering the port understood the peccant custom and had to resort to diplomacy and bribe to protect themselves from an indefinite delay in quarantine, which was liable to last a month.

During my recent sojourn in Manila, a member of an



PRACTISING FOR A CHICKEN FIGHT, THE NATIONAL SPORT OF THE FILIPPINOS



CARABAO TEAM DRAWING TIMBER FROM THE FORESTS OF TARLAC PROVINCE

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old English firm engaged in the hemp trade told me of an experience one of their sailing-masters had at Mariveles a few months previous to American occupation.

“The ship had entered the port direct from England after a passage of forty days from Liverpool, with no stops *en route* except at Port Said and Aden for coal. A messenger came aboard early the following morning and announced that the *junta* which consisted of five officials, would visit the ship at noon to make the usual inspection. The captain, who had had previous experience at Mariveles, prepared a bountiful luncheon for the board in his private cabin and saw that there was an abundance of wine, cognac, and Havana cigars on hand. In addition he left in the centre of the table a sack containing three hundred Mexican dollars.

“Promptly at twelve the dignitaries appeared and after the usual greeting and volley of questions concerning the health of the crew and passengers and the ports through which the ship had passed were ushered into the captain’s cabin and left to their mature deliberations. At 3 P.M. they emerged and informed him that they had made a careful study of the situation and were sorry to announce that it would be necessary to detain the ship and passengers two weeks at least, if not longer, unless he could provide more sufficient proof that there was no infection lurking within the ship or amongst the crew.

“In bidding the captain *adios*, which was done with all the accustomed grace and urbanity of the Spanish *caballeros*, they informed him that the following day at the same hour they would make another inspection.

“The same elaborate preparations were made for the next day, except that an additional hundred *pesos* were added to the sack. After another series of questioning and further consultation the secretary of the *junta* informed the captain that the case did not seem quite as serious as appeared at first, but it looked as though it might prove necessary to detain the ship at least a week.

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However, he added on leaving, that their conclusions were not final and that they would come again at noon on the following day to settle definitely the length of quarantine.

“Again the lunch was spread in the captain’s cabin, with the usual *entrées* of wine, cognac, and cigars, but the sack of money had now grown to the handsome sum of five hundred fat and attractive Mexican dollars which appeared to meet with the entire approval of the august body, for after they emerged from the hospitable door of the captain’s cabin the third time, they uncompromisingly agreed that Manila and her inhabitants would be perfectly safe in allowing the ship to proceed without further delay.

“On arrival in Manila the captain furnished me with an account of the entire transaction, adding that on the departure of the board from his cabin he found pinned to the empty sack a card with the words ‘*Adios y venga otra vez,*’ leaving him in doubt as to whether the ‘farewell and come again’ referred to his ship or the money which the sack contained.”

My friend assured me that similar experiences were quite common to sailing-masters entering the port and that the sum exacted depended upon the size of the ship and the financial standing of the owner. He also added that a portion of the bribe-money went into a kind of “jack pot,” which was divided among the governor-general, archbishop, and other important officials of the central government in Manila.

I had finished breakfast and, together with the Judge and the Major, was sitting on the upper deck enjoying the quiet beauty of the scenery and the fragrance of a Flor de Isabela, when the latter asked me whether I had ever heard the legend of Mariveles and how it had acquired its name. “No, Major, I have not, but would like very much to hear it now, especially as the village with its church spire, is in full view.”

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“Well,” continued the Major, “among the officials sent out from Spain to Manila during the very early days of the colony was a member of the supreme bench, whose daughter, Alicia, created a great sensation by her great beauty and charm of manner. The young *señorita* had scarcely reached the age of sixteen on her arrival, so continued her studies in the Convent of Santa Clara for several years afterwards.

“The convent had been but recently established and the mother-superior sought most vigorously for recruits to fill the vacancies among the novitiates. Her eyes had frequently dwelt upon the face of the beautiful Alicia who would make such an attractive addition to the ranks of the sisterhood, not only on account of her well-known piety, but because of the prestige which the convent would gain through such an influential member. Alicia was graduated two years later and, greatly to the sorrow of her distinguished parents, took the veil on arriving at the age of eighteen, and the name of Sister Maria.

“Several years of quiet and undisturbed convent life passed away, during which time the fair sister, again and again, poured out her soul in thankfulness to the Holy Virgin for rescuing her from the trials and temptations of the wicked world from which she had escaped.

“Unfortunately for the youthful and beautiful little sister, at the end of her two years’ novitiate, Padre Veles, a handsome young Franciscan friar, was installed as confessor to the convent. It was not long afterwards that the mother-superior and sisters noticed that the holy father was confessing Sister Maria oftener than appeared necessary for such a stainless creature and, besides, devoted much more time to her than to the confession of the others.

“The embers of a deep and passionate nature started the consuming fire of love in the heart of the young *padre*, which effaced for all time his resolutions for the consecrated life of the Church. Maria also fell deeply in

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love with the handsome young *cura*, dreamed of him as she slept in her narrow, cheerless cell, and saw his face constantly while perusing her holy missal.

“Padre Veles was of noble birth and had taken holy orders at the earnest solicitations and prayers of his zealous parents and sailed for the Philippines a few years after the departure of Sister Maria, little knowing the fate in store for him away out in the unknown East.

“Romantic and impressionable by nature, he reciprocated with all the ardor of a Spanish cavalier the love of the fair Maria, and with the true courage of a nobleman confessed his passion to the archbishop and governor-general, and asked release for himself and sister Maria from the bonds of the monastic order and cloister. But the archbishop declined to grant the request of the young priest and would in no wise countenance the prayer of Sister Maria.

“ ‘ ‘Tis but a passing fancy,’ ” said the archbishop, “ ‘which time will efface and a few years later each will thank me for the stand I have taken in the matter.’ ”

“Little did the all-powerful prelate realize that by his refusal to acquiesce in the request of the lovers a tragedy would be enacted which for ages to come would be recorded in poetry and song, would be heralded for untold generations throughout the domains of Cupid, and, like the story of Heloise and Abelard, go ringing down the aisles of time as another instance of unrequited love.

“A few weeks later Padre Veles was sent to a parish in a distant province where he was placed under the closest observation of the curate of the pueblo. And poor Sister Maria, ah, well! she was burdened with penances and never allowed to leave the convent walls. But as the days and weeks glided on she remained hopelessly submerged in the delirious sea of passionate love, with but one thought, and that to escape and join her lover.

“The young *padre* was more fortunate and, with an increasing freedom as the weeks went on, formed the

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friendship of a wealthy sugar-planter to whom he confided his love.

“‘My son,’ replied the generous-hearted planter, ‘abide your time in patience, for as sure as the moon is the queen of the night within a little while you will join the fair Maria, never more to part. When the next State galleon sails for Mexico, which occurs ten days from now, I will take you with me in disguise as one of my attendants, and arrange for the escape of Sister Maria, who will accompany us as my señora’s maid. Remember, my son, I have powerful friends in Manila and, besides, the power of gold is strong.’

“Through the carefully arranged plans of the sugar-planter, Sister Maria was secretly rescued from the convent a few nights before the sailing of the galleon and removed to Camaya, which was the original name of Mariveles. Padre Veles also appeared there in company with his friend a few hours later, when the lovers were quickly married by a native priest who was secured for the occasion.

“Shortly after the escape and flight of Sister Maria parties were sent out in every direction for her apprehension, among them one headed by one of the *corregidores* (alderman) of Manila, who sailed down to Camaya, hoping to prevent her escape to Mexico on the galleon which was to sail the following day. In spite of their disguise the lovers were discovered by the heartless and obdurate *corregidor*, who, deaf to their passionate appeals, started back with them to Manila.

“Shortly after he had left the little harbor a severe typhoon arose which swamped the *prahu* and the entire party was drowned. The typhoon was accompanied by a severe volcanic eruption at the entrance of the bay, which materially changed the character of the adjoining shores and harbor. Curiously enough those two large rocks, which you noticed in Boca Grande and Chica, now known as the Fraile and Monja, suddenly arose from the water,

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as well as the large island of Corregidor. The rocks were named the Fraile and Monja after the *padre* and his bride, and the large island, Corregidor, after the cruel-hearted alderman. The little town of Camaya was also changed to Mariveles in memory of the unfortunate lovers."

"That is a very interesting version of the legend, Major," remarked the Judge, "but I have heard a happier termination of the episode. The incident has been recorded by several church historians; one of them states that the lovers reached the open sea by means of a small sailboat and eventually drifted south to Mindoro which, as you know, remained a *terra incognita* until of recent years. The white tribe found in the central portion of that island by J. Savage Landor is believed to have resulted from that union."

While the Judge and the Major were discussing the real facts connected with the legend the transport surgeon arrived and informed us that a second-class passenger had been seized with cholera during the night. The report was unfortunately too true and the case was of such a malignant character that little hope was entertained for the recovery of the patient.

The young man came over with the first military expedition after Dewey's fight and at the conclusion of peace determined to settle in the islands and enter trade. He had been quite successful in his enterprises and was returning for a visit to the States. Poor fellow! with a mortality rate of eighty per cent there was little chance of his realizing his fond dreams of meeting once more the loved ones at home after the lapse of so many weary years of hope deferred.

They removed him at once to the infectious ward. Whether his next move would be to the quiet little graveyard on the mountain-side was a question which required but a few hours to decide.

The quarantine officers ordered the troops ashore in



PROVINCIAL TYPES OF FILIPINOS



GROUP OF NATIVE BOYS, BAUTISTA, PHILIPPINES

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order to fumigate and disinfect the ship and informed us that a delay of three days in quarantine would be necessary before sailing. A number of the officers and their families also went ashore and took apartments in the quarantine station during the temporary imprisonment.

"I knew there was a tremendous amount of infection in Manila," said the Judge, "but had no idea it was so widespread. As usual the health authorities have concealed the facts for fear it would change the programme of the American fleet which is expected in a few weeks."

"Yes," said the Major, "there is a report from Manila that forty new cases occurred in the city yesterday, which beats the record of any one day during the epidemic in 1902."

"If they acknowledge forty cases," added the Judge, "just add twenty more, for, as a rule, at least one-third are withheld. I feel sorry for the unfortunate town, with its expenditure of 100,000 *pesos* which were raised among the merchant class with the expectations that they were casting their bread upon the waters with a string tied to it. Under the circumstances I am sure the Admiral will not allow the men to go ashore, hence all the preparations will be in vain."

"The quarantine officers have added an additional three days to our stay here," said the Major, "so that if nothing further occurs we will leave next Monday."

"Come, Major, let us take a stroll," I said, "and give the Judge an hour's siesta before dinner; he looks as though he needed a little rest."

The sky was slightly overcast and the breeze strong from the bay during our walk through the village which was scarcely a quarter of a mile from the station.

"You have known the Judge a long time, Major, have you not?" I asked.

"Yes, I have known him ever since I was a small boy; I believe it was some time during the early seventies,

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when travelling with my father along the eastern border of northern New Mexico, that we spent the night at his ranch. He had been a post-trader years before at old Fort Union and, after its abandonment, he decided to go into cattle raising.

“He was doing well enough and leading a happy and contented life away out there on the fringe of civilization, until the arrival of a singular character from the East who convinced him that there were vast fortunes in cat-skins, since beaver and other valuable fur-bearing animals had become extinct and seal skins so expensive.

“The stranger assured the Judge besides, that a properly run cat-ranch was entirely self-supporting, and consequently the sales from the skins would be pure velvet.

“‘How can that be?’ asked the Judge, who was not altogether visionary.

“‘You know,’ said the stranger, ‘that cats, rats, and other small fur-bearing animals thrive splendidly in this climate and that your land is especially adapted to raising them. All you have to do after the construction of the necessary buildings, is to secure a variety of felines and rodents, and the trick is as plain as the nose on your face. From the very start, the ranch becomes self-supporting, since cats naturally live on rats, and the rodents reciprocate by subsisting on the flayed cats.’

“The Judge told my father that the ranch had prospered far beyond his most sanguine expectations and proved a veritable gold mine; that within six months after they had gotten fairly started the ranch was covered with the most gorgeous colored cats he had ever seen. You know that cats are rapid breeders, he added, and that he was receiving orders from furriers all over the East and even from Paris and Vienna. In fact he said he had sold a set of the Blue Persians to the Queen of Graustark who intended to have a cloak made of them.”

“The story is indeed interesting, Major, but sounds strikingly, if you will pardon me, on the order of one of

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Baron Münchhausen's vagaries. But please tell me why he gave up such a lucrative business to enter law."

"Of course every business has its ups and downs," said the Major. "Several years later I met the Judge at Tombstone, Arizona, where he was practising law and asked him why he had discontinued his ranch.

"'My friend,' replied the Judge, 'before answering your question, I will have to submit one to you. Have you ever reflected seriously on the term "old cat" as applied to women? If you have not, let me inform you at once. It is because both women and cats are affected with fickleness and perversity beyond human understanding. I had done everything in the world to make the mother cats happy, providing them with handsome mates and comfortable homes. The atmosphere of peace and happiness which surrounded my feline colony would have done credit to a Quaker neighborhood, during the first six months of its existence. Unfortunately, a young ocelot buck visited the colony one bright morning and fairly hypnotized every female cat on the ranch. You know the ocelot is a prize-winner for beauty among the wild cat tribe along the Mexican border. An hour after the discovery of his presence one of the attendants chased him away but alas! too late. That night every tabby on the place left her happy home and soul-mate to follow the stranger from the hills, and never returned. Of course it was impossible to continue the business with the toms alone, so I had to sell out and leave.'"

When I awakened from a refreshing sleep the following morning, I found the fifth typhoon signal up and a report from Manila that a severe *baguio* was driving up from the southwest. The wind was already blowing in fitful gusts and the rain falling in heavy sheets.

Fortunately we were well protected behind the lee of the high mountain-sides and knew little of what was going on in the China Sea and up the Bay of Manila.

The approaching equinox, which was only a few days

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off, was of itself a sufficient reason to insure a high-class typhoon, and every one expected a record-breaker, especially since the weather had been so quiet during the past month. By eleven o'clock a message came down from Manila that a regular hurricane was expected and to make everything as tight as possible.

Towards evening the storm had somewhat abated, and it was subsequently learned that the centre of the *baguio* had swept around the southern coast of Batangas, and that we had merely felt its northern edge.

Five days had passed since we had entered quarantine and, without further bad luck we would begin our journey for Japan on Monday, which was only two days off. The ex-volunteer, the first taken sick, was, greatly to the surprise of the quarantine officers, doing very well and would probably recover, while the poor sailor, whose attack appeared light in the beginning, had grown rapidly worse and within a few hours had passed over the Great Divide.

The next morning at 7 A.M., when my faithful attendant opened the shutters, a flood of sun-light fit for the gods entered my bedroom. The typhoon had gone and left nothing behind to remind us of it but a disturbed ocean and a few lashing waves.

I am quite sure the Major was a happy man that beautiful, peaceful Sunday morning, for he had candidly confessed, as the storm approached, that he experienced painful visions of *mal-de-mer*, *en route* to Nagasaki, being a poor sailor, and expected to go on light diet during the entire voyage across the China Sea.

Shall I ever forget that beautiful Monday morning, as the sun cleared the mountain tops and the word passed around that we were to sail at 9 A.M.? The hurry and bustle was pleasing to us all as from the deck above we watched the crew and men tolled off to undergo the final inspection on the dock.

A little later the vibration of the brave old ship warned

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us that the powerful machinery was in motion and in a few moments we were gliding down the little harbor of Mariveles, around the Pulo Munti and out into the China Sea.

Our transport had but recently left the dock at the Union Works, San Francisco, and was in fine sailing trim. It seemed but a little while, as we stood upon the aft deck, before nothing remained to the vision of the three tragic figures in the legend of Mariveles but a faint outline of the grim old island of Corregidor with her bristling batteries of twelve-inch guns.

Although the two lonely rocks on the right and left of the ancient alderman had gradually melted away in the distance, the posted visitor who leaves the Bay of Manila could not fail to carry away sad recollections of the unfortunate young priest and nun who died with unrequited love three centuries ago.

CHAPTER VIII

THE SHIP'S PASSENGER LIST

THE HONG KONG CHAIR — OUR PASSENGER LIST — A FEW OF OUR DOUGHTY WARRIORS — THE STUNNING BLONDE FROM THE WEST — THE BLINKS FAMILY — THE CHIC BRIDE AND SIX CHILDREN — THE YOUNG AMERICAN AND HIS DUSKY FAMILY — THE UNHAPPY SOUL-MATE — THE CONTENTED TRIO — THE SILENT SQUAD BELOW — THE ENGLISH IDEA OF BURIAL ABROAD.

BEFORE leaving Manila my army friends had induced me to purchase one of those comfortable bamboo steamer-chairs made by the Chinese and known as the Hong Kong chair. Although the voyage was to last but four days the purchase proved to be an excellent investment.

With the Hong Kong chair, travel at sea is made easy, and more than that, it becomes a positive luxury. It effaces time and distance and by its hypnotic influence, lulls the seasick traveller into the enchanted land of *Sans-Souci*.

My friends, it is a wonderful institution, a *multum in parvo* and the need of every family. With it alone house-keeping is made easy and further furniture unnecessary. It is so cunningly arranged that the good housewife can use it for a serving-table, a bookcase, a couch, a rostrum from which to administer Caudle lectures to her husband, a crib, a playhouse for the children, a place where the cook can entertain her gentlemen friends, and a dozen other useful purposes.

The architect of this wonderful invention had woven a circular opening into the broad arm of the chair, which

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the Major said was intended for a glass of Scotch and soda. Renewed admiration seized my soul when I realized the thoughtfulness of honest old pig-tailed John.

“By the way, Major, you promised to tell me something of our fellow-passengers a few days ago, but as you know, on account of the unsettled condition of things at Mari-veles, I saw very little of any one but yourself and the Judge.”

“Yes, that is true, Mr. Rhodes. We have a number of delightful people aboard, whom I would like you to know. Before you meet them, however, I will tell you something of them. You have no doubt noticed that there are several senior officers on the ship, in fact we have almost enough rank aboard to sink the vessel.

“Well, in accordance with a well established army custom we will begin with the senior in rank, who happens to be Colonel A., whom you see talking with that stylish woman in pale lavender. The dear old fellow is going home to retire after an honorable service of forty years. He is a gallant soldier and a courtly gentleman of the old school. A man of sterling qualities and one whom the active list can ill afford to lose.

“Standing near the rail with field-glass is Colonel B., who is my beau-ideal of a soldier, a Chevalier Bayard, *sans peur et sans reproche*. Like Colonel A. he has an excellent record as an Indian fighter, and wears a Medal of Honor for exceptional bravery during an Apache engagement. He knew every mountain-pass and water-hole in Arizona and, it is said, while a young lieutenant frequently rode forty miles in an evening to attend a Mexican *baile* and back to the post afterwards before sunrise.

“The handsome woman speaking to him is his wife. She is the daughter of a distinguished officer and was a noted army belle.

“On the opposite side of the deck is Colonel C., who is going to Japan for the purpose of recuperation. The

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Colonel is a fine type of the old army, the embodiment of honesty and devotion to duty. The elder lady with him is his wife and the younger his daughter.

“That distinguished-looking officer sitting to the right is Colonel D., who is as courtly and agreeable as handsome. He has been in the service forty years and has an excellent record as an artillerist. I am very fond of the Colonel and you will find him as modest as he is charming.

“Next in order comes bluff old Major E., a bold *sabreur* and as gallant a knight as ever sat a horse. The *petite* piece of femininity by his side is Madame who is as delightful as her husband is cordial.

“The next officer in rank is Major F., of the miscellaneous staff. He imagines that when Napoleon’s star set, his arose, and wonders why the War Department fails to recognize it. His handsome wife really believes him to be a military wonder and loves to dwell upon his soldierly qualities. I understand he seriously contemplates retiring, in which case he would no doubt return to his native village and become the oracle and Fourth of July orator of the place.

“I must not forget to mention Miss G., a stunning blonde from the West, who came down to Manila just to say, ah, there! for she only remained a few days and is now *en route* home. I can tell you honestly, Mr. Rhodes, that she would prove a treasure to any man lucky enough to win her. She can pack her clothes in my trunk any day she wants to.”

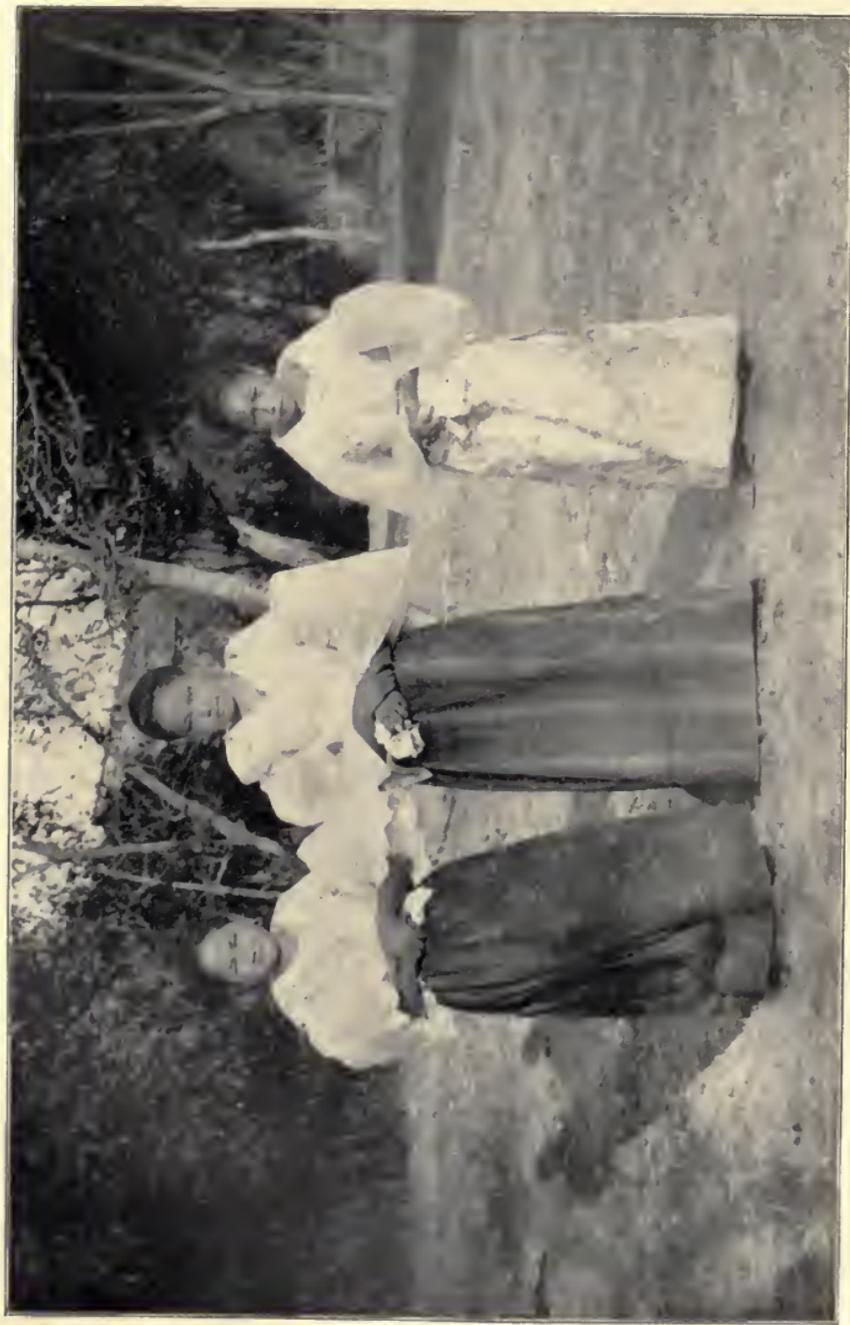
The Major discontinued his descriptions long enough to take a deep draft from his glass of Scotch and soda.

“Where did I leave off?” he continued; “oh, yes, with Miss G. What a pity men have n’t sense enough to know a good thing when they see it!

“Then there is Captain H. and his wife, who are off to Japan for a good time. Old Blinks comes of Scotch parentage and consequently swears by Scotch, but prefers



FILIPINO MESTIZO, MANILA



GROUP OF FILIPINO SISTERS, BAUTISTA, PANGASINAN

THE SHIP'S PASSENGER LIST

King William the Fourth. Although several generations removed he has a burr in speaking that sets one's teeth on edge. Yes, and Mrs. Blinks is all right, too; and so is little Blinks who is a worthy scion of a noble sire.

"Well, let me see, who next? Yes, there is Captain J., who is an excellent soldier and has a very attractive wife awaiting him in Japan where she has been on a visit for the past three months with the wife of Captain K., the ship's paymaster who is also a splendid fellow.

"Then there is Lieutenant L. and his wife, both of whom are from old Virginia and, curiously enough, are proud of the fact! She is rather *petite*, graceful, a blonde and, more than that, is intelligent, vivacious and pretty, and speaks with a deliciously broad Southern accent. She is pleasant to talk to, does n't appropriate her neighbor's property, nor abuse her husband's confidence. The lieutenant is a fine young soldier, and is taking her up to Japan, I feel sure, to show her to the Mikado.

"You see that handsome *chic* blonde in pale lavender with whom Colonel A. is talking? Although she has six children she is still a bride and, what is more, has n't seen her husband since the day of their marriage which occurred over three years ago. She was a widow, of course, and her husband is connected with the diplomatic service in Tokio. As you see she is not only handsome, but stylish and when she appears on deck in a ravishing display of lingerie, silken petticoats, and hose to match, it is enough, my friend, to make an octogenarian sit up and take notice!

"To-day she's a dream in lavender; to-morrow it may be the daintiest shade of apple-green and the next day, *quien sabe?* You may rest assured, however, that the old man has to go down deep into his wallet to decorate his lady-love.

"Standing there alone and looking over the stern of the vessel you observe that sickly looking young man. He comes from a distinguished army family which has been

known to the country for generations. He has a position in the Civil Government, but returns home on account of illness. Unfortunately he married a Filipino woman and has two children, all of whom are aboard but rarely leave their stateroom. She is very dark, uneducated, and homely. Why he married her and what his aristocratic parents are going to say when he presents his dusky bride and pickaninnies I am at a loss to imagine. Better had he hung a mill-stone about his neck than made such an alliance.

"I must not forget that dapper little lieutenant you see playing cribbage with the little light-haired maiden with the soft brown eyes. You would n't imagine it, but she is his wife, although she looks like a sixteen-year-old school-miss. It seems to me that, whenever I get on board a transport, I always meet that couple.

"Well, Mr. Rhodes, you begin to show symptoms of nervous prostration, but I would fail to perform my duty should I neglect to mention the dejected looking blonde in the sailor-hat you see sitting near the entrance to the saloon, who, I understand, is the wife of a civil engineer employed on the coast fortifications. She was seen quite frequently at the Army and Navy Club during the past Spring and Summer with a gay young army officer. Her husband's work kept him closely confined at Subig Bay, so madame, to escape the *ennui* of a lonesome and isolated station, made bi-weekly trips to the metropolis. Of course the affair terminated in a scandal and, although the young officer would have completed his tour of service within a few months, he was sent away from Manila.

"Brace up, Mr. Rhodes; I have nothing left to descant upon, except the quiet-looking trio leaning over the rail and looking toward Subig Bay which we are now passing. That faded little blonde with pale blue eyes, and the young man on her right, have been regularly messing at the club for several weeks past and as they appeared to be strangers in Manila were naturally taken for man and wife.

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She appeared so demure and modest in the dining-room, that the army ladies suspected her of being a village bride, and when they saw the devoted couple on the streets, in the *cafés* and on the Luneta every evening, never doubted longer the question of marriage.

“Several weeks later number two, whom you see on her left, appeared and turned out to be the real husband. He had suddenly received orders from Washington to proceed home, so came unexpectedly to Manila, picked up the little *ingenue*, and here they are.”

“What about her friend, the young lieutenant, Major, and how did it happen that he came also?”

“Why, my friend,” replied the Major, “have you not lived long enough to know that ‘love will always find a way’? The little scoundrel, who hails somewhere from the mountains of Tennessee, suddenly discovered that he was suffering from Filipinitis, a recent disease in the Philippines, and worked the surgeon for a six months’ sick-leave. As you observe, she’s happy, the lieutenant is beaming with joy, and the husband appears perfectly contented, so what’s the difference where ignorance is bliss?”

“One moment, Major,” said the Judge, “there is the silent squad below, before whom we should all uncover, the mute heroes who will never cross the seas again.”

“Yes, that is true, Mr. Rhodes; down between decks lie a dozen or more of our young soldiers wrapped in the drapery of death. Some of them came over a few years ago, others quite recently, little dreaming that they were to end their earthly careers in the Philippines, and that so soon.”

“Is it possible that all of those who die in service in the Philippines are returned to the United States for interment?”

“Yes,” said the Major, “and many of the civilian dead as well. It’s a great mistake, however, and should be discontinued at once. The American people are the most sentimental and hysterical people in the world. Shortly after

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the Insurrection a few maudlin country-editors wrote articles about the brave boys who had sacrificed their lives for the country and were buried in the distant Philippines, far away from loving mother, father, and home. The matter was taken up generally by the press and the Government was forced to disinter hundreds of the dead and return them to the United States for burial.

“Any one acquainted with army life knows that quite a number of the men died under an assumed name, in which case there was no possible way to restore such dead to their families. It is an open secret that many of our dead soldiers were transported home and interred in the wrong family cemetery. Our English cousins have the correct idea in regard to the burial of their soldiers and countrymen who die abroad. It matters not where they are, when the final summons comes they are interred where they die. In every seaport town, from Hong Kong to Port Said and clear across India, from Kurachi to Chittygong, you will find the well-cared-for cemeteries of the English colonist and the graves of their beloved dead.”

CHAPTER IX

A BRIEF SKETCH OF FORMOSA

A PLEASANT SAIL UP THE COAST OF LUZON — THE TRAGEDY OF PIEDRAS LIGHTHOUSE — THE PRECIPITOUS CLIFFS OF FORMOSA — THE EARLY HISTORY OF THE ISLAND — ITS PRIMITIVE SETTLERS — HOW THE ISLAND RECEIVED ITS NAME — UNDER THE CONTROL OF CHINA AND JAPAN — SPANISH, PORTUGUESE, AND DUTCH SUPREMACY — UNDER THE FRENCH — THE TREATY OF SHIMONOSEKI — WHAT THE JAPANESE ARE DOING FOR FORMOSA — THE FLORA AND FAUNA OF THE ISLAND — THE HOME OF THE ROSE AND OOLONG TEA — PRINCIPAL SEAPORT TOWNS.

THE sea was calm and quiet and the sky sufficiently overcast to make sailing pleasant on entering the China Sea. The course, after leaving Corregidor, lies a few miles off the coast of Luzon as far north as Cape Bojeador, which marks the southern entrance to the Gulf of Lingayan. So all day long we steamed along the beautiful and picturesque shores of Bataan and Zambales, until 10 o'clock that night, when we lost sight of the Piedras lighthouse whose blinking rays could be seen full twenty miles out to sea.

Cholera had been very prevalent along the northern coast of Pangasinan and Zambales during the past Summer and just before I left Manila the report of a tragedy, which occurred in the keeper's family at Piedras lighthouse, was published in the newspapers.

The keeper at the time was a native with a wife and six children, all of whom lived in the lighthouse, which is quite isolated and some miles away on the rocky promontory.

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It was observed that the lamp was not lighted one night during the height of the epidemic, resulting in an investigation by the local inspector.

On his arrival he found every member of the family dead from the terrible scourge, except an infant ten months old which was found nursing at its dead mother's breast.

The second night at 10 P.M. we caught a glimpse of the Garambi lighthouse on the extreme southern point of Formosa, four hundred miles, as the crow flies, north of Manila.

The following day until noon we passed within a few miles of the island and, as we gazed upon the precipitous cliffs of the western coast falling sheer six thousand feet to the sea below, we wondered how the little Japs were getting on with the wild, savage tribes which occupy the mountain ranges of the island.

"Formosa, Mr. Rhodes," said the Major, "has belonged to more nations than any other colony in the East and historically is of more interest even than the Philippines.

"I had the pleasure of spending several weeks there some years ago and enjoyed my visit intensely. I would advise every one who visits the Far East to go there if possible. I think it was during the early Summer of 1901 that I was passing down the coast of China and had stopped off to spend a few days in Amoy. About the time I arrived there one of our naval cruisers was going down to Kelung, the principal northern port of the island, and I was invited by the captain in command to make the trip.

"Formosa, as you know, lies but a short distance southwest of the lower coast of China and is less than a day's sail from Amoy. At the time of my visit Viscount Kodama was governor-general of the colony and Baron Shimpei Goto his executive, which made a strong combination.

"During my visit there I went as far south as Takow which is on the southeast coast and the terminus of the railroad from Kelung. This road, although begun by the

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Chinese, was finished by the Japanese and is two hundred and thirty miles long.

“As this appears to be an opportune moment with little else to occupy us, I would be glad to give you a brief account of Formosa if it would prove agreeable,” continued the Major.

“I certainly would like to hear all about this famous island, so please give us the details in full,” I replied.

“Well,” continued the Major, “very little was definitely known of Formosa, until the arrival of the Portuguese about the beginning of the sixteenth century, although it is said that the Chinese Emperor Yang, about 600 A.D., sent an exploratory expedition there under the command of an officer of the imperial guard, who was unable to communicate with the natives so returned to China with a few captives. The Chinese sailors who got within range of the island returned with all kinds of fabulous reports about this mysterious country and the fierce savages with which it was inhabited.

“Until the twelfth century the islanders had nothing whatever to do with their neighbors on the northwest, the Japanese, or those on the northeast, the Chinese. However it is reported in the Chinese chronicles that about that time a large party of these savages sailed to the coast of Fokien, led by a great chief, attacked the inhabitants, and carried away all the metal they could lay their hands on.

“During the years 1403-1424 Emperor Chung Ho of China, who claimed suzerainty over the island at the time, paid a visit to the various sections of his empire, including Loochoon, by which name the colony was known then to the Chinese, but was badly treated by the natives who ran off to the hills instead of giving handsome presents as was the case with his other subjects. On his return to China it is said he sent a ship-load of small bells which he ordered the heads of families to wear around their necks, as was the custom with dogs.

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“Very little, indeed, is known of its early history, so like that of the Philippines, previous to the advent of the Spaniards; it melts away into tradition and the dim vista of the past, leaving the historian to pure conjecture, or conclusions derived from ethnological study, or facts recorded by the Portuguese, Spanish, and Dutch, who visited the island about the beginning of the seventeenth century.

“The primitive settlers of the island are presumed to have been the negritos, into whom was engrafted the Malay blood from the successive waves of emigrants who followed the warm currents from the Southern islands. The savage tribes have many of the characteristics of the head-hunters of Bontoc, Luzon and the Dyaks of Borneo, who originally came from Java, Sumatra, and the islands of Polynesia centuries ago and retain to the present day many cruel, fierce, and barbarous customs. About 1722 the savages had all gone up into the mountains, leaving the fertile plains of the eastern portion of the island in the hands of the Chinese farmers with whom they were having frequent contentions. In order to stop these eruptions the Chinese governor built an embankment down the island to separate the savages from the peaceful settlers. Since Japanese occupancy they have extended a line of block houses along the embankment and established sentries about every half mile.

“From the beginning of the sixteenth century, the fertile plains on the eastern side of the island were overrun by Chinese emigrants, especially from Amoy and vicinity, who have gradually driven the savage tribes back to the mountainous districts.

“The name of Formosa was given the island by the Portuguese who, on sailing for the first time along the eastern coast with the green-clad mountain-peaks piercing the clouds above, cascades glittering like silver ribbons in the tropical sunlight, and terraced plains waving with feathery bamboo, exclaimed, ‘*Ilha formosa, ilha formosa*’ (beautiful island, beautiful island).



FIRST LEGAL EXECUTION IN THE PHILIPPINES UNDER THE AMERICAN GOVERNMENT,
SAN CARLOS, PROVINCE OF PANGASINAN



HUTS OF TAGBANUAS, ISLAND OF LINAPACAN, PHILIPPINES

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“So to-day the population of the island consists of a little more than 3,000,000 souls, 2,800,000 of whom are Chinese or Chinese half-breeds, 100,000 savages, 90,000 Japanese or Japanese mestizos, the remainder being Europeans.

“For many centuries Formosa was controlled by Japanese or Chinese pirates who made their headquarters at Kelung, the northern port of the island. The Portuguese made a settlement on the island about 1590, but were driven away by the Dutch while trying to displace them from Macao. The Spaniards then took possession and in turn were expelled by the Dutch who held the island from 1626 to 1662, when they were driven out by Koxinga, a celebrated Chinese pirate who was living at Amoy and was at enmity with the Tartar kings who had expelled the Mings. Koxinga established himself on the island in 1662 as king and reigned until 1683, when he died and his government reverted again to the Chinese.

“From that time until 1895 the island has been under control of China, with the exception of three occasions when the islanders organized a kingdom and appointed kings. In 1874 the Japanese invaded the island to avenge the murder of some of their people and left again after the payment of a suitable indemnity. In 1884 the French government took up arms against China over the Tonkin boundary question and for eight months the tricolor floated over Kelung as well as the Pescadores. If Admiral Courbet had not died of cholera at the time Formosa might even now be French territory as well as Tonkin.

“The island was finally turned over to Japan in 1895 as a result of the Chinese treaty at Shimonoseki, though she had first to overcome the natives who had established a republic in the meanwhile. The area of Formosa, including the Pescadores, amounts to 15,000 square miles and is about as large as Vermont and Connecticut combined.

“Before Japan acquired Formosa she had for a long

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time cast wistful eyes upon the Philippines, the Pearl of the Orient, and no doubt, while watching the various insurrections there, was dreaming of the day when the flag of the Rising Sun would float over Fort Santiago in the walled city of Manila.

“The distance from Formosa to Manila is only one day’s sail, which will make it easy to convey an army of 100,000 men from one of the southern ports to Manila whenever the ambitious little Japs desire to take the islands. I understand that a standing army of from twenty to thirty thousand men is kept there in constant readiness.

“Lying as it does between Japan and the Philippines, Formosa enjoys both a tropical and temperate climate, with an annual wet season, which occurs during the winter months. Kelung, the principal seaport on the north, has the record of the fourth wettest place in the world, with a downpour during the year of one hundred and fifty-eight inches, while Cherraponzee, India, stands at the head with six hundred and eighteen inches and Port Said at the foot with two inches. So you see, as far as rains are concerned, it can be truthfully said that during the winter months in Formosa, they are ‘going some.’ The surface of Formosa, like that of many islands of the Philippines, is very mountainous, especially its central and western half, while the eastern third is level, undulating, and very fertile.

“Since Japanese ownership the island has undergone many wonderful changes in the construction of wagon-roads and railways, telegraph lines, telephones, public schools, courts of law, governmental and local administration, and development of natural resources. Immediately on the acquisition of Formosa the Japanese installed the public school system, which took the place of the numerous small Chinese schools in which were taught simply the ideas of Mencius and Confucius. Thousands of the native children to-day, however, are receiving a liberal Western education.

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“There is no doubt but that the Japs are a wonderful people, and especially fitted for the colonization of the Malay races of the East.

“The island produces practically all of the camphor supply of the world and is the home of that most delicious and aromatic of all teas, the Oolong. There is a legend among the natives that a planter found a black serpent wound around a small plant on his plantation in a curious manner, which so excited his interest that, after killing the snake, he took a few of the leaves of the plant home and steeped them in boiling water. Greatly to his surprise he discovered the fragrant Oolong tea, which derived its name from the serpent which is as black as a crow. Besides camphor and tea, the island produces rice, sugar, coal, oil, gold, salt, sulphur, hardwood, and many varieties of vegetables and native fruits. The government has a monopoly on the camphor, salt, and opium trade which produces a large revenue.

“The island contains also a number of wild animals, such as the tiger, bear, wild-boar, monkey, wild-cat and goat-antelope, besides a number of large snakes and venomous serpents.

“Formosa is noted for the number of its sweet flowers and fragrant shrubs. It is the native home of the queen of all flowers, the rose, and produces the sweetest jasmine in the world. It is said that the approach of a native maiden can be detected at a distance on the darkest night by the perfume of the sprig of jasmine she wears in her hair, and it is also said that a variety of tube rose grows on the island whose scent disappears altogether during the day but is given off strongly during the night.

“The Formosans are very fond of ducks, and it is a common sight in travelling through the island to see flocks of many hundreds of them being driven through the country by attendants, with long poles, wandering around for food in the manner of sheep herds on the western plains.

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“Taihoku, a town of 6,000 inhabitants on the north, is the seat of government. Tainan, with 50,000 people on the southeast coast, is the largest city on the island. Kelung, on the north, and Arriping and Takow, on the southeast coasts, are the principal seaport towns.”

CHAPTER X

ARRIVAL IN THE HARBOR OF NAGASAKI

THE CHAIN OF LOOCHOOS — THE IMPATIENT SON OF MARS — THE DEATH OF THE MERCHANT'S WIFE — HER BURIAL AT SEA — APPROACH TO NAGASAKI — THE MASKED BATTERIES ALONG THE BLUFFS — THE QUARANTINE INSPECTORS — DISAPPOINTMENT OF CAPTAIN J. — HIS APPEAL TO THE HEARTLESS SONS OF NIPPON — THE FOLLOWING MORNING — EXPERIENCES OF THE STERILIZING PROCESS — ON THE BLUFFS BEHIND THE STATION — ARRIVAL IN NAGASAKI.

LONG before the last golden ray of the setting sun had disappeared below the western horizon, Formosa had faded away into the southern seas and while the gallant old ship was bravely ploughing her way to the north, the passengers again settled down to the tranquil life of a quiet sea.

Sixty miles north of Formosa we passed the rocky island of Hoo Pin Su, while to the east, lying fifty miles away, began the chain of the Loochoo islands which for many centuries have belonged to Japan, and were the initial point where Saint Francis Xavier began his missionary work with the Japanese in 1545.

We had now been out from Mariveles sixty hours, had reeled off seven hundred and fifty miles of the one thousand two hundred and fifty from Corregidor to Nagasaki and expected to reach port about three o'clock on the second afternoon. During the past twenty-four hours we had made three hundred and thirty-seven knots, a most excellent record for a government transport limited to

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twelve knots per hour. The extra number of knots gained however was not due to extra coal used, but to the swift current of the Black Stream, which sweeps along the steep western coast of Formosa from the warm waters of the southern seas.

Everybody was anxious to reach Japan, yet every one was satisfied with our speed except Captain J., who was getting excited at the prospect of meeting his little Dolly Varden in Nagasaki and the cold bottle and hot bird that was to follow at the hotel that night.

Although the ship had taken up an Atlantic liner gait, this impatient son of Mars growled because she did not go faster, and had made frequent trips to the cabin of the chief engineer to learn why he could n't add a few extra pounds of steam.

The captain was a handsome man and fond of dress and during the past few days had been busy in removing imaginary spots from the suit he was going to don on meeting her. The ship's quartermaster said nothing but just laid low, while the young, motherful bride moved about the deck in an exquisite confection of old-gold and rose, followed by a train of admirers.

"Just think of it, Mr. Rhodes," she said, "I have been married to my dear husband over three years and have n't seen him since the wedding. A diplomatic complication arose between the United States and Japan unexpectedly, so he had to leave me a few hours after the ceremony. Oh! I am just crazy to see him, so I can really get acquainted with the dear man," and lifting her exquisite gown just high enough to show the daintiest little slippered foot encased in silken hose to match her rose-colored skirt, she wandered off to the aft deck of the ship in company with a handsome young blade of a lieutenant.

I had finished breakfast the following morning after passing Formosa and sat in my comfortable steamer chair watching the encircling rings from a *Reina Victoria*, dreaming of old Manila with its romances and hazy past,

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when my reveries were disturbed by the transport surgeon, who informed us of the death of the unfortunate merchant's wife previously mentioned.

"I am not surprised," said the Major, "and in fact have expected it ever since we left Manila. This is the second death, and I wonder who will be the third, for I have frequently observed in army circles, that they usually occur in cycles of three."

"Let us hope," added the Judge, "that no more will occur before we reach Nagasaki."

"Curiously enough," continued the surgeon, "the poor woman, whose mind was perfectly clear until the end, requested to be buried at sea and after sunset. I am satisfied now that she had no idea of ever reaching home when she left Mariveles, for she requested me, on two previous occasions, to see that her body was buried at sea in case she did not survive the journey. The quartermaster has concluded to comply with her last request, so has arranged for the burial at eight o'clock to-night."

"Well, she was a brave little woman," observed the Major, "and I pity her from the bottom of my heart. But why do you suppose she wanted to be buried after sunset?"

"She was a woman of very deep religious convictions," said the Judge, "and, besides, sentimentally inclined. No doubt she was aware that she was dying when she came aboard and considered the appropriateness of burial after the day was spent."

The body was neatly and securely enclosed in a white canvas case the foot of which was weighted with two heavy iron grate bars. The ceremony took place amidships at the appointed hour, the body resting on a small gang-plank, which was poised over the ship's side.

The funeral service of the Episcopal church was read by the first officer of the ship, and at the final words, "Earth to earth, dust to dust, ashes to ashes," the flag, which she had followed across the distant seas, was re-

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moved and the silent little figure in white, under the starlit canopy of Heaven, glided down into the placid waters of the China Sea now tinted by the brilliant coloring of a glorious tropical sunset.

With bowed heads the sad party watched the eddying circles of the disturbed water for a few moments when the bell sounded "go ahead" and the ship moved off, leaving our dead asleep forever in the maternal bosom of the mighty deep.

On the second morning following my brief conversation with the diplomat's wife, small islands appeared over our starboard bow and we were thus admonished that we were approaching the land of the Rising Sun. By ten o'clock larger islands appeared and by noon we were within thirty miles of Nagasaki and safely anchored in the harbor at 3 P.M., the hour the sailing-master told us we were to arrive, after leaving our anchorage in Mari-veles.

As we passed through the outer bay at Nagasaki the practised military observer could detect evidences of masked batteries on the prominent hills along the shore, lying in wait for their victims like great lurking Bengal tigers. Whose fleet will it be, I wonder? The Japanese have strongly fortified all of their important seaports and have hidden the batteries so cunningly that only those informed on the subject would imagine that the beautiful and picturesque hills surrounding those harbors were fairly bristling with heavy guns and mortar batteries.

Shortly after casting anchor the Japanese quarantine boat arrived and our troubles really began. Glittering in gold lace and braid five little Japanese clambered up the ship's side with all the confidence of conquering heroes. They were told of our experience with cholera at Mari-veles, a fact they had already learned through their consul at Manila, and sentenced us to four days' quarantine in the bay to be followed by a course of fumigation.

"Very sorry, Captain, we cannot allow any of the pas-

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sengers to land until then," said the spokesman of the Mikado.

"But, your excellency," interrupted the ship's surgeon, "you know that cholera has an incubation period of only five days, and an entire week has passed since our last case; besides, we were thoroughly disinfected before leaving Mariveles."

"Honored surgeon, are you not aware that His Imperial Majesty reposes entire confidence in his abject servants, and do you not know that, were a few of the lurking germs within your noble ship to get loose on our sacred shores, — *click*, and off would roll our heads?"

The matter was growing serious, for but a short distance away, the quartermaster's launch was rapidly approaching, with three anxious passengers, the happy bridegroom and the two expectant wives. Yes, there was the great diplomat from the court of the Mikado, armed with Japanese dolls and boxes of French bon-bons for the youthful members of his family and an exquisite bouquet of violets for his lady love. And the handsome wives of the two sons of Mars, yes, they were there too, their faces beaming with love and their lips covered with undelivered kisses.

My friend Captain J., arrayed in his spotless suit, one of Ah Sing's choicest productions, stood there gasping and dazed. Then breaking out into the vernacular of his ancestors from the old sod, feebly lisped to the head inspector, "Oh, me darlint, just take me wad and turn me loose, I ain't got much money but a good excuse. Och! your excellency, only think of the cold bottle and hot bird!"

"Mighty and honored son of a great and illustrious nation, consider but for a moment what would become of me should I allow you to go ashore and scatter your honored germs of cholera among our abject people! *Parbleu!* I can feel the sharp blade of the *hara-kiri* knife as it cuts its way through my unworthy intestines! Mighty sons of Mars, I am sorry, I am sorry!"

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“Oh, mighty son of a mighty race, cast your eyes but a moment on that innocent angel-face of me darlint in the boat below, and then tell me I can go. You ’ll break me heart, cruel man; besides, only think of the cold bottle and the hot bird awaiting me at the hotel to-night.”

“Renowned son of the West, I will go now and confer with the little Tycoon and let you have an ultimatum in the early morning. I am sorry, very sorry for you, but forget it, yes, forget it.”

“Och, you murderin’ devils! Do you mane to till me I can’t go, you hyena-faced, black-hearted gutter-bum! Oh, Holy Mother, let me die, come, take your little Willie!”

The inspectors left us gazing, like the Children of Israel of old on the promised land which the Lord only knew when we were to enter.

The unhappy trio in the launch returned to Nagasaki shortly after the inspectors had left, wondering why Koch had ever discovered the cholera bacillus at all if the knowledge was going to upset the world in this manner.

And Captain J.,—well, he went to his stateroom and when I saw him ten minutes later he had his feet in a hot mustard bath, an ice-bag on his head, and a bottle of King William and soda by his side.

At 9:30 the following morning the representative of the little Tycoon with his four assistants arrived and announced that he had decided to disinfect the ship and passengers during the day and allow us to go ashore in the afternoon. Very soon thereafter a number of barges appeared for the removal of the men to the quarantine station, and later others for the officers and remaining first-class passengers.

The arrangements of the station had been carefully and scientifically planned and would reflect credit on any Western nation; in fact it was far ahead of our establishment at Mariveles. The clothes of every one were placed in separate woven-wire baskets, ticketed and passed

AMONG THE SOUTHERN ISLANDS IN THE PHILIPPINES





STONE LANTERNS AND TORII, SACRED ISLAND, JAPAN



FAMOUS TORII, SACRED ISLAND OF MIYAJIMA, JAPAN

ARRIVAL IN THE HARBOR OF NAGASAKI

through the sterilizers, while the passengers were provided with freshly laundered kimonos and slippers, and ushered into individual bath-rooms which were well provided with soap and towels. Private apartments with bath-rooms were also provided for the ladies and within a short half-hour the entire party had passed through the establishment and were to be seen happily sunning themselves on the lawn and rocks in the rear.

Immediately behind the quarantine station the surface, which rises fifty or sixty feet in height, has been provided with pleasant walks and comfortable seats located in attractive corners from which fine views of the city can be obtained. Together with the Judge and the Major, I ascended the little hill to the casino which stands on the crest of the bluff, and there a scene of domestic felicity and happiness greeted my vision which I feel should be presented to my readers.

The anxious diplomat had evidently conferred with the quarantine inspectors the night before, for there, in ecstatic bliss, he was lovingly holding the hand of his winsome bride, in the bosom of his ready-made family of six. Not far distant, in Ah Sing's spotless best, sat Captain J., dead to all the world save the little peek-a-boo by his side, even unmindful of his sad disappointment of the night before, and the loss of the cold bottle and the very hot bird.

And the ship's paymaster, well, he was too busy counting out one thousand silver plunks to the Japanese officials to think of his troubles, for the entertainment at the quarantine station had cost Uncle Sam just that sum. Japan is poor and needs the money in order to get ready for her next war, which will be with — well, with whom — *quien sabe?*

The journey from Mariveles to Nagasaki was over, the cholera a past incident, so you, my gentle reader, may rest assured that we, who were *en route* to Japan, did not linger long on the brave old ship which so gallantly and

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comfortably had brought us over. Shortly after our return to the transport, those of us *en route* to Japan bade our friends for the States adieu and, securing *sampans*, hurried away for the shores of the Rising Sun.

CHAPTER XI

A SKETCH OF NAGASAKI

JAPANESE SAMPAN FLEET — A JAPANESE GONDOLIER — THE MODERN SAMPAN — HARBOR AND CITY OF NAGASAKI — JAPANESE CUSTOM OFFICIALS — THE ISLAND OF DESHIMA AND DUTCH MERCHANTS — NAGASAKI HOTELS — THE NINE PROVINCES OF KYUSHU — AREA OF KYUSHU — FIRST APPEARANCE OF JIMMU TENNO — EMPRESS JINGO KOGO AND CONQUEST OF KOREA — HER SON HACHIMAN, THE GOD OF WAR.

SURROUNDED by a fleet of shouting Japanese sampan men, vociferously engaged in a fierce rivalry for the passenger trade of the ship, we finally succeeded in landing our trunks and valises in a commodious two-man sampan and were swiftly sculled across the lovely land-locked harbor of Nagasaki to the central quay of the city opposite the custom house, through which we had to pass before entering the sacred domain of historic Nippon.

The sampans of Japan and China have for ages been as celebrated in the Orient as the gondolas in the Queen City of the Adriatic, and while the sampan men are scarcely as picturesque as the gondoliers from an æsthetic point of view, they are much more so from an artistic standpoint.

The modern sampan of the Orient is comfortable, commodious, and safe in the roughest seas. Originally constructed of three single planks, as its name implies, this little craft has gradually developed into a veritable house-boat in which a party of from six to ten can be comfortably housed and transported. Many of the larger

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ones are fully forty feet long and provided with a charming little cabin amidship, which affords ample shelter for the passenger during hot, cold, or rainy weather.

They are propelled from the rear and sides by from one to three scullers who, standing erect, force the boat along quite as rapidly as the ordinary crew of Western oarsmen. The sampan men of southern Japan are very dark, compactly built, and remind one strikingly of the Malay pirates of Moroland. In a scanty dress of loin cloth and Heavenly smile, their magnificent muscular development and compactness, together with their copper-colored flesh, suggest very strongly bronze statues endowed with life and motion.

Nagasaki, which is situated on the southern shore of the island of Kyushu, possesses one of the best and deepest harbors in the world, and from a standpoint of beauty and picturesqueness is excelled by none in the Far East. For three miles it winds through a narrow inlet, not exceeding a quarter of a mile in width at its entrance, and is bordered by smiling shores indented here and there with small bays, over which, far above, tower picturesque and abruptly rising bluffs. The mouth of the harbor is guarded by four small islands, while at the farther end of the bay rise abruptly from the sea the Tarpeian Rocks from which hundreds of Catholic Christians were thrown during the dark and bloody reign of the early Tokugawa shoguns.

At the foot of the encircling hills and in crescentic shape along the narrow step of land lies the city of Nagasaki with a population of more than 150,000 souls, now one of the busiest marts of the empire. Constantly to be seen in this port are the ships of all nations, conspicuous among which floated the Stars and Stripes a few years ago when Uncle Sam's magnificent fleet of transports was kept busy in carrying the boys in khaki to our possessions in the Far East.

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Along the western shore of the harbor and now almost in the centre of the town lies the famous island of Deshima, upon which was located for two centuries and a half the prison, trading-post, and factories of the Dutch, the only European power, which during the time, had access to the Hermit Nation. The island is now joined to the mainland by a causeway and is covered with native shops and factories.

Away along the northern shore under the frowning cliffs is still marked the fatal spot where the last Portuguese ship was burned to the water's edge and sunk in 1638, because she entered the harbor after the fearful edict against all foreigners and native converts to Christianity was issued. Twelve miles below the mouth of the harbor is situated the island of Tadashima, which has proven a veritable gold mine to the Japanese government, on account of its wealth of bituminous coal, which has largely supplied the shipping of the East.

Along the hillsides and peeping out from the semi-tropical growth and flowering shrubbery are to be seen the many fantastically shaped temples and handsome miniature villas of the city. On the crest of the hills, back behind the town, stand the crumbling ruins of the old castle of the lords of the province, from which coign of vantage can be obtained an exquisite view of the harbor below, filled with large and small craft, the larger ones idly swinging with the tide at anchor, while the myriads of smaller ones, like busy ants, are traversing the channel in every direction.

Farther up and still beyond the hill-tops on the plains, are to be seen numerous cemeteries in many of which repose the ashes of hundreds of unfortunates who were put to death because they abandoned the faith of their fathers and joined what was called by the native inquisition the "Corrupt Sect." Still further beyond, the visitor passes through the smiling fields of the prosperous farmer who

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finds a ready market for his produce in the thriving, bustling town below, filled with thousands of well-stocked shops and thriving merchants.

Presented to the Daimio Nagasaki Kotaro, from whom it derived its name, by the great warrior and king-maker Yoritomo in the twelfth century, Nagasaki was a place of no importance until given to the Portuguese in the sixteenth century, when it attracted hundreds of foreigners and thousands of native Christians and bloomed out into a trading-port of great renown.

The Jesuit fathers, who had drifted across seas before the middle of the sixteenth century with the Portuguese traders, found Japan a fertile field for proselytism in connection with the alluring bait of Western trade, which was ardently desired by the daimios at that time. So with little difficulty an arrangement was made between the ruling princes and the Jesuit priests to transfer the district around the harbor, then known as Fukae-no-ura, to the Portuguese, who laid out the present town of Nagasaki which within a short time developed into a prosperous and populous city.

The anchorage of the transport was but a short distance from the wharf, so in less than half an hour after leaving our ship we stood before the custom-house officials to undergo the usual inspection, which in our case proved very superficial indeed. The Japanese government imposes an import duty on many articles of commerce, among which are tobacco, liquor, cameras, bicycles, guns and other necessary travelling essentials carried by the thousands of foreign travellers who are now pouring into her dominions. Japan is very considerate of the visiting foreigners and exercises a reasonable policy with regard to many articles, which could be held up for duty were she as inflexible as our own customs officials are at home.

“Well, gentlemen,” said the Judge, “it is now nearly 5 o’clock and, I fear, too late to see much of the city to-day, so I suggest we proceed to a hotel and attend to our corre-

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spondence which, I feel sure, will keep us busy until bedtime."

"A very good proposition," said the Major, "provided we can find a suitable hotel."

"I am sorry," replied the Judge, "that the Hotel Nagasaki, which you see a short distance beyond on the Bund, has closed, so we shall have to accept one of the smaller hostelries, the Bellevue, Hotel de Francia, or the Cliff House."

"If you will leave the choice to me," added the Major, "I will select the Cliff House, which name sounds good to me, and, besides, carries with it a train of pleasant memories of my services at the Golden Gate."

"*Muy bien, caballeros,*" replied the Judge, drifting back into the vernacular of the land we had recently left, "out of deference to the Major it shall be the Cliff House, which bears a very good reputation, I understand. The Nagasaki was running during my last visit here and did a thriving business during the days of the Philippine Insurrection."

We found the Cliff House entirely satisfactory, with comfortable rooms, excellent food, bath-rooms and an accommodating Japanese host. Several of our fellow-travellers who had gone to the Hotel de Francia and the Bellevue, later on submitted equally flattering reports with correspondingly reasonable rates. We had finished our breakfast the following morning and were enjoying a view of the beautiful harbor from the piazza of the hotel, when it was decided to lay out the campaign for the day.

"Although we have reached the land of the Rising Sun, Major, don't imagine that your commission as official guide has expired," said the Judge.

"My duties as guide will not be very onerous here in Nagasaki, I feel sure," replied the Major, "for beyond a few temples, the shopping district and the picturesque surroundings, there is little else to be seen. Nagasaki at present contains a population of over 150,000 souls, and

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is well provided with banks, clubs, churches, shops, and theatres, but its principal attractions are confined to its beautiful environment which contains many attractive resorts.

“Nagasaki, as you know, Mr. Rhodes,” said the Major, “is the capital of the island of Kyushu and for centuries was practically independent of the remaining portion of the empire. Owing to its distance from the national capital and lack of communication, Kyushu was for centuries almost regarded as a penal colony to which refractory and bumptious daimios were sent. It was on account of its distance from the headquarters of the central government that the ruling princes of the island became so powerful and ultimately a menace to the empire.

“The island of Kyushu derives its name from its nine provinces and is the most southerly of the four large islands comprising the empire. In fact it contains 8,000 square miles and is as large as Vermont and New Hampshire combined. It played a prominent part in the earliest history of Japan and is wrapped in the mystery of national legend. It was upon this island that the great Jimmu Tenno, the conqueror and first Mikado, descended from the skies to succeed the Shinto gods who had ruled the land from the celestial regions until his birth. He is believed to have descended from the sun-goddess Amaterasu, and is considered the progenitor of the present ruling house which is regarded by the Japanese as semi-divine.

“It was also from the sacred soil of Kyushu that the Empress Jingo Kogo, who ruled the country from 201-265 A.D., sailed with a gallant fleet to make the conquest of Korea and, during her three years’ residence there, carried in her womb her son Ojin, now known as Hachiman, the great God of War. It was also upon this island that the Portuguese made their first settlement in the Far East which led to the establishment of the Roman

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Catholic faith, with the terrible sequence of wretchedness and cruel misery following its eradication."

"No one visiting Japan should leave the country without a knowledge of this interesting episode which is one of the darkest pages in the history of Japan," said the Judge, "and I suggest that the Major give us the details, while we finish cigars."

CHAPTER XII

NOBUNAGA, HIDEYOSHI, AND IEYASU. THE PERSECUTION OF THE ROMANISTS

PERSECUTIONS OF THE CATHOLICS OF JAPAN — NOBUNAGA, HIDEYOSHI, AND IEYASU — THE BATTLE OF SEKIGAHARA — BATTLE OF OSAKA — DEATH OF HIDEYORI — ARRIVAL OF FRANCIS XAVIER — SIMILARITY OF BUDDHISM AND ROMANISM — ESTABLISHMENT OF ROMANISM IN JAPAN — DEPARTURE OF FRANCIS XAVIER — EDICTS OF 1587, 1607, AND 1614 — CRUCIFIXION OF PRIESTS — HORRIBLE PERSECUTIONS OF NATIVE CHRISTIANS — REBELLION OF SHIMABARA.

THE circumstances connected with the tragedy," said the Major, "are so deeply interwoven with the lives of three of Japan's greatest rulers, Nobunaga, Hideyoshi, and Ieyasu, that a thorough understanding of the situation necessitates an outline of their histories.

"Ota Nobunaga, who was of noble birth, was born in 1534 in the Province of Owari and reached the age of manhood at a critical period in the history of the country, a time when strong men were needed to support a weak and decadent government, then in the hands of effeminate and licentious rulers. The ruling shogun, Ashikaga Yoshifusa, was a boy of eleven years, while the Mikado Gonara, an imbecile weakling, was utterly powerless to wield any influence whatever against the mighty feudal lords, who defied royal authority.

"Nobunaga rapidly developed into a warrior of remarkable skill and ability, and by the time he had arrived at the age of thirty-four, had assumed complete control of

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the royal forces and become the *de facto* head of the government. Although he controlled Japan with absolute power for twenty years he never attained the position of shogun, but was known as the regent. His mantle of authority fell upon the shoulders of one of his most skilful generals, Hideyoshi, in 1582, in which year he committed *hara-kiri* while hopelessly surrounded by a large insurrectionary army in the temple of Honnoji in Kioto. It was during the reign of Nobunaga that Catholicism made such prodigious strides in Japan; indeed it was said that in 1567 in Nagasaki 'there was hardly a person who was not a Christian.'

"Hideyoshi, who is commonly known in Japanese history as Taikosama, a title of exalted rank, without question may be regarded as the "Napoleon of Japan." Of low parentage and so exceedingly ugly that he was called "Monkey Face," he worked his way up to the greatest power through sheer force and genius and, at an early age, became Nobunaga's most powerful and trusted lieutenant. After the death of his patron he assumed the reins of government, consolidated the empire which at this time was disrupted through many contending factions and finally became the implacable enemy of the Roman missionaries, who had become so strong at the time as to defy the government.

"Hideyoshi's great dream was to conquer China and become emperor of the East. As an initiatory step to this visionary undertaking, he sent a large army across the channel from Shimonoseki to subdue Korea in 1592. The war was continued many years with varying successes and reverses, during which time Japan partially held the peninsula. The Chinese came to the assistance of the Koreans, and undertook to settle the controversy by arbitration. They sent an embassy to Hideyoshi, loaded with rich presents and a letter of investiture as Emperor of Japan, instead of 'Ming Emperor,' to which exalted position he aspired. War was continued, and while Korea was still

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filled with Japanese troops, Hideyoshi died in 1598, it is said of anxiety from the thought of the great sufferings his troops were enduring in the 'Land of the Morning Calm.' It was during this period that a number of Korean potters were introduced into Japan, which marks the era of Japanese ceramic art.

"On the death of Hideyoshi the control of the country was delegated to a council of five which was dominated by the great Tokugawa Ieyasu, the first of the shoguns of that line who were destined to rule Japan, until the Restoration of the Mikado in 1868, two hundred and fifty years later.

"Ieyasu Tokugawa, who was by birth a minor daimio, was born in the Province of Mikawa and became one of the greatest generals and rulers of Japan. Having been educated in camp and field under two of the most celebrated and skilful warriors that Japan has ever produced, Nobunaga and Hideyoshi, he learned his lessons well and, shortly after the death of the latter, had little difficulty in assuming the reins of government. During his shogunate the capital of the ruling shogun was moved to Yedo (Tokio), at that time an unimportant fishing village.

"At his death Hideyoshi left a son named Hideyori, five years old, whom he intended as his successor to the shogunate, and had requested Ieyasu on his death-bed to see that the boy was appointed on arriving at the proper age. Very shortly after his death the governors composing the council of five, which he had appointed to run the government, began to quarrel among themselves and to form factions. Jealousy against Ieyasu very soon manifested itself and in a short while developed into war. Mitsunari, a member of the council who was a Christian convert, charged Ieyasu with infidelity to the request of the dying Taiko relative to the appointment of the young man, Hideyori, to the office of shogun.

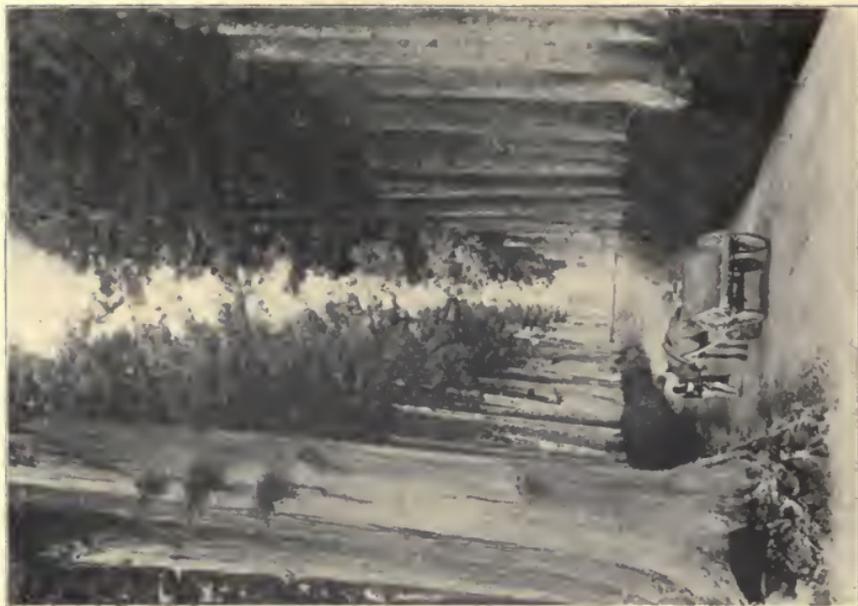
"In view of the position that Ieyasu had taken against the propaganda of the Catholic Church, which now began



VIEW OF FUJIYAMA FROM ENOSHIMA, JAPAN



FUJIYAMA, FROM SHORE NEAR KAMAKURA, JAPAN



CRYPTOMERIA ROAD, NIK-KO: TREES
PLANTED THREE HUNDRED YEARS AGO



ENTRANCE TO KASUGA TEMPLE, NARA,
JAPAN

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to control matters political, the Jesuit priests threw all of their influence with Mitsunari and thus forever burnt the bridges between the Catholic Church and the favorable consideration of the powerful Tokugawa shoguns. Without delay Mitsunari sent an urgent letter to all of his friends among the feudal lords charging Ieyasu with various misdeeds and crimes, and ambition to declare himself dictator and assume the reins of government, and on this pretext succeeded in raising an army of 128,000 men.

“Ieyasu, meanwhile, raised an army of 75,000 men and rapidly marched to a small village named Sekigahara, where he met the opposing forces. The battle which occurred there is known as one of the bloodiest in the annals of Japanese history and was won by Ieyasu, although with greatly reduced numbers, on account of his superior military skill and generalship. The loss of life on both sides was very great; the confederated army under Mitsunari, it is said, lost over 40,000 in killed alone. In accordance with the custom of war at the time, the heads of the vanquished foes were cut off and buried in mounds called Kubi-zuka, which can be seen to-day by any one who goes over the grounds of this sanguinary battlefield. On account of its location it is known as the battle of the ‘Plain of the Barrier,’ and it settled most definitely the policy of the country for the next two hundred and fifty years.

“For a number of years thereafter dissenting elements arose throughout the country among the adherents of Hideyori, who had now grown, in 1614, to a youth of nineteen years and was receiving the strong support of the Catholic missionaries and native converts. Ieyasu saw very plainly that, in order to secure a stable form of government, it would become necessary for him to do away with the heir apparent, especially as he had discovered a plot, through the Spanish friars, who had now entered the country through the Philippines, to reduce Japan to the subjection of Spain under a Christian viceroy.

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“In view of this conspiracy, in which it was believed that Hideyori was implicated, Ieyasu set out for Osaka with an army of 70,000 men and assaulted the castle there in which the young man and his mother were residing. The siege which was conducted without the help of artillery lasted a long time, but finally the enemy was induced to leave the fortifications. The battle occurred on the third of June, 1615, and was most sanguinary in character. It resulted in the complete overthrow of Hideyori and his forces and the destruction of the castle by fire. Diligent search was made afterwards for the young prince, but it is believed that he committed *hara-kiri* on learning the results of the battle and was consumed in the flames.

“Now having described the three principal ruling spirits of Japan, from the introduction of Catholicism into that country, until the issue of the edict for its banishment in 1616, it will prove interesting to note the various steps in the growth of that religion in Japan.

“Toward the end of the fifteenth century Bartholomew Diaz, a Portuguese navigator, had rounded the Cape of Good Hope and discovered the long-dreamed-of sea-route to India, which ended for all time the supremacy of Venice as the terminus of the caravan trading-route to the East. Historians tell us that when the news of Diaz’s successful voyage reached Venice, ‘bells were rung, men wept in the street, and even the bravest were silent.’ Others followed the sea-tracks of Diaz, but sailing further down the coast of India through the straits of Singapore, finally reached the coast of China, where later the Portuguese established the colony of Macao, the one at present remaining Eastern colony of that once daring and courageous race of navigators.

“In 1542 Mendez Pinto, a Portuguese trader and navigator, sailed into the port of Kagoshima, which is the capital of the Province of Satsuma on the southern coast of Kyushu and was very kindly received by the ruling daimio. Before leaving he presented the prince with several

harquebuses and some powder and showed him how they were used. During his delay at Kagoshima, which lasted several months, he noted that the iron-workers of the prince had made six hundred guns from the samples he had given them and on his return a few years later learned that over 300,000 of them were delivered to the troops in the island. When Pinto finally sailed away he took with him two Japanese who had become proselytes to the Catholic Church through the ship's chaplain, and left them at the colony of Goa where the Jesuit fathers had established a theological college.

“These two natives were instructed in the Christian religion and given the names of Paulo de Santa Fe and Juan. It was through the information gleaned from these two natives that Saint Francis Xavier, who at the time was at Goa, decided to evangelize Japan. He returned with Pinto in 1549 and landed at Kagoshima, where the first Catholic mission was established in Japan. Had Francis Xavier been able to foresee the cruel punishment and terrible fate which was meted out in consequence of the change in faith to the simple-minded natives, and the internecine strife which was brought about by the contending factions of the new religion, he might have thought it better a thousand times had he never set his foot on Japanese soil.

“In addition to the two Japanese converts, Saint Francis Xavier was accompanied on his journey by two Jesuit priests, Cosme de Torres and Jean Ferdinand. The Prince of Satsuma received the strangers in a very friendly way and accorded them permission to preach, so that within a reasonably short time a numerous Catholic congregation was established in Kagoshima.

“The similarity of the forms of the Buddhist and Catholic religions is so great, that it was but a short step from the pagan to the Christian religion, hence the natives saw no reason why they should not make the change, especially as they had become tired of the arrogance and exactions of the Buddhist priests. Each had monasteries

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and monks, cloisters and nuns, liturgies and prayers in a strange language, relics and reliquaries, rosaries, holy-water and incense, sacred images, consecrated church-bells and intoned services, altars with flowers and lighted candles, shrines and miracle-working saints to which pilgrimages were made, priests with vestments and offerings, eloquent preachers and great congregations, hermits and penitents, penances, abstinence, fasting, celibacy, and intercessory prayers for the dead. Indeed the forms and ceremonies of the two religions so realistically correspond that the coincidence seems more than accidental and it would naturally suggest that the Roman Church had practically appropriated them from its older competitor.

“Besides the orthodox religions of Buddha and Shinto, the holy fathers found on their arrival sects which correspond to the Protestant faith, with priests who were permitted to marry and who discouraged penances, pilgrimages, fasting, ascetic diet, the use of amulets and relics, and commending rather a trust in Buddha, praying to him directly without priestly intercession, and the desire to live a pure and righteous life. These liberal sects were zealous in building churches, teaching, and practising a religion devoid of ritual. So strongly did these sects correspond to the simple Protestant faith that the rigid Buddhists said they outdid the Christians.

“After interesting the Princess of Satsuma with the picture of the Holy Virgin and Child Jesus and translating the creed of the Christian faith into Japanese, Xavier sailed around to the western side of the island and established himself at Hirado where he was cordially received. From this point the following year he sailed to Yamaguichi in the Province of Nagato, where it is said he endeavored to secure permission to establish a church and monastery and to preach “the Law of Buddha,” but was refused by the daimio, who understood the intended deception and, moreover, did not take kindly to the new religion. From Yam-

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aguichi Xavier travelled to Kioto preaching in the various villages and towns *en route*.

“Owing to the political disturbances and unsettled condition of the country at the time, he was not received favorably in the sacred capital, so after a short delay he returned to Kyushu and finally sailed for China in November, 1551, having passed two years and three months in Japan. Although he had sown the seeds of Catholicism widely in Kyushu he never returned to Japan to witness its triumph, for on the way to the island of Sancian he was taken ill and died on the second of December, 1552. His body was taken to Malacca, but finally was removed to the cathedral in Goa.

“After the departure of Saint Francis, Father Kosme kept up the work in Kagoshima and the neighboring provinces, receiving additional priests and lay brothers during the following years from Portugal and Goa. During Nobunaga's supremacy and the early part of Hideyoshi's rule the work of conversion proceeded with great rapidity, especially in the island of Kyushu. The converts were by no means confined to the lower classes, for the Jesuit fathers made it a point to secure the coöperation of the noble families and ruling daimios, and in this manner coerced the common people.

“The powerful Princes of Omura, Chikusen, and Higo accepted the cross and became such zealous followers that they destroyed the Buddhist temples and idols in their provinces and directed their subjects to accept Christianity or leave the domain. The acquisition of trade with Europe was greatly desired by the Japanese at this time and proved a tremendous lever toward the acceptance of the Jesuits, who worked hand in glove with the traders.

“On the accession of Nobunaga to the rulership, he at once waged war against the powerful orders of the Buddhist priests, who at this time were insolent beyond endurance and actually controlled the policy of the government.

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Like the Catholic countries in feudal Europe during the same period, the entire empire was overrun with monasteries and tonsured monks. Nobunaga decided to break their power, so in 1571 he burned the temples of Hieizan, three thousand in number, slaughtered the majority of the monks and banished the remainder.

“The action of the Buddhist priests in siding with his enemies led Nobunaga to favor the establishment of Christian churches and thus in a manner play into the hands of the Jesuit priests, who carried on an uninterrupted campaign of proselytism all over the land. The Jesuit fathers entirely misunderstood the reason for Nobunaga’s friendly attitude toward their religion, for it is an historical fact that he remained until the day of his death loyal to the faith of his ancestors and is now worshipped as a Shinto god, although he always remained friendly to the Jesuits.

“During his life the Catholic Church reached its greatest supremacy in Japan and, according to Professor Chamberlain of the University at Tokio, had enrolled 600,000 converts among its members. They had established churches in Kioto, Osaka, Kamagawa, and Sendai, and had gained a footing in all but eight provinces of the Empire. Kyushu was entirely Romanized by this time and it is said that the converts there alone numbered over 200,000. So strong had the new religion become that Ieyasu had to exercise the greatest diplomacy and policy to avoid trouble with the powerful princes and daimios who had become converted to the new faith.

“Nagasaki had now become a Christian town and had attracted traders from all parts of the world. The governor of Manila wrote a letter to Hideyoshi requesting authority to trade and despatched with the embassy four Spanish Franciscan friars. At once a bitter feeling arose between the Jesuits and Franciscans on account of the invasion of the latter, who declared, however, that they came as ambassadors and not as priests. Pope Gregory the Eighth, hearing of the trouble, issued a brief in 1585, de-

claring Japan Jesuit territory, which was very distasteful to the Spanish monastic orders. Notwithstanding the Pope's dictum, Franciscan monks from Manila established themselves in Kioto and Nagasaki.

"In order to intensify the feeling against the Spanish monks a report reached the ears of Hideyoshi, which it is said came from a Portuguese sea-captain, to the effect that the policy of the King of Spain was first to send out priests to convert the natives, then to despatch troops who would join the native Christians and make an easy conquest of the country. It is recorded in history that one of the court physicians had informed Hideyoshi that he had observed that the Jesuits were converting the nobles on the pretext of saving their souls but that it was simply a device to get ultimate possession of the country. Hideyoshi is said to have laughed at this remark, but changed his mind when he visited Kyushu and found that so many of the nobles had become converts and that from 130 to 140 foreign priests had entered the country.

"He had now become suspicious of all the foreigners and claimed that the opposition experienced among the various factions arose from the plots and intrigues of the Catholic priesthood. Thereupon he issued an edict in 1587 commanding all religious teachers on pain of death to leave the country within twenty days. He allowed the Portuguese merchants however, to continue their trade, but forbade them, on pain of confiscation of both ship and cargo, to introduce more priests. The order was disobeyed by a number of the fathers, so in order to show them that he was in earnest he had six Franciscan friars and three Jesuit priests arrested in Osaka and Kioto and taken to Nagasaki where they were publicly crucified.

"On the death of Hideyoshi in 1598, the Catholics espoused the cause of Hideyori, in opposition to Ieyasu, who had now assumed control and apparently forgotten the edict of 1587 and had become very active again. Ieyasu in a public document, in 1607, called attention

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to the previous edict on the subject and directed governors of provinces to put it into immediate execution.

“In spite of the frequency of executions during the years that followed, large numbers of the priesthood still remained in the country until 1614, when Ieyasu became very much excited over the subject and issued his edict of that year the provisions of which were drastic and severe in the extreme.

“It was now ordered that not only all of the priests should be sent out of the country, but that all European traders, except the Dutch, should go as well; that all Christian churches should be levelled to the ground and all native converts be required to recant under penalty of death. He required that all foreigners in the country proceed at once to Nagasaki for embarkation and that the native converts proceed to Tsugara, the northern extremity of the mainland. From this time until the arrival of Commodore Perry in 1853 the country remained sealed to the world and, with the exception of the Dutch at Nagasaki, no foreigner was allowed to enter it.

“In order to enforce the edict in Kyushu which was the centre of Catholicism, he sent an army of 10,000 men there under the leadership of zealous anti-Christians. On October 25 of that year all of the Jesuit fathers except eighteen and nine lay brothers together with 300 Europeans, left for China. From now on the persecutions which followed beggared description.

“A special council of Christian inquiry was organized to hunt down native converts, who were subjected to every possible kind of torture greatly resembling the Spanish Inquisition. The tortures imposed were far more cruel than death itself. Crucifixion, drowning, and strangling were merciful compared to some of the methods of punishment. They were executed in a most barbarous manner in the sight of one another, hurled from the tops of precipices, buried alive, torn asunder with oxen, tied up in rice bags and set afire, left to starve to death in cages exposed to the

public gaze. In some cases spikes were driven under the nails of the fingers and toes. One of the most horrible punishments of this Japanese inquisition was known as the 'Torments of the Fosse.' The victim was enclosed in a covering with nothing exposed save one hand and fastened by both feet with a rope which was drawn up over a post provided with a cross piece. The body, head downwards, then swung in the pit and remained in that position for eight or ten days until death occurred. The suffering was excruciating as the victim swung in the fosse, blood exuding from mouth and nose with a terrible pressure on the brain. Should he recant, a motion was made by the free hand. It is said that all of these punishments were unknown to Japan before the priests from Portugal and Spain found their way there.

"Until the missionaries arrived in Japan the natives were happy, contented, and lived a peaceful life, worshipping in any way they pleased. Ieyasu the shogun loved peace and was a patron of art. He established schools to encourage literature both in Fushimi and Kioto, and encouraged trade in a most liberal manner. Ieyasu died in 1616 but his son, Iemitsu, carried out his father's programme with cruel thoroughness. Rewards were offered for the discovery of Christians and finally every person was required to stamp on a copper plate containing an image of the Saviour.

"The persecutions dragged along from year to year until 1637 when the famous revolt of the Christians at Shimabara occurred among the natives in the Province of Arima, in part due to the misgovernment of the daimio. It is said that 40,000 Christians gathered at the deserted castle of Hara and defied the shogun. This is known as the Rebellion of Shimabara and an army of 160,000 was required before the revolt was put down. An order was received from Tokio to put every one to death, which was done, regardless of whether it was man, woman, or child. The frightful termination of the rebellion was apparently

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the death-blow to Christianity in the country, although constant watchfulness against the 'Corrupted Sect,' as the Christians were called, was enjoined by the authorities until after the Restoration in 1868.

"We are told that the name of Christ for centuries afterwards became a term of reproach and would blanch the cheek, bate the breath, and smite one with the fear of an earthquake when mentioned. Throughout the entire empire in every city, town, village or hamlet, by the roadside, ferry or mountain-pass stood notice-boards on which were prohibitions against crimes, which would disturb society, but to them all was there no penalty affixed so severe as that for being a Christian. The very sight of the cross startled ever and anon the simple peasant, added increased maledictions to the curse of the Buddhist priest, made the judge to shake his head and the mother to hush the crying of her fretful child by conjuring with the name of Christ.

"And yet in spite of uninterrupted alertness on the part of the authorities, accompanied by the severest punishment for the slightest infraction of the iron-clad rules, Christianity withstood every test and lasted in secrecy until discovered in the villages around Nagasaki as late as 1865. So deeply imbued with the new cult had some of the families become that both father and mother forbade their tiny children to recant, preferring to have them accompany them to the funeral pyre, although they were so ignorant of the Christian principles as to know little more than the name of the Holy Virgin and the Child."

"A very remarkable episode, Major," said the Judge as the former finished his story of the persecutions of Christianity in Japan. "But you know that wherever the Roman Church has been planted personal liberty has been restrained, education restricted, and civilization retarded. Yes, and more than that, for the history of every country which she has controlled is filled with pages of crime, conspiracy, insurrection, murder, and war. Look at France, Italy, Mexico, Cuba, Spanish America, and poor old de-

graded, bigoted, priest-ridden Spain herself, the headquarters for centuries of this self-consuming cult. I sincerely believe, Mr. Rhodes, that had Catholicism never gotten a foothold in the Philippines the natives there would have been as far advanced along the lines of civilization as pagan Japan is to-day."

"Do you believe Christianity retards the civilization of a pagan nation, Judge?" asked the Major.

"By no means," replied the Judge. "I believe that modern Christianity has done more for civilization in the Orient than every other factor combined, but when I say Christianity, I refer to the principles enunciated by Christ on Calvary and not to the dogmas conceived by ambitious and unscrupulous men in order to acquire wealth and to gain control over men and governments."

CHAPTER XIII

THE BEAUTIFUL ENVIRONMENT OF NAGASAKI

JAPANESE RICKSHA-MEN — THE RICKSHA OF THE EAST — ITS INVENTION BY AN AMERICAN MISSIONARY — THE BRONZE TORII AND HORSE — THE ANNUAL RELIGIOUS FESTIVAL OF JULY — THE MOTO-KAGO-MACHI AND ITS SHOPS — THE FISH-MARKET OF NAGASAKI — COALING STEAMERS — TRIP TO MOJI — THE WATERFALL OF KWAN-NON-NO-TAKI — PENINSULA OF SHIMABARA — THE BLIND MASSEURS — THE DISEMBODIED SPIRITS OF THE GULF — MASSACRE OF THE 40,000 CHRISTIANS — JAPANESE RAILROADS AND TRAINS — SLEEPERS AND BUFFETS.

BY the time the Major had finished his account of the persecutions of Catholicism in Japan, it was quite 10 o'clock.

“If we wish to see anything of the Southern Capital and its environment,” exclaimed the Judge, “we had better start now, as we remain but two days in Nagasaki.”

“That is true, my friend,” replied the Major, “so let us go below at once and secure our rickshas.”

Lined up below in front of the hotel were a dozen or more smiling and solicitous ricksha-men, bowing, scraping, and blowing through their teeth for a job, patient little sturdy human horses in their dark blue cotton blouses, knee breeches, and straw sandals, their heads surmounted by mushroom-shaped hats of woven split bamboo. Hour after hour are these willing little creatures able to jog along at a lively gait, cheerful with it all in spite of the

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heavy well-fed foreigners they are compelled to draw in order to eke out a precarious living at ten cents an hour.

The tiny two-wheeled carts with regular buggy covers appear like baby-carriages, and require a certain amount of art to mount. The sensations one experiences at first are more or less droll and usually evoke considerable mirth. All over the East, from Japan to the Straits Settlements, as a matter of every-day fact, one encounters the busy jinricksha-men darting down long courses, across cities, through parks, and waiting patiently before temples or other places of entertainment, with the devotion of a dog, for the small pittance they finally receive when the day is done. They become very useful to the traveller in many ways, for they not only transport him from place to place, but his trunks, valises, and packs as well. Long trips through the country can be made in these strong little carriages, the ricksha-man not only acting as the propelling force, but as guide and interpreter as well. Over good roads they are able to make ten miles an hour with ease.

A ricksha-man in rainy weather is a sight worth seeing indeed, for in lieu of rubber, their rain-coats are made of long grass and straw in the shape of a short cloak drawn closely around the neck, while they wear a skirt of the same material and likewise a conically pointed grass hat which hangs down over the ears. The *tout-ensemble* is ludicrous in the extreme and reminds one of a straw scarecrow. The jinricksha, which means in Chinese a-one-man-power-carriage, is said to have been the invention of an American missionary more than forty years ago and has become so generally used, that it is scattered from Tokio through Korea, Manchuria, China, and India to Singapore. An enterprising American concluded he would introduce them into the Philippines and ordered a hundred for Manila, but our little brown brother said "*no quiero*," so the scheme "died in the borning."

As the Major stated, there are few points of interest to visit in Nagasaki aside from the few temples, the shops, and

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the docks and engine works. The principal temple, the O-suwa, is known as the "Bronze Horse Temple" and belongs to the Shinto faith. It is located high up on the hillside and is reached by a long and tiresome stairway, at the foot of which stands the largest bronze *torii* in Japan. The bronze horse stands in the temple court surrounded by handsome camphor trees from which an exquisite view of the harbor is obtained. The original temple which stood on this site was destroyed during the seventeenth century and replaced by a Catholic church, which in turn was destroyed and supplanted by the present building.

Nagasaki has been noted for its religious festivals and still celebrates with great pomp and ceremony the festival to the gods of O-suwa and to the spirits of the dead who are supposed to visit the scenes of their earthly careers on the thirteenth to the fifteenth of each July. The shopping district is to the visitor possibly the most interesting locality in Nagasaki. It extends fully a mile and a half along the central part of the town and especially along the Moto-Kago-Machi.

Many beautiful articles of art are exposed for sale in the attractive little shops, such as fans, *cloisonné*, lacquer, ivory carvings, embroideries, bronzes, brasses, porcelain, screens, tortoise-shell combs, silks, toys, and a hundred other useful and ornamental articles. One of the specialties of Nagasaki is the tortoise-shell comb which is carved to perfection by workmen who have inherited the art from their ancestors. Besides the many beautiful combs, some of which are as rich as dark mahogany while others are as bright as taffy, are card-cases, buckles, hair ornaments, fans and a hundred other articles made of tortoise, which are of equal finish and perfection in workmanship.

The fish-market here is one of the best in the world, and in variety Nagasaki stands second to none. Across the bay are located the ship-docks and engine works. The docks are sufficiently large to receive the largest sea-going

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vessels and have proved a great blessing to the shipping that enters the port there. Quite recently the Government has turned out several vessels of over six thousand tons' burden.

One of the most interesting sights in the harbor occurs during the coaling of steamers which is practically performed by women. There are no wharfs in the harbor, so everything is loaded or unloaded from lighters or cascoes. The amount of coal to be loaded is sent out on scows accompanied by hundreds of women who pass the coal along in small baskets containing from forty to fifty pounds. The women range themselves along the side of the ship on ladders and pass the baskets so rapidly from below upwards that the baskets almost appear as though attached to a revolving strap worked by machinery. On the backs of some of these little stevedores can be seen the babe, its little head wobbling about with every motion of its mother, while sound asleep and apparently dead to the noisy crowd around. So swiftly can a ship be coaled in this way that the *Empress* received over two thousand tons in less than three hours and a quarter quite recently.

The afternoon was pleasantly passed in making the trip over the hills to the little village of Moji, which lies on the Gulf of Obama, five miles away. In order to make the trip it was necessary to employ two men for each ricksha, for the trail leads over the hills, at an elevation of fifteen hundred feet above the sea at its highest point, and in some places is quite steep.

The beauty of the scenery well repays one for the fatigue of the trip which is attractive and interesting the entire distance. On the crest of the road one finds a charming little hamlet, where refreshing soft-drinks, *saké* and beer, can be obtained, as well as the universal beverage of the country, freshly made green tea, which is frequently drunk; also sponge cake and peppermint creams, two of the noted confections sold in the tea-houses of Japan. In order to catch the American eye as well as to advertise

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their liquid wares, huge announcements, with the pictures of many of our prominent generals and admirals, were posted on the walls, bearing conspicuously in large letters the words, "Drink Dewey Tansan, Miles Saké, and MacArthur Beer."

Moji lies in an inlet of the Obama Bay and commands a fine view of the sea. The little village is supplied with several semi-foreign inns where an excellent fish dinner can be secured for a moderate price. A small steamer runs from this point to the town of Obama across the bay, which makes a delightful outing at almost any season of the year, for the climate of Nagasaki is very comfortable in the winter and almost semi-tropical in summer.

There are a number of pleasant outings in the vicinity of Nagasaki which would repay the traveller, who is not pressed for time and is in quest of interesting places outside of the beaten tracks. Only five miles north of the city and but a few minutes from the Michino-o station, are located the popular saline springs of Urakami-Onsen, which can be reached either by train, ricksha, or on foot.

To the east of Nagasaki lies the celebrated waterfall of Kwannon-no-taki, ten miles away and practicable for rickshas all the way by taking the road which passes through the village of Himitoge. The falls may be reached on foot in an hour and a quarter by taking the trail to the village of Yamagami. The little temple built there in 1730 is dedicated to Kwannon, the goddess of mercy, who is so variously represented in the many temples of the Empire. The Sanjusan-gendo Temple of Kioto contains 33,333 images of this celebrated goddess, one of which possesses 1,000 hands. The cascade shoots over the rugged cliffs into a pool fifty feet below, which is surrounded by planted terraces of cherry trees, maples, and camellias, and presents a most gorgeous and striking scene of beauty during the flowering season with the picturesque background of the hills beyond.

Four miles to the south of Nagasaki rises the cone of



WATERFALL IN KORAKUYEN PARK, OKAYAMA, JAPAN



TEMPLE PAGODA, OSAKA, JAPAN

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Sarutazama from whose lofty peak, 1,500 feet above the sea, can be obtained a glorious panorama of both land and sea. The crown of the mountain is known as "The Virgin," and it competes in a measure with the famous Jungfrau of the Swiss.

Before leaving Nagasaki every one should visit the historic Peninsula of Shimabara which lies to the northeast and is connected with the mainland by a narrow, mountainous isthmus. In going there the traveller can take the railroad to the town of Isahaya, or make the journey on foot or in ricksha across country from Nagasaki, *via* Himi-toge, Yamagani, and the hamlet of Koba, which presents a landscape of fine perspective and surpassing beauty. In any case, after leaving Isahaya the journey down the shore of the peninsula must be made in ricksha or afoot, for from that point the railroad proceeds north to Moji, the northern seaport of the island.

The Peninsula of Shimabara is without doubt one of the most beautiful and picturesque sections of enchanting Japan and possesses a historic and legendary interest equal to its physical beauty. Like a vast portion of the empire it consists of rugged and magnificent mountain ranges, smiling valleys with sparkling streams, and an artistic landscape, dotted with towns, hamlets, and feudal castles.

There are many celebrated health-resorts in the peninsula containing thermal springs of more than local reputation, some of which attract patronage from remote sections of the empire and even from the Chinese coast. Obama, on the eastern shore, consists almost entirely of hotels and inns and has become quite famous as a health-resort on account of its noted chalybeate springs which possess great virtue for rheumatic complaints.

From time immemorial in Japan the profession of massage has been delegated to the blind and no doubt almost every traveller in the country has heard, at some time during the evening hours, the doleful whistle of the blind masseur as he wends his way home after the day's work

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is done. An imperial edict centuries ago prohibited any but the blind from belonging to the guild, so that at many of the popular bathing-resorts blindness is feigned by a few, in order to practise the art.

The story is told of a prominent American society woman of Manila who visited Obama a few years ago, and during her sojourn there employed a masseur apparently hopelessly blind. She remained in his care for several weeks and was surprised at his wonderful accuracy in finishing the *séance* exactly at the end of the prescribed hour. In consideration of his total loss of vision the patient had no hesitancy in divesting herself of surplus raiment during the massage, but was very considerably surprised on one occasion, in looking behind her suddenly, to find her *amma sen* gazing at the face of his watch, by which means he had ascertained the duration of the treatment.

From Obama a path leads off to Kojigoku which lies at the foot of the three chief peaks of the Unzendake range, the highest point of which is Fugen-dake, 5,000 feet above the sea, from which point a magnificent view of the provinces of Higo and Satsuma can be obtained. In the neighborhood of Kojigoku are many geysers ejecting water from two to five feet in the air. Fanciful names have been given to some of them on account of the peculiar sounds they emit, as, for instance, Dai Kyokwan, or the "Loud Wailing," the Chuto Jigoku, or the "Second Hell." It was into some of these boiling geysers that the Christians were thrown by the court of inquiry established by Ieyasu in 1616. Along the coast of the peninsula are the towns of Kuchinotsu, Arima, and Shimabara, the latter two places being castle towns and intimately associated with the horrors of the Christian persecutions.

On the waters of the Gulf of Shimabara, twice during the year, from midnight to early dawn, appear thousands of pale red globes moving about on the surface of the waters like so many uncanny spirits and lighting up the coast for miles around. It will be remembered that it was

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in the old castle walls of Arima, a few miles from Shimabara, that the dreadful massacre of the 40,000 Christians occurred in 1638, and the simple natives firmly believe to this day that the singular lights seen on the bay are the spirits of the disembodied dead who return bi-annually to the scenes of their martyrdom.

Our visit to Nagasaki was over and we felt well repaid for the two days passed there and in its charming environment. The trip to Moji had been a great success and our appetites, provoked by the fatigue and excitement of the journey, discouraging enough to our courteous host.

"You have evidently enjoyed your visit to Nagasaki, Mr. Rhodes," said the Judge, as we sat on the piazza during the evening enjoying our cigars, "and I am sorry we cannot stay longer. We have a long journey ahead of us and a short time to make it, so must leave to-morrow."

"Yes," said the Major, "three months to travel through Japan, Korea, Manchuria, and China and to return to Manila besides."

"Less than three months, my dear Major," said the Judge, "for we have already dawdled a week of our precious time away since leaving Manila, thanks to the cholera."

"Well, gentlemen," said the Major, "we will have to arrange our campaign to meet the conditions, so I propose that we spend one month in Japan, ten days in Korea, ten days in Manchuria, and one month in China, which will still leave us four days from Hong Kong to Manila, quite enough time to get home without a court-martial."

"The division of time suggested by the Major," said the Judge, "seems reasonable and I vote we accept it. The next question of importance is the method of transportation to Yokohama, whether it shall be by water or rail."

"Quite important," said the Major. "There are four excellent steamship lines that touch here from Hong Kong and Shanghai for Yokohama, the Toyo Kisen Kaisha, Norddeutcher Lloyd, Nippon Yusen Kaisha, and the Messa-

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geries Maritimes, all of which touch Shimonoseki and Kobe *en route*. Then there is the Imperial railway which runs from here to Hok-kaido on the north coast and passes through all of the principal cities *en route*."

"From what point do we sail for Korea?" I asked.

"From Shimonoseki," said the Judge.

"Well, gentlemen," I replied, "suppose we go north by steamer, and return by rail from Yokohama to Shimonoseki, which will give us an opportunity to see the interior points of interest and the wonders of the Inland Sea as well."

It was therefore settled that we leave in the morning, going by rail as far north as Shimonoseki, which important seaport lies at the entrance of the Inland Sea, across the strait opposite Moji. All of the 5,000 miles of railway now extending through Japan belong to the national government, except four hundred miles. Originally built by private companies, seventeen lines were purchased by the government through the Railway Nationalization Law. The State Lines extend from Nagasaki on the south to Hok-kaido on the north, a distance of 1,700 miles, which virtually traverses the entire empire, except the Island of Yezo which lies across the Tsugara Strait in the extreme north. Besides the State line, the country is penetrated by many branch roads which connect the principal inland towns and seaports with the main north and south line.

Japanese railroads, which are patterned after the American system, are well constructed, excellently run, and, on the whole, exceedingly satisfactory. The mileage, first-class, amounts to less than two cents per mile, while the second-class is almost equally comfortable at about one and a third cents per mile. The rate of speed is not equal to American express trains but, on the other hand, accidents are practically unknown. The employees, from the conductor to the fireman, are uniformed and all of the railway stations are plainly marked in English.

The sleepers are built also on the American plan and

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many of the passenger coaches are provided with buffets and separate compartments in which excellent food can be secured at very reasonable figures. The following articles, with buffet prices, demonstrate the fact that as late as 1908, the cost of travelling in Japan was still within the range of the poor man:— soup 12 cents, fish 15 cents, beef-steak 15 cents, roast-beef 20 cents, beef cutlets 20 cents, roast chicken 20 cents, ham and eggs 20 cents, omelet 15 cents, curry and rice 15 cents, bread 5 cents, tea or coffee 5 cents, cake or fruit 3 cents, while *saké*, whiskey, brandy, vermouth, beer, and mineral waters ranged from 7 to 10 cents.

CHAPTER XIV

ISLAND OF KYUSHU AND THE SATSUMA REBELLION

DEPARTURE FOR SHIMONOSEKI—PICTURESQUE SCENERY ALONG THE LINE OF RAILWAY—ARITA, THE HOME OF BEAUTIFUL PORCELAIN—TAKEO AND THE FEUDAL TOWN OF SAGA—HISTORY AND LEGENDS OF KYUSHU—THE SATSUMA REBELLION—SAIGO TAKAMORI AS COUNCILLOR OF STATE—GROWING INFLUENCE OF FOREIGNERS AT COURT—ATTACK ON KUMAMOTO—THE CAMPAIGN OF THE REBELS—LAST STAND OF SAIGO—HIS DEATH BY HARA-KIRI—THE LITTLE CEMETERY OF KAGOSHIMA—STATUE OF SAIGO IN UENO PARK, TOKIO—SCENES FARTHER NORTH—FUKUOKA, HAKATA, AND OKURA—ARRIVAL AT SHIMONOSEKI.

ON arrival at the depot the following morning we found many of our fellow transport-passengers there, but missed the charming bride with the silken lingerie and the disappointed son of Mars who had been tricked out of his cold bottle and hot bird, that eventful night in Nagasaki Bay, by the little band of his Imperial Majesty's quarantine inspectors.

The train left at 9:30 A.M., and although we did not reach Shimonoseki until 7 P.M. that evening the journey was very pleasant and interesting. The day was bright and glorious and the rich fields of rice on each side of the road, now turning yellow, reminded one of the golden wheat fields of North Dakota just before the harvest time. After leaving Nagasaki, the road-bed follows along a pretty valley which appeared entirely in crop,

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as well as the sides of the hills as far up as their tops, which were terraced by walls of solid masonry. The patient labor expended in the masonry of agricultural terracing and on bridges, rivers, and inland streams as well as the shores of the Inland Sea, fairly dazes the foreign visitor. During our entire journey scarcely a modest brook was seen whose banks were not securely confined by walls of superb and compact granite masonry. In passing along the shores of the Bay of Omura, an excellent view of its surface, its pine-clad islets, and background of rugged mountain ranges was obtained. The scenery was enhanced a thousand-fold by the sky lines on the crest of hill and mountain planted in fantastic trees as if by design.

Fifty miles north we reached the town of Arita, made celebrated centuries ago by its beautiful porcelain, which industry was started by Daimio Nabeshima about 1592. It was during the war against Korea, which Hideyoshi was waging, that large numbers of Korean potters were sent as captives to Japan, and this marks the beginning of the ceramic art in this country. The manufacture of porcelain soon became fashionable all over the empire under the patronage of the leading daimios, and hence the famous potteries of Satsuma, Owari, Kaga, Hizen, Seto, Hirado, Hakata, and many others, each of which has a specialty of its own.

From Arita on to Moji many interesting and historical points are passed which would well repay a visit by the traveller, with an abundance of leisure, and a desire to become better acquainted with Old Nippon and its wonderful people. Takeo, farther along, is noted for its hot springs and oysters, the latter, obtained from the sea-coast near by, being very large in size and exceedingly succulent.

Beyond Takeo we passed the old castle town of Saga, once the seat of the Nabeshima family, the powerful feudal lords of Hizen. Little of the old castle remains beyond a few crumbling walls, to mark the stronghold of this

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once famous family. The chief feature of the town is the Shim-baba Park, which contains shrines dedicated to the ancestors of the Nabeshimas. Farther on we reach the town of Tosu, the junction of the railroad which when completed will extend south as far as the town of Kagoshima. Our journey to this point had been delightful and we had but arrived at the junction of the southern road when the Major proposed lunch in the buffet car.

"I am sorry to leave Kyushu without having an opportunity to become better acquainted with the island," I remarked to my friends.

"You could spend six months here, I am sure, and still find sections of the island worth visiting," said the Judge.

"The history and legends of Kyushu," added the Major, "are as interesting and rich as the landscape is picturesque and beautiful. The feudal lords in this section of the empire had become very powerful from the beginning of the Tokugawa dynasty and bitterly fought the innovations from Europe after the restoration in 1868. One of the saddest pages in the history of dying feudalism is connected with the powerful Satsuma family of Kagoshima, and is known as the Satsuma Rebellion. If you are not familiar with the story, Mr. Rhodes, I will be happy to give you the details, because I feel that no one should visit Japan without being acquainted with this remarkable page of Japanese history.

"During the twenty-five years following the treaties made with the various European powers after Commodore Perry's visit in 1853, which had opened the Hermit Nation to the world, a strong reactionary party among the natives arose, opposing the policy of Europeanization which was rapidly progressing. Many of the old customs were beginning to disappear under the new regime and the influence of the foreign embassies which had become established in the capital city.

"Among the leaders of this party was the powerful Lord of Satsuma, whose entire clan had become irrecon-

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cilable to the state toward which matters were tending. They saw that with the new liberal form of government innovations from Europe were gradually creeping in, and that within a few years the samurai and the power of the daimios would disappear.

“This rebellion, which records the last struggle and death of the feudal system, was due to that intrepid spirit and wonderful soldier-statesman, Saigo Takamori, who had rendered the most signal service during the restoration of the Imperial Government in the revolution of 1867-68. Saigo did not approve, however, of the rapid Europeanization of his country which had swiftly followed the Restoration and the abandonment of the time-honored customs and traditions of his people, did not want foreign embassies established in the country, or the Christian religion permitted. He cordially hated all foreigners and considered them little less than barbarians. Supported by a strong army, himself a man of unusual size and handsome appearance, besides possessing a strong magnetic personality and being the idol of the samurai, Saigo was a foe of no mean importance.

“The Mikado recognized his growing opposition and attempted in every way to conciliate him. He was invited to Tokio and given the high position of Sangi, Councillor of State, but owing to the many changes resulting from foreign innovation he left the capital and returned to Satsuma. He now established military schools throughout the various provinces of Kyushu, in which the art of war and the principles of Bushido were taught.

“In spite of the liberal tendency of the national government at Tokio, Satsuma and its lords remained as feudal as ever and chafed under the growing strength and influence of the foreigners at court. Prince Saburo, accompanied by a hundred of his samurai dressed in the old war costume, left Kagoshima for Tokio to remonstrate with the Mikado against the changes which were taking place, but was horrified on his arrival there to find that the

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ancient custom of wearing two swords had also been abrogated by an Imperial order.

“For centuries past the samurai had regarded the privilege of wearing the swords of their ancestors as a divine right. It is said that the haughty feudal lord sadly left Tokio with his retainers carrying their swords in cotton sacks, instead of proudly thrust into their girdles as of yore, and that the sight was pitiful and humiliating in the extreme.

“The tension under such circumstances could not last long, for all of Kyushu was afire with discontent. Dressed in their ancient costumes and armor and armed with swords and halberds, about two hundred of the samurai fell upon the garrison of Kumamoto and slew about three hundred of the Imperial troops. This trouble was temporarily patched up, but the following January the government began quietly to remove the powder and other munitions of war stored in the arsenal at Kagoshima. To this the Satsuma men strongly objected and began themselves to appropriate the stores.

“Admiral Kawamura, who was a Satsuma man and a relation of Saigo, and Prince Saburo were sent to Kagoshima to adjust the difficulty with the rulers of the island. Things were apparently going along smoothly enough when five boat-loads of armed samurai rowed out to the Admiral's ship with hostile intentions, which ended further negotiations.

“Without delay, Saigo now assembled an army of 14,000 men and began to march to Tokio, expecting an increase of 100,000 men by the time of his arrival there. Unfortunately he delayed at Kumamoto to reduce the command at that point, which was securely intrenched in the castle of the town. This move cost him the success of the uprising, inasmuch as the delay there enabled the government to transfer a large opposing army to Kyushu to meet Saigo's forces. Battle after battle was fought through-



FIRING 28 CM. HOWITZER AT RUSSIAN FLEET, IN HARBOR OF PORT ARTHUR,
MANCHURIA



MONUMENT TO JAPANESE DEAD, PORT ARTHUR, MANCHURIA

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out the island, terminating as a rule in favor of the Imperial forces.

“In spite of Saigo’s superior generalship he was forced south. It is said that in making his escape he executed his retreat in a most masterly manner. Losing town after town he was forced to Nobeaka, which was finally taken from him and from which, with a few hundred of his most faithful and tried samurai, he cut his way out and disappeared among the mist-covered hills of the coast. The remainder of his army surrendered to the Imperial troops and the rebellion was for a while considered at an end.

“But not so, for Saigo with his unusual force and personal magnetism had gathered around him another army and marched rapidly towards Kagoshima, his ancient capital, which immediately fell into his power again. Admiral Kawamura assembled his fleet there shortly afterwards, and with fresh troops the rebels were forced to the summit of a hill, called Shiroyama, which dominated a large portion of the town.

“Finally, surrounded by an Imperial army of 15,000 men and reduced to a fighting force of 500 samurai, Saigo determined to sell his life as dearly as possible by fighting until the last man fell. Again and again he was requested to surrender by the friendly foe which realized the hopelessness of his cause. Seeing there was no possible means of suspending further hostilities, the heavy guns of the fleet were turned on the devoted band of the new Thermopylæ, and amidst shot and shell, assisted by the musketry of the Imperial troops, within a few hours all were killed except a mere handful who were taken prisoners.

“Saigo fell mortally wounded and, though in a dying condition, sought the assistance of one of his lieutenants, Hemmi Jinroda, who performed the friendly office of removing his head, after he had voluntarily submitted to

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the time-honored custom of *hara-kiri*. The dead were removed to the town below and afterwards to the cemetery where Saigo now lies surrounded by his devoted band of samurai, who freely sacrificed their lives out of love for their distinguished leader and the principles of Old Japan. Should the traveller who visits Kagoshima go to the little cemetery there, he will find the temple lamp brightly burning to Saigo's sacred memory and many of the humble natives bowed in reverential prayer before his tomb. He is still loved to-day by the masses and looked upon by the thousands who yearly visit his grave as one of Japan's greatest heroes. Although a rebel, Saigo's reputation has never suffered in public esteem and even the Imperial Court respects his memory. The ban of degradation was removed in 1890 and the dead commander-in-chief reinstated posthumously in all his honors. A handsome statue has since been erected to Saigo by the nation and placed in a conspicuous place in the Ueno Park of Tokio."

The treatment of this eminent rebel by his country contrasts strongly with that accorded the great Southern patriot and soldier, Robert E. Lee, whose bust was denied a niche in Statuary Hall by the sentiment of the nation's unreconstructed citizens, although like Saigo, he spent the best part of his life in the service of his country.

By the time the Major had concluded his story of the Satsuma Rebellion, we had reached Dazaifu, the old capital of Kyushu and the former seat of the governor-general. Before and during the Middle Ages it was considered a post of political exile and was usually given to men of high rank who were *persona non grata* at the shogun's court. Here was built the great Shinto temple dedicated to Tenjen, copies of which were constructed elsewhere in the empire.

Farther up the road lies Fukuoka, formerly a castle town and the seat of the Kuroda family, the lords of Chikusen. The castle is now occupied by national troops.

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The cemetery contains the tombs of the old family with square shafts over the graves of the males and round shafts over the females, marked in old Chinese characters. The Kurodas were one of the most powerful families in the empire and became early converts to Catholicism. The present daimio has become a marquis under the new regime, and his son, who is a graduate of Oxford, is a prominent anti-foreigner and anti-Christian.

Hakata, which is the port town to Fukuoka, is noted for its silk fabrics. Some of the patterns made there represent frost crystals, or moonlit scenes on water ruffled by breezes. Quite recently they have been manufacturing a beautiful fabric of interwoven pictures. Besides the silk industry, Fukuoka is noted for the manufacture of a *faience* which is an excellent imitation of the celebrated Chinese Yao-pien-yao. This ware possesses an exquisite lustrous glaze of the *flambé* type, a rich transparent brown passing into claret color, with flecks or streaks of white and clouds of iron dust. Between Hakata and Moji there is no place of sufficient importance to warrant a stop-over, except at Okura, at which point the Japanese Government has established important iron-works on the model of the Krupp establishment in Germany.

Moji, the end of the route on the northern border of Kyushu, has grown to be a town of considerable importance since its establishment as the terminus of the Nagasaki railway in 1891 and, on account of its sheltered position, possesses a secure and safe harbor.

Our train arrived on time and shortly afterwards we were transferred to a comfortable launch belonging to the railway system and conveyed to Shimonoseki, one mile across the channel, the western gate of the famous Inland Sea.

CHAPTER XV

THE SHIMONOSEKI AFFAIR — VOYAGE THROUGH THE INLAND SEA

ARRIVAL AT SHIMONOSEKI — THE SANYO HOTEL — SHIPPING POINT FOR KOREA, MANCHURIA, AND CHINA — THE SHIMONOSEKI AFFAIR — CONDITIONS IN JAPAN AT THE TIME — CAPTAIN DAVID MCDUGAL AND THE "WYOMING" — THE DUTCH FRIGATE "MEDUSA" AND THE "TANCREDE" — BOMBARDMENT BY THE ALLIED FLEET — THE INDEMNITY OF \$3,000,000 — THE RETURN OF AMERICA'S SHARE — BATTLE OF DAN-NO-URA — LOSS OF THE TAIRA HOST — THE INLAND SEA AND COAST DEFENCES.

THE crimson glow of the early twilight was deepening into the purple shades of night when we landed on the wharf at Shimonoseki and a few minutes later were wheeled away to the Sanyo Hotel, located but a few hundred yards distant. This excellent and commodious hostelry belongs to the Imperial railroad system and is constructed of concrete. The rooms are large and airy, furnished with modern European furniture and provided with excellent bathing facilities. Under the American plan the Sanyo compares very favorably with railroad hotels in the large cities of the United States.

In completing the railroad to Moji and Shimonoseki a few years ago the government saw the necessity of constructing a suitable hotel at this important point, which is situated at the western entrance to the Inland Sea and is the port of departure for vessels leaving for the seaport towns along the coast of Korea, Manchuria, and China

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and is, besides, a place of embarkation, either by rail or water, for travellers from Nagasaki, Kagoshima, and intervening points on both branches of the Kyushu railroad system.

We were sorry indeed that we were able to spend but a single day and night in the Gate City of the West, as Shimonoseki is sometimes called. On arrival at the hotel that evening we learned that the *Tennu Maru*, of the Toyo Kisen Kaisha, was due from Hong Kong the following morning *en route* to Yokohama, so decided to reverse our plans by going north *via* the Inland Sea and returning by rail. "This arrangement," said the Judge, "would enable us to pay our respects to Northern Japan before the weather became chilly and disagreeable, as it frequently does early in October in the vicinity of Nik-ko and Matsushima."

Although Shimonoseki is a town of no special interest and possesses but one long street which runs parallel to the strait, its strong batteries, concealed by the heavy undergrowth located in the high and rugged hills in the background, make it one of the most strongly fortified harbors on the coast. It was here that Li Hung Chang in 1895, at that time Premier of China, signed the treaty of peace with Japan, by which Formosa was ceded to the Mikado's realm and 300,000,000 taels paid as an indemnity for injuries sustained during the Chino-Japanese War.

Shimonoseki lies within the Province of Shoshu, the domain of that once powerful lord, the Daimio of Shoshu, who not only defied the forces of the shogun in 1863, but the fleets of the allied nations as well.

"The Shimonoseki Affair, as it is historically known, Mr. Rhodes," said the Major, "fills a very interesting page in Japanese history, and it would afford me pleasure to give you the details if you would like to hear them."

"My knowledge is very imperfect on this point, Major," I replied, "so please let us hear the story."

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“Well,” said the Major, “before relating the incident, and in order to fully appreciate the situation, you should know something of the conditions which existed in Japan during those stormy and unsettled days of national excitement.

“On the arrival of Commodore Perry in July, 1853, Japan was awakened from a profound slumber of two centuries and a half, a condition of somnolency which had existed ever since the great Tokugawa shogun in 1616 had sealed the country to the outside world.

“In connection with the story of the eradication of Catholicism during the early part of the seventeenth century and throughout the eighteenth, which was summarized in a previous conversation, you will remember that a bitter and intense feeling had been fostered in the hearts of the Japanese people against foreigners. This feeling arose after the fearful edict of Ieyasu in 1616 and burned fiercely until the very day they were forced by American bluff to open their country to the civilized nations of the world.

“The invasion of the Barbarians, as the Americans were called, and the treaty which had been exacted from the Yedo government on July 27, 1854, provoked an internecine war, which spread from Kyushu on the south to Hakadote on the north. The anti-foreign feeling had grown so strong, as a result of the treaty, that the lives of Europeans and Americans were not safe from the frenzied mob even on the streets of Tokio, under the shadow of the powerful shogun’s castle and the protection of his armed samurai. The anti-shogun party in Kyoto had withheld, as long as possible, the Mikado’s signature to the final treaty in 1858 and the country was in the throes of an approaching civil war, which seemed inevitable.

“The progress of the civilized world demanded that Japan, the hermit nation, should remove the barriers which had throttled the national growth of the Japanese

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people for centuries and stood in the way of commerce and trade with the Orient. And when the doors were opened the powerful opposing daimios were paralyzed with dismay in discovering the futility of arraying their feudal warriors, armed with bow, spear, and matchlock, against the modern arms of the Western world and the frowning guns of Perry's fleet. The ink had scarcely dried on the treaty parchment before a succession of outrages and murders occurred in Tokio which appalled the foreign residents with fear. Civil war soon followed the olive branch which Perry had carried across the great Pacific, and swords flashed from red and white scabbards throughout the country.

“Many of the samurai detached themselves from the service of their legal lords and became *ronin* in order to enter conspiracies against the foreigners without involving the heads of their clans. Native sympathizers were not spared, and that incomparable statesman and friend of the Liberal party, the great Premier Li Kamon-no-kami, was assassinated in March, 1860. In January, 1861, the secretary of the American embassy was attacked and mortally wounded, and a few months later several members of the British legation guard were killed. A year later Colonel Neale of the British legation was attacked, and murders among attaches of foreign legations became so common that the shogun found it necessary to furnish them with guards.

“Two great political parties had now sprung into existence, the Liberals, who advocated the treaty and the admission of the foreigners, and the Conservatives, whose tocsin was ‘Japan for the Japanese’ and who were anxious to return to the traditions of their forefathers. In addition to these two strong national parties there was a third, which was inimical to the dual government and hence opposed to the shogun.

“Among the anti-shogun men were the powerful daimios of Satsuma, Shoshu, Hizen, and Tosa, who controlled im-

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mense independent armies of samurai and were abundantly able at any time to defy the combined forces of the shogun and Mikado. The Lord of Shoshu, who was also violently anti-foreign in his feelings and controlled the western gate to the Inland Sea, determined that he would no longer suffer the ships of the foreign devils to pass through the strait, and in addition to a number of strong batteries which he planted overlooking the town of Shimonoseki, stationed two armed ships of war in the harbor.

“About this time, on June 25, 1863, a small American trading vessel, the *Pembroke*, while quietly passing through the strait to sea from Yokohama, was fired upon by Lord Shoshu’s batteries, but fortunately escaped uninjured. A few days later a French despatch boat met with a similar attack, but was not so fortunate as the *Pembroke*. This was followed, on July 11, by an attack on the Dutch frigate *Medusa* and, finally, on the twentieth, by an attack on the French gunboat, the *Tancrede*.

“Fortunately for the honor of the United States, the American sloop-of-war *Wyoming*, which was lying at Yokohama at the time, hastened to Shimonoseki and, single-handed, administered a severe rebuke to the rebellious lord. Under a cloudless sky Captain David McDougal, in command, entered the harbor and pushed up to within a few hundred yards of the daimio’s warships, both of which he destroyed, besides killing over a hundred of the enemy. On leaving the harbor he demolished several of the forts on the hills and, save for a few hits and several killed, escaped uninjured. Four days later the French gunboat *Tancrede*, accompanied by the frigate *Semiramis*, with a force of 250 men, shelled the fortifications, and after landing captured one five-gun battery, besides killing a number of the enemy’s men.

“In spite of these two severe administrations of discipline, Lord Shoshu continued to fortify the strait and prevented foreign vessels from passing through for more than

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a year. As both the shogun and Mikado were unable to call the refractory chief to terms, the allied forces in Japanese waters decided to do so, and consequently with a fleet of seventeen ships, armed with 208 guns and manned by 7,590 men, sailed into the strait of Shimonoseki, September 5, 1864, and opened fire on the shore batteries.

“The fight continued two days, at the end of which time the allied fleet had demolished all of the forts and captured Shoshu and his remaining forces. The fleet consisted of nine British men-of-war, three French, four Dutch, and one American, the latter being a chartered steamer armed with a single Parrott gun. As a conclusion to the affair the nations involved demanded an indemnity of \$3,000,000, which was finally paid in half million dollar installments. It is to the credit of the United States to add that our government in 1883, in response to a widely extended public opinion, refunded their share, which amounted to \$785,000. The daimio of Shoshu had learned this well-needed lesson and, like the daimio of Satsuma who had been severely punished on account of the Richardson Affair, from this time on, saw the folly of resisting the armament of the Western world.”

“The story is highly entertaining, Major,” I observed, “but I would like to know the motive which influenced the American public to desire a restitution of the indemnity.”

“In the first place,” replied the Major, “the American people, who first and last believe in fair play, felt the demand to be rather harsh and unjust for the reason that the Yedo government had made ample apology for the conduct of the rebellious daimio, and besides, on account of the unsettled state of the country which resulted from Commodore Perry’s demands, was unable to control his actions; and in the second place, the Americans have always shown themselves to be the most generous foe in the world. This was exemplified especially during the Spanish-American War, particularly when we turned over

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to the enemy a most princely sum for the privilege of administering a good sound trouncing, which they richly deserved."

"That is true," added the Judge, "and I believe that the Americans approach nearer to practising that divine injunction, 'Love your enemies,' than any other nation on the face of the globe."

"While we are discussing sea battles, Mr. Rhodes," said the Major, "I should not fail to mention the greatest naval engagement in the annals of the Japanese Empire, which occurred near the village of Dan-no-ura, but a few miles below Shimonoseki and plainly visible from here. An obelisk which marks the stage of this terrible carnage stands upon one of the lonely wave-swept rocks near the shore and the simple-minded fisher people in returning from the catch during the twilight hours often imagine that they can plainly see the Taira hosts rising from the sea.

"For a century or more before this memorable affair occurred, which was in 1185, two powerful feudal families, the Tairas and Minamotos, who as regents controlled the dynasty for centuries, occupied all of the official offices at court and the governorships of the provinces and had, besides, furnished the Mikados and royal princes with wives from their families.

"A few years before the appointment of Yoritomo to the shogunate, which was in 1192, quarrels and disagreements, no doubt prompted by jealousy, arose and led to the war of the 'red and white flags,' which colors marked the banners of the Tairas and Minamotos. The death of the tyrant Kiyomori hastened the conflict and transmitted the leadership of the Taira clan to his son Munemori.

"In a great battle at Kioto, a short time after the death of Kiyomori, Yoshinaka, the leader of the Minamoto forces, administered an overwhelming defeat upon the Taira legions, as a result of which Munemori, with the reigning Mikado and imperial court, crossed over the Inland Sea

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to the island of Shikoku, where the capital was temporarily established.

“Yoshitsune, the half brother of Yoritomo, was despatched to follow the fugitive court. Having received information of the movements of the Minamotos, Munemori embarked with his army and the Imperial Court in his fleet of 500 junks and sailed west over the Inland Sea with the Island of Kyushu as a distal point, hoping in that wilderness of uninhabited valleys and mountains, to find a refuge for his fleeing hosts.

“Yoshitsune followed with a large army, which was embarked in 700 junks, and overtook Munemori just as he was entering the strait of Shimonoseki. At that early date fire-arms formed no part of the armament of the samurai, so the battle was fought with spear, sword, bow, and arrow, and it is said that at its conclusion the sea for miles around was stained a crimson hue.

“The Tairas were encumbered with many women and children, so Munemori’s hosts fell easy victims to the well-trained warriors of Yoshitsune. The dowager-empress, widow of Kiyomori and grandmother of the young Mikado, seeing that the day was lost plunged into the sea with the child Mikado in arms and both were drowned. With few exceptions all who escaped the sword were drowned, and thus perished the last of the Tairas, who for centuries past had represented the chivalry of feudal Japan.

“Historians state that a remnant of Munemori’s band escaped to the shores of Kyushu, which as you know are only a few hundred yards away, and made their way to the mountain fastnesses of Higo Province. Singular as it may seem, a small tribe which exhibits a peculiar aversion to strangers has been found in the mountains of that province, bearing a striking resemblance to the once powerful Taira clan.

“Japan, as you will find out later, Mr. Rhodes,” continued the Major, “is a land of romance and stands un-

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paralleled among the nations of the world in feats of military valor. The warlike spirit and fighting qualities of the Japanese people were little known to the world at large before that great contest in which the Russian Bear was so completely muzzled by the pygmies of Dai-Nippon."

We had passed a very comfortable night and a pleasant day in the Gate City of the West, and felt somewhat loath to leave as the great mail steamer came puffing into the harbor for an hour's halt and exchange of mail. When we clambered aboard at 2 P.M. we regretted deeply that we had to lose so many quaint touches of scenery and beautiful vistas, which would be closed from view during the hours of night.

To see the Inland Sea properly one should do the trip in a private yacht, or, in lieu thereof, a hired native boat, which will answer the purpose quite as well. With few exceptions the entire path from Shimonoseki to Kobe, a distance of 250 miles, is strewn with fantastic islands, convulsive looking rocks, and quaint bits of landscape decorated with feudal castle towns.

The globe-trotter who has sailed along the classical shores of the Mediterranean under the blue skies of Italy, penetrated the labyrinthine channels of the South Sea archipelago and the mazy passage among the Thousand Islands of the Saint Lawrence, will uncompromisingly place the palm-leaf wreath upon the fair brow of the Inland Sea which affords the most picturesque and beautiful sea voyage in the wide, wide world.

This notable sea, which is known as the Japanese Mediterranean, is bordered on the north by the main island of Nippon, on the south by Kyushu and Shikoku. Its western outlet, the strait of Shimonoseki, narrows down to a mile in width, while the contracted channels of Naruto and Akashi on the east, which stand guard between the island of Shikoku and Awaji on the south and the mainland and Awaji on the north, with the exception of the wide channel of Bungo between Kyushu and Shikoku,



ENTRANCE TO THE KASUGA TEMPLE, NARA, JAPAN



KEGON FALLS, OUTLET TO LAKE CHUZENJI, NEAR
NIK-KO, JAPAN

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render the Inland Sea quite secure against military invasion.

Nature has divided the sea into five large basins which are separated from one another by a maze of islands, islets, and rocks. While these miniature archipelagoes add greatly to the beauty of the journey, they increase very materially the difficulties of the navigator.

Very shortly after leaving Shimonoseki on going east the ship passes out of the narrow strait and glides into the Suwo Basin, which appears somewhat like a land-locked lake, and terminates at the first group of islands fifty miles away, the dividing line between it and the Iyo Basin. The beauty and grandeur of the Inland Sea begins at this point, and with few interruptions, continues on to Kobe two hundred miles away. It would prove an endless task to undertake a description of this enchanting sea which has proved a greater factor in moulding the artistic genius of the people than the wonders and beauties of the famous Sendai.

From the moment of leaving the Suwo Basin we enter a group of fantastic islands, indented by uneven and jagged shores and crowned with overhanging hills and mountain peaks. Far up their sloping sides, which are covered with the intensest green verdure, may be seen the picturesque hamlets of the natives and the zigzag road descending to the sea. Along the shores for miles stretch chains of gray-roofed villages, artistic sea-walls in well-executed masonry, groves of pines whose crazy, fantastic branches, extending in every direction, remind the tourist of the frenzied motions of an excited maniac.

The panorama changes momentarily as we glide along, and now we pass a solitary peak, upon whose summit stand the crumbling walls of an ancient castle, the former stronghold of a once powerful daimio, which instantly recalls to memory some similar scene overlooking the beloved Rhine of the Fatherland. Ever and anon an active volcano looms up in the distance, whose lurid flames cast

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golden shadows at night, for miles around over mountain, valley, and dale, and light the mariner's course through the ever-changing field of islet and rock.

Along the hillsides are temples soaring high above the gray roofs of the villages below, or peeping out from densely wooded slopes upon the mountain, while beyond, sometimes extending to the sky-line above, are golden fields of waving rice. At the foot of many of the gently sloping hills are monstrous *torii*, forming entrances to avenues of stone or bronze lanterns, leading to nearby temples, or marking the tomb of some feudal lord of old.

Across the bosom of the waters, gliding in every direction, thousands of sampans, junks, and trading sloops are seen engaged in the fishing industry of the neighboring islands, or the local commerce of the Inland Sea.

From start to finish the scene is filled with life and sparkles with brilliant and harmonious color of every shade. In the Spring-time the delicate pink and white of the cherry and hawthorn blossoms along the mountainsides make a glorious contrast with the verdure of the trees and turf, and form a superb setting to the pale green sea, streaked here and there in shallow places. Let him who loves the gorgeous scarlet and golden yellow of the *momiji* or maple and the rich shades of sepia and brown hasten to artistic Nippon during the early days of Fall.

And thus we sail on and on, through the ever-changing groups of islet, rock, and crag, the stage rearranging itself as we pass by, the panorama varying with continued interest from sunrise to sunset. It matters not whether it be in the glare of the mid-day sun, or under the gentle rays of a harvest moon, during the blush of pristine Spring, or the tinge of the early Fall, or even when hoary Winter shakes his icicled head, the Inland Sea stands as a peer far above all other earthly competitors in the realm of natural beauty and picturesque scenery.

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And what has Japan done to protect her interests, the thriving cities, important seaport towns, and rich terrain within the boundaries of the famous land-locked Inland Sea? Alive to the importance of this national problem, she has spent millions of the country's unearned dividends to keep out an invading fleet in case of war.

All of the straits, except the Bungo Channel, have been rendered impassable by the most powerful forts. A last barrier has been erected between the north coast of Shikoku and the south coast of Nippon, as the main island is commonly called. They have organized defensively the passages of Geiyo and Kaiyo which are commanded by the heights of Kure, passages which are notoriously difficult to enter on account of their winding courses.

The principal fortified points of the Inland Sea are the Shimonoseki-Kokura-Moji group of forts in the strait, at Kure, which is the largest and most important military post in Japan, at Hiroshima and Ujina, a point of embarkation for troops, and finally at Kobe and Osaka.

CHAPTER XVI

ORIGIN OF THE JAPANESE RACE

ARRIVAL AT KOBE — BRIEF VISIT TO THE CITY — ORIGIN OF THE JAPANESE PEOPLE — THE KOJIKI AND NIHONJI, THE JAPANESE BIBLES — MYTHOLOGICAL ORIGIN OF THE PEOPLE — IZANAGI AND IZAMAGI, THE JAPANESE ADAM AND EVE — THE SUN-GODDESS AMATERASU — HER PLAYFUL LITTLE BROTHER — AMATERASU RETIRES TO HER CAVE OF DARKNESS — THE AINOS — MALAYS FROM MALAYSIA — — THE MONGOLS FROM CHINA AND KOREA.

WE left Shimonoseki at 2 P.M. on the date of embarkation, and promptly at noon the following day entered the harbor of Kobe, which was founded in 1868 and is the most important commercial port in Japan. It is a favorite city in the empire on account of the dryness and purity of its climate and proximity to Osaka, Nara, and Kioto, the heart of old Japan.

The steamer remained until 6 P.M., when we continued our journey to Yokohama where we were billed to arrive the following afternoon. The few hours we had passed in Kobe enabled us to visit the shopping district only, leaving a thorough inspection of the city for our return from the North, when in all probability, we would remain several days.

My brief visit of three days to Japan had materially increased an already existing admiration for these remarkable people, who, mushroom-like, had sprung up in a generation from comparative obscurity to be one of the most advanced and progressive nations in the world. Who

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were they and from whence did they spring, were questions which had been revolving in my brain ever since my arrival at Nagasaki, so I had fully made up my mind to have the problem solved if possible.

The opportune moment arrived after reëmbarkation and while enjoying a choice Havana with my friends the Judge and Major on completion of a ship's dinner which would have reflected credit on Delmonico or the most favored *café* on the Boulevard des Capucines.

"From what I have already seen and heard," I remarked, addressing the Judge, "I am decidedly mystified over the origin of this remarkable race."

"There has been very considerable discussion among ethnologists in regard to this question," replied the Judge, "and as far as I can learn it has never been definitely settled. I have given the matter considerable study and will be glad to impart what information I have acquired." After lighting a fresh cigar he continued with the following story:

"The origin of the Japanese people is veiled in the deepest mystery of the past and beyond the legend and tradition which have floated down the aisles of unrecorded time, there is nothing upon which a historical reckoning can be actually based.

"It is true that the Japanese have settled the question for themselves by declaring they have descended from a race of gods and to this day believe that the Mikado represents an unbroken line of successors from Jimmu Tenno, who dates from the year 660 B.C. and is presumed to be of divine origin.

"In support of this theory they present the Kojiki and Nihongi, two sacred books written respectively in 711 and 720 A.D., which contain the history of the creation of the islands forming the empire, the origin of their inhabitants, which of course is entirely mythological, and a chronological table of its rulers down to the eighth century.

"The art of reading and writing was first introduced into

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Japan in 284 A.D. from Korea through the Buddhist priests, but was not generally known to the people before the fifth century. For this very important reason it becomes evident that the knowledge of preceding events among the Japanese, as among the Grecians, was passed down from mouth to mouth.

“About the year 673 A.D. the Emperor Temmu, who determined to preserve the true traditions of his forefathers and country, ordered a careful examination of all records then in existence. It is said that these were eventually committed to memory by an officer of the court possessed of a prodigious memory, and eventually resulted in the compilation known as the Kojiki. Before this book was finished the Emperor died, but it was carried on to completion under the direction of the Empress Gemmyo in the year 711 A.D.

“Nine years later, during the reign of the Empress Gensho, the Nihongi was completed. The Kojiki deals largely with the early history of Japan, its mythology, and the genealogies of its emperors, while the Nihongi treats largely of its mythology. The study of these books, made possible by the translation of Professor B. H. Chamberlain of the University of Tokio, is interesting beyond measure, but is of no historical value.

“In order to support Shintoism, which was the natural religion of the country and consisted mainly of ancestor worship of the Mikados, it became necessary to support the theory of their divinity and descent from Amaterasu, the sun-goddess of the celestial plane. The mythological idea of the genesis of the people of Dai-Nippon satisfies the vanity of the Japanese people and possibly after all may be as rational as the creation of the world, as portrayed in the first four chapters of the Hebrew Bible, with which it in a great measure corresponds. It is said that the statements contained in the Kojiki and Nihongi are complicated and contradictory and the question remains whether the most profound Japanese scholar can unravel the mystery.

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“These two books, which are regarded as the Japanese Bible, state that in the beginning there was infinite space and neither heaven, nor earth, nor sun, nor moon nor anything else existed but one god, who was the lord of the central plane of heaven, and no one else.

“Next on the scene appear two other gods, known as the Lofty and Divine Producers, who were followed in turn by other celestial gods, the last pair being Izanagi and Izamagi who are recorded as the Japanese Adam and Eve. The lives of these gods extended over unlimited æons of time; some of them are said to have lived over 800,000 years. These men, who were gods, correspond to the pre-adamite race of god-men alluded to in the first four chapters of Genesis, who were created in the image of God but who, it is thought, reproduced their progeny in a manner far beyond human understanding, unless it were possible that they were endowed with dual sexuality. Thus far the mythological creation of the world and human race as enunciated in the Kojiki, corresponds to the Mosaic creation of the Hebrews.

“Until the appearance of Izanagi and Izamagi, the Japanese Adam and Eve, according to their mythology, man was also created in a fabulous manner and without the cooperation of woman. Izanagi unlike Adam, who fell into a profound sleep and produced Eve, dived into the ocean and while arising from the water plucked his daughter Amaterasu, the sun-goddess, from his left eye, Susa-no-o, a son, the god of the moon, from his right eye, and a second son, a tempestuous god, from his nose.

“Although Izamagi, his wife, had died and gone to Hades according to the Kojiki, Izanagi continued giving birth to children and it is recorded that he was blessed with more than a hundred. Up to and including the creation of Izanagi they were divine, but from that period on they became semi-divine and changed their base from the celestial plane above to the islands below by means of a floating bridge, upon which they descended.

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“Amaterasu, the sun-goddess, who ruled in the sun, was finally given part control of the earth in connection with two other gods, the Lofty and Divine Producers. During one of her visits to earth, she became the subject of an amusing story, which displays one of the most constant qualities of the female character.

“Her brother Susa-no-o, who was mischievous, as little brothers usually are, played such an outrageous joke on his sister that she retired from the world into a cave and left it in utter darkness. She had been quietly spinning in her cabin, probably working for some missionary society, when Susa-no-o stealthily climbed on the roof of her residence and dropped down over her head the freshly skinned hide of a piebald horse. This was too much for the fair goddess, so she quietly left her playthings and immured herself in the cave.

“The intense darkness of the world became the sole topic of conversation among the thousands of gods, who immediately assembled to discuss the matter and to devise means to restore the presence of the Amaterasu. They finally decided to hold a musical orgie, and thus through song and dance to woo the dazzling goddess from her cave of darkness. The entertainment, which was held in front of the cave, was celebrated with wild dance and joyous song by Izume, dressed in fancy costume, while the gods joined in with loud laughter and hand-clapping. This proved too much for the curiosity of Amaterasu, who quietly stepped to the door, and before she was aware, peeped into a large mirror which intentionally was held up before her by one of the gods and in which she saw her beautiful features reflected. At the same moment another god possessing immense strength, stepped behind her with a rice-straw rope, which he threw across the door, thus preventing her return. To this day a straw rope surrounds all Shinto temples, which is supposed to ward off evil spirits.

“From the kingdom of the sun Amaterasu finally sent

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her grandson Ninigi, whom she appointed sovereign of Japan and his descendants forever. Before leaving his grandmother's kingdom he was presented with the sacred mirror, sacred sword, and the sacred stone. The sacred mirror has ever remained under the protection of a high-priestess at the sacred shrine of Ise, the sacred sword in the temple of Atsuta near Nagoya, while the sacred stone has ever been kept by the Mikado.

“Ninigi-no-Mikoto, with the sacred emblems and accompanied by a host of gods, is said to have descended from heaven upon Mount Kirishima in the Province of Satsuma, from which point the conquest of Japan was made by his grandson, Jimmu Tenno, in 660 B.C., the first historic emperor of Nippon, all previous ones being Shinto gods. Starting from the Island of Kyushu, Jimmu rowed up through the Inland Sea with his band of warriors, overcoming and subjugating the savages he encountered.

“After a miraculous career he died, a hundred and thirty-seven years old, and was buried at Kashiwabara in the Province of Yamato, where he had finally established his capital. The date accepted as that of his accession to the throne, February 11, has been made a public holiday in Japan and was chosen for the promulgation of the new constitution in 1888. The story of Jimmu is no doubt mythological, but probably echoes through the lapse of centuries the tradition of an invasion by some mighty warrior, possibly from Korea or China.

“While no one knows with certainty the origin of the Japanese, there is every reason to believe the race to be a composite, a Mongolian and Malay blend, built up from Aino ancestry. The origin of this curious offshoot of humanity, which is almost white in color, belongs to the great Aryan race, but is clothed in the purest conjecture. They have lived probably three thousand years in Japan since their exodus from their native land and are now regarded as Japan's primitive settlers, although the Ainos themselves give an account of a race of dwarfs who occupied the land

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on their arrival and lived in holes in the ground. The Ainos, who no doubt at one time were very numerous and occupied nearly all of the mainland, have become reduced to a few thousands, through wars and other prejudicial conditions, and are now relegated to the lower half of Saghalin and the Island of Yezo. The original home of the Aino, like that of the present evolved race, can only be determined by conjecture or linguistic and ethnological study.

“The Japanese language is isolated from all others and stands alone in the linguistic family, unless allied with that of the Loochooans. Philologists have traced resemblances between the Japanese and the roots of a language spoken in the ancient Turano-African Empire which wrought many changes in the human race on its dissolution. Others have classed it with a language spoken by the Tunguses, a roving band occupying the eastern portion of Siberia in the valley of Amoor.

“Dr. Kaemper, who spent two years in Japan during the early part of the seventeenth century, believes the Ainos came from Babylon at the time of the confusion and found their way through Persia, along the shore of the Caspian and by the banks of the Oxus to its source, crossed China, descended the Amoor, and followed south through Korea, from which they passed over to Japan. Mr. Griffis, who spent many years in Japan, believes the Japanese, Manchus, and Koreans congeners. There is no doubt but that they are very much mixed now, whatever may have been their original race. While the relationship of languages has a great bearing on races, it must not be forgotten that a primitive dialect can become completely effaced in the course of time by a different race of greater potentiality.

“The Ainos, who during their early history occupied nearly all of the mainland as far south as the Island of Kyushu, were followed by waifs and strays who drifted from the Malay Islands of the South Seas, with the warm

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waters of the Black Current which flows north along the coast of Luzon, Formosa, and the Loochoos, and guided by the volcanic lights on each side of their course, reached the southern extremity of Japan, and ultimately found their way as far north as Yedo. There is every reason to conclude that the wave of emigration from Malaysia, which reached Japan, was contemporary with the early settlement of the Philippines and Formosa, or followed very shortly in its wake. The average physique of the Japanese corresponds more closely to that of the Malay to-day than to that of the Chinese or Korean.

“Besides, their food, customs of living, and architecture mark with great accuracy the resemblance of the Japanese, Filipinos, and natives of the Celebes. They live principally on rice and fish, dress in cotton texture, wear bamboo or grass hats, and occupy houses built on posts, light and frail in structure, and with ideas prevalent in tropical climates. Any one acquainted with the Malayan features would not fail to note many points of resemblance between the Japanese and the races of the South Seas. Certainly in few respects do the architectural ideas of the Chinese or Koreans agree with those of the Japanese, or their ideas of domestic economy.

“It is true that from the third and fourth centuries vast hordes of Chinese and Koreans began to invade Japan from the southern coast of China and the peninsula of Korea, bringing with them the Chinese and Korean civilizations and the religion of Buddha. They brought rich treasures in the way of learning, the arts and sciences, painting, the manufacture of porcelain, and a different system of government. So many and great were the changes made in the early days of Japanese history, that a few centuries later it was generally believed that the Japanese were of Mongolian origin.

“Owing to the great foreign influences exerted over the Japanese civilization about this period, the primitive names

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of rivers, mountains, streams and other natural features of the country were plastered over with Chinese ideograms and thus in a manner the early traces of the Ainos were obliterated. Chinese influence also created many features of resemblance between the Japanese language and their own, although the Aino spoke a dialect entirely of Aryan origin. There is little doubt, therefore, that the original blend of Malay and Aino was greatly influenced by the great wave of emigration proceeding from China and Korea before and after the Christian Era and that the Japanese race has become composite through the infusion of Malay-Mongolian blood. Receptive to a degree, the Japanese have absorbed also the most advanced ideas of the Western world and thus, within a half century from comparative obscurity and national ignorance, have become the advance-guard of civilization in the Orient."

"I have been informed," said the Major, "that the mixture of Aino blood with the Malay and Mongolian is not very enduring and that the offspring do not survive long."

"Yes," replied the Judge, "that has been stated as a fact by several foreign observers who have studied the Japanese racial question. They declare that miscegenation with the darker races creates a progeny which rarely survives after the fourth generation. Whether they are correct or not I am unable to say, but the fact remains that the Japanese are composite, a blend of Malay-Mongolian with the primitive people of the islands whoever they may have been."

"The case of the present race of Dai-Nippon," I remarked, "like that of the Insular Empire of Great Britain, has greatly changed since the beginning of the Christian Era."

"An excellent comparison, Mr. Rhodes," replied the Major, "for there is no doubt but that the invasion of the Romans, Norsemen, Saxons, and Normans has about as

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completely obliterated the cave-dwellers of Great Britain as the Malays and Mongolians have the pit-dwellers of Nippon."

"Well, gentlemen," continued the Judge, "it is well past six bells, and as there are other days, I will say *buenas noches y duerme bien.*"

CHAPTER XVII

A BIRD'S EYE VIEW OF YOKOHAMA

ARRIVAL IN YOKOHAMA — THE PRINCIPAL HOTELS — THE CELEBRATED BLUFFS OF YOKOHAMA — THE JAPANESE MERCHANTS AND CHINESE TAILORS — HUNKY-DORY, THE SAILORS' RESORT — YOKOHAMA A FISHING VILLAGE IN 1853 — MR. RICHARDSON AND THE BOMBARDMENT OF KAGOSHIMA — RESULT OF THE ENGAGEMENT — INDEMNITY OF \$500,000 — ESCAPE OF MR. RICHARDSON'S MURDERER.

IT was half past three the afternoon of the following day when we dropped anchor in the Bay of Tokio, formerly known as Yedo, and proceeded at once to the Grand Hotel, which is located on the Bund and commands a fine view of the harbor. The first glimpse of Yokohama is disappointing to the traveller, who makes his initial landing in Japan, in finding a large metropolitan city which from its architectural appearance might just as well be located in England or America.

He is greeted by wide and well-paved streets, tall and handsome commercial buildings, large and commodious hotels, and sidewalks fairly crowded with a European *clientèle*. The reason for this apparently anomalous condition is easily understood, when we remember that Yokohama was almost entirely constructed by Europeans and Americans. It is true, nevertheless, that a large native town has sprung up outside the foreign settlement, though some distance back from the Bund.

Although Yokohama rates third in population its name stands first in the eye of the American people, and it is far more widely known over the world than any other Japa-

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nese city. This notoriety is partly due to the fact that it is not only the first port in the empire reached by the traveller after crossing the Pacific Ocean, but was the first treaty port in Japan settled by foreigners.

Owing to its recent foundation, 1858, this famous seaport town possesses few sights properly so called, affording interest to the globe-trotter, although located but a few miles from Kamakura, the ancient capital, and Tokio, the seat of the present government. On account of its being the gate city of the East, many handsome and commodious hotels have been erected in Yokohama which make it an agreeable stopping-place for the tourist who desires to visit Tokio and the many other interesting points reached within an hour by rail or ricksha.

Among the most famous of these hostelries may be mentioned the Grand, the Oriental Palace, and the Club, all of which are located on the Bund and afford excellent accommodations in the way of rooms, food, and baths. Besides the three prominent hotels first mentioned, there are a number of very good, less expensive ones, among which may be mentioned the Pleasanton, Phoenix, and Bluff.

The Grand has had a famous reputation for many years and is still very popular with the travelling public who are not compelled to keep tab on their pocketbook. It is very pleasantly located on the Bund from which one can secure a fine view of the harbor. The busy throng constantly passing along the Bund, the great ships lying at anchor in the offing and listlessly swinging with the tide, together with the hundreds of busy sampans gliding back and forth, lend a lively interest to the ever-changing panorama.

Away up beyond the central part of the town tower the Bluffs, upon which are located the residences of the foreign population. These beautiful heights command a superb view of the bay with its irregular shores and picturesque villages and the sacred mountain of Fujiyama forty miles away. To reach the Bluffs one may follow the

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well-graded winding road which finally becomes its principal avenue, or the famous one hundred stone steps, which lead to its summit. Residence on the Bluffs is delightfully cool during the hottest day in summer and there is no necessity of leaving for the mountain resorts. The city is especially noted for its handsome homes, villas, and gardens, fine curio-shops and tailor establishments.

While the subtle Japanese curio-merchant understands so well the art of quadrupling and quintupling the price of his wares for the newly arrived tenderfoot in quest of bronze, lacquer, carved ivory, or embroidery, he will find honest, old, pigtailed John, who has monopolized the tailor business, producing suits of clothes almost as faultless as the best tailors on Fifth Avenue and for one-fourth of the cost.

Think of a perfectly fitting evening-dress suit of the best English worsted lined with exquisite satin for twenty-five dollars, a natty travelling suit of cheviot, tweed, or homespun for twelve dollars, and an overcoat of the finest beaver for twenty! And yet with the greatest care in workmanship and material this is all they ask. The only trouble is that one wants to buy a dozen suits and usually compromises by taking half as many.

One really should take a trip to the seaport towns of the Orient and Far East to study the business methods and celerity of the Chinaman, who is known as the Jew of the East. It matters not whether your ship stops for only three hours at Singapore, Hong Kong, Shanghai, or Yokohama, he will take your measure while you wait and hand over to you a fairly well-made suit in the marvellous space of three hours, yes, and if you so order, a dozen suits within the same time. I believe he cuts them out with a buzz-saw and puts them together by means of a harnessed typhoon. Don't worry, my friend, about Manchuria and the Chink. Only wait a few years until they thoroughly awaken from their siesta of twenty centuries and watch what happens.

While on the subject of tailors I should not fail to men-



JAPANESE ARTIST SKETCHING FROM NATURE



JAPANESE MAID PREPARING DINNER

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tion the wonderful creations the Yokohama tailors are able to produce for the ladies at the same rate of cost. Handsome silk-lined, tailor-made suits for twenty and twenty-five dollars and most elegant embroidered cloaks of the heaviest pongee for the same price! My better judgment warns me, however, that I should say nothing more of these bargains, for I have friends in the Philippines who have aspiring wives.

Among the curiously named streets in the native town is one labelled Honcho-Dori, which was corrupted into "Hunky-dory" by our sailors with whom the street was a favorite resort, hence the origin of this colloquialism commonly used by many American people to-day.

"Yokohama," said the Major, "was but an insignificant fishing village when Commodore Perry anchored off the coast of Yedo Bay that eventful day in July, 1853, and it contained a population of but a few hundred poor fisher people. Had the little town of Kanagawa, which lies a few miles further up the bay and is located on the stately Tokaido, the royal highway from Kioto to Yedo, been selected as the treaty port, Yokohama to-day would have simply been a suburb, but the shogun and his court decided wisely and well to locate the Foreign Concession where it is at present, instead of on the Tokaido where the processions of the powerful daimios with their armed retainers were constantly passing and daily collision with the hated foreigner imminent. It must be borne in mind that for two centuries and a half a spirit of bitter animosity had prevailed in the hearts of the Japanese people against the barbarous Westerners on account of the generations of cruel torture and misery which had followed the visitation of Francis Xavier and the Jesuit fathers who had planted the standard of Catholicism in the country in the seventeenth century.

"The Buddhist priests and government officials had spread broadcast throughout the land the most prejudicial and malignant statements regarding the barbarians of the

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West, until the very word of 'Khristian' would 'still the cry and bate the breath of the most peevish and fitful child.' It is little wonder then that on the approach of Perry's fleet the conflagration of national hatred broke out afresh and surged throughout the empire like the leaping flames of a prairie fire fanned by the strong winds from the plains.

"Mention has already been made of many of the outrages perpetrated against the foreigners shortly after the ratification of the treaty, but I believe none illustrate more graphically the spirit of animosity than the unprovoked and vicious attack made against an Englishman named Richardson and his party, by the samurai of Lord Saburo during the Summer of 1862.

"Lord Saburo, the uncle and guardian of the young daimio of Satsuma, had visited Yedo for the purpose of advising with the shogun regarding the unsettled and threatening condition of the country and, at the same time, to proffer the assistance of his army which was considered one of the most powerful in the empire. On his return and while travelling along the Tokaido with his train of nobles, samurai, retainers, luggage, and pack-horses, he met, near the village of Kawasaki, Mr. C. L. Richardson and party, intending to visit the temple there.

"It was the etiquette of the country for every one to dismount and stand aside during the passage of a daimio's train on the Tokaido and to bow to the daimio's *norimono*, or sedan chair, as he passed. Mr. Richardson was evidently unaware of this custom and as he was about to pass the daimio's *norimono* without dismounting, a samurai rushed out and with his two-handed sword almost cleft him in twain with a single blow. The remaining two gentlemen and a lady escaped after having received several sword cuts and being otherwise roughly handled.

"When news of the incident reached Tokio excitement reached fever heat and the guards around the embassies were doubled. The English demanded at once an

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indemnity of \$500,000 from the central government and \$125,000 from the Prince of Satsuma. The shogun apologized and willingly paid the \$500,000, but was powerless to deal with the mighty Prince of Satsuma, who had control of an immense army and three war-ships, and besides was partly able to dictate the policy of the government.

“After several months of fruitless effort to secure any consideration at the hands of the obdurate prince, the English Government decided to take the matter in its own hands. On the twelfth of the following August, Admiral Kufer sailed away from Yokohama with seven British men-of-war and shortly afterwards appeared off the port of Kagoshima and repeated his demands which were indignantly refused by the irate prince. Without further delay the admiral opened fire on the forts, which lined the shores of the city, and the town itself, which is said to have contained 180,000 people.

“As a result of the engagement the three armed steamers were captured and destroyed, the forts dismantled, and almost the entire town burned. In order to escape further reprisal the indemnity was finally paid but the samurai who committed the foul murder was never surrendered. During the engagement the English lost in killed and wounded two officers and sixty-three men. The result of the bombardment convinced Lord Saburo that the Western armaments of war and equipment were superior to the Japanese and it was not long after this that the first company of Japanese students was sent to England, and orders given to purchase cannon and warships from that country.”

CHAPTER XVIII

TRIP TO KAMAKURA AND THE GREAT DAI-BUTSU

SOCIETY OF YOKOHAMA — THE BRITISHER IN THE ORIENT — HIS LOVE OF EXERCISE AND CLUBS — MRS. WEPPNER'S TRIBUTE TO THE ENGLISHMAN IN THE ORIENT — VISIT TO KAMAKURA — THE ANCIENT CAPITAL — REIGN OF YORITOMO — MURDER OF SANETOMO — TEMPLE OF KWANNON — THE GREAT DAI-BUTSU — THE ISLAND OF ENOSHIMA — THE GODDESS BENTEN AND THE DRAGON — GLIMPSE OF FUJI.

TWO very pleasant days had passed since our arrival in Yokohama during which time we had about exhausted its sights. Apart from the hotels, clubs, and shopping district there is little in Yokohama to interest the traveller in search of Japanese life and environment. The foreign residents have made themselves fairly comfortable with fine homes, good clubs, tennis courts, golf links, and race courses. They have Protestant and Roman churches, newspapers printed in English and theatres in which entertainments are given by English, Australian, or European troupes of a moderately good quality.

Society has not crystallized as yet among the foreign element, and social gatherings in which both sexes meet are rare. The foreign contingent remain in Yokohama principally for business reasons and for the accumulation of wealth. Those who are ambitious for social distinction gratify their desires by joining the gay diplomatic world at Tokio, which is only a short twenty miles away.

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The Britisher living in the Orient loves his home, his tennis court, golf links, horse-back ride, cold bath and club — and I may add his pipe and his flowing bowl. It matters not what part of the Orient or the Far East you visit, you will find the stalwart Britisher with his business integrity, his hospitality, and his club. He still lives in the mediæval day of the West and imagines because his father did so, he must also dispose of so many cases of Watson, Buchanan, or Dewar. I have met him in the treaty ports of Japan, along the seacoast towns of China, in Hong Kong, Manila, Singapore and from Karachi to Chittygong, and have always found his setting to be the same. A comfortable club, a well-filled cellar, and a jolly set of good fellows.

Should the stage be removed to Manila, it would be “*muchacho*, take the orders, and *muy pronto*, do you mind,” or “I say, old chappie, let’s have another on hemp which has gone up several points since yesterday and another on copra, which is out of sight to-day.” You may enter every seaport town in the East, or visit any inland city of commercial importance throughout India and there in his club, after the labors of the day are over, you will find your English cousin, and it’s “boy, here,” and it’s “boy, there,” and it’s “boy, boy,” everywhere.

I scarcely think it fair that Mrs. Margaretha Weppner should say, in the *North Star and Southern Cross*: “It is well understood that the life of the European in Japan is, after all, a wretched one. The senses and the animal appetites are abundantly provided for, but the mind and the soul are left totally destitute. There are clubs, it is true, but at the time of my stay in Yokohama, they were mere gastronomical resorts. The pure-minded men of the island live at home where they can enjoy just as much comfort as in the clubs and are rarely seen in them except when dramatic companies, comedians, whistlers, or such people visit the land.

“I had occasion to remark during my stay in Yokohama

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that the perennial monotony of the place and the sensual life led there have reduced many of them to a state bordering on imbecility. It was difficult to believe that the drivelling trash which they talked could have its origin in the head at all. The eyes of such men are dull and they have a kind of idiotic stare. They see and hear only what attracts the stomach and senses. It is useless moralizing on the subject, but I cannot refrain from adding that the impression produced upon a healthy mind by this portentous abasement is very disheartening."

It was after the dinner hour, and we were enjoying our cigars in the lobby of the hotel while listening to strains of most excellent music played by a Portuguese string band. And let me say that the lobby of the Grand is always interesting, for here are constantly to be found distinguished and interesting people from all parts of the world.

"We have expended our full limit of time on Yokohama, Mr. Rhodes," said the Judge, "and must start north if we intend to carry out our schedule on time."

"Before leaving, however, we should visit Kamakura, the ancient capital of the shogunate," remarked the Major, "which lies but an hour by rail from here."

"By no means should we fail to go there," added the Judge, "for it is not only the most charming outing from here, but the most interesting from a historical point of view. Fortunately the weather is clear, and should we have a bright day to-morrow, we may be fortunate enough to get a glimpse of sacred Fujiyama."

We were lucky indeed on the day of our visit to Kamakura and Enoshima, for on rising the following morning the sun was shining as brightly as the Polar Star and the sky unflecked by a single cloud. On emerging from the train at Kamakura we found ourselves in a low valley of bamboo, pine, and majestic cypress trees and saw on the site of that once famous and populous city small hamlets

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and straggling clusters of humble cottages, where once stood the magnificent palaces of powerful nobles and gorgeous temples of Buddhist priests.

With closed eyes one can mentally revert to the daily scenes of that once gay metropolis, the clanking arms of the mailed and helmeted samurai returning from a victorious campaign against the savage Ainos of the North, the proud and haughty daimio receiving the thundered applause from the populace as he passes by in *norimono* surrounded by his bodyguard, and from across the distant hills the tinkling of a thousand temple bells from a hundred wooded slopes and shaded dells, warning the people of the hour of prayer.

“Kamakura,” said the Major, “which had been nothing more than a simple fishing village up to 1192, was selected in that year by the great Shogun Yoritomo for his capital, and became the metropolis of Japan and headquarters of the actual government. It is true at this time Kioto was the city of the Imperial residence and the capital of the sacred Mikado, but it will be remembered that his was but the shadow of a government and his prerogative confined to the appointment of court officials, Buddhist prelates, and the regulation of court etiquette. The real authority was vested in the hands of the mighty shogun who made laws for the country, imposed taxes, appointed governors and even deposed and appointed Mikados when he found it to his interest to do so. The brilliant capital established here by Yoritomo, the magnificent palaces, gilded temples, and great Dai-butsum, dimmed by reflected light the glory of the sacred capital at Kioto and started a wave of prosperity and growth which continued until its barricades contained a million souls.

“After the death of that great warrior and statesman Yoritomo, in 1198, in consequence of a fall from his horse, the power of the shogunate was transferred to the powerful family of Hojos who, as regents, controlled the government

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until 1333, in which year they were defeated by the celebrated general Nitta in a great battle fought at Kamakura, during which the city was almost destroyed by fire.

“Kamakura was repeatedly sacked, destroyed, and rebuilt until 1603, when Yedo was selected as his capital by that famous warrior and shogun, Ieyasu, the founder of the Tokugawa line. From this time on Kamakura began to dwindle away and the brilliant capital of four centuries gradually returned a few generations later to the unimportant fishing village from which it had originally emerged. Yet its site remains wrapt in the grandeur of its former greatness. Occupying a commanding position on a hill reached by an avenue of pines leading all the way from the sea, stands the Temple of Hachiman which was built in the twelfth century. It is not only a shrine but a museum as well, for in the adjoining rooms may be seen many warlike relics of mediæval days, among which are the banner borne by Ieyasu at the battle of Sekigahara, his helmet, armor, and sword.

“On the side of the entrance stands the celebrated icho tree which is twenty feet in diameter and said to be over a thousand years old. If this old tree could speak, what a tragedy it could unfold in the recital of the murder of the young Shogun Sanetomo who was assassinated by his own nephew, the high priest, as he descended the stone steps in front of the temple! Sanetomo was the son of Yoritomo and had a foreboding that he was to be killed. On the morning that the deed was committed he plucked a hair from his head and gave it to the attendant, saying, ‘Keep this in memory of me.’

“On an eminence commanding a beautiful view of the seashore stands the Temple of Kwannon, the great Goddess of Mercy. Her statue is made of brown lacquer, stands over thirty feet high, and is closed in from the public gaze by a pair of folding doors. Owing to the poor method of illumination, which at present is accomplished by means of a few candles, it is difficult to secure a good view of

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the goddess's face. Some day, perhaps, when the enterprise of the West takes full possession of the East, electricity will be utilized to show off the face of this popular divinity.

"The solitary relic of grandeur of this once famous capital, the colossal figure of the great Dai-butsu, which stands alone among the works of art of the Japanese people, sits upon his throne in a sequestered garden sheltered by wooded hills, great pines, and noble cryptomerias. This magnificent statue of bronze was cast in 1252 by Ono Garoeman upon the initiative of Yoritomo, who conceived the idea of locating a colossal figure of Buddha at his own capital after seeing the one at Nara.

"The Dai-butsu was originally sheltered under a temple roof fifty yards square supported by eighty-three massive wooden pillars. The building was twice destroyed by fire and tidal wave, the last time in 1494, since which period it has never been rebuilt. So now, exposed to the fierce storms of winter and heavy rains of summer, the great Buddha, in defiance of the elements, sits upon a throne of stone in all its grandeur, unhampered and surrounded by nought save the blue canopy of heaven above and the majestic cryptomerias in the rear which form its noble background. No other statue in all Japan so truly symbolizes the central idea of Buddhism, the spiritual peace which comes of perpetual knowledge and the subjugation of the passions."

The following descriptive poem on Kamakura, written by Basho, gives an excellent poetic idea of that once famous capital:

City of dream-land, ruined and sad,
Once home of a people joyous and glad.
All that is left, "a tale that is told,"
Temples dismantled and monuments cold.

Ashes to ashes, dust unto dust,
Glory departed, swords turned to rust.

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Weeds, all that is left of hearts brave and gay,
Who erst to the battle went marching away.

Citadel perished, towns fallen away
Fortress and temple doomed to decay,
Courtier and warrior in panoply bright,
Passed like a shadowy dream of the night.

Oh, Buddha Eternal! Thus come we and go,
Fleeting is matter, "Sho-gy-o mu-jo." *
Such were thy words, what waxeth must wane,
After calm there is storm, after sunshine the rain.
Naught is a permanence, glory but show
That leads to destruction, "Zesh-o mep-po." †

The first glimpse one gets of the great Dai-butsu is somewhat disappointing and one should really return several times to appreciate the divinity and majesty of the figure. Unfortunately the little pine-clad garden and rough background of hills do not set off to advantage the solemnity and mystic grandeur of this great work of mediæval art. Were it located on some magnificent plain, ocean strand, or mountain ledge, the effect would be altogether different.

Insensible to the passage of time during our visit to the great Buddha, the hour for return had arrived, especially as we were to visit the famous peninsula of Enoshima, which is located down the coast near the mouth of the Sakaigawa River. To reach this celebrated spot from Kamakura the traveller should take the electric train to the village of Katase skirting the shore and passing the beach where the Hojos in 1265 beheaded the ambassadors of Kublai Khan, sent to demand the submission of Japan to the great Tartar Conqueror.

On arrival at the station the trip across the sand-dune to the mystic island consumes but a few minutes and leads the visitor through a street of restaurants, shops, and curio-

* Means, "All phenomena are impermanent."

† "They are subject to the law of origination and perishing."

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booths in which can be secured an assortment of corals, shells, and marine curiosities.

The Island of Enoshima has been noted in the legend of Japan for ages as the home of the child-devouring dragon. According to the mythological account the Goddess Benten appeared about the sixth century and married the dragon, which put an end to his ravages. The simple natives to this day show the visitor the cave at the foot of its precipitous sides, in which the fearful monster lived.

The island has become a popular resort for the natives of Tokio and Yokohama, and contains a number of excellent native inns which are located along its sides and summit. The view of Fujiyama and the sea obtained from the crest of the island on a clear day would of itself alone well repay for the journey there.

The shadows were beginning to lengthen as we descended the zigzag avenue of the famous Dragon Island, and crossing the sand-dune a few minutes later, we caught the train to Fujiwara and returned to Yokohama *via* the Tokaida railway.

CHAPTER XIX

DOWN THE COAST OF SAGAMI TO YOKOSUKA

DOWN THE COAST OF SAGAMI—TREATY POINT—SUGITA AND THE PLUM BLOSSOMS—THE PLAINS OF HEAVEN—THE VIEW ACROSS YEDO BAY—KANAZAWA THE TRUE AND BEAUTIFUL—DYZUKI SUMMER PALACE OF THE CROWN PRINCE—YOKOSUKA, THE DOCKYARD OF JAPAN—THE TOMB OF WILL ADAMS—THE DINNER AT KAI-YO-KEN—THE POLYGLOT ARMY ENGINEERS—RETURN TO YOKOHAMA.

ALTHOUGH the distance from Yokohama to Tokio was but a short fifty minutes by rail and the attractions of the Mikado's metropolis very tempting to the tourist, we decided to postpone our visit there until we had made an excursion down the east coast of the peninsula of Sagami to the great dock-yard town of Yokosuka, and possibly as far south as Misaki which is located on the toe of the peninsula and contains the Marine Biological Laboratory.

The favorite route to Yokosuka is by means of ricksha, though the journey may be more expeditiously made by taking the Ofuna Branch Railway which terminates at the dock-yard town. An outing by ricksha is far preferable to rail, not only on account of the superior beauty of the marine and pastoral scenery *en route*, but because of the halts which the traveller is enabled to make in the interesting places passed.

A short distance below Yokohama we reach Treaty Point where Commodore Perry convinced the shogun in July,

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1854, that the open door would be of great benefit to the sealed empire of Japan and of mutual interest to the United States. From this point the road skirts along the shore of Mississippi Bay, where the fleet lay anchored during the New Era of the Orient, and follows along to the little coast village of Sugita, famous for its plum blossoms in season and Japanese inns.

Farther along we pass Tomioka, which lies about two miles and a half below, and is noted for its excellent sea-bathing. The road now inclines upward along indented shores, wooded slopes, and bold cliffs until we reach Nokeno on the crest of the hill, where a scene of such rare beauty bursts upon the vision that the natives, centuries ago, called it the Plains of Heaven. Near here can be seen the noted pine tree, Fude-sute-matsu, which marks the spot where the Japanese artist in olden times in despair flung away his brush and easel and killed himself because he was unable to reproduce the glories of the scene. The magnificent view which greets the eye from the summit beggars description and evokes a feeling of deep sympathy for the unfortunate artist who destroyed himself because he was unable to transfer to canvas the spirit of the enchanting picture. The prospect was superb and of itself alone well worth the journey from Yokohama.

Across golden valleys of waving rice lie the blue waters of Yedo's famous bay, while miles beyond can be seen the indented shores, sand plains, and purple, serrated hills of the peninsula of Boshu. Quietly nestling within the land-locked inlet far below, which is bounded by the majestic promontory of Kwannon-Saki, lies a verdant group of isles among which are two named after Perry and Webster, heroes who until the end of time will be associated with the rise of this modern Roman Empire of the East.

Descending the hill to the inlet of Matura we reach the village of Kanazawa which attracts many visitors during the season to admire the wonderful peony garden, some of the plants of which are said to be more than three hundred

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years old. While Kanazawa lies but twelve miles distant from Yokohama as the crow flies, it is rarely visited by the foreign tourist. The natural beauty of its environment and quiet pleasure of village life, should make it popular with the foreign travelling public were its beauties only known. Nature has decorated modest Kanazawa with a lavish hand and this modest little village will ever remain a favorite with the traveller in quest of the true and the beautiful.

Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

From Kanazawa we leave the eastern shore of the peninsula and over hill and dale continue the journey to Dyzuki, which lies between the Ofuna railway and the shore of Sagami Bay. This flourishing village is not only a popular seaside resort, but the summer residence of the Crown Prince, Japanese noblemen, and many wealthy foreign residents. At this point we dismiss our rickshas and continue the journey to Yokosuka by rail, a distance of six miles farther down the eastern coast.

The thriving town of Yokosuka is the site of the oldest and largest government dockyard in the empire and has produced many of Japan's most famous battleships and cruisers. The yards are safely located within a land-locked bay and are strongly fortified against sea attack. It is the oldest of the five national dockyards and contains three dry docks, one of which is 502 feet long, 94 feet wide, and 28 feet deep, large enough to accommodate the largest battleship belonging to the navy.

In order to visit the yard strangers are required to secure permits from the local naval authorities, but it is rare even then for the visitor to secure permission to inspect a vessel under construction on the ways. Since the date of its location, which was some time during the early sixties,

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the village has grown to be a place of considerable importance and covers the surrounding hills, which have been cleared of their woods to accommodate the increased growth. A half mile below the town lies the Torpedo Station of Naga-ura, which is connected to Yokosuka by an artificial waterway.

The remaining national dockyards are located at Kure, in the Inland Sea, Sasebo, on the Island of Kyushu, Maizuru, in the Province of Tango on the Sea of Japan, and Muroran, in Yezo. On account of its central location and security against foreign invasion, Kure is the coming dockyard of the empire and will be provided with dry docks large enough to accommodate the most formidable dreadnaughts.

Four miles farther down the coast lies the village of Uraga, built on both sides of a narrow harbor and affording a most beautiful view of the harbor and bay from the hills above. Uraga is chiefly noted for being the port in which Commodore Perry first landed, when he presented the credentials from President Fillmore on July 8, 1853. The spot of landing was marked by a stone monument in 1901.

The stranger who goes to Yokosuka should by no means neglect a visit to the tomb of poor Will Adams, the English pilot, who lies buried on a high hill overlooking the bay not far from the railroad station. In the hope of amassing a fortune in trade among the spice islands of the East, fabulous stories of which had drifted back to Europe through Portuguese and Spanish sailors, he bade farewell to wife, loved ones at home, and the shores of fair Albion in 1558, and after battling for two years over unknown seas, was driven to the unfriendly shores of Kyushu.

Japan was sealed to the world at this time and the foreigner who had the temerity to venture upon her forbidden shores, in accordance with laws of the country, was subjected to horrible persecution followed by cruel death. Adams was sent as a captive to Yedo, before the great Sho-

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gun Ieyasu who had but recently usurped the throne and established his capital there. Fortunately for Will Adams, he understood the art of shipbuilding and, besides, was an able and honest man. The wise shogun realized the value of the Englishman's services and instead of carrying out the sentence of death, remitted it to labor in his service and life imprisonment in the country.

Adams was charged with shipbuilding and in the course of his career produced a number of large vessels, some of which were utilized by the shogun as warships, or in trade with the neighboring countries. He also became very useful to the government as diplomatic agent in Yedo where his services were needed during the yearly visits of the Dutch Embassy from Nagasaki, which came at the bidding of the shogun to make report and bring the annual gifts. On account of his valiant services and upright character, Adams succeeded in winning the friendship and admiration of the shogun and was granted an estate containing a hundred vassals with a patent of nobility. He was also given a Japanese wife, whom he unwillingly accepted, although he realized that he would never be permitted to return to England, or see his loved ones at home again.

After a strenuous service of over twenty years, in 1620, poor Will Adams died, and lies buried with his Japanese wife on a high hill formerly belonging to his own estate, overlooking the dockyard of Yokosuka, where he spent the remainder of his busy life, trying to forget his sad exile in a foreign land and perpetual banishment from home and loved ones. The many letters he left are published in the "Memorials of Japan," and are well worth reading, as they contain a description of the country at the time it was swarming with Catholic friars and before the energy of the people had been palsied by the seclusion of two and a half centuries.

"Come, gentlemen," said the Major, after reaching the town again, "we will now visit the Kaiyoken, the little Japanese restaurant at the foot of the wharf, where I feel

RUSSIAN DEAD OF 200 METRE HILL, PORT ARTHUR, MANCHURIA





EXPLOSION OF FORT ER-LUNG-SHAN, PORT ARTHUR, MANCHURIA

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sure we will be able to obtain a very fair native dinner."

The invitation to dine was hailed with delight, both by the Judge and myself, since we had left Yokohama shortly after sunrise and were as hungry as young coyotes. As we were nearing the restaurant the host and entire household, who no doubt saw us approaching, came out to greet us and we were fairly overcome with welcoming salutations and profound bows, until ushered into the little *salle-à-manger* and comfortably seated *à la Japonaise*, on spotless rush mats, by the side of the daintiest little lacquered tables imaginable, not more than six inches high. Save an exquisite vase filled with trailing wistaria resting on a delicate stand, a hand-painted kakemono of white chrysanthemums hanging on the opposite wall, and the mats and tables previously mentioned, the room was empty.

Furniture in the Japanese household, according to the European idea is conspicuous for its absence. The bed consists of a large quilted rug, called a *futon*, which is hidden from sight during the day in a cupboard or clothespress, while carpets, curtains, chairs, tables, and other articles of furniture used by Americans and Europeans, only exist in the homes of a few of the nobles or diplomats, and then purely out of deference to the Western barbarians, who enter these homes as guests. Likewise the stove or fireplace finds no place in the home of the native, even among the well-to-do classes. The *hibachi*, which is frequently ornate and made of bronze or brass, with a small shovel of charcoal, provides heat for the family, even in Tokio where the climate in winter equals, as a rule, that of New York, in rigor. One thing, however, exists in abundance in every household, whether it be the home of the noble or peasant, of the rich or the poor, of the country boor or city patrician, and that is exemplary and spotless cleanliness.

Before entering the door of the little restaurant we were politely invited to sit upon the stoop and have our shoes replaced by sandals, which service was performed by the

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smiling little *nesans*, while the host occupied the interval in making obsequious genuflexions and uttering abject apologies for disturbing our honorable feet. O vain-glorious sons and daughters of the great Western republic, with all of your boasted civilization, wealth, and blandishments, hasten to Dai-Nippon and drink from this fount of good-breeding, where urbanity and innate refinement are the heritage of every one and universal politeness the controlling national asset!

The courtesies of the moment were over and, *a Dios gracias*, our host and staff appeared on their errand of mercy, for, streaming in from behind sliding doors, came trooping processions of lovely little *nesans*, waddling along in knock-kneed fashion, like so many gayly decorated mandarin ducks, each one bearing aloft bowls of steaming *saké* and trays of succulent food. There have been occasions in my life when my very soul went forth in profound sympathy to the author of that inspiring lyric, the "Clink of the Ice in the Pitcher," for who could have touched the soul of man so deeply as one who had felt the pangs of a burning thirst!

God bless that ancient daimio, who ages ago conjured into life the divine and satisfying beverage *saké*! Come, hasten, fair daughter of Nippon, with that saving cup ere we die! Ah! one, two, three of those flowing bowls and the miracle is wrought. Languor, fatigue, and weariness have folded their tents and silently stolen away, while the crimson current of life, with renewed vigor, once more flows through flagging artery and sluggish vein.

Looking back through the dim vista of many months, I can not recall the entire detail of that delicious menu. I remember, however, there were bowls of savory soup made from seaweed, portions of boiled fish as white as the crest of Fuji in midwinter, slices of vinegared fish with youthful Irish potatoes, curries of rice garnished with a half dozen Oriental condiments, delicately fried egg-plant, salads of prawn, rings of the squid which is a delicacy

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in Oriental waters, bowls of pearly rice, transparent jellies, preserved ginger, fragrant tea from the fields around Kioto and an appetite fit for the gods. The dinner was over, our hunger gone, as we sat listening to the weird songs of geisha girls, which were accompanied by the thrumming of the *samisen*.

Time can never efface from memory the recollections of that delightful feast at Yokosuka, the charming politeness of our host, the little giggling *nesans*, dressed in dainty kimono and brilliant *obi*, and the entertainment furnished by the geishas. We made our escape amidst a shower of farewell salutations, bows, and well wishes, which were no doubt stimulated, more or less, by the liberal donation the Major had left in the palm of the host in the way of tea money or *chadai*, as the tip is called in Japan. I can still see the winsome face of *petite* Violet, as she lisped in broken English, "Take me home as itty wife." Stay where you are, little girl, and some day you will raise gallant warriors to fight the future battles of Dai-Nippon, which are as inevitable as the setting of the waning sun.

On entering the station at Dyzuki on our return, our coach was filled with thirty or more engineer officers, who were returning from a field manœuvre and going back to Tokio. They were an intelligent-looking body of young officers, uniformed in service-dress, with field glass, officers' case and the never-failing insignia of authority, the sabre. It matters not where you meet the Japanese army officer or soldier, you will find him, like his German prototype, from whom he has imbibed the ideas of military life, with side-arms and buttoned up *de rigueur*. And more than that you will very early recognize that *grand seigneur* manner, which leaves the impression that every one must step aside for the descendants of the sons of gods.

As they lined themselves along both sides of the car I saw a brilliant opportunity for securing interesting facts from the fountain head, from living encyclopædias in the form of these perambulating military oracles of the day.

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I am free to confess that I was deeply interested in the Japanese, collectively and individually, and was beginning to appreciate the causes of the empire's great successes in the prosecution of war and upbuilding of a nation.

"You speak English, do you not, Captain?" I boldly ventured addressing my nearest neighbor.

With a smile and a bow he silently replied by pointing to an officer down the car.

Parbleu! A Japanese officer and not to speak English! I now renewed my question to the officer indicated down the line, who smiled in return and referred to another officer who spoke French.

Unfortunately my education in the universal court language of the world had been sadly neglected in my youth, but the Major came to my relief, and addressing the French scholar said, "*Vous parlez Français, Monsieur, n'est-ce pas?*"

The Major's question was greeted by a round of giggles from the entire company. No offence was expressed by this roar of hilarity, for the Japanese, like amused and good-natured children, laugh on all occasions. They smile when you pass them on the street, become rollicksome when you enter their stores, giggle when you offer them one-tenth the price demanded for their wares, and, I verily believe, would thank the judge and titter if sentenced to death.

The Major was not to be defeated by the smiling little band and repeated his question. Away down from the corner of the car came the suggestion that some one spoke German.

The challenge was accepted by the Judge, who asked, "*Giebt es jemand hier, der Deutsch spricht?*"

The guilty officer remained silent, while the usual smile went round. The situation was now becoming embarrassing, and our sign language was exhausted. In vain had the Judge and the Major expended their best English, French, German, and Spanish, together with a few choice

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sentences from Chinook, Apache, Sioux, and dog-Latin. One of the officers finally suggested Esperanto.

“Oh, yes,” replied the Major, “we all speak Esperanto in America, even the children on the streets.” That was too much for our cheerful companions who were still smiling and giggling as we reached Yokohama and said “*Ohio-a, ohio-a,*” which means farewell.

CHAPTER XX

FROM YOKOHAMA TO TOKIO BY RICKSHA

FROM YOKOHAMA TO TOKIO BY RICKSHA — THE OLD TOKAIDO HIGHWAY — THE TEMPLE OF KAWASAKI — THE TOKIO RACE CLUB — THE MANUFACTURING SECTION OF TOKIO — MURRAY'S GUIDE BOOK — THE OFFICIAL GUIDES OF JAPAN — THE AMERICAN EMBASSY — SHIBA PARK AND THE TEMPLE OF ZOJOJI — THE MAUSOLEA OF THE SHOGUNS — TEMPLE OF BENTEN — THE SHRINE OF TEMA — THE MAPLE CLUB AND SAINT ANDREW'S CHURCH.

ON entering the lobby of the hotel the following morning, I found the Judge and the Major arranging for a visit to Tokio, which lies only twenty miles up the bay.

"We have decided to visit the national capital to-day, Mr. Rhodes," said the Major, "and if the plan be agreeable to you, we will leave immediately after an early breakfast."

"Nothing would suit me better," I replied, "since I am very anxious to see the wonderful metropolis, which has wrought such a material change in Japan during the past half century."

"There are three ways of reaching Tokio," continued the Judge, "by railway, electric tram, or ricksha, but as we have arranged for a guide to meet us at 9:30 this morning in the depot over there we will have to take the train."

The railroad system of Japan, which has been modelled after ours, is under government control. The section between Yokohama and Tokio has the honor of being the first railroad built in the empire and was laid in 1872. The

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trip by tram to the capital takes an hour and the passenger has to make two changes *en route*, one at Kanagawa and the other at Shinagawa, while the train goes direct and requires but half the time.

Should the tourist have abundance of time he can put in an entertaining and charming forenoon by going over to Tokio by ricksha. This will enable him to travel over the old Tokaido Highway, which formerly connected the sacred throne of the Mikado at Kioto with the capital of the powerful Tokugawa shoguns at old Yedo. The road is bordered by fantastic pine trees whose branches reach out in the most weird manner, while the scenery along the shores of the bay is very entertaining. The Tokaido also passes through a number of characteristic Japanese hamlets and villages, among which may be mentioned Kanagawa, Kawasaki, Kamata, and Shinagawa, all of which possess considerable historical interest. As before mentioned it was on the great Tokaido Highway, not far from Kanagawa, that a member of Lord Saburo's train killed Mr. Richardson, which incident led to the bombardment of Kiroshima, the capital of Satsuma in 1862. Kawasaki is interesting from the fact that it contains a wonderful miracle-working temple dedicated to the Buddhist saint Kobo Daishi. The legend states that the site of the temple became sanctified through an image carved by the saint himself, which had floated across the Yellow Sea from China and was caught in the net of a poor fisherman, living near by on the coast.

Like unto a host of holy healing images, worshipped by the faithful of the Roman Church, the Buddhist image at Kawasaki has its credited list of unquestionable cures and genuine resurrections. The simple-minded patrons of the temple have beautified the grounds and trained the trees in the shape of junks.

Special trains are run to Kawasaki on the twenty-first of each month for the benefit of the people living along the line and in the adjoining cities. The garden surrounding

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the temple is beautifully ornamented with flowering trees, parterres of flowers, artistic monuments, and a lake containing live storks. The Japanese inns, nestling among gardens of plum-trees in the vicinity, contain attractive tea-houses and afford many pleasant hours to the numerous guests seeking an outing from the crowded districts of Tokio and Yokohama, especially during the season of the cherry and plum blossom.

Beyond Kawasaki one crosses the Tamagawa River, which rises high up in the mountain gorges far away and passes through a valley of picturesque beauty. Near by on the left is located the Tokio Race Club where the native swells and sports, in silk hat and frock coat, affect an imitation of the Derby in merry England. Before reaching the capital we pass through Shinagawa, opposite which in the bay may be seen a number of obsolete forts built by the shogun to protect the capital against the Western barbarian a half century ago. They were built of masonry and armed with the old-fashioned smooth-bores of black powder days. Now, like lonely sentinels, dismantled in the bay they stand, serving no purpose save as roosting places for the myriad shrieking sea-fowl which hover over the harbor.

The railroad now approaches the manufacturing portion of the city, made evident by the many tall smoke-stacks of iron tubing, masonry not being safe on account of the frequent earthquakes, and shortly afterwards terminates at the Shimabashi station which is not far distant from the Imperial, the principal hotel of the city.

On arrival at the station we found our guide awaiting us, a middle-aged Japanese of education and refinement, and the president of his guild. To those who may have the pleasure of visiting the land of the Rising Sun, I would strongly advise the employment of a guide who can act as interpreter as well. In the large cities, and especially in Tokio, which covers an enormous area and contains a population of 2,000,000 people, the stranger will find a guide essential. Moreover, the parks, temples, public buildings,

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and other places worthy of a visit lie scattered over a network of streets whose names are more perplexing than a complicated Chinese puzzle.

The traveller will usually find that the pleasure derived from a trip to the ancient capitals of Kioto, Nara, and Tokio depends more or less upon the historical associations connected with the places visited. The Japanese as a nation omitted very few of the good things found in the Pandora Box of the Western world after Perry's visit and did not fail to include an examination of their official guides, before granting them a license to ply their vocation. They are required to have a good general education, to be proficient in the history of their country, and able to speak one or more modern languages of Europe, besides having a local knowledge of cities and places.

Among the articles which should be included in the tourist's kit, when wandering through the Mikado's realm, is a copy of Murray's Hand-Book. This valuable work is indispensable, although the traveller is accompanied by a guide.

"Our first official act," said the Judge, "and that of every American who visits Tokio, should be a call at the Legation, which will incidentally give us a glimpse of Old Glory, the most beautiful sight in the world to an American who finds himself far away from home."

With the assistance of our guide, whom I shall designate the Professor, we sallied forth behind four sprightly rickshamen, and were soon rolling towards the hills of Okasaka where the embassy was located. The Ambassador had but recently returned from a visit to the United States, *via* the Siberian Railroad and informed us that he had experienced a very wearisome trip. Mr. O'Brien is a tall and dignified gentleman, affable and urbane, and with an attractive face. In leaving the legation after spending a delightful half hour, we were pleasantly impressed with the fact that the right man was in the right place and that the *entente cordial* between the two nations would remain

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intact as long as our distinguished countryman was at the helm.

“Mr. Murray informs us, Professor,” said the Major, “that Shiba Park is not far distant from here, so with your kindly assistance we will proceed there by the most direct route.”

“And from there,” asked the guide, “where do you wish to go?”

“You have the schedule that we prepared this morning, Judge, have you not?” asked the Major. “Ah, here it is, a little itinerary, which in all probability will keep us busy during the remainder of the day.”

“*Mon Dieu!*” replied the Professor, “the programme you gentlemen have laid out would require a week.”

“Let me see,” said the Major, “we have the parks, temples, and mausolea of the shoguns, the palace grounds, Patriots’ Shrine, national museums, Joys and Follies of Asakusa, Yoshiwara the ward of vice, the shopping district, and the tombs of the Forty-seven Ronin in Spring Hill Cemetery, and anything else you may be pleased to show us, honored Professor.”

“You are aware, gentlemen,” said the guide, “that the places mentioned are widely separated, and in order to see them in a day, only a casual visit can be paid.”

“You must understand, Professor,” said the Major, “that the Judge and I have had the pleasure of visiting Tokio before and as Mr. Rhodes is the only one to whom it will be necessary to point out the places of interest, but one-third of the time will be required. Besides we are Americans with whom time, space, or distance count for naught.”

Without further delay, and with, no doubt, a hazy idea of the Major’s philosophy regarding the reduction of time, we reached the Shiba Park, which was less than twenty minutes distant by ricksha.

“Shiba Park,” said the Professor, “until 1877 formed the grounds of the great Buddhist Temple, Zojoji, the head-

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quarters of the Jodo Sect, which was adopted by Ieyasu and taken under his protection in 1600. This beautiful temple was originally founded in 1393 and transferred to its present site in 1596, after the capital was removed from Kamakura to Yedo. Unfortunately the change of faith from Buddhism to Shintoism, which the temple underwent in 1873, led to friction between the sects in consequence of which the main portion of the magnificent edifice was destroyed in 1874. The building has since been restored though in a less imposing manner. Fortunately the large red gate and porch of the original temple remain.

“The change of public religious faith from Buddhism to Shintoism in Japan, during the sixteenth and seventeenth centuries, has its prototype in Europe during the Reformation when a large section of the continent changed from Romanism to Protestantism for political reasons. The coincidence is carried still further by the fact that Buddhist temples were transferred to the Shintoists in Japan as the Roman churches to the Protestants in Europe. The Americans or Europeans who visit Japan and expect to find magnificent basilicas and cathedrals with towering spires, will be keenly disappointed, for the temples throughout the empire are conglomerate and consist of many separate one-story buildings scattered over the temple grounds.

“While Shiba is a much smaller park than the celebrated Ueno, it is considered much more beautiful and is regarded as an ecclesiastical paradise. In its pantheon of departed great ones lie six of the Tokugawa shoguns, none of whom left an enduring fame. Hidetada, distinguished on account of being the son of Ieyasu, the founder of the line, lies buried here. In Ueno Park is the mausoleum for six of the same dynasty, while Nik-ko in all its grandeur and sublimity was reserved for Ieyasu himself and his grandson Iemitsu, the real founders of the government which endured in peace and prosperity for two centuries and a half after its establishment.

“Shiba is practically divided into three subdivisions, the

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first containing the mortuary temples and tombs of the seventh and ninth shoguns which we will enter through the Niten-mon gate. The temples of these monarchs are celebrated for their rich carvings and arabesques and brilliant gold and red lacquer. The elaborate ceiling, which is said to have been painted by the celebrated artist Kano Chickanobu, is one of the most magnificent in the empire. After the lapse of several hundred years we find the colors softened and subdued by time and weather, still we can conjure up in our imagination the blaze of glory which shone forth in all its richness of carving and coloring on completion two centuries ago. The temple itself is divided into three parts, an outer oratory, a communicating gallery or corridor and an inner sanctum. In feudal times when the shogun came to worship the spirit of his ancestors, he alone ascended to the sanctum, while the great daimios ranged themselves next him in the corridor below, the lesser nobles occupying the oratory.

“It is not my intention to attempt a description of the elaborate architecture, carvings, and paintings of the beautiful temples of Tokio, for this I leave to more competent hands. It is enough to say that from the eighth to the sixteenth centuries, Japan, like Europe, ran mad to build holy temples and shrines and to teach its subjects that man was born into the world simply to suffer and prepare for death. It was during this period that every mountain range, wooded slope, and sequestered dale was dotted with thousands of temples, monasteries, and convents and the nation impoverished with its armies of immoral and militant priests and dissolute nuns. It was then that Ieyasu, on finding his government threatened by the armies of priests, burned three thousand temples on the mountain of Hiei-zan and put 4,000 of the monks to the sword.

“We will now pass through the O Kara-Mon, or Chinese gate, and examine the beautifully painted carvings of flowers and birds which decorate the panels. From here we will follow the avenue which leads to the tomb, ornamented

YOKOHAMA TO TOKIO

as you will notice by two hundred and twelve bronze lanterns, which were presented by the daimios as a mark of respect and esteem to their dead master. The tomb itself is reached by ascending a stone stairway, where we come face to face with the sarcophagus which rests upon an octagonal base and somewhat resembles a small pagoda. The simplicity of the tomb contrasts strongly with the magnificence of the temple and preaches a sermon, by design or accident, on worldly vanity.

“Let us now enter the second division of the pantheon through the great gate of the Temple of Zojoji, containing the temples and tombs of the sixth, twelfth, and fourteenth shoguns, which compare favorably with those previously visited. Behind the principal temple stands a small, richly decorated building, the *gogoku-den*, containing the treasures and arms of the dead rulers. Their images clad in armor are seated on each side of the altar, while the personal objects belonging to them, such as bronze cups, pottery, coin, reliquaries and arms, are ranged around the room on shelves.

“We reach the third division of the group in visiting the temple of the consorts of four of the shoguns who are interred in an inclosure beyond. In the extreme corner you will see the tomb of a concubine of the fifth shogun. The mortuary temple and tomb of Hidetada, the son of Ieyasu, is located here. The large columns of lacquered wood, the gold-lacquered pillars and heavy beams, together with the relative height of the interior, make the building strangely imposing. On a stand within rests the war-drum of the great Ieyasu.

“From here we ascend to the top of the hill behind the tomb where a magnificent view of the bay may be obtained, and from there descend to the little temple of Benten which is located below on a small islet, the waters around which are covered with the pads of the lotus plant. Benten is one of the seven goddesses of good luck, the deity who married the child-devouring dragon of Enoshima. Being a female

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goddess and interested in the fortunes of the fair sex, the temple receives a large number of worshippers whose ambition in life is to secure a mate.

“In front of the temple of the benign goddess stands a shrine presided over by Tema who holds the keys of Hades. Occasionally the noise and din which one hears in passing result from the howls and the drum-beating of the fanatical priests, who at that particular time have removed the lid of the infernal regions to give the occupants a whiff of fresh air.

“Beyond the valley on the opposite hill you will see the Koyokwan or the Maple Club, noted for its excellent Japanese dinners and attractive geisha girls, and a little farther on is the English church of St. Andrew.”

CHAPTER XXI

SIGHT-SEEING IN OLD YEDO

HIBIYA, THE PARK OF RECREATION — BASEBALL, TENNIS, AND FOOTBALL — KUDAN HILL AND THE PATRIOT'S SHRINE — MUSEUM OF ARMS — THE EMPEROR'S PALACE — SIMPLE LIFE OF THE MIKADO — THE HOUSE OF PARLIAMENT — UNIVERSITY AND EDUCATIONAL INSTITUTIONS OF JAPAN — UENO PARK AND PUBLIC MUSEUM — ASAKUSA PARK, THE BOWERY OF TOKIO — THE YOSHIWARA, THE PALACE OF VICE — SPRING HILL CEMETERY AND THE FORTY-SEVEN RONIN.

ON reaching Shiba Park we dismissed our rickshas and concluded to trust to the transportation afforded by the street cars which are more rapid and less expensive.

From Shiba we were conducted to Hibiya Park, which is one of the most recent additions to the park system of the city and is largely used for athletic sports, among which are baseball, tennis, and football. Baseball has taken a strong hold among the Japanese youth, and wherever you go you will find a game in progress with an interested crowd of rooters. Singular as it may appear, the English expressions are used, and it is not uncommon to hear in the heart of Japan "Strike Three," "Foul Ball," and "Batter Out," or "Love Fifteen," "Love Forty," or "Game," while playing baseball or tennis. Besides the athletic grounds, Hibiya contains the House of Parliament, Naval and Judicial Departments, and Courts of Justice. Beyond are located the Russian and Chinese legations and the Foreign Office. This neighborhood contains the palaces of the

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nobles and the homes of the wealthy and the most fashionable element of the gay capital.

A short way beyond the English embassy on the Kudan Hill stands the Patriot's Shrine or the Shohonsha, constructed in 1865 in honor of the illustrious dead who had fallen in defence of the country during previous wars in the cause of the Mikado. The Kudan Shrine, as it is popularly called by the English-speaking people, stands on a commanding elevation within spacious grounds and affords a fine view of the city. A stone pavement, lined with handsome lanterns of stone and bronze, leads up to the little shrine, which is of the simplest architecture and characteristic of Shinto temples. During May and November of each year festivals lasting three days are held on Kudan Hill in commemoration of the national dead and include games resembling the funereal sports of ancient Rome.

To the right of the temple stands the Museum of Arms, well worthy of a visit; it contains many specimens of ancient and modern arms. Here we see the sword, spear, and matchlock of the ancient samurai, old bronze cannon from Korea and China, trophies of the war with China and Russia, portraits of great military and naval heroes, among which are private soldiers and sailors. Japan makes no distinction in honoring her illustrious dead, whether noble or plebeian, general or private. What a lesson in patriotism and *amor patriae*! Do you wonder, my friend, that the chivalrous Japs threw themselves upon the serried ranks of the Russian Bear, or never faltered when ordered into the very jaws of death on 203 Metre Hill?

The Japanese nation inspires patriotism among its people from the cradle to the grave. In the public grounds and parks, in front of the temples, colleges, and school houses, in every sequestered corner of the land, from Nagasaki to Hakodate, you will find trophies from the many victorious wars, mounted on pedestals with appropriate inscriptions announcing the courage and bravery of her sons. You will see troupes of scholars from colleges, academies,

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and schools, large and small, male and female, headed by their masters, filing through the national parks and museums in the large cities, at Tokio, Kioto, Nara, and Nik-ko, everywhere at government expense, in order that they may understand the greatness of their country and what their ancestors have done. On the grounds of the Kudan Hill statues to many of the distinguished defenders of the country have been erected. A handsome bronze immortalizes the great patriot Omura Hyobu Tayu, as well as General Kawakwan, and there is a superb monument to the gallant men who fell during the Satsuma Rebellion.

“We will now visit the Emperor’s palace, which is one of the most interesting sights of Tokio and lies within extensive grounds in the heart of the city, surrounded by moats and walls built in the true Cyclopean style of the sixteenth century.

“Yedo,” said the Professor, “was but a mere fishing village belonging to the fief of a small daimio, Ola Dokwan, when seized by Ieyasu in 1595. On the death of Nobunaga, Hideyoshi, who had phenomenally arisen to the head of the government, recognized Yedo as a strategic point and directed Ieyasu to seize it and establish the shogunate there. Tokio, as it is now called, has remained ever since the capital of the ruling power of the Empire, for on the abdication of the last shogun in 1868, Musuhito, the present Mikado-Emperor, removed his throne from Kioto.”

The palace stands within a double line of moats which are connected by a vast network of canals traversing the city and joined to the Sumida River, which, like the Thames, cuts the great capital in twain. The Imperial Residence is built in the style of architecture in vogue for many centuries, an irregular one-story building, containing many apartments elegantly furnished and artistically decorated. In keeping with the Western ideas, which have been courted by the Emperor, the palace is filled with handsome Oriental rugs, rich hangings, and European furniture. Behind the building are beautiful gardens laid out centuries ago dur-

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ing the reign of Iemitsu, the grandson of Ieyasu, at the time ruling shogun.

Here in the palace lives the Mikado, who for the first time in 700 years has ruled his people. Previous to this time he was considered too sacred to participate in the affairs of men. So sacred and divine was he held until his arrival in Tokio, that no one was allowed to see his face, even during audiences with the ambassadors from the shogun's capital or the holy processions of priests, who supplicated at his throne. What a revolution has occurred in Japan's social fabric during two short generations, for now we see the once holy Mikado holding public receptions like other monarchs and mixing with the public on the streets with the simplicity of a Swedish king. Everything has been transformed in Dai-Nippon since the coming of America's fleet in 1853 which bore the olive branch of peace.

The despotic empire of a dictatorial autocrat has given way to the complacent ruler of a constitutional government modelled on the plan of Germany's Imperial Diet.

The Parliament is composed of a House of Peers and House of Representatives, the former occupying their seats through hereditary prerogative, the latter are elected by the people. The diet is convened yearly by the emperor and presided over by a president or vice-president nominated by him.

With the constitutional government has also come a revolution in the educational system of the country. The old regime under the Buddhist priests has crumbled away and the methods of the Western world introduced. The University of Tokio includes six faculties: Law, Medicine, Engineering, Literature, Science, and Agriculture, and among its graduates are some of the most distinguished men of the world, military and scientific. Among the graduates of medicine are Kitasato, Shiga, and Nogouchi, who have contributed their full meed of work to the wonderful advancement made in the study of microbic diseases and

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their prevention. A second university has been established in Kioto.

“There are many educational institutions in Japan,” said the Professor, “among which may be mentioned the Higher Normal School for young men and women, fifty-seven normal schools, a Higher Commercial School, a Foreign Language School, various military and naval academies, a School of Navigation, a School of Fine Arts, the Tokio Musical Academy, schools for the deaf and dumb, an agricultural college at Sapporo and six high schools located in various provinces. Besides the higher institutions of education, the government supports 27,000 public schools with a staff of 120,000 teachers and an attendance of 6,000,000 pupils. There are 300 middle schools with 5,000 teachers and 150,000 pupils, besides hundreds of kindergartens, which are well patronized by hundreds of thousands of uniformed tots imbibing ideas of patriotism and good citizenship. In addition to all these there are many private colleges and schools for both sexes, among which should be mentioned the great educational establishment of Fukuzawa Yukichi, who refused a peerage like Gladstone and Bright because he considered the man superior to the position.

“Urbanity, politeness, and courtesy are instilled into the mind of every child from infancy, while filial love, respect, and obedience become the basis of their moral code. There is nothing more reprehensible among the Japanese children than disobedience to parents and disrespect of the old. Besides the mental and moral, physical training is by no means neglected; from the juvenile squad of the kindergarten to the university senior, drills and calisthenic exercises are required. Patriotism and the military spirit appear everywhere among the nation as a whole, regardless of age, condition, or sex, and a desire to emulate the West in ways of acting and thinking.

“When we contrast the results attained by Japan under a liberal and unrestricted system of education and public

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thought with that of poor old benighted Spain and her foster children, the Spanish colonies, which were educated under the rigid censorship of mediæval monasticism, one might readily conceive that the sad experiences connected with the expulsion of the Catholic friars from Japan in the seventeenth century, were a blessing in disguise."

We had devoted as much of our day to the palace and government grounds as we could spare, so our guide informed us that we must pass on to Ueno Park if we desired to carry out our programme for the day. Ueno, which lies on the north side of the city and is reached by the electric cars, is the largest park in the city and one of the most interesting.

"Previous to the establishment of the capital in Tokio," said the Professor, "the property belonged to a private family, but was secured by Iemitsu, who planned to erect a number of temples on the grounds which would eclipse in splendor all others in the Empire. The main temple, which had always been presided over by a high priest who was a son of the Mikado, was destroyed by fire in 1868 during the war between the shogun and Mikado."

On ascending the hill from the street car the visitor reaches a high plateau from which an excellent view of the city is obtained, especially of Asakusa Park with its Twelve Storied Tower. Among the notable sights connected with this park is the beautiful avenue of cherry-trees, which is a great drawing-card during the season of blossom. At that time thousands repair to the park and spend the day with their families, enjoying the exquisite pink clouds above, which later form a carpet beneath the trees of the most delicate shade.

Ueno is celebrated for its Public Museum which contains departments of natural history, archæology, art, industry, history and fine arts, and in every sense is an institution worthy of study and inspection. In the department of natural history fine specimens of the long-tailed cocks of Tosa may be seen, several of which parade a caudal

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appendage over fourteen feet long. The historical and archæological departments contain a fine display of ancient armor, arms, and domestic instruments and utensils. Curious and ancient gilded bullock carts and draped palanquins for the use of shoguns, and thrones with rich hangings such as were used by the Mikados before their subjects could with safety gaze upon their countenances, are also on exhibition, besides the "Trampling Board," with the figure of Christ on the cross, used as a test during the persecutions of the Catholics.

Besides the temples, museums, and avenues of trees, Ueno contains the mausolea of six of the Tokugawa shoguns, confined to an inclosure by themselves. The two mortuary temples resemble those in Shiba Park, though possibly not so magnificent in design. The prevailing color of these temples is red, which seems to have been a favorite hue with the Buddhist priests. Another temple in these grounds contains the tombs of eight mothers of the Mikados, none of whom were legal wives.

"The system of concubinage," said the Professor, "was an ancient custom with the Japanese and illegitimacy was scarcely recognized. While it is not generally known, it is a fact that the present Crown Prince is not the offspring from the ruling Empress."

A fine restaurant has been established in the park grounds, the Seiyoken, which is delightfully located and affords an excellent view of the city. From Ueno we proceeded by train to Asakusa, an environment devoted both to religion and pleasure and patronized by the *hoi polloi* of the city.

"The great Buddhist temple," said the Professor, "which is known as the Higashi Hongwangi built in 1657, is located here and protected by iron netting to prevent destruction by fires which were so common in Tokio, owing to the inflammable character of the houses, that they were known as 'The Flowers of Yedo.' The carvings on the porch are exceedingly handsome, representing chrysanthe-

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mum and peony flowers with their leaves. The temple, as you see, is built on a gigantic scale, for the floor of the nave alone requires one hundred and forty mats. On the twenty-first and twenty-eighth of November imposing ceremonies are conducted here in honor of the founder of the Monto sect. On this occasion the male worshippers appear in a singular costume, called 'Kata-Ginu,' and the females with a curious-looking headdress, called 'Horn-Hiders.' Unfortunately the white ants which are so destructive in the Philippines and Far East have nearly honeycombed the timbers of the entire edifice and it is liable at any time to collapse.

"The temple dedicated to the Goddess Kwannon located in Asakusa is also worthy of a visit; according to tradition it was established in 553 A.D., during the reign of the Empress Suiko. In 1180 Yoritomo endowed it with eighty acres of land, which was confiscated when Ieyasu founded his capital in Tokio. This was done because he found that the place had gone to ruin and the priests were living in idleness and immorality."

Professor B. H. Chamberlain of Tokio says: "On no account should a visit to this temple and surrounding grounds be omitted for it is a great holiday resort of the middle and lower classes and nothing is more striking than the juxtaposition of piety and pleasure, of gorgeous altars and grotesque *ex-votos*, of dainty costumes and dingy idols, the clatter of clogs, cocks, and hens strutting about among worshippers, children playing, soldiers smoking, believers chaffering with dealers of charms, ancient art, modern advertisements; in full a spectacle than which surely nothing more motley was ever witnessed within the precincts of a religious edifice."

Across the way hangs the large bell whose sonorous sounds are heard far and near. Among the attractions here is the realistic panorama of the Battle of Honnoji which occurred in 1582, tragically painted by Horin Gos-

CORMORANT FISHING ON THE NAGARA RIVER, GIPI, JAPAN





NAGOYA CASTLE, PROVINCE OF OWARI, JAPAN

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eda. Asakusa is the Bowery of Tokio, the quaintest and liveliest place in the city.

On the extreme northern border of the city is located the most celebrated palace of vice in the world, the Yoshiwara, a city occupied by 3,000 Jezebels, who appear nightly in open, gilded reception rooms, to entice the dissolute youth of the city and ennuied married men who find life at home, with stupid wives, insufferably dull.

“For several centuries in Japan,” said the Professor, “the law recognized the great Social Evil, which had spread to every inn, tavern, and tea-house in the Empire. So common had the practice of prostitution become that dissolute courtesans, with mat in hand, made propositions to the most respectable citizens on the public highways. In order to remedy the demoralizing situation Iemitsu set aside the present site of the Yoshiwara, which was far beyond the city limits at the time and located in a reedy marsh from which it took its name. Since then the district has grown to be a city of itself, with palatial residences two and three stories high furnished in the most gorgeous style.

“The courtesans are divided by the police regulations into four classes, which are indicated by the outside appearance of the dwellings and the expenditure made on the toilets of the inmates. The system of recruitment is made by civil contracts, in which the young women, none of whom are allowed under eighteen years of age, agree to remain for the period of three years, although according to modern laws they can leave at will. On entering the Yoshiwara, where they are usually conducted by a relative or friend, from fifty to a hundred *yen* are advanced to bind the bargain and later a sum sufficient to purchase a suitable wardrobe, the latter depending upon the class of courtesanship the novitiate elects to enter.”

The women found in the Yoshiwara, like courtesans elsewhere all over the wide, wide world, belong to the lowest

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classes and few among them are found refined or educated, in spite of the many romantic stories told of the daughters of noble families who entered a life of shame to save their parents from financial ruin, or to raise sufficient money to send an aspiring brother to the university. It is true that in former times they were held as slaves as long as profitable to the proprietors, after which they gravitated to the purlieus of social degradation or were found floating on the merciful bosom of the Sumida.

During the evening hours, with red lights streaming from a thousand lanterns along the façade of the houses, the painted courtesans in gorgeous reception rooms, open to the street, save for a grill of iron, present a brilliant and alluring picture to the spectator. It is at the dusky hour of eve that hundreds of the youths of the city, and frequently men with families, hie themselves to the Yoshiwara to have a friendly chat with their friends or enjoy the brilliant panorama spread before them. Few foreigners who reach Tokio fail to visit this celebrated City of Vice, regardless of condition or sex, even beardless youths and undeveloped girls. During our visit an American youth scarcely twenty with two girls, apparently tourists from the United States, were observed among the curious crowd.

The afternoon was passing rapidly away though we had completed our programme for the day, except the visit to Sengakuji where is located the mortuary temple and tombs of the Forty-seven Ronin so celebrated in the song and romances of Dai-Nippon.

“It is getting late, Professor,” said the Major, as we emerged from the Yoshiwara, “and we are going to excuse you for the remainder of the day. I am well acquainted with the Sengakuji and will escort the party there myself, especially as it lies a mile beyond Shiba Park and on the way back to Yokohama.”

It was not long before we reached the celebrated cemetery of Spring Hill, as translated in English, which rests upon

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an elevation overlooking the bay. In the sacred square, ranged in quadrangular form, stood the headstones of this immortal band who sacrificed their lives three hundred years ago to avenge their lord and master, who after the most unprovoked insult, was ordered to commit *hara-kiri*, because he dared defend his honor in the palace of the shogun.

In the corner of the square stood the tomb of Sir Big Rock, the captain of the immortal band, and but a few yards away, the tomb of the unfortunate lord. Around them both, like soldiers waiting the final roll-call, ranged the tombs of the forty-six ronin, who belonged to the rank and file. A short distance away stood the Kauranyo, or storehouse, in which are kept to this day the swords, the armor, and clothing of the ronin, and near by is the well with the waters of which they washed the bloody head of Sir Kira, their master's foe, before placing it upon his tomb.

CHAPTER XXII

THE STORY OF THE FORTY-SEVEN RONIN

THE DUAL GOVERNMENT — LORDS KIRA, AKO, AND SAMA —
THE ROYAL ENVOY FROM KIOTO — LORD KIRA'S INSULT
— LORD AKO'S ATTACK — DEATH OF LORD AKO —
PETITION TO THE SHOGUN — THE RONIN'S RESOLVE —
— THREE WEARY YEARS OF WAITING — THE ATTACK ON
LORD KIRA'S CASTLE AND HIS DEATH — CEREMONIES AT
SPRING HILL CEMETERY — SILENCE AND DEATH OF THE
RONIN.

THE lingering blush of the golden sun was fading into the gray twilight of night as we reached the foot of the cemetery *en route* to Yokohama.

“You have seen the tombs of the famous Forty-seven Ronin,” said the Major, “and if agreeable I will give you a brief outline of this remarkable story, which involves a principle very dear to the hearts of the nation.

“From the year 1600 until 1868 Japan,” said the Major, “was under the control of a dual government and possessed two capitals. One was located in Kioto, and was occupied by the sacred Mikado who had little or nothing to do with the actual control of public affairs, while the other was established at Yedo, now Tokio, and was ruled by the powerful Tokugawa shoguns who managed the affairs of the government with the autocratic power of a Czar, although he recognized the Mikado as the hereditary Emperor and spiritual head of the Empire.

“While the shogun paid no attention to the Mikado, as far as the affairs of government were concerned, he observed with great rigor the social etiquette of his sov-

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ereign's court, and sent with marked regularity the annual embassy of nobles bearing rich presents and protestations of continued loyalty. Likewise the Mikado sent an embassy of nobles and priests to the shogun's court once yearly which was received with the pomp and ceremony due the Mikado's representatives. During these visits the most distinguished and wealthy daimios in the empire were ordered to assist at the reception to the embassy and to participate in the entertainments given in the gay capital of the East, as Yedo was called in contradistinction to Kioto which was known as the capital of the West.

“It was early in November, 1698, on the announcement of the early arrival of the embassy from Kioto, that Lord Kira, master of ceremonies for the shogun, sent word to Lords Ako and Sama, two powerful daimios, who were visiting Tokio at the time, to present themselves at the palace in order to receive instructions relative to the ceremonies to be observed on the arrival of the Imperial Envoy. Sir Kira was not a nobleman by birth and lacked many of the principles which mark the man of breeding. In addition to his innate coarseness he was corrupt, greedy, and insolent in the discharge of his duties.

“Lord Sama's administrator was aware of Sir Kira's nature and sent him handsome presents in order to insure good treatment for his lord and master. Lord Ako's administrator had likewise forwarded handsome gifts, but unfortunately the agents had failed to deliver them. It will be understood that neither of the courtiers ordered to assist in the reception were aware that the bribes had been sent, nor did they understand the venal nature of the insolent master of ceremonies as well as their trusted servants did.

“Not having received the consideration from Lord Ako to which he felt entitled, Sir Kira decided to humiliate the proud nobleman in every way possible during the preparatory instruction for the reception. Lord Ako, who was restrained by a sense of duty as well as breeding bore the in-

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sults with patience as long as possible. On the morning the embassy was expected from Kioto the two noblemen proceeded to the castle to receive their final instruction. After complimenting Lord Sama for his aptness, Sir Kira turned to Ako and said 'Here, my lord, tie the string of my sock which has become loosened.'

'Although Lord Ako's patience was nearly exhausted he complied with the insulting request. Later Lord Sama was excused from further attendance but Lord Ako was informed that he was not only clumsy but would be taken for a country boor on account of his ignorance and bad manners. At this last provocation the insulted lord could no longer restrain himself, so drawing his sword he cried, 'Defend yourself, Lord Kira, for I will no longer submit to such unjust treatment.' Instead of defending himself Sir Kira, craven that he was, trembled with fear and fled, but not before he had received a blow on his brow, the scar from which remained until his death.

'Shortly afterwards an official of the shogun arrived on the scene and ordered Lord Ako to retire to his residence in arrest. Two weeks later he received an order from the Council of Elders to commit *hara-kiri*, and, at the same time, an announcement of the extinction of his family and confiscation of his estates.

'The order had been anticipated by Lord Ako, who in the meanwhile had attended to his affairs and made every preparation for the ordeal. At once he summoned two of his most trusted samurai, who were to act as seconds, and bade them remove the screens from a recess in the hall where the ceremony was to be enacted. Advancing to the place of execution and placing himself on the mats provided for the occasion, Lord Ako removed his outer garments, which revealed the *shiromuka*, the white suit worn during the ordeal.

'Before him sat the two commissioners from the shogun, cold and stern, and behind him his faithful samurai who were to perform the awful duty of seconds. Addressing

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the commissioners Lord Ako said, 'With your permission I will give my final instruction to my councillors.' He then bade one of them approach and pointing to a white pine box whispered into his ear a message and at the same time handed him a letter. The scene was most impressive as Lord Ako ceased to speak. He gazed through the open screen at the beautiful world he so soon would leave, then grasped the knife handed him by one of the seconds and bowed his head. That afternoon a mournful funeral procession wended its way to the cemetery of Spring Hill Temple, where rests to-day all that was mortal of the chivalrous and noble Lord of Ako.

"Shintoism, the religion of the Land of the Rising Sun, taught that loyalty to the sovereign, reverence for ancestral memory, and filial piety were the prime tenets by which one's life should be guided and eternal honor and existence secured. The golden words of the ancients had taught that 'when the master is insulted it is for the servant to die.' Confucius had also said, 'Thou shalt not live under the same heaven with the enemy of thy master or parent.'

"As may be imagined great consternation was felt by the band of ronin when they learned of their master's death, for they were not only deprived of a chief but of the annual allowances paid for their services. They felt themselves grossly wronged, for had their lord not been insulted, humbled, and ordered to commit *hara-kiri* for an act done in defence of his honor? They knew full well that the laws of the country demanded their master's death, because he had unlawfully unsheathed his sword in the castle of the shogun. They expected, however, that Lord Kira would be punished for his conduct, but were dismayed to find that beyond a temporary suspension from office, no punishment was meted out to the insolent lord.

"The injury rankled in the hearts of the clansmen, so they decided to avenge their master's death, though in so doing they would sacrifice their own lives. They knew full

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well that the spirit of their lord would wander restless upon the face of the earth until he had been avenged and that the unhappy widow could never die content until Sir Kira had paid the penalty for his infamy. Shortly after Lord Ako's death the clansmen were called to the castle by the chief councillor to hear their dying master's letter read, which contained nothing save the words 'Thou knowest.'

"A deadly silence reigned for a few moments in the great hall, when Sir Big Rock, the chief councillor, said: 'My comrades, we must remember the words of the ancients, "when the master is insulted it is for the servants to die."' But first let us petition the shogun to appoint a successor to our late lord and thus restore the house of Ako.'

"A few weeks later a commissioner arrived demanding that the castle be turned over to the shogun's representative at once, and informing the clan that their petition for a successor to Lord Ako had been refused. On receiving this message Lord Big Rock said, 'Comrades, is it not written by Confucius, "Thou shalt not live under the same heaven nor tread the same earth with the enemy of thy master or parent"'? But the time has not arrived for us to use our swords upon ourselves. The death of our lord must first be avenged.' At this point a written compact was produced by Sir Big Rock, by which they agreed never to rest until Sir Kira was dead. This was read to the forty-seven ronin present, all of whom took the solemn oath and appended their signatures in blood. After the death of a daimio the samurai became ronin and remained so until they attached themselves to another master.

"Several days after the surrender of the castle, Sir Big Rock assigned each member of the devoted band to some special duty where the movements of Sir Kira could be watched. For three long years the members of the clan watched the most minute movement and action of their detested enemy and it would be impossible to recite in this

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narrative the many instances of personal sacrifice, poverty, and hardships they experienced during the period. The ruses and dissimulations resorted to by the faithful band were marvellously executed and excited the wonder and admiration of every one.

“Sir Big Rock entered into every kind of low debauchery and drunkenness to deceive and throw off their guard the spies of Sir Kira who watched the movements of the conspirators under assumed names. Numbers of the ronin occupied menial positions as servants in the homes of Sir Kira’s friends or the shogun’s officials. Others had vanished from the public eye altogether though they never lost sight of the one object for which they continued to live.

“Three years had now elapsed since Lord Ako’s death and nothing further was heard of the dreadful compact. The conspirators had disappeared from public notice or had degenerated as low as the *etá* *, or became drunkards, and the friends of Sir Kira advised him that all danger was past. The gratifying news came from a distant province that the arch-conspirator, Lord Big Rock, had become a common sot and was frequently seen lying in the gutter in a besotted condition. It is true that the loyal chief of Sir Ako had resorted to the lowest practices to deceive Sir Kira’s spies and had even become so low that his wife would no longer live with him.

“Within a few days of the third anniversary of Lord Ako’s death it was learned that Sir Kira, who had been living in seclusion, intended to return to Yedo and give a public entertainment. The news reached Sir Big Rock who at once returned to the capital and summoned the clansmen to meet him at midnight in an old vacant house in an unfrequented part of the city. Here by the feeble light of candles the roll was called and forty-seven ronin responded. Sir Big Rock remained silent for a moment engaged in deep thought, then gazing upon the devoted band said: ‘Broth-

* The *etá* represented the social pariahs of Japan, a class with whom no respectable person would associate.

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ers, three years ago our beloved lord committed this legacy to our charge. Since then some of his followers have proven faithless to the plighted oath; those we leave to the vengeance of the gods and contempt of their fellow men. We who have assembled here have been sorely tried, but have patiently waited the hour of duty and sacrifice. Our powerful and vigilant enemy has been deceived into believing us disloyal and untrue to our trust. In a few days Lord Kira gives a feast to his friends and on that night he shall cease to live, we care not how closely he may be guarded.'

"The sacred box was now opened by the loyal chief, who revealed the blood-stained robe which had been worn by their lord, and the keen-edged knife which had ended his days. 'Comrades,' he continued, 'this is the weapon, which shall end Sir Kira's life and I swear by the gods of our ancestors never to leave his palace until the deed is performed.' After receiving instructions as to the rendezvous on the night of the feast, the ronin left their chief who spent the remainder of the night on his knees before the bloody legacy left him by his beloved master.

"The day before the feast of Sir Kira, Sir Big Rock called his faithful domestics around him and said: 'The time has arrived when I will no longer need your services, I desire you to proceed to Richeliff house and deliver these letters to my father-in-law, my divorced but faithful wife, and loving children. The time has come for me to go on my long and lonesome journey, for the clansmen are to carry out their cherished plan to-night.'

"In the letter to his wife he said, 'I beg you to forgive me for the cruel and brutal manner in which I have treated you. You will never realize the misery I have suffered from the separation, which was necessary, and the stigma that has fallen on our children. My honest and cherished wife, I will never see you again in this life, but my spirit will ever be present to watch over your welfare and that of the children. Farewell, wife of my heart, and when my

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duty to my lord has been performed and I am travelling through the land of shadows, think of me as tenderly as you can and remember that I will be waiting on the Lonely Road to greet you when your earthly work is done.'

"Sir Big Rock then proceeded to the home of Lady Ako, now known as Lady Pure Gem, who was suffering bitter grief and sorrow on the third anniversary of Lord Ako's death. When the faithful chief was announced she declined to see him because she believed him false to his trust and unfaithful in his obligations. A lady-in-waiting was deputed to see Sir Big Rock and learn the object of his visit. From him she received a letter for her mistress and several books which the chief councillor begged should be given her. The letter contained an affectionate farewell to Lady Pure Gem and an announcement of the intended attack on Sir Kira's palace that very night, promising that he should surely die.

"From the home of his unhappy mistress he went at once to the rendezvous of his fellow conspirators who were to assemble punctually at 10 o'clock that night. A sympathetic proprietor of a neighboring inn had prepared a bountiful feast for the band, and there they remained until after midnight, exchanging final vows of eternal fidelity in copious bowls of steaming *saké*.

"The sounds of music and revelry were heard in the palace of Sir Kira as the band armed with swords and ladders approached the outer wall of the building. After these had died away and the lights were extinguished in the palace, the conspirators rapidly scaled the walls and were soon engaged in a hand-to-hand conflict with Lord Kira's samurai. The struggle was brief but sanguinary and within an hour the last defending warrior lay weltering on the crimson covered floor of the court.

"A search was now instituted for the cowardly lord of the palace, who was nowhere to be found. His discovery was to be announced by the sound of a bugle, which would become the signal for the assembly of the band. Anxiously

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had the many rooms in the large palace been carefully searched and every nook and cranny around the extensive grounds, when several of the ronin were suddenly attacked by two of Sir Kira's samurai, who were found guarding a coal-shed in the rear of the palace. After a short but fierce attack the nobleman's guardsmen were killed and the coal-shed examined.

"Sir Big Rock, whose presence was drawn by the sharp struggle said, 'Comrades, where you find one snake it is well to look for others,' and advancing with a lantern found an object buried in a heap of coal dust, which resembled a large black dog. It proved to be Sir Kira who had run out of the palace during the conflict enveloped in a white satin sleeping robe which had become as black as charcoal.

"Immediately the bugle was sounded and the eager band of clansmen gathered around the enemy of their dead master, though many of them were desperately wounded in the deadly combat. Upon being dragged from his lair Lord Big Rock asked, 'Are you not Sir Kira?' to which the craven refused to reply. 'Yes, it is you, Lord Kira,' said one of the ronin, 'for I still see the scar on your brow made by our beloved lord when he endeavored to wipe out an unjust insult three years ago.'

"Sir Big Rock then knelt before the trembling nobleman and respectfully addressing him, said, 'Sir Kira, we are the retainers of Lord Ako, who at your instigation was condemned to *hara-kiri*. We have waited three long years to avenge that cruel wrong and thus perform our duty as faithful and loyal men. We pray that you will acknowledge the justice of our purpose and therefore beseech you to perform upon yourself the honorable ceremony, and I will honor myself by being your second.'

"Lord Kira was overcome with fear and covering his face with his blackened hands fell upon the ground weeping. Finding that further argument with the terrorized lord was useless, Sir Big Rock produced the fatal dirk

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of his master and handed it to one of the ronin, with instructions to terminate without further delay the earthly career of the unworthy nobleman.

“As the crimson hues of the morning sun began to tinge the hills around Yedo, the faithful band proceeded to the cemetery of Spring Hill Temple and placed the head of their master’s foe with the blood-stained knife upon his tomb. A messenger was at once sent to Lady Pure Gem to come at once, in order to witness the offering made to the spirit of their dead master. Lady Pure Gem was too ill to leave her home but sent as a substitute Lady Pine Island who was her waiting maid.

“Surrounding the tomb, which had been draped for the occasion, were the faithful ronin and their loyal leader, Sir Big Rock, who stepped forward with an incense burner and live charcoal. The forty-six ronin reverently kneeling before the tomb, Sir Big Rock took from his bosom a scroll and read as follows: ‘Most sacred spirit of our noble lord, we come this day to do homage at your tomb and are willing to lay down our lives in your worthy cause. We have eaten your food and partaken of your bounty and feel that we are yours in all things according to the commands of Confucius. We would not have dared to present ourselves before you in Paradise without having first avenged you of that cruel insult. Worthy master, your life has shed lustre on the race of Nippon and thousands have come to worship at your shrine. The old, the feeble and sick, the young and strong have joyously come to end their lives with you. The dirk which poured out your noble blood and removed from this world your unworthy foe we return to your tomb.’

“The ceremony was completed after each of the ronin had sprinkled incense upon the burning charcoal on Lord Ako’s tomb, after making a farewell address. A few moments later four noblemen from the shogun’s court entered the cemetery and advancing to Sir Big Rock and the ronin addressed them as follows: ‘The wise councillors of elders

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have decided that you have conspired against, broken into the palace, and slain Sir Kira, late master of ceremonies, and his guard. You are, therefore, directed to prepare yourselves for *hara-kiri*, but before undergoing this honorable but just ordeal will be allowed to bid farewell to your families and friends who are to be banished to the island of Oshima where they will remain during the pleasure of the shogun.'

“When the councillors had stopped speaking Lord Big Rock advanced and said, ‘We acknowledge the justice of the sentence and gratefully return thanks for being permitted to die the honorable death of happy despatch.’”

On February 4, 1701, at the hour of the snake, 10 A.M., and before the sounds of the temple bells had died away, the forty-six ronin led by their dauntless chief, Sir Big Rock, fell into line and began the long march down the Lonely Road where they were awaited by their beloved lord and master. Although three centuries have passed away since the tragic ending of the forty-seven ronin occurred, the spirit of Bushido which actuated the gallant band, burns as strongly as ever in the hearts of their countrymen.

“Go to Spring Hill Temple, whene’er you will, whether it be when the pink clouds of cherry blossoms gladden the hearts of the people, or the gorgeous tints of the autumn leaves vie with the golden sunset upon the distant hills, you will find a band of devotees mingling their prayers with the burning incense in worship of the sacred dead.”

CHAPTER XXIII

NIK-KO AND LAKE CHUZENJI

VISIT TO NIK-KO — AVENUE OF CRYPTOMERIAS LEADING TO THE TOMB — VILLAGES OF HACHI-ISHI AND IRI-MACHI — HOTELS OF NIK-KO — THE DAIYA-GAWA AND THE SACRED BRIDGE — SHODO SHONIN AND THE BRIDGE OF SNAKES — CHOY-O-KWAN AND THE RIN-NO-JI — THE TORII AND THE PAGODA — THE FIRST COURT AND THE MONKEYS OF NIK-KO — THE SECOND COURT AND THE GREAT BELL — THE GATE OF YOMEI-MON AND THIRD COURT — THE KARAMON GATE AND THE “HOLY OF HOLIES” — THE FAMOUS ELEPHANTS AND SLEEPING CAT — THE TOMB OF IEYASU — TRIP TO LAKE CHUZENJI — THE FIFTY IMAGES OF AMIDA — THE WHITE-ROBED PILGRIMS — SCENES ALONG THE MOUNTAIN ROAD — MOUNT NAN-TAI-ZAN AND LAKE CHUZENJI — YOMOTO AND ITS COPPER-STAINED LAKE — RETURN TO NIK-KO.

THE day following our visit to Tokio and the Tombs of the Forty-Seven Ronin we left on an early train for Nik-ko, the crowning necropolis of Nippon's greatest dead, which was reached after a pleasant journey of eight hours. The road runs almost directly north from Tokio and follows closely the Old Highway which for centuries past has been threaded by countless processions of holy pilgrims, *en route* to worship at the royal tombs.

Down the hazy vistas of bygone centuries, in our dreamy fancies, we still can see the royal cavalcade, as it winds its way over the blue hills of ancient Yedo, led by the vanguard of powerful daimios borne along in gilded palan-

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quins and followed by the floating banners of their armed samurai and faithful retainers; long processions of Buddhist prelates in richly embroidered vestments, and tonsured monks chanting the litany of their creed and swinging censers from which clouds of burning incense ascend to the spirits of departed ancestors. Legion upon legion of faithful white-robed pilgrims follow, whose infatuation for ancestor worship overcomes the hardships of the long and weary march.

In making the trip to Nik-ko from Yokohama the traveller has to change cars at Shinagawa, Akabaue, and Utsonomyia, an altogether useless procedure which should be remedied by the railroad authorities. Those who made the journey to Nik-ko before the railroad was completed beyond Utsonomyia, claim that the place has assumed a different atmosphere and is not now half so agreeable. The real pleasures of the trip then began on entering the magnificent avenue of cryptomerias which extended twenty-five miles across hill and dale before it reached the massive *torii* leading to the sacred tombs.

Nowhere in the world save in the groves of the gigantic sequoia of California can more magnificent trees be seen than among the majestic cryptomerias which line the avenues and form the background to the tombs of the great Tokugawa shoguns at Nik-ko. Hundreds of years ago these two grand macadamized avenues were built, the one beginning at Kanuma, the other at Utsonomyia, joining at Imachi four miles from Nik-ko, where they form a boulevard which has no equal in the world. Since the downfall of the shogunate in 1868, time has wrought many changes here and there among the great trees which bordered its margins; some have disappeared and the roadbed has become injured by the annual storms and constant use without repair.

The country through which the tourist passes, *en route* to Nik-ko from Tokio, is picturesque and interesting and the railroad accommodations excellent. The Japanese au-

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thorities are very cautious in the management of their railway system and, in consequence, accidents are rare. Viaducts cross the tracks at every station and their use is enforced, it matters not how remote or unimportant they may be. Although the shrill whistle of the steam-engine now pervades the solemnity of the sacred tombs, nothing but the hand of Time can destroy the sublimity and grandeur of the place.

“Never use the word magnificent until you have seen Nik-ko,” has become proverbial among the hosts of admiring visitors who for generations have found their way to this enchanting region of sunshine and storm. When the celestial gods descended from the Plains of Heaven to create Dai-Nippon they must have borne in mind the conception which was finally realized in this incomparable region of majestic mountains, rugged gorges, smiling valleys, silvery waterfalls, and rolling downs.

Long before the traveller reaches the sacred mausoleum of the dead, the towering peak of Nan-tai-zan, decked in the verdant foliage of its mighty forest giants, bursts upon the view like a beacon light to the mariner on a starless sea. Whether you go there in the early Spring, when the beauties of Nature are enhanced by the delicate clouds of plum and cherry blossoms and the blaze of glory which shines forth from the white and pink azalea trees, or whether amid the golden and scarlet tints of autumn, you will find Nik-ko the crowning gem of Nippon's mountain realm.

On reaching the station we found ourselves at the lower end of a wide street a mile and a half long, leading through the straggling village of Hachi-ishi, before reaching the principal hotels which are located on opposite sides of the Daiya-gawa, the little mountain stream which bathes the base of the sacred hill in which repose the illustrious dead. Fortunately for the traveller, Nik-ko is provided with two excellent modern hotels which compare favorably with tourist hotels in other parts of the world. The rooms are large

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and comfortable, bathing facilities good, food excellent and the prices reasonable.

The "Kanaya" and the "Nik-ko" have been erected for foreign trade and are practically European in furniture, food, and management, although owned by Japanese companies and conducted by native managers. The native tourists usually patronize the Japanese inns and hotels which are located farther down the village and nearer the station. The Kanaya is most beautifully located on a high plateau, under the Daikoku hill, and overlooks the valley of the Daiya-gawa and the Sacred Bridge which lies a hundred feet below.

It was on the site of the Kanaya that the Buddhist Saint Shodo Shonin is said to have built his hut and lived during the seventh century. The large and spacious grounds surrounding the hotel are covered with green lawns, handsome flowering trees, and parterres of flowers. Looking north from the hotel a beautiful panorama bursts upon the view. Tier upon tier of mountain-sides, covered with every shade of green, yellow, and scarlet, bursts upon the vision, while for miles towards Nan-tai-zan winds the beautiful valley of the Daiya-gawa. The Nik-ko, which is a much older hotel, is located in the village of Iri-machi on the other side of the river, some distance below the tomb of Iemitsu.

Between the two villages which constitute the town of Nik-ko flows the brisk mountain stream, the Daiya-gawa, the outlet for Lake Chuzenji which lies on the high plateau at the foot of Mount Nan-tai-zan, eight miles away. From this quiet little lake the impetuous stream leaps headlong down the mountain-side, sheer two hundred and fifty feet through cañon and gorge in its eagerness to reach the winding valley below, where it continues its wild course, skurrying, flurrying, and hurrying, forcing, tossing, and crossing, soaring, pouring, and roaring, grumbling, mumbling, and tumbling, ringing, jingling, and singing an Indian love song of the ancient Aino, as it hastens by temple,

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tomb, and sacred bridge before plunging into the deep blue sea.

The pantheon of Nik-ko, which consists of the mortuary temples and tombs, is indescribably beautiful and makes a fitting resting place for two of the greatest rulers Japan has ever produced. Possibly within the entire Empire no more appropriate place could have been selected, where Nature had so wonderfully conspired to match the solemnity and sacredness of the purpose.

To reach the tombs from the Kanaya hotel or lower village, one has to cross the large temporary bridge constructed for the use of the general public. Forty feet farther up the stream is located the Sacred Bridge, of a brilliant red color, which was reserved for the sacred feet of the shogun, except twice yearly when the white-robed pilgrims are allowed to cross. An exception was made to our distinguished fellow countryman and former president, General Grant, in 1877, who modestly declined the honor.

This historic bridge was first constructed in 1638, but was washed away by the great flood of 1902, and restored in 1907. The site where the bridge stands was according to legend crossed by the Buddhist Saint Shodo Shonin in 769. On returning from a journey in quest of four miraculous colored clouds which he had seen from the top of a neighboring mountain, he found his progress barred by the foaming Daiya-gawa and immediately fell on his knees and began to pray. Whereupon on the opposite side of the river a divine being of colossal size appeared in blue robes, with a string of skulls hung around his neck, who flung a pair of green and blue snakes across, and in an instant, like the arch of a rainbow in the clouds, a long bridge was seen to span the river. When the saint had crossed over both the god and snake bridge had disappeared.

From an early legend a Shinto temple was said to have existed at Nik-ko in the third century but was removed to Utsonomyia. Although Shodo Shonin, the Buddhist

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saint, is known to have built a temple here in 767, the real prominence of Nik-ko began in the early part of the seventeenth century, in May, 1617, when all that was mortal of the great Ieyasu was removed from Kunosan and laid away beneath the tall cryptomerias which ever since have so proudly guarded his tomb.

The morning after our arrival, in company with a guide, we crossed the bridge and followed the broad avenue which ascends the mountain-side.

“The imposing structure you see on the left is the *choyokwan*,” said the guide, “and was used in olden times for the reception and use of the daimios and members of the Tokugawa clan, who made annual visits to the tombs of their ancestors. It is now used as a residence for two princesses of the royal house.

“Opposite the *choyokwan* on the right of the avenue stands the enclosure known as the Rinnoji, where in former days stood the Hombo or Abbott’s Palace. Within these grounds still remain the Hall of the Three Buddhas, a thousand-handed Kwannon on the right, Amida or Buddha in the centre, and a horse-headed Kwannon on the left. Close by stands a pillar of copper, known as the Sorinto, which was erected in 1643. It consists of a tall column, forty-two feet high, and is supposed to have the power of averting the influence of evil spirits. The summit of the column is ornamented with four cups shaped like lotus flowers, from the petals of which are suspended small bells.

“We will now ascend a number of broad stone steps bordered by giant cryptomerias and observe on the left the handsome five-storied pagoda, 104 feet high, resplendent in harmonious colors, from which no doubt the spirits of the dead watch the approach of worshipping pilgrims from afar. Let us enter the massive *torii* of granite, twenty-seven feet high, which was presented by the Daimio of Chikusen in 1618.

“You will observe, on entering the portal of the first

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courtyard, the elaborately carved lions, the unicorn, and a mythological animal called the baku. The portal is guarded by two divas, who, with clenched fists and fierce countenances, threaten those who enter. The courtyard wall, originally colored in brilliant red, encloses three small buildings containing many personal articles belonging to the dead monarch, or used in religious ceremonies. A few yards away stands the stall of the sacred steed, which caparisoned in proper harness, awaits the call to be led forth for the use of his dead master.

“It is upon the façade of this small building that Hidari Jingori, the left-handed sculptor in wood, carved the blind, deaf, and dumb monkeys of Nik-ko, which until the millennium comes will preach a code of moral ethics for the reproach of scandal-mongers throughout the broad universe. Within this court also stands the beautifully decorated building known as the Ky-o-zo, which contains a complete collection of the Buddhist scriptures. Near by you will notice the holy-water cistern which is chiselled from a single piece of granite.

“Another flight of steps leads us to a second court which contains the tower of the great bell, whose sonorous tones reverberate for miles along the aisles and avenues of the wooded hills. Inside this court are the celebrated stone lions in the act of leaping, which were presented by Iemitsu, the grandson of the great Ieyasu. Here also is located the Temple of Ya-ku-shi, the patron saint to To-go-shu, the synonym by which the great monarch was known in death. While the outside of this temple is simply colored black and red, its interior is a blaze of glory and said to have no parallel in Nik-ko.

“On each side of the fence which leads to the beautiful gate of Yomei-mon through which we enter the third court, are seen the fine medallions containing mountain birds in the upper ones and water-fowls in the lower. The white columns which support the roof of the gate are carved in

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figures of marvellous beauty. The striped coats of the tigers which adorn their sides, are ingeniously represented by the veining of the wood.

“Passing through this gate we enter the third court, where the priests perform their religious ceremonies for the dead and the priestesses render the sacred dances known as the Kagura for the pilgrims who contribute to the expenses of the place.

“The Karamon or the Chinese gate gives access to the main shrines which are enclosed in a rich barricade of golden trellis, each side of which is fifty yards long. Within is the Hondon or oratory, lavishly decorated in the most superb carving, representing the best work of the Jingori period of the Tokugawa decorations. Over there observe the famous elephants and the celebrated sleeping cat of Nik-ko. Within the oratory we find a large, matted room with an ante-chamber at each end, the one on the right intended for the use of the shogun and elaborately decorated with superb pictures and four carved panels of phoenix birds, while the room on the opposite side is decorated with panels of eagles. The ceilings of this superb temple are decorated in square panels with gold dragons on a blue ground.

“In the rear of the immense hall a stairway leads down to a stone chamber, the ‘Holy of Holies,’ into which those particularly interested can gain admittance for the sum of seven *yen*. This compartment is divided into three sub-chambers, which have special names indicative of the distinctive religious ceremonies for which intended. They now contain articles of Japanese art, representing the acme of its workmanship and coloring.

“We now pass to the tomb of Ieyasu, which is reached by passing out of the Karamon gate, and entering a moss-covered gallery leading up several long flights of stone steps, several hundred in all. Built after the tombs in Shiba and Ueno, it is pagoda-shaped and composed of light-colored bronze into which enters a large percentage



SACRED BRIDGE OF NIK-KO, JAPAN

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Uma-gaeshi, a small hamlet lying at the base of the mountain and known as the ricksha stable, the entire distance may be made in chair, kago, or ricksha, by ladies or others not able to endure the exertion of the mountain road on foot.

The aurora of early dawn was fading into the golden halo of the rising sun as we crossed the large bridge leading from the Kanaya to the valley below, while the crisp air warned us of approaching autumn. The road winding up the valley clings to the banks of the stream and makes many elusive turns before reaching the rugged mountain gorge below the falls of Kagon. One mile above the Sacred Bridge, ranged in sitting posture, are the gray stone images of fifty Amidas who in deathlike silence guard the tombs of the royal dead.

Time and the hands of vandals have mutilated many of these ancient figures and several were swept away in the swirling current of the flood of 1902, which also carried away the Sacred Bridge. The largest of these images was carried as far as the lower end of Ima-ichi, where it now stands in pink bib, receiving the adorations of the simple-minded mountain folk who regard it as a protective deity.

The road to Chuzenji on the morning of our visit was lined with bands of white-robed pilgrims, with sandalled feet and wide mushroom-shaped hats, each carrying staff and bundle, which signified that they had travelled from some remote section of the empire and were bound for the sacred temple on the summit of Mount Nan-tai-zan. There were also troupes of school children, who had been sent to Nik-ko by a paternal government to pay homage to the spirits of the illustrious dead, as well as to enjoy the magnificence of the mountain scenery.

The national leaders regard the education of the children as one of their most important duties, realizing that the country's future success depends upon the coming generations. The government is in a position to provide these

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annual excursions at little cost since it owns the railroads. The school children of both sexes are uniformed as a rule, the boys in dark blue or gray with caps of the same color, while the girls wear skirts of dark blue, plum, or maroon with a short kimono jacket to match. I was greatly impressed with the paternal care exercised, both by the nation as well as the teachers, although it is said to be a pleasure to teach Japanese children on account of their good manners and tractability.

The patriotism instilled into the Japanese youthful minds accounts in a great measure for the success of the nation during the past wars and her prosperity in time of peace. For this reason strikes rarely occur and socialistic agitations are scarcely ever heard of. At every turn in the Great Empire captured cannon or other relics of war attest the valor and courage of her sons.

The grandeur and beauty of the mountain-sides which appeared before our vision as we travelled up the valley of the Daiya-gawa, will permit me to digress no longer from the enchantment of the scenery. We had arranged our visit to Nik-ko so as to arrive there after the frosts of an early autumn, and while this is considered the saddest season of the year, yet, in its glorious shades of yellow and scarlet, it is incomparably the most glorious.

The uniformity and smoothness of the foliage on the sloping sides of the mountain suggest the source from which the native artists secured the models of those exquisitely executed sketches from Nature done in cut velvet. Farther up the valley the autumnal changes become more marked and I doubt whether anywhere in the world a more artistic or brilliant coloring in the various shades of green, combined with yellow, red, and purple hues could be found. Above us to the right and left arose lofty towers, beetling cliffs, and fantastic peaks while from afar off on the mountain-sides drifted musical notes from dozens of silvery cascades and dazzling waterfalls.

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Until we reached Uma-gaeshi, where we left our rickshas to ascend the mountain trail, the road was paralleled by a little tramway which to the left passes on to the rich copper mines of Ashio. Large numbers of little cars drawn by black native oxen freighted with copper pigs, were passing down to Nik-ko, while others loaded with coke, coal, and other supplies were going back to the mines. The Ashio lodes are large and rich and for centuries have supplied the nation with this invaluable metal. The road from Nik-ko to Ashio crosses the Hoso-o Pass, and while rough and steep in many places, is practicable for rickshas.

The view from the little tea-house of Misawa, which lies one mile above the ricksha stable, is wildly picturesque and affords a splendid view of the Hannya and Hodo cascades. Farther up the zigzag road along the mountain-side enchanting glimpses of the valley below are obtained, and of the rugged gorge which on the right lies under the protecting slope of Nan-tai-zan.

The inexperienced traveller who elects to stop at the little tea-houses *en route* to enjoy the glorious prospect these sites afford must not be dismayed to find at every halt the inevitable tea-pot and tray of confections or cake, nor hesitate to remunerate his willing host with the modest charge of five cents per guest, which *n'est pas cher*, for a glimpse anywhere along that delightful mountain-side.

We finally reached the summit, and after a tramp of a half mile through an exquisite forest of majestic oak, birch, and maple, reached the lake which lies quietly nestling at the foot of Mount Nan-tai-zan, 4,700 feet above the sea. The lake is eight miles long by three wide and is surrounded by low, wooded hills whose foliage is specially beautiful during the early days of autumn. The government very wisely stocked the lake with salmon, salmon-trout, and the *iwani*, a species of white trout, in consequence of which rare sport awaits the disciple of Sir Izaak Walton during the fishing season. One half mile to the left, before reach-

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ing the lake, the magnificent Kegon Fall may be seen, from whose foaming crest the Daiya-gawa leaps 250 feet below, forming the most magnificent waterfall in the Empire.

If the tourist be sturdy and not pressed for time, he may even proceed as far as Lake Yumoto which lies three miles beyond. The road to Yumoto from Chuzenji leads past the lake for three miles, then turns to the left and crosses the river a short distance below the Dragon's Head cascade. The coloring of the maples in this vicinity during October displays the richest and most gorgeous tints imaginable, and the waters of the lake are discolored somewhat by the sulphur which the hot waters so abundantly contain. The village of Yumoto is supplied with two good hotels, the Kanaya and the Namma, and excellent baths which possess wonderfully curative powers for rheumatism and allied affections.

Besides outings to Chuzenji and Yumoto, there are many interesting and picturesque trips in the vicinity of Nik-ko, which would entertain the tourist for weeks, among which may be mentioned the ascent of Nan-tai-zan, a visit to the mist-falling and pitch-dark cascades, to Jak-ko, the copper mines of Ashito, and many other places which possess excellent roads and equally beautiful environment.

Time and tide, it is said, await no man, and the shadow from the tall trees which fringed the lake warned us that the hour of return had arrived. We had visited the far-famed Lake Chuzenji and enjoyed the marvels of its autumn scenery; we had been to sacred Nan-tai-zan, had visited the temples and tombs of Japan's illustrious dead, had at last seen Nik-ko, and as we turned our steps toward the mountain path which led down to Uma-gaeshi where our rickshas were waiting, we felt that from henceforth we could use the word "magnificent."

Before leaving Nik-ko visitors are advised to return by ricksha as far as Im-achi, a railroad station four miles up the road. Such an innovation affords an excellent oppor-

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tunity to enjoy the grandeur of the avenue of cryptomerias, which is seen at its best that far. Trunks and hand-luggage, however, should be sent to the station in advance and checked to their destination. The day after our visit to Lake Chuzenji, we turned our faces southward and caught the train at Im-achi after a delightful hour's ride through the great avenue.

CHAPTER XXIV

BRIEF SKETCH OF JAPANESE HISTORY

SKETCH OF JAPANESE HISTORY — LARGELY MYTHOLOGICAL IN CHARACTER — THE AINOS AND PIT DWELLERS — JIMMU TENNO, THE FIRST MIKADO — EMPEROR SUJIN, FATHER OF AGRICULTURE — EMPRESS JINGO AND HER SON OJIN — PRINCE SHOTOKU AND BUDDHISM — FEUDALISM AND THE FUJIWARAS — KIYOMORI, YOSHITOMO, AND YORITOMO — TOKIWA AND HER SON YOSHITSUNE — YORITOMO, THE FIRST SHOGUN — CAPITAL AT KAMAKURA.

DURING our return to Yokohama, the Major entertained us with the following brief outline of Japan's history.

“Nothing definite was known of Japanese history until the fifth century of the Christian era, when the light of Chinese civilization began to filter through the country from Korea. The government, during the earlier centuries, must have been tribal in character and no doubt remained so long after that celebrated warrior and god, Jimmu Tenno, had crushed and rendered tributary the wild tribes he encountered during his famous march by land and sea, from the island of Kyushu to the Province of Yamato.

“There can be little doubt that the accounts handed down before Christ are largely mythological in character and must be accepted as a mixture of fact with fiction. Navigators from the peninsula of Korea and the coast of China who during the preceding centuries had been driven by adverse winds to the unfriendly shores of Japan, re-

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turned with fabulous stories of a race of gods who were constantly at war with the primitive people of the island. The Ainos, who originally occupied the greater portion of the mainland, had been gradually driven north by the invaders until little territory was left them beyond the island of Yezo, across the strait of Tsugura.

“During these early centuries the country was partially controlled by a race of people who claimed divine origin and descent from the sun-goddess Amaterasu, the grandmother of Ninigi, who according to the account of the Kojiki, had descended upon earth commissioned with the Sacred Mirror, Sacred Sword and Sacred Stone, the three sacred emblems of the Shinto religion. In accordance with the Kojiki, Jimmu Tenno subjugated the wild tribes of Japan and, as the first Mikado, assumed control of the country in 660 B.C. It must be borne in mind that the art of writing had not been introduced into Japan before the end of the third century, in consequence of which the scanty historical information pertaining to the country had been passed down from generation to generation through the memory of man. Apart from the Kojiki and Nihongi and a few fragmentary records compiled about 620 A.D. there are no historical writings from which to draw information on the early history of Japan.

“I feel quite sure that the Japanese of to-day will not take it amiss if the historical student entertains a certain amount of incredulity as to the veracity of those highly interesting and remarkable records. There can be little doubt, however, but that they register events created through the fanciful invention of legend and tradition, which like the folklore of every race, contain many germs of truth.

“Jimmu Tenno, the first earthly Mikado, who was reported to have appeared on the scene 660 B.C., is regarded by many historians as a great Mongolian conqueror who invaded the country during the mythical age; others imagine him a fierce and adventuresome Malayan leader who

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arrived with the first wave of emigration from the South Sea Islands at an opportune moment to conquer the numerous discordant tribes and unify the nation. Jimmu started on his triumphal tour of conquest from the island of Kyushu, in the neighborhood of Mount Kirishima, upon which his divine grandfather Ninigi descended and founded his capital. After many conflicts with the wild tribes he encountered along the shores of the Inland Sea, he landed near the site of Osaka and established his capital in the Province of Yamato where he finally died and was buried at the age of 137 years. He is known as the 'Cyrus of Japan' and is rightfully regarded as the founder of the present dynasty.

“From the reign of Jimmu we will pass on down to Emperor Sujin, who is known as the father of Japanese agriculture and occupied the throne in 30 B.C. This wise ruler built reservoirs for the collection of water for the irrigation of rice, encouraged in every way the growing industries of the country and for the first time levied taxes for the support of the government. At the age of 141 and after a reign of ninety-nine years, he turned the sceptre over to his son Sujin who is known as the merciful Emperor. At the time of his accession to the throne the cruel custom of burying alive members of the deceased Emperor's family, retainers, servants, horses, and other animals was in existence. Pits were dug around the tomb and the unfortunates were buried in the upright position, leaving nothing out except the head. It is said that the Emperor was so afflicted by the agonizing cries of those buried with his father, which were kept up day and night until they died, that he ordered in future the substitution of clay figures. This mortuary custom was continued at the burial of the illustrious dead as late as 700 A.D. and to-day, in Korea, heroic figures in marble or stone surround the entrance to the tomb of the recently murdered Empress. The burial of the royal household with the dead Emperor must have been customary with the Chinese also in ancient times and

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was changed later to the heroic figures in stone still to be seen at the entrance of the Ming tombs near Peking.

“Among the many acts of this remarkable ruler none have affected the Japanese people and government more than the foundation of the sacred temple of Ise which is located in the town of Yamada, province of Ise. This ancient Shinto temple contains that holy relic, the Sacred Mirror, into which the sun-goddess Amaterasu gazed when lured from her cave of darkness where she had hidden herself on account of the prank of her mischievous brother Susa-no-o.

“From the point of antiquity and sanctity the holy temple of Ise among the Japanese equals in veneration the sentiment of the Catholic world for Saint Peter’s at Rome. The tourist who visits Ise will be disappointed, however, on account of the exceeding plainness of the temple, and, besides, will not be permitted to penetrate beyond the first enclosure, the interior being exclusively reserved for the Imperial family, priests, and important Japanese personages. It is said that Admiral Togo visited this temple, after his successes against the Russians during the recent war, to worship at the shrine of the Mikado’s ancestors and other Japanese deities, before returning to Tokio to receive the great ovation prepared for him by his fellow countrymen. Before concluding with Sujin, credit should be given him for the introduction of oranges into Japan, brought from China under his directions.

“Sujin was succeeded by his son Keiko 71 A.D., the father of the great Yamato-dake, who to this day is held as a hero of romance and the subject of song. He was sent to the island of Kyushu to punish a band of fierce and rebellious bandits led by two brothers of great renown. Yamato-dake entered their camp in the disguise of a young woman and on account of his personal beauty quickly won their admiration. During the entertainment of the evening which followed, and while the feast was at its height, the

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young prince drew from beneath the folds of his dress a short sword and slew them both.

“The accomplishment of this gallant feat quickly added recruits to his banners and enabled him to subdue the rebellious chieftains in the districts about the straits of Shimonoseki and finally to wage successful war against the fierce Ainos of the North. During his brief career Yamato-dake settled the disturbances throughout the land and restored peace to his father’s kingdom. While *en route* to the sacred shrine of Ise to offer thanks to the gods for his many successes, he was overtaken by a fatal disease and died at the age of thirty-two.

“We will now pass down to Emperor Chuai, the husband of that remarkable woman, Jingo Kogo, who assumed the reins of government after the death of the Emperor, 200 A.D., as regent and crushed the rebellion on the island of Kyushu which was fiercely burning at that critical time. She also brought to terms the King of Korea after a vigorous campaign of three years, during which period she carried in her womb her son Ojin, deified later by the Shinto religion as Hachiman, the Great God of War.

“Ojin ruled the country for forty years and bequeathed the throne to his son Nintoku, who is altogether worthy of mention in this brief outline for the reason that he is remembered by the Japanese of to-day for his self-abnegation and love of his people. So much was he affected by the poverty of his subjects, it is said, that he suspended all taxes for such a long period that his income became insufficient to repair the roof under which he lived and he was thus unable to protect himself and family against storms and inclement weather.

“From the reign of Nintoku down to the sixth century nothing of special importance occurred, until Buddhism made its appearance. During the reign of Keitai Tenno, A.D. 552, an ambassador from Korea presented a statue of Buddha to the Emperor. From this date numbers of Bud-

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dhist priests, nuns, diviners, and workmen educated in building temples crossed over from Korea to Japan.

“In 593 the coronation of the Empress Suiko was celebrated and marks the first instance in the history of Japan in which a woman wore the crown. It was during her reign that the great teacher, Shotoku Taishi, lived; he is held as the founder and promoter of Buddhism in Japan, which religious cult subsequently exerted such a profound influence on the history and civilization of the country. The introduction of Buddhism became the subject of great discussion and the cause of two strong and bitter factions, the adherents of the old religion of Shintoism and the proselytes to the new cult.

“The year following the death of Shotoku, 622 A.D., a census of Buddhism was made and there were found to be forty-six temples and 1,385 priests and nuns. Many of the powerful families vied with one another in building handsome temples at their own expense. The religion brought with it culture, education, and literature, which changed and modified many of the old characteristics of the people and led to the new civilization. A university, schools, and the industrial arts followed; books on almanac-making, astronomy, geography, the art of writing Chinese characters, the practice of composition, study of the Chinese classics and history rapidly followed one another, so much so that the Japanese were considered a few centuries later as having descended from the Chinese.

“Life at court during that period was so encompassed with debauchery and licentiousness under the new regime, that it led to effeminacy on the part of the Mikados and the organization and growth of powerful military families who later ruled the kingdom. Surrounded by an entourage of priests, nuns, and gorgeous temples, they had become too sacred to participate in the ordinary affairs of the government, hence the assistance of powerful militant families was called in to crush the common enemy and fight the battles of the country. It was under these conditions, in

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668 A.D., that the powerful Fujiwara family sprang into existence and eventually controlled the empire from that period until the middle of the eleventh century.

“The feudal system which grew into prominence under these conditions was destined to play a very prominent part in the affairs of the nation for the next ten centuries. In the year 880 A.D. the office of *kwambaku* or generalissimo was created for the family of the Fujiwara which had become so powerful in the affairs of the government that it dictated the appointment and abdication of the Mikados. Moreover wives for the Mikados and royal princes were for generations invariably taken from this ruling family into whose hands also had fallen all of the offices of the court. Many of the Mikados during this time were mere babes in arms, who before arrival at the age of adolescence were compelled to abdicate in order to make way for other child-emperors, who likewise could be influenced and set aside at will when the time arrived.

“The same influences which had resulted in a line of debauched and imbecile rulers finally affected the house of Fujiwara, so that in the end it fell a victim to the families of the Taira and Minamoto which had arisen to great power at the end of the eleventh century. Bitter hostility frequently arose among the ruling families, some of whom had espoused the new religious cult while others remained faithful to the faith of their fathers and the “ways of the gods,” as Shintoism was called.

“From now on until the restoration the government of the Mikado simply became a shadow and finally, on account of his divinity he was considered too sacred to be seen by human eye. Thus for centuries he remained immured in the walls of his palace at Nara or Kioto and his face was even screened from the domestics and members of his court. As late as 1868 the various embassies sent annually to Kioto from the ruling shogun were unable to see more than his slippered feet from behind the curtain of his throne.

“Other families of historical importance rose between

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the eighth and twelfth centuries, among whom were the Tachibanas and Sugawaras. The most noted representative of the latter was Michizane, 890 A.D., who became noted as the adviser and councillor to the Mikados Uda and Daigo. He adopted literature as a profession and became a brilliant scholar in Chinese classics and learning. Kwambaku Tokihara, the leading member of the Fujiwara family, became jealous of his prominence, so sent him to Dazaifu in the island of Kyushu as viceroy, which appointment was regarded as a political banishment. He died there in 903 A.D., and was subsequently canonized under the name of Tenjin by the Shintos. Michizane is held sacred to-day by the nation as the patron saint of the literary guild.

“Japan had now become a feudal camp and the government was controlled by any chieftain who could wield the greatest power. We have now arrived at that most interesting period of Japanese history, namely the creation of the shogunate, which occurred in 1190. After the downfall of the Fujiwaras, the military class became an important part of the population and those who had an aptitude for arms gradually became distinct from the agricultural classes under the profession of the samurai. The struggles between the Tairas and Fujiwaras after the downfall of the latter, were transferred to the Minamotos and kept the country in a state of warfare for more than a hundred years. During this period gallant leaders sprang up from both these families and thus for a century or more the country was alternately ruled by members of these two clans.

“At this time the Mikados had the power to appoint their successors and were allowed to name any of the royal princes, provided the appointment was acceptable to the Kwambaku. On his death-bed, 1155 A.D., the Emperor Konoe selected his brother Go-Shirakawa, who was not the lineal heir to the throne, and this led to a sanguinary and bitter conflict known as the war of the red and white ban-

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ners. The Taira chieftain, Kiyomori, espoused the cause of Go-Shirakawa, while the Minamoto family championed the cause of the son of Shutoku who was the rightful heir. As a result of these contending factions a battle was fought in 1156 A.D., resulting in a complete victory for Kiyomori.

“The victorious Taira chieftain now became very overbearing and began a career of nepotism which it is said exceeded that of the Fujiwara family. He at once banished the retired Emperor Shutoku, his son and all the prominent members of the Minamoto family and through his harsh treatment generally offended those who had assisted in vanquishing his enemies. The conduct and arrogance of Kiyomori grew so unbearable, as his power and authority increased, that he soon became the subject of a conspiracy among his best friends.

“Yoshitomo of the Minamoto clan conspired with all the members of his family and the declining Fujiwaras to overthrow the arrogant Taira, but failed in his plans and fled to escape death. Besides Yoritomo, by his legal wife, Yoshitomo had three sons by a concubine named Tokiwa, a woman of great beauty and the mother of that celebrated hero Yoshitsune. In order to escape the vengeance of the implacable and cruel Kiyomori who desired to destroy her children because they were the sons of Yoshitomo, she fled through a snowstorm at night carrying the infant Yoshitsune in her arms, while the other two pattered along at her side. The incident has been recorded in poetry and song for ages and has been a favorite subject for native artists of the romantic school.

“Several of the sons of Yoshitomo were put to death, but the life of that wonderful genius, soldier, and ruler, Yoritomo, who was destined to become the first shogun of Japan, was saved by the mother-in-law of Kiyomori and placed in the charge of Hojo-Tokimasa, who became the head of the great Hojo family which ruled Japan for one and a third centuries after the death of Yoritomo.

“During the entire shogunate, which began in 1192 and

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continued until 1868, the Mikado was acknowledged as the theoretical head of the government and descendant of the sun-goddess. There never was any question as to which was the real Emperor, the Mikado or the shogun, although the former for years was an infant in arms, a shadow of a king, amid an entourage of women and priests and liable at any time to be set aside by the shogun-dictator and later the Hojo regents, whenever they considered it in their interest to do so.

“We have noted that the beautiful Tokiwa with the three sons of Yoshitomo fled to escape the wrath of the tyrant Kwambaku Kiyomori who intended to put him to death. The great historical interest which centres around Yoshitsune, her youngest boy, compels me to refer to her again. During her flight and while reduced to the greatest destitution she met a band of the Taira forces from whom she learned that her mother was held as a hostage by Kiyomori. A filial sense of duty compelled her to return at once and beg mercy at the hands of the Kwambaku, relying upon her beauty and forlorn condition to arouse his sympathetic interest and save both mother and children. Softened by her beauty and at the same time responding to the favorable advice of his court, Kiyomori set her mother at liberty, sent her sons to various monasteries for instruction and accepted Tokiwa as a member of his harem.

“Yoshitsune spent many years in study and warfare and finally developed into a gallant and accomplished soldier, who played the principal part in many of the battles which occurred during the leadership of his half-brother, Yoritomo, and to-day stands in the hearts of his countrymen as one of their greatest national heroes. The closing incidents connected with the life of the relentless tyrant Kwambaku Kiyomori are filled with undying historical interest and associated with numerous sanguinary conflicts in which many men of strong and determined character took part. On the death of Yoshitomo, his son, Yoritomo, by his legal wife, had been banished to Izu and committed to the care

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or the Taira clan. On coming of age Yoritomo married the daughter of Tokimasa, the leader of the great Hojo family which, as has been stated before, usurped the power of the throne as regents after his death and ruled the country until its downfall in 1333 through the Ashikagas."

CHAPTER XXV

BRIEF SKETCH OF JAPANESE HISTORY— CONTINUED

THE TAIRAS AND MINAMOTOS — YOSHITSUNE AND MUNE-MORI — THE NAVAL ENGAGEMENT OF DAN-NO-URA — THE DUAL GOVERNMENT — DEATH OF YORITOMO — ELEVATION OF THE HOJO FAMILY — DEFEAT OF KUBLAI KHAN — MASASHIGE AND NITTA YOSHISADA — THE ASHIKAGA FAMILY — THE INTRODUCTION OF NOBUNAGA, HIDEYOSHI, AND IEYASU — THE TOKUGAWA DYNASTY — ARRIVAL OF COMMODORE PERRY — FIRST TREATY WITH THE UNITED STATES — SURRENDER OF FEUDALISM AND THE SATSUMA REBELLION — WAR WITH CHINA AND ACQUISITION OF FORMOSA.

WE have now arrived at that period of Japanese history 'when knighthood was in flower,' and feudal lords ruled supreme. Since the legendary days of Jimmu Tenno the Japanese people has been a race of warriors and accustomed to deadly conflict on untold fields of sanguinary battle. For two thousand years the military spirit has been inbred into their very marrow and taught by heroic mothers from the moment they were able to lisp the sacred name of Mikado. For ages the object of life was to die for Dai-Nippon and to join the heavenly host of warriors whose martial and protective spirits hovered over their sacred soil. The spirit of national justice, a sense of right and wrong, was beginning to crystallize among the people and Kiyomori began to realize that he had far exceeded his prerogative as Kwambaku and ruler.

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Headed by Yoritomo and supported by the powerful Hojo family in his declining years, he saw the war clouds rising in the East and West and on his death-bed warned his councillors against the growing strength of the young Minamoto chief. His last words before expiring, it is said, expressed the regret that he had not seen the head of Yoritomo, that formidable spirit who was destined to end forever the day of Taira leadership.

“It would be impossible in this brief sketch to record the many battles which occurred before Yoritomo succeeded in overcoming the Taira forces and establishing himself firmly on the throne as shogun or Emperor, as erroneously called. On the death of Kiyomori his son Munemori became head of the Taira clan and assembled his forces against Yoritomo, the head of the Minamotos. With the assistance of his half-brother, Yoshitsune, and cousin, Yoshinaka, both of whom commanded large armies, Yoritomo had little difficulty in overcoming the forces of Munemori and in the succeeding battles literally swept the once powerful Taira family off the face of the earth. In an engagement on the Nakasendo Road not far from Kyoto the Taira army under Munemori was completely defeated and, with the reigning Mikado Antoku and entire court, crossed over to the neighboring island of Shikoku.

“Curiously enough Yoshinaka, who had been very successful in waging war against Munemori, imagined himself more powerful than his leader Yoritomo and proceeded to Kyoto where he declared himself shogun. Yoshitsune, the brilliant soldier and half-brother to Yoritomo, was sent in haste to Kyoto to punish Yoshinaka for his audacity and disloyalty, and in a battle near Lake Biwa administered to that refractory chief a most overwhelming defeat which resulted in his committing *hara-kiri*.

“Yoshitsune followed up his successes by crossing over the Inland Sea in order to destroy the remaining forces of Munemori who had established the throne of the Mikado in the province of Sanuki. On hearing of the approaching

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army of Yoshitsune, who had embarked in 700 junks, Munemori endeavored to escape in his fleet of 500 junks and proceeded with all haste through the Inland Sea towards the island of Kyushu. Unfortunately he was overtaken at Dan-no-ura, near the village of Shimonoseki, in the narrow straits between Kyushu and the mainland, where in a naval engagement which followed, the entire fleet of Munemori was destroyed and every one put to death or swallowed up in the waters of the Inland Sea. Having vanquished his enemies and established peace once more Yoritomo proceeded to Kamakura, where he established his capital and organized the feudal system which prevailed in Japan until the year 1868.

“With Yoritomo, in 1192, begins the dual government of Japan which continued with certain modifications until the resignation of Yoshinobu, the last of the Tokugawa shoguns, in 1868. In addition to Yoritomo’s great genius as a military leader he was a man of unusual intelligence and administrative ability. Under his rulership the Japanese people and government made tremendous advances in the arts and sciences, agriculture and commerce. He made many reforms in the administration of the government, levied taxes for the support of the army, established courts of justice and forbade the monks and priests, who had become powerful and arrogant, to bear arms and secured peace for the first time in centuries.

“Yoritomo died, in the fifty-third year of his age, in 1198 as the result of a fall from his horse, while inspecting the construction of a bridge over the Sagami River. Before his death he aspired to the construction of the Dai Butsu at Kamakura, and began the subscription for that unparalleled work of art which, unprotected for centuries under the blue canopy of heaven, has entranced the thousands of visitors who annually assemble there to gaze into that wonderful face, which illustrates the spiritual peace that comes from perfect knowledge and subjugation of all passions. Unfortunately for the line of Yoritomo his two

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sons, Yoriiji and Sanetomo, did not hold the shogunate long after the death of their father. The elder was required to abdicate by his powerful grandfather, Hojo Tokimasa, and was later assassinated. Sanetomo now succeeded to the shogunate but was killed by his nephew Ichiman, the son of Yoriiji, who held him responsible for his father's death, and thus ended forever the family of one of the greatest natural-born leaders and soldiers Japan ever produced.

“The Hojo family now became elevated to its highest pinnacle of power and ruled with a rod of iron the juvenile shoguns appointed to that position. The shoguns during this time were the sons of the Mikados or royal princes sent from Kioto and had practically nothing to do with the government. The situation was as unique as it was absurd. The Hojos, who never aspired to the position of shogun, controlled both the shogun court at Kamakura and the Mikado's court at Kioto, and appointed or removed the incumbents of these two high offices at will.

“About this time Kublai Khan, who had conquered the Lung dynasty in China, sent ambassadors to Japan demanding subjugation of the country. Several embassies were received and indignantly dismissed. In answer to the second or third embassies their heads were returned as reply, whereupon Kublai Khan sent an army of 100,000 men which was landed on the coast of Kyushu near the seaport town of Daizafui. Tokimune with a large land and naval force was sent to drive the invaders from the shore, and with the timely assistance of a typhoon which destroyed the enemy's fleet, succeeded in sealing the doom of the Mongolian army.

“The Hojos as regents controlled the government of Japan from 1199, the date of Yoritomo's death, until 1333, at which time the family had lost all power through debauchery and effeminacy. A most singular condition of affairs now began to exist; even children were appointed to the position of regent, while the real power and auton-

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omy of the government was controlled by unscrupulous and plotting menials. And thus during the decadent period of the Hojo family we find practically three nominal heads to the government, the Mikado who had become the shadow king and head of the spiritual government, the shogun now represented by some irresponsible prince-ling of the royal family, and the child-regent, the tool of the court inferiors.

“It is not to be wondered at therefore that conspiracies were organized to overthrow the declining Hojo family. Kusunoki Masashige and Nitta Yoshisada, two great generals and patriots held in grateful memory by a patriotic country to-day, raised armies and marched against the Hojo forces which were strongly intrenched at the capital of Kamakura. After a desperate battle which raged for days around the ancient capital, the rebellious forces won the day and put down forever the power of the Hojos who had committed the unpardonable crime of making war against the Imperial standard.

“In dispensing the gifts of the forfeited fiefs to the victorious leaders the new Mikado unwittingly bestowed larger favors on the Ashikaga family than on the families of Kusunoki and Nitta and, moreover, the Ashikagas charged Nitta with disloyalty to the Mikado. These causes led to feuds and finally a battle in which both families of the Kusunoki and Nitta were vanquished and the Ashikagas left in uninterrupted control. During these disturbances, 1336, there were two ruling dynasties of Mikados, known as the Northern and Southern. The Southern dynasty lasted until 1374, when it terminated by reason of the abdication of the Mikado.

“The Ashikaga family ruled until 1562, by which time like their predecessors they had grown effeminate through licentious living. Many of their representatives in the course of their control had been men of distinguished character and ability, however, and had left their impress on the age. A number of them were men of elegance and



SACRED ISLAND OF ENOSHIMA, JAPAN



KAMEIDO TEMPLE OF TENJIN, TOKIO, JAPAN

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culture and patrons of painting and literature. They encouraged the art of lacquer and the manufacture of porcelain and built temples and palaces. Ashikaga Yoshimitsu, who was shogun from 1368 to 1393, built the Buddhist monastery of Kin-ka-kuji and the golden pavilion near Kioto. Another one of the Ashikagas instituted the curious custom of the tea ceremonies which became the fashionable craze at court for centuries. The last Ashikaga shogun was deposed in 1573 by Nobunaga who undertook the duties of the position without the title, which remained vacant until that great military character appeared upon the scene, Hideyoshi, the Napoleon of Japan.

“In the discussion of the establishment of Romanism in Japan and persecutions of Christianity which occurs in a previous chapter, the three great military characters of the end of the fifteenth century and beginning of the sixteenth, namely, Nobunaga, Ieyasu, and Hideyoshi have been described, as well as the historical points of interest during that time. It will be remembered that Hideyoshi in 1587 issued an edict ordering that all religious teachers should leave Japan on learning of the plots and intrigues of the Jesuit priests to win over the people with a view to the conquest of the country by the Portuguese; also that in 1606 Ieyasu again called attention to Hideyoshi's previous orders on the subject which had not been obeyed, and again in 1614 issued a more stringent one himself in which he directed not only that all of the Catholic priests and teachers should leave Japan, but that all of their churches should be destroyed and the native proselytes compelled to recant under pain of death.

“Ieyasu did not live long enough to see this terrible and far-reaching order carried out for he died in 1616, but his grandson and successor, Iemitsu, not only carried out his grandfather's instructions with the most cruel and brutal thoroughness but sealed the country completely from the outside world for two centuries and a half, during which period there was no intercourse whatever with any

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foreign nation except with the Chinese and Dutch traders, who were allowed to enter the harbor of Nagasaki, under guard and to remain there practically as commercial prisoners. From the death of Ieyasu, 1616, until the arrival of Commodore Perry, 1853, Japan enjoyed under the Tokugawa shogunate an interval of profound peace. Few of the descendants of Ieyasu impressed themselves on the country or left marks of their administration. Iemitsu, the third Tokugawa shogun, required the daimios to spend six months of the year in the capital of Yedo and to leave their wives as hostages during the remaining six months of absence. Japan, during this period, reached the acme of her greatness in the ways of the arts, sciences, and literature. Metal workers in bronze, steel, and iron excelled, and the equal of tempered steel blades has never been reached since then.

“From the beginning of the peace established by the Tokugawas, 1600, the population increased with great rapidity and reached its maximum about 1700. From that time the population remained *in statu quo* or decreased. This condition resulted from a closure of the country to foreigners, pestilential diseases such as small-pox, dysentery, typhus-fever, and other contagious diseases, and earthquakes, fires, and floods. It is said that during some years the population decreased from two to one million souls. It is recorded that in 1792 the population was 26,891,441 while in 1846 it was only 24,907,625. In 1732 the register showed a population of 26,621,816, which indicates that the population remained stationary during a century.

“Under the Tokugawa dynasty the daimios were the territorial lords or barons and corresponded to the knights or baronets of English history during the Middle Ages. They varied in personal influence, military strength, and territorial domain and were assessed by the central government in proportion to their power and landed possessions. The daimios were divided into three classes, namely: lords of provinces, lords of smaller districts, and lords of

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castles, never at any time exceeding more than three hundred in number. Besides the daimios, there was an inferior class of nobility known as *hatamoto*, which may be classed with the landed gentry of England. Of this class there were about 2,000. There was still a lower class of gentry and inferior to the *hatamoto*, known as the *gokenin*, who numbered about 5,000 and occupied the subordinate positions. Immediately below the *gokenin* came the *samurai*, the fighting men and retainers of the daimios. Below the *samurai* followed, in the order given, the farmers, artisans, and merchants, and still a fourth class of social outcasts and pariahs, known as *etas*.

“When Commodore Perry arrived in the Bay of Yedo in 1853 he found the government tottering and almost on the point of dissolution. The principal causes which had led to this condition resulted from the attitude assumed against foreign nations. By its exclusive policy Japan had lost in the race of material progress and industrial development with other countries, not only in the economics of everyday life, but in the organization and armament of their army and navy. While other nations were using modern firearms they were still adhering to bows, arrows, spears, and matchlock.

“The magnitude assumed by the whale fishery of the Pacific in which the United States was interested, the opening of China to foreign trade on account of the opium war, and the development of California through the discovery of gold, made a treaty with Japan obligatory in order to secure coal from their rich coal deposits for use of our vessels engaged in Oriental commerce. Many Europeans were also desirous of making treaties with Japan and had for some years been knocking at her doors in vain. Commodore Perry was accompanied by several ships of war when he first arrived in the harbor of Yedo and by ten when he returned the following year, besides a tremendous cargo of presents for the Mikado and shogun in the way of modern agricultural and mechanical inventions among

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which was a railroad engine and enough rail to lay a road track a mile long.

“After the presentation of President Fillmore’s message, the shogun sent a round-robin to all the powerful daimios asking an expression of opinion regarding the treaty, receiving in return, as a rule, opinions opposing such action. In spite of this opposition and mainly through the influence of that far-seeing and intelligent adviser, Li Kamonno-Kami, subsequently assassinated on account of his liberal views, the treaty was signed in March, 1854, causing the most intense excitement throughout the land. The dormant feeling of national hatred and antipathy was lighted up anew and thousands of samurai flocked to Yedo to offer their services against the Western barbarians. In making the treaty a bitter opposition against the shogun was aroused amongst the adherents of the Imperial throne and hundreds of the armed leaders who desired Japan for the Japanese only, including the powerful lords of Satsuma, Choshu, Hizen, Tosa, and Mito.

“The first treaty granted the opening of the port of Shimoda at once, and of Hakodate a year later. Great Britain, France, Russia, and the Netherlands followed suit and also applied for treaties. Two strong political parties, the pros and cons, arose in Japan as a result of the open door, immediately followed by great disorder and bloodshed. Many indignities were heaped upon the foreign element, sent to represent the foreign governments, and many of them were dangerously wounded or killed. Samurai became ronin in order to take a hand in these assassinations without involving their lords. Parties arose against the shogun and his councillors and sedition prevailed throughout the land. It was during the years 1867 and 1868 that the revolution occurred, as a result of which the Mikado was restored to the actual throne after the lapse of 700 years.

“Now followed the surrender of feudalism and the large domains of the daimios, the Europeanizing of Japan, the

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opening of the mint, the building of railways, the establishment of telegraphic communication, the introduction of vaccination, the European calendar and dress, photography, meat eating, the end of the persecution of the Christians, the organization of steamship companies, of the Bourse and Chamber of Commerce, and of the educational system. Later occurred the Higo and Satsuma rebellions of 1876 and 1877, annexation of the Loochoos, the creation of a titled aristocracy, the organization of a constitutional government, the construction of a modern fleet, the organization of an army on the model of Germany, the war with China in 1894-5 and Boxer Expedition of 1900.

“Before entering upon the details of the war with China, it is necessary to review in part Japan’s relations with Korea during the past hundred years. As far back as the seventeenth century, Korea sent tributary missions annually both to China and Japan, and in a measure recognized the suzerainty of both these nations.

“From an early date in the seventies until war was declared in 1894 both China and Japan were at liberty to keep troops in the Hermit Kingdom under the provisions of the Tientsin Convention, which permitted these two nations to send armed forces to Korea whenever the security of the country or its interests demanded such intervention. Two strong political parties existed in Korea at this time, the Conservatives and the Progressives, the former being pro-Chinese, while the latter was pro-Japanese.

“In the year 1893 the Conservative Party requested troops from China in order to suppress a religious insurrection which had arisen. Before sending these forces, however, and in compliance with the provisions of the Tientsin Convention, China informed Japan of her intentions but unfortunately designated Korea as *her* protectorate. This undiplomatic insinuation proved to be the *casus belli*, for without further ado Japan sent troops to Korea in July, 1894, and not only took possession of the capital city, Seoul, but of the royal palace and the king as well.

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“War was declared August 1, although Captain Togo, afterwards the famous Admiral, in accordance with the Japanese policy sank the Chinese ship *Kow-Shing* on July 25, a week before its declaration. Every one prognosticated at the time that the Japanese pygmies would be swept off the face of the earth by the Sleeping Giant across the Yellow Sea, and that the land of the Rising Sun henceforth would become tributary to the Flowery Kingdom. On the same day that Togo sank the Chinese transport *Kow-Shing*, General Oshima sallied forth from Seoul and confronted the Chinese troops in a strongly fortified position near Asan where he gained a signal victory February 28. A few weeks later, on historic grounds near Ping-Yang, September 15, the Japanese forces broke up the Chinese contingent assembled there and drove them beyond the Yalu.

“It was on the seventeenth of September, two days later, that the great naval engagement occurred which established the supremacy of Japan as a naval power in the Far East. The Chinese, under Admiral Ting, lined up with ten vessels near Haiyang Island against the Japanese, under Admiral Ito, with a flying squadron of four cruisers, and a main squadron of inferior strength and steaming power. By superior seamanship and tactics the Japanese outmanœuvred the Chinese, broke up their formation and succeeded in dispersing their fleet after the latter had lost four ships besides one driven ashore. The Japanese lost no vessels, although the admiral’s flagship was severely injured. This conflict settled future naval engagements for that war and left the high seas under Japanese control.

“The land tactics pursued by the Japanese after crossing the Yalu in 1894-5 were almost identical with those employed against the Russians in 1904-5. A portion of the army was sent north, but rested before reaching Mukden to await the results of the siege of Port Arthur which fell after a few days’ fighting. The war was finally closed after the capture by the Japanese of Wei-hai-wei, where the majority of the Chinese fleet had taken refuge. Seeing

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that further resistance was futile, after the loss of nearly all of the ships in the harbor as well as the forts, Admiral Ting surrendered and committed suicide. The Chinese generals on Liu Kieng Islands did likewise. In the meanwhile the Japanese army in Manchuria pushed as far north as New-Chwang and Liao-Yang, driving the Chinese before them and finally ended the war with the engagement at Tien-Chwang-tai, where the enemy was irretrievably defeated.

“As a result of the disasters which followed the Chinese arms on land and sea, an embassy from the Flowery Kingdom, headed by Li Hung Chang, met representatives from Japan at Shimonoseki, with plenary powers to arrange a treaty. Unfortunately, a misguided, fanatical crank attempted to assassinate the great Chinese statesman, March 24, but happily only succeeded in causing a slight wound on the cheek. Negotiations were suspended for a few weeks, but were finally resumed and the treaty was ratified and signed on April 17, Japan stipulated an indemnity of 300,000,000 taels, with the cession of Formosa, the Pescadores Islands, and the Peninsula of Liaotung, including Port Arthur.

“The powers at once became fearful that possession of Port Arthur, the ‘Gibraltar of the East,’ by Japan, would give that nation too much influence with China and requested that the cession of Liaotung Peninsula be omitted from the treaty. There was nothing for Japan to do at the time but concede to the wishes of the great powers, Russia, France, and Germany, although it was known that Russia had her eye on Liaotung Province and the fortress. Indeed it was but a few years later, that Russia leased the peninsula for twenty-five years and began without delay to strengthen the fortifications around Port Arthur. She also began the construction of the railroad from Harbin to Dalny, which was known as the ice-free port of Manchuria.

“Although the blow was exceedingly humiliating to the entire nation and resulted in great excitement with mob

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violence in many of the large cities of the Empire, there was nothing left for Japan to do but pocket her pride and graciously accept the conditions authorized by the powers.

“Since a recital of the facts connected with the Boxer trouble, and war with Russia,” said the Major, “would require more time than we have at our disposal this evening, I would suggest that we reserve it for some future occasion.”

CHAPTER XXVI

THE THREE CLASSIC BEAUTIES OF JAPAN

MATSUSHIMA AND THE SACRED ISLAND OF KIN-KWA-ZAN —
ISHIN-O-MAKI BAY AND THE FANTASTIC ARCHIPELAGO —
THE TAME DEER OF KIN-KWA-ZAN — AMO-NO-HASHIDATE
AND THE PINE CLAD DUNE — MIYAJIMA, THE SACRED ISLE
OF THE INLAND SEA — THE MOUNTAIN DISTRICT OF
HAKONE — THE ODAWARA CONFERENCE — MYANOSHITA
AND THE FUJIYA HOTEL — THE MAIDEN'S PASS —
GOTEMBA AND SUBASHIRA — ASCENT OF FUJIYAMA —
THE GODDESS FUJI-SEN-GEN — THE ERUPTIONS OF FUJI
— TRIP TO LAKE HAKONE — THE SOGA BRETHERN AND
TORA GOZEN — THE LEGEND OF THE BOWLDER ON KAMA-
YAMA — THE TEN PROVINCE PASS — OJIGOKU, THE BIG
HELL — RETURN TO YOKOHAMA.

WE had finished our dinner and the final note of that most bewitching Spanish air, "La Golondrina," was dying away as we strolled into the lobby of the Grand on the evening of our return from Nik-ko, the garden of the Japanese gods.

"My friends," said the Major, "there are five localities in Japan, which every lover of the true and the beautiful should visit after enduring the solitude of that endless journey across the lonesome Pacific. These favored spots are Nik-ko, Hakone, and the Sen-kei, the latter the three picturesque marvels of Dai-Nippon. Matsushima, Amo-no-Hashidate, and Miyajima, the favored spots embraced in this celebrated trinity, have for untold ages evoked the wonder and applauding admiration of a race of nature-

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loving people. Poets, artists, and dramatists have sung of their wonderful beauty, transferred them to canvas, or consecrated them as the scenes in many of the country's classical dramas.

“Matsushima, the most northerly one of the three, lies on the east coast in the Province of Rikusen, a few leagues above the castle town of Sendai, the former seat of that once powerful lord, Mutsu-no-kami, the greatest among the northern daimios. The beauty of the place is not confined to the little railroad station, which bears the same name, but includes the Promontory and the Bay of Ishino-maki with its archipelago of pine-clad islets, which extends to the Sacred Island of Kin-kwa-zan.

“Between the borders of the bay and the Sacred Island the waters fairly bristle with eccentric and bizarre-looking islands which baffle description. Like disembodied spirits these strange freaks of volcanic action appear on every side, during the sail through the bay, and provide the special attraction to Matsushima. Hundreds of these fantastically shaped tufa rocks which lift their heads high above the surrounding water are bare of vegetation, save here and there where some dwarfed pine has gained a footing and clings to its rocky sides with the frenzy of a maniac. The lashing waves from the storms of centuries have played curious pranks with the isles of the archipelago and, through the process of erosion, they have assumed curious and grotesque shapes. Sharp crags, tooth-shaped fangs, castellated towers with counter-scarp and buttress, natural bridges with crumbling ruins, sprites, wraiths, elves, goblins, and furies greet the vision at every point while sailing through this wondrous maze of strange creation.

“Kin-kwa-zan, which has been famous as a place of sacred pilgrimage for ages, may be reached by steamer from Shiogama to Aikawa which leaves daily, or by following the road from the town of Ishinomaki down the coast of the narrow, mountainous peninsula to Yamadori, from which the tourist is conveyed across by a small ferry after

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ringing a bronze bell in the little ferry-house to announce his arrival.

“For centuries this sacred spot has been the resort of pilgrims of the Buddhist faith, except those belonging to the gentler sex, who have never been allowed to walk upon its sacred soil. The island abounds in tame deer, which have become so accustomed to the gentle priests that they go to them when suffering from sickness or slight injury. Even now these invalids may be seen wandering around the temples, their mouths tied up with the sacred rope of the shrine, and refusing food until they recover. The hospitable priests entertain all visitors to this enchanting place, there being no buildings on the island save those belonging to the temples, and escort their guests to its summit from which a glorious view of the broad, blue Pacific can be obtained.

“Amo-no-Hashidate lies on the north coast of the Province of Tango and is reached by rail from Osaka to Maizuru and thence by a small steamer to Miyazu. This famous spot may also be reached, after arrival at Maizuru, by ricksha over the causeway which runs along bold granite cliffs, thus affording a wonderfully fine view of the bay and sea. The curious name given Amo-no-Hashidate means the ‘Bridge of Heaven’ and is said to have been taken from the ‘Floating Bridge of Heaven’ upon which Izanagi and Izanami stood when Japan underwent creation.

“The marvellous beauty of the locality is confined to the long, narrow, pine-covered tongue of land which extends two miles across a lateral arm of the gulf, and the borders of the shores which are enclosed by high mountains covered with dense forests. The beautiful avenue down the long, narrow dune begins at Miyazu and can be traversed, in ricksha or afoot, under a shaded archway of magnificent pines. The musical lapping of the waves at one’s feet, together with the magnificent vista of mountain coast across the blue waters of the bay, make the prome-

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nade down this famous avenue one of the most glorious bits of land and water scape in Japan.

“Miyajima, the Sacred Island, and last among this selected galaxy of Japanese ideals, lies in the Inland Sea and is reached from a railroad station of the same name we pass *en route* to Shimonoseki, and as our itinerary on the journey south takes us there we will wait before expressing an opinion of that famous shrine of pilgrimage and marvellous beauty.

“We have had the pleasure of visiting Nik-ko and before starting south I would strongly suggest that we run down to the mountain district of Hakone in order to secure a perfect view of Sacred Fujiyama, the idol of the nation, and spend several days at Myanoshita and Hakone, two of Japan’s most famous summer resorts.”

There was no dissenting voice to the Major’s proposition, so the following morning we took an early train for Koze which lies one and a half hours south of Yokohama on the Tokaido Railway. While Hakone is the name of the beautiful lake and popular resort near Myanoshita, the entire mountain district between the Bays of Odawara and Suruga bears that designation, with all its enchanting scenery of rolling plains, wooded peaks, and sulphurous-fumed gorges of roaring, boiling waters.

Koze, a pretty little town once famous as a halting-place for the daimios of old *en route* to Yedo, lies on the Bay of Odawara and affords a fine view of peerless Fuji on a clear day. From this point to Yomoto, ten miles further on, the journey is continued *via* an electric tram which runs along the old Tokaido Highway and passes the castle town of Odawara, famous for years as the stronghold of a branch of the powerful Hojo family which ruled the country after the death of Yoritomo until the middle of the fourteenth century.

The junior members of this family continued to live at Odawara until 1590, when defeated in the battle of Ishi-ke-yama by the great Taiko Hideyoshi. It is said that

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for many months preceding this decisive battle the Hojos called frequent councils to decide whether it was best to act on the offensive or defensive. During this unsettled policy and apparent lull in hostilities, Hideyoshi made a sudden *coup de main*, by which he entirely vanquished his enemies. To the various convocations held in Japan resulting in endless discussions, even to-day the proverbial saying of an "Odawara Conference" is applied.

After leaving Odawara the road passes through the valley of the Haya-kawa, the outlet for Lake Hakone, which is rendered extremely attractive by the prominent conical twin-peaks Futago-yama constantly looming up ahead. From Yomoto the tourist may continue the journey to Myanoshita which lies to the right up the mountain slopes four miles away, or follow the old Tokaido Highway which leads to the town of Hakone eight miles further on.

The journey from Yomoto to Myanoshita is usually made in ricksha, which necessitates the employment of two men, on account of the heavy grade along the trail. Sturdy travellers, accustomed to vigorous exercise, will have no difficulty whatever in making the ascent afoot. A short distance beyond Yomoto the little village of Tonosawa is passed, famous for its mosaic work in wood which affords occupation for the entire populace and is sold at every resort or watering-place in Japan. The serpentine road now becomes very attractive as it winds in and out along the sides of the green mountain slopes, which are devoid of trees and as smooth as a well-kept lawn. Two miles above the little hamlet of Ohiradai we finally emerge upon the summit of the mountain plain at Myanoshita, 1,500 feet above the sea.

The Fujiya Hotel, with which Myanoshita is blessed, is exquisitely located at the foot of a steep, wooded hill which leads up to a tea-house 700 feet above and overlooks the village. This famous hotel has justly maintained its position at the head of the many noted hostelries in the Empire for a number of years, and counts among its guests

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the most distinguished citizens of the world. The handsome buildings, comfortable rooms, excellent fare, together with its glass-covered piazzas, spacious grounds ornamented with spraying fountains, flowering shrubs and blooming flowers, and the pleasant guests found under its hospitable roof, have made the Fujiya the crowning point of Hakone's famous mountain plain.

Besides the pleasure which may be derived from the natural beauty of the place and its pure and invigorating atmosphere, there are many natural thermal springs, which possess wonderful healing virtue in the cure of rheumatism, neuralgia, and kindred affections. Likewise there are many attractive walks in the immediate vicinity of the hotel and village, among which may be mentioned the climb to Sengen-yama, the wooded hill in rear of the hotel, and to Kiga, fifteen minutes away, where picturesque waterfalls may be seen and a little tea-house, where gold-fish are fed. The ravine, which is spanned by bridge near by, discloses large, white stones, which have the appearance of serpents' vertebræ, and hence is called the "Stream of the Serpent's Bones." About one-half mile up the valley beyond Kiga we reach Miyagino, an attractive little village lying on both sides of the Hayakawa River which arises in Lake Hakone five miles away.

Should the tourist desire to visit Fuji he can continue his journey from Miyagino along the beautiful valley to Sengoku, from which the ascent of the Maiden's Pass begins, leading on to Otome-Toge, seven miles further on. The ascent to the pass is steep but the weary traveller is rewarded by the exquisite view obtained of Fuji from this point. It is on the summit of this beautiful pass that a half hour's halt is called for lunch, and to gaze upon the marvellous beauty of the panorama which extends to the blue waters of the boundless Pacific. Behind us lie Lake Hakone and the smoking hell of Ojigoku, the snow-clad peaks of Koshu and Shinshu, the Plains of Gengoku and the blue waters of the Sagami Bay. In front, a sweep of

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country extends down to the Bay of Suruga, while rising high above the plains stands the glistening cone of Fuji like a peerless gem in a sea of pure azure. From the summit of Otometoge the trail leads down to the town of Gotemba on the Tokaido Railway, from which the ascent may be made direct, or by way of the village of Subashira, which is usually recommended.

The ascent of Fuji may be very comfortably made from Myanoshita on foot, horseback or in a *kago*. The *kago* consists of a seat made of bamboo lashed to a pole below which it hangs suspended, the ends of the pole resting on the shoulders of two sturdy bearers. The *kago* has been used by the Japanese for centuries, especially by that class unable to own or hire the more expensive *norimono* or palanquin, which was reserved for the daimios and wealthy classes. Considerable knack is required to enter the *kago* and to ride in one comfortably requires frequent practice. The occupant has to crawl in and fold himself like a jack-knife after the fashion of a Turk. This mode of transportation perfectly suits the Japanese, who for generations have been accustomed to sitting on folded limbs and, besides, enjoy the swinging motion of the cage. It will be remembered that the chair forms no part of the furniture in a Japanese household and its non-use has been advanced by scientists as an explanation for the short legs of the people. Steps have been taken by the national leaders to introduce the use of the Western chair in Japanese families.

On arrival at Gotemba, either direct by rail from Yokohama or cross country from Myanoshita or Hakone, the aspiring mountain-climber will find a horse-car which will carry him to the village of Subashira, seven miles away and 1,500 feet higher up the mountain-side, which appreciably diminishes the labors of the arduous climb the following day. The trip to the top of the volcano can be made in one day either from Gotemba or Subashira, but for those who have time to spare one night should be

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spent on the summit of the mountain to enjoy the aurora of the early dawn and the splendors of the setting sun.

Although the government has provided bungalows or stone huts along the mountain-sides, where tea and other articles of food may be obtained, the tourist should go well provided with warm clothing even though he make the ascent during the warmest season, for there is no night when the thermometer does not go below freezing. On making the ascension from Subashira the start should be made at 2 A.M., which will enable the tourist to enjoy the sunrise on the way up and also to reach the summit by slow stages at noon. Should it be decided to spend the night in one of the huts on the summit of the mountain, the visitor will be enabled to descend into the crater below and make the rounds. There are three entrances to the crater, each of which is marked with *torii* and gateways.

Beautiful Fuji, which is a perfect, silver-crested pyramid, stands over 12,000 feet high and changes its color from dawn to dusk. This famous mountain has been sacred to the simple-minded natives for countless centuries and the subject of every artist in the land. Hok'sai, the great Japanese artist, has enriched the artistic collection with thirty-six views of classical Fuji, and Hiroshige with fifty-three of the old Tokaido Highway, many of which include this beautiful peak.

The word *Fujisan* means *fire* and is supposed to have been derived from the Aino language, although there have been many violent philological discussions on the subject. A popular legend states that the mountain was the residence of a goddess named Fugi-sen-gen, which makes it sacred. It further states that it arose in a single night and that Lake Biwa was hollowed out at the same time. Records have been made of the frequent eruptions which have occurred since 799 A.D., the last one taking place in 1707, when the hump appeared on the southern side. During this last eruption the country for miles around was covered with lava and the streets of Yedo, sixty miles away,

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with six inches of ashes. The only sign of activity at present is a little steam and smoke which issue from the cracks close to the crater on the Subashira side.

The ascent of Fuji from Subashira, if made comfortably, consumes from eight to ten hours, while the descent can be made in a little more than half that time. The record from Gotemba to the summit and return stands at nine hours and ten minutes, but I would advise no one to attempt to break this record unless his heart and arterial circulation were in the most perfect condition.

In making a visit to the village of Hakone and the beautiful lake of the same name from Tokio or Yokohama the traveller leaves the railway at Koze, continuing the journey to Yomoto on the electric tram, and following the old Tokaido Highway up the Hakone Pass *via* Hata. The Tokaido Highway, which connected Yedo in olden times with the Mikado's capital at Kioto, was exceedingly picturesque before the advent of the railroad and became the daily dream of many an ambitious artist. Between Yomoto and Hakone the road gradually rises and the scenery is extremely beautiful and picturesque, although the hills are bare of trees.

The trip to Hakone may be varied by spending the night at Myanoshita and crossing over the rolling hills the following morning *via* Ashinoyu and Moto-Hakone, from which the traveller enters an impressive avenue of cryptomerias leading to "Hakone on the Lake." Ashinoyu, although a bare and uninviting village, possesses a number of sulphur springs remarkable for the curative powers of their waters for skin diseases and rheumatic affections. At the end of the village a path leads up to the summit of the Twin Mountains, from which a magnificent view of Lake Hakone and surrounding country may be obtained.

From Ashinoyu the road descends most of the way to Lake Hakone and passes, a short distance after leaving the village, three small stone monuments dedicated to the Soga Brethren, Juro and Goro, who are national heroes

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on account of the righteous punishment inflicted on Kudo Suketsune, the murderer of their father, near Fuji in 1193. Juro was killed during the conflict, but Goro, who survived, was sentenced to decapitation with a blunt sword. Tora Gozen, a beautiful courtesan and mistress to the elder brother, assisted at the *coup de grâce* which removed Suketsune from the world, and after the death of her lover became a pious nun, passing the remainder of her days in prayers to the gods in his behalf.

There are several other objects worthy of a short halt in this vicinity. On the roadside, a short distance beyond, stands a rock of andesite on which are carved in relief images of Buddha, about twenty-five in number, supposed to have been done about 1293 by the famous Buddhist saint, Kobo Dashi. Several of these images are unfinished and the legend states that Kobo had completed twenty-two of them during the night, but as the day broke before he had finished them all, he departed and left the work incomplete. A colossal image of Jizo, on a rock of andesite, stands a few yards from the road, also attributed to the same sacred sculptor.

Farther along the traveller passes, on the right and left, small lakes, craters to extinct volcanoes, which are stocked with fish and afford amusement to the skating fraternity during the winter months. On the right of the road a trail ascends to the ridge of Koma-ga-take from which an excellent view of the surrounding country can be obtained, but not half so fine as that from the summit of Mount Kamiyama which commands a prospect of the entire surrounding country. A curious legend exists in connection with a large boulder on the top of Koma-ga-take, the hollow of which contains water that never evaporates. The peasants in the vicinity make pilgrimages to it during the seasons of drought, in order to provoke rain by scattering on the mountain-top a few drops of the sacred water. Should some of it be taken down the mountain-side, the legend states that violent typhoons will at once occur at sea.

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At the foot of Futago-yama and the crossing of the pass stood the old barrier or guard-house in ancient days, where all travellers passing to and fro between the provinces and Yedo had to stop to undergo an examination. Private persons going up to Yedo were required to have a passport, otherwise they were placed under arrest and confined for three days before being allowed to continue their journey. The barrier was removed in 1871, but a portion of the stone foundation still remains.

The village of Hakone lies 1,000 feet higher than Myanoshita and hence the atmosphere is cooler. The town is beautifully located among handsome trees where many feathered warblers fill the air with joyous song. The lake, which is a beautiful sheet of water, extends five miles among its wooded borders of picturesque hills and affords excellent boating and bathing in season. The many cottages which dot the margins of the lake are filled with native sojourners, who flock there in the summer from Tokio and Yokohama to escape the heated season. A summer palace for the Mikado, enclosed in spacious grounds which are never open to the public, is located on a handsome bend of the shore, but is rarely occupied by its royal owner. In summing up the respective advantages of Myanoshita and Hakone, the former has the advantage of hot springs, a drier atmosphere, and a superior hotel, while Hakone is cooler and possesses a picturesque lake, upon whose peaceful bosom at eventide may be seen the reflection of peerless Fuji in all its crowning perfection.

The environment of Hakone is equally as interesting as that of Myanoshita, and besides is the gateway to Atami, *via* the Ten Province Pass. The view from the pass *en route* to Atami is unsurpassed anywhere in the empire for extent and magnificence of scenery. From the summit of the ridge the traveller looks down upon the ten provinces of Izu, Suruga, Tatomi, Kai, Kotsuke, Shimosa, Kazusa, Awa, Musashi, and Sagami, besides bays, peninsulas, islands, mountain-ranges, and the incomparable and peer-

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less Fuji which towers thousands of feet in its regal beauty above them all. "Like a vast and splendid temple it stands high above the ocean plain, white with the snows of centuries and glistening in the sun like a crowning gem. If one's memories of Japan were destined to fade one by one, the last would no doubt be that of Fujisan."

In making the ascent of Fuji from Hakone the tourist rows across the lake to its northern end, six miles away, and follows the road across rolling downs, bare and desolate, passing through clumps of bamboo until he reaches Ubago, which is at the junction of the road, one branch passing on to Ojigoku, or the Big Hell, while the main road continues on to Sengo-ku-hara and thence on to Otome-Toge over the Maiden's Pass. From here the descent is made down the steep sides of the hilly trail to Gotemba and the ascent of Fuji made direct from there or *via* Subashira.

The village of Ubago is made up of rows of long, one-story buildings, open in front, and occupied by the promiscuous bathers of both sexes. To reach Ojigoku or the Big Hell we ascend a deep path through the forest, then across a ridge and down into a valley of desolation. Before us lie heaps of ashes, hillocks of sulphur, holes from which steam is issuing, and a treacherous crust from beneath which boiling water can be heard roaring and tumbling. The tourist is advised to follow closely the steps of the guide in this dangerous region of geysers and boiling springs, lest he make a misstep and disappear beneath the seething current below. The whole gorge reeks with the fumes of burning sulphur and the aspect of the scene is wild and weird. Since the visit of the Emperor to Ojigoku, several years ago, the place has been renamed and is now called Owa-kidama. From here we retrace our steps to Myanoshita and return once more to Yokohama.

CHAPTER XXVII

THE BOXER TROUBLE OF 1900 IN CHINA AND NAVAL ENGAGEMENTS DURING THE RUSSO- JAPANESE WAR OF 1904-5

THE BOXER TROUBLE — MURDER OF THE GERMAN MINISTER AND JAPANESE SECRETARY — THE PEKING COMPACT — BARON KOMURA AND COUNT LAMSDORFF — THE DECLARATION OF WAR — DEPARTURE OF TOGO FOR PORT ARTHUR — SINKING OF THE "KOREYETZ" AND "VARIAG" AT CHEMULPO — THE RENDEZVOUS AT ELLIOTT ISLAND — NIGHT ATTACK OF THE FLOTILLA ON PORT ARTHUR — INJURY TO THE "TZAREVITCH," "REVITSAN," AND "PALLADA" — TOGO'S ATTACK THE FOLLOWING MORNING — BLOCKADING THE HARBOR — THE DESTRUCTION OF RODJESTVENSKY'S FLEET.

IN order to obtain a clear idea," said the Major, "of the causes which led to the Russo-Japanese War, it will be necessary to refer to the Boxer Insurrection of 1900. Although a number of misguided people, opposed to the missionary propaganda of the Christian churches, insist that the missionaries excited the movement, the world knows that the Boxer trouble was initiated by the ultra Conservatives, or Know Nothing Party of the Flowery Kingdom, whose slogan was 'China for the Chinese.' Under the Tokugawas, a similar party existed in Japan, from the beginning of the seventeenth century and until Commodore Perry unsealed the country in 1853 through the invincible argument of an American battle-ship fleet.

"During the early part of the Insurrection in China

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the Boxers killed the secretary of the Japanese legation and the German minister, besieged the other foreign legations in Peking, and overran a considerable portion of Pechili Province. England proposed that Japan become sponsor for the Chinese empire and be allowed to settle the trouble, but this was not conceded by the other foreign powers. The invasion of the allied armies from America, England, Germany, France, Russia, and Japan, the attack on the Taku forts at the mouth of the Pei Ho, the capture of Tientsin, the march to Peking, and the indemnity paid, are too fresh in the memory of the general public to require repetition. As usual, dear old Uncle Sam, with that magnanimity which has always been characteristic of the most altruistic nation in the world, could not rest easy until he had returned every penny of the \$3,000,000 which had been allotted as his share.

“The movement had also extended to Manchuria, which gave Russia the inning she had long desired, namely, an excuse for sending troops there under the pretext that it was necessary to protect her property in Manchuria, especially the railroad under construction to Dalny and Port Arthur. Before leaving Peking in 1901, the powers exacted a promise from Russia that she would withdraw her troops from Manchuria in three successive evacuations at intervals of six months, beginning October 8, 1902, and ending October 8, 1903.

“The first evacuation took place on the required date, but instead of continuing the movement as promised, the Russians faced about and began sending additional troops to Manchuria in order to protect the great timber concession which a Russian company had acquired in the valley of the Yalu and at the head-waters of that river. It is true that a timber concession had been granted a Russian, where were immense tracts of valuable forests belonging to the Korean Imperial household. This concession was never used until the completion of the Manchurian Railway. At this time Russia was endeavoring to exact a promise



NUNOBIKI FALLS, KOBE, JAPAN



MOUNTAIN SCENERY, MIYANOSHITA, JAPAN



GOVERNMENT MINT PARK, OSAKA, JAPAN



IKUTA TEMPLE, KOBE, JAPAN

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from China that, in case she did withdraw her troops as agreed, no new posts be opened to foreign consuls, although the 'open-door policy' was insisted on by the powers in the alliance between England and Japan.

"Count Alexieff was now appointed viceroy of the Amur and Kwantung territories, 1903, and without any delay ordered a Russian fleet to Port Arthur and, indeed, required English ships to leave the port, much to the astonishment and dismay of the Japanese nation. China again urged Russia to comply with the Peking compact, at the same time informing her that the request was made through the advice of the other powers. Russia not only positively refused to do so, unless granted her terms of the 'closed door,' but began negotiations with Korea to lease Yon-gampo on the Yalu, which was intended as an open port.

"Baron Komura, the Japanese premier, then proposed to Russia that an agreement be entered into 'to respect the independence and territorial integrity of the Chinese and Korean empires,' recognizing the special interest of Russia in Manchuria and of Japan in Korea but maintaining, at the same time, the rights and privileges of the other powers acquired by existing treaties with China. Could any nation in the world have made a fairer proposition? It was Russia's intention not only to acquire Manchuria, but in the end, the peninsula of Korea, the dagger-point with which she intended ultimately to pierce Japan to her very heart's core.

"The reply from Count Lamsdorff, the Russian premier, was long delayed and it was too evident that they were simply sparring for time in order to send more troops and supplies to the East, and to place the army in a better condition when the psychical moment arrived for declaring war. The Japanese had exercised the most supreme patience and forbearance, during those weary six months of diplomatic correspondence which passed between Tokio and St. Petersburg, principally carried on by means of the cable.

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“Every one was at fever heat in Tokio on February 5, when Mr. Kurino, the Japanese minister, and his staff were ordered to leave St. Petersburg and to communicate his orders to Count Lamsdorff. Japan was not taken unawares, for every alert military nation knew that she had been preparing for this inevitable struggle ever since compelled to relinquish, by the Great Northern Bear, her rights of conquest from China after the treaty at Shimonoseki. Japan had not forgotten the splendid Island of Saghalien, appropriated by Russia generations ago, under various pretexts, the loss of Port Arthur and the Liaotung Peninsula and Russia’s declaration in 1901 that she would ultimately dominate the East.

“Since her war with China in 1894-5, Japan had strained every nerve to build a modern and powerful navy. New dockyards were constructed and navy-yards established in the most favorable and secure harbors of the empire. For years preceding the war the noise and din of forge and hammer were heard from Sasebo in Kyushu to Muroran in Yezo. Nor had she neglected her army which had been more than doubled since the war with China and equipped with the most modern magazine rifle and field artillery.

“In the guise of peddlers and laborers her engineer officers had studied and mapped the territory of Manchuria and Korea and knew every river, stream, trail, highway and mountain pass, from Harbin in the north to Fusan opposite Shimonoseki, the Western Gate of the Inland Sea. She had even gone farther with her bureau of information and sent numbers of her most intelligent soldiers to work as coolies in building the forts and redoubts around Port Arthur, Nanshan, Liaoyang, Mukden and other important strategic points. These men had even assisted in planting mines in the enemy’s harbors, among the wire entanglements at Kinchow and elsewhere.

“Many of the Japanese officers had acquired a thorough knowledge of the Korean and Manchu languages and knew

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intimately well many of the inhabitants of those countries. Colonel O. E. Wood, who served as military *attaché* in Tokio from 1900 to 1904, said that the Japanese Bureau of Military Intelligence was inferior to none in the world. So well-equipped with information were the Japanese commanders that they were even able to locate the concealed mines before making assaults during the campaigns which followed.

“Colonel Wood further adds that the Japanese army has no superior in many vital points. The discipline among the men was superb and obedience to officers absolute. The officers themselves were studious, well-informed, and keenly observant in regard to details. He observed that in emergencies no confusion existed, nor were any boisterous commands given, or unnecessary speech indulged in. Each officer became a unit in a great system which was well-organized and administered. He learned that the greatest care was paid to the organization of the medical department and that the medical officers were given plenary power to perform intelligently the functions of their various offices.

“Reports differ as to date and locality of the first shot fired during the Russo-Japanese War. The assertion has been made that the first shot was fired by Togo’s destroyers at Port Arthur on the night of February 8, while others state that the Russian cruiser *Koreyetz* fired across Admiral Uriu’s bow on the afternoon of February 8 at Chemulpo. The question of a few hours’ priority in this regard matters little, when one reflects over the great tragedies which followed a few hours later at each of those ports.

“Anticipating the immediate declaration of war after the withdrawal of Minister Kurino, Japan despatched, February 6, Admiral Togo’s fleet of battle-ships and fifty transports laden with troops, artillery, horses and supplies of every kind, to the ports along the coast of Korea and Port Arthur where the Russian fleet was lying. At the

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same time trains from every city in the Empire were pouring in troops and supplies at Nagasaki, Moji, Sasebo, and Ujina for transportation to the seat of war. The button had been pressed, the die cast, and Japan's war-dogs unleashed to struggle with the mighty Russian Bear.

“On arrival at Chemulpo, Admiral Uriu, with five cruisers, two destroyers and three transports with about seven thousand soldiers, was detached there with orders to land, take possession of the harbor and city, and forward the troops to Seoul without delay.

“It was about 3 o'clock in the afternoon of February 8, when Admiral Uriu entered the port of Chemulpo with his convoy and, without paying attention to the shot fired across his bow by the Russian cruiser *Koreyetz*, proceeded at once to debark the troops. The work of debarkation continued all night long, and by the first blush of the morning sun the supplies were landed and troops apportioned off among the Japanese inhabitants of the town.

“The sun rose bright and clear the following morning, and after the empty transports had been securely anchored outside the harbor, Admiral Uriu sent a letter to the Russian officer in command demanding surrender, that he leave the harbor by noon, or prepare for action. He further added that if they were still in the harbor by 4 P.M. he would open fire. Every one knew that the contest would be entirely unequal and that Russia's cruiser and gunboat, the *Koreyetz* and *Variag*, would not last thirty minutes under the fire of Uriu's powerful fleet of five modern cruisers besides the two destroyers. The action of the Russian commander the day before was simply quixotic in firing the shot across the bow of the Japanese flagship, or in fact for remaining in the harbor until Admiral Uriu's arrival.

“Captain Stefanoff of the *Koreyetz* hurried at once to his foreign naval colleagues and sought advice. America, France, Italy, and Korea were represented with warships in the harbor at the time; in fact, the Russian captain had dined the foreign commanders on his own ship the evening

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before. He knew at the time that Japan had seized two Russian merchantmen off the coast of Korea that morning and was in a quandary as to the course he should pursue. What could he expect under the circumstances? For he was informed there was nothing to do but choose one of Uriu's alternatives.

"What difference did it make after all? Should he surrender he would be tried by court-martial, and most likely, in accordance with Russian naval regulations, sentenced to death. It was with the same feeling of personal courage which impels the criminal to ascend the steps of a scaffold from which he is to swing a few moments later, that Captain Stefanoff ordered his ships to move from the harbor at the appointed hour. It is said that the harbor was literally strewn with the officers' and men's personal belongings as the *Koreyetz* steamed away to meet her certain doom. The hilltops around the entire harbor were covered with the people of the town and surrounding country to witness the impending tragedy, while the crews of the other ships lustily cheered as the *Koreyetz* left her moorings.

"The *Koreyetz* had scarcely cleared the harbor when the *Asama*, Admiral Uriu's flagship, fired a shot across the bow of the Russian vessel and demanded surrender. The *Koreyetz* replied by a broadside which went wide of its mark, although the distance was but 4,000 yards. The *Asama* then opened fire, piercing the *Koreyetz* a half-dozen times and inflicting such severe injury that nothing was left but to steer for shallow water before sinking. So rapid and fatal was the Japanese fire that the engagement scarcely lasted one-quarter of an hour.

"The *Variag* was a little late in leaving her moorings and getting away, and although she was aware of the fate which had befallen her consort, moved out gamely to the field of her execution. In leaving the harbor, she endeavored to pass the Japanese fleet, opening up as she moved by with a broadside. While manœuvring to fire her star-

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board guns, she was literally torn to pieces by the Japanese fire. Her upper deck was crumpled up, her bridge twisted beyond recognition, and the dead and dying piled up between the dismantled guns and *débris*. Riddled with shells and in a foundering condition, she returned to the harbor and signalled the foreign vessels to assist in removing the dead and dying. In ten minutes after entering action, but sixty-seven men out of a crew of 130 were living. Both vessels were subsequently blown up by the Russians, and the remainder of the crews paroled and sent home.

“Before following the land forces, we will see what Togo was doing after leaving Admiral Uriu at Chemulpo. Arriving at Elliott, sixty-five miles from Port Arthur, on the evening of February 8 and not waiting for the Russians to strike a blow, he despatched the same night to Port Arthur a flotilla of ten destroyers, with orders to damage and destroy as many of the Russian battle-ships as possible. Curiously, as it may seem, the enemy appeared asleep and at peace with the entire world when the gallant little flock of destroyers at midnight flew across the harbor under the frowning guns of the Tiger’s Tail and the entire Russian fleet, and torpedoed three of her most powerful battle-ships, the *Tzarevitch*, *Revitsan*, and *Pallada*. About two hours later the destroyers made another attack, this time apparently accomplishing nothing, but getting away in each instance hide free.

“A comparison of the two fleets may be interesting at this point. Togo had with him the fleet of six battle-ships, all of which were modern and in every sense up-to-date. Four of these ships were of over 15,000 tonnage, each with a broadside of over 4,000 pounds in weight. The other two battle-ships were of 12,000 tonnage, with corresponding weights of broadside. Besides these he had nine modern armored cruisers, fifteen thirty-knot torpedo-destroyers, and twenty first- and second-class torpedo-boats. The Russians had at Port Arthur seven battle-ships, one

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armored cruiser, four unarmored cruisers and a powerful fleet of destroyers, some of the fastest in the world.

“On the night of the destroyer attack, nearly all of the naval officers were indulging in a regular jollification ashore. Admiral Starck was giving a birthday dinner in honor of his wife and had as guests the principal officers of the fleet. Baroufsky’s circus, which happened to be in town, was in full blast and filled with junior officers and sailors. The *cafés chantants* were ablaze with life, mirth, and song, while the clubs, bars, and purlieus of the red-light districts were crowded to overflowing.

“The booming of cannon in the harbor arrested but for a moment the attention of that wild and besotted crowd which under the garish lights, staggered around the streets of Port Arthur on that eventful night in February.

“‘It is nothing more than a salute to some incoming vessel from Europe, or possibly target practice,’ said a few of the most thoughtful, as they hurried away to some prearranged rendezvous. ‘In any event, let us celebrate to-night, for on the morrow we start for Japan to cage the pygmies of Dai-Nippon.’

“Had any one taken the trouble that night to reach the harbor, he would no doubt have seen the great flagship *Petropaulovsk* blinking in dot and dash messages to the remainder of the fleet, the injuries the three great battle-ships had so unexpectedly received.

“Bright and early the following morning, Togo paraded up and down before the harbor and invited the Russians to come out for a duel. Nothing daunted by the accidents of the night before, the Russian admiral accepted the challenge and moved out of the harbor. The engagement lasted about five hours, during which time the battle-ships *Petropaulovsk* and *Poltava* and the cruisers *Diana* and *Askold* were hit and injured, besides the little scout-boat *Novik*, which persisted in running out to tackle the Japanese in spite of its diminutive size.

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“The war, which had been declared February 10, was now on in earnest and Admiral Makaroff was appointed to the command of the Russian fleet. Disaster after disaster followed the Russians at every step they took and it seemed as if they had been abandoned by the ‘God of Hosts,’ for on the thirteenth the Great Admiral and the hope of Russia ventured out of the harbor with his battleship and was accidentally struck by a mine which not only carried him and his great flagship and crew to the bottom of the sea, but the celebrated artist Verestchagen who was on the vessel as a guest at the time. This was followed the next day by the loss of the Russian cruiser *Boyarin* which had been torpedoed by the Japanese.

“In less than one week from the beginning of war, the Russians had lost three warships, seven damaged and temporarily out of commission and by capture thirteen merchantmen and whalers. They had even suffered more than this, for they had lost entire prestige in Chemulpo and Korea generally. Had they been vigilant and active with their fleet, it is possible that they might have destroyed the Japanese fleet and thus have ended the war in ten days. It must not be understood that the Japanese had entirely fair sailing, for they had lost one of their battleships, the *Hatsuse*, which had run afoul of a mine on May 15, and the *Yoshino* as the result of a collision with the *Kasuga*.

“On February 23 Togo decided to blockade the channel of Port Arthur and for this purpose secured five steamers loaded down with ballast. Volunteers were asked to man the ships and thousands expressed their willingness to go. Many of them, like the samurai of old, signed their names in their blood. The five steamers were escorted into the harbor by five torpedo boats and then made a rush for the channel. None of them reached the goal, however, except the old *Hokoku* which sank near the entrance. A second attempt was made March 26, with four other steamers, but they suffered the fate of the first

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ones without accomplishing any beneficial results to the Japanese.

“The third and final effort was made on May 3, for which Togo secured eight steamers, larger and more powerful than the others. Amid howling winds and in the roughest kind of weather these floating coffins charged up the harbor in the face of hundreds of guns and hidden mines. They finally reached the channel and in a measure made a success of the enterprise. Of the 130 men who constituted the crews of these doomed ships only sixty-seven survived, and a number of them swam ashore and attempted to capture one of the forts single-handed. Was there ever such a frenzied set of patriots in the world? Never, since the days when all Europe went mad in the attempt to rescue the Holy Sepulchre from the hands of the Infidel.

“After the first few months of the war, the Russian fleet did nothing more than act on the defensive, and, in fact, never ventured beyond the shadow of the heavy guns of the fort until their final unfortunate attempt, on August 10, to escape. It will be remembered that on this occasion the *Pallada* and *Novik* were sunk and the *Sevastopol*, *Revitsan*, *Pobieda*, *Poltava*, and *Peresviet* driven back into the harbor, where they remained until sunk by the plunging fire of the Japanese from 174 Metre Hill. The remainder of the fleet escaped to neutral ports where they remained disarmed until the close of the war.

“Every one remembers Rodjestvensky’s unfortunate relief expedition to the East in the Spring of 1905 and the ghosts of the Japanese torpedo-flotilla he saw on the Dagger Banks of the North Sea when he sank two boats belonging to an English fishing fleet. It was on May 14 that he left neutral waters and directed his course towards Vladivostok. Admiral Togo was lying at Chien-hai Bay on watch with a fleet superior to the Russians. He kept in touch with his fleet by means of the wireless and knew when Rodjestvensky would pass through the Korean Strait.

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At 2 P.M. on May 27, the Russian fleet passed north of Okino Shima in the east channel, steering in two columns.

“The day was foggy and the sea heavy, when Togo appeared from the west, which gave him the advantage of light. The Russians began their fire at a distance of six miles, while the Japanese reserved theirs until they had closed up to within two miles. The Russian fleet was unequal in every regard to the Japanese, in vessels, guns, and seamanship, and by 5 o'clock that afternoon was irretrievably injured, sunk, or scattered over the Sea of Japan. Six of the battle-ships were sunk and two captured. Three cruisers escaped to Manila, one to Vladivostok, one to Shanghai, and one to San Francisco.

“Admiral Rodjestvensky, who was wounded early in the action, was captured the next day on the destroyer *Biedovi*. Of the Russian crew, 4,000 were killed and drowned and 7,000 taken prisoners. The Japanese lost in killed 115 and 400 wounded. The annihilation of Rodjestvensky's fleet called the attention of the world to the futility of continuing the war and resulted in the Treaty of Portsmouth.”

CHAPTER XXVIII

LAND ENGAGEMENTS OF THE JAPANESE ARMY DURING THE RUSSO-JAPANESE WAR

ORGANIZATION OF THE JAPANESE ARMY — STRENGTH OF THE RUSSIAN ARMY — BATTLE OF THE YALU — KUROKI MARCHES NORTH — THE BATTLE OF MOTIENLING PASS — ARRIVAL OF THE SECOND ARMY UNDER GENERAL OKU — THE BATTLE OF NAN SHAN — BATTLES OF TEHLISZ, KAIPING, NEWCHWANG, AND TAIHIKAO — ARRIVAL OF THE FOURTH ARMY UNDER GENERAL NODZU — BATTLES OF FENSHULING AND TOMUCHENG — SIEGE OF LIAOYANG AND RETREAT OF THE RUSSIANS — BATTLE OF THE SHAHO — THE SIEGE OF PORT ARTHUR UNDER GENERAL NOGI — BATTLE OF MUKDEN — NEGOTIATIONS FOR PEACE — MEETING AT PORTSMOUTH, NEW HAMPSHIRE — TERMS OF THE AGREEMENT — CONCLUSION OF PEACE — DISSATISFACTION IN JAPAN AND RUSSIA — KUROPATKIN'S SUMMARY OF CAUSES LEADING TO RUSSIAN REVERSES — THE REAL CAUSES — JAPANESE CASUALTIES DURING THE WAR.

BEFORE following the important steps of land forces during the recent war with Russia, it may be as well," said the Major, "to state the composition of the different Japanese armies which participated in the active campaigns. The First Army, under the command of General Kuroki, was composed of the Imperial Guards Division, Second and Twelfth Divisions, First Brigade of Artillery, Second Brigade of Cavalry and a mixed Reserve brigade. The Second Army, under General Oku, con-

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tained the First, Third, Fourth, and Sixth Divisions, Second Artillery Brigade and First Cavalry Brigade. The Third Army, under General Nogi, was composed of the Seventh, Ninth, and Eleventh Divisions, a brigade of Siege Artillery, and a mixed Reserve brigade; while the Fourth Army, under General Nodzu, consisted of the Fifth and Tenth Divisions. The First Division of the Second Army, after the battle of Nan Shan, was assigned to Nogi's Army and participated in the siege of Port Arthur.

“In addition to the various regiments composing these armies, each division was provided with pontoon bridges, supply and ammunition trains, field and telephone detachments, and six field hospitals. The aggregate strength of a mobilized division amounts to something over 20,000 men, besides 6,000 horses. The thirteen divisions therefore contained about 275,000 troops, besides 50,000 men belonging to the seven separate brigades. It is more than probable that Field-Marshal Marquis Oyama's army in Manchuria, including the general staff, gendarmes, transport, train, medical, and commissariat services, in addition to General Kawimura's army which joined before the battle at Mukden, numbered considerably over 400,000 men.

“I may as well add here, that the Japanese have added, since the Russo-Japanese War, six additional divisions to their army. Opposed to the Japanese, the Russians had 100,000 troops in Manchuria and Korea when war was declared, and it is believed that with the limited railroad facilities, at no time during the war were they ever afterwards able to muster an army of more than 300,000 men in the Far East.

“We will now return to the movements of the First Army under General Kuroki which was engaged at the battle of the Yalu, the first engagement of any special importance of the war. While the largest part of Kuroki's army landed in the northern part of the Korean Peninsula, one brigade entered Chemulpo under the protection of Admiral Uriu's squadron and took possession of that

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seaport. This brigade eventually marched north, participating in the engagements of Pingyang and Chong-fu, and finally reached Wiju in time to take part in the battle of the Yalu which began on the thirtieth of April and terminated on the first of May.

“General Saussalitch, who commanded the Russian Army of about 20,000 men, had the advantage of position and was besides strongly fortified, while General Kuroki had the disadvantage of crossing the river which in places had to be waded. It is said that the Russian commander made a poor disposition of his troops and should have made a better showing, although opposed by more than double his force. The Russians lost in killed and wounded about 5,000 men, while the casualties of the Japanese amounted to about 1,100.

“After crossing the Yalu and dispersing the Russian troops, Kuroki continued his march north, and after repeated successes succeeded in joining the Second and Fourth Armies in front of Liaoyang where one of the fiercest battles of the war was fought. During his march north, Kuroki was engaged in many serious engagements and was universally successful. Among the hard-fought battles of this campaign were several at Motienling Pass which the Russians attempted time and again to recover, under the command of General Keller with an army of 25,000 troops. It was during one of these engagements that General Keller was killed. In spite of a dozen or more small, but hard-fought engagements *en route* north, General Kuroki disposed of all opposition and was able to join Generals Oku and Nodzu at Liaoyang where Kuropatkin's army was driven before its final stand at Mukden.

“In order to obtain a better idea of the Manchurian campaign it will be necessary to take up the movements of each separate army. General Oku, who commanded the Second Army, landed at Elliott Island early in May and remained sheltered there until the result of Kuroki's engagement on the Yalu was known. Immediately after the

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Russians were driven north he marched across the Liaotung Peninsula, brushing all opposition aside, and began the siege of Nan Shan which is located a few miles south of the old Capital of Kinchow. The isthmus is very narrow at that point, only a few miles across from sea to sea, and consists principally of sand-dunes with here and there an out-cropping rock.

“The Russians had strongly fortified Nan Shan and a hill immediately south and west known as Nankwanlien. They had planted sixty-eight guns on the line of fortifications on the crest of the hills and extended trenches across the isthmus from water to water. In front of these intrenchments they had placed a most complicated system of barbed-wire entanglements between which were buried mines. The trenches were covered with iron roofing, spaces being left for rifle fire. Twenty of the guns were six inches in calibre, and were subsequently used by the Japanese against the Russians at Liaoyang and Mukden.

“I will not attempt to describe the battle, but it is enough to say that the attack began early in the morning of May 26 and lasted until 7 P.M. that evening, at which hour the Russians retreated southward and finally joined General Stössel at Port Arthur. Great difficulty was experienced in breaking through the barbed-wire entanglements which so effectually screened the covered intrenchments of the enemy. The fourth division, under General Ogawa, finally waded through the shallow waters of the bay and made a flank movement on the enemy's right which put them to flight. The Russians lost 2,000 in killed and wounded, besides sixty-eight field guns, ten Maxim rapid-fire guns and many other valuable war supplies. The Japanese lost 4,000, among whom was a son of General Nogi.

“Immediately following this victory at Nan Shan, General Oku marched north, winning many battles, among which may be mentioned Tehlisz, Kaiping, Newchwang and Tashihkao, and finally joined Generals Kuroki and Nodzu

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before Liaoyang. The battle of Thelisz, on June 15, was considered a great victory for the Japanese; with an army of 24,000 men, they defeated the Russians with an army of 30,000 strongly intrenched. Each side employed between ninety and one hundred guns. The Japanese losses amounted to 1,000, while the Russians admitted about 2,000.

“On July 9 General Oku drove the Russians from Kaiping and on the twenty-fourth administered a defeat to General Kuropatkin at Tashihkao where the latter sustained a loss of 2,000 men. The engagement of Newchwang occurred on August 3, and from that date until the latter part of August Oku’s army was engaged in driving the Russian forces ahead of him towards Liaoyang.

“The Fourth Army, under the command of General Nodzu, landed at Takushan about the nineteenth of May and immediately proceeded north to join the other two armies which were to confront the entire Russian forces sooner or later. Marching between Kuroki on his right and Oku on his left he encountered the Russians at a number of points in which his arms were invariably successful.

“Among the principal engagements during this campaign may be mentioned Fenshuiling, June 26, and Tomucheng, July 31. The Russians lost in the latter fight over 2,000 in killed and wounded, besides a large quantity of ammunition, rifles, and other supplies. The Japanese lost about 1,000. When Nodzu joined Oku and Kuroki, ten battles, besides a number of small engagements, had been fought in Manchuria in every one of which the Russians had been defeated. In their own territory, with equal forces and equipment, these results were entirely unexpected to the world at large.

“Before the general engagement at Liaoyang occurred, a number of serious affairs had taken place south and west with the three columns of the First Army. General Kuroki had pressed the Russians towards Liaoyang and occupied the right bank of the Tang-ho. The Second

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Army advanced along the Liaoyang-Haicheng road and drove the enemy from their positions extending from Anshantien to Tengaopao. The Fourth Army followed east of the Liaoyang-Haicheng road, and after several engagements drove the Russians north of the Sha-ho. The position of the Japanese on the twenty-fourth of August was as follows: Kuroki on the right, Nodzu in the centre, and Oku on the left.

“The main assault on Liaoyang began on the thirtieth of August and continued until September 4, on which day the Japanese entered the city. The Russians had most carefully prepared their lines of defences by practically encircling the city with breastworks, trenches, and barbed-wire entanglements, from which they were driven after frequent assaults and with tremendous losses. On the thirty-first of August, Oku put in position the heavy siege guns captured at Nan Shan, and for the third time that day, at 7 P.M., ordered his entire line to charge the intrenchments. In the meanwhile, Kuroki made a flank movement around the city to the north, with the intention of destroying the railroad to Mukden and cutting off all northern communication.

“In order to overcome this movement Kuropatkin ordered his first and second defences abandoned. The Japanese continued assaults on the second and third of September and approached near enough to shell the city and the railroad bridge. During this period of the siege the Russians began evacuation and were hastily shipping their guns, supplies, and troops north to Mukden. In the meanwhile Kuroki crossed the Tai-tse and threatened the retreating line of the Russians, while the main army entered the city on the fourth of September. Kuropatkin made a masterful retreat from Liaoyang and was followed by the Japanese almost to the Hun, during which many hand to hand conflicts took place with the rear-guard. The Japanese forces at Liaoyang amounted to 160,000 men, while Kuropatkin had 140,000. The Japanese casualties in

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killed and wounded were 17,535, while the Russian loss amounted to 24,830.

“The day following the capture of Liaoyang the Japanese began preparations for an advance farther north, although the Russians had destroyed the bridges across the Tai-tse. Before they had proceeded very far, however, the Russians began a southerly movement, crossing the Hun again, and began an attack on the Japanese advance-guard. A large number of serious engagements occurred north of Liaoyang and finally culminated in the great battle of the Sha-ho from October 8 to 12, in which the Russians were completely routed. During the five or six engagements from September 5 to October 15, the Japanese sustained a loss of 15,878 while the casualties of the Russians amounted to the enormous figures of 60,000, 13,333 of whom were killed. The strength of the Japanese at the Sha-ho is estimated to have been 200,000, while the Russians had 200,000 infantry and 26,000 cavalry, with 950 guns. Winter was now coming on, and both armies intrenched themselves for further preparation and to await developments at Port Arthur.

“We will now return to Port Arthur which for months had been undergoing one of the most memorable sieges recorded in the pages of the world’s history. At the beginning of the war this celebrated fortress was in a better state of defence than ever before. For years engineer officers had been at work and many millions of roubles had been spent on it. Port Arthur lies at the southern extremity of the Liaotung Peninsula. Louisa and Pigeon bays lie about five miles away on the western coast, and Dalny on Ta-lien-wan Bay, with which it is connected by rail, twenty-three miles east. On the north, thirty miles distant, is located Kinchow on the famous isthmus at the border of which is located Nan Shan, where General Oku won his famous battle early in the war.

“The town of Port Arthur lies along the harbor at the foot of an irregular range of hills extending north and

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east several miles and intersected by deep ravines and dry *arroyas*. It was on those high hills to the north and east of the city that the formidable circle of fortifications was located. Around the fortifications extended connecting intrenchments, protected by a maze of barbed-wire entanglements which seemed impossible to overcome. Besides the fortifications above mentioned Tiger's Tail and Mount Man-tan-Shan, at the entrance of the harbor, were occupied with the heaviest kind of defences. Owing to its position and impregnable condition, Port Arthur has heretofore been considered the 'Gibraltar of the East.'

"Early in August General Nogi, who commanded the Third Army at the siege of Port Arthur, had driven the Russian outposts to within six miles of the Fort and on the sixteenth of the month demanded its surrender. On the nineteenth by an assault he carried 174 Metre Hill on the north and Panlungshan Fort on the east.

"We have not sufficient time to enter into the details of the hundreds of fearless assaults made by the Japanese, which were repelled with equal bravery on the part of the Russians. Each month the net was drawn more tightly around the doomed fort and when General Stössel found that it was foolhardy to hold out longer, he surrendered on January fourth. After the capture of 203 Metre Hill the Japanese destroyed the remaining ships in the harbor by indirect fire. Although General Stössel was tried by court-martial for surrender, his brave defence of the fortress during those long and dreary six months has won the praise of the entire world, including Japan. During the siege the Russians lost in killed 10,000 and 17,000 in sick and wounded. The Japanese were reported to have lost 40,000 in killed and wounded.

"Let us now return north to Mukden where Kuropatkin was lying with an army of 300,000 men awaiting developments at Port Arthur. Several weeks after the surrender of General Stössel, Kuropatkin crossed the Hun and attacked the left wing of the Japanese at Chen-chieh-pu

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and Hei-kan-tai. On the next day a large Japanese force was sent up, resulting in a fierce engagement and defeat of the Russians. The Russians lost in this fight 10,000 while the Japanese lost 7,000.

“Shortly afterwards was begun before Mukden the final land engagement of the war, which was waged along a hundred miles of front. In addition to the armies of Kuroki, Oku, and Nodzu, Nogi had joined from Port Arthur and a new army from Japan under Kawimura. After a week of hard fighting the Russians abandoned the city on March 10 and marched north towards Harbin, leaving Mukden in the hands of the Japanese. It is stated that the entire Russian army became a disorganized body of fugitives during the retreat to Mukden, except the centre which was commanded by General Linevitch, who superseded General Kuropatkin in command after the battle. The Japanese are estimated to have lost from 60,000 to 100,000 in killed and wounded during the preliminary attacks and siege, while the losses of the Russians are believed to have been near 150,000. Among the trophies captured by the Japanese were sixty field guns besides a large quantity of artillery and rifle ammunition. Both armies were completely worn out after the six weeks' constant fighting and were willing to rest before renewing the conflict.

“Long before the Russians had committed the greatest blunder of the war, in despatching Rodjestvensky's fleet to the Far East, the futility of prolonging the conflict had become apparent to the world at large. Russia had proven herself in no wise a match for the Japanese either in her preparations, or the strategical ability of her generals. To continue the war meant greater sacrifices of human life, with no corresponding advantage to the Russian arms. Early in the summer, after consultation with the powers, Mr. Roosevelt, President of the United States, proposed negotiations which received favorable consideration from the belligerent nations.

“Russia sent Count Witte and Baron Rosen, her minister

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at Washington, and Japan appointed Baron Komura and Mr. Takahira. Owing to the heat of summer the representatives met at Portsmouth, New Hampshire, on the fifth of August. Baron Komura made a large number of extravagant propositions to the Russians, which were bluntly refused, among which was an indemnity of \$600,000,000 and the entire island of Saghalien. After three weeks' discussion a favorable issue was reached on the twenty-sixth of August.

“By the treaty Russia acknowledged Japan's paramount interest in Korea; transferred the lease of Port Arthur with Chang-chung-fu and Kwan-chang-tsu, the coal mines in the neighborhood and the southern half of Saghalien Island, with the proviso that no military measures be taken to impede navigation in the straits of La Pelouse and Tartary. Both parties agreed to evacuate Manchuria, except the concession in the Liaotung Peninsula, within eighteen months and to restore its control to China. Besides these articles there were a number of minor agreements.

“The terms of the treaty proved highly unsatisfactory to the people of both nations and produced serious riots in those countries. The Japanese people had hoped for a large money indemnity besides the cession of the entire Island of Saghalien, while the Russians wanted to raise an army of 600,000 men and continue the war. Martial law was proclaimed in Japan after the mob had thrown stones at Marquis Ito whom they held responsible for the favorable concessions to Russian demands. In the meanwhile feeling ran so high in Russia that the people threatened a national revolution. In the course of a few months, however, both nations calmed down and recognized the mutual advantages in the treaty.

“Several years after the conclusion of peace General Kuropatkin issued a book entitled ‘The Russian Army and the Japanese War,’ in which he summarizes various reasons for the Russian reverses. Among these he refers to the minor part played by the fleet, the small carrying ca-

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capacity of the Siberian and Eastern Chinese railways, lack of diplomatic arrangements to permit the unhampered despatch and distribution of troops, delay in mobilizing reinforcements, disadvantage of partial mobilization, the transfer of the regulars to the reserves, delay of arrival of new conscripts at the front, weakness of disciplinary measures among the commanders, delay in promoting officers for gallant and distinguished services and the inadequacy of money allotted the army from 1898 to 1903, and to meet the present demands.

“He also states that the high moral tone among the Japanese officers and men contributed to their success, and that they were saturated with a patriotism imbibed with their mothers’ milk. He also spoke highly of the simple life led by the highest ranking Japanese officers in contrast to that of the Russians.

“General Kuropatkin might have gone much further in his summary of causes which led to his universal failure to win battles. One of the greatest factors conducive to Japanese success was the excellent moral training of both officers and men and their temperate habits. Very few of the Japanese officers or men drank anything besides their native drink, *saké*, which is low in alcoholic potentiality, and none of them were hampered with lewd women either in garrison or field. On the other hand the Russians were excessive in the use of the very strongest alcoholic drinks and openly courted an immoral life. It is generally known that during most important and serious engagements officers of the highest rank found time to pay court to their mistresses who were permitted to accompany them to the field and were even provided with tents in which to live.

“Many of the officers’ wives accompanied their husbands to the field under the guise of Sisters of Mercy and were known as ‘Margarine Sisters.’ These sister-wives had a nefarious influence on the army, for during the lulls in military operations they would flirt with the young officers,

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causing jealousy on the part of their husbands and neglect of duty. Moreover, these women impeded the movement of the troops and frequently deprived the sick and wounded of the trains necessary to carry them back to the general hospitals. The oft-quoted statement, 'that the fighting man must be a drinking man,' was proved absolutely erroneous during the war between the drinking Russians and the temperate Japanese.

"In summing up the Japanese losses during the war, Surgeon-General Kepke states that 47,387 were killed in action and 172,425 wounded, and that the total killed, wounded, and sick during the entire war amounted to 554,885 men. Three hundred and twenty thousand sick were returned to Japan for treatment, which rather opposes the idea that the sanitary arrangements of the Japanese army were carried out so perfectly that but few were taken sick. One hundred and thirty-five thousand were killed or died during the war, about 14.58 per cent of the total strength mobilized and in action. From these figures it will be seen that Japan called at least 1,500,000 men to the colors during the war.

"Since the termination of that great conflict, which demonstrated to the world that in future Japan will have to be considered in settling the disputes of the Orient, the empire has continued to increase its army and navy, although both have reached a high standard of efficiency and compare favorably with those of the great nations of the world. Whether these preparations are simply made to maintain peace at home or to enable them later on to cast the gantlet at the feet of some conflicting nation, are problems which time alone can solve."

CHAPTER XXIX

JOURNEY FROM YOKOHAMA TO KIOTO

THE AMERICAN FLEET IN YOKOHAMA — THE DEPARTURE FOR KIOTO — THE OLD ADMIRAL AND THE NATIVE LUNCH — THE TOKAIDO AND NAKASENDO HIGHWAYS — OISO, KOZU, AND GOTEMBA — MIO-NO-MATSUBARA AND THE DRAMA OF THE ROBE OF FEATHERS — KUNOZAN AND THE TOMB OF IYASU — NAGOYA, THE CAPITAL OF OWARI — THE OLD CASTLE — ATSUTA AND THE TEMPLE OF THE SACRED SWORD — THE SETO POTTERIES — THE NAGOYA HOTEL AND JAPANESE MAIDS — GIFU AND CORMORANT FISHING — SEKI-GA-HARA AND HEAD MOUNDS — ARRIVAL IN KIOTO.

MY friends," said the Major, the day following our return from Myanoshita and the District of Hakone, "our visit to Northern Japan is over. We must leave gay Yokohama, with its brilliant decorations in honor of the arriving American fleet, and hie away to Kioto and Nara which are in the heart of old Japan."

Great preparations had been made by the Japanese government for the reception of Uncle Sam's battle-ships, both in Yokohama and the national capital at the date of our departure south, and it is doubtful whether any civic or military display in the United States would have equalled by half that provided for us, even had our fleet returned from a brilliant victory against the most formidable navy of the world. Whosoever understands the Oriental character, let him step forth and declare.

Mutterings of impending trouble in the Far East had

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found their way to the remotest corners of the Great Republic; Japanese spies, in the guise of peddlers of pinoche, dulces, and other *fol-de-rol* were found on every carabao trail throughout the island of fair Luzon; the hills around Olongapo in Subig Bay, where our government was rapidly building sea-coast defences, were bristling with Japanese draughtsmen, making sketches of our emplacements; they had photographed Corregidor; the names of every officer and the number of enlisted men in our service in the Philippines, were in the hands of the War Office in Tokio, and our battle-ships in Manila Bay were practically cleared for action, when the Strenuous One in Washington ordered those sixteen modern death-dealing machines to tour the world.

Can any one doubt why they were sent to the Orient at that critical time, and why they found their way into the old bay of Yedo, under the very shadow of the Mikado's palace? Every school child in Japan had solved the problem months before the fleet arrived, and yet with banners and *banzais* they had assembled on the bund and cliffs of Yokohama to do our government honor.

From the centre of the city to the farthest outlying suburb and hamlet Yokohama was on parade. The principal thoroughfares were arched with the entwined banners of America and Japan; public buildings, stores, palaces, and huts were covered with brilliant bunting; work was suspended and hundreds of thousands of loyal Japanese citizens from all sections of the country, at the nod of the Mikado, in gala attire, were on the streets to pay us tribute, although in their very hearts each one realized that instead of a friendly visit our fleet was but a show of force.

The Japanese are a conglomerate race into which enters largely Malay blood, blood which for centuries has been shed in Java, in the Philippines, in Formosa, among the volcanic islands strewn along the course of the Black Current as far north as the Island of Kyushu and through-

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out Japan, in sufficient quantities to float the navies of the world. It is this which explains the apparent ecstasy of the Japanese people on the occasion above mentioned, because of their Malay blood. It was the dying friar Mariano, who had spent his life in the Philippines in the service of that singular race, who said: "I have lived in these islands forty years in the closest intimacy with the Filipino people, and yet I know absolutely nothing of their character, for they are Malays."

In spite of the brilliant national ovation and *fêtes*, our plans were completed for leaving the next morning for Kioto, which for a thousand years had been the Sacred Capital of the Mikado. Our train left at an early morning hour, thus affording us an excellent opportunity to enjoy the picturesque scenery along the railway which follows the old Tokaido Highway almost the entire distance to Kioto. The government, which owns the railway system in Japan, has arranged a very comfortable daily express train from Tokio and Yokohama to Shimonoseki, which makes the entire journey in twenty-seven hours. This train *de luxe* is provided with a sleeper and diner combined, which renders the long journey both comfortable and pleasant and at a very reasonable cost besides. If I remember correctly the railroad ticket from Yokohama to Shimonoseki and the passage across the Japanese Sea to Fusan, Korea, cost only \$14.25, a distance of 850 miles by land and sea. I may just as well add that the extra charge for sleeper the entire distance was \$1.25, while the breakfasts, lunches, and dinners ranged from twenty-five to forty cents. It does seem, after all, that governmental railroad ownership is of advantage at least to the traveling public.

After the usual battle of words at the railway station with the ricksha men over the cost of transportation for ourselves and baggage from the hotel, we reached our train but a few moments before its departure. Although a regular tariff list of ricksha charges for the guidance of

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travellers has been published in every city of Japan, these indispensable servants of the public regard tourists as their legitimate prey in the Orient, as do the drivers of public conveyances in other parts of the world.

Unless the traveller understands in advance what he is required to pay, a demand is liable to be made for double, nay, treble the price which, unless acceded to, results in a miserable wrangle a few moments before the departing train and at a time when the unfortunate victim is unable to adjust the matter with justice to himself. The traveller in Japan as well as in other parts of the world should keep himself thoroughly posted in such matters and let the fact be known at the time of engaging the transportation, if he hopes to travel in peace and to escape endless discussion with the hackney tribe. Disagreeable contentions with cabbies and ricksha men over the price of the fare fade away, however, into utter insignificance when compared with the insolence of waiters and flunkies, whose ideas in the matter of tips have been utterly perverted by vulgar parvenus desirous of demonstrating their importance by throwing money away for unmerited service. The ridiculous prodigality of this class of globe-trotters make traveling difficult and unpleasant for gentlemen of limited means and, besides, advertises as a rule the fact that their sires were successful brewers, or had acquired sudden wealth by a "lucky strike" in the Klondike or from a "strong gusher" in some Western oil field.

On entering the sleeper we encountered a very interesting group of Japanese naval officers who were returning to the Naval Station of Kure after a visit to Yokohama to see the great American fleet. Among the number was a gallant old admiral who had grown gray in the service and lost an eye during the recent engagement with the Russian fleet in the Sea of Japan. The Japanese are very democratic in their ideas of life, no matter how exalted their official or social status may be. This was manifested by our old naval hero, who alighted at one of the small sta-



203 METRE HILL, PORT ARTHUR, MANCHURIA



REMOVAL OF THE DEAD FROM EAST KIK-WAN-SHAN FORT, PORT ARTHUR,
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tions *en route* and purchased a box of lunch from one of the numerous peddlers for the small sum of twelve cents. I quite envied the old admiral as he disposed of his lunch with his brand new chopsticks which accompanied the box.

Native lunches are put up in attractive little wooden boxes, immaculately white and bound up artistically with pale green bands of rice-straw. I could not but notice the contents of the admiral's lunch, which consisted of a half-pound of the whitest boiled rice, a prawn croquette, a small piece of fried chicken, a bit of white fish, a slice of egg omelette, farina jelly, preserved ginger and chestnuts, and a few pieces of sweet pickle. To accompany this delicate and appetizing menu he had purchased a dainty little glazed tea-pot with a cup, which was filled with Kioto's choicest up-land brand of pale straw, and all for four *sen*, or two cents of our currency.

Tea is the common beverage in Japan and is universally drank by peasant or noble. It matters not where you go or what section of the country you penetrate, you will be met by the inevitable cup of weak green tea. Whether you like it or not you must drink, and drink again, or else insult the hospitality of the people, nor can you ever hope to escape the tea-habit if you live in Japan. The choicest production comes from the plantations between Kioto and Nara in the heart of Old Japan, although the herb grows further north. Mr. Hillyer, who was engaged in the exportation of tea from Japan for many years, states that 40,000,000 pounds are annually exported to America alone, the most going to San Francisco and New York. The best growth can be purchased in Japan for twenty-five cents a pound, although it costs thrice that sum abroad. Tea was introduced into Japan from China by the Buddhist priests, who drank quite copiously of the herb in order to keep themselves awake during their nocturnal vigils.

While the admiral was enjoying his lunch his *aide-de-camp*, who was an officer with the rank of lieutenant-com-

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mander, purchased a bouquet of chrysanthemums which was hung up for the pleasure of all. The Japanese are a Nature-loving people and the government is paternal in the extreme. Who else but the Japanese would require sterilized milk to be kept for sale at all of the stations for the infant class of travellers? Thousands of lives of babes are thus saved yearly to the country through this wise and valuable sanitary order of the Mikado. Japan will need soldiers to fight her battles in the future in order to maintain her supremacy in the Far East and every child saved is a warrior gained, be it male or female, for the women are as brave and useful as the men when it comes to war.

The bed of the railroad between Tokio and Kioto follows the old Tokaido Highway, and is known as the Tokaido Railway, or the Eastern Sea Road. It was completed during the Summer of 1889. Before the Tokaido Railway was constructed the government was planning to build the great north and south artery *via* the Nakasendo, or the Central Mountain Road, which runs from Kioto through Gifu, Fukushima, and Oya along the central backbone of the country, miles from the seashore. This plan was abandoned on account of the many engineering difficulties encountered along the road. The Nakasendo Highway seems to have been originally constructed in the eighth century, although it has a legendary history which goes back as far as the year 71 A.D. It is likely that a trail passed through this section during the early days, when the entire country was in the possession of the Ainos.

The origin of the Tokaido Highway dates back many centuries also, although its prominence did not begin before the seventeenth century as a result of the transfer of the shogunate to Yedo in 1598. From this time on the Tokaido became the most prominent highway in the empire and was practically crowded throughout the entire year. The shogun required daimios or feudal lords to beautify and maintain in excellent condition those sections which passed through their respective provinces, so that in the course

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of time it became the most beautiful and picturesque highway in the kingdom. The roadbed was evenly graded, macadamized, and covered with small pebbles, while the sides of the avenue were ornamented with majestic cryptomerias or fringed with the frenzied and distorted-looking rows of pines which may still be occasionally seen as the train hurries by on the road between Kioto and Tokio. Curiously enough; since the establishment of the railway the government officials have cut down many of the handsome cryptomerias on the sides of the highway in order to put up the telegraph poles and string the wires, which vandalism they considered in the line of Western progress.

The beauty of the Tokaido, especially in connection with Fujiyama, has been immortalized by numerous native artists, and although the railway has in a measure done away with the journey by road, the great highway will ever remain familiar to the admirers of Hokusai and Hiroshige. For centuries the powerful daimios in gilded palanquins escorted by glittering retinues of armed samurai and retainers made their semi-annual visits to the throne of the shogun at Yedo over the Tokaido, from the distant provinces of the South and West. Long processions of white-robed pilgrims led by chanting priests, trains of merchants with their packs of valuable merchandise, groups of men, women, and children, in *kago* or afoot, and bands of gayly attired courtesans and geisha girls, contributed to the endless crowds which surged backwards and forwards during the four seasons of the year. Like the knights-errant of old the two-sworded men, one sword for self-defence, the other for *hara-kiri* or the "happy despatch," were prominent figures in the moving kaleidoscope of the old highway, as well as the *hoi-polloi*, who added to the setting of the numerous tea-houses and resting-sheds on the way.

It is said that after the establishment of the shogunate at Yedo, which was in 1595, the Tokaido was the busiest thoroughfare in the Empire and more crowded than any

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street in the gay capital. No daimio or prominent official was allowed to travel unattended by a suitable retinue and the situation corresponded exactly with the feudal days of Europe. The etiquette of the road was well defined and when the trains of two lords met passing in opposite directions, it was incumbent upon the one of lesser degree to draw to the side of the road with his retinue while the other passed by.

The approach of a noble lord was heralded hundreds of yards in advance by outriders and it was customary for the commonalty of the people who happened to be on the road to step aside and make a low bow as the great man passed. Woe be to him who violated this social law, for if his life were not forfeited on the spot he could consider himself fortunate indeed if left with only a maimed arm or a permanent injury as a result.

Alas for the picturesque and romantic! The Revolution of 1868 swept away feudalism and the power of the daimio. The samurai has gone and his sword and spear have been sent to the curio shops for sale. Thousands of blades equal to the best Toledos have been purchased by tourists from the four corners of the globe, while their chivalrous owners have glided away into the masses of the people unknown and unheard of, and unfitted for work of any kind. The spirit of Bushido, which for untold centuries has been inherent in the breast of every true son of Nippon, made it possible for feudalism to pass away at the command of the Mikado, and for the powerful lords to relinquish at once their landed holdings and muster out their powerful armies of samurai and retainers. With the abolishment of castles, landed estates, and armies, passed away also right to wear the sword and the badge of honor, and it is said that many a noble knight wept like a devoted mother who loses her first born, when ordered to lay aside forever the faithful blade which in many instances had been worn by his illustrious sires for generations past.

The Tokaido follows the base of the mountainous hills

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and hugs the shore of the Pacific almost the entire distance from Tokio to Kioto, as a result of which it penetrates the most beautiful sections of the country and affords innumerable glimpses of superb mountain and ocean scenery. Occasionally as the train makes a turn here and there a gentle deer may be seen bounding away among the hills or a startled hare seeking the protection of a neighboring copse or thicket. In 1872 the government established a postal route along the Tokaido between Tokio and Kioto, which journey required from twelve to thirteen days, but it is now made in as many hours by the express train.

“Well, gentlemen,” said the Major, “as we will be unable to stop at the many interesting points *en route*, we will have to be satisfied with a view from the car window and the descriptions given us by Professor Chamberlin, the principal compiler of Murray’s excellent ‘Hand Book of Japan.’”

After leaving Yokohama we pass Oiso, which is worthy of notice because it has become a popular bathing-resort and summer residence for many of the native political leaders who own handsome villas on the slopes of the hills or close to the beach. It is said that at this quiet resort many meetings occur at which important policies of the government are dictated and cabinet officials appointed or dismissed. Oiso is a place of considerable antiquity and was mentioned in the history of the Soga brethren, whose deaths occurred in the twelfth century.

Shortly after leaving Oiso we reach Kozu, the gateway to those famous mountain resorts, Myanoshita and Hakone. From this point the road passes through a country of remarkable beauty and climbs the hills leading to Gotemba, at an altitude of 1,500 feet, the services of two engines being required to draw the train. It will be remembered that Gotemba is the station where the traveller detrains to visit Fujiyama and is located on a broad and fertile plain at the base of the volcano. It was near this famous town that the great Yoritomo established his hunting lodge, in

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the twelfth century, where he used to beguile with hound and hawk the few leisure moments he could spare from the cares and worries of official life. Thirty miles further along and after passing a number of important towns, we reach Sukukawa where the nearest and most perfect view of Fujiyama is obtained, and a few moments later Okitsu which is beautifully located on the Bay of Suraga and commands a fine view of the mountainous Peninsula of Izu and the wooded sand-dune of Mio-no-matsubara, celebrated alike in poetry and song.

Some distance to the right lie the blue hills of Kunozan with the white seaport town of Shimizu clinging to their base. It is at Mio-no-matsubara that the scene of the Japanese lyric drama, "The Robe of Feathers," is laid in which the old fisherman finds the robe hanging on a tree, left there by a fairy goddess. He finally returns it to her on condition that she perform a dance only known to the immortals. Draped in the robe she dances beneath the pines on the beach and is finally caught by a breeze and wafted heavenwards past Fuji. A small shrine celebrates the spot, which contains a relic of the robe.

An interesting visit by ricksha may be made from Okitsu to the hills of Kunozan where the great shogun Ieyasu was originally interred. In 1617 the body, with great pomp and ceremony, was transferred to Nik-ko, although it is claimed that his body still reposes on the summit of Kunozan and that only a single hair from his head was buried in the imperial tomb at Nik-ko. The shrine, which is a replica of the one at Nik-ko, though less elaborate, is undergoing repairs at present. The summit of the hill is reached after ascending 1,036 steps cut in the rock of the hillside. The temple site was originally occupied by a castle belonging to a celebrated warrior named Takeda Shingen, who lived during the sixteenth century, preceding the Tokugawa dynasty. As a precaution during siege the old daimio caused a well 108 feet deep to be dug, from which a water supply is still obtained. The compound

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contains the usual temple buildings, besides a handsome five-story pagoda.

Returning from Kunozan, the traveller is usually conveyed to Shizuoka, the capital of the prefecture of the same name, which is ten miles distant from Okitsu by rail. It was at Shizuoka that Ieyasu decided to spend the remainder of his life after abdicating in favor of his son Hidetada. At the time this city was noted as a place of learning as well as a publishing centre. For the first time in history many of the treasures of Japanese literature were printed from the original manuscripts and given general circulation. Shizuoka is also noted for being the home of Keiki, the last of the Tokugawa shoguns, who lived here in seclusion after abdicating in 1868. From this point to Nagoya, a distance of 115 miles, the railroad passes through a rather uninteresting country and a number of small towns of no particular importance. A few miles before reaching Nagoya the road passes through Atsuta, which is really one of its most important suburbs and contains a number of Shinto temples, in one of which reposes the Sacred Sword, transferred from the Celestial Plains above by Ninigi, the son of Amaterasu, when he descended to earth.

Nagoya, the capital of the province of Owari, is one of the most important commercial cities of the empire and for many years was the seat of the Daimio of Owari. The House of Owari, the founder of which was a son of Ieyasu, ranked as one of the "Three August Families," which were considered eligible for furnishing candidates for the shogunate. The income allowed the Daimio of Owari by the government amounted to 550,000 *koku* of rice, which was equivalent to \$3,000,000 per annum, quite a lordly income for those benighted days.

The city of Nagoya is built upon a fertile plain and possesses many points of interest to the tourist. It is one of the chief centres in Japan for the production of the world-renowned *cloisonné*. It is also noted for the manu-

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facture of clocks, cotton and silk fabrics, fans, lanterns, embroidery, lacquer, and the celebrated Seto porcelain wares. The most important buildings and temples which should be visited by every tourist who is able to remain several days in the city, are the castle and grounds, the temple of the five hundred disciples of Buddha many of the statues of which were carved centuries ago, the Higashi Hongwanji Temple, the temples of Atsuta, and the Nagoya museum.

The Castle of Nagoya is one of the most remarkable ever built in Japan and is in an excellent state of preservation; it was built in 1610 by twenty of the great feudal lords as a residence for Yoshinobu, the second son of Ieyasu. The principal donjon is a massive wooden building five stories high and resting on solid stone walls eighteen feet thick. Two golden dolphins ornament the summit of the donjon and were presented by the celebrated General Kato Kiyomasa at a cost of \$180,000. The scales of the dolphin are made of pure gold and can be seen for miles around glittering in the sun. One of the dolphins was sent to the Vienna Exposition in 1873 and on its return home was submerged in the sea in the wreck of the steamer *Nile*, belonging to the Messageries Maritime Line, but was finally rescued and returned to its position on the roof.

The grounds contain the old palace and a number of barracks for housing the imperial troops. Although vandals, during the Revolution in 1868, destroyed many of the works of art which the palace contained, a number of excellent paintings by the Kano school still exist, among which are some remarkable paintings of tigers, lions, musk-cats, peach blossoms, bamboo, and games of tug-of-war and lacrosse. From the top of the donjon a magnificent view of the city can be obtained as well as the plains of Owari and even the distant hills among which rests the sacred Temple of Ise.

Several very interesting excursions may be made from Nagoya, among which are the potteries of Seto, to visit

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which it is necessary to go by train to Kozoji fifteen miles distant, then by ricksha to the potteries, which are located in four hamlets, the best belonging to Kato Gosuke whose wares are noted for their transparency and whiteness. The Provinces of Owari and Mino for centuries have been celebrated for their porcelain industry, the first pottery having been established in 1230 by Kato Shirozaemon, who had learned the art in China. For centuries the Seto potteries furnished those exquisite bottles, jars, ewers, and other articles which were employed in the Cha-no-yu or tea ceremony, so popular from the fifteenth to the seventeenth centuries in court circles and polite society.

Before leaving Nagoya it is due that we should mention the principal hostelry of the city, the Nagoya, which was exceedingly comfortable and homelike. The host and entire company of assistants met us on the threshold and bade us enter with the warmest salutations and greetings. The rooms were good and well furnished and the food quite satisfactory indeed. Mine host employed Japanese maidens as waiters and attendants throughout the hotel, thus insuring the guests excellent service, in fact as good as, if not better than that received from the importations used in America from the other side of the Atlantic. The Japanese women are gentle and affable and move around as noiselessly as little pussy cats. Besides, they are pleasant on all occasions, polite and smiling when rendering a service, and grateful in the extreme for a moderate tip which always comes as an agreeable surprise. At seven o'clock in the morning a gentle tap at the door, and Violet or Fuchia, as the case may be, smilingly enters with lacquered tray upon which rests a dainty tea-service with buttered toast, the tea-pot filled with English breakfast tea, out of deference to our English cousins who have established this special brand of the fragrant herb throughout the entire Orient. A half-hour later another tap and the bath is announced, hot and steaming, for no one who visits Japan is considered sane who bathes otherwise, even

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the Britisher who breaks the ice in other parts of the world at five in the morning, in order to indulge in a cold plunge. The little Japanese women understand the art of making a man happy, and I wonder not at Sir Edwin Arnold's ecstasy over them and his final marriage.

From Nagoya the railroad leaves the old Tokaido Highway and follows on to Gifu over the famous Nakasendo. Gifu is the capital of the two provinces of Mino and Hida and the former home of the great warrior Oda Nobunaga, whose castle was located on a conical hill north of the town named Kinkwa-zan. Raw silk and the silk of the wild silkworm are produced largely in the surrounding district and the product woven into crepe. The glittering threads of the wild silk, which do not take the dye as well as the cultivated, are introduced into the fabric to form the pattern.

The tourist who has time to see Old Japan leisurely should stop over a day or two to observe the curious method of catching fish on the Nagara River by means of cormorants. These birds are trained while very young for the fishing industry, which is carried on at night. They are provided with a ring around the neck which prevents the birds from swallowing the large and valuable fish, and a cord around the body by which they are controlled on the water. After reaching the grounds the fisherman embarks in a small boat lighted at one end, and begins to shout and make other noises in order to attract the fish. The birds which have been placed on the water in groups begin to dive with wonderful celerity, and in a few moments rise to the surface with necks swollen and heads on the side, which indicates that they are gorged with a large fish. They are now drawn to the boat by means of the cord and after the fish is removed, returned to the water for further operations. This strange method of fishing is mentioned in the Kojiki, or "Records of Ancient Matters," which was compiled in Japan in 712 A.D., and is still employed in many districts of the country.

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Twenty miles beyond Gifu the village of Seki-ga-hara is reached, where the decisive battle in 1600 was fought between Ieyasu and the allies of Hideyori, the infant son of the great Tycoon, Hideyoshi. The carnage was dreadful and it is reported that the confederated armies lost over 40,000 men. In accordance with the custom of war at the time, the dead of the enemy were decapitated and the ghastly mounds, called Kubizuka, in which the heads were buried are still shown to visitors. After leaving Seki-ga-hara the road enters the mountain region and soon emerges along the shore of the Lake of Omi, or Biwa, as it is properly called, on account of its resemblance to the native guitar. The scenery along the shores of the lake is extremely beautiful and greatly varied by wooded hills, inlets, bights, and winding sheets of water. On reaching Kusatsu the most striking portion of the old Tokaido Highway passes in review and we cross the Setagawa where the lake opens out and the celebrated Long Bridge is seen. After passing Baba or Otsu the train passes through a tunnel under the Osakayama, enters a narrow valley which is covered with a thick growth of pine, and reaches Kioto, until 1870 and for over a thousand years before the sacred capital of the Mikado.

CHAPTER XXX

KIOTO, THE HEART OF OLD JAPAN

ARRIVAL IN KIOTO — HOTELS FOR TOURISTS — THE OLD PALACE — THE NIJO CASTLE — THE NISHI AND HIGASHI HONGWANJI TEMPLES — THE SILVER AND GOLD PAVILIONS — THE KATSURA SUMMER PALACE — THE SHIMO GAMO TEMPLE — TAI-KYOKU-DEN PALACE — THE MONASTERY OF CHION-IN — THE FAMOUS DAI-BUTSU — THE 1000 IMAGE TEMPLE OF KWANNON — SHOOTING THE HODZU RAPIDS — LAKE BIWA AND THE EIGHT CLASSIC BEAUTIES — THE GEISHA DANCE.

IT was the peaceful hour of twilight when our train reached Kioto, a most appropriate time of the day to enter the Sacred Capital of the Mikado, the Canterbury of Old Japan.

“Although I have visited Kioto at least a dozen times,” said the Major, “I never fail to experience a thrill of quiet joy in approaching this wonderful city of palaces and temples whose history reaches back to the dawn of the Japanese Empire. Yes, there is a fascination about this ancient capital which induces a kind of hypnotism akin to the languor of the lotus eater, and beguiles one into spending weeks, instead of days.”

“I have been informed,” replied the Judge, “that no city in the empire can compare to Kioto in the number or grandeur of its temples.”

“Yes,” said the Major, “Kioto was for more than a thousand years the imperial residence of the Mikados and the home of the aristocracy, which for centuries past has

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furnished the emperors, and many of the shoguns, prince-abbots, generals, and leaders of the clans. From time immemorial the Mikado has been the invisible but sacred head of Shintoism and Buddhism, and his capital, naturally, the cathedral city of the empire. It was for this reason that thousands of priests, monks, and nuns of every sect of these two national religions, flocked to Kioto and founded their temples. It was in the year 784 A.D. that the reigning sovereign Kwammu moved the capital from Nara to Nagoya, and nine years later to Miyako or Kioto, where it remained, with the exception of a few years, until the restoration of the Mikado to the temporal power, in 1868, when it was transferred to Tokio. Kioto is now known as the Western capital."

As the Major concluded his remarks the train drew up at the central station, where we were promptly met by a representative of the Miyako hotel, to which a despatch had been sent before leaving Tokio. Kioto is provided with three excellent hotels, all of which are managed by native companies and run on the American plan. The Kioto is pleasantly located on the right bank of the Kamogawa River in the centre of the city, not more than ten minutes from the central railroad station, and is well patronized by foreign tourists.

The Miyako stands on a picturesque hillside some distance east of the river, on the Sanjo, one of the principal thoroughfares of the city. The hotel consists of a series of separate one- and two-story buildings, placed one above the other on the hillside, connected by corridors and surrounded by an attractive park which formerly belonged to the Atwata Palace.

The Yaami, the remaining hotel which caters to foreign patronage is also pleasantly situated on a sloping hill in the Maruyama district, a suburb almost exclusively occupied by tea-houses, the resort of holiday-makers bent on dancing and pleasure.

Kioto has not changed front like so many of the large

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cities of the empire, but remains to-day characteristic of Old Japan and is still given over to a pleasure-loving and refined class of people who have not become wedded to the one idea of money getting, which has in a certain measure destroyed the interest and pleasure of Old Japan. The Kiotans are not willing that factories shall sully the sparkling waters of the Kamogawa, or that forests of tall and dingy smokestacks shall pollute the clearness of the ambient ether which surrounds their sacred hills and temples. They would rather suffer the decadence of town and population than lose the classic beauty of their city. The capital lies in an immense valley, on either side of the Kamogawa, a clear mountain stream which ripples over a shallow pebbly bed. To the north, east, and west rise high and picturesque hills clothed with dense forests, and concealing within their sinuous folds and wooded glens numerous ancient temples rich in treasures of early native and Chinese art. Along the mountain-sides and within the exquisite gardens which surround the palaces and temples, grow in luxuriance the plum and cherry trees whose blossoms are the first harbingers of spring and arouse the never-dying interest and admiration of a united populace.

Before the snow has melted away from the eastern slopes of the hillsides the plum blossom, in all its beauty and transparency of snowy whiteness, gladdens the heart of both young and old, while a few weeks later, the cherry tree bursts forth into delicate clouds of pink and white and calls forth the adoration of the entire nation. As the rose is the queen of flowers to the Western world, so is the cherry blossom the pride of Japan, and to see it in all its glory and beauty go to Yoshino, among the mountains of Yamato, or Arashi-yama near Kioto.

And here among the hills and dales around the Sacred Capital of the West, during the month of April, gathers the native world from far and wide to assist in the Festival

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of the Cherry Blossom, and again, when hill and glen and dale and temple grounds are covered with the scarlet and yellow leaves of the maples in the reddening days of autumn.

It is with pleasure that I recall those delightful days in Kioto, and the rapid transit in jinricksha from the busy marts of the city to some secluded spot in a quiet dale far out among the mountains, where we found an ancient temple presided over by a venerable abbot in a pale yellow robe. Nor can I ever forget the artistic treasures he disclosed on panel and fusama, painted centuries ago by some master hand, perhaps "a youth to fortune and to fame unknown."

"It is impossible," said the Major, after we had comfortably seated ourselves in the jinrickshas provided by our host, "to visit all of the points of interest of the city during our brief stay, so we will have to content ourselves with the most important. It is now nine-thirty, and if we are diligent we may be able to inspect the Imperial Palace and the old Nijo Castle before lunch."

When Kioto was laid out the site measured three miles and a half from north to south and three miles from east to west. The palace grounds occupied one-fifteenth of the entire area and were surrounded by a wall. Since then the grounds have been greatly reduced, but the mass of buildings which comprise the palace is as great as ever and covers an area of nearly twenty-six acres. To visit the palace and castle authority has to be obtained from the embassy in Tokio, but this can be secured by telegraph if the tourist be cramped for time. Before attempting a description of the temples and palaces of Kioto, it is best to remove the idea, should such exist, of a resemblance between Oriental and Occidental architecture. I feel that I can safely say there is not the slightest similarity whatever in material or construction between the palaces and cathedrals of continental Europe and those

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of Japan, Korea, Manchuria, or China, and when I speak of temples in the Orient, I compare them with religious buildings of the West.

The castles of Japan, which were very numerous before the Revolution of 1868, also differ greatly from those massive fortresses of stone with frowning battlements and circular towers which are still to be seen in "Merrie England" and along the "classic Rhine." It is well also to understand that the temples of Japan and China were not altogether built for religious purposes, for they served not only as places of prayer and worship for the people but as monasteries for abbot and priest, palaces for the Mikados, shoguns, and great military leaders, and residences for the princes and noble families.

Without a knowledge of these facts I would have been disappointed, after entering the walls of the palace grounds and traversing hundreds of yards of galleries and vast halls, waiting and reception rooms, throne-room and apartments which were in suites and usually separated by sliding panels. The buildings are all one story high and constructed of inflammable material, and so was every city and town of Old Japan. There is no wonder then that many of the most noted palaces and temples of the empire have been destroyed and rebuilt many times since their first inception. So common have fires been in Tokio, that when the lurid lustre of an almost nightly conflagration is seen, it is called a "Yedo Blossom." Unfortunately for this reason some of the rarest and most valuable paintings and other ancient works of art have disappeared from the world forever.

The original palace at Kioto was destroyed by fire in 1177 and has repeatedly fallen a prey to the flames since that time. The last time it was rebuilt in 1854 it was in the original style as far as possible. The beauty of this enormous pile consists of the immense rooms and superb decorations in painting and lacquer. The original panels and frescoes are gone, but copies of copies of the handi-

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work of the great masters who lived during the golden age of art still ornament the sides and walls of the palace. The throne-room and divan, upon which the Mikado used to sit, protected from human gaze behind delicate silk curtains of red, white, and black, remain *in situ* for the inspection of the curious visitor. To his *entourage*, to the royal embassies from foreign lands, to the daimios from the provinces and the shogun, who was the real power, the Mikado was a shadow, a voice behind the throne; to the commonalty, a god.

The old school of painting ran to Nature subjects and hence one finds on walls, panels, and sliding doors, lions, tigers, musk-cats, eagles, herons, sparrows, besides trees, shrubs, and flowers. Little furniture was seen in any of the apartments and the floors were bare and polished or covered with native woven mat. European furniture was practically unknown in Japan before the arrival of Commodore Perry in 1853, and is only used now in a few rooms of the wealthy natives in official or diplomatic service out of deference to the foreigner. From the highest nobleman to the lowest peasant, they sit tailor-fashion on the floor, eat from a table but six inches high, and sleep on thick grass mats.

On passing through the throne-room we reached a flight of fifteen steps leading down into the court-yard below, each step corresponding to a special rank or grade into which the officers of the government were divided.

“We have again reached the open,” said the Major, on arriving at this point, “and as it is getting late, I propose that we proceed to the Old Castle, which we can thoroughly see before lunch, if we go at once.”

The Old Castle of Nijo, which is located a mile south and east of the palace, was built in 1569 by Oda Nobunaga as a residence for the shogun or controlling authority, but was destroyed five years later during a rebellion which was instigated by Akeche, one of his generals. In 1883 it was declared a residence for the Mikado, although the

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grounds are used for barracks and a division of troops. The massive walls and the moat, surrounded by donjons, and pavilions with curving roofs located along the walls, give the entire enclosure the appearance of mediæval days, when with spear and sword and banners floating in the air, the armored daimio, with trained samurai, would sally forth to punish some refractory feudal lord in a neighboring province, or to fight the hated barbarian of the North. The principal donjon or keep was destroyed by fire over a century ago and has never been rebuilt, though the second donjon is in an excellent state of preservation.

The visitor is admitted into a side door and conducted through the *kara-mon*, which is exquisitely decorated in metal work and painted carvings. Opposite this stands a second gate, through which the visitor passes and is then admitted into the palace proper, which is a "dream of golden beauty." The interior of the palace is divided into numerous suites of apartments intended for waiting-rooms for the samurai and daimios and members of the council of state, a hall of audience and suites of living apartments. The decorations in gold and lacquer are rarely equalled in the empire, while the panel and mural decorations were done by the most celebrated artists of the day. The third apartment, the most gorgeous of all, was the room in which the shoguns received the daimios, and contains a magnificent carving of a life-sized eagle. The fourth apartment contains the famous heron, and the fifth, the wet heron and sleeping sparrows on a snow-laden bough.

Hidari Jingoro, the author of the "Monkeys of Nik-ko," and his pupils, have left many specimens of exquisite carving in the *ramma*, or ventilating panels of the palace, among which should be mentioned the Peacocks in the Obiro-ma suite, which were brought from Hideyoshi's famous palace at Fushimi. A peculiarity of these carvings is that, though open work, the two sides differ in subjects; for instance, the obverse sides of the peacocks

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represent peonies. Among the celebrated artists, whose names are linked with the paintings of the castle, are Kano Naonobu, Kano Koi, and Kano Tanyu. It was Kano Tanyu who painted the maples and pine trees so true to Nature, that birds which accidentally had flown into the room through open windows, tried to perch upon their boughs.

“There are two classes of travellers who go abroad,” said the Major, after we had finished our lunch, “those who travel to see, and those who travel to be seen, and as we belong to the first class, I would call attention to the flight of time and the two temples which await our inspection this afternoon, the Nishi-Hongwanji and the Higashi-Hongwanji.”

These two temples are located in the southwestern portion of the city, not far from the principal railroad station, and are regarded as the largest and handsomest in the empire. The Nishi, or the Western branch of the sect, was transferred to Kioto in 1591 by the order of Hideyoshi. The apartments of the Prince-abbot who lives here are especially magnificent and nowhere in Japan can the decorative genius of the Kano school be seen to such advantage. There are many superb rooms and apartments in the temple, which are named after the decorations, among which may be mentioned the bamboo and sparrow room, the eagle, oak, and cascade room, the chamber of wild geese, the chrysanthemum room, the cedar door with sleeping cat, the dressing room with hunting scenes, the stork chamber and many other excellent paintings by Ryokei, Yusetsu, Hidenobu, Ryotaku, and other celebrated artists. The main temple or the Hondo is 138 feet in length and ninety-three feet wide, and requires 477 mats to cover the floor.

The Higashi, which is an off-shoot from the Nishi-Hongwanji sect, was established in Kioto in 1692 but the present buildings only date from 1895. This temple is larger than the Nishi and fairly dazzles the eye with its

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brilliancy of coloring and splendor, and gives the visitor an idea of the magnificence of coloring which the temples of Shiba Park, Tokio, and Nik-ko had when just finished. Although much has been said of the decay of Buddhism in Japan this temple was rebuilt by popular subscription, over a million *yen* having been contributed for the purpose, besides an equal amount in value of building material. So much enthusiasm was elicited at the time that thousands of Japanese women sacrificed their hair to be braided into hawsers for lifting the timbers into place. Twenty-nine gigantic hawsers were made of hair for this purpose, which are still preserved in a go-down near by.

As I have stated before it would be impossible to visit all of the temples within the city and its environment without remaining months and then the task would become monotonous in the extreme. Along the hillsides and among the groves in the suburbs, temples, temple gardens, and cemeteries are encountered without end. Tier above tier, the headstones of the departed dead come into view as one ascends the hills under whose granite blocks repose all that is mortal of the merchant and working classes of the past, whose heart throbs have reëchoed again and again in the breasts of the succeeding generations which followed in their tracks.

Off to the northeast of the city stands a temple, the Ginkaku-ji, which has been noted since the days of Ashikaga Yoshimasa who abdicated as shogun in 1479 and passed the remainder of his life there in company with his favorites, So-ami and Shuko, with whom he practised the tea ceremonies which their patronage elevated almost to the rank of a fine art. This little temple, known as the "Silver Pavilion," was built in imitation of the Kinkaku-ji, erected by one of his predecessors, Ashikaga Yoshimitsu, who abdicated as shogun a century earlier and called his retreat the "Golden Pavilion." Yoshimitsu became tired of the world and the cares of government at an early age and abdicated in favor of his youthful son Yoshi-

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mochi. Relieved of the cares of official life, he shaved his head and assumed the garb of a Buddhist monk, though still in reality continuing to direct the affairs of state. The Golden Pavilion, which is located to the northwest of the city, stands on the edge of an attractive lake and is three stories high. The well known "Junk" tree, a pine, which has been made to grow like a Chinese junk, stands in the garden of the Pavilion, and illustrates an art in which the Japanese excel.

The Katsura Summer Palace, built by the great Hideyoshi and presented to one of the royal princes, is located six miles southwest of the city. The grounds are especially worthy of a visit, for they were laid out by the celebrated landscape gardener, Kobori Enshu, the most artistic creator of landscape effects of Japan. With cunning skill he constructed mountains, valleys, streams, and lakes, moss-covered rocks and stone lanterns, and set out trees, shrubs, and plants with the most minute detail and natural effect.

The Shimo Gamo Temple which was built in 677 A.D. and located at the junction of the Kamo and Takano Rivers, north of the city, is really said to antedate the Christian era. According to an old legend a daughter of one of the gods was working beside the river when a red arrow winged with a duck's feather floated towards her, which she picked up and carried home. Shortly afterwards she became pregnant and gave birth to a son. The father was unknown, and as her parents disbelieved her statement that she had never known a man, they gave a feast as soon as the child was old enough to walk. The child was given a wine cup and told to present it to his father, but instead of taking it to any one of the company, he ran out of the house and placed it in front of an arrow which his grandfather had driven in the roof. Then transforming himself into a thunderbolt he ascended to heaven, accompanied by his mother. By a curious freak of Nature two trees outside the gate of the temple have grown into

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one. Women fearful of losing the affection of their husbands repair there in large numbers to worship. The dancing and theatrical stages attached to this old temple show the close relation which has always existed between religion and the drama. The priests in "ye olden times" understood quite well the art of attracting large congregations to their churches.

On the hillside to the north and east, rises the Tai-kyoku-den Palace, which was erected in 1895, the eleventh centenary of the founding of Kioto by the Emperor Kwammu, in whose honor it was built. While the buildings are not more than half the size of the original palace it is said to be an exact replica. Behind the palace is a Shinto temple where Kwammu is worshipped.

Not far away from the Tai-kyoku-den Palace stands the celebrated monastery of the Jodo sect, the Chion-in, which is only second in grandeur and size to the Hongwanji. The interior of the temple is elaborately ornamented with carvings, lacquer, and paintings of great merit. A superb view of the city can be secured from the outside gallery, as well as of the pine-covered mountains of Hiei-zan. Farther up the hill is the tomb of Enko Daishi, the founder of the temple. His festival is celebrated from the nineteenth to twenty-fourth of April, and also on the twenty-fourth of every month, on which occasion the great bell is rung.

Within the grounds of the Hoko-ji, where in former days an immense temple used to stand, one sees the home of the Dai-butsum. No one, however, who has had the pleasure of gazing upon the placid countenance of the great Dai-butsum of Kamakura, will take the slightest interest in the image at Kioto. Originally erected of bronze in 1588, a colossal image of Buddha has always stood upon this spot, but one after another was destroyed by fire, earthquake, or lightning. The present one is of wood and consists merely of shoulders and head. The height of the statue is fifty-eight feet, the face being thirty feet long. The huge bell

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which is suspended near by is about fourteen feet high and weighs sixty-three tons, being one of the four largest bells in Japan, the other three being located in the Chion-in temple at Kioto, the Tennoji Temple in Osaka, and the fourth one at Nara.

The Sanju-Sangen-do, which was the last temple we visited during our stay in Kioto, is located in the south-east portion of the city and contains a thousand life-sized images of Kwannon, the goddess of Mercy, which are ranged in long rows, five deep, on either side of a central figure, also representing Kwannon, but of much larger size. This temple was founded in 1132 by Emperor Toba and like many of the temples and palaces of Japan has been destroyed and rebuilt many times, the last time in 1662 by the Shogun Ietsuna. Although there are but 1,000 images of Kwannon in the temple, there are 33,333 figures of the goddess, by computing all of the smaller effigies on the foreheads, hands, and in the halos. While all of the images represent the same divine personage, no two have the same arrangement of hands and articles held in them. The large central image is surrounded by Kwannon's twenty-eight followers.

After making the rounds of many of the most prominent temples of Kioto, both Shinto and Buddhist, I was surprised to find how many natives still adhere, with great devotion, to the religions of their ancestors. Standing before temples everywhere they were observed clapping hands to call the gods to witness their prayers and to ask blessings for themselves and families. The women of Japan, like women in all other parts of the world, were the most constant attendants and the most faithful in their belief. The celebration of the services by the Buddhist priests, the chanting of masses, burning of candles, swinging of incense burners, prostrations, genuflexions, and bows, reminded one strongly of the Roman church at home. It was the great similarity of the Christian religion, which Francis Xavier introduced into Japan in the sixteenth

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century, to Buddhism that enabled the Jesuit fathers to proselyte the natives by hundreds of thousands, and the same greed of power which crops out in France, Spain, and Portugal, that caused the expulsion and terrible massacre of the Catholics which followed in the seventeenth century.

It was with genuine pleasure the following morning, after a strenuous day in visiting the palaces and temples of the city, that we entered our rickshas for Nijo Station, bent on a visit to the famous gorge of Arashi-yama and a voyage down the Hodzu Rapids which is considered one of the most attractive and exciting trips around Kioto. The railroad journey from the station to the town of Kameoka requires fifty minutes and then a ten-minute walk to the village of Hodzu where the tourist embarks to shoot the rapids. The railroad journey to Kameoka is exceedingly picturesque, as the line runs along the shores of the foaming river and discloses scenery which is ravishing in beauty. The steep hillsides are covered with a thick mat of deep green pines, while the glens and folds below along the valley are fringed with maple and cherry trees. Many of the cherry trees were brought from Yoshino in the thirteenth century by the Emperor Kameyama and attract pilgrims from the outlying districts during the season of the blossom.

The most attractive feature of Japan to me is its scenery, and I marvel not at the æstheticism of this race born under the inspiration of such natural beauty. I have always been a lover of Nature and would rather a thousand times live under the influence of majestic mountains, endless plains, or restless ocean than in the gayest capital of the world.

I love to be in touch with Nature, to watch the early birth of Spring and to catch the first tinge of verdure as it covers meadow, field, and dale. I love to watch the swelling of the buds which later burst forth into the delicate coloring of the apple, peach, and cherry blossom, and

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to find the tiny pink flower of the trailing arbutus, that early harbinger of Spring which unfolds its modest beauty long before the last veil of snow disappears from the warming slope of the eastern hillside. I love to watch the tasselling of the corn in June, the waving fields of golden grain, and to hear the lowing of the cattle on the distant hills. And when the dog-days have gone and the corn is in the shock, to see the purple of the heather and the brilliant shades of autumn coming on. It is indeed a heritage, a glorious privilege, my friends, to have seen the light of day far from the surging throng and garish lights of beetling street.

“To him who, in the love of Nature, holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his musings with a mild
And gentle sympathy, that steals away
Their sharpness, ere he is aware.”

The boats in which the tourist embarks at the village of Hodzu are large, broad of beam, with flat bottoms, and can accommodate about six passengers. The crew usually numbers four men and the journey requires from one and a half to two hours. The excitement of the trip begins shortly after leaving Hodzu and continues unabated until almost within the sight of Arashi-yama, where the boat enters quiet water.

The bed of the river is very rocky most of the distance and is hemmed in here and there by narrow passages between artificially constructed embankments of rock, where the river rushes along with eddying current. The rapids are very numerous along the upper portion of the river and oftentimes the boat narrowly escapes destruction as it swirls by projecting rock or hindering islet.

In spite of the pleasure of the excitement one expresses

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a sigh of relief as the boat glides out upon the placid waters and ties up along the shores of Arashi-yama. The traveller who has plenty of leisure and is fond of scenery should order his ricksha to await him at Arashi-yama and return to the city, *via* the Golden Pavilion, by attractive country roads; otherwise he must return by rail from Saga.

Among others of the pleasant outings from Kioto, is a trip to the Lake of Omi or Biwa, as it is popularly called, on account of its fancied resemblance to a Japanese guitar. This beautiful lake, whose classic shores can be seen from the car window *en route* to Gifu, may be reached over the Hiei-zan range, or by train or ricksha to Otsu. Should the tourist decide to make a pedestrian trip over Hiei-zan to the lake, he should take a ricksha across the flats to Shira-kawa which is at the foot of the highest point of the mountain. The view from the summit is superb, and includes a magnificent panorama both of Kioto, which lies in the valley to the west, and the shores of the lake to the east.

During the Middle Ages this mountain range was covered with Buddhist temples and monasteries, to such an extent that the monks became a menace to the peace of the city and would swoop down upon it after the manner of banditti. On account of their lawlessness, in the year 1571 Oda Nobunaga, Hideyoshi's great general, burned over 3,000 of their buildings and put hundreds of the monks, nuns, and their children to the sword.

The journey afoot during pleasant weather makes a charming outing for the young and sturdy, but is too strenuous for those not accustomed to long walks. A number of interesting old temples are still in existence which may be seen in the parks and groves on the eastern slopes of the range. From Shimo-Sakamoto rickshas should be taken along the shore of the lake to Utso, from which point one may return by train, ricksha, or the canal. *En route* to Utso at the village of Karasaki, the visitor should make a halt to inspect the monster pine tree,



"SEE NO EVIL, SPEAK NO EVIL, HEAR NO EVIL"



FAMOUS CARVED MONKEYS, BY HIDARI JINGORO,
NIK-KO, JAPAN



INTERIOR OF TEMPLE OF MATS, SACRED ISLAND, JAPAN,
DECORATED WITH WOODEN RICE SPOONS



CASTLE AT OSAKA, JAPAN

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famous all over Japan, one of the oldest, and perhaps the most remarkable tree, in the world. While the tree is only ninety feet in height some of its branches extend out 380 feet from the trunk and are supported by a series of scaffolding, consisting of wooden legs resting on stone cushions.

Lake Biwa is the largest interior body of water in the empire and is thirty-six miles long by twelve in width. Almost every mountain, stream, or valley in Japan has a legend and so has Biwa. It is said that the lake owes its existence to a great earthquake which occurred in 286 B. C., when also Mount Fuji arose out of the Plain of Suruga at the same moment. The southern and eastern shores of the lake are especially beautiful and picturesque and have been the subject of poet and artist for many centuries.

The eight classic beauties of Biwa, which have become the subject of native artists are as follows: The "Autumn moon seen from Ishiyama," the "Evening Snow in Hirayama," the "Sunset Glow at Seta," the "Evening Bell of Midera," the "Boats sailing back from Yabase," a "Bright Sky with a Breeze at Awazu," "Rain by Night at Karasaki," and the "Wild geese alighting at Katata." In 1889 a canal joining Lake Biwa with the Kamo River in Kioto was opened, thus connecting the lake with Osaka Bay. This splendid piece of engineering was accomplished by a young native engineer, Tanabe Sakura, without foreign assistance, and at a cost of eight million *yen*. The return trip to Kioto by this canal is very interesting and passes through three tunnels, the first being a mile and a half long, the second 400 feet, and the third a half-mile long. Boats on arrival at Kioto pass down an incline into the Kamo River canal, in wheeled cradles, by electric power.

We had passed three delightful, but strenuous days in Kioto, and were enjoying a quiet cigar the evening before our departure for Nara, when one of our shipmates from Manila, familiarly known as "Blinks" throughout the

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army, appeared upon the scene and invited our party to attend a geisha dance, which he had arranged at a prominent tea-house in Kyogoku, the gayest centre of the city. As a special inducement we were informed that a dozen star graduates from the Royal Geisha School were to participate, so there was nothing left but to go.

The charm of the Japanese singing and dancing girl has been the theme of poetry and song for countless ages in Dai-Nippon, and the tea-houses the Arcadia of the youthful sports during the shades of evening. Kioto is noted for its dancing-school and special dances, many of which are ancient and greatly patronized. The No dance, or classic drama, is only attended by the cultivated and refined classes. Generally speaking, foreigners would appreciate the declamatory and pantomimic frenzy of this classical lyric about as much as the ordinary Japanese would understand Wagner's Trilogy.

The story of Japan in fact opens with song and dance, according to the mythological legend of the Sun-Goddess, who was lured from her cave of darkness through the accomplishments of the beautiful Uzume. The geisha girl is indeed but a step from the dancing and singing priestesses of the sacred Shinto temples at Ise and Nara, whose ceremonial no doubt originated with the first geisha, Uzume, before the cave of Amaterasu, at the dawn of Japan's history.

After a ricksha ride of twenty minutes we drew up before a rather pretentious looking building and were conducted into a handsomely appointed room in the second story. The mats which covered the floor were of the finest weave, while the wood trimmings and paper panels decorating the sides and walls were artistic and refined.

It was not very long after our arrival before the *dramatis personæ* fluttered in, looking like a flock of tropical birds in their magnificent robes patterned after birds and flowers, and brilliant *obis* which gave them the ap-

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pearance of gorgeous butterflies. None of the girls appeared to be more than twelve years old, though who can reckon age when protected by an artistic mask of enamel and paint. Yes, the little geishas were charming, as long as they grouped themselves in true Japanese style around their guests, or were busily engaged in passing *saké*, which was mild at first but exhilarating in the cakes and sweetmeats, or Kioto's choicest brew of inspiration.

The flowing bowl had made its fifth and final round before the first fairy stepped upon the floor and executed a *pas seul* with the dexterity of a Parisian ballet girl. This was followed by other geishas in pairs, who affected singular and curious posing movements accompanied by weird and doleful songs, while the band of three plainly dressed women produced most discordant sounds on the *samisen*.

It was not until the benign influence of *saké* began to surge through artery and vein that the acme of the entertainment was reached, and now by threes and fours the geishas rushed upon the floor, executing symmetrical but contradictory movements, and with shrieks and yells interpreting, no doubt, ancient tales of the long ago. The entertainment would have been far more interesting had we known the story which they so graphically tried to represent.

There are Western critics who rave over the discordant sounds of Japanese lute and *samisen* and go into rhapsody while listening to the hoarse and high-keyed notes of Japan's ancient drama. I do not pretend to be a musical critic but I have heard the funeral chant of the Indian squaw in the ceremony of her dead, the song of pain from the young warrior during the tortures of the Sun Dance, and the fierce war-whoop of the dreaded Sioux on the Western plains, and I am free to confess that these, compared to the *Olle! Olle!* of the geisha girl when the

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inspiring *saké* has wrought its work, sound like the low, sweet lullaby of a gentle mother at the cradle-side! I was really glad when the entertainment was over but will carry in mind, while memory lasts, the far-famed Geisha Dance of Old Kioto.

CHAPTER XXXI

NARA, THE ANCIENT CAPITAL OF DAI-NIPPON

DEPARTURE FOR NARA — TEA DISTRICT OF UJI — JAPAN'S THERMOPYLÆ — THE ANCIENT CAPITAL OF NARA AND THE MODERN CITY — YAMATO, THE CRADLE OF JAPAN — THE MOUNDS AND DOLMENS OF ITS ANCIENT RULERS — THE AVENUE AND ROADS OF THE PARK — SACRED BANDS OF DEER — TEMPLES AND MUSEUMS — THE KAGURA DANCE — THE CRUMBLING TEMPLES OF THE PLAIN — THE HORYUJI — OSAKA, THE CHICAGO OF JAPAN — A MODERN JAPANESE BANQUET — THE SIGHTS OF THE CITY — THE OLD CASTLE AND TENNOJI TEMPLE — OSAKA BY GAS-LIGHT.

AT an early hour the morning following the geisha dance we were well on our way to Nara, though our souls were still lingering with fondest recollections in the Imperial Capital of the West. No one, who has ever visited that quiet, fascinating city, can fail to appreciate its exquisite charm or resist the seductive spell, which chains one to it. Our train had left the ancient town of Fushimi and the lofty hill of Momoyama upon which the great Hideyoshi had built his palace, as the picturesque range of Hiei-zan surrounding Kioto, disappeared from our view.

“The hill of Momoyama,” said the Major, “marks the field of one of the most sanguinary battles fought during the Revolution in 1868, between the partisans of the shogun, and the Imperial forces, and, besides, is the site of the grandest palace ever built in Japan. This superb

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structure was erected in 1593 by order of Hideyoshi, the Napoleon of Japan. Although every trace of the palace has disappeared, the priceless works of art which it contained have been distributed among the temples, museums, and palaces of Kioto and include many golden screens, *fusamas*, bronzes, and carvings, executed by the most celebrated artists of that day."

The railroad from Kioto to Nara, only twenty-six miles distant, crosses the Yodogawa, the outlet of Lake Biwa, Uji, the most famous tea-growing centre in the empire, and is well worth a visit during the tea-picking season. A few miles before reaching Uji the train stops at Kobato from which station an interesting ricksha trip may be made to Obaku-san, where stands a massive Buddhist temple, surrounded by extensive grounds founded in 1659 by a Chinese priest named Inzen. The three principal buildings of this old temple, the Tenno-do or Emperor's Hall, Hondo or Main Hall, and Hatto or Storehouse, are in good condition. The Hatto contains a complete set of wooden blocks (60,000) for printing the Chinese version of the Chinese canon.

A quarter of an hour up the river on the Kioto side the bridge is reached which crosses the Yodogawa and conducts the tourist to Uji's chief sight, the ancient Temple of Byodo-in, erected in 1052 A.D., near the theatre of that wonderful Japanese Thermopylæ, where the famous warrior, Yorimasa, with 300 men at one end of the bridge, withstood 20,000 of the Taira host, long enough for his lord, Prince Mochihito, to escape. After many feats of remarkable prowess and with but a handful of his faithful band remaining, he retired within the sacred precincts of the holy temple and calmly ended his life by falling upon his sword.

Within the temple grounds will be noticed a curious building known as the Phœnix Hall, which is built in the shape of the phœnix-bird. Originally it was considered very beautiful but it is now rapidly approaching decay.

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The two-storied central portion represents the body of the bird, the right and left corridors and colonnades the wings. A corridor in the rear forms the tail. Many handsome paintings and decorations attest the original beauty of the temple, although now badly damaged by exposure to the tempests and storms of many centuries. The altar was originally covered with gold lacquer inlaid with mother-of-pearl and doubtlessly presented a gorgeous appearance when new.

In order that the world shall ever bear in fond remembrance the virtues of their soil and the superiority of the local shrub, the planters, in 1887, erected in the temple grounds a large stone monument in honor of the Uji tea. And well may they sound the praises of Uji's fragrant leaf which for centuries has been the chosen brand among the voluptuaries of the Cha-no-yu.

Tea was introduced into Japan from China in 805 A.D. by the Buddhist saint, Dengyo Daishi. The largest tea district exists southwest of Fuji, in which 62,000 families are engaged in the culture. The tea-picking season begins the last of April or first of May, when the entire district has the appearance of a *fête champêtre*. At this season the fields are alive with men, women, and children who, with joyous shout and happy smile, are engaged from morn till night, in picking off the early tender leaves which constitute the choicest portion of the crop.

As soon as possible, after picking, the leaves are placed in round wooden trays with wire bottoms and held a half-minute over steaming water, after which they are placed in wooden frames and fired over charcoal. The curled or twisted shape of the leaf is effected by being rolled in the palms of the hand. The ordinary tea sold in tea-houses costs from ten to twenty-five cents per pound, while the higher grades bring from fifty cents to a dollar. The Kioto and Uji teas, which rarely leave the country, range from five to ten dollars per pound and are considered a great delicacy. Since the opening of Japan in 1854, it

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has become one of the great tea-producing countries of the world and sends across the Pacific to America alone each year 40,000,000 pounds.

During the summer-time Uji becomes very popular with the people of Kioto, who flock there in large parties to watch the fire-flies, so numerous at that season. Long before the advent of gas, electricity, and oils for lighting purposes in Old Japan, the student class often read by the light of the fire-flies, which were confined by the hundreds in small cages arranged for the purpose.

“My friends,” said the Major, on reëntering the train at Uji for Nara, “within the hour we will reach that sacred region where Dai-Nippon, in primeval days, awoke from mountain plain and fen to find itself a nation. Yes, it is here in the province of Yamato, but a few miles from the old capital of Nara, that the tumulus was found which contains all that is mortal of the great Jimmu Tenno, the Romulus of Japan and founder of the Empire.

“You will remember that Jimmu, according to the mythological origin of the people, descended from the Sun-Goddess Amaterasu and that he received a commission from Heaven to subdue the wild tribes of the land. After a voyage of uninterrupted military successes through the Inland Sea, he finally located his capital at Kashiwa-bara, in the Province of Yamato, where he was buried at the age of 137, after a successful reign of seventy-five years.

“Until 784 A.D. the Imperial capital was confined to Yamato or adjacent provinces, as a result of which the country is dotted over with the tumuli of the succeeding rulers whose graves have received scant attention, either from the simple country folk, or official circles. Burial in dolmens or mounds was customary in Japan until the eighth century, with rarely an inscription to mark the name of the deceased. Hence, of the many Mikados, princes, and notables who died preceding the abandonment of Nara, but few of their final resting-places are known.

“While the fertile plain of Yamato has been the cradle

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of the Japanese race, we can find nothing to mark the site of their ancient courts. It must be remembered, however, that until this period a strange superstition possessed them which made it impossible for an Emperor to live in the capital occupied by his predecessor. The analogy between the burial customs of these ancient rulers and those of that curious tribe, the Igorots, who are of Malay origin and live on the mountain plains of Benguet in the Philippines, forges with greater strength the chain of evidence which links the primitive Japanese to the Malay race. To this very day the Igorots destroy by fire the habitations of their dead, after the seven-days' feast and burial service are over."

By the time the Major had finished his disquisition on the burial places of the ancient Mikados, we had reached Nara, which is the very heart of Old Japan. The populous city originally occupying the great plain at the base of the mountains has disappeared as if by magic, and nothing is left to mark its once crowded site except a small town, nestling on the undulating slopes of its wooded hills, and a dozen or more sacred temples scattered along its forest-clad avenues.

The once teeming plains with crowded streets and busy marts have become transformed into wretched farms, now the homes of simple peasant or country boor. Although slumbering in the glories of its past, the priceless footprints which remain will evoke the wonder and admiration of the visiting stranger, as long as glade and dell and wooded hill protect them from the mould of time.

From the station a broad well macadamized avenue leads directly towards the park in which the principal temples and buildings are located. Beyond the village a mile away, and near the main *torii* leading into the park, the traveller passes the Ki-kusui hotel, a charming little native inn where excellent food and accommodations may be obtained. In a gentle vale beyond, and at the foot of a prominent ridge upon which the Nara hotel is located,

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an exquisite lake with curving shores reflects at eventide the massive five-storied pagoda which crowns a neighboring hill.

After a delightful lunch in the garden of the inn, we proceeded at once down the long, wooded avenue of the park which was intersected here and there by excellent macadamized roads, lined with majestic cryptomerias, Lebanon cedars, and spreading maples. Bands of tame, spotted deer, with soft and lustrous eyes, crowded around our rickshas as we passed along, and mutely pleaded for the little cakes which are conveniently sold to the tourist as food for these sacred animals. It is said that the bucks are dehorned in the fall of the year, in order to prevent them from injuring the tourists. Rather than suspect these gentle creatures, it would be safer to impugn the motives of the officials in charge, who no doubt reap a rich harvest from the sale of the antlers to the carvers of horn.

At the end of the principal avenue of the park is located the ancient Shinto temple of Kasuga-no-miya, founded in 767 A. D. and dedicated to the Fujiwaras who for centuries were regents to the throne. This wonderful, old temple is approached by an avenue lined with massive stone lanterns, which gives it an impressive appearance, although all Shinto temples are characterized by simplicity of architecture. Generally speaking there is nothing significant of devotion about a Shinto temple except the sacred symbols, the sword, mirror, and jewel, which are supposed to have been brought to earth by Ninigi, the grandson of the Sun-Goddess Amaterasu.

In a room in this temple are the armor and helmet of the famous Yoshitsune, half-brother of the great Yoritomo, the first shogun, whose injustice to Yoshitsune has never been forgiven by the Japanese people, although nine centuries have come and gone since then. At an early age, Yoshitsune became a brilliant warrior and is to-day the idol of the Japanese youth. It was he who won the

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great naval fight at Dan-no-ura in which the power of the Tairas was forever broken and the ascension of his brother, Yoritomo, to the shogunate made possible.

A short distance from the entrance to the main temple the visitor reaches a small building in which the ancient religious dance called the Kagura is performed. The young priestesses were attired in wide, red, divided skirts, with white undergarments and long gauzy mantles adorned with the Kasuga crest of wistaria. The hair hung down behind and the faces were enamelled with a thick white paste.

During the dance, which consisted of a series of poses, one of the three priests played on a bamboo flute while the others produced noisy sounds by clapping sticks. The gymnastic movements of the priestesses were accompanied by hand and arm gestures, during which small bells or bunches of wistaria were waved. Before the performance had concluded the Major disappeared in the surrounding forest, evidently having entirely lost interest in this curious, but deadening religious ceremony.

It is not my intention to burden the pages of this itinerary with a description of the numerous Buddhist and Shinto temples within the wooded park now preserved by State or sect, nor even one of the many, crumbling in decay, upon the plains of Nara. These melancholy relics within abandoned temple groves appear as disembodied spirits floating through the mist of time. No longer do they proudly lift their glittering roofs among the mighty cryptomerias, which like faithful shepherds have for centuries sheltered them from tempest and from storm, nor do their halls resound with ringing bell or chanting priest, or muffled tread of slippered feet, for they are crumbling in the palsied hands of death. But among the temples and buildings of Nara which should be visited by the hurried traveller are besides the Kasuga-no-miya just mentioned, the Ni-gwatsu-do, a picturesque Buddhist temple, the Todaiji which encloses the famous bell of

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Nara, the celebrated Image of Buddha, and the National Museum which is rich in its collections of mediæval armor, early manuscripts, precious lacquers, prehistoric pottery, and specimens of porcelain from all of the kilns of the country.

The Ni-gwatsu-do temple is built on piles along the steep hillside and is reached by a long flight of stone steps. The front is ornamented with rows of handsome brass lanterns which give it the appearance of fairy-land as their lights twinkle among the foliage of the park. This temple was originally dedicated to Kwannon, the Goddess of Mercy, and is said to contain a tiny copper image which possesses the wonderful quality of preserving the temperature of living flesh. The image is exposed for adoration on the eighteenth of every month. From the wide gallery which encircles the building a superb view may be obtained overlooking the plains of the ancient city.

The great bell enclosed in the Todaiji, was cast in 732 A. D. and weighs thirty-six tons. For the small sum of one *sen* the guardian allows the tourist to strike it a blow with the suspended log used as a clapper. The sound of the bell is deep and musical and can be heard for miles when the atmosphere is right for conveying sound. For three full minutes long it mumbles to itself after being struck.

Not far away down the hill from the great bell the colossal Buddha sits enclosed in an inartistic building which is altogether unworthy of this ancient Image. This great bronze figure dates from 749 A. D. and was the source of the inspiration, which led Yoritomo, the first shogun, to erect the one at Kamakura. The image sits upon lotus flowers and is fifty-three and one-half feet high. Like most Japanese temples, the building which surrounds the Dai-butsu has been destroyed by repeated fires. The original statue remains intact except the head which fell off in the latter part of the sixteenth century,

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but it has been replaced by a new one which is not regarded as satisfactory.

Outside of one of the gates which leads into the enclosure occupied by the great Buddha, stands the National Museum. The many valuable paintings and other works of ancient art which it contains renders this museum one of the most valuable store-houses in the empire for the study of ancient and mediæval national development.

Far out upon the plains of Nara, stands the Horyuji, the most ancient and possibly most interesting Buddhist temple of all Japan, and no one who visits the sacred capital of Nara should fail in going there. This ancient sanctuary was founded in 607 A. D., shortly after Buddhism had filtered into the country from Korea, by Shotoku Taishi who is still regarded as one of the most wonderful men ever produced by Japan. This great prince and ruler was the second son of Emperor Yomei, and served for thirty years as premier, or regent, during the reign of Empress Suiko, his aunt. It was Shotoku who gave to Buddhism its first impulse in Japan and stimulated among the powerful families the erection of hundreds of costly temples throughout the Empire. He was not only a great promoter of the new religion but an exemplary ruler and patron of Chinese literature and art.

Horyuji may be visited in ricksha, or better still by train, by those *en route* to Osaka, for it lies on the railroad only a few miles beyond Koriyama. Visitors will find on arrival priestly guides who are very willing to conduct them through the temple grounds and show them the priceless treasures of the place. Not many years ago the Imperial Government became the patron of Horyuji and ever since has contributed largely to its support.

Among the mass of buildings within the Nam-mon or Southern gate, and two-storied Ni-o-mon, repaired in 1902, are the Gilded Hall and five-storied Pagoda, which are

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the oldest wooden buildings in Japan and take the student of Japanese architecture back to the first essays on this art. The buildings of Buddhist temple compounds differ often with the sect, though all of them usually include the two-storied gate, belfry, main temple, reliquary or hall of bones, priests' apartments, reception rooms, treasure house, kitchen, cistern for washing the hands before worship, pagoda, revolving library, *torii* and stone lanterns, the latter being presented as offerings. Besides the above mentioned buildings special shrines are frequently built in temple enclosures to favored gods.

Within the temple grounds of Horyuji stands an octagonal shrine to Yokushi, the god of medicine, which like many Roman Catholic shrines is fairly covered with votive offerings. The building is almost hidden under a large number of short swords placed there by the beneficiaries who, in this manner, attest their restoration to health and, at the same time, make an offering to their favored deity. Numerous mirrors, hair-combs, and pins from women also decorate its sides, and hundreds of drills are piled along its ledges as evidence of cures from deafness.

After leaving the treasure rooms, which contain an infinity of statues, bronzes, *kakemonos*, and other works of art, the visitor reaches the Hall of Dreams, an octagonal building erected in the thirteenth century and divided into two parts, one of which is called the Eden or Painted Apartment on account of the brilliant painting it contains. To the right is the Shari-den, or Place of the Relic, which is said to contain the pupil of Buddha's left eye. This holy relic is enshrined in a crystal reliquary encased in seven damask wrappings, but is exposed to worship every day at noon in honor of the Sun-God.

Among the most valuable objects shown to the visitor is a *kakemono* representing Shotoku Taishi seated at a little table, holding a hand screen. This painting of the Great Teacher is said to be thirteen hundred years old. There

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is also another portrait of Shotoku in the temple, which represents him at the age of sixteen, in red robe and black mantle. Besides the main temple the compound contains a convent of nuns who show with infinite precaution two ancient pieces of hand-embroidery, one of which was done over thirteen hundred years ago, the other five hundred years later. It would be impossible to describe the many wonderful statues to Buddha, exquisite frescoes, paintings, and works of ancient art which this unique and historic temple contains, without imposing on the patience of the reader. I will therefore finish my brief description of the famous temple by advising every one who passes across the sacred plains of Nara to visit Horyuji. It is said of Bishop Phillips Brooks, the famous scholar, traveller and divine, that of all the holy places in the world which he had visited, none so moved his soul as Nara.

The lingering rays of the setting sun were gilding the western sky as we entered the train for Osaka, which was less than one hour away. Four consecutive days we had passed in the closest study and observation of holy temples in the sacred capitals of Kioto and Nara, and my soul was becoming steeped in the mysterious metaphysics of Buddhism and the simple "Way of the Gods." We had seen the glories of Shiba and Ueno Parks in Old Yedo, the splendors of the Mausoleum of Ieyasu on the mountain-side at Nik-ko, and had stood entranced before the Image of Buddha upon the pine-clad shores of Kamakura. For six weeks we had wandered far and wide, over hill and dale and mountain-side, and never failed in copse or wooded dell, to find a shrine to some strange heathen god.

Whence arose the source of this great fertilizing flood from India which had transported the soul of Dai-Nippon and absorbed the simple faith of their divine ancestors? When Buddhism swept over Japan in the sixth century it adopted Shintoism, the primitive religion,

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as a tenant and a century later had become the national religion of the land. Buddhism in Japan paralleled Romanism in feudal Europe, until the Reformation, when Shintoism, like Protestantism, revolted.

“The two great religious cults of Japan, Mr. Rhodes,” said the Judge, as we were approaching the lights of Osaka, “next to the origin of its people, are the most engrossing themes of thought and study connected with the development of the country, and if agreeable, I will be pleased at some opportune time to give you the benefit of my researches on the subject.”

On arrival at the Osaka hotel, a comfortable and well appointed hostelry for American and European guests, we found a banquet in progress, the occasion being a convention of Japanese journalists who, doubtless, like their American colleagues, had gathered together to discuss the interests of the guild. A hasty peep into the banquet-hall disclosed a company of a hundred or more well-groomed Japanese gentlemen, wearing the conventional smoking-jacket of the West and using knife and fork instead of chop-sticks. A Portuguese band was discoursing popular Spanish airs, among which were heard the familiar strains of “La Paloma” and “La Golondrina,” the latter being the “Home, Sweet Home” of Mexico. A well-arranged programme had been prepared with a toast-master, and no doubt several Chauncey Depews and Henry Wattersons sat around the festive board to enliven the feast with wit and humor when toasts became the order of the hour.

In an adjoining room a committee of merchants and prominent business men were holding a smoker and preparing plans for the reception of the delegation of American business men from San Francisco, who were shortly to visit Osaka and other principal cities of the empire. The hotel is very spacious and among the many dining-rooms is one capable of seating four hundred guests. The manager, who had spent many years in the United

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States, informed us that the Osakans very frequently indulged in large dinner parties, served according to the European menu. Restaurants furnishing European food have become very popular among the Japanese recently, and unlike the other nations of the Orient, they are more than anxious to adopt every custom of the Occident.

The great metropolis of Osaka, commonly known as the Chicago of Japan, is the second city of the empire and contains a population of a million people. Conveniently located on both banks of the Yodogawa near its estuary with the Bay of Osaka, it eclipses all other cities of the empire in commerce and manufacture. Over 5,000 smokestacks break the sky-line at present, which are quite significant of the number of its factories. A large island in the centre of the city divides the river into two broad channels and adds much to the beauty and pleasure of the place.

Numerous canals and dykes also intersect the city, which remind the traveller of Holland's waterways. At eventide, during the summer months, hundreds of pleasure-boats lazily drift up and down the river freighted with gay parties bent on pleasure, or in quest of the cooling breezes which sweep down the mountain-sides. With music, merry shouts of laughter, and brilliant fireworks during the evening hours, the Yodogawa becomes a conspicuous rival to the Grand Canal of the Queen of the Adriatic.

Besides its commercial side, Osaka possesses an interesting history and several landmarks which add greatly to the pleasure of the traveller. Nowhere in the empire was a more majestic castle or sumptuous palace built than on the great hill overlooking the valley and city. It was in 1583 A. D. that Hideyoshi began this stupendous pile, the remains of which fill with admiration the visitor of to-day. Thousands of laborers were drawn from all parts of the country and the work was completed in the marvellous space of two years. During the Revolution

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of 1868 the forces of the shogun set fire to all the wooden structures within the fortress, hence to-day nothing is left but the Cyclopean walls and moats. The visitor who gazes upon those massive granite bowlders, some of which are forty feet long by ten wide, will wonder how this race of Lilliputs ever raised them to the summit of the hill and placed them in the wall.

It was in 1615 A.D. that Ieyasu besieged the castle then occupied by Hideyori, the son of the great Tycoon, upon whose deathbed, Ieyasu swore to place him upon the shogun throne. Fearing that he would be unable to found the Tokugawa dynasty, should Hideyori become shogun, Ieyasu declared that he was plotting against the peace of the State and marched against the town and castle. The bodies of Hideyori and his mother were never found after the battle which terminated in favor of Ieyasu, it being supposed that they were reduced to ashes during the conflagration which followed.

Among the other attractions of the city are the National Mint, the Higashi and Nigishi Hongwanji, and the ancient temple of Tennoji which was founded in 600 A. D. by the great Shotoku Taishi, the first patron of Buddhism in Japan. This famous temple is well worthy of a visit and possesses several features not commonly found in the other holy sanctuaries of the empire. Opposite the shrine dedicated to the patron saint stands the great bell which is only rung at the death of a celebrant, so as to call the attention of the Prince-Saint who is supposed to conduct the soul into paradise. This enormous bell weighs 155 tons and is said to be the largest in the world. It is sixteen feet long, twenty-five feet in circumference and eight feet wide at its mouth.

Not far away stands a building which contains a curious stone chamber into which water continually streams through the mouth of a tortoise. Often during the day, weeping mothers may be seen passing into this sacred stream the names of their departed babes, with a prayer

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to the Great Saint to meet their souls upon the long and lonesome road of death. Within the Golden Hall is seen a shrine to Kwannon which contains the first Buddhist image brought from Korea to Japan, although the priests in the ancient temple of Zenkoji at Nagano claim priority in this line and inform the tourist that the triple image of Amida and his two followers reached Japan in 552 A. D., a full half century before Tennoji's famous Kwannon arrived.

"My friends," said the Major, after we had disposed of a satisfying dinner and were enjoying our evening smoke, "I am positively depressed from brain-fag, and if compelled to visit another temple I am sure I shall become a confirmed neurasthenic."

"I, too, am suffering from the strain of endless trips to holy shrines and temple grounds," replied the Judge, "and can deeply sympathize with the patient traveller who is forced by æsthetic companions to gaze upon the thousands of yards of three-starred saints, madonnas, and holy families in the cathedral towns of sunny Italy."

"We are here for pleasure as well as business," added the Major, "and I suggest that we spend our last night in Osaka in visiting the Coney Island of the town."

A few minutes later we had engaged rickshas and were bowling rapidly towards the Dotombori Canal, along whose sides lie the theatres, variety shows, and gay restaurants of the city. The streets were brilliantly lighted and crowded with a motley but good-natured throng, among whom appeared conspicuously a goodly number of the tourist world. Before the most pretentious theatres brass bands were blaring forth in discordant tones "Yankee Doodle," "A Hot Time in the Old Town" and similar American airs, which no doubt had the same effect in drawing crowds as did the hoochi-koochi tunes on the Midway in Chicago during the World's Fair of 1893. Gesticulating touters, before the smaller booths, were descanting on the marvels of their shows to the merry, gaping rabble

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passing by. While the shows were in progress the restaurants and food-stands were filled with men, women, and children who, no doubt, had come to Dotombori to have a good old-fashioned time. The Japanese beat America far and away on the temperance question, although they have never suffered from the canteen agitation which since 1901 has become a *quæstio vexata* before the American public. For amidst that surging mass of commonalty not the slightest sign of intoxication was in evidence, although all the shops sold *saké* and lager beer. Before returning to the hotel that night, we visited many of the amusement places of the district, and found order, good humor, and *bon camaraderie* everywhere.

CHAPTER XXXII

THE SHINTO RELIGION—ARRIVAL OF THE CHRISTIAN MISSIONARIES

FROM OSAKA TO KOBE—NATIVE BEEF AND SAKÉ—THE SHINTO RELIGION—ITS GODS AND FETICHISM—ANCESTOR WORSHIP ON KUDAN HILL—TOGO'S SPEECH TO THE SPIRITS OF HIS DEAD SAILORS—TEACHINGS OF SHINTOISM—EARLY ROMAN CHURCH IN JAPAN—THE ADVENT OF PROTESTANTISM—DOCTORS HEPBURN, BROWN, AND VERBECK—THE WORK OF MISSIONARIES IN THE ORIENT—STATISTICS OF CHRISTIANITY IN JAPAN—ALTRUISM OF AMERICAN MISSIONARIES IN THE ORIENT AND FAR EAST.

A LONG the crescentic shores of Osaka Bay, not more than twenty short miles from the great metropolis itself, lies Kobe, the favorite seaport town of Japan, and the Eastern Gateway to the Inland Sea. From Osaka as far as Nishi-no-miya we traversed a broad and fertile plain thickly dotted with peaceful hamlets and smiling fields of golden rice, with here and there a summer resort where Ferris wheel and coasting railway bespoke the Coney Island of modern Nippon. From this point until the train reaches San-no-miya, the station for the foreign settlement, the plain narrows down to a mere strip along the sea coast.

The journey from Osaka to Kobe, if made during the late afternoon hour, is pleasing in the extreme. To the north lie the majestic hills high above the city, bathed in a purplish haze from the setting sun, while to the south

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stretch the iridescent waters of the bay as far west as the picturesque and pine-clad shores of Awaji, which forms with the mainland, the eastern entrance to the Inland Sea.

"Kobe," said the Major, as we sat smoking our after-dinner cigars in the lobby of the Grand, "is *par excellence*, the commercial metropolis of the empire, for it exceeds in exports and imports every other city in Japan."

"Besides," added the Judge, "it is the principal mart for two very important native products, beef and *saké*."

"That is true," replied the Major, "for practically all the beef raised in Japan comes from the northwest Province of Tajima, and every connoisseur of the national beverage knows that the very best *saké* comes from Nada, two miles east of Kobe, on the plain this side of Osaka. *Saké* is to the Japanese what beer is to the German, wine to the Italian, and *pulque* to the Mexican; light, stimulating and fairly agreeable if warmed. It is made from rice and contains a smaller percentage of alcohol than sherry wine which it resembles in odor and flavor."

"Pardon me, Judge, but you remember the promised discourse on the two national religions of Japan, made on our departure from Nara. The day is too far spent to become better acquainted with Kobe, and if agreeable to the Major, I would suggest that you favor us this evening."

"By all means, Judge," said the Major; "let us have the story at once."

"I believe you will agree with me, my friends," said the Judge, "that we have devoted more time to temples, since our arrival in Japan, than to all of the other points of interest combined. And this is only natural because the thousands of temples and shrines which greet the eye at every turn represent the history and development of the country from its earliest dawn.

"When Japan awoke from her prehistoric slumber in 660 B.C., she found Shintoism enthroned as the national religion. Not the political cult which it became a thou-



JAPANESE HOUSE MAIDS



JAPANESE MOTHER TEACHING HER CHILD

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sand years later when the Mikados and divine warriors became the prominent gods in its pantheon, nor yet a thousand years later still after the subtle and refining influences of Confucius and Buddha had wrought so many changes in that simple faith.

“In those primeval days, before the conquest of the primitive tribes by the Great Jimmu, Shintoism was the worship of nature, in which every mountain, stream, and wooded copse possessed a tutelary god. There were gods to the winds and storms, to fires, pestilences and floods, to earthquakes and famine, and indeed to the very pot in which they boiled the wild-boar slain with their rude spear of stone.

“Each of these gods, great or small, had to be appeased by prayer and peace offerings through their intermediaries, whether it was the bear of the north, the fox of the south, or the militant badger, who were believed to be able at times to assume the human form. They had the power to bless the votaries of their gods, to predict the future, produce good crops, remove pestilences and famine, control storms, abate conflagrations, and restore peace.

“Shamanism and Shintoism went hand in hand in those ancient times and even to-day, it is said, that rarely can you meet a Japanese farmer, mechanic, or member of any trade, who does not wear or carry an amulet or charm which he regards with the greatest reverence and superstition. So far indeed does fetichism extend in the Land of the Rising Sun, that it is rare to find a native house to-day, unprotected against fire, lightning, earthquake, or plague, by the fetich insurance policy of some Shinto priest.

“When the Divine Warriors conquered Japan they absorbed the primitive faith of the natives and elevated the Mikado to the heart of Shintoism. Jimmu's generals became founders of temples and later were worshipped as gods, and thus the ancient Kai-no-michi of the simple islanders became the political religion of Shintoism or the ‘Way of the Gods.’ The Yamato men added their own

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stock of fetich to the original creed and claimed the Mikado as representative and vice-regent of heaven and superior to all the earthly gods.

“It was at this period of its history that ancestor worship became a prominent feature of Shintoism, now a national ceremony during the semi-annual festivals held at the Kudan Shrine in Tokio. It was for this reason that the great Togo, blood-stained and begrimed from the destruction of Rodjestvensky’s fleet in the Sea of Japan, hastened first to the Sacred Shrine at Ise to worship the ancestors of his majesty, the Emperor, and the spirits of Japan’s illustrious dead before reporting in Tokio.

“Could any one present ever forget the weird scene enacted on that cloudless morning in October on the green hills of Yedo by the great Admiral in honor of his dead? There before the simple pine altar draped in cotton cloth of spotless white, with the few modest symbols of the Shinto faith, and surrounded by the mourners of the combined fleet, he spake to the souls of the dead sailors as follows: ‘The clouds of war have disappeared from sea and shore and the whole city, with peaceful, placid hearts like that of a child goes out to meet the men who shared life and death with you and who now return triumphant under the Imperial standard, while their families wait for them at the gates of their homes. Looking back we recall how, braving the bitter cold and enduring the fierce heat, you fought again and again with our strong foe, and while the issue of the contest was still uncertain you went before us to the grave, leaving us to envy the glory you had won by your loyal deaths. We longed to imitate you in paying the debt we owe to sovereign and country. Your valiant and vehement fighting always achieved success. In no combat did you fail to conquer. Throughout ten months the attack on Port Arthur continued, and the position was determined. In the Sea of Japan a single annihilating effort decided the issue. Thenceforth the enemy’s shadow disappeared from the face of the ocean. This success

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had its origin in the infinite virtues of the Emperor, but it could not have been achieved had not you, forgetting yourselves, sacrificed your lives in the public service. The war is over. We who return in triumph see signs of joy everywhere. But we remember that we cannot share it with you and mingled feelings of sadness and rejoicing struggle painfully for expression. But the triumph of to-day has been purchased by your glorious death and your loyalty and valor will long inspire our navy, guarding the Imperial land for all time. We here perform this rite of worship to your spirits, and speaking something of our sad thoughts, pray you to come and receive the offering we make.'

"On the completion of this address the admiral laid the Sakaki on the altar, which consisted of a branch of the *Cleyera Japonica* tied with white paper.

"Tribute to the nation's honored dead and adulation of their virtues call forth the highest emotions of patriotism and arouse a desire for emulation among the country's youth. The ancestor worship of the Shinto faith is a beautiful feature of their religion, one well worthy of imitation among Western nations whose gods have become money-bags and heroes, manipulators of merciless trusts and monopolizing corporations.

"It is indeed inspiring to see the lowly peasant toiling over mountain, vale, and plain to reach the holy shrines of Ise or Izumo, where he can pour out his pent-up feelings of love and patriotic sentiment in honor of the illustrious dead, who through sacrifice and heroic deed, have made his country and fireside realities.

"The tenets of Shintoism are few and the ceremonial and ritual very simple. The faithful are enjoined to obey the commands of the Mikado, worship the spirits of the illustrious dead, and follow their natural impulses. But this is not all, because the ideal of the cult is to cultivate cleanliness and purity in personal and household arrangements, to live simply and honestly and to observe the pre-

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cepts of the Golden Rule, which makes it an acceptable faith after all.

“Great stress was placed on absolute cleanliness by the ancient devotees of the cult, pollution was considered a calamity and defilement a sin. Anything that could defile the body was looked upon with abhorrence and detestation, while physical purity was holiness.

“Disease and wounds were considered especially defiling, while births and deaths were regarded as beyond the pale to such an extent that expectant mothers and the dying were transferred to special huts which were subsequently burned. The priests were required to undergo careful ablutions and to attire themselves in spotless garments before making the sacred offerings or chanting the liturgies. Purification by means of water and common salt was a part of the ceremonial, which accounts for the presence of the temple well.

“The guild of the priesthood during the early history of Shintoism was appointed from special holy families and frequently from the nobles and relatives of the Mikado. The priestly garb consisted of a long, loose gown, with wide sleeves and a girdle at the waist, which was only worn during the morning and evening service. During the day they dressed like other men and were permitted to marry and carry on any business or occupation they desired.

“While this curious and ancient religion has no sacred book and does not recognize heaven or hell, there is by implication immortality of the soul and a heaven of some neutral tint where the spirits of the dead are supposed to abide. This condition was emphasized in ancient times by the burial of the retainers and members of the household with the lord and master in order that he might have companions down the long and lonesome road of death, as well as to-day on Kudan Hill, where the spirits of the departed heroes are called during the semi-annual national festivity given in their honor.

“Every Japanese who offers up his life through noble

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or patriotic motives becomes a god and is enrolled among the deified protectors of the realm. It is partly through this belief that the soldiers and sailors so freely offer up their lives in defence of country. The deified heroes occupy many ranks and grades, the spirits of the Mikados naturally occupying the highest spheres. Hachiman, the son of Empress Suiko, whose birth was unnatural and divine, having been carried three years in his mother's womb, as the God of War stands in the loftiest *cadre* of them all.

“The Shinto ceremonial is very simple and the temple plain and unfurnished. Besides the polished steel mirror, the *gohei* or white paper strips, and the straw rope which envelopes the temple, the place is bare. The mirror is intended to reflect the impurities of the soul, the paper strips, gifts to the gods, and the straw rope to exclude evil spirits.

“In front of the temple stands the *torii*, originally intended as a perch for the chancery which announced the break of day and the hour for prayer. Sometimes at eventide may be seen a number of priests in green vestments sitting on a dais playing strange musical instruments, while below stand the worshipful celebrants, clapping their hands to call the attention of the gods to their simple prayers and offering a few *sen* to appease their anger.

“Shintoism, it is said, has no moral teaching except the inculcation of patriotism. Motoori, one of the greatest disciples of the cult in the seventeenth century, stated that morals were invented by the Chinese because they were an immoral people, but in Japan there was no necessity for any system of morals, since every Japanese acted properly by following his honest impulses.

“Besides the orthodox worship of the pure Shinto cult there are many superstitious ceremonies performed by the ignorant classes, and it is not infrequent that one sees women rolling well masticated paper into balls and throw-

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ing them at the temple gods with a prayer, believing that if they stick their desire will be granted. In a few of the older temples the ceremony of the Kagura dance is performed by young girls who go through a variety of pantomimic posing and movements. During the service small trays with rice, *saké*, fish, fruits, and other foods are placed on the altar to appease the gods.

“Singular as it may appear, Shintoism, the native religion, practically became obliterated during the thousand years which elapsed from the introduction of Buddhism and Confucianism, with which it had become amalgamated as Rijobu Buddhism. After the Revolution of 1868, and with the national growth and patriotism, a demand was again made by the great progressive party of the people for the reëstablishment of the ancient native faith, and the rehabilitation of the Shinto shrine.

“This is believed, however, to have been a purely patriotic movement, because the moral code of Confucius and refining influences of Buddhism have, in a large measure, been succeeded by the Western cult of æsthetic agnosticism and materialistic philosophy among a large majority of the educated classes.

“And now, gentlemen,” said the Judge, after lighting a fresh cigar, “I intend to conclude my discourse to-night with a very brief account of Christianity in Japan, for it is too late to discuss Buddhism. This interesting subject we will postpone until to-morrow evening if agreeable.

“You will remember that in a previous conversation in regard to the early establishment of the Roman Catholic Church in Japan and the terrible consequences which followed its eradication, I mentioned that Francis Xavier was enticed to the Land of the Rising Sun through the glowing accounts of a native named Anjiro who had been educated at the Jesuit College of Goa. Although the great Jesuit evangelist remained less than two years in Japan, he succeeded in planting missions which secured 300,000 converts during the succeeding thirty years.

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“The holy fathers first directed their attention to the daimios and leading men, through whom they were enabled to reach with great certainty the rank and file. So much power were the rulers able to exert over the peasantry that these were driven from their ancestral homes by thousands unless they accepted the cross of Christ. It was through such drastic and coercive measures that entire fiefs, consisting in some instances of 20,000 souls, changed their religion in a single day.

“While these wide-spread conversions were in progress the Buddhist priests were driven from the communities, their temples enveloped in flames, and the magnificent images and works of art hacked to pieces. Unfortunately the Catholic invasion of Japan at this time was a political movement and was encouraged by the Kings of Portugal and Spain with the hope of acquiring territory, by the Pope in order to augment the Church, and by the daimios to gain foreign trade.

“Both Nobunaga and Hideyoshi, who lived at that time, befriended the Catholic Church, partly because they hated the Buddhist priests and partly because they feared their rebellious spirit and militant strength. It was some time after 1587 that one of the influential court physicians informed Hideyoshi that the holy fathers were directing every effort in their power to the conversion of the nobles in order to secure for themselves political power. Hideyoshi, it is said, laughed at this reasoning, until he visited Kyushu, where he found the entire country had become Romanized.

“The great successes of the Portuguese traders and priests in Japan began to excite the jealousy of the Spanish traders and monastic orders, in spite of the fact that the Pope had declared Japan entirely Portuguese territory for trade and the Cross. About 1590 the *San Felipe*, a Spanish galleon from Manila, with a rich cargo and a number of Augustinian friars, was stranded on the coast of Japan and the captain, in order to overawe the local

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authorities presented a map of the world, showing the tremendous possessions of Spain and her great power.

“ ‘How did Spain acquire these vast possessions?’ asked the unsuspecting son of Nippon.

“ ‘By first sending priests to induce the people to become Christians, after which the task became easy,’ replied the captain.

“ ‘Little did the indiscreet sailing-master realize the boomerang he had cast, for the conversation, which was repeated to Hideyoshi, infuriated him to such an extent that he immediately ordered the Augustinian friars, together with three Japanese Jesuit priests and several native converts, to Nagasaki where they were crucified on the cliffs of Pappenberg overlooking the harbor.

“ ‘Owing to civil wars, which engaged the attention of the shogun from 1592 until 1598, further inimical action was suspended and in fact little was done until Ieyasu issued his fearful edict of 1614 which finally resulted in the sanguinary wars on the island of Kyushu, during which all of the Jesuit fathers were banished and tens of thousands of the native converts killed. The Japanese government emerged successful from this frightful conflict, but only through sealing the country to the world for two and a half long centuries of dreary isolation.

“ ‘In spite of their terrible experiences the emissaries of the Catholic Church were the first representatives of Christianity to enter Japan after the treaties resulting from Commodore Perry’s visit in 1853–54. They arrived in 1858 and were promptly followed by Protestant ministers of the Presbyterian, Dutch Reformed, and Episcopal Churches in 1859 and the Baptist in 1860.

“ ‘Among the most notable of these leaders of the advance-guard was Doctor J. C. Hepburn of the Presbyterian Church, who will ever be held in sacred memory by the Japanese people on account of his noble and gentle nature and the altruistic character of his work. A physician by

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training, he spared no effort to save life and pain among the thousands needing medical care.

“There were also Doctors S. R. Brown and G. F. Verbeck, both of whom have left indelible traces upon the shores of distant Nippon. Dr. Brown became a wonderful factor in educational work in Yokohama and left among his students many of the ablest Christian ministers and prominent officials of the empire.

“Doctor Verbeck gained a high place as an instructor in an institution which subsequently became the University of Japan. He became the trusted adviser of some of the highest officials of the new government who needed the wise counsels of this great missionary leader. To Doctor Verbeck belongs the distinction of being the only foreign teacher upon whom a decoration was conferred by the emperor.

“In 1873 Doctor Nathan Brown arrived in Japan, a distinguished minister and scholar of the Baptist Church who had served almost a quarter of a century as a missionary in India. Although sixty-five years old and broken down in health through his long residence in malarial Assam, this wonderful old soldier of the Cross again buckled on his armor and responded to the ‘call of the East.’ While but a student at Williams College, where he graduated in 1827, he wrote that exquisite poem entitled ‘The Missionary’s Call.’

“My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done and rendered up
Account. The voice of my departed Lord,
Go, teach all nations, from the eastern world
Comes on the night air, and awakes my soul.’

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“During his residence in India he translated the New Testament and many books, tracts, and hymns into the Assamese language, besides attending to his active ministerial labors. After a residence of but three years in Japan he succeeded in acquiring the language and translating the New Testament into Japanese, besides a number of hymns, all of which were printed in a press of his own establishment. Dr. Brown was a scholar of rare literary ability and no doubt would have left a great name in the field of letters had he devoted his life to that calling. Crowned with years and honors this consecrated Christian warrior died at his post of duty, in Yokohama, January 1, 1886.

“As a result of the two long centuries of persecutions to which the Catholics were subjected before the arrival of Commodore Perry in 1853, the sentiment against the Christian religion in Japan had arisen to a condition of intense hatred and most naturally the first Protestant missionaries were regarded as spies sent to prepare the way for the subjugation of the country by the nations they represented. It required considerable time before even the intelligent classes learned that Protestant Christianity was non-political and hence not a menace to their government.

“When the treaty was made between Japan and the other nations clauses were inserted authorizing freedom of religious worship and the abrogation of the trampling-board, which was still in force and so objectionable to Christian sentiment. It will be remembered that the Japanese officials until the Treaty, required every one, with the oath of abjuration, to trample on the crucifix which was stamped on a copper plate arranged for the purpose.

“For a long period after the initiation of the new regime the missionaries found it unsafe to leave the environment of the free ports on account of the intense feeling against the reintroduction of Christianity, especially in the rural districts where considerable opposition exists to-

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day. Conditions have greatly changed since then among the Japanese and with them a difference in the sentiment of the people regarding the missionaries, who as a rule are now beloved, revered, and respected.

“The Japanese should not only glorify the early missionaries with reverence and affection, but the entire nation should feel indebted for the uplift imparted by that consecrated band of men and women who braved the dangers of the long voyage, the acute revolutionary perils of the day, and personal sacrifices sustained in leaving country, home, and friends.

“While these soldiers of the Cross have not accomplished a complete success in turning the nation to Christianity, no one who intelligently studies the Japan of to-day will remain unmindful of the magnificent results which have been accomplished along the lines of education, philanthropy, and morality. Many of the private schools and colleges, medical clinics and dispensaries, hospitals and asylums, directly or indirectly owe their existence to the altruism of the missionaries, not only in Japan, but over the entire Orient. Besides the great blessings resulting from their hundreds of educational and benevolent institutions, they have been the agents for inculcating the high ideals of Christian morality and advanced enlightenment along the lines of the economics of every-day life.

“The great change in the status of womankind in Japan, China, Korea, India, Turkey, and Persia may be almost directly ascribed to the influence of the missionaries from America, England, and other Christian Protestant countries. It is a great pleasure to note the aspirations of the downtrodden sisterhood in the Orient at this time and the difference between their present and previous status of servant, slave, or concubine.

“The introduction of illuminating oils, sewing machines, agricultural and manufacturing implements, and many articles of commerce never before called for in the Oriental trade of our merchants, attest the widely civilizing influ-

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ences of the missionary bands which have permeated every nook and cranny of the Orient and Far East.

“While there is no way of estimating the valuable work which they have accomplished for the good of the world at large every unprejudiced mind should realize that their every-day life and example must have been an inspiration to the untutored minds of these less favored countries. The American missionaries especially carried greater influence than those from other nations for the very reason that the ‘Land of the Free and Home of the Brave’ stands for so much among the peoples of the world in the way of progress, freedom, liberty, and protection. Christianity walks hand in hand with the best in everything that is national, educational, political, and social, as may be attested by a review of those nations, states, municipalities, educational institutions, and societies where it presides.

“While the statistics are not very clear on the subject it is definitely known that the Christian sects in Japan today contain a congregation of over 150,000 souls, divided among the various Protestant and Catholic denominations. Besides these, the Young Men’s Christian Association and the Salvation Army number many thousands of members, and are accomplishing excellent results among the young men of the country and the commonalty among which the latter finds its principal field.

“It is unfortunate that one must listen at times to the sneers and criticisms of some who speak lightly of the missionary and his work. These ill-favored remarks made no doubt in a spirit of jest, thoughtlessly or through dense ignorance are often directed to the comparative elegance of their homes and extravagance of living when compared to that of their flocks. These critics do not realize that Americans and Europeans would imperil their lives by living in habitations and on food to which the Oriental has become accustomed through countless generations.”

CHAPTER XXXIII

THE ARRIVAL AND HISTORY OF BUDDHISM

CONDITION OF JAPAN ON THE ARRIVAL OF BUDDHISM — DEVELOPMENT OF THE COUNTRY UNDER BUDDHISTIC INFLUENCES — CONDITION OF THE PHILIPPINES DURING THIS PERIOD — BIRTH AND EARLY LIFE OF BUDDHA — HIS MOTHER — THE RENUNCIATION — HIS LIFE IN THE WILDERNESS — ENLIGHTENMENT AND TEMPTATION — THE FOUR PRINCIPLES — CARDINALS FOR THE GUIDANCE OF MANKIND — MONASTERIES AND MONKS — BUDDHA'S MORAL CODE — BUDDHISTIC CREATION OF THE WORLD — TRANSPLANTATION OF BUDDHISM TO JAPAN — ARRIVAL OF CONFUCIANISM — RIYOBU, OR MIXED BUDDHISM.

WHEN Buddhism," said the Judge, in continuing his discourse on the native religions, the following evening, "drifted across seas from Korea, the Land of the Morning Calm, with its rich argosies of learning, culture, and arts, it found benighted Japan struggling against barbarism, dense ignorance, and internal dissensions. Although there was the semblance of a government, with headquarters in the Province of Yamato, no cohesion existed between it and the unruly tribes which constituted the nascent nation, nor indeed was there any permanency to the capital itself, which until 710 A. D. was migratory in character.

"The population of the country was probably less numerous than that of Mexico during the reign of Montezuma, when the early navigators from Spain first invaded that primitive empire and found the country and people

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equally low in the scale of national development and civilization. The arts of reading and writing had not reached Japan at this time, hence its people were submerged in the densest ignorance and superstition.

“Agriculture, which was of the crudest nature, was limited to the cultivation of a few patches of rice-lands here and there and manufacture, to the rudest implements and tools. Outside of a few oxen and cattle, domestic animals were unknown. There were no hogs, sheep, or goats, and the horse was regarded as a curiosity. The most primitive huts were used as dwellings, and save for a few trails, roads were unknown.

“Japan will ever remain a debtor to the cult of the gentle Buddha, for it was through his emissaries and disciples that Dai-Nippon has become justly celebrated for its brave and intelligent people and the country for the beauty and development of its valleys, plains, and mountain-sides. It was Buddhism, reinforced by Confucianism, which introduced reading and writing, the sheet-anchor of all people’s uplift from savagery. These were followed in turn by literature, art, dramatic poetry, history, and folk lore.

“Along with social and intellectual activity, followed political organization, manufacturing, and agricultural developments, among which may be mentioned the introduction of oranges, pottery, and the silk-worm industry. Military roads with bridges of solid masonry began to permeate the land, regularly laid out cities sprung up, and fine houses and palaces took the place of primitive huts. Miserable shrines gave way to gilded temples with sweeping roof, recurved eaves, many-columned auditoriums, and imposing gateways. The plain *torii* made of trunks of trees was changed to hewn stone or polished wood and even gilded with Sanskrit monograms or tablets with Chinese letters. Indeed no other element has been so potent in the development of the Japanese people.

“‘So vivifying was the touch of the Aryan intellect as expressed by the cult of Buddha,’ says Doctor Griffis,

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‘that a native school of art sprang up at once, and a circle of poets led by Utomaro sang. Artists in the joy of achievement made temple scenes of ravishing splendor that filled Yamato with grace and beauty.’

“Under these same religious and educational influences Japan has reached the highest pinnacle of modern civilization and stands to-day in the front rank of the great powers of the world. The net-work of railroads and telegraph lines, which bind the remotest corners of the empire, thousands of smoke-stacks that break the sky-line throughout the land, unsurpassed agricultural and educational developments, cities and towns, universities, colleges, and public schools, general culture and refinement of the masses, together with the organization and solidarity of their government, attest the wonderful and liberalizing influences of this pagan religious cult.

“Not far away in the Southern Seas where balmy breezes, sunny skies, and fertilizing rains clothe mountain-side, valley, and plain in a perpetual garb of verdure, lies a group of isles whose wretched peoples had been rotting away during three long centuries of pitiless misrule and thumbscrew government under the monastic orders which followed in the wake of the Adelantado Legaspi and Fray Urdaneta.

“The observing traveller, fresh from happy, prosperous, intellectual, Buddhist Japan, who entered Manila before Old Glory floated over Santiago with its clanking dungeon cells, no doubt wondered at the mediæval Philippines and the wretched semi-savages who had been fostered and cared for by the holy fathers during that long period of cruelty and eternal wrong.

“It was only necessary to go beyond the limits of Manila to learn what few changes for the better had taken place in the islands since Rome assumed command. In place of railroads and telegraph lines he would have found blazed trails and impassable country roads; for thriving cities and towns, miserable *pueblos* and *barrrios* composed

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of *nipa* huts and hovels; for great universities, colleges, and public schools, a few educational institutions with mediæval faculties which prohibited intelligent thought and restricted mental growth; for public schools, sequestered parochial classes in which the catechism and the miracles of the saints formed the entire curriculum; for agricultural development, small patches of rice, cane, and tobacco; for a universal language, a hundred primitive dialects; for chastity, truth, and honesty, immorality, lying, and petty larceny; for law and order, organized bands of outlaws and murderers; for peace, happiness, and prosperity, misery, squalor, and poverty; for education, literature, art, and culture, ignorance, bigotry, fetishism, and superstition; for freedom of speech, press, and religion, dungeon cells, banishment, and the garrote; for a liberal government, an overbearing and tyrannical theocracy.

“Perhaps, after all, Ieyasu was wise, when he closed the doors of Japan, early in the seventeenth century, against the invasion of Rome. Who knows but that he was posted on the unhappy conditions in the Philippines, Mexico, Cuba, Porto Rico, South America and even in miserable priest-ridden Spain itself. But from whence came that benevolent cult which regenerated and blessed Japan?

“Buddha, the originator of that wonderful creed which includes in its membership one-third of the world’s population, was born in 543 A. D. in the town of Kapilavasta, Northern India, and of noble parentage. It was during a period of fasting and temptation that he grasped the four great principles of his creed: first, that existence involves suffering; second, that suffering results from desire; third, that relief from desire and suffering come from annihilation; and fourth, that extinction from existence can only result from an absolutely correct mode of life. It is believed, however, that Buddha meant the extinction

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of the soul's desires to all disturbing influences, and hence that state of eternal and unbroken tranquillity, known as Nirvana. He laid down three cardinal principles for the guidance of mankind. First, that the attainment of a sinless state of perfect enlightenment was gained through meditation and benevolence; second, that Karma was cause and effect, that each effect in this life springs from a cause in some previous incarnation, and that each act in this life bears its fruit in the life to come; and third, that Karma was discipline and order, or the Lord, Law, and the Church. The first monastic system in the world was that organized by Buddha. His followers not only subscribed to celibacy, poverty, and obedience, but were permitted to possess only the following worldly articles, namely: three robes, a loin girdle, alms-bowl, needle, razor, and a strainer through which drinking water was passed. It will thus be noted that Buddha recognized the dangers in drinking-water and may be regarded as the inventor of the filter. He preached forty-five years after his enlightenment and at his death 500 followers chanted his teachings that they might never perish from the memory of man.

“It is to the credit of this great leader that he merely represented himself as a guide for suffering humanity and his precepts for their consideration. His creed involved no complex ritual or dogmas, and his followers were left to the dictates of their own free will. He did not preach that he was the saviour of mankind, nor that there were heaven and hell.

“His principles involved the highest moral code and mainly consisted of prohibition against intemperance, lying, stealing, murder, adultery, anger, pride, hypocrisy, greed, gossip, cruelty to animals, and every shade of vice. He enjoined reverence to parents, care of children, submission to authority, gratitude, self-abnegation, moderation in times of prosperity, forgiveness of others' faults,

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and all of the cardinal virtues. When asked in regard to the creation of the world he replied that such questions were vain and idle.

“A theory of the cosmogony evolved by one of his followers was to the effect that a lotus bud emerged from the chaos of waters at the beginning and that from this flower sprang the universe. The idea is poetical and beautiful, for it is known that this incarnation of all perfect flowers appears from the slime and fester of stagnant pools, and rising mysteriously from beneath the foul surface, unfolds itself into a flower of marvellous beauty and perfection. It may be from this historical legend that the lotus-pond became conspicuous in the grounds of every Buddhist monastery.

“The transmigration of souls from one body to another is also a tenet of the creed, made necessary for souls steeped in vice, who through various steps of preparation are perfected for the haven of Nirvana.

“Buddhism made its way into China 250 years B. C., and gradually filtered into Korea, from whence it entered Japan where it soon became an accepted faith. It was through the agency of King Hiaksai of the Hermit Kingdom that priests, images, and *sutras* were transported across the Sea of Japan and the new religion planted. Two historical images, one in the temple of Zenkoji, Nogano, and the other in Tennoji, Osaka, are claimed to be the original ones sent over by Korea during that period.

“Most naturally the new creed accompanied by foreign gods created dismay among the native clergy who had held sacerdotal sway ages before the divine Mikado Jimmu had descended from heaven. The ruling Emperor therefore decided to assemble a council to settle the momentous question which might call forth the ire and curses of the native gods. Soga no Iname, a prominent member as well as an advocate of Buddhism, was permitted to build a temple for the foreign priests and strange idols.



MOTOMACHI-DORI STREET, KOBE, JAPAN



STREET SCENE, TOKIO, JAPAN



EXPLOSION OF FORT SUNG-SHU-SHAN, PORT ARTHUR, MANCHURIA

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Scarcely had they become well-housed before pestilence brooded over the land and was ascribed to the new religion. Led by a number of Shinto priests a large band of the old school demolished Soga's temple and threw the images in the Yodogawa not far from Osaka. A few years later the tide turned in favor of Buddhism and Soga was allowed to reëstablish his temple and fish out the images from the river.

“From this period until the appearance of Shotoku Taishi, the great native apostle of the new creed, the country was seething with conflicts and unrest between the two religious factions. Shotoku was the premier of the queen and it was through his influence that the Empress and court became converts and further objection averted. So much enthusiasm did Shotoku create among the nobles and powerful families that many of the famous temples built about that time could be traced to his influence.

“As the strength and organization of the new priesthood increased, the power of the Mikado and court declined, until the ruler had become a mere shadow and the real authority was delegated to a military leader. With the increase of Buddhism, the priesthood became the real power, and finally dictated the policy of the court. Through the confessional, or the influence of the wife, concubine, or some favored female, they even obtained possession of the treasury and were thus enabled to spend lavishly on magnificent temples. One of the order, Monk Ugino Do-kio, who had become premier to the emperor even aspired to the throne.

“The *bonzes* accompanied the armies to war, and like their Roman Catholic colleagues during the early colonial days of Spain, immediately took possession of the pacified territory and began to convert the natives. It was during the acme of their power, that the priesthood became so mighty that they resisted the orders of the government. In the sixteenth century thousands of temples and monas-

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teries dotted the plains and mountain-sides of the country, many of which had regiments of armed retainers. On the crest of Hiei-zan, overlooking the sacred capital of Kioto, were three thousand temples, the occupants of which became so rebellious that Nobunaga was forced to march against them with an army, during which all of the temples were burned to the ground and thousands of the monks, concubines, and their families put to the sword.

“It was about the twelfth century that Confucianism added its weight to the new religion and inculcated those principles upon which ‘Bushido,’ or the ‘Way of the Knight,’ is founded, namely, loyalty to Mikado, shogun, lord, and master. In China loyalty to parents comes first, while in Japan loyalty to king. Filial duty in China is the basis of order and national longevity and is one of the wonders of the world; coincidentally or otherwise it agrees with the Scriptural injunction as laid down in the fourth commandment.

“Confucius is a clear and distinct historical character and his parentage, place of birth, public life, offices, work, and teaching are properly authenticated. He was born in 551 B.C. in the Province of Shan Tung, China, where his direct line still exists, although seventy-five generations have been born and passed out of existence since the birth of the Great Teacher.

“Although Confucius is said to have originated nothing beyond that taught at the time, he is justly entitled to the honor of being the world’s greatest editor and compiler to that date. He was also known as the Socrates of his day and was followed constantly by devoted disciples who lived on his wise utterances. He edited many of the principal works of the old masters and has left a number of volumes of his own discussions or conversations which are known as the Confucian Analects.

“He died in 478 B.C. at the age of seventy-one and in no wise modified the preëxisting religion, which was monotheistic, except that he laid great stress on the ob-

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servance of the social and political duties of mankind. His teaching referred chiefly to the duties between man and man, to etiquette and ceremony. He practically ignored the existence of a Supreme Being and may be held responsible, in a measure, for the agnosticism of China and Japan to-day.

“Many changes were made in the creed of Buddha after its transplantation in Japan which greatly facilitated its adoption among the people. It was through the influence of Kobo Daishi, the most famous of all Japanese Buddhist saints, that a vast number of the Shinto gods were adopted as avatars in the pantheon of Buddhist gods. It was currently believed that during a visit made by him to the Sacred Shrine of Ise, he communicated directly with Amaterasu, the Sun Goddess, and hence learned that many of the most popular Shinto gods, prehistorically, were Indian gods and thus enrolled among those of Buddha. The Riyobu, or the mixed Buddhist religion as it was now called, became very pleasing to the natives since it had incorporated the Shinto gods and did not obliterate the old customs of pilgrimage, festivals, and other ancient rites dear to the people. The *bonzes* were lovers of beauty in art and nature and religious symbolism. Their teachings were metaphysical and mystical, political, historical, scientific, and literary. Credit should be given them for horticulture and the Japanese garden, which to the refined imagination is far more than meets the eye of the alien.

“Between the twelfth and sixteenth centuries Japanese Buddhism became divided into many sects and subsects, among which may be mentioned as prominent the Zen, Shin, Shingon, Jodo, Nicheren, and Tendai, all of which hold tenets materially differing from the others although many of the points in dispute are highly metaphysical and technical. So complicated is the special creed of the Shingon sect that Sir Ernest Satow, who is one of the greatest authorities on Oriental religions, says, its ‘whole

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doctrine is extremely difficult to comprehend and more difficult to put into intelligible language.' Of another of the sects he tells us that its 'highest truths are considered to be incomprehensible except to those who have attained to Buddhahood.'

"The Buddhist body of scripture has never been printed in Japanese, and the canons were made up by Buddha's disciples or followers for the most part many centuries after he had passed away. Doctor Eitel states that a number of the books of Buddha received the approval of the Ecumenical Council of Cashmere about the time of Christ and that Buddha himself has been enrolled as a saint in the Church of Rome. Since 1870, about which time the new regime became effective in Japan, a great revolution occurred in the Rikyō form of the faith, by which all of the temples devoted to the mixed religion became purged of all Buddhist symbols, furniture, equipment, and personnel, and returned to the august and severe simplicity of the ancient faith.

"The separate elements forming Japanese Buddhism are taken from Brahmanism, Buddhism, Taoism, and Shintōism and it is now said that a new school is proposing to add a fifth element, namely, Christianity, with Jesus of Nazareth as a Palestine avatar. Whether it be the result of the broadening views of Western education and civilization or the doctrines promulgated by the disciples of Christianity, popular Buddhism in Japan is now, however, both ethically and vitally in a low state and rapidly going into decay. Thousands of the images are being removed from the shrines and temples and sold for old junk, while the broad lines of humanity and altruism have supplanted the creed and hospitals and orphan asylums, the sites of former temples."

CHAPTER XXXIV

KOBE AND ENVIRONMENT—TRAITS OF JAPANESE WOMEN

THE ANCIENT CAPITAL HYOGO—THE SEA-PORT TOWN KOBE—THE TEMPLE OF IKUTA—A CHRISTENING CEREMONY—THE SACRED DICE BOX—THE WATERFALLS OF NUNOBIKI—THE ENVIRONMENT OF KOBE—MR. WILKINSON'S LAWSUIT—HIMEJI, OKAYAMA, AND FUKUYAMA—THE KALEIDOSCOPE OF THE ROYAL HIGHWAY—A JAPANESE BRIDE AND GROOM—A FEW TRAITS OF JAPANESE WOMEN—THEIR HOMES AND HOUSEKEEPING—THE FIVE MALADIES WHICH AFFECT THE FEMALE MIND IN JAPAN—STORIES ILLUSTRATIVE OF THEIR CHARACTER.

MY friends," said the Major, as we crossed the Ai-oi Bridge, the morning following our arrival in Kobe, "although you may not be aware of the fact, we are nevertheless in one of Japan's ancient capitals."

As our visit to Kobe was necessarily brief, we had taken an early breakfast and started for Hyogo, which joins Kobe on the southwest, and may at present be regarded as a continuation of that great seaport town, which lies at the western gate of the Inland Sea.

It was in 1180, shortly after the destruction of the palace in Kioto by fire, that the powerful regent Kiyomori removed the capital to Hyogo for a period of six months, after which it was transferred back to Kioto, where it remained for over 600 years, and until changed to Tokio in 1868. It was during this period that Kiyomori became involved in a war with Yoritomo, the head of the

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Minamoto clan, during which the former's clan, the Tairas, with his son Munemori, were wiped off the face of the earth in the naval engagement of Dan-no-ura, near Shimonoseki. This town was also the theatre of that great battle in 1336 between the Ashikaga forces and the troops of the dethroned Emperor, Go-Daigo, led by that gallant and intrepid soldier, Kusunoki Masashige, who with the few remaining members of his troops, after defeat committed *hara-kiri*, within the temple grounds.

Besides its historical interest, Hyogo possesses in its temples and mountains an enviable local interest. Just beyond the bridge, in a square walled enclosure, stands the Shinto temple of Nanko which has been dedicated to the celebrated warrior Masashige of whom we have just spoken. The temple grounds present a gorgeous appearance annually on the twenty-fifth of May, the anniversary of his death. The procession which turns out on that occasion in his honor is dressed in similar uniform and armor to that worn by his troops and presents a striking picture of Japan's mediæval army.

Hyogo also possesses a gigantic bronze Buddha which stands in the temple of Nofukuji and is forty-eight feet high. This large statue was presented to the city by an enthusiast of the gentle Buddha, as a peace offering to that great deity on account of the snug fortune he had accumulated through the paper industry. The visitor who is unable to visit Kamakura or Nara should by all means see Hyogo's great statue, although the face is not so fine as that of the great masterpiece at Kamakura.

Not far away from the Nofukuji temple may be seen a remarkable bronze statue to Amida which stands upon a stone pedestal in front of a lotus-pond. In the near vicinity towers a thirteen-storied pagoda of stone which was built as a monument to Kiyomori, the implacable enemy of Yoritomo, the first shogun of Japan. On his deathbed, Kiyomori warned his clan of the growing dangers from the young Minamoto chieftain and said,

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“My only regret in dying is that I have not seen the head of Yoritomo of the Minamoto. After my decease do not make offerings to Buddha or read the sacred books, but cut off the head of Yoritomo and hang it on my tomb.” A few steps away is the temple of Seifukuji, where an officer in the service of the Daimio of Bizen was condemned to commit *hara-kiri* because he had ordered his lord's troops to fire on the Foreign Settlement at Kobe in 1868.

Kobe is beautifully located on the shore of the Inland Sea and contains a population of 380,568 souls. It was founded as a foreign settlement in 1868 and is noted, not only on account of its lead in exports and imports among the cities of the empire, but also on account of the purity and dryness of its atmosphere which makes it a favorite point of residence. Moreover, its proximity to Kyoto, Osaka, and Nara, located in the heart of Old Japan, adds greatly to its many other advantages.

Like Yokohama the foreign settlement of Kobe is built entirely on Western lines and resembles in the width of streets and its architecture, American or European cities. It possesses a number of excellent hotels, among which may be mentioned the Tor, Grand, Continental, California, and the Mikado, all of which are prepared to care for foreign patronage.

The business men of Kobe are active and progressive and have organized a bankers' association, clearing house, chamber of commerce, and a tea traders' association, where all of the tea for export is sampled and officially stamped, before being shipped to foreign countries. The United States has located one of its three coaling stations in Kobe and, much to the wonder of the Japanese government, ships its coal from America instead of purchasing the native product which is reasonable in price and of good quality.

Fortunately for the traveller who objects to the use of the jinricksha, Kobe was well supplied with a number

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of excellent one- and two-horse victorias during our visit, and I presume with motor cars by this time, for the alert Japanese, who is known as the Yankee of the Orient, never loses a trick when it comes to business. Among the points of interest in Kobe and its environment which deserve a visit are the old Ikuta Shinto temple and the Nunobiki waterfalls, besides a large number of mountain peaks with interesting temples and charming seaside resorts with excellent hotels, which offer delightful outings to those able to remain long enough to visit them.

After our return from Hyogo, we drove at once to the Ikuta temple and found it well patronized with a large attendance of natives engaged in the customary Shinto ceremonial of hand-clapping and throwing small pieces of copper money in the slatted offering-box. It was a few moments before I noticed the interesting ceremony of a christening which was in progress.

The young mother, babe in arms, sat in the middle of the floor while a priest in gorgeous vestments chanted a weird song to the accompaniment of a large bass drum which murdered conversation for a quarter of a mile around. In the meanwhile a young priestess, with a staff ornamented with streamers, was cutting a few pigeon-wings around the young mother and watching with covetous glances several young priests who were passing to the old abbot vessels containing *saké*, fish, fruit, rice, and other toothsome morsels as offerings to the temple gods. In a few moments the music and dancing ceased, and the young mother who was presented by the officiating priest with a scroll of instructions regarding baby raising, left the stage.

In leaving the main temple we passed a small shrine provided with two octagonal prayer dice boxes about eight inches long. Each box was filled with small wooden rods bearing numbers with cabalistic inscriptions in the Chinese ideogram. In the bottom of the box was a round opening, through which the prayer-stick, after shaking

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the box, was drawn. When the natives had finished drawing the Major slipped forward and shook the box. A moment later he extracted a stick bearing the unlucky number thirteen, with an ideogram which resembled a bundle of horned toads.

“Don’t look so sad, Major,” said the Judge, “I will prove to you that fortune will continue to smile upon us in spite of your bad omen, and that we are playing in the greatest luck.”

Then giving the box several vigorous shakes and uttering the mystic words *eny, meny, miny, mo*, with fingers crossed, he drew a stick upon which appeared in large, red letters, the number twenty-three.

“Come, gentlemen, let us skee-doo, for if we don’t leave the temple grounds at once I fear the goddess will assemble the gods and put us out. I have a *prie* that it would prove a bad day to play the races.”

The Ikuta Temple is said to have been founded by the Empress Jingo on her return from Korea in 205 A. D. after a victorious campaign of three years, as a result of which the three independent kingdoms of that country became tributary to Japan. The goddess of the temple is therefore known as the Japanese Minerva, and is believed by the peasantry to control the rainfall, because of which she is appealed to during seasons of excessive rainstorms or drought.

About twenty minutes from the centre of the foreign settlement the Nunobiki Waterfalls are reached, two very attractive and picturesque falls, the “male” and “female,” both of which are located some distance up the mountain-side, well flanked by attractive tea and lunch houses. Very much after the fashion of the Jersey mosquitoes which lie in wait for the unsuspecting stranger who visits the seashore resorts of that state, the geisha girls of Nunobiki scent the game from afar, and before one reaches the first fall he finds himself surrounded by a dozen or more enamelled and painted *nesans* who offer all kinds

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of inducements to partake of their hospitality. On account of this insistent crowd, which is as brazen as the Marguerites of the Strand after ten o'clock at night, ladies are warned to keep away from Nunobiki unless accompanied by gentlemen.

Probably nowhere in Japan are there more numerous or pleasanter resorts than within the mountain regions a few miles north of Kobe. Among the most popular of these may be mentioned the towns of Suwayama, Mayasan, Mino, Naka-yama, Takara-zuka and Arima. The celebrated table waters "Tansan" and "Hirano," which are bottled and sold throughout the Orient, come from Takara-zuka and Naka-yama.

One of the traits characteristic of Japanese business men, and the protection afforded foreigners engaged in trade over there, may be illustrated by a law-suit between Mr. Clifford Wilkinson, the owner of the Tansan bottling works, and a Japanese firm which was imitating his label. Although Mr. Wilkinson obtained a judgment the firm appealed and continued bottling. He then applied for an injunction against the firm pending the appeal. The learned native judge rendered a decision that the firm might continue imitating the label as it was winter time and Mr. Wilkinson would in all probability suffer but little loss as little water was drunk at that season!

In leaving Kobe for the west *via* the Sanyodo Railway the traveller shortly passes Suma, Shioya, Maiko, and Akashi, popular seaside resorts where many of the residents live during the summer months. From Akashi to Himeji the scenery along the seashore is extremely picturesque and beautiful and has for ages been the subject of poetry and song. Hitomaro, one of the earliest Japanese poets, in the eighth century, sang of its enchanting beauty, and since that date native poets have never tired of singing the praises of this pine-clad coast.

The old castle at Himeji which was founded in the fourteenth century is in an excellent state of preserva-

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tion, and next to the one at Osaka, is the largest in the empire. In 1577 Nobunaga presented the province of Harima to Hideyoshi, who enlarged the castle and crowned it with thirty turrets, and in 1608 Terumasa, who had become its possessor at that time, added twenty more. The castle and grounds are now owned by the government and occupied by Imperial troops.

The Imperial Sanyo Railway, which borders the shores of the Inland Sea most of the way from Kobe to Shimono-seki, runs through scenery of transcendental beauty, elsewhere unparalleled on the face of the globe for such a long distance. It matters not whether the traveller turns his eyes towards the distant mountain-tops clear cut in bold silhouette against the blue arch of heaven, or upon the islet-strewn bosom of the Inland Sea, the procession of enchanting scenes never ceases to thrill the artistic soul.

The sky-line along the mountain crests throughout the empire lends a peculiar charm to the mountain scenery of Japan, found nowhere else in the wide, wide world, a felicitous gift from the gods enhanced by the cunning art of man. When the popular stream of travel turns from the well-beaten paths of Europe to the shores of Dai-Nippon, I can imagine no motor course so attractive and unique as the historic highway along the Inland Sea. Built ages ago and lined with majestic cryptomerias and fantastic, freakish pines, it winds its way over hill and dale, ever and anon so close to the water's edge that the musical lapping of the waves reëchoes back from the cliffs beyond.

From the window of our Pullman the commonalty of Japan passes in review. Bands of white-robed pilgrims with staff and broad bamboo hat are seen threading their way to some holy shrine; companies of Imperial troops swinging along in cadenced step on their daily practice march from the garrison town near by; groups of peasants driving gayly caparisoned black pack bulls laden

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down with the product of their toil and slowly wending their way to the nearest market town; curious Japanese wagons drawn by little horses with noses almost touching the ground and led by rustic drivers in suits of homespun blue; groups of uniformed school children bent on a holiday's outing, while the country doctor and wealthy landowner in their two-man rickshas pass by in jog-trot gait and complete the kaleidoscopic panorama which forms the daily life of that ancient highway.

The Japanese have for ages been students of nature, which accounts for the conformity that exists between the work of man and God in that garden of the Far East. Go where you may, from Nagasaki to Hakodate, you will find no discordant note to disturb the harmony of the scale. So effective has the mimicry between the animal, vegetable, architectural, and physical creation of Japan become, that each is complementary to the other though it seems unnatural when transplanted to other portions of the globe.

Indeed so strong has Japan grown into its own characteristics that any race of people, save the Malay-Mongolian, appears strange and out of place in this land of national homogenesis. Quaint and picturesque are the villages of houses with one-story, thatched roofs which one finds nestling everywhere. In course of time their weather-stained walls and gray roofs give the entire village a uniform hue which suggests a patch of monster mushrooms resting at the base of some mountain-side.

The Japanese people are exceedingly anxious to learn English, and during our journey to Hiroshima, we met a number who spoke the language very well although they had never been away from their native land. It is taught in all of the universities, colleges, high schools, and many of the middle schools, which will insure a general knowledge of English within a few years. Perhaps they have taken the cue from Captain Hobson and have concluded that our language might become quite handy

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when they quietly settle down to colonize California and our golden Western coast.

Sixty miles west of Himeji the road passes through Okayama, the capital of Bizen, and fifty miles farther through Fukuyama, the capital of Bingo, two of the most interesting castle towns between Kobe and Hiroshima and well worth a visit from the lovers of Old Japan. Among the interesting sights of Okayama is the Koraku-en garden which represents the ancient type of the Japanese landscape gardening before the art was modified by the European school.

The Koraku-en was formerly the charming plaisance of the lords of the castle and contains miniature mountains, lakes, valleys, and hills, and is further embellished with flowering trees and plants among which are the cherry, plum, and maple trees, palmettos, wistaria, peony, and lotus. A few cranes may be seen wading in the ponds, which are said to be over two hundred years old. The orphanage, located at Okayama contains 1,200 children and is the largest institution of the kind in Japan. The castle of Fukuyama sits upon a high hill overlooking the railroad and presents a striking picture as the train whirls by. In gazing on its frowning battlements, great walls of solid masonry and picturesque donjon, the traveller might reasonably imagine that a leaf had been torn from the banks of the Rhine and planted in the heart of Japan. The Imperial Railway from Okayama, until it reaches Hiroshima, leaves the seashore and plunges into an agricultural country of low hills, with the exception of a short glimpse one gets of the sea as it skirts along the shore near the bustling town of Onomichi, a city of decaying temples, narrow streets and enchanting sea views. The Saikokuji temple, a branch of the great monastery of Koya-san, built of huge granite blocks which are abundant in this vicinity, adds much to the interest of the visitor.

Before leaving Onomichi, a Japanese bride and groom

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entered our car, bound for Shimonoseki where they intended to make their future home. The bride was beautifully gowned in a handsome silk kimono bearing upon its collar the family crest, while the groom was attired in the conventional frock coat and silk hat. The neck decoration of the young matron was particularly attractive being composed of light colored silk material laid in folds producing rainbow effects. She toyed with a silk fan decorated with lobsters, no doubt one of her wedding gifts. The lobster is emblematic of long life in Japan and is always introduced as a part of the wedding feast. The toast to the bride and groom is "may you live to such an age that your back may become as crooked as the lobster's."

The seats in the rear of the car were arranged lengthwise, which permitted the newly married pair to assume the native posture and perch themselves like a brace of birds on the top of the seat, where they appeared as happy as a couple of children before Christmas Eve, as we left the train at Hiroshima.

"The general ideas of Japanese women," said the Major, "are very much like those of children in their love for simple amusements and childish pleasures. Their education in the arts and graces of courtesy and ceremony is very pleasing and highly appreciated by the cultivated stranger who sees so much brusqueness among the Western nations. Japanese women never become intimate with their best friends but, building a wall of adamant around themselves retire within it upon the first touch of familiarity. It has been said of them by a distinguished traveller that a well-bred Japanese woman reminds one of a delicate sea-anemone which at the first approach of a rough hand shrinks within itself. While timid and morbidly sensitive, they are filled with courage, self-reliance, and natural pride."

Except among the working classes Japanese women take little exercise and eat like birds, pecking at food as it were,



JAPANESE WOMAN OF THE WEALTHY CLASS



SACRED TEMPLE, MIYAJIMA, JAPAN



HACHIMAN TEMPLE, KAMAKURA, JAPAN

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and hence there should be no wonder that they are so *petite* and slender. The meal hour is extremely irregular and as a rule little food is kept in the house. The shops near by, or the street venders, supply the daily dishes which are purchased in quantities only sufficient for each meal. Live fish are hawked around the streets in tubs and the venders have not the slightest compunctions in dividing a fish for a purchaser, casting the remaining stump back in the tub where it wiggles around until it dies.

Housekeeping among the wealthy and well-to-do is an easy accomplishment in Japan on account of the abundance of well-trained servants and the cheapness of the commodities of life. The markets are supplied with the finest vegetables, fruits, eggs, poultry, and meats of all kinds at remarkably reasonable rates. The Japanese house occupied by the ordinary classes is a little, frame, one-story building with sliding partitions, the windows covered with oil-paper panes, the structure resembling somewhat, with its red and gray tiled roof, a Swiss *châlet*.

Except for the *habache* or brazier their homes are devoid of heating apparatus, even during the coldest season of the year. The Japanese housekeeper is immaculate in her attention to cleanliness, it being a part of her religious cult, and no doubt if placed in competition in that regard would sweep away forever the proud pretensions of her New England sister. The tea-tray is always on hand and a Japanese lady is seldom seen far away from it and her little pipe which holds but one whiff of mild tobacco.

Like the Spartan women they are noted for courage, bravery, and self-possession, qualities exhibited by their sons during the long and sanguinary siege before Port Arthur. In the book on the "Greater Learning of Women," they are taught to look upon their husbands as superior beings, an Oriental idea, and to avoid the five great maladies which affect the female mind, namely: Indocility, discontent, slander, jealousy, and silliness,

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but above all, to avoid the latter which is considered the most reprehensible of all by Japanese men. In order to cure themselves of such unfortunate characteristics they are advised to undergo frequent self-inspection and self-reproach.

Many stories are told illustrative of the finer qualities of Japanese womanhood, among which may be mentioned the following historical episode: During the organization of the government after the restoration of the Emperor, the life of Count Ito was threatened by a faction which resented his liberal spirit toward foreign nations. One day he was pursued by a murderous band bent on his assassination and ran into the house of an ordinary peasant woman. Closely pursued by the murderers and trapped like a rat, the Count drew his sword and prepared to die like the brave soldier that he was. The poor woman recognizing the nobleman and realizing his value to the country, in an instant removed the firebox and mats in the centre of her room and, lifting the plank cover in the floor, pushed him into the pit below. Until his death, more than fifty years afterwards, the Prince loved to dwell upon this tragic incident which would have ended his life, save for the woman's courage and presence of mind. She became a pensioner upon his bounty for the remainder of her life.

Another story, illustrating a Japanese woman's sense of honor, is told of a nobleman's wife whose husband had been called to Yedo by order of the shogun early in the seventeenth century. During his absence a neighboring daimio swooped down upon his castle and carried off his beautiful wife and household into captivity where they were held for several months. Several years later, when the incident had apparently been forgotten and friendly relations again established between the belligerent lords, the lady prevailed on her husband to give a great banquet to which the base knight was invited with the other powerful daimios and ladies of the neighboring provinces.

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The sumptuous entertainment was celebrated on the large roof-garden of the castle, under the soft light of the full harvest moon the brilliancy of which was long remembered by the distinguished guests present on the night of that dreadful tragedy. Away to the south could be plainly seen the towering peak of the peerless Fuji, as its silvery cone vied with the radiant whiteness of the fleecy clouds among which it appeared to float. Off to the east for many leagues stretched the moonlit bosom of the isle-strewn Inland Sea, while fading far away in the distance of the midnight gloom loomed up the pine-clad summit of Sacred Miyajima, the crowning jewel of the three picturesque marvels of Dai-Nippon.

During the height of the banquet, now enlivened by the clink of crystal and sally of wit, the hostess called the attention of the guests and rising before her husband said, "My Noble Lord and friends, I have sought in vain with heavy heart for many years to make this confession which ends my life to-night.

"Our great teacher Confucius, has taught us that an unfaithful servant is unworthy to live under the same heaven with his loyal master. During my captivity in the castle of yon treacherous lord I was forced to break the nuptial vow which I faithfully made on the morning of my marriage in the presence of the gods of our ancient realm. Believe me, my lord, I would have then ended my days, but have patiently awaited this day, the hour of retribution.

"I must now say farewell and when you meet me on the long and lonesome road of death, I beg you tell me that my sin has been forgiven and the stain of your dishonor effaced through vengeance on our common enemy."

She had scarcely finished her last word, when rapidly ascending the parapet she flung herself to the earth full eighty feet below. The ignoble daimio was requested to commit *hara-kiri* at once, and just before drawing the

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keen edge of the fatal blade, said, "My Lords, the sentence is just."

"A rather sad story," remarked the Judge, "but one which exemplifies a national characteristic of both sexes."

A moment later the buffet attendant announced lunch and the Major's gruesome story became an incident of the past.

CHAPTER XXXV

THE JAPANESE ARMY AND NAVY — THE SACRED ISLAND OF JAPAN — ADIOS

THE GREAT NAVAL ARSENAL AT KURE — PLANT FOR GUNS AND ARMOR-PLATE — THE JAPANESE NAVY — PREPARATION OF NAVAL OFFICERS — THE NAVAL COLLEGE ON THE ISLAND OF ETAJIMA — THE JAPANESE ARMY — RESERVES, LANDWEHR, AND LANDSTURM — THE EDUCATION AND APPOINTMENT OF ARMY OFFICERS — COMPARISON WITH THE AMERICAN ARMY AND NAVY — HIROSHIMA, THE GREAT MILITARY STATION OF JAPAN — THE METHODIST MISSION AND COLLEGE — HOTELS AND RESTAURANTS — APPROACH TO MIYAJIMA — THE SACRED TEMPLE AND TORII — THE IWASO HOTEL AND NESAN ATTENDANTS — A HERO OF PORT ARTHUR — THE UNHAPPY WIDOW — ARRIVAL IN SHIMONOSEKI — FAREWELL TO JAPAN.

A FEW miles west of Hiroshima," said the Major, "after we had finished lunch and lighted a cigar 'Manila,' we reached Kaidaichj, the railway gateway to Japan's greatest dockyards and naval arsenal, which are located at Kure ten or fifteen miles south of the main Imperial line. This great naval station is situated on the shore of an impregnable harbor which juts well up into the mainland and lies opposite the islands of Etajima and Kurahashi. The main harbor is entered from the Inland Sea through three narrow and tortuous channels, securely protected against a foreign fleet by powerful concealed batteries as well as a torpedo system during actual warfare.

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“The Imperial Naval College is located on the island of Etajima, thus affording the cadets an excellent opportunity to observe practical ship-building, gun-making, and the complex work connected with the arsenal in general. I regret very much that, owing to our limited time, we shall be unable to run down there for a few days before leaving Japan. I understand that many important changes, with great improvements, have been made since my last visit which was just prior to the war with Russia.

“The foundation of the naval station at Kure was laid in 1894 and the site selected, no doubt, on account of the excellence of its harbor and inaccessibility to foreign fleets in time of war. Moreover, the convenience of its proximity to Hiroshima, the greatest military garrison in Japan, adds greatly to the advantages of its location. Hiroshima was selected as the principal shipping point for troops during the war with Russia, as well as the site for the great hospitals which cared for the sick and wounded returning from Port Arthur and the sanguinary battle-fields of Manchuria.

“The arsenal grounds cover upwards of a hundred acres and contain tremendous plants for the manufacture of armor-plate, naval guns, and projectiles of all sizes up to twelve inches. Long before the visitor reaches the scenes of this great activity he will be greeted by the noise of the great hammers, the immense cranes and elevators, which rear their proud heads, and the thick volumes of smoke that obscure the sky. The grounds contain shops for boring, turning, finishing, tempering, and shrinking, for the manufacture of projectiles and cartridge cases, carpenter and pattern shops, torpedo and submarine shops, machine and gun-mounting shops, laboratories, stores, proving butts, etc. The armor-plate contains open-hearth furnaces, gas producers, forges containing a 10,000-ton hydraulic press and rollers, with their necessary machine shops, cementation shops, drawing rooms, stores, etc. With the dockyard and arsenal facili-

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ties at Kure, Japan can build, arm, and equip the largest dreadnaughts known to modern naval science with native brains and labor alone.

“The government has divided the coast into five naval districts, with headquarters at Yokohama, Kure, Sasebo, Maizuru, and Muroran, all of which, except the latter, are provided with dockyards and ordnance depots. Until recently the dockyard at Yokosuka, which is the oldest in Japan, was the most important in the empire, and still maintains great activity. It has four dockyards and is capable of building first-class battle-ships. The grounds at Yokosuka cover seventy acres and the shops give constant employment to 6,000 men. Since the recent war with Russia, Japan has added the dockyard at Port Arthur to the list and very recently, one on the coast of Korea.

“Although the Japanese Empire has a navy scarcely second to that of the United States, Germany, or France, she is at work, both night and day, in the construction of some of the most formidable battle-ships known to modern science. Whether these preparations are simply made to maintain the concordat of armed neutrality among the powers of the East, or to cast the gantlet at the feet of some restraining rival, are problems which time alone can solve.

“The present strength of Japan’s navy is as follows: modern battle-ships 15, armored cruisers, first-class, 13, protected cruisers 18, submarines 10, torpedo-gunboats and scouts 6, destroyers 54, torpedo boats 50, and an auxiliary navy of 75 subsidized steamers belonging to the Nippon Yusen Kaisha. Under construction or approved by the government, 4 modern dreadnaughts, 2 armored cruisers, 8 destroyers, 45 torpedo boats and 7 submarines. Besides the vessels belonging to the modern fleet, Japan possesses 68 old war-ships, some of which until recently belonged to the active fleet. The tonnage of the modern navy amounts to 476,630 tons, with 735 guns of from 3.937 to 12 inches

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in calibre. Japan relies greatly on her destroyers and possesses one of the strongest fleets of this class of vessels in the world. Some of her greatest naval triumphs during the recent engagements with the Russian fleet were achieved through the daring and efficiency of their destroyer commanders.

“The line officers of the Japanese navy are educated at the Imperial Naval College on the Island of Etajima, after a three-years’ course in seamanship, navigation, higher mathematics, English, physics, chemistry, gunnery, and torpedoes, steam engineering, etc. Appointment as cadet is made on the order of our naval cadets to Annapolis, through a competitive examination in studies equivalent to the curriculum of the middle schools, which about equals that of our grammar schools. Applicants must be between the ages of sixteen and twenty years to secure appointment and, besides, pass a successful physical examination. The government provides amply for all educational and living expenses connected with cadet life and gives a commission on graduation.

“Medical students are selected for appointment to the Naval Medical College after a competitive examination and commissioned as medical officers in the navy after passing a satisfactory examination at the college. Graduates of the National Medical Schools or foreign universities are also admitted into the navy provided they pass a satisfactory examination before an exacting board of naval surgeons.

“Paymasters, naval constructors, ordnance and hydrographical engineers are prepared in special schools of training organized by the government and commissioned in those departments after satisfactory physical and professional examinations. Besides the schools above mentioned, various schools for training officers and men in torpedo work, gunnery, engineering, and other special duties have been organized as the Naval Staff College.

“Promotion to the various grades is made entirely by

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selection and the list of candidates deserving this consideration is decided upon by the Board of Admirals which meets yearly. During the session of the board commanders of naval stations and squadrons, with the senior officers of the different branches, such as medical, engineers, constructors, etc., are summoned. The Minister of Marine occupies the position of president of the board.

“The retiring age for naval officers in the Japanese service is as follows: Admiral 68 years, vice-admirals 63, rear-admirals 58, captains 53, captains, junior grade 48, commanders 45, lieutenants 43, lieutenants, junior grade and sub-lieutenants 38, chief gunners and boatswains 51, ordinary gunners and boatswains 48. All officers are retired five years after being placed on the reserve list.

“Since I have given you a brief outline of the Japanese navy,” continued the Major, “I may as well add a short description of the army which gave such an excellent account of itself before Port Arthur and at Mukden. The army of Japan is divided into the Active Forces, Reserve, Landwehr and Landsturm, an organization very similar to that of Germany. Military service is also compulsory, although the liability for call only begins at seventeen years, while the actual service does not begin before twenty, except for those who desire to enter at the minimum age of seventeen years.

“Examination for conscription is held annually and the conscripts divided into two classes, ‘the fit’ and ‘the absolutely fit.’ Those necessary to preserve the fixed number on the active list are taken from ‘the absolutely fit,’ while the remainder of ‘the fit and absolutely fit’ unnecessary for active service enter the reserves. Active service for infantry lasts only two years, while in the other branches it lasts three years. At the conclusion of active service the men are transferred to the reserve forces, where they remain an additional four years and four months. During reserve service, they are called into active training on two occasions of sixty days each.

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“Having completed seven years and four months in the active and reserve forces they pass into the Landwehr, where they serve ten years, with two training periods during that service of sixty days each. At the end of service in the Landwehr, as a rule the men have reached about the thirty-eighth year, and become Landsturm, with two years and eight months service in that branch, before completing their entire military career. The excess of annual conscripts who are not needed for the active list pass into the reserve and have seven years and four months in that branch, during which they are called out three times for training, the first period for ninety days, the remaining periods for sixty days each. After reserve service these men also pass into the Landwehr and Landsturm, like those who have had active service.

“The army is divided into nineteen divisions, the first of which is known as the Imperial Guards and possesses a stronger organization than the remaining eighteen. Besides the nineteen divisions there are two independent cavalry brigades, three independent field artillery brigades of twelve battalions each, three independent divisions of mountain guns and four extra regiments of heavy field artillery of twenty-four guns each. To each division is attached a brigade of Landwehr, making three brigades or eighteen battalions to each division. The Imperial Guards division consists of four regiments of infantry, three regiments of cavalry, three regiments of field artillery, one battalion of engineers, one railway regiment, one telegraph battalion and balloon section, one train battalion, four infantry and four ambulance columns, six field hospitals, four general supply columns and one remount depot. All of the remaining divisions have four regiments of infantry, but vary in the strength of cavalry, field artillery, heavy field artillery, engineer battalions, etc.

“The military forces are grouped into armies consisting of from three to five divisions and numbering from 80,000

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to 130,000 men. The total active strength, including the reserves, amounts to 600,000 men. In time of war they can mobilize 800,000 fighting men in the active and reserve lists, and possibly 1,200,000 more in the Landwehr and Landsturm. The infantry and cavalry troops are armed with the latest improved Arisaka rifle and carbine which has a calibre of .256 of an inch and a muzzle velocity of 2,378 feet per second.

“Officers are appointed from the graduates of the Central Military Preparatory School and from those who have graduated from government or other recognized schools and pass an entrance examination. Paymasters are appointed from lieutenants or sub-lieutenants who have taken the course in the Paymasters’ School, or in addition, taken instruction at the College of Laws, Imperial Universities or higher commercial schools. Medical officers are appointed from graduates of the Military Medical School, Colleges of Medicine of the Imperial Universities and graduates of foreign medical schools of equal standing. The Japanese government has organized a Staff College and a number of military training schools for its army officers, among which may be mentioned the Artillery and Engineering School, Military Riding School, Military Paymasters’ School, Military Field Artillery Shooting School and schools for gunners, mechanics, veterinarians, bandsmen, etc.

“There are 14 generals, 32 lieutenant-generals and 88 major-generals, besides a number of general officers of high rank among the heads of bureaus and departments. There are also 154 infantry colonels, 13 cavalry colonels, 35 field artillery colonels, 16 colonels of engineers, 5 train colonels and a corresponding number of medical and intendant officers of the same rank. In conclusion I may add that in no army in the world is there more military zeal or patriotism, braver and better fighters, less intoxication, fewer courts-martial and desertions and less regard for death under fire, than in the Japanese.

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“It is said that comparisons are odious, nevertheless it might be interesting to compare our naval and military strength with that of Japan. The United States navy at present is made up of 26 battle-ships, of all classes, 10 armored cruisers, 5 cruisers first-class, 6 cruisers second-class, 13 cruisers third-class, 32 torpedo-boats, 21 destroyers, 15 submarines and 3 scout cruisers. Besides these there are under construction or proposal 6 battleships, 13 destroyers and 9 submarines. From the above figures it will be seen that we are superior at present to the Japanese in modern battle-ships, possessing 26 to their 15; slightly superior in armored and protected cruisers, 34 to 31, but far behind them in torpedo boats and destroyers, having but 53 in our navy against 104 in theirs. It will also be noted that the Japanese are building 45 new torpedo boats while we are building none.

“The great disparity between our present military strength and that of Japan is worthy of special consideration in view of the frequent journalistic rumors of war. It is a well-known fact among military and public men in the United States, that our combined forces at present, regular and state troops, number less than 200,000 men. Moreover, it is well known that the United States could not enroll, drill, equip, and mobilize an army of 500,000 men under six months, while Japan could put into the field in less than two weeks 2,000,000 well drilled and equipped professional soldiers, and has besides a subsidized fleet of seventy-five large commercial steamers on hand to transport them, while our government has none beyond a few transports.”

As the Major was finishing his brief account of Japan's military and naval services, our train reached Hiroshima, so conspicuous for its activity during the recent war with Russia. The town is beautifully located on the banks of the Ota River under the protection of high and picturesque hills. Three miles distant lies the harbor of Ujina on the Inland Sea, from which port most of the Japanese

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army sailed to participate in the campaigns of Port Arthur and Manchuria.

The principal points of interest to the visitor are the old castle, barracks and grounds, the noted landscape garden formerly belonging to the Asano family, the public park, a few temples, and the Methodist Mission College. The Emperor took up his residence in the old castle during the wars with China in 1894-5 and Russia 1904-5 in order to be near the scene of action. Although the city is very old, having been founded before the days of Kiyomori to whom it belonged in the twelfth century, it presents quite a modern appearance to-day, especially in the shopping district.

During our visit to the city we had the pleasure of meeting two of the Methodist missionaries, Messrs. Moseley and Myers, who obtained permission for us to visit the military garrison and large general hospitals. The men's quarters were two-story buildings, very much on the order of many of the less modern barracks occupied by our troops at home. They were provided with comfortable cots and mattresses, good wholesome food, and the ordinary comforts of life. The men were well-clothed and appeared robust and happy.

The officers were polite and obliging in conducting us through all of the principal buildings of the garrison, especially the men's quarters, kitchens, mess rooms, guard house, and hospitals. The ration consists of rice, meat, fish, vegetables, and tea, while the officers on duty with the troops mess in a casino practically on European diet. We were escorted through the regimental infirmaries and general hospital, and while we found the wards neat and comfortable, nothing was observed in the way of hospital arrangement or methods of caring for the sick superior to those employed in our army hospitals.

Much has been written concerning the great superiority of the Japanese medical corps as demonstrated during the war with Russia, not only in the field but in their general

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hospitals. The Japanese have no advantage over our medical service, either in professional skill or field equipment. In fact I doubt very much whether their medical officers are as well prepared professionally as ours, or provided with as modern and practical field equipment. I am unwilling to admit their superiority in that most important duty of the medical officer, camp and military hygiene, of which so much was said during their field service.

I will agree, however, that Japanese division commanders and line officers generally, as well as the rank and file, appreciate and apply hygienic rules more intelligently than the officers and men of our army. There is better discipline in the Japanese army than in ours, possibly because for centuries they have been taught to respect and obey their superiors and hence consider disobedience to officers, sanitary or otherwise, disloyalty to the government. It was for this reason that their great armies escaped those fatal camp diseases which will continue to decimate American troops in the field as long as our officers do not enforce and the men will defy, the common laws of camp hygiene and sanitation.

The Methodist Missionary College was founded a quarter of a century ago and began as a circle for the instruction of young Japanese women in cooking, sewing, housekeeping, and Bible study. The original site of the school was a small room wedged in between Buddhist temples and a cemetery. The college has now grown into a spacious compound with buildings sufficient to accommodate 600 pupils. Miss Gaines, a Southern woman of fine type and splendid character, has charge of this magnificent institution which has proven such a God-send to the many thousands of young women of Hiroshima and surrounding provinces, who have become educated and Christianized through its influences.

It will no doubt strike the American public as remarkable that the small sum of seven yen, or three and a half dollars, is all that Miss Gaines requires monthly from each

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student for board, tuition, books, laundry, and a comfortable home, besides educating one hundred pupils on the free list. I know of no missionary school or college in the Far East doing better work, or more intelligently and economically administered. It may be of interest to the reading public to learn that the charming little story of "The Lady of the Decoration" was written while the author was one of the teachers there.

Hiroshima is one of the progressive and bustling cities of Japan, with a population of 125,000 and superior business opportunities on account of its great military garrison and location near the Port of Ujina. In spite of these advantages, however, it is far behind other smaller and less prominent towns in hotel accommodations for its foreign visitors. Among the hotels which make an effort to secure the foreign tourist trade may be mentioned the Mizoguchi, which caters as well to native travellers. The business men of the city would find it to their interest to organize a company for the construction of a modern hotel on American lines there. There is no doubt but that many of the foreign visitors to Japan would spend a day or two in this quaint city were there suitable hotel provisions. The manager of the Mizoguchi, where we stayed, informed us that European dishes were becoming very popular with the better class of Japanese, and that many of the *cafés* and restaurants of the city were catering to the modern taste in the way of American dishes.

From the rear windows of our rooms facing the street along the front of the Ota River, several brilliantly lighted restaurants, with native banquets in progress, were pointed out where the menu was *à la* European. Owing to the increasing numbers of Japanese gentlemen who have recently become Epicureans of the Western school, it is rare to remain long at any of the best hotels in the empire without noticing these functions, given either for social or political reasons.

The distance from Hiroshima by rail to the station of

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Miyajima requires a short hour, and the Sacred Island from there may be reached in fifteen minutes by means of a small steam ferry. Should the traveller desire to make the trip he may take ricksha to the Port of Ujina over a most delightful road and ferry from that point to the island. Miyajima, the Sacred Island, the crowning gem of the trinity of Japan's three marvels of beauty, is unquestionably the most popular place of pilgrimage for the natives and point of interest for foreign visitors, in the empire.

It may be reached either from Shimonoseki or Kobe by means of slow, coasting steamers, engaged in trade along the busy towns of the Inland Sea. Enough has been said in previous chapters regarding the wonders and beauties of that famous sea to excite a desire in the bosom of every lover of nature to sail through the mazes of its tortuous and bewildering channel. From Kobe the voyage is made in a night and a day, the steamer making frequent stops among the village-strewn shores, to discharge cargo or embark passengers.

Approaching by sea, the Sacred Island may be discovered from a great distance by means of its towering pine-clad peak, which, like a giant sentinel, watches over the holy *torii* and temple at its base. According to accepted tradition Miyajima became famous during the reign of the Empress Suiko, 593 A.D., from which period the site of the old temple dates, although the name of the island is derived from the eldest daughter of Susa-no-o, one of the three Shinto goddesses who floated into the island ages before that time.

The great temple of Miyajima enjoys a world-wide reputation on account of its construction over the sea, where it rests on piles. The famous red *torii*, the picture of which has become so familiar through Japanese lacquer, carvings, and art, stands out some distance in the water in front of the temple, which it seems to guard with jealous care. So wonderfully was the artistic marine effect



FAMOUS DAI-BUTSU OF KAMAKURA, JAPAN



DONJON, WALL, AND MOAT, CASTLE OF OSAKA, JAPAN

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studied by the genius who originally conceived its location, that the entire structure appears to float like a dream on the surface of the water at high tide. The magical effect is greatly enhanced during moonlit festivals, when the corridors, 650 feet long, are brilliantly illuminated by the hundreds of temple lanterns which line their façades. Among the treasures of the temple are many old pictures by famous artists.

The traveller should not fail to visit the Hall of a Thousand Mats which stands on an eminence to the right of the great temple. This building was built by Hideyoshi, it is said, from the lumber of a single great camphor tree. It served as a council chamber in the sixteenth century during the expedition to Korea. During the war with China some of the soldiers hung their rice ladles on the walls to bring them good luck, a fashion which has been followed ever since by native visitors, so that to-day the interior of the building is decorated from floor to ceiling with this useful eating utensil.

Those who have the time and endurance to ascend to the summit of the island will be rewarded with one of the grandest marine views in the world, for nowhere does the marvellous beauty of the Inland Sea show to better advantage. The great temples of former days which crowned the summit have gone, but the sacred fire lighted by Saint Kobo Daishi centuries ago continues to burn. On other portions of the island the government has planted heavy sea-fortifications, which are concealed from view and not accessible to foreigners.

The beauty of the curving shores near the great temple has been increased by avenues of mighty cryptomerias and fantastic pines, lined with rows of large stone lanterns, where gentle deer stray at will, and with beseeching eyes, elicit from sympathetic strangers little cakes, sold at the near-by stands. In the little bay of the island close to the shore lies the village of about a thousand souls, who are engaged principally as proprietors of native inns or curio

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shops. Unless he guards well his pocketbook the visitor will soon discover, in lieu thereof, a quantity of beautiful lacquers, trays, carvings, and other curios, which become burdensome in the way of baggage. In accordance with an ancient religious custom, births and deaths are forbidden on the island and it is still customary to send expectant mothers away thirty days in advance of the event. While patients *in extremis* are no longer removed, the dead are sent at once across the strait to the mainland, where the principal mourners are obliged to remain fifty days for ceremonial purification.

The contrast between the popularity of Miyajima as a resort for foreigners and the number of hotels prepared to receive them will, no doubt, strike the traveller soon after arrival. Except the Mikado, which is under the administration of the Mikado in Kobe, there is no European or American hotel on the island. It is true there is a large number of native inns which cater to foreign travel, prominent among which may be mentioned the Iwaso. This delightful hostelry, which enticed us within its fold, lies some little distance from the village in a picturesque gorge through which courses a brisk mountain stream. Its compound contains a large casino and a number of small one-story cottages furnished in Japanese style. The interior of these dainty little apartments is finished in polished natural woods, and the floors covered with thick, elastic, native mats, which form carpet as well as bed. The remainder of the furniture consisted of low tables, six inches high, and several bent-wood chairs, the latter no doubt introduced out of deference to our nationality. I should fail in my description were I to omit the two *kakemonas* on the wall representing a temple procession and a marine view, and the scroll over the front door, containing four large gilt Japanese letters, which doubtlessly signified that familiar motto, oft seen in humble American abodes, "God bless our Home."

A stone wall covered with red tile separated our com-

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pound from the mountain-side and enclosed a beautiful native garden with tiny mountains, valleys, grottoes, temple lanterns, and handsome flowering shrubs, besides maple, cherry, and plum trees. Through the centre of the grounds in a deep romantic gorge ran a friendly, chattering little brook, chanting and singing a musical lyric as it coursed its way to the sea, probably in commemoration of the three legendary goddesses who came to the island thousands of years ago.

Our little cottage was attended by daintily attired maidens, in native costume and sandals which were left upon the sill whenever they entered the house. Unfortunately our arrival was celebrated by constant showers which kept us within doors but in no wise dampened the ardor of the little *nesans*, who made at least twenty visits during the day under their purple-colored umbrellas with large black ribs, and never came empty-handed.

While sitting on the floor in true native fashion and passing the time away in drinking numberless cups of tea and eating the cakes and candied fruit supplied by our faithful attendants, the native proprietor entered. Our polite host had lived in America and spoke English very well. On learning that we were Americans from the Philippines and connected with the army, he told us that he had been summoned home when war was declared against Russia and had participated in the siege of Port Arthur.

“One night,” he said, “our battalion, which was lying in the trenches under the brow of 203 Metre Hill, was ordered to drive the Russians from its crest. The attack was made at midnight, under the cover of darkness. We were driven back into the trenches after the entire battalion, except myself and ten men, were killed, among them my brother, the husband of little Fuchia who is sitting on your right.”

When her husband's name was mentioned the little widowed matron arose and went to the window which faced the north and stood as if transfixed, with eyes turned in

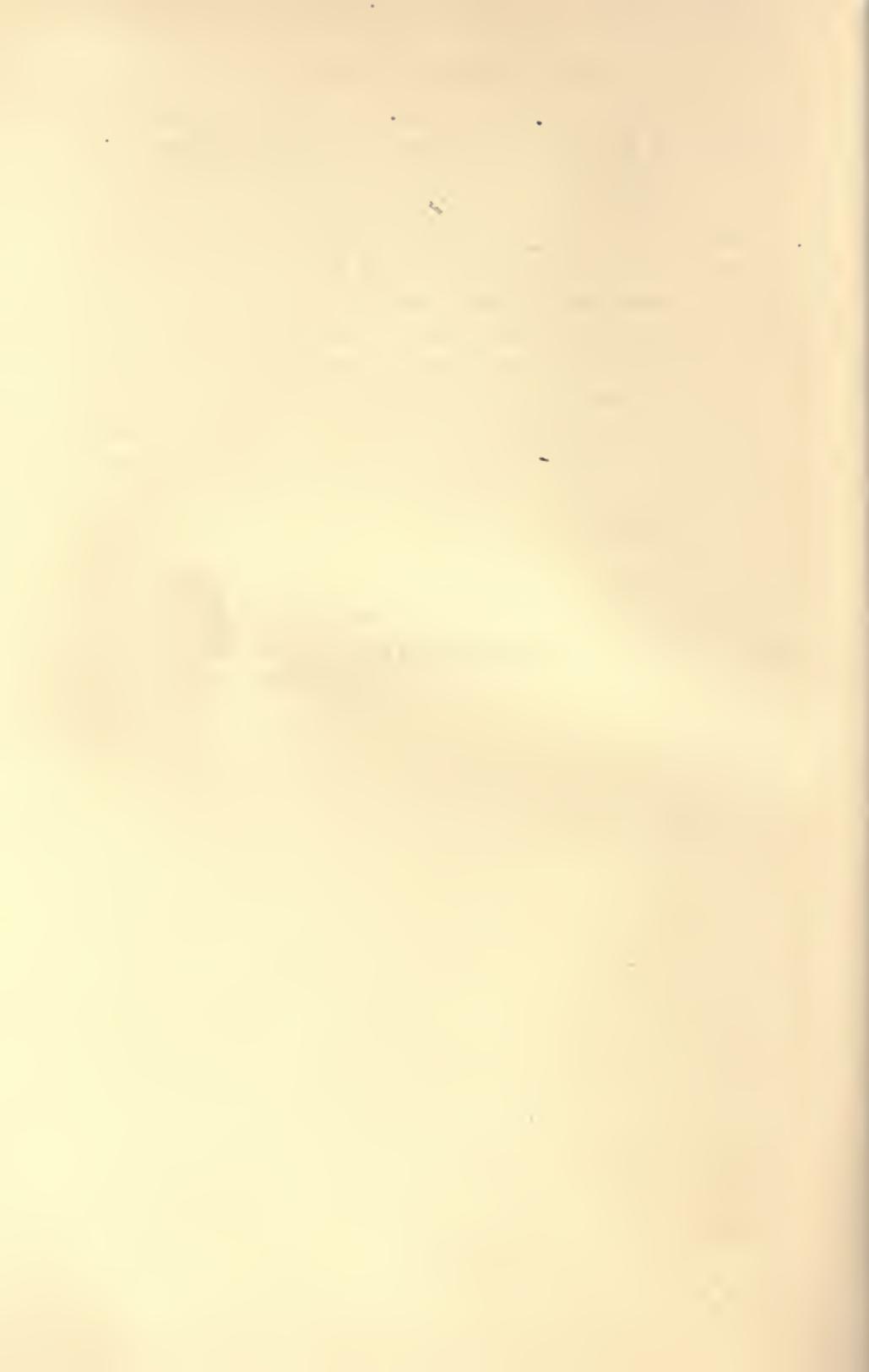
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the direction of Port Arthur, where all that was mortal of her youthful husband lay mouldering among the unknown dead. When she left the room a few minutes later, her customary smile had vanished, but a peaceful expression of quiet resignation had taken its place. Little Fuchia is but one of the untold thousands of Japanese women whose husbands, fathers, brothers, and lovers were sacrificed in defence of home and country, like their noble sisters of the North and South, in America, a half-century ago.

When we awoke the following morning, the sun was brightly shining and all nature smiling in glad relief. "A good omen of exit from Japan," said the Major, who still retained a lingering memory of Ikuta's sacred temple and the holy dice box. "Ring down the curtain, the play is over."

At 7:30 that evening, after a five and a half hours' journey, we reached Shimonoseki, where we found the little steamer waiting to transport us across the Sea of Japan to the "Land of Morning Calm."

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I KNOW of nothing more interesting to the prospective traveller than an interview with some one who has recently returned from the land he contemplates visiting. While it is true, that general information concerning the best routes, cost of transportation, hotels, etc., can be secured from an army of folders, Cook, Gaze, Clark, and other travelling agencies, yet there remain dozens of questions which can only be answered by those who have been there and are able to supply the necessary local coloring.

In the preparation of "An Army Officer on Leave in Japan," I have considered its value as a guide for those contemplating a journey to the "Land of the Rising Sun," and have taken no little trouble in the description of the important cities, mountain resorts, temples and other points of interest to the tourist. Fortunately for the traveller, Japan is a long and narrow country intersected by one main railway which stretches from Nagasaki in the south to Aomori in the north, and which with its short feeders makes it possible for the tourist to begin at one end, and without retracing his steps, practically to visit every place of interest in the Empire.

Although much has been written of Japan since the days of its seclusion, which lasted until Commodore Perry's visit in 1853-1854, the vast majority of tourists who visit the country leave without a sufficient knowledge of its history, racial origin, customs, religion, art, and literature, to derive much benefit from their visit. In order to supply such information, I have inserted a number of chapters covering these points, which should be carefully studied by every one who travels there.

The Empire of Japan, excluding Formosa and the Loochoos on the south and Saghalien on the north extends from the thirtieth to the forty-fifth degree of north latitude. It will therefore be seen that the country is by no means situated in the tropics

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and that warm clothing is necessary. The climate is cool, invigorating and bracing, and there are no nights during midsummer when light blankets are not required. Nagasaki, which lies in the southern portion of the Empire, enjoys a much warmer climate than Yokohama in the central north, while Nik-ko, Sendai, and northern Japan are as cool in summer as Maine or Canada.

The favored seasons for visiting Japan are during April and May, the season of the cherry blossom and wistaria, or October and November when the foliage is decked in all its glory of red and gold. The rainy season, from June until the middle of October, varies, but is no more disagreeable than the corresponding season in the rainy sections of the United States. April, the month of the cherry blossom, may offer some surprises to the tourist who visits Dai-Nippon for the first time. Most naturally, he would expect, with the advent of the cherry blossom, warmth and balmy air, while on the contrary he is liable to experience such raw and cold weather as to require the wearing of the heaviest wraps.

The tourist will find excellent hotels in all of the large cities of Japan and comfortable native inns in the smaller towns. It must be remembered, however, that American furniture is a scarce article in native inns and the absence of bedsteads and chairs quite marked. Up until the present time the Japanese assume the tailor posture in sitting down and at home occupy mats instead of chairs. They likewise sleep on the floor, upon comfortable thick mats, called *futons*, which are kept in cupboards during the day.

Guides are essential in Japan, and every one who expects to enjoy and understand the temples, parks, public buildings, and the historical interest connected with them, should by all means provide himself with one. Fortunately for the tourist in Japan, he will find guides educated and licensed before being allowed to practise their profession. They are required to speak English and one or two other European languages. Two dollars per day is the charge for a party of two, with an extra twenty-five cents for each additional member of the party. Travellers touring the country will find a guide almost indispensable, especially in visiting interior districts where English is not spoken. The following is a fairly complete list of the accredited hotels and inns in the prominent cities and resorts:

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- Aomori: Nakashima.
Chuzenji: Lake Side.
Gifu: Tamai-ya.
Gotemba: Fuji-ya.
Hakodate: Hakodate.
Hakone: Hakone.
Hiroshima: Mizoguchi.
Imari: Tajima-ya.
Kagoshima: Yamashita, and Okabe.
Kamakura: Kai-hin-in.
Kobe: Tor, Oriental, Mikado, and Grand.
Kure: Miyoshi, and Horaisha.
Kioto: Kioto, Miyako, and Yaami.
Matsushima: Matsushima.
Miyajima: Mikado, and Owaso.
Miyanoshita: Fujiya.
Mizayu: Araki-ya.
Moji: Ishida-ya, and Kawa.
Nagasaki: Cliff House, Nagasaki, and Bellevue.
Nagoya: Nagoya.
Nara: Nara, and Kikusui.
Nik-ko: Kanaya, and Nik-ko.
Odowara: Atami.
Osaka: Osaka.
Sendai: Sendai, and Mutsu.
Shimonoseki: Sanyo.
Tokio: Imperial, Metropole, and Central.
Yokohama: Grand, Oriental Palace Club, and Pleasanton.

Rates at the hotels range from 5 to 8 *yen* per day, about \$2.50 to \$4.00. Cook sells coupons at the rate of 6 to 8 *yen* per day at most of the above hotels. Exceptions are made at the Grand and the Oriental Palace in Yokohama, the Imperial in Tokio, the Mikado at Miyajima, the Oriental and the Tor in Kobe. Cook's coupons are accepted in these hotels, although an extra *yen* or two may be demanded during the tourist season. Railroad mileage first-class in Japan is practically the same as in the United States. Second and-third class are much cheaper.

While Japanese money is on a gold basis, the *yen*, which is the standard, is worth about fifty cents. The fractional money

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is the *sen* and *rin*. One hundred *sen* make a *yen*, and ten *rin* one *sen*. One *sen* therefore equals one-half cent, and one *rin* one-twentieth of a cent. The fractional money is divided into 20 *sen*, 10 *sen* and 5 *sen* pieces. Besides the copper 2 *sen* piece, there are 5 *rin* pieces.

There are three distinct routes to the Orient and Far East, namely, *via* the Pacific coast, the Suez Canal, and the Trans-Siberian Railway. To reach the Pacific coast from New York, Chicago and points east of the Mississippi River, the traveller may take any of the trans-continental lines. The terminals of the six trans-continental lines are located as follows: Union Pacific, Santa Fe, and Southern Pacific in San Francisco; Great Northern and Northern Pacific in Seattle; Canadian Pacific in Vancouver. All of these lines have Eastern connections in New York, Chicago, and other large cities east of the Mississippi.

The regular cost of a first-class railroad ticket from New York and Chicago to San Francisco is respectively \$79.75 and \$56.90, while the round trip for nine months is \$148.20 and \$106.00. To Seattle from New York or Chicago, \$76.90 and \$56.90; round trip from New York to Seattle, first-class, good for nine months, \$148.20; to Vancouver from New York and Chicago, \$76.90 and \$56.90; round trip from New York, first-class, good for nine months, \$148.20; from Chicago, \$106.00.

The price of railroad tickets from the East to the Pacific coast varies according to the season of the year. Quite frequently excursion rates or season tickets to California are sold at exceedingly low rates. Second-class tickets cost about two-thirds of the rate of a first-class ticket, but do not allow the passenger to avail himself of Pullman sleepers. Second-class passengers must take tourist sleepers in case they desire sleeping cars. The cost of above tickets may vary from time to time.

Cost of a lower berth on the Pullman sleeper from New York and Chicago to the Pacific coast is respectively \$18.00 and \$13.50. The cost of the drawing-room from New York and Chicago is respectively \$66.00 and \$46.00.

The journey from New York to San Francisco takes 98 hours; to Seattle, 90 hours; to Vancouver, 98 hours.

The cost of meals from New York or Chicago to the Pacific coast depends more or less on the habits of the traveller. Where exercise is necessarily limited, as is the case during long rail-

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road and steamship journeys, travellers should be very moderate at table, in order to preserve good health. The breakfast should be limited to toast and eggs with tea or coffee, and the evening meal should be equally light. One full meal daily with a light breakfast and supper and plenty of fruit, is an ideal diet for travellers on long railroad or steamship trips where daily exercise is impossible. The judicious traveller should, therefore, find \$2.50 ample for his daily needs on the railroad diner.

Ocean transportation from the Pacific coast to Japan and the Orient: Pacific Mail and Toyo Kisen Kaisha, from San Francisco.

1. The fleet of the Pacific Mail consists of the *Mongolia* and *Manchuria*, 27,000 tons, *Korea* and *Siberia*, 18,000 tons, *China*, 10,200 tons, *Asia*, 9,500 tons, and *Persia*, 9,000 tons. The first four are twin screw steamers, while the two latter are single screw.

2. Toyo Kisen Kaisha fleet consists of the *Tenyo Maru* and *Chiyo Maru*, 21,000 tons, *Nippon Maru* and *America Maru*, 11,000 tons. The two former are triple screw steamers and the two latter twin screws.

Cost of ticket from San Francisco to Honolulu, one way, \$75.00; to Yokohama, \$200.00; to Kobe, \$207.50; to Nagasaki, \$225.50; to Shanghai, \$225.50; to Hong Kong or Manila, \$225.00. The passenger may go direct from Nagasaki or Hong Kong to Manila. Return, good for four months, from Honolulu, \$135.00; from Yokohama, \$300.00; from Kobe, \$312.50; from Nagasaki, \$334.00; from Shanghai, \$337.50; from Hong Kong or Manila, \$337.50. Add \$50.00 to the ticket if extended to twelve months.

Length of voyage from San Francisco to Honolulu, 6 days; to Yokohama, 17 days; Kobe, 20 days; Nagasaki, 22 days; Shanghai, 24 days; Hong Kong, 27 days. The journey from San Francisco to Manila *via* Nagasaki takes about 30 days, including the stop at Honolulu and Japanese ports.

In the mid-Pacific lies the Hawaiian group which presents an attractive picture of tropical life. Tourists travelling *via* the Pacific Mail or the Toyo Kisen Kaisha lines will be allowed to break the journey in order to enjoy a visit in these beautiful islands where the climate is unexcelled for its equableness. Conjure up in your mind balmy breezes, blue skies and the most

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beautiful sunshine, with a tropical setting, and you have an idea of Honolulu climate and surroundings at all seasons of the year.

You will also find here excellent hotels and many exquisite places to visit among the different islands of the group. To interest the traveller and beguile the hours away, are the beautiful beach of Waikiki, the surf bathing, the Pali, parks, aquarium of the most beautiful fish in the world, and old Diamond Head. Among the hotels may be mentioned the Moana, Haleiwa, Honolulu, Sea-Side, Alexander Young, Royal Hawaiian, and Pleasanton, at reasonable prices.

Great Northern Steamship Company and the Nippon Yusen Kaisha from Seattle:

3. *Minnesota*, 28,000 gross tonnage, belonging to the Great Northern Steamship Company.

4. Fleet of the Nippon Yusen Kaisha: *Inaba Maru*, *Kamakura Maru*, *Tamba Maru*, *Sado Maru*, and the *Awa Maru*. All of the vessels belonging to this line vary from 6,000 to 7,000 in tonnage.

Cost of tickets from Seattle one way to Yokohama, \$125.00; to Kobe, \$127.50; to Nagasaki, \$137.50; to Shanghai, \$140.00; to Hong Kong or Manila, \$150.00; return in four or twelve months from Manila or Hong Kong, \$225.00 or \$262.50; from Shanghai, \$210.50 or \$245.00; from Nagasaki, \$207.50 or \$240.00; from Kobe, \$192.50 or \$225.00; from Yokohama, \$187.50 or \$220.50.

Length of voyage from Seattle to Yokohama, 17 days; to Kobe, 19 days; to Shanghai, 28 days; to Hong Kong, 31 days. Stops are made of 3 days at Yokohama, 3 days at Kobe, 2 days at Shanghai. The *Minnesota* sails from Seattle to Manila, *via* Yokohama, Kobe, and Nagasaki, and makes the trip in about 35 days, returning *via* Hong Kong, Shanghai, Nagasaki, Kobe, and Yokohama. All the vessels of the Nippon Yusen Kaisha sail to Hong Kong, *via* Yokohama, Kobe, and Shanghai, except the *Sado* and *Kamakura*, which sail only to Kobe.

Canadian Pacific Royal Mail Steamship Company from Vancouver:

5. Fleet of the Canadian Pacific: *Empress of India*, *Empress of Japan*, *Empress of China*, and *Monteagle*. All of these vessels sail from Vancouver to Hong Kong, *via* Yokohama, Kobe,

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and Shanghai, and make connection from Hong Kong to Manila. Sailing time from Vancouver to Yokohama, 14 days; to Hong Kong, 22 days. Add 2 days from Hong Kong to Manila, making about 24 to 25 days for the entire journey.

First-class ticket, one way, from Vancouver to Yokohama, \$200.00; Kobe, \$207.50; Nagasaki, \$222.50; Shanghai, \$225.00; Hong Kong, \$225.00; Manila, \$225.00. Round trip to Hong Kong or Manila and return, good for four months, \$337.50, for twelve months, \$393.75.

The Canadian Pacific also sells a special ticket to missionaries and their families to Yokohama and Hong Kong, one way, for \$133.35 and \$150.00, and return, good for four months, \$200.00 and \$225.00. Besides this they have an intermediate ticket to Yokohama and Hong Kong or Manila, one way, for \$100.00 and \$115.00.

We will now return to the Atlantic sea-board. Among the steamship lines shipping passengers to the Orient or Far East from the United States may be mentioned the North German Lloyd, Cunard, and Spanish Mail. If travellers so elect, they may take passage to Europe on any of the many lines sailing from the United States and select their Oriental line after arrival.

The North German Lloyd line leaves Bremen, Hamburg, Rotterdam, Antwerp, Southampton, Gibraltar, Algiers, Genoa, or Naples. The Cunard line maintains a joint service with the Peninsular and Oriental Steamship Navigation Company and accepts passengers from Liverpool, Gibraltar, Naples, Marseilles, or Brindisi. The Spanish Mail leaves New York monthly, and transfers its Oriental passengers to its Eastern connections with lines running to Hong Kong and Nagasaki.

Among the other Oriental steamship lines running to China and Japan may be mentioned the Italian line from Genoa and Naples, Messageries Maritimes from Marseilles to China and Japan, Nippon Yusen Kaisha from London to China and Japan, Shire line from London to China and Japan, and Glen line to London, China, and Japan.

Cost of tickets by these lines to ports in China and Japan, and to Manila, from their initial port in Europe, one way, are as follows:

North German Lloyd Line from New York or Boston, one way,

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to Hong Kong, \$374.00; Shanghai, \$374.00; Kobe, \$374.00; Yokohama, \$374.00; Manila, \$374.00; both ways, \$641.00.

Peninsular and Oriental Steamship Navigation Company from London first-class to Hong Kong, Shanghai, Kobe, and Yokohama, \$315.00; return for 6 months, \$470.00.

Nippon Yusen Kaisha from London, one way, to Hong Kong, Shanghai, Kobe, and Yokohama, \$275.00 to \$300.00.

Messageries Maritimes from London, one way, to Hong Kong, Shanghai, Kobe, and Yokohama, \$357.50; from Marseilles to same ports, \$336.00.

Shire Line from London to ports in Japan, \$242.00.

Glen Line, London to China and Japan, \$225.00.

Passengers engaging passage from Boston or New York for the Orient and electing to travel by rail from London, Cherbourg, or other cities in Europe to the Mediterranean ports, where they ship for the East, must pay extra railroad fare, unless included in the original ticket and arranged before leaving the United States.

Travellers so desiring may buy tickets on the P. & O., *via* Bombay, and travel across India to Calcutta. From here they can go direct or *via* Rangoon to Singapore, from where the journey to China and Japanese ports may be continued. Tickets from London, *via* the P. & O., one way, to Aden are \$259.00; to Colombo, \$334.00; to Singapore, \$362.00.

Travellers to the Far East who desire to minimize as far as possible the journey by sea, may go *via* the Trans-Siberian Railway whose eastern terminal is in Vladivostok. The journey by rail from London to Vladivostok, Dalny, or Shanghai consumes from 12 to 14 days. From these points steamers may be taken to Chinese and Japanese ports. Distance from London to Moscow, 1890 miles; to Vladivostok, 7151 miles; to Dalny, 7253 miles; to Peking, 7593 miles; to Yokohama, 7935 miles; to Shanghai, 8273 miles. Express trains *via* the Trans-Siberian are equipped with luxurious sleeping apartments with baths, electric lights, fans, handsome diners, smoking apartments with libraries, and excellent food. Foreigners travelling through Russia are required to show passports which must be *viséed* before entering the country. They must also be presented to the authorities before leaving the country. Ticket from London to Vladivostok,

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first-class, \$235.73; to Peking, \$239.50; to Yokohama, \$260.78; second-class to Vladivostok, \$154.75.

From Harbin the road runs south to Dalny, Tientsin, and Peking. From Peking the traveller may cross the country to Hankow and from that point take an excellent steamer to Shanghai, *via* the Yangtse River. The Chinese government has under construction a railroad from Hankow to Canton and Hong Kong, by which means, within a few years, the traveller can practically reach the Far East from Europe by rail.

Estimated cost of a four months' trip, first-class, from New York to Japan, *via* Honolulu and return:

Railroad ticket from New York to San Francisco and return, including sleepers and meals.....	\$155.00
Steamship ticket first-class from San Francisco to Nagasaki, Japan, and return.....	334.00
Two and two-thirds months' board, at \$100 per month.....	267.00
(One and one-third months will practically be spent on shipboard.)	
Railroad and ricksha fares, guides, tips, etc., in Japan.....	75.00
Total	\$831.00

Should the traveller continue the journey to Manila, an additional \$50.00 should be added.

Second-class or intermediate passage can be secured at one-third reduction on above cost.

Estimated cost of a four months' trip, first-class, from New York to Japan, and return *via* the Suez Canal:

Round trip steamer ticket, first-class, from New York to Japan and return.....	\$641.00
One and a half month's board, at \$100 per month.....	150.00
Railroad and ricksha fares, guides, admissions, tips, etc.....	75.00
Total	\$866.00

An additional cost of \$22.00 should be added in case the traveller goes by rail from London to Marseilles, Naples, or Brindisi.

Should the traveller desire to continue the journey to Hong Kong or Manila, an additional \$50.00 should be added.

Second-class and intermediate passage can be secured at two-

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thirds of passage money. Frequently, excellent passage can be secured on tramp steamers at one-half cost of regular lines.

Estimated cost of a four months' trip, first-class, from New York to Japan, *via* the Trans-Siberian Railway:

New York to London and return.....	\$ 150.00
London to Yokohama and return.....	520.00
Board for two and a half months at \$100 per month.....	250.00
Meals for 26 days on the Trans-Siberian and Manchuria Railways, at \$1.90 per day.....	49.40
Railroad and ricksha fares, guides, admissions, tips, etc., in Japan	75.00
	<hr/>
Total	\$1,044.40

Instead of returning *via* the Trans-Siberian Railway, the journey may be continued from Yokohama to San Francisco and New York for about \$100.00 less in cost.

THE END

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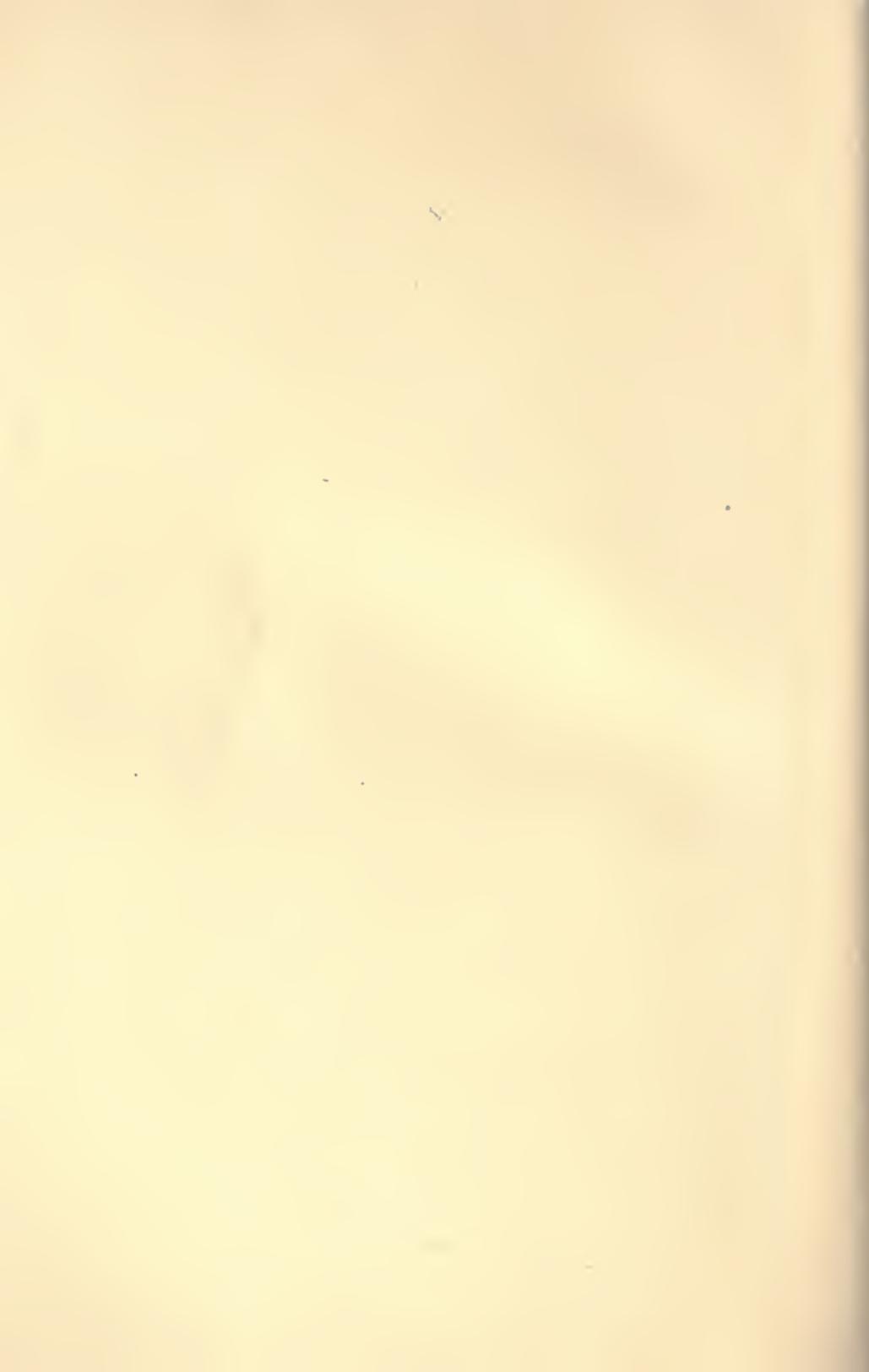
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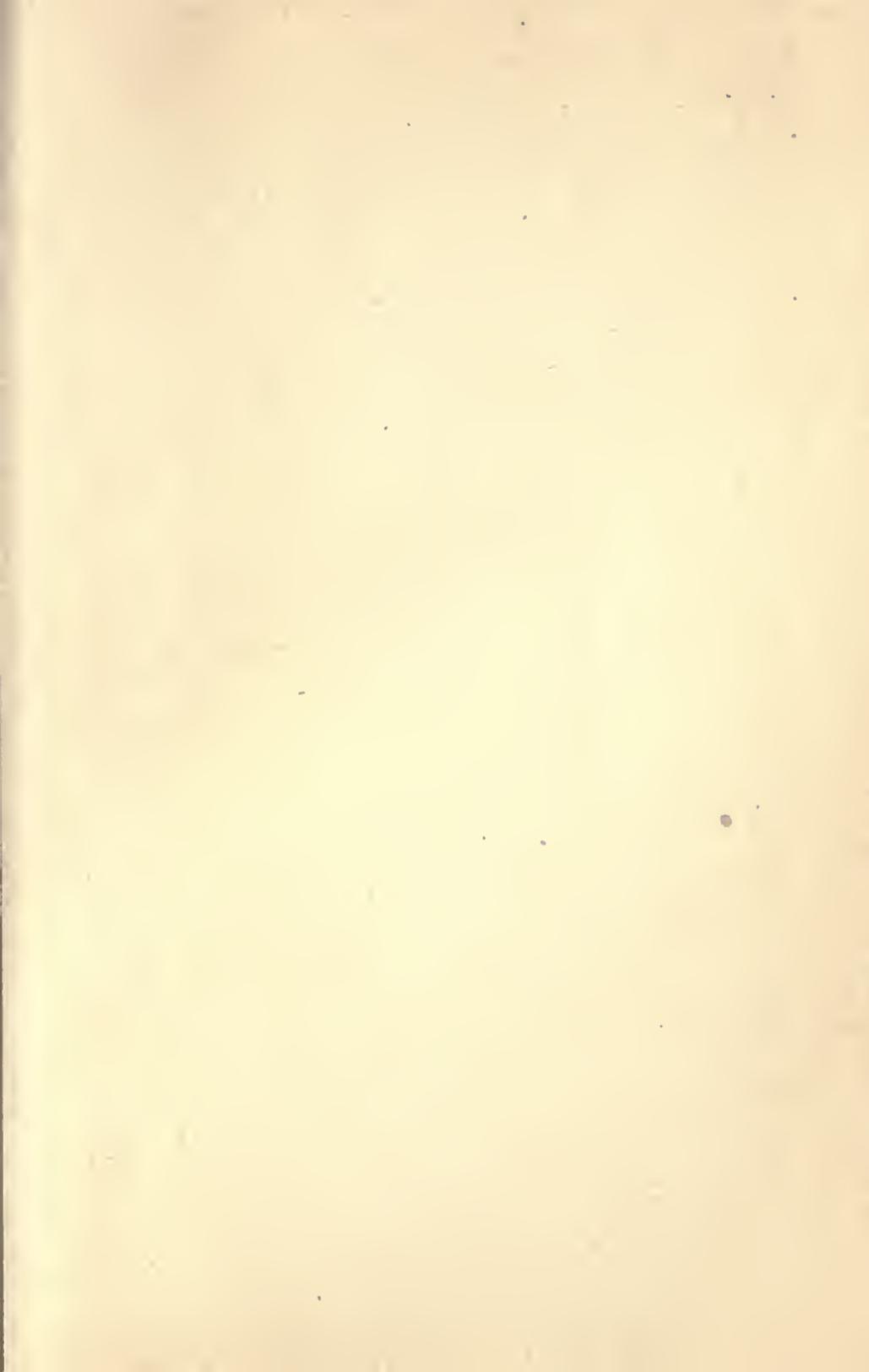
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