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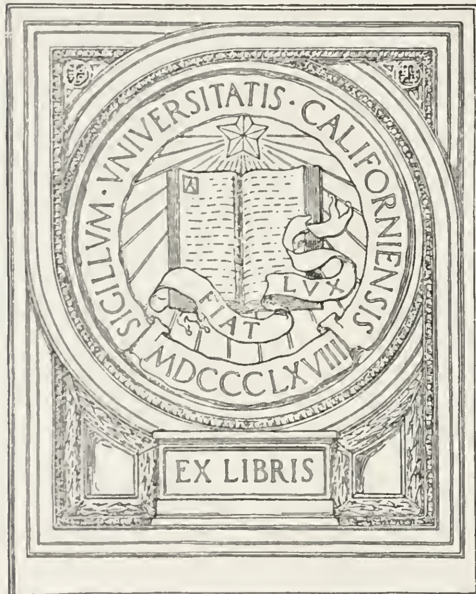

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HON JOHN RUSSELL YOUNG

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THE FLOWERY KINGDOM

AND

The Land of the Mikado

OR

CHINA, JAPAN AND COREA

CONTAINING THEIR

COMPLETE HISTORY DOWN TO THE PRESENT TIME;
MANNERS, CUSTOMS AND PECULIARITIES OF
THE PEOPLE; SUPERSTITIONS;
IDOL WORSHIP;
INDUSTRIES; NATURAL SCENERY, ETC., ETC.

TOGETHER WITH A

GRAPHIC ACCOUNT OF THE WAR

BETWEEN CHINA AND JAPAN, ITS CAUSES, LAND AND
NAVAL BATTLES, ETC., ETC.

BY HENRY DAVENPORT NORTHROP,
Author of "Charming Bible Stories," "Peerless Reciter," etc., etc.

WITH AN INTRODUCTION BY

HON. JOHN RUSSELL YOUNG,
LATE AMERICAN MINISTER TO THE COURT OF CHINA.

PROFUSELY ILLUSTRATED WITH MANY SUPERB ILLUSTRATIONS.

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PREFACE.

THE Continent of Asia is waking up from the sleep of ages. Japan is thrilled by the dawning light of Western civilization. China is learning that the world moves, and she must shake off the lethargy of centuries and take her place in the grand march of nations. Corea is suddenly stirred with a new life and becomes a central figure in the great drama of the Orient.

Public interest in America and Europe is aroused, and all intelligent persons are eager to obtain information concerning these Oriental countries from the most reliable sources. This information is contained in this volume.

BOOK I treats of the HISTORY OF CHINA FROM THE EARLIEST TIMES TO THE PRESENT DAY. Dating back to the earliest dawn of history, China has outlived all the great nations of ancient times, and is a living Empire to-day. No other nation in the world has such a record. Against the flood that has swept mighty kingdoms into oblivion, China has stood like an immovable rock. She is the wonder and the miracle among the august Empires of the East.

The reader traces her surprising growth, her conquests and her power at a period when "time was young." He sees the rise and fall of brilliant dynasties, while one Emperor after another appears upon the checkered scene, each of whom is invested with the proud title of "The Son of Heaven." He reads the graphic story of the Han Rulers, who, in arms and conquests, are worthy to be ranked with Roman Cæsars. He learns why, for more than 2000 years, the Chinese have been proud to call themselves the "Children of Han."

Then comes the Mongolian conquest. With tramping legions, with dashing steeds and gleaming spears, the Northern hordes sweep down upon the plains of the "Flowery Kingdom." The panorama of startling events moves on, and we are brought to the dynasty by which China is governed at the present time. The Manchus ascended the "Dragon Throne," and still sway their sceptre over nearly 400,000,000 of the human race.

The History of China within the present century is read with eager interest. With the record of other great crises, a masterly and thrilling account is given of the famous Taeping Rebellion. Suddenly a young English officer appears upon the scene. The world knows him now as the celebrated "Chinese Gordon," who performed miracles of valor and conquest. Fertile in resources, brave and magnetic, silent and stern, unyielding as granite, his story reads like that of the renowned old heroes of classic fable. All lands are filled with his dazzling fame.

This is followed by an account of Prince Kung and the Regency, and the history closes with the reign of the present Emperor.

Then comes a full description of China and its people. The gorgeous splendors of

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the Emperor's Court and Palace are vividly pictured—the mystery that surrounds him, the vast power he wields, the princes and nobles that attend upon him, the curious ceremonies of his marriage, the awe with which his subjects prostrate themselves before him, the palatial magnificence, the life of the Empress and the disdain for foreign sovereigns.

BOOK II contains a complete account of JAPAN AND THE JAPANESE. Japan is the rising star among the nations of the Orient. The rapid strides she has made in the last thirty years have surprised the civilized world. Almost at a single bound she has taken rank among the enlightened nations of the earth.

The reader discovers the charm of her ancient history and the halo of renown that surrounds her Valiant Heroes and Famous Rulers. He reads the account of her old Feudal System; the grand achievements of her powerful Tycoons and Daimios; the might and majesty of her Emperors, and the heroic deeds of her brave armies.

Japan is the "Land of the Rising Sun;" she is set like a gem in the sea. Her harbors invite the commerce of the world. Her soil is rich; her natural scenery delights the eye of the traveller; she is wonderfully endowed by nature for the products of agriculture and the beauty of flower, field and forest. The vivid descriptions of her coasts and harbors, her headlands and landscapes, and likewise of her myriad Temples, her Palatial Residences, her old Castles and fragrant Gardens, present such a picture as only the far-famed Orient can furnish. This volume is especially rich and entertaining in its descriptions of Life among the Japanese.

The reader obtains a delightful view of the ancient city of Kioto, the former Capital. He wanders through the crowded streets of the great city of Tokio; he is taken into the homes of the people and is made acquainted with their peculiar characteristics; their habits of daily life; their modes of dress; their social customs, including marriages and funerals; their endless amusements, and charming festivals.

The curtain is lifted from the Court of the Mikado and he is made acquainted with the grand State Ceremonies, the singular rules of Royal Etiquette, the gorgeous Dress of Officials, the brilliant Maids of Honor, and the loyal respect shown to the Emperor and Empress. The story of the Tycoons is fully told, with that of the Revolution of 1868, by which they were swept from power. Tremendous changes since this memorable period mark the History of Japan.

BOOK III contains a full description of COREA, THE "HERMIT KINGDOM," and furnishes a concise account of the war between China and Japan. The causes of the Great Conflict are stated, and an accurate estimate of the two armies is given—their numbers, discipline, equipments and the ability of their Commanders. The rapid movements of the Japanese Army, its brilliant achievements at Ping-Yang, and the Great Naval Battles are fully described. The whole course of stirring events is traced, and the reader sees the rolling battle-clouds and hears the shock of contending legions.

This account of China, Japan and Corea is a most captivating story. It is tinged with the golden colors of the Orient. The subjects which it treats are of great interest, as forces are at work in Asia which cannot fail to affect the destiny of the whole world.

PRINCE KUNG, CHINA.

INTRODUCTORY CHAPTER.

By Hon. JOHN RUSSELL YOUNG,

Late American Minister to the Court of China.

THE following pages will present to the reader a clear and eloquent narrative of two nations which now occupy the attention of the civilized world. Unhappily this interest is awakened by the fearful penalty of war. In such a war Americans have no thought, but that it may end in a lasting peace. There are no real points of difference between China and Japan. They belong to the same race—they have no antagonisms invoking the arbitration of the world. Divided, they become the prey of the ravening Western powers which, for two centuries, have rended Asia, making implacable warfare upon venerable civilizations.

Those who study the progress of this unhappy war will read in the pages of this volume many interesting lessons as to its probable effect upon our civilization. I have had occasion to recite some observations and experiences on this theme, which I may, in a measure, repeat as my best thought upon the larger consequences of the war and the influence which China, no matter what the outcome of the contest with Japan, cannot fail to impress upon the destinies of Asia, and perhaps the Western world.

And in this connection it is well to remember that two events in the Christian era stand out from all others as the most momentous of modern history—the overrunning of Asia and the invasion of Europe in the thirteenth century by Genghis Khan, and in the fourteenth century by Timur, or Tamerlane. These conquerors came from the same Tartar race which now governs the Chinese Empire.

Genghis was a son of a small chief, who lived beyond the Great Wall, the head of one of those nomadic tribes which still lead a semi-pastoral, semi-warlike life on the endless stretches of Mongolia. He was to conquer and bring under suzerainty Northern China, overrun Persia, and invade Russia, going as far as the Dnieper. Timur was the descendant of Genghis Khan. A century later Timur crossed the Tigris, captured Delhi, Damascus, Baalbec, and, marching his standards to the very gates of Moscow, cut a wider swath in his conquests than any warrior of modern times. These invasions were suc-

cessful because their leaders commanded myriads of soldiers of a warlike temperament and had inexhaustible sources from which to recruit their armies.

We have been confronted with no such movement in recent days for the reason that China, secure in herself, has lapsed into the ways of peace. She has put aside the spear and taken up the pruning hook—is content to spin and fish, to dig and delve. We have not disturbed the dormant mammoth. There has been no modern diplomacy so daring as to provoke, to the last energies of despair, the power which marched under the Tartar's ruthless lead. There have been other invasions, world-changing, and effacing the growths of ages—the taking of Constantinople, the rise of the Ottoman power, the Empire of Charlemagne, the Napoleonic episode—but no such desolating, continent-sweeping conquest as when the warriors of the race which now govern China menaced the capital of Russia and seized the capital of Hindostan.

This lamentable contest between China and Japan is the first serious conflict that China has known in modern times. There have been opium, Tonquin and other small, despicable wars forced upon China for mercenary purposes—to acquire territory, exact indemnities or crystallize a majority in the House of Commons. China has dealt with them as the respectable house-keeper in the Scottish lowlands dealt with Rob Roy and the freebooters. He made his best terms with the thieves and bade them return to their thievery and leave him the remainder in peace.

The situation changes. China and Japan are of the same race. We know that there is no animosity so unrelenting as that between kinsmen. China might bow to the guns of Europe, and return to her drifting, silent, peace loving life. It will be different as regards Japan. This must be in its most deplorable sense an internecine war. However or whenever it may end, the outcome can only be the disintegration of China by Russia, aided perhaps by France, or a vendetta between China and Japan to last for centuries, with consequences not to be contemplated without sorrow by those who love Japan for her beauty, her art and the charm of her sincere, gentle, exquisite ways.

Apart from this consideration, however, which affects the combatants alone, there is a thought inspired by a remembrance of what the Tartars did in other days under the lead of Genghis Khan. For centuries China, so far as the outer world is concerned, has lain at peace—repellant to what we call our civilization—wanting in enterprise, her people following the paths of their fathers, silent, indifferent, perhaps contemptuous of mankind. The more than four hundred millions who compose the Empire—compact, integral, bound together by laws, customs, literature and faith, their ceremonies ordained a thousand years before Christ—have not for centuries troubled Christendom.

A territory as large as that of the United States, with every variety of

climate and the finest of water systems. A soil as rich as that of France. The rivers and seas teem with fish. Her rice and fish alone enable her to support a population that may be estimated at one-fourth or more, probably one-third, of the human race. To compel the transformation of a people so great in the inherent resources of power from the ways of peace to the ways of war, is to assume a responsibility whose gravity it is impossible to overestimate.

This apathy of China has been explained upon many grounds, mainly fanciful. She is the first nation, heathen though she be, to accept the divine admonition that peace on earth should be the highest aim of human endeavor. So, while civilized States, living under the accepted sacred light of Christian truth, have undergone centuries of throatcutting and pillage until it has become a canon of our ethics that war is the natural state of man, that war must have its season for the good of society, that the generation is barren which knows no war, China has remained at peace.

Not only has she remained at peace, but she has taught her people that war is a crime, and the profession of arms ungracious and undeserving of honor. This reverses the faith of the Christians since the days when the Cæsars won their crowns by the sword. A foolish, heathen fancy, no doubt, but there is a good deal of the New Testament in it, and it has served the higher interests of mankind.

For if China, since the Ming dynasty, had been so far "advanced in civilization" as to realize that no god is so deserving of worship as the god of war, history would now tell a different tale. If some modern Tartar ruler, with the genius of Napoleon, had won the people's confidence, shown them the imminent peril of their fine philosophies in the presence of the mad, raging, warring outside world, and, so doing, had armed China, civilization would have had her problem. The Chinaman contains within himself every faculty of the soldier. He is fearless. He does not dread suicide. He has extraordinary endurance. He can march all day upon a portion of rice. With reverence as the basis of his faith, he knows what is so essential to a soldier--the law of obedience. Moreover, the walking from Moscow to Pekin is good, as the caravans of the present day will attest.

China has had no Napoleon to awaken the memories and possibilities of Genghis Khan. If there has been no violent movement as the result of so mighty an inspiration, there has been a slow, steady, glacierlike tendency to edge away from the traditions and give the sword the place it holds among Christian people. This is due to the influence of Li Hung Chang, the Emperor's most powerful subject, and among the first to preach the gospel of war.

I saw a striking evidence of this change some years ago. It was my duty to make an official visit to Ningpo, and exchange courtesies with the ruling Mandarin, in company with the late Admiral John Lee Davis, then commanding our squadron in Asia. It was part of this mission to impress our Chinese friends with the strength, and especially the discipline, of the American navy. And where could this be better done than on board of a man-of-war? When the Mandarin made his visit he inspected the ship and witnessed a drill. The function was finely done, and the Admiral was proud of his brave and skilled men.

We returned the visit next day, and were received with fine Chinese ceremony, Admiral Davis paying the Mandarin the compliment of taking with him, in the blaze of full dress uniform, as many of his officers as could be spared. After the tea drinking and gracious speeches, our host tendered Admiral Davis a review of his Chinese soldiery. A battalion was put through the manual of arms. The tactics and word of command were English. The business was perfect, no military performance of that nature more commendable. I recall the Admiral's astonishment, amounting to chagrin: "To think," he said, "that I should have asked that Chinese Mandarin to look at my people, when his own soldiers could show them how to drill." This incident made a deep impression. There in that quadrangle of Ningpo, visible to the Admiral's keen, professional eyes, was a unit of the force which, under proper conditions, might make a strange dream come true. It was my first evidence of the awakening of the warlike spirit of China, and not only awakened, but trained to the best offices of war.

I saw something at that time of Chinese troops at various ports. While in no case was there the perfection of Ningpo, the development of the military art wherever we visited was evident. At some points there were parcels of Bannermen, grotesque, not military, tumbling over one another, guarding some Tartar general. This was the incongruous mass, dumped into semblance of martial form, pensioners, loungers, who had never felt the real test of war. The Taeping rebellion was little more than one body of Chinese troops falling over another, soldiers pausing in the middle of an action to dine, and resuming hostilities after dinner. Battles were continued like some of those Chinese dramas which require a week for the exemplification of the plot. Matters, however, were advancing with emphasis. The Ningpo incident was a pregnant lesson.

There is no reason why the same discipline, the same teaching in the art of war, which sent an American Admiral dazed and grieving out of the quadrangle at Ningpo, should not, if applied to the Chinese Empire, result in an army as large as the armies of Europe combined. It would be as well armed,

as well drilled, as brave, and more easily handled in the commissary and quartermaster's departments. It would need alone the motive and the leadership to induce such an army to try conclusions with the Asiatic and European world.

War is the science of force against force—mind against mind. There is no reason why a Chinaman may not acquire it. In 1860 a French official reported to his government that a few regiments of French troops could conquer China. This was but a generation ago. Tonquin supervened, as Jules Ferry sadly remembered, and in Tonquin we saw the progress that China had made. That forlorn campaign was to the European powers the first glimpse of reawakened China. The world learned that China had divined the futility of matchlocks and calico forts, that she was studying, like the rest of us, the appalling litany of war. To measure the pace of Chinese progress in this sinister doctrine, we have but to compare China as seen by the French officers in 1860—an Empire that could have been ridden down by a few French regiments—and the China which checked France in Tonquin.

We have but to turn from the shuffling rabble which was wont to guard the Tartar General to the firm, steady lines at Ningpo. We have but to contrast the discipline of the troops who followed Li Hung Chang and the English General Gordon against the Taepings with the army now under Li's command in the northern provinces. As to the power of this army in battle with Western troops it would be idle to speculate. I presume that its condition is not so good as that of the Japanese army; that it suffers from lax administration; from confiding too much to foreigners, who do not show their best side to China; from an innate, inherited and pious aversion to war. This will yield to severe, consistent discipline. And remember, likewise, that the Chinese are not an "enthusiastic people." Their hearts are not "easily fired." They are not prone to outbursts of public emotion. China moves as a glacier rather than as the volcano or the cyclone.

But she moves! You may defeat her to-day, you may defeat her to-morrow, you may bombard her Taku forts, you may even land an army, and, marching over the low, alluvial fertile lands of Northern China, spring upon Pekin. What then? You have no more gained the country than by the capture of Boston you would gain the United States. It is like warring upon waves. You may cut and slash and stab, the billows will serry up and roll. It is fighting an impalpable enemy—as if assailing the air or the clouds. Japan victorious, and she would have a country she could neither govern nor hold. Victories again and again repeated could exact from China no more than what China deigned to give—an indemnity, an island, or even an abandonment of Corea—which would do China no harm and Japan no good. The vendetta alone would remain.

In the meantime, the awakening Chinese martial spirit is intensified. You give it the truculent motives of hatred and revenge. China learns from Japan the lesson that for two generations we have been trying to blast into her by cannon and fires—that if she would hold her own with the Christian she must do what Christian nations have done. She must turn aside from the deliberate and the harmonious legends of the God of love and peace, from the Sermon on the Mount, and those pearly heaven-suffused Beatitudes, and, leaving them to missionaries and Sunday-school children, accept the gospel that arms alone are the price of a people's salvation. We have forced China to throw off the sloth of peace and drink the wine of war. Japan will accelerate the process. Where will it end? What graver menace than a nation armed—a nation that could put twenty millions of men in the field and not feel it as we did the burden of our civil war? And especially when it is a nation governed by the descendants of the Tartars, from whom came Genghis and Timur.

The history of our efforts to press upon China our Western ideas in religion and trade, when we study their consequences, illustrates my meaning. We have been impatient to have China Anglicized—Americanized—one with the Western world. The late Mr. Burlingame, Minister to China during the Lincoln Administration, discussed this question with me, and recited the speech of a wise old mandarin who sat in the ministry of Prince Kung.

Burlingame was urging upon the Government the wisdom of China throwing herself into the arms of the Western powers. He pointed out, as every American Minister has done since the days of Caleb Cushing, the inestimable advantages that would accrue from the policy of progress. "You Western people," replied the Chinese statesman, "are angry with us, because we do not go ahead. You would have us become in a day as England or the United States. You overlook the unique conditions of our society, the burdens of many ages, the exigencies of ancient and venerated customs, the wants of a teeming population, our inability to meet the crisis which a sudden change in essential matters would impose, not alone upon this population, but upon those who are responsible for its subsistance; the conservative character of institutions which have endured beyond the uttermost limits of your history. You would have us topple over this past, with which for centuries we have been content, unconscious of the blessings you now bring in open hands. You would have us enter at once upon the hurrying channels of Western enterprise. Now, let me tell you! You are, as I have said, angry. But, if we were to take your advice, you would be angrier still. You complain that we go too slow. You would soon complain, because we were going too fast."

Had Mr. Burlingame lived to see the fulfilment of the work to which he gave so much genius and enthusiasm he would have realized, so far as the

United States was concerned, the prescience of the Chinese statesman. He would have seen the consequences of that Chinese progress, which was his fondly-cherished hope and dream. We remember with what acclaim he was received when he came at the head of his stately embassy. The country rose to him. He was to escort an ancient civilization into the family of nations. It was fitting, as we all felt in our enthusiasm, that the youngest of nations should give the fraternal hand to the oldest.

Apart from this sentiment, America saw in the avatar of the Burlingame embassy the solution of so many problems. Surely the heavens were once more on the side of America. We were starving for labor. This hardy, tireless, intelligent snd industrious people—and so cheap, too—would come and build our railways. They would develop our Pacific Empire. They would open the El Dorado mines and make the fields of California glisten and glow. This opening of a cheap labor supply, at the very time when the Californias needed it to become rich and imperial commonwealths, was accepted as one of those timely interpositions of God's providence in which we see with what wisdom He rules the world.

This was the prevailing rhetoric when the magnanimous Burlingame—no finer American in my time—closed his mission, so far as China was concerned, and went to Europe. I saw much of him on the eve of his departure, and recall his pride over the welding of the two countries into an alliance, which would endure to the good of both and the welfare of mankind.

But the Chinese statesman, who had warned Burlingame against a precipitate acceptance by China of Western ideas, or any special relations between the two countries other than what had existed for ages, was the wiser. Burlingame did not live to see it, but the reaction came. With what swiftness it came! Experience soon proved that in welcoming the Chinese we were not receiving a new supply of labor like the African, but the overflow of a superior race. Wherever this labor came into competition it won. The Chinese conquered upon every field of industry wherever he had fair play. He began in the laundry. He ascended to the cigar shop, the vineyard, the fisheries, the gardens. He would soon have reached the counting-house and the bank.

I recall the Burlingame incident as an illustration of what the Chinese have done in commerce and industry. America was compelled to reverse the Burlingame policy and protect her labor against a people who, without lessening the strength of their own Empire, could have poured into these States a population larger than that which now inhabits them. Success in peace and war arises from these same conditions. The winner in the field of labor is apt to be winner in the field of strife.

The elements, which formed an industrial invasion, against which, with

all of our vaunted prowess and invincibility, we were compelled to defend ourselves with questionable legislation, are the elements which made possible the overrunning of Asia and the invasion of Europe. So that in cheerily urging Japan into war, and in pressing upon China a policy like that which dictates the armaments of Germany and France, we come within the admonition of the Chinese statesman to Burlingame: "You complain that we go too slow. You would soon complain that we go too fast."

We are, if we would but admit it, face to face with a vast problem. Sir Harry Parkes, the famous British Minister to China, said to me one day in Pekin that he had studied it for forty-three years, and could not comprehend it. And Sir Harry Parkes was a statesman of consummate intelligence. The late John T. Delane, editor of the *London Times*, and among the foremost journalists of the age, advised a young friend of mine, connected with his paper, and in a manner beginning his career in the press, to study the East. The politics of the next generation, Mr. Delane believed, would turn upon the Chinese more than upon any other question. These were wise men who looked out upon the far horizon.

As to the outcome of the present war, I have no idea that the great Powers will permit it to be fought to a finish. A hurried peace will be imposed by Russia or Great Britain as soon as either combatant has won a decisive victory. There will be a peace with "compensations" to the intervening Powers in the way of land or seaports. The pity of it is that China and Japan are fighting under the very eyes of the ravening eagles who sit waiting in their eyrie, ready to pounce upon one or the other as their prey. It is a miserable, unnecessary business, if only one had the heart to write about it—as I have not—remembering so much that was hopeful and full of promise in those fair, beautiful lands, and seeing in this war the wreck of so much that was hoped for by those who wished them well.

Our main concern should lie in the fact that within this war may be enclosed the most serious question of the times. By forcing China into the lists as an armed nation we assume a measureless responsibility. China, as I have said, moves as the glacier—silent, vast, grinding, sure—undisturbed through the ages, antedating the most ancient of Western civilization, venerable when Homer sang and before the Roman Empire was founded, and Time as yet bringing no decay. But the glacier may have an impulse such as China may receive from this war with Japan. Therein lies the gravity of the problem, which is worthy of study in the light of what is written of Genghis Khan and Timur.

JOHN RUSSELL YOUNG.

DAIBSTU, KAMAKURA, JAPAN

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BOOK I.

China: From the Earliest Times To the Present Day.

CHAPTER I.

EARLY HISTORY OF THE "CELESTIAL EMPIRE."

ALL Asia is astir. Old nations that have slept the sleep of ages are waking to modern ideas. For centuries China was almost a world by itself; now it forms a part of the galaxy of eastern empires and is a centre of interest to both Europe and America.

No nation in the world has been so rigid and unchangeable as China, and none has preserved with such tenacity the laws, customs and national peculiarities which existed long before the Christian era. A most remarkable people are the Chinese, comprising nearly one-third of the human race, scattered over a vast realm, maintaining little intercourse with other countries, and lacking in that spirit of enterprise which, for the last few years, has distinguished the Japanese. But modern civilization advances even in Asia, and China is learning that she cannot remain the China of three or four thousand years ago. The ships of many nations touch at her ports; commerce seeks entrance at her gates; her most intelligent people are asking questions, and already the darkness is illumined with the light of a new and better era.

The Chinese are unquestionably the oldest nation in the world, and their history goes back to a period to which no prudent historian will attempt to give a precise date. They speak the language and observe the same social and political customs that they did several thousand years ago, and they are the only living representatives to-day of a people and government which were contemporary with the Egyptians, the Assyrians, and the ancient Jews.

Same To-Day as in Early Times.

So far as our knowledge enables us to speak, the Chinese of the present age are in all essential points identical with those of the time of Confucius, and there is no reason to doubt that before his time the Chinese national character had been thoroughly formed in its present mould. The limits of the Empire have varied from time to time under circumstances of triumph or disunion, but the Middle Kingdom, or China proper, of the eighteen provinces has always possessed more or less of its existing proportions.

Another striking and peculiar feature

about China is the small amount of influence that the rest of the world has exercised upon it. In fact it is only during the present century that that influence can be said to have existed at all. Up to that point China had pursued a course of her own, carrying on her own struggles within a definite limit, and completely indifferent to, and ignorant of, the ceaseless competition and contests of mankind outside her orbit, which make up the history of the rest of the old world.

The long struggles for supremacy in Western Asia between Assyrian, Babylonian, and Persian, the triumphs of the Greek, followed by the absorption of what remained of the Macedonian conquests in the Empire of Rome, even the appearance of Islam and the Mahomedan conquerors, who changed the face of Southern Asia from the Ganges to the Levant, and long threatened to overrun Europe, had no significance for the people of China, and reacted as little on their destiny as if they had happened in another planet.

A Curious History.

All that pertains to China has a peculiar interest to the reader. He is studying the history of one of the most remarkable nations that ever existed. At every step he meets with surprises, and eagerly follows the record of events, many of them startling and unparalleled, although they transpired "when time was young." As a curiosity in human existence, the earlier history of this country may justly receive careful notice. In these ancient records we see the beginning and progress of a people whose numbers, laws, customs, conservatism and strange ideas are the wonder of the modern world. We learn the infancy of a people who have grown and multiplied to their present vast proportions and power.

Even though the details are not recited the recollection of the antiquity of China's institutions must be ever present with the student, as affording an indispensable clue to the character of the Chinese people and the composition of their government.

The first Chinese are supposed to have been a nomad tribe in the province of Shensi which lies in the northwest of China, and among them at last appeared a ruler, Fohi, whose name at least has been preserved. His deeds and his person are mythical, but he is credited with having given his country its first regular government.

The First Emperor.

One of his successors was Hwangti (which means Heavenly Emperor), who was the first to employ the imperial style of Emperor, the earlier rulers having been content with the inferior title of Wang, or prince. He adopted the convenient decimal division in his administration as well as his coinage. His dominions were divided into ten provinces, each of these into ten departments, these again into ten districts, each of which held ten towns. He regulated the calendar, originating the Chinese cycle of sixty years, and he encouraged commerce. He seems to have been a wise ruler and to have been the first of the great Emperors. His grandson, who was also Emperor, continued his good work and earned the reputation of being "the restorer or even founder of true astronomy."

But the most famous of Hwangti's successors was his great grandson Yao, who is still one of the most revered of all Chinese rulers. He was "diligent, enlightened, polished, and prudent," and if his words reflected his actions he must have been most solicitous of the welfare of his people. He is specially remarkable for his anxiety to discover the best man to succeed him in the

19 SERVICE IN A CHINESE TEMPLE.

government, and during the last twenty-eight years of his reign he associated the minister Chun with him for that purpose.

On his death he left the crown to him, and Chun, after some hesitation, accepted the charge, but he in turn hastened to secure the co-operation of another minister named Yu in the work of administration, just as he had been associated with Yao. The period covered by the rule of this triumvirate is considered one of the most brilliant and perfect in Chinese history, and it bears a resemblance to the age of the Antonines.

High Idea of Princes.

These rulers seem to have passed their leisure from practical work in framing moral axioms, and in carrying out a model scheme of government based on the purest ethics. They considered that "a prince entrusted with the charge of a State has a heavy task. The happiness of his subjects absolutely depends upon him. To provide for everything is his duty; his ministers are only put in office to assist him," and also that "a prince who wishes to fulfill his obligations, and to long preserve his people in the ways of peace, ought to watch without ceasing that the laws are observed with exactitude." They were staunch upholders of temperance, and they banished the unlucky discoverer of the fact that an intoxicating drink could be obtained from rice.

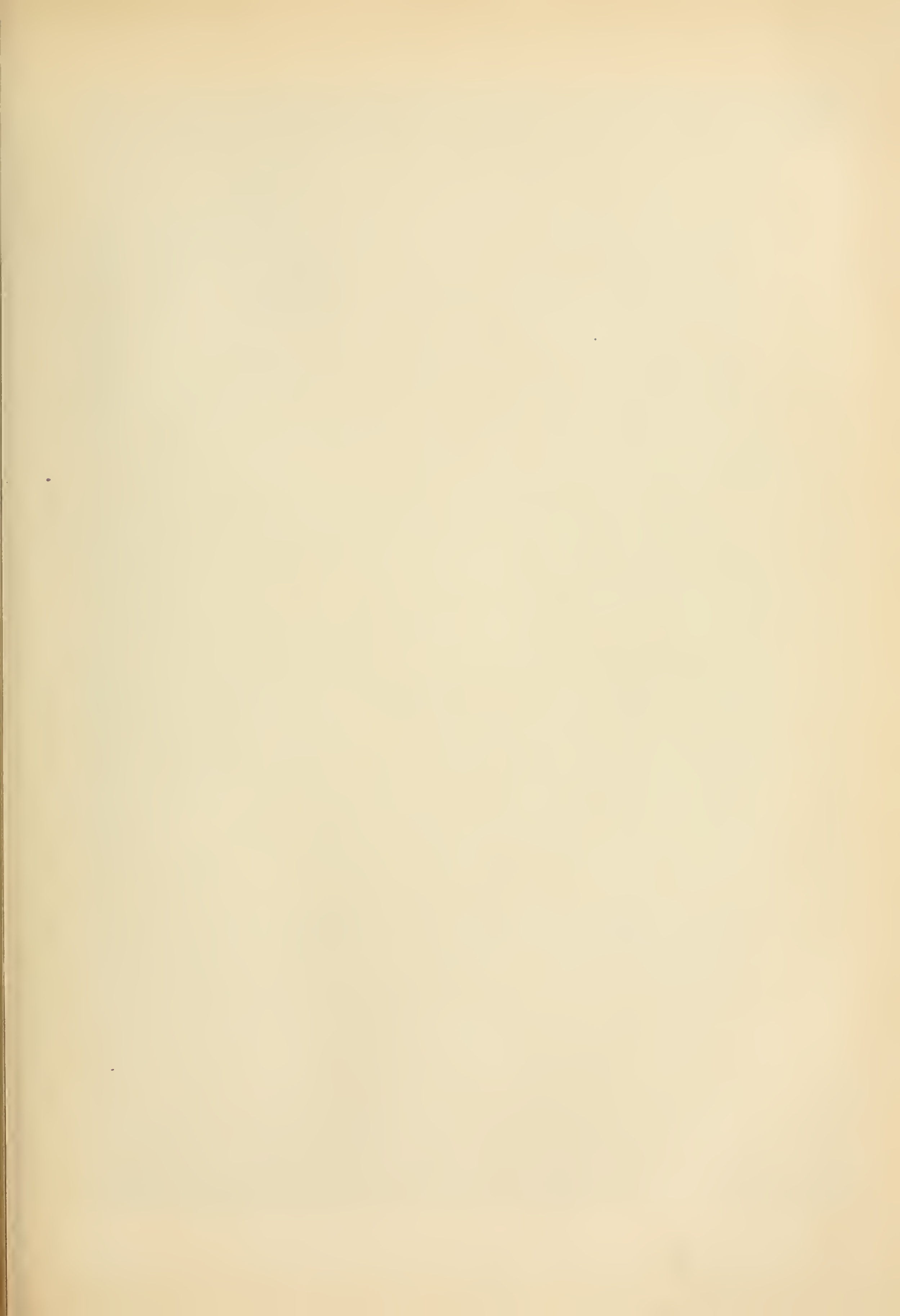
They also held fast to the theory that all government must be based on the popular will. In fact the reigns of Yao, Chun, and Yu are the ideal period of Chinese history when all questions were decided by moral right and justice, and even now Chinese philosophers are said to test their maxims of morality by the degree of agreement they may have with the conduct of those rulers.

With them passed away the practice of letting the most capable and experienced minister rule the State. Such an impartial and reasonable mode of selecting the head of a community can never be perpetuated. The rulers themselves may see its advantages and may endeavor as honestly as these three Chinese princes to carry out the arrangement, but the day must come when the family of the able ruler will assert its rights to the succession, and take advantage of its opportunities from its close connection with the government to carry out its ends.

The Emperor Yu, true to the practice of his predecessors, nominated the President of the Council as his successor, but his son Tiki seized the throne, and became the founder of the first Chinese dynasty which was called the Hia from the name of the province first ruled by his father. This event is supposed to have taken place in the year 2197 B. C. and the Hia dynasty, of which there were seventeen Emperors, ruled down to the year 1776 B. C. These Hia princes present no features of interest, and the last of them, named Kia, was deposed by one of his principal nobles, Ching Tang, Prince of Chang.

The Chang Rulers.

This prince was the founder of the second dynasty, known as Chang, which held possession of the throne for 654 years, or down to 1122 B. C. With the exception of the founder, who seems to have been an able man, this dynasty of twenty-eight Emperors did nothing very noteworthy. The public morality deteriorated very much under this family, and it is said that when one of the Emperors wanted an honest man as minister he could only find one in the person of a common laborer. At last, in the 12th century before our era, the enormities of the Chang rulers reached a climax in the person of Chousin, who was deposed by a popular



THE GREAT WALL OF CHINA

rising headed by Wou Wang, Prince of Chow.

This successful soldier, whose name signifies the Warrior King, founded the third Chinese dynasty of Chow, which governed the Empire for the long space of 867 years down to 255 B. C. During that protracted period there were necessarily good and bad Emperors, and the Chow dynasty was rendered specially illustrious by the appearance of the great social and religious reformers, Laoutse, Confucius, and Mencius during the existence of its power. The founder of the dynasty instituted the necessary reforms to prove that he was a national benefactor, and one of his successors, known as the Magnificent King, extended the authority of his family over some of the States of Turkestan.

Confucius Appears.

But on the whole the rulers of the Chow dynasty were not particularly distinguished, and one of them in the eighth century B. C. was weak enough to resign a portion of his sovereign rights to a powerful vassal, Siangkong the Prince of Tsin, in consideration of his undertaking the defence of the frontier against the Tartars. At this period the authority of the central government passed under a cloud. The Emperor's perogative became the shadow of a name, and the last three centuries of the rule of this family would not call for notice but for the genius of Laoutse and Confucius, who were both great moral teachers and religious reformers.

Laoutse, the founder of Taouism, was the first in point of time, and in some respects he was the greatest of these reformers. He found his countrymen sunk in a low state of moral indifference and religious infidelity which corresponded with the corruption of the times and the disunion in the kingdom. He at once set himself to work with energy and devotion to repair the evils of his day, and to raise before his countrymen a higher ideal of duty. He has been called the Chinese Pythagoras, very learned yet obscure, and the mysterious Taouism which he founded holds the smallest or the least assignable part in what passes for the religion of the Chinese. As a philosopher and minister Laoutse will always attract attention and excite speculation, but as a practical reformer and politician he was far surpassed by his younger and less theoretical contemporary Confucius.

Influence of the Great Teacher.

Confucius was an official in the service of one of the great princes who divided the governing power of China among themselves during the whole of the seventh century before our era, which beheld the appearance of both of these religious teachers and leaders. He was a trained administrator with long experience when he urged upon his prince the necessity of reform, and advocated a policy of union throughout the States. His exhortations were in vain, and so far ill-timed that he was obliged to resign the service of one prince after another. In his day the authority of the Chow Emperor had been reduced to the lowest point. Each prince was unto himself the supreme authority.

Yet one cardinal point of the policy of Confucius was submission to the Emperor, as implicit obedience to the head of the State throughout the country as was paid to the father of every Chinese household. Although he failed to find a prince after his own heart, his example and precepts were not thrown away, for in a later generation his reforms were executed, and down to the present day the best points in Chinese government are based on his recommendations. If "no intelligent monarch arose" in his time, the greatest Emperors have since sought to con-

form with his usages and to rule after the ideal of the great philosopher. His name and his teachings were perpetuated by a band of devoted disciples, and the book which contained the moral and philosophical axioms of Confucius passed into the classic literature of the country and stood in the place of a Bible for the Chinese.

The list of the great Chinese reformers is completed by the name of Mencius, who, coming two centuries later, carried on with better opportunities the reforming work of Confucius, and left behind him in his Sheking the most popular book of Chinese poetry and a crowning tribute to the great master.

The Warlike Period.

From teachers we must again pass to the chronicle of kings, although few of the later Chow Emperors deserve their names to be rescued from oblivion. One Emperor suffered a severe defeat while attempting to establish his authority over the troublesome tribes beyond the frontier; of another it was written that "his good qualities merited a happier day," and the general character of the age may be inferred from its being designated by the native chroniclers "The warlike period."

At last, after what seemed an interminable old age, marked by weakness and vice, the Chow dynasty came to an end in the person of Nan Wang, who, although he reigned for nearly sixty years, was deposed in ignominious fashion by one of his great vassals, and reduced to a humble position. His conqueror became the founder of the fourth Chinese dynasty.

During the period of internal strife which marked the last four centuries of the Chow dynasty, one family had steadily waxed stronger and stronger among the princes of China. The princes of Tsin, by a combination of prudence and daring, gradually made themselves supreme among their fellows. It was said of one of them that "like a wolf or a tiger he wished to draw all the other princes into his claws, so that he might devour them." Several of the later Tsin princes, and particularly one named Chow Siang Wang, showed great capacity, and carried out a systematic policy for their own aggrandisement.

When Nan Wang was approaching the end of his career, the Tsin princes had obtained everything of the supreme power short of the name and the right to wear the Imperial yellow robes. Ching Wang, or to give him his later name as Emperor, Tsin Chi Hwangti, was the reputed great-grandson of Chow Siang Wang, and under him the fame and power of the Tsins reached their culminating point. This prince also proved himself one of the greatest rulers who ever sat on the Dragon Throne of China.

A Soldier and Statesman.

The country had been so long distracted by internal strife, and the authority of the Emperor had been reduced to such a shadow, that peace was welcome under any ruler, and the hope was indulged that the Tsin princes, who had succeeded in making themselves the most powerful feudatories of the Empire, might be able to restore to the central government something of its ancient power and splendor.

Nor was the expectation unreasonable or ungratified. The Tsins had fairly earned by their ability the confidence of the Chinese nation, and their principal representative showed no diminution of energy on attaining the throne, and exhibited in a higher post, and on a wider field, the martial and statesman-like qualities his ancestors had displayed when building up the fabric of their

FLOATING CHINESE VILLAGE.

power as princes of the Empire. Their supremacy was not acquiesced in by the other great feudatories without a struggle, and more than one campaign was fought before all rivals were removed from their path, and their authority passed unchallenged as occupants of the Imperial office.

Ruler at the Age of Thirteen.

It was in the middle of this final struggle, and when the result might still be held doubtful, that Tsin Chi Hwangti began his eventful reign. When he began to rule he was only thirteen years of age, but he quickly showed that he possessed the instinct of a statesman, and the courage of a born commander of armies. On the one hand he sowed dissension between the most formidable of his opponents, and brought about by a stratagem the disgrace of the ablest general in their service, and on the other he increased his army in numbers and efficiency, until it became unquestionably the most formidable fighting force in China.

While he endeavored thus to attain internal peace, he was also studious in providing for the general security of the Empire, and with this object he began the construction of a fortified wall across the northern frontier to serve as a defence against the troublesome Hiongnou tribes, who are identified with the Huns of Attila. This wall, which he began in the first years of his reign, was finished before his death, and stilt exists as the Great Wall of China, which has been considered one of the wonders of the world.

He was careful in his many wars with the tribes of Mongolia not to allow himself to be drawn far from his own border, and at the close of a campaign he always withdrew his troops behind the Great Wall. Towards Central Asia he was more enterprising, and one of his best generals, Moungtien, crossed what is now the Gobi Desert, and made Hami the frontier fortress of the Empire.

In his civil administration Hwangti was aided by the minister Lisseh, who seems to have been a man of rare ability, and to have entered heartily into all his master's schemes for uniting the Empire. While Hwangti sat on the throne with a naked sword in his hand, as the emblem of his authority, dispensing justice, arranging the details of his many campaigns, and superintending the innumerable affairs of his government, his minister was equally active in reorganizing the administration and in supporting his sovereign in his bitter struggle with the literary classes who advocated archaic principles, and whose animosity to the ruler was inflamed by the contempt, not unmixed with ferocity, with which he treated them. The Empire was divided into thirty-six provinces, and he impressed upon the governors the importance of improving communications within their jurisdiction.

New Roads in All Directions.

Not content with this general precept, he issued a special decree ordering that "roads shall be made in all directions throughout the Empire," and the origin of the main routes in China may be found with as much certainty in his reign as that of the roads of Europe in the days of Imperial Rome. When advised to assign some portion of his power to his relatives and high officials in the provinces he refused to repeat the blunders of his predecessors, and laid down the permanent truth that "good government is impossible under a multiplicity of masters." He centralized the power in his own hands, and he drew up an organization for the civil service of the State which virtually exists at the present day. The two salient features in that organization are the indisputable supre-

macy of the Emperor and the non-employment of the officials in their native provinces, and the experience of two thousand years has proved their practical value.

When he conquered his internal enemies he resolved to complete the pacification of his country by effecting a general disarmament, and he ordered that all weapons should be sent in to his capital at Hienyang. This "skilful disarming of the provinces added daily to the wealth and prosperity of the capital," which he proceeded to embellish. He built one palace within the walls, and the Hall of Audience was ornamented with twelve statues, each of which weighed twelve thousand pounds. But his principal residence, named the Palace of Delight, was without the walls, and there he laid out magnificent gardens, and added building to building. In one of the courts of this latter palace, it is said he could have drawn up 10,000 soldiers.

A Standing Army.

This eye to military acquirements in even the building of his residence, showed the temper of his mind, and, in his efforts to form a regular army, he had recourse to "those classes in the community who were without any fixed profession, and who were possessed of exceptional physical strength." He was thus the earliest possessor in China of what might be called a regular standing army. With this force he succeeded in establishing his power on a firm basis, and he may have hoped also to ensure permanence for his dynasty; but, alas! for the fallacy of human expectations, the structure he erected fell with him.

Great as an administrator, and successful as a soldier, Hwangti was unfortunate in one struggle that he evoked. At an early period of his career, when success seemed uncertain, he found that his bitterest opponents were men of letters, and that the literary class as a body was hostile to his interests and person. Instead of ignoring this opposition or seeking to overcome it by the same agency, Hwangti expressed his hatred and contempt, not only of the literary class, but of literature itself, and resorted to extreme measures of coercion. The writers took up the gage of battle thrown down by the Emperor, and Hwangti became the object of the wit and abuse of every one who could use a pencil. His birth was aspersed. It was said that he was not a Tsin at all, that his origin was of the humblest, and that he was a substituted child foisted on the last of the Tsin princes.

Grand Council Summoned.

These personal attacks were accompanied by unfavorable criticism of all his measures, and by censure where he felt that he deserved praise. It would have been more prudent if he had shown greater indifference and patience, for although he had the satisfaction of triumphing by brute force over those who jeered at him, the triumph was accomplished by an act of Vandalism, with which his name will be quite as closely associated in history as any of the wise measures or great works that he carried out. His vanquished opponents left behind them a legacy of hostility and revenge of the whole literary class of China, which has found expression in all the national histories.

The struggle, which had been in progress for some years, reached its culminating point in the year 213 B. C., when a Grand Council of the Empire was summoned at Hienyang. At this council were present not only the Emperor's chief military and civil officers from the different provinces, but also the large literary class, composed of aspirants to office and the members of the academies and

college of Censors. The opposing forces in China were thus drawn up face to face, and it would have been surprising if a collision had not occurred. On the one side were the supporters of the man who had made China again an Empire, believers in his person and sharers in his glory; on the other were those who had no admiration for this ruler, who detested his works, proclaimed his successes dangerous innovations, and questioned his right to bear the royal name.

"A Vile Flatterer."

The purpose of the Emperor may be detected when he called upon speakers in this assembly of his friends and foes to express their opinions of his administration, and when a member of his household rose to extol his work and to declare that he had "surpassed the very greatest of his predecessors." This courtier-like declaration, which would have been excusable even if it had had a less basis of truth than it unquestionably possessed in the case of Hwangti, was received with murmurs and marks of dissent by the literary class. One of them rose and denounced the speaker as "a vile flatterer," and proceeded to expatiate on the superior merit of several of the earlier rulers. Not content with this unseasonable eulogy, he advocated the restoration of the Empire to its old form of principalities, and the consequent undoing of all that Hwangti had accomplished.

Hwangti interrupted this speaker and called upon his favorite minister Lisseh to reply to him and explain his policy. Lisseh began by stating what has often been said since, and in other countries, that "men of letters are, as a rule, very little acquainted with what concerns the government of a country, not that government of pure speculation which is nothing more than a phantom, vanishing the nearer we approached to it, but the practical government which consists in keeping men within the sphere of their proper duties." He then proceeded to denounce the literary class as being hostile to the State, and to recommend the destructiou of their works, declaring that "now is the time or never to close the mouths of these secret enemies and to place a curb on their audacity."

The Emperor at once from his throne ratified the policy and ordered that no time should be lost in executing the necessary measures. All books were proscribed, and orders were issued to burn every work except those relating to medicine, agriculture, and such science as then existed. The destruction of the national literature was carried out with terrible completeness, and such works as were preserved are not free from the suspicion of being garbled or incomplete versions of their original text. The burning of the books was accompanied by the execution of five hundred of the literati, and by the banishment of many thousands.

Inexcusable Tyranny.

By this sweeping measure, to which no parallel is to be found in the history of other countries, Hwangti silenced during the last few years of his life the criticisms of his chief enemies, but in revenge his memory has had to bear for two thousand years the sully of an inexcusable act of tryanny and narrow-mindedness. The price will be pronounced too heavy for what was a momentary gratification.

The reign of Hwangti was not prolonged many years after the burning of the books. In 210 B. C. he was seized with a serious illness, to which he succumbed, partly because he took no precautions, and partly, no doubt, through the incompetence of his physicians. His funeral was magnificent,

27 CORTEGE ACCOMPANYING A MANDARIN.

and, like the Huns, his grave was dug in the bed of a river, and with him were buried his wives and his treasure.

This great ruler left behind him an example of vigor such as is seldom found in the list of Chinese kings of effete physique and apathetic life. He is the only Chinese Emperor of whom it is said that his favorite exercise was walking, and his vigor was apparent in every department of State. On one occasion when he placed a large army of, it is said, 600,000 men at the disposal of one of his generals, the commander expressed some fear as to how this huge force was to be fed. Hwangti at once replied, "Leave it to me. I will provide for everything. There shall be want rather in my palace than in your camp."

A Famous Ruler.

He does not seem to have been a great general himself, but he knew how to select the best commanders, and he was also so quick in discovering the merits of the generals opposed to him, that some of his most notable victories were obtained by his skill in detaching them from their service or by ruining their reputation by some intrigue more astute than honorable. Yet, all deductions made, Tsin Chi Hwangti stands forth as a great ruler and remarkable man.

The Tsin dynasty only survived its founder a few years. Hwangti's son Eulchi became Emperor, but he reigned no more than three years. He was foolish enough to get rid of the general Moungtien, who might have been the buttress of his throne; and the minister Lisseh was poisoned, either with or without his connivance. Eulchi himself shared the same fate, and his successor, Ing Wang, reigned only six weeks, committing suicide after losing a battle, and with him the Tsin dynasty came to an end. Its chief, nay its only claim to distinction, arises from its having produced the great ruler Hwangti, and its destiny was Napoleonic in its brilliance and evanescence.

Looking back at the long period which connects the mythical age with what may be considered the distinctly historical epoch of the Tsins, we find that by the close of the third century before the Christian era China possessed settled institutions, the most remarkable portion of its still existing literature, and mighty rulers. It is hardly open to doubt that the Chinese annalist finds in these remote ages as much interest and instruction as we should in the record of more recent times, and proof of this may be discovered in the fact that the history of the first four dynasties, which we must dismiss in these few pages, occupies as much space in the national history as the chronicle of events from Tsin Chi Hwangti to the end of the Ming dynasty in 1644, at which date the official history of China stops, because the history of the Manchu dynasty, which has occupied the throne ever since, will only be given to the world after it has ceased to rule.

Folly and Incompetence.

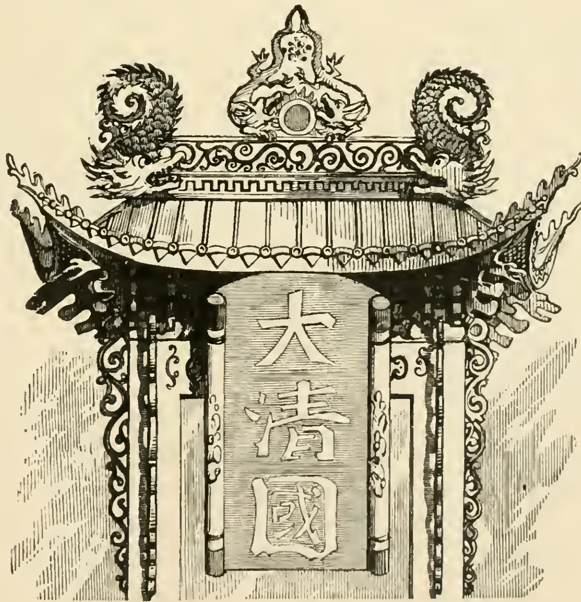
We must not be surprised at this discursiveness, because the teachings of human experience are as clearly marked in those early times as they have been since, and Chinese historians aim as much at establishing moral and philosophical truths as at giving a complete record of events. The consequences of human folly and incompetence are as patent and conspicuous in those days as they are now. The ruling power is lost by one family and transferred to another because the prince neglects his business, gives himself over to the indulgence of pleasure, or fails to see the signs of the times. Cowardice and corruption receive their due and inevitable punishment. The founders of

CHAN-YIN-SUAN — LIAO-SCHOU-HENG — HSU-KENG-SHEN — PRINCE CH'ING — HSU-YUNG-IJR — SOU-YU-WEN

THE CHINESE MINISTRY OF FOREIGN AFFAIRS (TSUNGLI YAMEN).

the dynasties are all brave and successful warriors, who are superior to the cant of a hyper-civilized state of society, which covers declining vigor and marks the first phase of effeteness, and who see that as long as there are human passions they may be moulded by genius to make the many serve the few and to build up an autocracy.

Nor are the lessons to be learnt from history applicable only to individuals. The faults of an Emperor are felt in every household of the community, and injure the State. Indifference and obtuseness at the capital entailed weakness on the frontier and in the provincial capitals. The barbarians grew defiant and aggressive, and defeated the Imperial forces. The provincial governors asserted their independence, and founded ruling families. The Empire became attenuated by external attack and internal division. But, to use the phrase of the Chinese historians, "after long abiding disunion, union revived." The strong and capable man always appears in one form or another, and the Chinese people, impressed with a belief in both the divine mission of their Emperor and also in the value of union, welcome with acclaim the advent of the prince who will restore their favorite and ideal system of one-man government.



CHAPTER II.

THE STORY OF THE HAN RULERS.

AS the Chinese are still proud to call themselves the sons of Han it will be understood that the period covered by the Han rulers must be an important epoch in their history, and in more than one respect they were the first national dynasty. When the successors of Tsin Chi Hwangti proved unable to keep the throne, the victorious general who profited by their discomfiture was named Liu Pang. He had been a trusted official of the Emperor Hwangti, but on finding that his descendants could not bear the burden of government, he resolved to take his own measures, and he lost no time in collecting troops and in making a bid for popularity by endeavoring to save all the books that had not been burned. This was in the year 202 B. C.

His career bears some resemblance to that of Macbeth, for a soothsayer meeting him on the road predicted, "by the expression of his features, that he was destined to become Emperor." He began his struggle for the throne by defeating another general named Pawang, who was also disposed to make a bid for supreme power. After this success Liu Pang was proclaimed Emperor as Kao Hwangti, meaning Lofty and August Emperor, which has been shortened into Kaotsou. He named his dynasty the Han, after the small state in which he was born.

Kaotsou began his reign by a public proclamation in favor of peace, and deploring the evils which follow in the train of war. He called upon his subjects to aid his efforts for their welfare by assisting in the execution of many works of public utility, among which roads and bridges occupied the foremost place. He removed his capital from Loyang in Honan to Singanfoo in Shensi, and as Singan was difficult of access in those days, he constructed a great high road from the centre of China to this somewhat remote spot on the western frontier.

The First Suspension Bridge.

This road still exists, and has been described by several travellers in our time. It was constructed by the labor of 100,000 men through the most difficult country, crossing great mountain chains and broad rivers. The Chinese engineers employed on the making of this road, which has excited the admiration of all who have traversed it, first discovered and carried into execution the suspension bridge, which in other countries is quite a modern invention. One of these "flying bridges," as the Chinese called them, is 150 yards across a valley 500 feet below, and is still in use.

At regular intervals along this road Kaotsou constructed rest-houses for travellers, and postal-stations for his couriers. No Chinese ruler has done anything more useful or remarkable than this admirable road from Loyang to Singanfoo. He embellished his new capital with many fine buildings, among which was a large palace, the grandeur of which was intended to correspond with the extent of his power.

The reign of Kaotsou was, however, far from being one of unchequered prosperity.

Among his own subjects his popularity was great because he promoted commerce and improved the administration of justice. He also encouraged literature, and was the first ruler to recognize the claims of Confucius, at whose tomb he performed an elaborate ceremony. He thus acquired a reputation which induced the King of Nanhai—a state composed of the southern provinces of China with its capital at or near the modern Canton—to tender his allegiance. But he was destined to receive many slights and injuries at the hands of a foreign enemy who at this time began a course of active aggression that entailed serious consequences for both China and Europe.

A Desert Chieftain.

Reference has been made to the Hiongnou or Hun tribes, against whom Tsin Hwangti built the Great Wall. In the interval between the death of that ruler and the consolidation of the power of Kaotsou, a remarkable chief named Meha, or Meta, had established his supremacy among the disunited clans of the Mongolian Desert, and had succeeded in combining for purposes of war the whole fighting force of what had been a disjointed and barbarous confederacy. The Chinese rulers had succeeded in keeping back this threatening torrent from overflowing the fertile plains of their country, as much by sowing dissension among these clans and by bribing one chief to fight another, as by superior arms.

But Meha's success rendered this system of defence no longer possible, and the desert chieftain, realizing the opportunity of spoil and conquest, determined to make his position secure by invading China. If the enterprise had failed, there would have been an end to the power of Meha, but his rapid success convinced the Huns that their proper and most profitable policy was to carry on implacable war with their weak and wealthy neighbors. Meha's success was so great that in a single campaign he recovered all the districts taken from the Tartars by the general Moungtien. He turned the western angle of the Great Wall, and brought down his frontier to the river Hoangho. His light cavalry raided past the Chinese capital into the province of Szchuen, and returned laden with the spoil of countless cities.

Rescued by a Maiden.

These successes were crowned by a signal victory over the Emperor in person. Kaotsou was drawn into an ambuscade in which his troops had no chance with their more active adversaries, and to save himself from capture, Kaotsou had no alternative but to take refuge in the town of Pingching, where he was closely beleaguered. It was impossible to defend the town for any length of time, and the capture of Kaotsou seemed inevitable, when recourse was had to a stratagem. The most beautiful Chinese maiden was sent as a present to propitiate the conqueror, and Meha, either mollified by the compliment, or deeming that nothing was to be gained by driving the Chinese to desperation, acquiesced in a convention which, while it sealed the ignominious defeat of the Chinese, rescued their sovereign from his predicament.

This disaster, and his narrow personal escape, seem to have unnerved Kaotsou, for when the Huns resumed their incursions in the very year following the Pingching convention, he took no steps to oppose them, and contented himself with denouncing in his palace Meha as "a wicked and faithless man, who had risen to power by the murder of his father, and one with whom oaths and treaties carried no weight." Notwithstand-

ing this opinion, Kaotsou proceeded to negotiate with Meha as an equal, and gave this barbarian prince his own daughter in marriage as the price of his abstaining from further attacks on the Empire. Never, wrote a historian, "was so great a shame inflicted on the Middle Kingdom, which then lost its dignity and honor."

Meha observed this peace during the life of Kaotsou, who found that his reputation was much diminished by his coming to terms with his uncivilized opponent, but although several of his generals rebelled, until it was said that "the very name of revolt inspired Kaotsou with apprehension," he succeeded in overcoming them all without serious difficulty. His troubles probably shortened his life, for he died when he was only fifty-three, leaving the crown to his son Hoeiti, and injunctions to his widow, Liuchi, as to the conduct of the administration.

A Wicked Empress.

The brief reign of Hoeiti is only remarkable for the rigor and terrible acts of his mother, the Empress Liuchi, who is the first woman mentioned in Chinese history as taking a supreme part in public affairs. Another of Kaotsou's widows aspired to the throne for her son, and the chief direction for herself. Liuchi nipped their plotting in the bud by poisoning both of them. She marked out those who differed from her, or who resented her taking the most prominent part in public ceremonies, as her enemies, to be removed from her path by any means. At a banquet she endeavored to poison one of the greatest princes of the Empire, but her plot was detected and baffled by her son. It is, perhaps, not surprising that Hoeiti did not live long after this episode, and then Liuchi ruled in her own name, and without filling up the vacancy on the throne, until the public dissatisfaction warned her that she was going too far.

She then adopted a supposititious child as her grandson, and governed as regent in his name. The mother of this youth seems to have made inconvenient demands on the Empress, who promptly put her out of the way, and when the son showed a disposition to resent this action, she caused him to be poisoned. She again ruled without a puppet Emperor, hoping to retain power by placing her relatives in the principal offices; but the dissatisfaction had now reached an acute point, and threatened to destroy her. It may be doubted whether she would have surmounted these difficulties and dangers, when death suddenly cut short her adventurous career.

The popular legend is that this Chinese Lucrezia Borgia died of fright at seeing the apparitions of her many victims, and there can be no doubt that her crimes did not conduce to make woman government more popular in China.

Better Government.

It says much for the excellence of Kaotsou's work, and for the hold the Han family had obtained on the Chinese people, that when it became necessary to select an Emperor after the death of Liuchi the choice should have fallen unanimously on the Prince of Tai, who was the illegitimate son of Kaotsou. On mounting the throne, he took the name of Wenti. He began his reign by remitting taxes and by appointing able and honest governors and judges. He ordered that all old men should be provided with corn, meat, and wine, besides silk and cotton for their garments. At the suggestion of his ministers, who were alive to the dangers of a disputed succession, he proclaimed his eldest son heir to the throne. He purified

TOWN AND HARBOR OF VICTORIA, HONG KONG.

the administration of justice by declaring that prince and peasant must be equally subject to the law; he abolished the too common punishment of mutilation, and had the satisfaction of seeing crime reduced to such low proportions in the Empire that the jails contained only 400 prisoners.

Wenti was a strong advocate of peace, which was, indeed, necessary to China, as it had not recovered from the effects of the last Hun invasion. He succeeded by diplomacy in inducing the Prince at Canton, who had shown a disposition to assert his independence, to recognize his authority, and thus averted a civil war.

Purchasing Peace.

In his relations with the Huns, among whom the authority of Meha had passed to his son Lao Chang, he strove to preserve the peace, giving that chief one of his daughters in marriage, and showing moderation in face of much provocation. When war was forced upon him by their raids he did everything he could to mitigate its terrors, but the ill success of his troops in their encounters with the Tartars broke his confidence, and he died prematurely after a reign of twenty-three years, which was remarkable as witnessing the consolidation of the Hans. The good work of Wenti was continued during the peaceful reign of sixteen years of his son Kingti.

The next Emperor was Vouti, a younger son of Kingti, and one of his earliest conquests was to add the difficult and inaccessible province of Fuhkien to the Empire. He also endeavored to propitiate the Huns by giving their chief one of the princesses of his family as a wife, but the opinion was gaining ground that it would be better to engage in a war for the overthrow of the national enemy than to purchase a hollow peace. Wang Kua, a general who had commanded on the frontier, and who knew the Hun mode of warfare, represented that success would be certain, and at last gained the Emperor's ear.

Vouti decided on war, and raised a large army for the purpose. But the result was not auspicious. Wang Kua failed to bring the Huns to an engagement, and the campaign which was to produce such great results ended ingloriously. The unlucky general who had promised so much anticipated his master's displeasure by committing suicide. Unfortunately for himself, his idea of engaging in a mortal struggle with the Tartars gained ground, and became in time the fixed policy of China.

Annexing a Province.

Notwithstanding this check, the authority of Vouti continued to expand. He annexed Szchuen, a province exceeding in size and population most European states, and he received from the ruler of Manchuria a formal tender of submission. In the last years of his reign the irrepressible Hun question again came up for discussion, and the episode of the flight of the Yuchi from Kansuh affords a break in the monotony of the struggle, and is the first instance of that western movement which brought the tribes of the Gobi desert into Europe. The Yuchi are believed to have been allied with the Jats of India, and there is little or no doubt that the Sacæ, or Scythians, were their descendants. They occupied a strip of territory in Kansuh from Shachow to Lanchefoo, and after suffering much at the hands of the Huns under Meha, they resolved to seek a fresh home in the unknown regions of Western Asia.

The Emperor Vouti wished to bring them back, and he sent an envoy named Chang

Keen to induce them to return. That officer discovered them in the Oxus region, but all his arguments failed to incline them to leave a quarter in which they had recovered power and prosperity. Powerless against the Huns, they had more than held their own against the Parthians and the Greek kingdom of Bactria. They retained their predominant position in what is now Bokhara and Balkh, until they were gathered up by the Huns in their western march, and hurled, in conjunction with them, on the borders of the Roman Empire.

Meantime, the war with the Huns themselves entered upon a new phase. A general named Wei Tsing obtained a signal victory over them, capturing 15,000 prisoners and the spoil of the Tartar camp. This success restored long-lost confidence to the Chinese troops, and it was followed by several other victories. One Chinese expedition, composed entirely of cavalry, marched through the Hun country to Soponomo on the Tian Shan, carrying everything before it and returning laden with spoil, including some of the golden images of the Hun religion.

The Tartar King.

Encouraged by these successes, Vouti at last took the field in person, and sent a formal summons to the Tartar King to make his submission to China. His reply was to imprison the bearer of the message, and to defy the Emperor to do his worst. This boldness had the effect of deterring the Emperor from his enterprise. He employed his troops in conquering Yunnan and Leaoutung instead of in waging another war with the Huns. But he had only postponed, not abandoned, his intention of overthrowing, once and for all, this most troublesome and formidable national enemy. He raised an enormous force for the campaign, which might have proved successful but for the mistake of entrusting the command to an incompetent general.

In an ill-advised moment, he gave his brother-in-law, Li Kwangli, the supreme direction of the war. His incompetence entailed a succession of disasters, and the only redeeming point amid them was that Li Kwangli was taken prisoner and rendered incapable of further mischief. Liling, the grandson of this general, was entrusted with a fresh army to retrieve the fortunes of the war; but, although successful at first, he was out-manœuvred, and reduced to the unpleasant pass of surrendering to the enemy.

Death of a Great Ruler.

Both Li Kwangli and Liling adapted themselves to circumstances, and took service under the Tartar chief. As this conduct obtained the approval of the historian Ssematsien, it is clear that our views of such a proceeding would not be in harmony with the opinion in China of that day. The long war which Vouti waged with the Huns for half a century, and which was certainly carried on in a more honorable and successful manner than any previous portion of that historic struggle, closed with discomfiture and defeat, which dashed to the ground the Emperor's hopes of a complete triumph over the most formidable national enemy.

After a reign of fifty-four years, which must be pronounced glorious, Vouti died, amidst greater troubles and anxieties than any that had beset him during his long reign. He was unquestionably a great ruler. He added several provinces to his Empire, and the success he met with over the Huns was far from being inconsiderable. He was a Nimrod among the Chinese, and his principal enjoyment was to chase the wildest animals without any attendants.

Like many other Chinese princes, Vouti was prone to believe in the possibility of prolonging human life, or, as the Chinese put it, in the draught of immortality. In connection with this weakness an anecdote is preserved that will bear telling. A magician offered the Emperor a glass containing the pretended elixir of eternal life, and Vouti was about to drink it when a courtier snatched it from his hand and drained the goblet. The enraged monarch ordered him to prepare for instant death, but the ready courtier at once replied, "How can I be executed since I have drunk the draught of immortality?" To so convincing an argument no reply was possible, and Vouti lived to a considerable age without the aid of magicians or quack medicines.

An Emperor Eight Years Old.

Of him also it may be said that he added to the stability of the Han dynasty, and he left the throne to Chaoti, the youngest of his sons, a child of eight, for whom he appointed his two most experienced ministers to act as governors. As these ministers were true to their duty, the interregnum did not affect the fortunes of the State adversely, and several claimants to the throne paid for their ambition with their lives. The reign of Chaoti was prosperous and successful, but, unfortunately, he died at the early age of thirty-one, and without leaving an heir.

After some hesitation, Chaoti's uncle Liucho was proclaimed Emperor, but he proved to be a boor with low tastes, whose sole idea of power was the license to indulge in coarse amusements. The chief minister, Ho Kwang, took upon himself the responsibility of deposing him, and also of placing on the throne Siuenti, who was the great-grandson, or, according to another account, the grandson, of Vouti. The choice was a fortunate one, and "Ho Kwang gave all his care to perfecting the new Emperor in the science of government." As a knowledge of his connection with the Imperial family had been carefully kept from him, Siuenti was brought from a very humble sphere to direct the destinies of the Chinese, and his greater energy and more practical disposition were probably due to his not having been bred in the enervating atmosphere of a palace.

Compelled to Poison Themselves.

He, too, was brought at an early stage of his career face to face with the Tartar question, and he had what may be pronounced a unique experience in his wars with them. He sent several armies under commanders of reputation to wage war on them, and the generals duly returned, reporting decisive and easily obtained victories. The truth soon leaked out. The victories were quite imaginary. The generals had never ventured to face the Tartars, and they were given no option by their enraged and disappointed master but to poison themselves.

Other generals were appointed, and the Tartars were induced to sue for peace, partly from fear of the Chinese, and partly because they were disunited among themselves. Such was the reputation of Siuenti for justice that several of the Tartar chiefs carried their grievances to the foot of his throne, and his army became known as "the troops of justice." It is said that all the tribes and countries of Central Asia as far west as the Caspian sent him tribute, and to celebrate the event he built a kiln or pavilion, in which he placed statues of all the generals who had contributed towards his triumph.

Only one incident marred the tranquility of Siuenti's reign. The great statesman, Ho Kwang, had sunk quietly into private life as soon as he found the Emperor capable of

HOTEL AT CHANG-CHIA-WAN, PEKIN, CHINA.

governing for himself, but his wife Hohien was more ambitious and less satisfied with her position, although she had effected a marriage between her daughter and Siuenti. This lady was only one of the queens of the ruler, and not the Empress. Hohien, to further her ends, determined to poison the Empress, and succeeded only too well. Her guilt would have been divulged by the doctor she employed, but that Ho Kwang, by an exercise of his authority, prevented the application of torture to him when thrown into prison.

This narrow escape from detection did not keep Hohien from crime. She had the satisfaction of seeing her daughter proclaimed Empress, but her gratification was diminished by the son of the murdered Hiuchi being selected as heir to the throne. Hohien resolved to poison this prince, but her design was discovered, and she and all the members of her family were ordered to take poison. The minister, Ho Kwang, had taken no part in these plots, which, however, injured his reputation, and his statue in the Imperial pavilion was left without a name.

A Head Hung on the Walls.

Siuenti did not long survive these events, and Yuenti, the son of Hiuchi, became Emperor. His reign of sixteen years presents no features of interest beyond the signal overthrow of the Tartar chief, Chichi, whose head was sent by the victorious general to be hung on the walls of Singan. Yuenti was succeeded by his son Chingti, who reigned twenty-six years, and who gained the reputation of a Chinese Vitellius. His nephew, Gaiti, who was the next Emperor, showed himself an able and well-intentioned prince, but his reign of six years was too brief to allow of any permanent work being accomplished. One measure of his was not without its influence on the fate of his successors. He had disgraced and dismissed from the service an official named Wang Mang, who had attained great power and influence under Chingti. The ambition of this individual proved fatal to the dynasty. On Gaiti's death he emerged from his retirement, and in conjunction with that prince's mother, seized the government.

Crime to Gain the Throne.

They placed a child, grandson of Yuenti, on the throne, and they gave him the name of Pingti, or the Peaceful Emperor, but he never governed. Before Pingti was fourteen, Wang Mang resolved to get rid of him, and he gave him the poisoned cup with his own hands. This was not the only, or perhaps the worst, crime that Wang Mang, perpetrated to gain the throne. Pressed for money to pay his troops, he committed the sacrilege of stripping the graves of the princes of the Han family of the jewels deposited in them. One more puppet prince was placed on the throne, but he was soon got rid of, and Wang Mang proclaimed himself Emperor. He also decreed that the Han dynasty was extinct, and that his family should be known as the Sin.

Wang Mang the usurper was certainly a capable administrator, but in seizing the throne he had attempted a task to which he was unequal. As long as he was minister or regent, respect and regard for the Han family prevented many from revolting against his tyranny, but when he seized the throne he became the mark of popular indignation and official jealousy. The Huns resumed their incursions, and, curiously enough, put forward a proclamation demanding the restoration of the Hans.

Internal enemies sprang up on every side, and Wang Mang's attempt to terrify them by

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severity and wholesale executions only aggravated the situation. It became clear that the struggle was to be one to the death, but this fact did not assist Wang Mang, who saw his resources gradually reduced, and his enemies more confident as the contest continued. After twelve years' fighting, Wang Mang was besieged at Singan. The city was soon carried by storm, and Wang Mang retired to the palace to put an end to his existence. But his heart failed him, and he was cut down by the foe. His last exclamation and the dirge of his short-lived dynasty, which is denied a place in Chinese history, was, "If Heaven had given me courage, what could the family of the Hans have done?"

The eldest of the surviving Han princes, Liu Hiuen, was placed on the throne, and the capital was removed from Singan to Loyang, or Honan. Nothing could have been more popular among the Chinese people than the restoration of the Hans. It is said that the old men cried for joy when they saw the banner of the Hans again waving over the palace and in the field. But Liu Hiuen was not a good ruler, and there might have been reason to regret the change if he had not wisely left the conduct of affairs to his able cousin, Liu Sieou. At last the army declared that Liu Sieou should be Emperor, and when Liu Hiuen attempted to form a faction of his own he was murdered by Fanchong, the leader of a confederacy known as the Crimson Eye-

SALE OF PRAYERS IN A CHINESE TEMPLE.

brows, on whose co-operation he counted.

The Crimson Eyebrows were so called from the distinguishing mark which they had adopted when first organized as a protest against the tyranny of Wang Mang. At first they were patriots, but they soon became brigands. After murdering the Emperor, Fanchong, their leader, threw off all disguise, and seizing Singan, gave it over to his followers to plunder. Liu Sieou, on becoming Emperor, took the style of Kwang Vouti, and his first task was to overthrow the Crimson Eyebrows, who had become a public enemy. He entrusted the command of the army he raised for this purpose to Fongy, who justified his reputation as the most skilful Chinese general of his day by gaining several victories over a more numerous adversary. Within two years Kwang Vouti had the satisfaction of breaking up the formidable faction known as the Crimson Eyebrows, and of holding its leader Fanchong as a prisoner in his capital.

Constant Wars.

Kwang Vouti was engaged for many more years in subduing the numerous potentates who had repudiated the Imperial authority. His efforts were invariably crowned with success, but he acquired so great a distaste for war that it is said when his son asked him to explain how an army was set in battle array he refused to reply. But the love of peace will not avert war when a State has turbulent or ambitious neighbors who are resolved to appeal to arms, and so Kwang Vouti was engaged in almost constant hostilities to the end of his days.

Chingtse, the Queen of Kaochi, which may be identified with the modern Annam, defied the Chinese, and defeated the first army sent to bring her to reason. This reverse necessitated a still greater effort on the part of the Chinese ruler to bring his neighbor to her senses. The occupant of the Dragon Throne could not sit down tamely under a defeat inflicted by a woman, and an experienced general named Mayuen was sent to punish the Queen of Kaochi.

The Boadicea of Annam made a valiant defence, but she was overthrown, and glad to purchase peace by making the humblest submission. The same general more than held his own on the northern and northwest frontiers. When Kwang Vouti died, in A. D. 57, after a brilliant reign of thirty-three years, he had firmly established the Han dynasty, and he left behind him the reputation of being both a brave and a just prince.

A Prosperous Reign.

His son and successor, Mingti, was not unworthy of his father. His acts were characterized by wisdom and clemency, and the country enjoyed a large measure of peace through the policy of Mingti and his father. A general named Panchow, who was perhaps the greatest military commander China ever produced, began his long and remarkable career in this reign, and, without the semblance of an effort, kept the Huns in order, and maintained the Imperial authority over them. Among other great and important works, Mingti constructed a dyke, thirty miles long, for the relief of the Hoangho, and the French missionary and writer, Du Halde, states that so long as this was kept in repair there were no floods.

The most remarkable event of Mingti's reign was undoubtedly the official introduction of Buddhism into China. Some knowledge of the great Indian religion and of the teacher Sakya Muni seemed to have reached China through either Tibet, or, more probably, Burma, but it was not until Mingti, in

consequence of a dream, sent envoys to India to study Buddhism, that its doctrine became known in China. Under the direct patronage of the Emperor it made rapid progress, and although never unreservedly popular, it has held its ground ever since its introduction in the first century of our era, and is now inextricably intertwined with the religion of the Chinese state and people. Mingti died after a successful reign of eighteen years in 75 A. D. His son, Changti, with the aid of his mother, Machi, the daughter of the general Mayuen, enjoyed a peaceful reign of thirteen years, and died at an early age lamented by his sorrowing people.

The Huns Conquered.

After Changti came his son Hoti, who was only ten at the time of his accession, and who reigned for seventeen years. He was a virtuous and well-intentioned prince, who instituted many internal reforms, and during his reign a new writing-paper was invented, which is supposed to have been identical with the papyrus of Egypt.

But the reign of Hoti is rendered illustrious by the remarkable military achievements of Panchow. The success of that general in his operations with the Huns has already been referred to, and he at last formed a deliberate plan for driving them away from the Chinese frontier. Although he enjoyed the confidence of his successive sovereigns, the Imperial sanction was long withheld from this vast scheme, but during the life of Changti he began to put in operation measures for the realization of this project that were only matured under Hoti. He raised and trained a special army for frontier war. He enlisted tribes who had never served the Emperor before, and who were specially qualified for desert warfare. He formed an alliance with the Sienpi tribes of Manchuria, who were probably the ancestors of the present Manchus, and thus arranged for a flank attack on the Huns.

This systematic attack was crowned with success. The pressure brought against them compelled the Hiongnou to give way, and as they were ousted from their possessions, to seek fresh homes further west. In this they were, no doubt, stimulated by the example of their old opponents, the Yuchi, but Panchow's energy supplied a still more convincing argument. He pursued them wherever they went, across the Gobi desert and beyond the Tian Shan range, taking up a strong position at modern Kuldja and Kashgar, sending his expeditions on to the Pamir, and preparing to complete his triumph by the invasion of the countries of the Oxus and Jaxartes.

A Brilliant Campaign.

When Hoti was still a youth, he completed this programme by overrunning the region as far as the Caspian, which was probably at that time connected with the Aral, and it may be supposed that Khiva marked the limit of the Chinese general's triumphant progress. It is affirmed with more or less show of truth that he came into contact with the Roman Empire or the great Thsin, as the Chinese called it, and that he wished to establish commercial relations with it. But, however uncertain this may be, there can be no doubt that he inflicted a most material injury on Rome, for before his legions fled the Huns, who, less than four centuries later, debased the majesty of the Imperial City, and whose leader, Attila, may have been a descendant of that Meha, at whose hands the Chinese suffered so severely.

After this brilliant and memorable war, Panchow returned to China, where he died

A TRAVELLER'S HABITUAL ESCORT.

at the great age of eighty. With him disappeared the good fortune of the Han dynasty, and misfortunes fell rapidly on the family that had governed China so long and so well. Hoti's infant son lived only a few months, and then his brother Ganti became Emperor. The real power rested in the hands of the widow of Hoti, who was elevated to the post of Regent. Ganti was succeeded in A. D. 124 by his son Chunti, in whose time several rebellions occurred, threatening the extinction of the dynasty.

Ambitious Schemes.

Several children were then elevated to the throne, and at last an ambitious noble named Leangki, whose sister was one of the Empresses, acquired the supreme direction of affairs. He gave a great deal of trouble, but at last, finding that his ambitious schemes did not prosper, he took poison, thus anticipating a decree passed for his execution. Hwanti, the Emperor who had the courage to punish this powerful noble, was the last able ruler of the Hans. His reign was, on the whole, a brilliant one, and the Sienpi tribes, who had taken the place of the Hiognou, were, after one arduous campaign, defeated in a pitched battle. The Chinese were on the verge of defeat when their general, Twan Kang, rushed to the front, exclaiming: "Recall to your minds how often before you have beaten these same opponents, and teach them again to-day that in you they have their masters."

After Hwanti's death the decline of the Hans was rapid. They produced no other ruler worthy of the throne. In the palace the eunuchs, always numerous at the Chinese Court, obtained the upper hand, and appointed their own creatures to the great governing posts. Fortunately this dissension at the capital was not attended by weakness on the frontier, and the Sienpi were again defeated. The battle is chiefly memorable because the Sienpi endeavored to frighten the Chinese general by threatening to kill his mother, who was a prisoner in their hands, if he attacked.

Not deterred by this menace, Chow Pow attacked the enemy, and gained a decisive victory, but at the cost of his mother's life, which so affected him that he died of grief shortly afterwards. After some time dissensions rose in the Han family, and two half brothers claimed the throne. Pienti became Emperor by the skilful support of his uncle, General Hotsin, while his rival Hienti enjoyed the support of the eunuchs. A deadly feud ensued between the two parties, which was aggravated by the murder of Hotsin, who rashly entered the palace without an escort. His soldiers avenged his death, carrying the palace by storm, and putting 10,000 eunuchs to the sword.

End of a Famous Dynasty.

After this the last Emperors possessed only the name of Emperor. The practical authority was disputed among several generals, of whom Tsow Tsow was the most distinguished and successful; and he and his son Tsowpi founded a dynasty. In A. D. 220 Hienti, the last Han ruler, retired into private life as Prince of Chanyang, thus bringing to an end the famous Han dynasty, which had governed China for 475 years.

Among the families that have reigned in China none have obtained as high a place in popular esteem as the Hans. They rendered excellent work in consolidating the Empire and in carrying out what may be called the Imperial mission of China. Yunnan and Leaoutung were made provinces for the first time. Cochin China became a vas-

sal state. The writ of the Emperor ran as far as the Pamir. The wealth and trade of the country increased with the progress of its armies. Some of the greatest public works, in the shape of roads, bridges, canals, and aqueducts, were constructed during this period, and still remain to testify to the glory of the Hans.

As has been seen, the Hans produced several great rulers. Their fame was not the creation of one man alone, and as a consequence the dynasty enjoyed a lengthened existence equalled by few of its predecessors or successors. No ruling family was ever more popular with the Chinese than this, and it managed to retain the throne when less favored rulers would have expiated their mistakes and shortcomings by the loss of the Empire. With the strong support of the people, the Hans overcame innumerable difficulties, and even the natural process of decay; and when they made their final exit from history it was in a graceful manner, and without the execration of the masses, which generally attends the fall of greatness and the loss of sovereign authority. That this feeling retains its force is shown in the pride with which the Chinese still proclaim themselves to be the sons of Han and glory in their ancestry.

IMAGE OF BUDDHA.

CHAPTER III.

THE MONGOL CONQUEST OF CHINA.

THE ignominious failure of the usurper Wang Mang to found a dynasty was too recent to encourage anyone to take upon himself the heavy charge of administering the whole of the Han Empire, and so the state was split up into three principalities, and the period is known from this fact as the Sankoue. One prince, a member of the late ruling family, held possession of Szchuen, which was called the principality of Chow. The southern provinces were goverened by a general named Sunkiuen, and called Ou.

The central and northern provinces, containing the greatest population and resources, formed the principality of Wei, subject to Tsowpi, the son of Tsow Tsow. A struggle for supremacy very soon began between these princes, and the balance of success gradually declared itself in favor of Wei.

It would serve no useful purpose to enumerate the battles which marked this struggle, yet one deed of heroism deserves mention, the defence of Sinching by Changte, an officer of the Prince of Wei. The strength of the place was insignificant, and, after a siege of ninety days, several breaches had been made in the walls. In this strait Changte sent a message to the besieging general that he would surrender on the hundredth day if a cessation of hostilities were granted, "as it was a law among the princes of Wei that the governor of a place which held out for a hundred days and then surrendered, with no prospect of relief visible, should not be considered as guilty." The respite was short and it was granted. But the disappointment of the besieger, already counting on success, was great when a few days later he saw that the breaches had been repaired, that fresh defences had been improvised, and that Sinching was in better condition than ever to withstand a seige.

On sending to inquire the meaning of these preparations, Changte, gave the following reply: "I am preparing my tomb and to bury myself in the ruins of Sinching." Of such gallantry and resource the internecine strife of the Sankoue period presents few instances, but the progress of the struggle steadily pointed in the direction of the triumph of Wei.

Period of United Government.

A long period of dissension prevailed in China. Then came the powerful Tang dynasty, A. D. 617, which succeeded in largely restoring the unity of the nation. A termination was at last reached to the internal division and weakness that had lasted for more than 750 years.

The student reaches at this point firmer ground in the history of China as an Empire, and his interest in the subject must assume a more definite form on coming to the beginning of that period of united government and settled authority which has been established for nearly 1,000 years, during which no more than four separate families have held possession of the throne.

After the rival dynasties of the Sungs and Kins rose to supremacy, the Chinese were

STREET SCENE, TIEN-TSIN, CHINA.

rested satisfied with no secondary position, indicated the path on which the Mongols proceeded to the acquisition of supreme power and a paramount military influence whithersoever they carried their name and standards.

Union of Warlike Races.

The work begun by Kabul was well continued by his son Kutula, or Kablai. He, too, was a great warrior, whose deeds of prowess aroused as much enthusiasm among the Mongols as those of Cœur-de-Lion evoked in the days of the Plantagenets. The struggle with the Kins was rendered more bitter by the execution of several Mongols of importance, who happened to fall into the hands of the Kins. When Kutula died the chiefship passed to his nephew, Yissugei, who greatly extended the influence aud power of his family among the tribes neighboring to the Mongol home. Many of these, and even some Chinese, joined the military organization of the dominant tribe, so that what was originally a small force of strictly limited numbers, became a vast and ever-increasing confederacy of the most warlike and aggressive races of the Chinese northern frontier. Important as Yissugei's work in the development of Mongol power undoubtedly was, his chief historical interest is derived from the fact that he was the father of Genghis Khan.

There are several interesting fables in connection with the birth of Genghis, which event may be safely assigned to the year 1162 A. D. One of these reads as follows: —"One day Yissugei was hunting in company with his brothers, and was following the tracks of a white hare in the snow. They struck upon the track of a wagon, and following it up came to a spot where a woman's yart was pitched. Then said Yissugei, 'This woman will bear a valiant son.' He discovered that she was the damsel Ogelen Eke (*i. e.*, the mother of nations), and that she was the wife of Yeke Yilatu, chief of a Tartar tribe. Yissugei carried her off and made her his wife."

Birth of the "Valiant Son."

Immediately after his overthrow of Temujin, chief of one of the principal Tartar tribes, Yissugei learned that the promised "valiant son" was about to be born, and in honor of his victory he gave him the name of Temujin, which was the proper name of the great Genghis. The village or encampment in which the future conqueror first saw the light of day still bears the old Mongol name, Dilun Boldak, on the banks of the Onon. When Yissugei died, Temujin, or Genghis, was only thirteen, and his clan of 40,000 families refused to recognize him as their leader. At a meeting of the tribe Genghis entreated them with tears in his eyes to stand by the son of their former chief, but the majority of them mocked at him, exclaiming, "The deepest wells are sometimes dry, and the hardest stone is sometimes broken, why should we cling to thee?"

Genghis owed to the heroic attitude of his mother, who flung abroad the cow-tailed banner of his race, the acceptance of his authority by about half the warriors who had obeyed his father. The great advantage of this step was that it gave Genghis time to grow up to be a warrior as famous as any of his predecessors, and it certainly averted what might have easily become the irretrievable disintegration of the Mongol alliance.

The youth of Genghis was passed in one ceaseless struggle to regain the whole of his birthright. His most formidable enemy was

TYPES OF MONGOLS.

Chamuka, chief of the Juriats, and for a long time he had all the worst of the struggle, being taken prisoner on one occasion, and undergoing marked indignity. On making his escape he had rallied his remaining followers round him for a final effort, and on the advice of his mother Ogelen Eke, who was his principal adviser and staunchest supporter, he divided his forces into thirteen regiments of 1,000 men each, and confined his attention to the defence of his own territory.

Unexpected Victory.

Chamuka, led away by what he deemed the weakness of his adversary, attacked him on the Onon with as he considered the overwhelming force of 30,000 men; but the result dispelled his hopes of conquest, for Genghis gained a decisive victory. Then was furnished a striking instance of the truth of the saying that "nothing succeeds like success." The despised Temujin, who was thought to be unworthy of the post of ruling the Mongols, was lauded to the skies, and the tribes declared with one voice, "Temujin alone is generous and worthy of ruling a great people." At this time also he began to show the qualities of a statesman and diplomatist. He formed in 1194 a temporary alliance with the Kin emperor, Madacou, and the richness of his reward seems to have excited his cupidity, while his experience of the Kin army went to prove that they were not so formidable as had been imagined.

The discomfiture of Chamuka has been referred to, but he had not abandoned the hope of success, and when he succeeded in detaching the Kerait chief Wang Khan from the Mongols, to whom he was bound by ties of gratitude, he fancied that he again held victory in his grasp. But the intrigue did not realize his expectations. Wang Khan deserted Genghis while engaged in a joint campaign against the Naimans, but he was the principal sufferer by his treachery, for the enemy pursued his force, and inflicted a heavy defeat upon it. In fact, he was only rescued from destruction by the timely aid of the man he had betrayed.

But far from inspiring gratitude, this incident inflamed the resentment of Wang Khàn, who, throwing off the cloak of simulated friendship, declared publicly that either the Kerait or the Mongol must be supreme on the great steppe, as there was not room for both. Such was the superiority in numbers of the Kerait, that in the first battle of this long and keenly-contested struggle, Wang Khan defeated Temujin near Ourga, where the mounds that cover the slain are still shown to the curious or skeptical visitor. After this serious, and in some degree unexpected reverse, the fortunes of Genghis sank to the lowest ebb. He was reduced to terrible straits, and had to move his camp rapidly from one spot to another.

Put Him to Death.

A small section of his followers, mindful of his past success and prowess, still clung to him, and by a sudden and daring coup he changed the whole aspect of the contest. He surprised Wang Khan in his camp at night, and overwhelmed him and his forces. Wang Khan escaped to his old foes, the Naimans, who, disregarding the laws of hospitality, put him to death. The death of Wang Khan signified nothing less than the wholesale defection of the Kerait tribe, which joined Genghis to the last man. Then Genghis turned westwards to settle the question of supremacy with the Naimans, who were both hostile and defiant.

The Naiman chief shared the opinion of

Wang Khan, that there could not be two masters on the Tian Shan, and with that vigorous illustration which has never been wanting to these illiterate tribes, he wrote, "There cannot be two suns in the sky, two swords in one sheath, two eyes in one eyepit, or two kings in one empire." Both sides made strenuous efforts for the fray, and brought every fighting man they could into the field. The decisive battle of the war was fought in the heart of Jungaria, and the star of Genghis rose in the ascendant. The Naimans fought long and well, but they were borne down by the heavier armed Mongols, and their desperate resistance only added to their loss. Their chief died of his wounds, and the triumph of Genghis was rendered complete by the capture of his old enemy, Chamuka.

Nine White Yak-Tails.

As Genghis had sworn the oath of friendship with Chamuka, he would not slay him, but he handed him over to a relative, who promptly exacted the rough revenge his past hostility and treachery seemed to call for. On his way back from this campaign the Mongol chief attacked the Prince of Hia, who reigned over Kansuh and Tangut, and thus began the third war he waged for the extension of his power. Before this assumed serious proportions he summoned a Grand Council or Kuriltai, at his camp on the Onon, and then erected outside his tent the royal Mongol banner of the nine white yak-tails.

It was on this occasion that Temujin took, and was proclaimed among the Mongol chiefs by, the highly exalted name of Genghis Khan, which means Very Mighty Khan. The Chinese character for the name signifies "Perfect Warrior," and the earlier European writers affirm that it is supposed to represent the sound of "the bird of heaven." At this assemblage, which was the first of a long succession of Mongol councils summoned at the same place on critical occasions, it was supposed and agreed that the war should be carried on with the richer and less warlike races of the south.

Rewards and Decorations.

Among soldiers it is necessary to preserve the spirit of pre-eminence and warlike zeal by granting rewards and decorations. Genghis realized the importance of this matter, and instituted the order of Baturu or Bahadur, meaning warrior. He also made his two leading generals Muhula and Porshu princes, one to sit on his right hand and the other on his left. He addressed them before council in the following words:—"It is to you that I owe my empire. You are and have been to me as the shafts of a carriage or the arms to a man's body." Seals of office were also granted to all the officials, so that their authority might be the more evident and the more honored.

In A. D. 1207 Genghis began his war with the state of Hia, which he had determined to crush as the preliminary invasion of China. In that year he contented himself with the capture of Wuhlahai, one of the border fortresses of that principality, and in the following year he established his control over the tribes of the desert more fully, thus gaining many Kirghiz and Naiman auxiliaries. In 1209 he resumed the war with Hia in a determined spirit, and placed himself in person at the head of all his forces. Although the Hia ruler prepared as well as he could for the struggle, he was really unnerved by the magnitude of the danger he had to face. His army was overthrown his best generals were taken prisoners, and he himself had no resource left but to throw

himself on the consideration of Genghis. For good reasons the Mongol conqueror was lenient. He married one of the daughters of the king, and he took him into subsidiary alliance with himself.

Thus did Genghis absorb the Hia power, which was very considerable, and prepared to enrol it with all his own resources against the Kin empire. The Mongols owed their military success to their admirable discipline and to their close study of the art of war. Their military supremacy arose from their superiority in all essentials as a fighting power to their neighbors. Much of their knowledge was borrowed from China, where the art of disciplining a large army and manœuvring it in the field had been brought to a high state of perfection many centuries before the time of Genghis. War had become a science.

But the Mongols carried the teaching of the past to a further point than any of the former or contemporary Chinese commanders, indeed, than any in the whole world had done; and the revolution which they effected in tactics was not less remarkable in itself, and did not leave a smaller impression upon the age, than the improvements made in military science by Frederick the Great and Napoleon did in their day. The Mongol played in a large way in Asia the part which the Normans on a smaller scale played in Europe. Although the landmarks of their triumph have almost wholly vanished, they were for two centuries the dominant caste in most of the states of Asia.

A CHINESE BRIDGE.

Having thus prepared the way for a larger enterprise, it only remained to find a plausible pretext for attacking the Kins, the other dynasty, ruling in southern China. With or without a pretext Genghis would no doubt have made war, but even the ruthless Mongol sometimes showed a regard for appearances. Many years before the Kins had sent as envoy to the Mongol encampment Conghei, a member of their ruling house, and his mission had been not only unsuccessful, but had led to a personal antipathy between the two men. In the course of time Conghei succeeded Madacou as emperor of the Kins, and when a Kin messenger brought intelligence of this event to Genghis, the Mongol ruler turned towards the south, spat upon the ground, and said, "I thought that your sovereigns were of the race of the gods, but do you suppose that I am going to do homage to such an imbecile as that?"

All the Tribes Rallied.

The affront rankled in the mind of Chonchei, and while Genghis was engaged with Hia, he sent troops to attack the Mongol outposts. Chonghei thus placed himself in the wrong, and gave Genghis justification for declaring that the Kins and not he began the war. The reputation of the Golden dynasty, although not as great as it once was, still stood sufficienty high to make the most adventurous of desert chiefs wary in attacking it. Genghis had already secured the co-operation of the ruler of Hia in his enterprise, and he next concluded an alliance with Yeliu Liuko, chief of the Khitans, who were again manifesting discontent with the Kins.

Genghis finally circulated a proclamation among all the desert tribes, calling upon them to join him in his attack upon the common enemy. This appeal was heartily and generally responded to, and it was at the head of an enormous force that Genghis set out in March, 1211, to effect the conquest of China. The Mongol army was led by Genghis in person, and under him his four sons and his most famous general, Chepe Noyan, held commands.

Ravages of War.

The plan of campaign of the Mongol ruler was as simple as it was bold. From his camp at Karakoram, on the Kerulon, he marched in a straight line through Kuku Khoten and the Ongut country to Taitong, securing an unopposed passage through the Great Wall, by the defection of the Ongut tribe. The Kins were unprepared for this sudden and vigorous assault directed on their weakest spot, and successfully executed before their army could reach the scene. During the two years that the forces of Genghis kept the field on this occasion, they devastated the greater portion of the three northern provinces of Shensi, Shansi, and Pechihli.

But the border fortress of Taitong and the Kin capital, Tungking, successfully resisted all the assaults of the Mongols, and when Genghis received a serious wound at the former place, he reluctantly ordered the retreat of his army, laden with an immense quantity of spoil, but still little advanced in its main task of conquering China. The success of Khitan Yeliu Liuko had not been less considerable, and he was proclaimed King of Leaou as a vassal of the Mongols. The planting of this ally on the very threshold of Chinese power facilitated the subsequent enterprises of the Mongols against the Kins, and represented the most important result of this war.

In 1213 Genghis again invaded the Kin dominions, but his success was not very striking, and in several engagements of no

very great importance the Kin arms met with some success. The most important events of the year were, however, the deposition and murder of Chonghei, the murder of a Kin general, Hushahu, who had won a battle against the Mongols, and the proclamation of Utubu as Emperor. The change of sovereign brought no change of fortune to the unlucky Kins. Utubu was only able to find safety behind the walls of his capital, and he was delighted when Genghis wrote him the following letter: "Seeing your wretched condition and my exalted fortune, what may your opinion be now of the will of heaven with regard to myself? At this moment I am desirous to return to Tartary, but could you allow my soldiers to take their departure without appeasing their anger with presents?"

An Inhuman Massacre.

In reply, Utubu sent Genghis a princess of a family as a wife, and also "500 youths, the same number of girls, 3000 horses, and a vast quantity of precious articles." Then Genghis retired once more to Karakoram, but on his march he stained his reputation by massacring all his prisoners—the first gross act of inhumanity he committed during his Chinese wars.

When Utubu saw the Mongols retreating, he thought to provide against the most serious consequences of their return by removing his capital to a greater distance from the frontier, and with this object he transferred his residence to Kaifong. The majority of his advisers were against this change, as a retirement could not but shake public confidence. It had another consequence, which they may not have contemplated, and that was its providing Genghis with an excuse for renewing his attack on China. The Mongol at once complained that the action of the Kin Emperor implied an unwarrantable suspicion of his intentions, and he sent his army across the frontier to recommence his humiliation.

On this occasion a Kin general deserted to them, and thenceforward large bodies of the Chinese of the north attached themselves to the Mongols, who were steadily acquiring a unique reputation for power as well as military prowess. The great event of this war was the siege of Yenking—on the site of which now stands the capital Pekin—the defence of which had been entrusted to the Prince Imperial, but Utubu, more anxious for his son's safety than the interests of the state, ordered him to return to Kaifong. The governor of Yenking offered a stout resistance to the Mongols, and when he found that he could not hold out, he retired to the temple of the city and poisoned himself. His last act was to write a letter to Utubu begging him to listen no more to the pernicious advice of the man who had induced him to murder Hushahu.

On to Central China.

The capture of Yenking, where Genghis obtained a large supply of war materials, as well as vast booty, opened the road to Central China. The Mongols advanced as far as the celebrated Tunkwan pass, which connects Shensi and Honan, but when their general, Samuka, saw how formidable it was, and how strong were the Kin defences and garrison, he declined to attack it, and, making a detour through very difficult country, he marched on Kaifong, where Utubu little expected him. The Mongols had to make their own road, and they crossed several ravines by improvised "bridges made of spears and the branches of trees bound together by strong chains." But the Mongol force was too small to accomplish any

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great result, and the impetuosity of Samuka was nearly leading to his destruction. A prompt retreat, and the fact that the Hoangho was frozen over, enabled him to extricate his army after much 'fatigue and reduced in numbers, from its awkward position.

Sudden Successes.

The retreat of the Mongols inspired Utubu with sufficient confidence to induce him to attack Yeliu Liuko in Leaoutung, and the success of this enterprise imparted a gleam of sunshine and credit to the expiring cause of the Kins. Yelin Liuko was driven from his newly-created kingdom, but Genghis hastened to the assistance of his ally by sending Muhula, the greatest of all his generals, at the head of a large army to recover Leaoutung. His success was rapid and remarkable. The Kins were speedily overthrown, Yeliu Liuko was restored to his authority, and the neighboring King of Corea, impressed by the magnitude of the Mongol success, hastened to acknowledge himself the vassal of Genghis.

The most important result of this campaign was that Genghis entrusted to Muhula the control of all military arrangemeats for the conquest of China. He is reported to have said to his lieutenant: "North of the Taihing mountains I am supreme, but all the regions to the south I commend to the care of Muhula," and he "also presented him with a chariot and a banner with nine scalops. As he handed him this last emblem of authority, he spoke to his generals, saying, 'Let this banner be an embelm of sovereignty, and let the orders issued from under it be obeyed as my own.'" The principal reason for entrusting the conquest of China to a special force and commander, was that Genghis wished to devote the whole of his personal attention to the prosecution of his new war with the King of Khwaresm and the other great rulers of Western Asia.

Muhula more than justified the selection and confidence of his sovereign. In the year 1218–19 he invaded Honan, defeated the best of the Kin commanders, and not merely overran, but retained possession of the places he occupied in the Kin dominions. The difficulties of Utubu were aggravated by an attack from Ningtsong the Sung Emperor, who refused any longer to pay tribute to the Kins as they were evidently unable to enforce the claim, and the Kin armies were equally unfortunate against their southern opponents as their northern. Then Utubu endeavored to negotiate terms with Muhula for the retreat of his army, but the only conditions the Mongol general would accept were the surrender of the Kin ruler and his resignation of the Imperial title in exchange for the principality of Honan.

Had his Eye on India.

Utubu, low as he had sunk, declined to abase himself further and to purchase life at the loss of his dignity. The sudden death of Muhula gained a brief respite for the distressed Chinese potentate, but the advantage was not of any permanent significance, first of all because the Kins were too exhausted by their long struggle, and, secondly, because Genghis hastened to place himself at the head of his army. The news of the death of Muhula reached him when he was encamped on the frontier of India and preparing to add the conquest of that country to his many other triumphs in Central and Western Asia. He at once came to the conclusion that he must return to set his house in order at home, and to prevent all the results of Muhula's remarkable triumphs being lost.

What was a disadvantage for China proved a benefit for India, and possibly for

Europe, as there is no saying how much further the Mongol encroachment might have extended westward, if the direction of Genghis had not been withdrawn. While Genghis was hastening from the Cabul river to the Kerulon, across the Hindoo Koosh and Tian Shang ranges, Utubu died, and Ninkiassu reigned in his stead.

One of the first consequences of the death of Muhula was that the young King of Hia, believing that the fortunes of the Mongols would then wane, and that he might obtain a position of greater power and independence, threw off his allegiance, and adopted hostile measures against them. The prompt return of Genghis nipped this plan in the bud, but it was made quite evident that the conquest of Hia was essential to the success of any permanent annexation of Chinese territory, and as its prince could dispose of an army which he boasted numbered half-a-million of men, it is not surprising to find that he took a whole year in perfecting his arrangements for so grave a contest.

Battle on Ice.

The war began in 1225 and continued for two years. The success of the Mongol army was decisive and unqualified. The Hias were defeated in several battles, and in one of them fought upon the frozen waters of the Hoangho, when Genghis broke the ice by means of his engines, the Hia army was almost annihilated. The King Leseen was deposed, and Hia became a Mongol province.

It was immediately after this successful war that Genghis was seized with his fatal illness. Signs had been seen in the heavens which the Mongol astrologers said indicated the near approach of his death. The five planets had appeared together in the southwest, and so much impressed was Genghis by this phenomenon that on his death-bed he expressed "the earnest desire that henceforth the lives of our enemies shall not be unnecessarily sacrificed." The expression of this wish undoubtedly tended to mitigate the terrors of war as carried on by the Mongols.

How He Died.

The immediate successors of Genghis conducted their campaigns after a more humane fashion, and it was not until Timour revived the early Mongol massacres that their opponents felt there was no chance in appealing to the humanity of the Mongols. Various accounts have been published of the cause of Genghis's death, some authorities ascribing it to violence, either by an arrow, lightning or drowning, and others to natural causes. The event seems to have unquestionably happened in his camp on the borders of Shansi on 27th August, 1227, when he was about 65 years of age, during more than fifty of which he had enjoyed supreme command of his own tribe.

The area of the undertakings conducted under his eye was more vast and included a greater number of countries than was the case with any other conqueror. Not a country from the Euxine to the China Sea escaped the tramp of the Mongol horsemen, and if we include the achievements of his immediate successors, the conquest of Russia, Poland and Hungary, the plundering of Bulgaria, Roumania and Bosnia, the final subjection of China and its southern tributaries must be added to complete the tale of Mongol triumph. The sphere of Mongol influence extended beyond this large portion of the earth's surface, just as the consequence of an explosion cannot be restricted to the immediate scene of the disaster. If we may include the remarkable achievements of his descendant Baber, and of that prince's

decendant Akbar, in India three centuries later, not a country in Asia enjoyed immunity from the effect of their successes.

Perhaps the most important result of their great outpouring into Western Asia, which certainly was the arrest of the Mahomedan career in Central Asia, and the diversion of the current of the fanatical propagators of the Prophet's creed against Europe, is not yet as fully recognized as it should be. The doubt has been already expressed whether the Mongols would ever have risen to higher rank than that of a nomad tribe but for the appearance of Genghis. Leaving that supposition in the category of other interesting but problematical conjectures, it may be asserted that Genghis represented in their highest forms all the qualities which entitled his race to exercise governing authority.

The Mongol Napoleon.

He was, moreover, a military genius of the very first order, and it may be questioned whether either Cæsar or Napoleon can as commanders be placed on a par with him. Even the Chinese said that he led his armies like a God. The manner in which he moved large bodies of men over vast distances without an apparent effort, the judgment he showed in the conduct of several wars in countries far apart from each other, his strategy in unknown regions, always on the alert, yet never allowing hesitation or over-caution to interfere with his enterprise, the sieges which he brought to a successful termination, his brilliant victories, a succession of "suns of Austerlitz," all combined make up the picture of a career to which Europe can offer nothing that will surpass, if, indeed, she has anything to bear comparison with it.

After the lapse of centuries, and in spite of the indifference with which the great figures of Asiatic history have been treated, the name of Genghis preserves its magic spell. It is still a name to conjure with when recording the great revolutions of a period which beheld the death of the old system in China, and the advent in that country of a newer and more vigorous government which, slowly acquiring shape in the hands of Kublai and a more national form under the Mings, has attained the pinnacle of its utility and strength under the influence of the great Emperors of the Manchu dynasty. But great as is the reputation Genghis has acquired it is probably short of his merits. He is remembered as a relentless and irresistible conquerer, a human scourge; but he was much more. He was one of the greatest instruments of destiny, one of the most remarkable moulders of the fate of nations to be met with in the history of the world. His name still overshadows Asia with its fame and the tribute of our admiration cannot be denied.

The Struggle Continues.

The death of Genghis did not seriously retard the progress of the war against the Kins. He expressed the wish that war should be carried on in a more humane and less vindictive manner, but he did not advocate there being no war or the abandonment of any of his enterprises. His son and successor Ogotai was indeed specially charged to bring the conquest of China to a speedy and victorious conclusion. The weakness of the Mongol confederacy was the delay connected with the proclamation of a new Khan and the necessity of summoning to a Grand Council all the princes and generals of the race, although it entailed the suspension and often the abandonment of great enterprises.

The death of Genghis saved India but not China. Almost his last instructions were to draw up the plan for attacking and turning

the great fortress of Tunkwan, which had provided such an efficient defence for Honan on the north, and in 1230, Ogotai who had already partitioned the territory taken from the Kins into ten departments, took the field in person, giving a joint command to his brother Tuli, under whom served the experienced generals Yeliu Chutsia, Antchar, and Subutai. At first the Mongols met with no great success, and the Kins, encouraged by a momentary gleam of victory, ventured to reject the terms offered by Ogotai and to insult his envoy. The only important fighting during the years 1230-1 occurred round Fongsian, which after a long siege surrendered to Antchar, and when the campaign closed the Kins presented a bold front to the Mongols and still hoped to retain their power and dominions.

Attacked on Two Sides.

In 1232 the Mongols increased their armies in the field, and attacked the Kins from the two sides. Ogotai led the main force against Honan, while Tuli, marching through Shensi into Szchuen, assailed them on their western flank. The difficulties encountered by Tuli on this march, when he had to make his own roads, were such, that he entered the Kin territories with a much reduced and exhausted army. The Kin forces gained some advantage over it, but by either a feigned or a forced retreat, Tuli succeeded in baffling their pursuit, and in effecting a junction with his brother Ogotai, who had met with better fortune. Tuli destroyed everything along his line of march, and his massacres and sacks revived the worst traditions of Mongol ferocity.

In these straits the Kins endeavored to flood the country round their capital, to which the Mongols had now advanced, but the Mongols fell upon the workmen while engaged in the task, and slew 10,000 of them. When the main Kin army accepted battle before the town of Yuchow, it was signally defeated, with the loss of three of its principal generals, and Ninkiassu fled from Kaifong to a place more removed from the scene of war. The garrison and townspeople of Kaifong—an immense city with walls 36 miles in circumference, and a population during the siege it is said of 1,400,000 families, or nearly seven million people—offered a stubborn resistance to the Mongols, who entrusted the conduct of the attack to Subutai, the most daring of all their commanders.

The Mongols employed their most formidable engines, catapults hurling immense stones, and mortars ejecting explosives and combustibles, but twelve months elapsed before the walls were shuttered and the courage and provisions of the defenders exhausted. Then Kaifong surrendered at discretion, and Subutai wished to massacre the whole of the population. But fortunately for the Chinese Yeliu Chutsai was a more humane and a more influential general, and under his advice Ogotai rejected the cruel proposal.

The Brave Kins.

At this moment, when it seemed impossible for fate to have any worse experience in store for the unfortunate Kins, their old enemies the Sungs declared war upon them, and placed a large army in the field under the their best general, Mongkong. The relics of the Kin army under their sovereign Ninkiassu, took shelter in Tsaichau, where they were closely besieged by the Mongols on one side and the Sungs on the other. Driven thus into a corner, the Kins fought with the courage of despair, and long held out against the combined efforts of their enemies. At last Ninkiassu saw the struggle could not be

prolonged, and he prepared himself to end his life and career in a manner worthy of the race from which he sprang.

When the enemy broke into the city, and he heard the stormers at the gate of his palace, he retired to an upper chamber and set fire to the building. Many of his generals, and even of his soldiers, followed his example, preferring to end their existence rather than to add to the triumph of their Mongol and Sung opponents. Thus came to an end in 1234 the famous dynasty of the Kins, who under nine Emperors had ruled Northern China for 118 years, and whose power and military capacity may best be gauged by the fact that without a single ally they held out against the all-powerful Mongols for more than a quarter of a century. Ninkiassu, the last of their rulers, was not able to sustain the burden of their authority, but he at least showed himself equal to ending it in a worthy and appropriately dramatic manner.

Warnings not Heeded.

The folly of the Sungs had completed the discomfiture of the Kins, and had brought to their own borders the terrible peril which had beset every other state in Asia, and which had in almost every case entailed destruction. How could the Sungs expect to avoid the same fate, or to propitiate the most implacable and insatiable of conquering races? They had done this to a large extent with their eyes open. More than once in the early stages of the struggle the Kin rulers had sent envoys to beg their alliance, and to warn them that if they did not help in keeping out the Mongols, their time would come to be assailed and to share in the common ruin.

But Ningtsong did not pay heed to the warning, and scarcely concealed his gratification at the misfortunes of his old opponents. The nearer the Mongols came, and the worse the plight to which the Kins were reduced, the more did he rejoice. He forgave Tuli the violation of Sung territory, necessary for his flank attack on Honan, and when the knell of the Kins sounded at the fall of Kaifong, he hastened to help in striking the final blow at them, and to participate, as he hoped, in the distribution of the plunder. By this time Litsong had succeeded his cousin Ningtsong as ruler of the Sungs, and it is said that he received from Tsaichau the armor and personal spoils of Ninkiassu, which he had the satisfaction of offering up in the temple of his ancestors.

Saw his Mistake.

But when he requested the Mongols to comply with the more important part of the convention, by which the Sung forces had joined the Mongols before Tsaichau, and to evacuate the province of Honan, he experienced a rude awakening from his dream that the overthrow of the Kins would redound to his advantage, and he soon realized what value the Mongols attached to his alliance. The military capacity of Mongkong inspired the Sung ruler with confidence, and he called upon the Mongols to execute their promises, or to prepare for war. The Mongol garrisons made no movement of retreat, and the utmost that Litsong was offered was a portion of Honan, if it could be practically divided. The proposition was probably meant ironically, but at all events Litsong rejected it, and sent Mongkong to take by force possesion of the disputed province.

The Mongol forces on the spot were fewer than the Chinese, and they met with some reverses. But the hope of the Sungs that the fortune of war would declare in their favor was soon destroyed by the vast pre-

THE GIANT CHANG.

parations of the Mongols, who, at a special kuriltai, held at Karakoram, declared that the conquest of China was to be completed. Then Litsong's confidence left him, and he sent an appeal for peace to the Mongols, giving up all claim to Honan, and only asking to be left in undisturbed possession of his original dominions. It was too late. The Mongols had passed their decree that the Sungs were to be treated like the Kins, and that the last Chinese government was to be destroyed.

An Army of Half a Million.

In 1235, the year following the immolation of Ninkiassu, the Mongols placed half a million men in the field for the purpose of destroying the Sung power, and Ogotai divided them into three armies, which were to attack Litsong's kingdom from as many sides. The Mongol ruler entrusted the most difficult task to his son Kutan, who invaded the inaccessible and vast province of Szchuen, at the head of one of these armies. Notwithstanding its natural capacity for offering an advantageous defence, the Chinese turned their opportunities to poor account, and the Mongols succeeded in capturing all its frontier fortresses, with little or no resistance. The shortcomings of the defence can be inferred from the circumstances of the Chinese annalists making special mention of one governor having had the courage to die at his post.

For some reason not clearly stated the Mongols did not attempt to retain possession of Szchuen on this occasion. They withdrew when they were in successful occupation of the northern half of the province, and when it seemed as if the other lay at their mercy. In the two dual provinces of Kiangnan and Houkwang, the other Mongol armies met with considerable success, which was dimmed, however, by the death of Kuchu, the son and proclaimed heir of Ogotai. This event, entailing no inconsiderable doubt and long-continued disputes as to the succession, was followed by the withdrawal of the Mongol forces from Sung territory, and during the last six years of his life Ogotai abstained from war, and gave himself up to the indulgence of his gluttony. He built a great palace at Karakoram, where his ancestors had been content to live in a tent, and he entrusted the government of the old Kin dominions to Yeliu Chutsai, who acquired great popularity among the Chinese for his clemency and regard for their customs.

Died of Grief.

Yeliu Chutsai adopted the Chinese mode of taxation, and when Ogotai's widow, Turakina, who acted as Regent after her husband's death, ordered him to alter his system and to farm out the revenues, he sent in his resignation, and it is said, died of grief shortly afterwards. Ogotai was one of the most humane and amiable of all the Mongol rulers, and Yeliu Chutsai imitated his master. Of the latter the Chinese contemporary writers said "he was distinguished by a rare disinterestedness. Of a very broad intellect, he was able, without injustice and without wronging a single person, to amass vast treasures, and to enrich his family, but all his care and labors had for their sole object the advantage and glory of his masters. Wise and calculating in his plans, he did little of which he had any reason to repent."

During the five years following the death of Ogotai, the Mongols were absorbed in the question who should be their next Great Kahn, and it was only after a warm and protracted discussion, which threatened to entail the disruption of Mongol power, and the revelation of many rivalries among the de-

scendants of Genghis, that Kuyuk, the eldest son of Ogotai, was proclaimed Emperor. At the kuriltai held for this purpose, all the great Mongol leaders were present, including Batu, the conqueror of Hungary, and after the Mongol chiefs had agreed as to their chief, the captive kings, Yaroslaf of Russia, and David of Georgia, paid homage to their conqueror. We owe to the monk Carpino, who was sent by the Pope to convert the Mongol, a graphic account of one of the most brilliant ceremonies to be met with in the whole course of Mongol history.

Pushing Forward the Conquest.

The delay in selecting Kuyuk, whose principal act of sovereignty was to issue a seal having this inscription: "God in Heaven and Kuyuk on earth; by the power of God the ruler of all men," had given the Sungs one respite, and his early death procured them another. Kuyuk died in 1248, and his cousin Mangu, the son of Tuli, was appointed his successor. By this time the Mongol chiefs of the family of Genghis in Western Asia were practically independent of the nominal Great Khan, and governed their states in complete sovereignty, and waged war without reference to Karakoram. This change left the Mongols in their original home on the Amour absolutely free to devote all their attention to the final overthrow of the Sungs, and Mangu declared that he would know no rest until he had finally subjected the last of the Chinese ruling families. In this resolution Mangu received the hearty support of his younger, but more able brother, Kublai, to whom was entrusted the direction in the field of the armies sent to complete the conquest of China.

Kublai received this charge in 1251, so that the Sungs had enjoyed, first through the pacific disposition of Ogotai, and, secondly, from the family disputes following his death, peace for more than fifteen years. The advantage of this tranquility was almost nullified by the death of Mongkong, a general whose reputation may have been easily gained, but who certainly enjoyed the confidence of his soldiers, and who was thought by his countrymen to be the best commander of his day.

When the Chinese Emperor Litsong saw the storm again approaching his northern frontier, he found that he had lost the main support of his power, and that his military resources were inferior to those of his enemy. He had allowed himself to be lulled into a false sense of security by the long inaction of the Mongols, and although he seems to have been an amiable prince, and a typical Chinese ruler, honoring the descendants of Confucius with the hereditary title of Duke, which still remains in that family, and is the only title of its kind in China, and encouraging the literary classes of his country, he was a bad sovereign to be entrusted with the task of defending his realm and people against a bold and determined enemy.

A Wise Policy.

Kublai prepared the way for his campaigns in Southern China by following a very wise and moderate policy in Northern China similar to that begun by Muhula, and carried out with greater effect by Yeliu Chutsai. He had enjoyed the advantage of a Chinese education, imparted by an able tutor named Yaochu, who became the prince's private secretary and mentor in all Chinese matters. At his instigation, or, at least, with his co-operation, Kublai took in hand the restoration of the southern portion of Honan, which had been devastated during the wars, and he succeeded in bringing back its population and prosperity to that great province

of Central China and retrieving the misfortunes of past years.

He thus secured a base for his operations close to the Sung frontier, while he attached to his person a large section of the Chinese nation. There never was any concealment that this patronage of Chinese officials and these measures for the amelioration of many millions of Chinese subjects, were the well calculated preliminaries to the invasion of Southern China, and the extinction of the Sung dynasty.

A Bold Campaign.

If Kublai had succeeded in obtaining a wise adviser in Yaochu, he was not less fortunate in procuring a great general in the person of Uriangkadai, the son of Subutai, and his remarkable and unvarying successes were largely due to the efforts of those two men in the cabinet and the field. The plan of campaign, drawn up with great care and forethought by the prince and his lieutenant, had the double merit of being both bold and original. Its main purpose was not one that the Sung generals would be likely to divine. It was determined to make a flank march round the Sung dominions, and to occupy what is now the province of Yunnan, and by placing an army in the rear of their kingdom, to attack them eventually from two sides. At this time Yunnan formed an independent state, and its ruler, from his position behind the Sung territory, must have fancied himself secure against any attack by the Mongols. He was destined to a rude awakening.

Kublai and Uriangkadai, marching across Szchuen and crossing the Kinchakiang, or "river of golden sand," which forms the upper course of the Great River, on rafts, burst into Yunnan, speedily vanquished the frontier garrisons, and laid siege to the capital, Talifoo. That town did not hold out long, and soon Kublai was in a position to return to his own state, leaving Uriangkadai with a considerable garrison in charge of Yunnan. That general, believing that his position would be improved by his resorting to an active offensive, carried the standard of his race against the many turbulent tribes in his neighborhood, and invaded Burmah, whose king, after one campaign, was glad to recognize the supremacy of the Mongols.

The success and the boldness, which may have been considered temerity, of this campaign, raised up enemies to Kublai at the court of Karakoram, and the mind of his brother Mangu was poisoned against him by many who declared that Kublai aspired to complete independence. These designs so far succeeded, that in 1257 Mangu finally deprived Kublai of all his commands, and ordered him to proceed to Karakoram. At this harsh and unmerited treatment Kublai showed himself inclined to rebel and dispute his brother's authority. If he had done this, although the provocation was great, he would have confirmed the charges of his accusers, and a war would have broken out among the Mongols, which would probably have rent their power in twain in Eastern Asia.

Proved his Innocence.

But fortunately Yaochu was at hand to give prudent advice, and, after much hesitation, Kublai yielded to the impressive exhortations of his experienced and sagacious minister. He is reported to have addressed Kublai in the following terms:—"Prince! You are the brother of the Emperor, but you are not the less his subject. You cannot, without committing a crime, question his decisions, and, moreover, if you were to do so, it would only result in placing you in a more dangerous predicament, out of which you could hardly succeed in extricating your-

self, as you are so far distant from the capital where your enemies seek to injure you. My advice is that you should send your family to Mangu, and by this step you will justify yourself and remove any suspicions there may be."

Kublai adopted this wise course, and proceeded in person to Karakoram, where he succeeded in proving his innocence and in discomfiting his enemies. It is said that Mangu was so affected at the mere sight of his brother that he at once forgave him without waiting for an explanation and reinstated him in all his offices. To ratify this reconciliation Mangu proclaimed that he would take the field in person, and that Kublai should hold joint command with himself. When he formed this resolution to proceed to China in person, he appointed his next brother, Arikbuka, to act as his lieutenant in Mongolia. It is necessary to recollect this arrangement as Mangu died during the campaign, and it led to the separation of the Chinese empire and the Mongolian, which were divided after that event between Kublai and Arikbuka.

Rapid Movements.

Mangu did not come to his resolution to prosecute the war with the Sungs any too soon, for Uriangkadai was beginning to find his isolated position not free from danger. Large as the army of that general was, and skilfully as he had endeavored to improve his position by strengthening the fortresses and recruiting from the warlike tribes of Yunnan, Uriangkadai found himself threatened by the collected armies of the Sungs, who occupied Szchuen with a large garrison and menaced the daring Mongol general with the whole of their power. There seems every reason to believe that if the Sungs had acted with only ordinary promptitude they might have destroyed this Mongol army long before any aid could have reached it from the north. Once Mangu had formed his resolution the rapidity of his movements left the Sungs little or no chance of attacking Uriangkadai.

A Council of War.

This campaign began in the winter of 1257, when the troops were able to cross the frozen waters of the Hoangho, and the immense Mongol army was divided into three bodies, while Uriangkadai was ordered to march north and effect a junction with his old chief Kublai in Szchuen. The principal fighting of the first year occurred in this part of China, and Mengu hastened there with another of his armies. The Sung garrison was large, and showed great courage and fortitude. The difficulty of the country and the strength of several of their fortresses seconded their efforts, and after two years' fighting the Mongols felt so doubtful of success that they held a council of war to decide whether they should retreat or continue to prosecute the struggle.

It has been said that councils of war do not come to bold resolutions, but this must have been an exception, as it decided not to retreat, and to make one more determined effort to overcome the Chinese. The campaign of 1259 began with the siege of Hochau, a strong fortress, held by a valiant garrison and commander, and to whose aid a Chinese army under Luwenti was hastening. The governor, Wangkien, offered a stout resistance, and Luwenti succeeded in harassing the besiegers, but the fall of the fortress appeared assured, when a new and more formidable defender arrived in the form of dysentery. The Mongol camp was ravaged by this foe, Mangu himself died of the disease, and those of the Mongols who escaped beat a hasty and disorderly retreat

back to the north. Once more the Sungs obtained a brief respite.

The death of Mangu threatened fresh disputes and strife among the Mongol royal family. Kublai was his brother's lawful heir, but Arikbuka, the youngest of the brothers, was in possession of Karakoram, and supreme throughout Mongolia. He was hostile to Kublai, and disposed to assert all his rights and to make the most of his opportunities.

A Generous Conqueror.

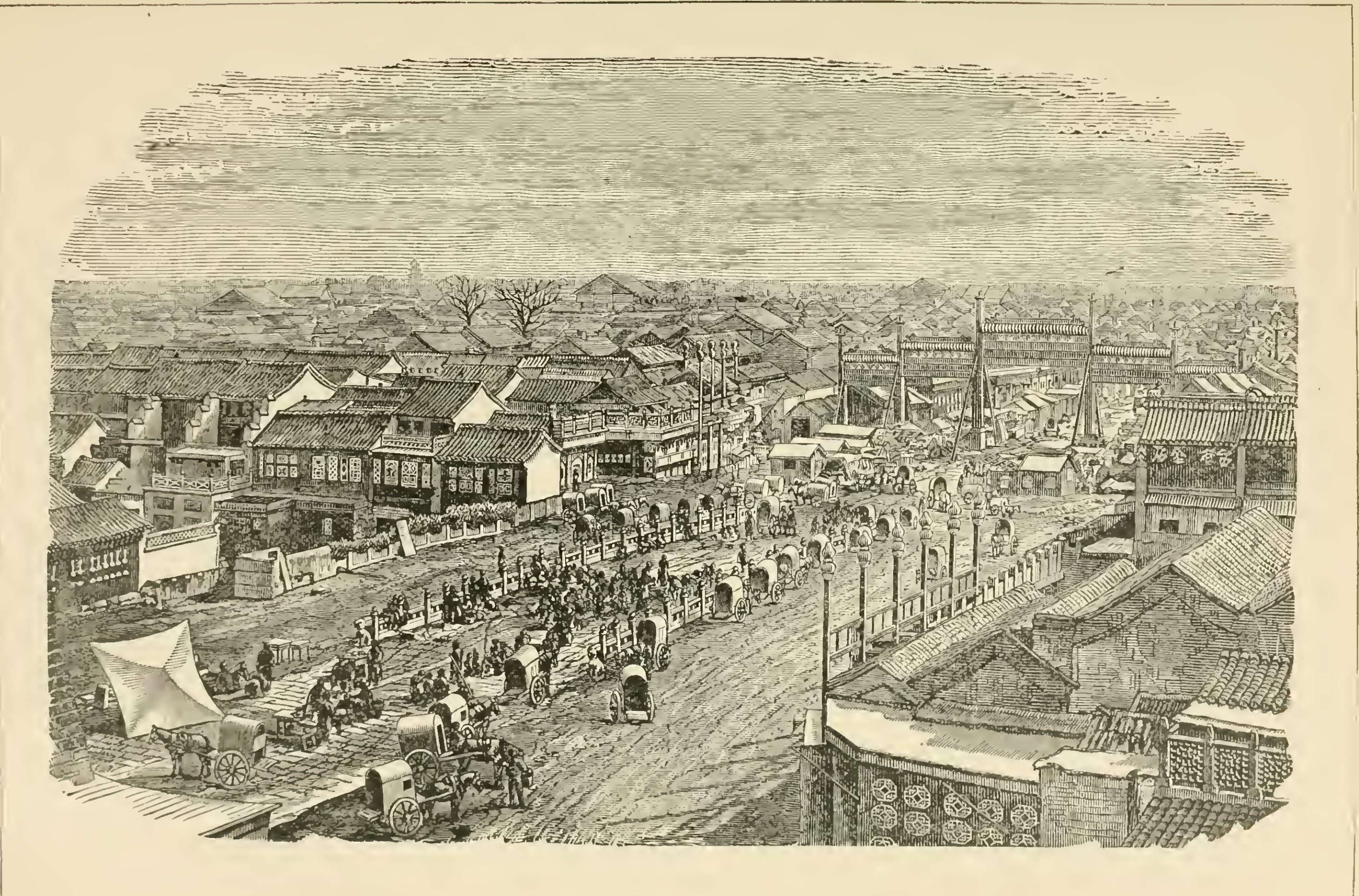
No Great Khan could be proclaimed anywhere save at Karakoram, and Arikbuka would not allow his brother to gain that place, the cradle of their race and dynasty, unless he could do so by force of arms. Kublai attempted to solve the difficulty by holding a grand council near his favorite city of Cambaluc, the modern Pekin, and he sent forth his proclamation to the Mongols as their Khan. But they refused to recognize one who was not elected in the orthodox fashion at Karakoram; and Arikbuka not merely defied Kublai, but summoned his own kuriltai at Karakoram, where he was proclaimed Khakhan in the most formal manner and with all the accustomed ceremonies. Arikbuka was undoubtedly popular among the Mongols, while Kublai, who was regarded as half a Chinese on account of his education, had a far greater reputation south of the wall than north of it.

Kublai could not tolerate the open defiance of his authority, and the contempt shown for what was his birthright, by Arikbuka; and in 1261 he advanced upon Karakoram at the head of a large army. A single battle sufficed to dispose of Arikbuka's pretensions, and that prince was glad to find a place of refuge among the Kirghiz. Kublai proved himself a generous enemy. He sent Arikbuka his full pardon, he reinstated him in his rank of prince, and he left him virtually supreme amongst the Mongol tribes. He retraced his steps to Pekin, fully resolved to become Chinese Emperor in reality, but prepared to waive his rights as Mongol Khan. Mangu Khan was the last of the Mongol rulers whose authority was recognized in both the east and the west, and his successor, Kublai, seeing that its old significance had departed, was fain to establish his on a new basis in the fertile, ancient, and wide-stretching dominions of China.

Before Kublai composed the difficulty with Arikbuka he had resumed his operations against the Sungs, and even before Mangu's death he had succeded in establishing some posts south of the Yangtsekiang, in the impassability of which the Chinese fondly believed. During the year of 1260 he laid siege to Wochow, the modern Wouchang, but he failed to make any impression on the fortress on this occasion, and he agreed to the truce which Litsong proposed.

Terms of the Treaty.

By the terms of this agreement Litsong acknowledged himself a Mongol vassal, just as his ancestors had subjected themselves to to the Kins, paid a large tribute, and forbade his generals anywhere to attack the Mongols. The last stipulation was partly broken by an attack on the rear of Uriangkadai's corps, but no serious results followed, for Kublai was well satisfied with the manner in which the campaign terminated, as there is no doubt that his advance across the Yangtsekiang had been precipitate, and he may have thought himself lucky to escape with the appearance of success and the conclusion of a gratifying treaty. It was with the reputation gained by his nominal success, and by having made the Sungs his tributaries, that



STREET SCENE IN PEKIN, CHINA.

Kublai hastened northwards to settle his rivalry with Arikbuka.

Having accomplished that object with complete success he decided to put an end to the Sung dynasty. The Chinese Emperor, acting with strange fatuity, had given fresh cause of umbrage, and had provoked a war by many petty acts of discourtesy, culminating in the murder of the envoys of Kublia, sent to notify his proclamation as Great Khan of the Mongols. Probably the Sung ruler could not have averted war if he had shown the greatest forbearance and humility, but this cruel and inexcusable act precipitated the crisis and the extinction of his attenuated authority. If there was any delay in the movements of Kublai for the purpose of exacting reparation for this outrage, it was due to his first having to arrange a difficulty that had arisen in his relations with the King of Corea. That potentate had long preserved the peace with his Mongol neighbors, and perhaps he would have remained a friend without any interruption, had not the Mongols done something which was construed as an infraction of Corean liberty.

Uprising of the Coreans.

The Corean love of independence took fire at the threatened diminution of their rights, they rose *en masse* in defence of their country, and even the king, Wangtien, who had been well disposed to the Mongol rulers, declared that he could not continue the alliance, and placed himself at the head of his people. Seeing himself thus menaced with a costly war in a difficult country on the eve of a more necessary and hopeful contest, Kublai resorted to diplomacy. He addressed Wangtien in complimentary terms and disclaimed all intention of injuring the Coreans with whom he wished to maintain friendly relations, but at the same time he pointed out the magnitude of his power and dilated on the extent of the Mongol conquests. Half by flattery and half by menace Kublai brought the Corean court to reason, and Wangtien again entered into bonds of alliance with Cambaluc and renewed his old oaths of friendship.

Change of Rulers.

In 1263 Kublai issued his proclamation of war, calling on his generals "to assemble their troops, to sharpen their swords and their pikes, and to prepare their bows and arrows," for he intended to attack the Sungs by land and sea. The treason of a Chinese general in his service named Litan served to delay the opening of the campaign for a few weeks, but this incident was of no importance, as Litan was soon overthrown and executed. Brief as was the interval, it was marked by one striking and important event —the death of Litsong, who was succeeded by his nephew, Chowki, called the Emperor Toutsong. Litsong was not a wise ruler, but compared with many of his successors, he might be more accurately styled unfortunate than incompetent.

Toutsong, and his weak and arrogant minister, Kiasseto, hastened to show that there were greater heights of folly than any to which he had attained. Acting on the advice of a renegade Sung general, well acquainted with the defences of Southern China, Kublai altered his proposed attack, and prepared for crossing the Yangtsekiang by first making himself supreme on its tributary, the Han river. His earlier attack on Wouchang, and his compulsory retirement from that place had taught him the evil of making a premature attack. His object remained the same, but instead of marching direct to it across the Yangtsekiang he took the advice of the Sung general, and attacked

the fortress of Sianyang on the Han river, with the object of making himself supreme on that stream, and wresting from the Sungs the last first-class fortress they possessed in the northwest.

By the time all these preliminaries were completed and the Mongol army had fairly taken the field it was 1268, and Kublai sent 60,000 of his best troops, with a large number of auxiliaries, to lay siege to Sianyang, which was held by a large garrison and a resolute governor. The Mongol lines were drawn up round the town, and also its neighbor of Fanching, situated on the opposite bank of the river, with which communication was maintained by several bridges, and the Mongols built a large fleet of fifty war junks, with which they closed the Han river and effectually prevented any aid being sent up it from Hankow or Wouchang.

A Long Siege.

Liuwen Hoan, the commandant of Sianyang, was a brave man, and he commanded a numerous garrison and possessed supplies, as he said, to stand a ten years' siege. He repulsed all the assaults of the enemy, and, undaunted by his isolation, replied to the threats of the Mongols to give him no quarter if he persisted in holding out, by boasting that he would hang their traitor general in chains before his sovereign. The threats and vaunts of the combatants did not bring the siege any nearer to an end. The utmost that the Mongols could achieve was to prevent any provisions or reinforcements being thrown into the town. But on the fortress itself they made no impression. Things had gone on like this for three years, and the interest in the siege had begun to languish, when Kublai determined to make a supreme effort to carry the place, and at the same moment the Sung minister came to the conclusion to relieve it at all hazards. It was evident that the crisis had arrived.

The campaign of 1270 began with a heroic episode—the successful despatch of provisions into the besieged town, under the direction of two Chinese officers named Changkoua and Changchun, whose names deserve to be long remembered for their heroism. The flotilla was divided into two bodies, one composed of the fighting, the other of the storeships. The Mongols had made every preparation to blockade the river, but the suddenness and vigor of the Chinese attack surprised them, and, at first, the Chinese had the best of the day. But soon the Mongols recovered, and from their superior position threatened to overwhelm the assailing Chinese squadron. In this perilous moment Changchun, devoting himself to death in the interest of his country, collected all his war-junks, and making a desperate attack on the Mongols, succeeded in obtaining sufficient time to enable the storeships under Changkoua to pass safely up to Sianyang. The life of so great a hero as Changchun was, however, a heavy price to pay for the temporary relief of Sianyang, which was more closely besieged than ever after the arrival of Kublai in person.

All Were Destroyed.

The heroic deed of Changchun roused a spirit of worthy emulation in the bosom of his comrade, Changkoua, who having thrown the needed supplies into Sianyang was no longer wanted in that beleagured city. He determined to cut his way back with such forces as he could collect, and to take a part in the operations in progress for the relief of the town. At the head of the few remaining war-junks he succeeded in breaking his way through the chains and other barriers by which the Mongols sought

to close the river, and for a brief space it seemed as if he would evade or vanquish such of the Mongol ships as were on the alert. But the Mongols kept good watch, and as Changkoua refused to surrender he

A MOVABLE COOK-SHOP.

and his small band were destroyed to the last man.

After the brief struggle was ended the Mongols sent the body of Changkoua into Sianyang, where it was received with loud lamentations, and buried beside that of Changchun, whose corpse had been rescued from the river.

After this affair the Mongols pushed the siege with greater vigor, and instead of concentrating their efforts on Sianyang they attacked both that fortress and Fanching from all sides. The Mongol commander, Alihaya, sent to Persia, where the Mongols were also supreme, for engineers trained in

the working of mangonels or catapults, engines capable of throwing stones of 160-lbs. weight with precision for a considerable distance. By their aid the bridges across the river were first destroyed, and then the walls of Sianyang were so severely damaged that an assault appeared to be feasible.

Letter from the Mongol Emperor.

But Fanching had suffered still more from the Mongol bombardment, and Alhaya, therefore, attacked it first. The garrison offered a determined resistance, and the fighting was continued in the streets. Not a man of the garrison escaped, and when the slaughter was over the Mongols found that they had only acquired possession of a mass of ruins. But they had obtained the key to Sianyang, the weakest flank of which had been protected by Fanching, and the Chinese garrison was so discouraged that Liuwen Hoan, despairing of relief, agreed to accept the terms offered by Kublai. Those terms were expressed in the following noble letter from the Mongol Emperor:

"The generous defence you have made during five years covers you with glory. It is the duty of every faithful subject to serve his prince at the expense of his life, but in the straits to which you are reduced, your strength exhausted, deprived of succor and without hope of receiving any, would it be reasonable to sacrifice the lives of so many brave men out of sheer obstinacy? Submit in good faith to us and no harm shall come to you. We promise you still more; and that is to provide each and all of you with honorable employment. You shall have no grounds of discontent, for that we pledge you our Imperial word."

It will not excite surprise that Liuwen Hoan, who had been practically speaking deserted by his own sovereign, should have accepted the magnanimous terms of his conqueror, and become as loyal a lieutenant of Kublai as he had shown himself to be of the Sung Toutsong. The death of that ruler followed soon afterwards, but as the real power had been in the hands of the Minister Kiassetao, no change took place in the policy or fortunes of the Sung kingdom.

At this moment Kublai succeeded in obtaining the services of Bayan, a Mongol general who had acquired a great reputation under Khulagu in Persia. Bayan, whose name signifies the noble or the brave, and who was popularly known as Bayan of the Hundred Eyes, because he was supposed to see everything, was one of the greatest military leaders of his age and race. He was entrusted with the command of the main army, and under him served, it is interesting to state, Liuwen Hoan. Several towns were captured after more or less resistence, and Bayan bore down with all his force on the triple cities of Hankow, Wouchang and Hanyang. Bayan concentrated all his efforts on the capture of Hanyang, while the Mongol navy under Artchu compelled the Chinese fleet to take refuge under the walls of Wouchang. None of these towns offered a very stubborn resistance, and Bayan had the satisfaction of receiving their surrender one after another. Leaving Alihaya with 40,000 men to guard these places Bayan marched with the rest of his forces on the Sung capital, Lingan or Hangchow, the celebrated Kincsay of mediæval travellers.

The National Defence.

The retreating fleet and army of the Sungs carried with them fear of the Mongols, and the ever-increasing representation of their extraordinary power and irresistible arms. In this juncture public opinion compelled Kiassetao to take the lead, and he called

upon all the subjects of the Sung to contribute arms and money for the purpose of national defence. But his own incompetence in directing this national movement deprived it of half its force and of its natural chances of success. Bayan's advance was rapid. Many towns opened their gates in terror or admiration of his name, and Liuwen Hoan was frequently present to assure them that Kublai was the most generous of masters, and that there was no wiser course than to surrender to his generals.

"A Little Too Late."

The Mongol forces at last reached the neighborhood of the Sung capital where Kiassetao had succeeded in collecting an army of 130,000 men, but many of them were ill-trained, and the splendor of the camp provided a poor equivalent for the want of arms and discipline among the men. Kiassetao seems to have been ignorant of the danger of his position, for he sent an arrogant summons to the Mongols to retire, stating also that he would grant a peace based on the Yangtsekiang as a boundary. Bayan's simple reply to this notice was: "If you had really aimed at peace, you would have made this proposition before we crossed the Kiang. Now that we are the masters of it, it is a little too late. Still if you sincerely desire it, come and see me in person, and we will discuss the necessary conditions." Very few of the Sung lieutenants offered a protracted resistance, and even the isolated cases of devotion were confined to the official class who were more loyal than the mass of the people.

Chao Maofa and his wife Yongchi put an end to their existence sooner than give up their charge at Chichow, but the garrison accepted the terms of the Mongols without compunction and without thinking of their duty. Kiassetao attempted to resist the Mongol advance at Kien Kang, the modern Nankin, but after an engagement on land and water the Sungs were driven back, and their fleet only escaped destruction by retiring precipitately to the sea. After this success Nankin surrendered without resistance, although its governor was a valiant and apparently a capable man. He committed suicide sooner than surrender, and among his papers was found a plan of campaign, after perusing which Bayan exclaimed, "Is it possible that the Sungs possessed a man capable of giving such prudent counsel? If they had paid heed to it should we ever have reached this spot?"

After this success Bayan pressed on with increased rather than diminished energy, and the Sung Emperor and his court fled from the capital. Kublai showed an inclination to temporize and to negotiate, but Bayan would not brook any delay. "To relax your grip even for a moment on an enemy whom you have held by the throat for a hundred years would only be to give him time to recover his breath, to restore his forces, and in the end to cause us an infinity of trouble."

Repulsed with Heavy Loss.

The Sung fortunes showed some slight symptoms of improving when Kiassetao was disgraced, and a more competent general was found in the person of Chang Chikia. But the Mongols never abated the vigor of their attack or relaxed in their efforts to cut off all possibility to succor from the Sung capital. When Chang Chikia hoped to improve the position of his side by resuming the offensive he was destined to rude disappointment. Making an attack on the strong position of the Mongols at Nankin he was repulsed with heavy loss. The Sung fleet was almost annihilated and 700 war-junks

CHINESE ACTORS IN FANTASTIC COSTUMES.

were taken by the victors. After this the Chinese never dared to face the Mongols again on the water. The victory was due to the courage and capacity of Artchu.

Bayan now returned from a campaign in Mongolia to resume the chief conduct of the war, and he signalized his return by the capture of Changchow. At this town he is said to have sanctioned a massacre of the Chinese troops, but the facts are veiled in uncertainty; and Marco Polo declares that this was only done after the Chinese had treacherously cut up the Mongol garrison. Alarmed by the fall of Changchow the Sung ministers again sued for peace, sending an imploring letter to this effect:—"Our ruler is young and cannot be held responsible for the differences that have arisen between the peoples. Kiassetao the guilty one has been punished; give us peace and we shall be better friends in the future."

The Surrender.

Bayan's reply was severe and uncompromising. "The age of your prince has nothing to do with the question between us. The war must go on to its legitimate end. Furthur argument is useless." The defences of the Sung capital were by this time removed, and the unfortunate upholders of that dynasty had no option save to come to terms with the Mongols. Marco Polo describes Kincsay as the most opulent city of the world, but it was in no position to stand a siege. The Empress-Regent acting for her son sent in her submission to Bayan, and agreed to proceed to the court of the conqueror. She abdicated for herself and family all the pretensions of their rank, and she accepted the favors of the Mongol with due humility, saying, "The Son of Heaven (thus giving Kublai the correct Imperial style) grants you the favor of sparing your life; it is just to thank him for it and to pay him homage."

Bayan made a triumphal entry into the city, while the Emperor Kongtsong was sent off to Pekin. The majority of the Sung courtiers and soldiers came to terms with Bayan, but a few of the more desperate or faithful endeavored to uphold the Sung cause in Southern China under the general, Chang Chikia. Two of the Sung princes were supported by this commander and one was proclaimed by the empty title of emperor. Capricious fortune rallied to their side for a brief space, and some of the Mongol detachments which had advanced too far or with undue precipitancy were cut up and destroyed.

Capture of Canton.

The Mongols seem to have thought that the war was over, and the success of Chang Chikia's efforts may have been due to their negligence rather than to his vigor. As soon as they realized that there remained a flickering flame of opposition among the supporters of the Sungs they sent two armies, one into Kwantung and the other into Fuhkien, and their fleet against Chang Chikia. Desperate as was his position, that officer still exclaimed, "If heaven has not resolved to overthrow the Sungs, do you think that even now it cannot restore their ruined throne?" but his hopes were dashed to the ground by the capture of Canton, and the expulsion of all his forces from the mainland. One puppet emperor died and then Chang proclaimed another as Tiping. The last supporters of the cause took refuge on the island of Tai in the Canton estuary, where they hoped to maintain their position. The position was strong and the garrison was numerous; but the Mongols were not to be frightened by appearances. Their fleet

bore down on the last Sung stronghold with absolute confidence, and, although the Chinese resisted for three days and showed great gallantry, they were overwhelmed by the superior engines as well as the numbers of the Mongols.

Chang Chikia with a few ships succeeded in escaping from the fray, but the emperor's vessel was less fortunate, and finding that escape was impossible, Lousionfoo, one of the last Sung ministers, seized the emperor in his arms and jumped overboard with him. Thus died Tiping, the last Chinese Emperor of the Sungs, and with him expired that ill-fated dynasty. Chang Chikia renewed the struggle with aid received from Tonquin, but when he was leading a forlorn hope against Canton he was caught in a typhoon and he and his ships were wrecked. His invocation to heaven, "I have done everything I could to sustain on the throne the Sung dynasty. When one prince died I caused another to be proclaimed emperor. He also has perished, and I still live! Oh, heaven, shall I be acting against thy desires if I sought to place a new prince of this family on the throne?" sounded the dirge of the race he had served so well.

Thus was the conquest of China by the Mongols completed. After half a century of warfare the kingdom of the Sungs shared the same fate as its old rival the Kin, and Kublai had the personal satisfaction of completing the work begun by his grandfather Genghis seventy years before. Of all the Mongol triumphs it was the longest in being attained. The Chinese of the north and of the south resisted with extraordinary powers of endurance the whole force of the greatest conquering race Asia ever saw. They were not skilled in war and their generals were generally incompetent, but they held out with desperate courage and obstinacy long after other races would have given in.

The student of history will not fail to see in these facts striking testimony of the extraordinary resources of China, and of the capacity of resistance to even a vigorous conqueror possessed by its inert masses. Even the Mongols did not conquer until they had obtained the aid of a large section of the Chinese nation, or before Kublai had shown that he intended to prove himself a worthy Emperor of China and not merely a great Khan of the Mongol Hordes, a barbarous conqueror and not a wise ruler.

CHAPTER IV.

THE FIRST MANCHU RULER.

THE history of China from this time on presents a succession of wars and conquests, and rising and falling dynasties. The Mongol dynasty gave way to the Ming, and this in turn went into decline. In the first half of the 17th century the country was conquered by the Manchus who established the present reigning Tsin dynasty.

How a small Tartar tribe succeeded after fifty years of war in imposing its yoke on the skeptical, freedom-loving, and intensely national millions of China will always remain one of the enigmas of history. The military genius of Wou Sankwei, the widely prevalent dissensions among the people, and the effeteness of the reigning house on the one hand, and the superior discipline, sagacity, and political knowledge of the Tartars on the other, are some of the principal causes of the Manchu success that at once suggest themselves to the mind.

But in no other case has a people, boldly resisting to the end and cheered by occasional flashes of victory, been subjected after more than a whole generation of war, with a despised an truly insignificant enemy in the durable form in which the Manchus trod the Chinese under their heel, and secured for themselves all the perquisites and honor accruing to the governing class in one of the richest and largest empires under the sun.

The Chinese were made to feel all the bitterness of subjection by the imposition of a hated badge of servitude, and that they proved unable to succeed under this aggravation of circumstances, greatly increases the wonder with which the Manchu conquest must ever be regarded. But the most significant feature of the Manchu conquest is that it provides a durable proof of the possibility of China being conquered by a small but determined body of men. Once Wou Sankwei had opened the door to the foreigner, the end proved easy, and was never in doubt. The Chinese were subjugated with extraordinary ease, and the only testimony to their undiminished vitality has been the quiet and silent process by which the conquerors have been compelled to assimilate themselves to the conquered.

Lives and Property Respected.

While the Manchu generals and armies were establishing their power in southern China the young Emperor Chuntche, under the direction of his prudent uncle, the regent Ama Wang, was setting up at Pekin the central power of a ruling dynasty. In doing so little or no opposition was experienced at the hands of the Chinese, who showed that they longed once more for a settled government; and this acquiescence on the part of the Chinese people in their authority no doubt induced the Manchu leaders to adopt a far more conciliatory and lenient policy towards the Chinese than would otherwise have been the case. Ama Wang gave special orders that the lives and property of all who surrendered to his lieutenants should be scrupulously respected.

This moderation was only departed from

in the case of some rebels in Shensi, who, after accepting, repudiated the Manchu authority, and laid close siege to the chief town of Singan, which held a garrison of only 3,000 Manchus. The commandant wished to make his position secure by massacring the Chinese of the town, but he was deterred from taking this extreme step by the representations of a Chinese officer, who, binding himself for the good faith of his countrymen, induced him to enrol them in the ranks of the garrison. They proved faithful and rendered excellent service in the siege; and when a relieving Manchu army came from Pekin the rebels were quickly scattered and pursued with unflagging bitterness to their remotest hiding places.

A Bride Carried Off.

In the adjoining province of Shansi another insurrection temporarily upset Manchu authority, but it was brought about by an outrage of a Manchu prince. In 1649 Ama Wang sent an embassy to the principal khan of the Mongols, with whom it was the first object of the Manchus to maintain the closest friendly relations, in order to arrange a marriage between Chuntche and a Mongol princess. The mission was entrusted to a Manchu prince, who took up his residence at Taitong, in Shansi, a place still held by a Chinese garrison under an officer named Kiangtsai. The Manchu prince and his attendants behaved in a most arrogant and overbearing manner, and at last their conduct culminated in an outrage which roused the indignation of the Chinese populace, and converted a loyal city into a hostile centre.

The daughter of one of the most influential citizens of Taitong was being led through the streets in honor of her wedding day when several of the ambassador's associates broke into the procession and carried off the bride. The Chinese were shocked at this outrage, and clamored for the prompt punishment of its perpetrators. The governor, Kiangtsai, supported the demand of the citizens, but unfortunately, the Manchu prince was indifferent to the Chinese indignation, and made light of his comrades' conduct. Then the Chinese resolved to enact a terrible vengeance, and Kiangtsai organized a movement to massacre every Manchu in the place. He carried out his intention to the letter, and the Manchu prince was the only one to escape, thanks to the swiftness of his horse.

Became a Rebel.

The inevitable consequence of this act was that Kiangtsai passed from a loyal servant into a rebel. Ama Wang might have condoned his offence out of consideration for the provocation, but Kiangtsai, thinking of his own safety, decided that there was no course open to him save to pose as the enemy of the Manchu. He seems to have done everything that prudence suggested to strengthen his position, and he showed the grasp of a statesman when he turned to the Mongols and sought to obtain their alliance by begging them to restore the Empire, and to assert their national superority over the Manchus. His policy at first promised to be signally successful, as the Mongol chief entered into his plans and promised to render him all the aid in his power.

But his hopes on this score proved short-lived, for Ama Wang, realizing the situation at a glance, nipped the alliance between Kiangtsai and the Mongols in the bud by sending a special embassy with exceptionally costly gifts to the Mongol camp. The cupidity of the Mongols prevailed, and they repudiated with scant ceremony the convention they had just concluded with Kiangtsai.

Then the Manchus bore down from all sides on Kiangstai, who had assumed the title of Prince of Han. He had gathered round him such a considerable force that he did not hesitate to march out to meet the Manchus, and he trusted for victory to a skilfully-devised artifice as much as to superior numbers. He sent forward, under a small guard, a number of wagons containing canisters of gun-powder, and when the Tartar cavalry saw this baggage train approaching they at once concluded that it was a valuable prize, and pounced down upon it. The Chinese guard having fired the train took to flight, and the Manchus lost many men in the ensuing explosion, but the most serious consequence was that it threw the whole Manchu army into confusion, and thus enabled Kiangtsai to attack it at a disadvantage, and to overthrow it with a loss of 15,000 men. In a second battle he confirmed the verdict of the first, and it is almost unnecessary to add that the reputation of Kiangtsai was raised to a high point, and that the Manchus trembled on the throne. If the Mongols had only joined him, it is impossible to say what might not have happened.

Takes the Field in Person.

So grave did the possible consequences of these defeats appear that Ama Wang decided to take the field in person, and to proceed against Kiangtsai with the very best troops he could collect. Matters had reached such a pass that, if a general insurrection were to be averted, the Taitong rising would have to be put down without delay. Ama Wang resolved to strike promptly, yet he had the prudence to adopt Fabian tactics in front of an opponent whose confidence had been raised by two successes in the field. The opposing armies each exceeded 100,000 men, and Kiangtsai was as eager to force on a battle as Ama Wang was to avoid it.

During two months there was much manœuvring and counter-manœuvring, and at last Kiangtsai, apprehensive of losing Taitong and finding his supplies failing, retired into that place, flattering himself that an enemy who feared to attack him in the open would never venture to assail him in a fortress. But the object of Ama Wang was accomplished, and he proceeded to invest the place on all sides. Then Kiangtsai realized his error, and saw that he had no alternative between fighting at a disadvantage to cut his way out and remaining besieged until the want of supplies should compel him to surrender. He chose the more valiant course, and haranguing his men in the following words he led them out to assault the Manchua lines. "I will not lose a moment in exposing to you the danger which threatens us, it must be evident to yourselves. Your valor alone can avail to secure safety for us all. Success is not impossible, but it will require a great effort of valor on your part. Whom have we to fight after all? Men already weakened and discouraged by two defeats, and who so much feared a third battle that all our efforts to bring them to an engagement failed. The part which alone remains for us is not doubtful. If we must perish, let it be with arms in our hands. Is it not better to sell our lives like brave men than to fall ingloriously under the steel of the Tartars?"

A Terrible Onslaught.

Such was the impetuosity of the Chinese onslaught that after four hours' fighting the Manchus were driven from their first entrenchments. The Chinese were as much elated as their adversaries were depressed by

CHINESE WEDDING PROCESSION.

this initial success, and counted on victory. A single incident served to change the fortune of the day. Kiangtsai placed himself at the head of his men to lead them to the attack of the remaining Manchu positions when he was struck in the head by an arrow. The death of their leader created a panic among the Chinese troops, who, abandoning all they had won, fled in irretrievable confusion back to Taitong, where they were more closely beleaguered than before by the Manchus. The discouraged and disorganized Chinese offered but a feeble resistance, and in a very short time the Manchus were masters of Taitong; and the most formidable Chinese gathering which had, up to that time, threatened the new dynasty was broken up. The Taitong insurgents acquired all their strength from the personal genius and ascendancy of Kiangtsai, and with his death they collapsed.

"King of the West."

In the province of Szchuen a Chinese leader of very different character and capacity from Kiangtsai set up an administration. He distinguished himself by his brutality, and although he proclaimed himself Si Wang, or King of the West, he was execrated by those who were nominally his subjects. Among the most heinous of his crimes was his invitation to literary men to come to his capital for employment, and when they had assembled to the number of 30,000, to order them to be massacred. He dealt in a similar manner with 3,000 of his courtiers, because one of them happened to omit a portion of his full titles. His excesses culminated in the massacre of Chentu, when 600,000 innocent persons are said to have perished.

Even allowing for the eastern exaggeration of numbers, the crimes of this inhuman monster have rarely, if ever, been surpassed. His rage or appetite for destruction was not appeased by human sacrifices. He made equal war on the objects of nature and the works of man. He destroyed cities, levelled forests, and overthrew all the public monuments that embellished his province. In the midst of his excesses he was told that a Manchu army had crossed the frontier, but he resolved to crown his inhuman career by a deed unparalleled in the records of history, and what is more extraordinary, he succeeded in inducing his followers to execute his commands. His project was to massacre all the women in attendance on his army, and his motives can only be described in his own words.

Murder by the Wholesale.

"The province of Szchuen is no more than a mass of ruins and a vast desert. I have wished to signalize my vengeance, and at the same time to detach you from the wealth which it offered, in order that your ardor for the conquest of the Empire, which I have sttll every hope of attaining, should not flag. The execution of my project is easy, but one obstacle which might prevent or delay the conquest, I meditate, disturbs my mind. An effeminate heart is not well suited to great enterprises; the only passion heroes should cherish is that glory. All of you have wives, and the greater number of you have several in your company. These women can only prove a source of embarrassment in camp, and especially during marches or other expeditions demanding celerity of movement. Have you any apprehension lest you should not find elsewhere wives as charming and as accomplished? In a very short time I promise you others who will give us every reason to congratulate ourselves for having made the sacrifice which

I propose to you. Let us, therefore, get rid of the embarrassment which these women cause us. I feel that the only way for me to persuade you in this matter is by setting you an example. To-morrow, without further delay, I will lead my wives to the public parade. See that you are all present, and cause to be published, under most severe penalties, the order to all your soldiers to assemble there at the same time, each accompanied by his wives. The treatment I accord to mine shall be the general law."

Killed by an Arrow.

When the assembly took place Si Wang slew his wives, and his followers, seized with an extreme frenzy, followed his example. It is said that as many as 400,000 women were slain that day, and Si Wang, intoxicated by his success in inducing his followers to execute his inhuman behests, believed that he had nothing to fear at the hands of the Manchus. But he was soon undeceived, for in one of the earliest affairs at the outposts he was killed by an arrow. His power at once crumbled away, and Szchuen passed under the authority of the Manchus.

The conquest of Szchuen paved the way for the recovery of the position that had been lost in Southern China, and close seige was laid to the city of Canton, where the Chinese leaders had collected all their forces. The Manchus adopted the astute course of giving the highest nominal commands to Chinese, and consequently many of their countrymen surrendered to them more readily than if they had been foreigners. One officer, named Kiuchessa, who is said to have been a Christian, remained faithful to the Ming prince of Southern China until his execution, and he refused to accept a pardon as the price of his apostacy.

Outside Canton the Manchus carried everything before them, and that city itself at last was captured, after what passed for a stubborn resistance. Canton was given over to pillage, and the sack continued for ten days. The Ming pretender fled to Yunnan, and afterwards into Burmah, where he enjoyed shelter for seven years. At this moment of success Ama Wang, the wise regent, died. His last years had been full of anxiety from the dangers that had arisen in the path of the Manchus, but he lived long enough to see it much allayed, and the most serious perils removed. He gave all his time and energy to improving his nephew in the work of government, and to looking after his interests. Towards the Chinese he assumed an attitude of moderation, and even of studied conciliation, which produced a beneficial effect on the public mind. To this attitude, as well as to the successful measures of his government, must be attributed the success he experienced in tranquillizing the country. He was not the first nor the last of the great rulers and statesmen which the present imperial family of China has produced in the last three centuries.

Choosing an Emperor.

Some of the elder princes of the Manchu family attempted to succeed to his position, but the principal ministers and courtiers combined together and insisted that the Emperor Chuntche was old enough to rule for himself, and that they would not recognize any other master. This extreme step settled the question, and Chuntche assumed the reins of government. He at once devoted his attention to administrative reforms. It is said that corruption had begun to sway the public examinations, and that Chuntche issued a special edict, enjoining the examiners to give fair awards and to maintain the purity of the

service. But several examiners had to be executed and others banished beyond the Wall before matters were placed on a satisfactory basis. He also adopted the astronomical system in force in Europe, and he appointed the priest Adam Schaal head of the Mathematical Board at Pekin.

But his most important work was the institution of the Grand Council, which still exists, and which is the supreme power under the Emperor of the country. It is composed of only four members—two Manchus and two Chinese—who alone possess the privilege of personal audience with the Emperor whenever they may demand it. They are far higher in rank than any member of the Six Tribunals or the Board of Censors, whose wide liberty of expression is limited to written memorials.

As this act gave the Chinese an equal place with the Manchus in the highest body of the Empire it was exceedingly welcome, and explains, among other causes, the popularity and stability of the Manchu dynasty. When allotting Chuntche his place among the founders of Manchu greatness allowance must be made for this wise and far-reaching measure, the consequences of which cannot be accurately gauged.

Embassies from Europe.

Another interesting event in the reign of Chuntche, was the arrival at Pekin of more than one embassy from European States. The Dutch and the Russians can equally claim the honor of having had an envoy resident in the Chinese capital during the year 1656, but in neither case could the result be described as altogether satisfactory. After some delay and difficulty and on making the required concessions to the dignity of the Emperor—which means the performance of the Kotao, or making the prostration by beating the ground with the forehead—the Dutch merchants, who were sent as envoys, were admitted to audience, but although they bribed freely, the only favor they obtained was the right to present tribute at stated intervals, which was a doubtful gain. The Emperor restricted their visit to once in every eight years, and then they were not to exceed one hundred persons, of whom only twenty might proceed to the capital.

An Official from Siberia.

The most interesting circumstance in connection with this embassy is that it provided Nieuhoff, the secretary, to the envoys, with the material for a description of Pekin at a time when it had not recovered from the effects of the wars we have described. The conquest of Siberia by the Cossack Irmak had brought the Russians into immediate contact with the Chinese, and it was held desirable to establish some sort of diplomatic relations with them. An officer was accordingly sent from Siberia to Pekin, but as he persistently refused to perform the Kotao, he was denied audience, and returned without having accomplished anything. The commencement of diplomatic relations between Russia and China was therefore postponed to a later day.

With Tibet, Chuntche succeeded in establishing relations of a specially cordial nature, which preserve their force to the present time. In 1653 he received a visit from the Grand Lama of Lhasa, and he conferred upon him the title of Dalai, or Ocean Lama, because his knowledge was as deep and profound as the ocean. It says much for the influence of China, and the durability of the tie thus established, that the supreme Lama of Lhasa, has been generally known by this title ever since its being conferred on him.

During the last years of the reign of Chuntche, the growth of the naval power of Koshinga, son of Ching Chelong, attracted considerable attention. When Canton fell, many Chinese escaped in their junks, and as the Manchus had no fleet they were unable to follow the fugitives, and the Chinese derived fresh confidence from this security at sea. The daring and activity of Koshinga became the solace and admiration of his countrymen. He first established his headquarters on the island of Tsong-ming, at the mouth of the river Yangtsekiang, and had he been content with operations along the seacoast, he might have enjoyed immunity from attack, and an indefinite scope for plunder for many years. But his ambition led him to take an exaggerated view of his power, and, by attempting too much, he jeopardized all he had gained, and finally curtailed his sphere of enterprise.

The Opportunity Lost.

In 1656, he sailed up the river to attack Nankin, and his enterprise was so far well-timed that the Manchu garrison was then very weak, and the chances of a popular rising in his favor were also at their highest point. But he seems to have relied for succes mainly on the latter contingency, and in the desire to spare his men, he postponed his attack until the favorable opportunity had passed away, and the Manchu garrison being strongly reinforced, the townspeople were both afraid to revolt, and Koshinga to deliver his attack. When at last he nerved himself to assault the place, the Manchus anticipated his intention by delivering a night attack upon his camp, which was completely successful. Three thousand of his best men were slain, and Koshinga and the remainder were only too glad to seek shelter in their ships.

The repulse at Nankin destroyed all Koshinga's dreams of posing as a national deliverer. After this episode he could only hope to be powerful as a rover of the sea, and the head of a piratical confederacy.

In 1661, the health of Chuntche became so bad that it was evident to his courtiers that his end was drawing near, although he was little more than thirty years of age. Authorities differ as to the precise cause of his death. Philippe Couplet says that it was small-pox, but the more general version was that it was grief at the death of his favorite wife and infant son. Probably his domestic affliction aggravated his malady, and nullified the efforts of his physicians. On his death-bed he selected as his successor the second of his sons, who afterwards became famous as the Emperor Kanghi, and the choice proved an exceedingly fortunate one.

The reign of Chuntche was specially remarkable as witnessing the consolidation of Manchu authority, the introduction of the Chinese to a share in the administration, and the adoption of a policy of increased moderation towards the subject people.

Engraved on Iron Tablets.

When Kanghi was placed on the throne he was only eight years old, and the administration was consequently entrusted to four of the chief and most experienced officials. These co-regents devoted themselves to their duty with energy and intelligence. Their first act was to impeach the principal eunuchs who had acquired power under Chuntche, and to issue a decree prohibiting the employment of any of that unfortunate class in the public service. This law was engraved on iron tablets weighing more than 1,000 pounds, and the Manchu rulers have ever since remained faithful to the pledge taken by these Manchu regents in the name of the young Emperor Kanghi

The very first year of Kanghi's reign witnessed the zenith and the fall of the power of of Koshinga. After the failure of his attack on Nankin, Koshinga fixed his designs on the island of Formosa, which offered, as it seemed, the best vantage ground for a naval confederacy such as he controlled. In order to carry out this plan, Koshinga had to oust, not the aboriginal tribes who held most of the interior of the island, but the Dutch traders who had seized most of the ports and had fortified them. Koshinga found willing allies in the Chinese emigrants who had fled from the mainland to Formosa. They rose

SENDING PRAYERS TO HEAVEN BY BURNING THEM.

up against the Dutch, and before they were subdued the warlike aboriginal tribes had to be recruited against them.

But the Dutch, who had been on the island for 35 years, flattered themselves that they could hold their own, and that it might not be impossible to live on friendly terms with Koshinga. They themselves had acquired their place in Formosa by the retirement of the Japanese from Taiwan, in 1624, when the Dutch, driven away by the Portuguese from Macao, sought a fresh site for their proposed settlement in the Pescadore group, and eventually established themselves at Fort Zealand. The Dutch seem to have been lulled into a sense of false security by their success over the Chinese settlers, and to have believed that Koshinga was not as formidable as he was considered to be.

End of a Remarkable Career.

Koshinga did not strike until all his plans were completed, and then he laid siege to Fort Zealand. The Dutch fought well, but they were overpowdered, and lost their possessions, which passed to the Chinese adventurer. Koshinga assumed the style of King of Formosa, but he did not long survive this triumph. In the year after this conquest he died of a malady which was aggravated by resentment at the insubordination of his eldest son, and thus terminated his remarkable career when he was no more than thirty-eight. The Chinese province of Formosa endured for another twenty years, but its spirit and formidableness departed with Koshinga. In his relations with the English and Dutch merchants he showed all the prejudice and narrow-mindedness of his countrymen.

One of the earliest incidents in the reign of Kanghi was an agitation got up by some of the most bigoted courtiers, and fanned by popular ignorance and fanaticism, against the Christian priests, who had obtained various posts under the Chinese government. They had not not been very successful as the propagators of religion, but they had undoubtedly rendered the Chinese valuable service as mathematicians and men of science. The Emperor Chuntche had treated them with marked consideration, and there was little to cause surprise in this favor being resented by the Chinese officials, and in their intriguing to discredit and injure the foreigners whose knowledge was declared to be superior to their own. They formulated a charge against them of "propagating a false and monstrous religion," which was easily understood and difficult to refute. The Abbé Schaal was deposed from the Presidentship of the Mathematical Board, and cast into prison.

A Narrow Escape.

The other Europeans were also incarcerated. They were all tried on a common charge, and, the case being taken as proved, all condemned to a common death. The only respite granted between sentence and execution was for the purpose of discovering some specially cruel mode of execution that might be commensurate to the offence, not merely of being a Christian, but of holding offices, that were the prescriptive right of the followers of Confucius. The delay thus obtained enabled one of the regents, named Sony, and a man of an enlightened and noble mind, to take steps to save these victims of ignorance. Supported by the mother of Kanghi, he succeeded in gaining his point, and in obtaining a reversal of the iniquitous sentence of ignorant jealously, but the reprieve came too late to save the life of the Abbé Schaal, who escaped the public executioner, only to perish from the consequences of his sufferings in prison.

Unfortunately, Sony did not live long after this for his country to profit by his clemency, or to display it in other acts of the government. It was during these incidents that the young Emperor Kanghi gave the first indication of his capacity to judge important matters for himself, by deciding after personal examination that the astronomical system of Europe was superior to that of China, and by appointing Father Verbiest to succeed the Abbé Schaal.

The death of the regent Sony threatened not merely disorders within the supreme administration, but an interruption of the good work of the government itself. Kanghi, with, no doubt, the support of his mother, solved the difficulty by assuming the personal direction of affairs, although he was then only fourteen years of age. Such a bold step undoubtedly betokened no ordinary vigor on the part of a youth, and its complete success reflected still further credit upon him. He seems to have been specially impelled to take this step by his disapproval of the tryannical and overbearing conduct of another of his regents, Baturu Kong, who had only been kept in check by the equal influence of Sony, and who promised himself on his rival's death a course of unbridled power.

The Regency Dissolved.

Baturu Kong had taken the most prominent part in the agitation against the Christians, and the success of his schemes would have signified the undoing of much of the good work accomplished during the first twenty years of Manchu power. The vigilance and resolution of the young Emperor thwarted his plans. By an imperial decree the regency was dissolved, and Kong was indicted on twelve separate charges, each sufficient to receive the punishment of death. A verdict of guilty was returned, and he and his family suffered the supreme punishment for treason. This act of vigor inaugurated the reign of Kanghi, and the same resolution and courage characterized it to the end. In this early assertion of sovereign power, as in much else, it will be seen that Kanghi bore a striking resemblance to his great contemporary, Louis the Fourteenth of France.

Kwei Wang Taken Prisoner.

The interest of the period now passes from the scenes at court to the camp of Wou Sankwei, who, twenty years earlier, had introduced the Manchus into China. During the Manchu campaign in Southern China he had kept peace on the western frontier, gradually extending his authority from Shensi into Szchuen and thence over Yunnan. When the Ming prince, Kwei Wang, who had fled into Burmah, returned with the support of the King of that country to make another bid for the throne, he found himself confronted by all the power and resources of Wou Sankwei, who was still as loyal a servant of the Manchu Emperor as when he carried his ensigns against Li Tseching. Kwei Wang does not appear to have expected opposition from Wou Sankwei, and in the first encounter he was overthrown and taken prisoner.

The conqueror, who was already under suspicion at the Manchu Court, and whom every Chinese rebel persisted in regarding as a natural ally, now hesitated as to how he should treat these important prisoners. Kwei Wang and his son—the last of the Mings—were eventually led forth to execution, although it should be stated that a less authentic report affirms they were allowed to strangle themselves. Having made use of Wou Sankwei, and obtained as they thought the full value of his services, the Manchus

COMMEMORATIVE ARCH NEAR PEKIN, CHINA.

HEADS OF CRIMINALS DISPLAYED FOR A WARNING.

sought to treat him with indifference and to throw him into the shade. But the splendor of his work was such that they had to confer on him the title of Prince, and to make him Viceroy of Yunnan and the adjacent territories. He exerted such an extraordinary influence over the Chinese subjects that they speedily settled down under his authority; revenue and trade increased, and the Manchu authority was maintained without a Tartar garrison, for Wou Sankwei's army was composed exclusively of Chinese, and its nucleus was formed by his old garrison of Ningyuen and Shanhaikwan.

A Cunning Plot.

There is no certain reason for saying that Wou Sankwei nursed any scheme of personal aggrandizement, but the measures he took and the reforms he instituted were calculated to make his authority to become gradually independent of Manchu control. For a time the Manchu Government suppressed its apprehensions on account of this powerful satrap, by the argument that in a few years his death in the course of nature must relieve it from this peril, but Wou Sankwei lived on and showed no signs of paying the common debt of humanity. Then it seemed to Kanghi that Wou Sankwei was gradually establishing the solid foundation of a formidable and independent power. The Manchu generals and ministers had always been jealous of the greater fame of Wou Sankwei. When they saw that Kanghi wanted an excuse to fall foul of him, they carried every tale of alleged self-assertion on the part of the Chinese Viceroy to the Imperial ears, and represented that his power dwarfed the dignity of the Manchu throne and threatened its stability.

At last Kanghi resolved to take some decisive step to bring the question to a climax, and he accordingly sent Wou Sankwei an invitation to visit him at Pekin. This was in 1671, when Kanghi had reached the age of eighteen. There was nothing unreasonable in this request, for Wou Sankwei had not visited Pekin since the accession of Kanghi, and any tender of allegiance had been made by deputy.

It was the practice of the time that all the great governors should have a son or other near relative at the Manchu Court as a hostage for their good conduct, and a son of Wou Sankwei resided in this character at Pekin. He had been treated with special honor by the Manchu rulers, and was married to a half sister of the Emperor Kanghi. He received the title of a Royal Duke, and was admitted into the intimate life of the Palace. When he heard of the invitation to his father he sent off a message to him, warning him of the disfavor into which he had fallen, and advising him not to come to Pekin. The advice, although prompted by affection, was not good, but Wou Sankwei took it, and excused himself from going to court on the ground that he was very old, and that his only wish was to end his days in peace. He also deputed his son to tender his allegiance to the Emperor and to perform the Kotao in his name.

The Old Man's Answer.

But Kanghi was not to be put off in this way, and he sent two trusted officials to Wou Sankwei to represent that he must comply with the exact terms of his command, and to point out the grave consequences of his refusing. There is no doubt that they were also instructed to observe how far Wou Sankwei was borne down by age, and what was the extent of his military power. The envoys were received with every courtesy and befitting honor, but when they repeated

Kanghi's categorical demand to come to Pekin on penalty of being otherwise treated as a rebel, he broke loose from the restraint he had long placed upon himself, and there and then repudiated the Manchu authority in the most indignant and irrevocable terms, which, at least, exposed the hollowness of his statement that he felt the weight of years and thought only of making a peaceful end.

His rely to the envoys of Kanghi was as follows:—"Do they think at the Court that I am so blind as not to see the motive in this order of summons? I shall, indeed, present myself there if you continue to press me, but it will be at the head of twice forty thousand men. You may go on before, but I hope to follow you very shortly with such a force as will speedily remind those in power of the debt they owe me." Thus did the great Wou Sankwei cast off his allegiance to the Manchus, and enter upon a war which aimed at the subversion of their authority.

A Daring Conspiracy.

Such was the reputation of this great commander, to whose ability and military prowess the Manchus unquestionably were indebted for their conquest of the empire, that a large part of southern China at once admitted his authority, and from Szchuen to the warlike province of Hunan his lieutenants were able to collect all the fighting resources of the State, and to array the levies of those provinces in the field for the approaching contest with Kanghi.

While Wou Sankwei was making these extensive preparations in the south, his son at Pekin had devised an ingenious and daring plot for the massacre of the Manchus and the destruction of the dynasty. He engaged in his scheme the large body of Chinese slaves who had been placed in servitude under their Tartar conquerors, and these, incited by the hope of liberty, proved very ready tools to his designs. They bound themselves together by a solemn oath to be true to one another, and all the preparations were made to massacre the Manchus on the occasion of the New Year's Festival.

This is the grand religious and social ceremony of the Chinese. It takes place on the first day of the first moon, which falls in our month of February. All business is stopped, the tribunals are closed for ten days, and a state of high festival resembling the Carnival prevails. The conspirators resolved to take advantage of this public holiday, and of the excitement accompanying it to carry out their scheme, and the Manchus appear to have been in total ignorance until the eleventh hour of the plot for their destruction. The discovery of the conspiracy bears a close resemblance to that of the Gunpowder Plot. A Chinese slave, wishing to save his master, gave him notice of the danger, and this Manchu officer at once informed Kanghi of the conspiracy.

Arrested and Executed.

The son of Wou Sankwei and the other conspirators were immediately arrested and executed without delay. The Manchus thus escaped by the merest accident from a danger which threatened them with annihilation, and Kanghi, having succeeded in getting rid of the son, concentrated his power and attention on the more difficult task of grappling with the father.

But the power and reputation of Wou Sankwei were so formidable that Kanghi resolved to proceed with great caution, and the Emperor began his measures of offence by issuing an edict ordering the disbandment of all the native armies maintained by the Chinese Viceroys, besides Wou Sankwei. The object of this edict was to make all the

governors of Chinese race to show their hands, and Kanghi learnt the full measure of the hostility he had to cope with by every governor from the sea coast of Fuhkien to Canton defying him, and throwing in their lot with Wou Sankwei. The piratical confederacy of Formosa, where Ching, the son of Koshinga, had succeeded to his authority, also joined in with what may be called the national party, but its alliance proved of little value, as Ching, at an early period, took umbrage at his reception by a Chinese official, and returned to his island home.

A Cavalry Raid.

But the most formidable danger to the young Manchu ruler came from an unexpected quarter. The Mongols, seeing his embarrassment, and believing that the hours of the dynasty were numbered, resolved to take advantage of the occasion to push their claims. Satchar, chief of one of the Banners, issued a proclamation, calling his race to his side, and declaring his intentention to invade China at the head of 100,000 men. It seemed hardly possible for Kanghi to extricate himself from his many dangers. With great quickness of perception Kanghi saw that the most pressing danger was that from the Mongols, and he sent the whole of his northern garrisons to attack Satchar before the Mongol clans could have gathered to his assistance. The Manchu cavalry, by a rapid march, surprised Satchar in his camp, and carried him and his family off as prisoners to Pekin. The capture of their chief discouraged the Mongols and interrupted their plans for invading China. Kanghi thus obtained a respite from what seemed his greatest peril.

Then he turned his attention to dealing with Wou Sankwei, and the first effort of his armies resulted in the recovery of Fuhkien, where the governor and Ching had reduced themselves to a state of exhaustion by a contest inspired by personal jealousy, not patriotism. From Fuhkien his successful lieutenants passed into Kwantung, and the Chinese, seeing that the Manchus were not sunk as low as had been thought, abandoned all resistance, and again recognized the Tartar authority. The Manchus did not dare to punish the rebels except in rare instances, and, therefore, the recovery of Canton was unaccompanied by any scenes of blood. But a garrison of Manchus was placed in each town of importance, and it was by Kanghi's order that a walled town, or "Tartar city," was built within each city for the accommodation and security of the dominant race.

The Old Warrior Defeated.

But notwithstanding these successes Kanghi made little or no progress against the main force of Wou Sankwei, whose supremacy was undisputed throughout the whole of south-west China. It was not until 1677 that Kanghi ventured to move his armies against Wou Sankwei in person. Although he obtained no signal success in the field the divisions among the Chinese commanders were such that he had the satisfaction of compelling them to evacuate Hunan, and when Wou Sankwei took his first step backwards the sun of his fortunes began to set. Calamity rapidly followed calamity. Wou Sankwei had not known the meaning of defeat in his long career of fifty years, but now, in his old age, he saw his affairs in inextricable confusion. His adherents deserted him, many rebel officers sought to come to terms with the Manchus, and Kanghi's armies gradually converged on Wou Sankwei from the east and the north.

Driven out of Szchuen, Wou Sankwei

endeavored to make a stand in Yunnan. He certainly succeeded in prolonging the struggle down to the year 1679, when his death put a sudden end to the contest, and relieved Kanghi from much anxiety, for although the success of the Manchus was no longer uncertain, the military skill of the old Chinese warrior might have indefinitely prolonged the war. Wou Sankwei was one of the most conspicuous, and attractive figures to be met with in the long course of Chinese history, and his career covered one of the most critical periods in the modern existence of that empire.

A Brilliant Career.

From the time of his first distinguishing himself in the defence of Ningyuen until he died, half a century later, as Prince of Yunnan, he occupied the very foremost place in the minds of his fellow-countrymen. The part he had taken, first in keeping out the Manchus, and then in introducing them into the State, reflected equal credit on his ability and his patriotism. In requesting the Manchus to crush the robber Li and to take the throne which the fall of the Mings had rendered vacant, he was actuated by the purest motives. There was only a choice of evils, and he selected that which seemed the less. He gave the empire to a foreign ruler of intelligence, but he saved it from an unscrupulous robber. He played the part of king-maker to the family of Noorhachu, and the magnitude of their obligations to him could not be denied. They were not as grateful as he may have expected, and they looked askance at his military power and influence over his countrymen.

Probably he felt that he had not been well treated, and chagrin undoubtedly induced him to reject Kanghi's request to proceed to Pekin. If he had only acceded to that arrangement he would have left a name for conspicuous loyalty and political consistency in the service of the great race, which he had been mainly instrumental in placing over China. But even as events turned out he was one of the most remarkable personages the Chinese race ever produced, and his military career shows that they are capable of producing great generals and brave soldiers.

The Uprising Ended.

The death of Wou Sankwei signified the overthrow of the Chinese uprising which had threatened to extinguish the still growing power of the Manchu under its youthful Emperor Kanghi. Wou Shufan the grandson of that prince endeavored to carry on the task of holding Yunnan as an independent territory, but by the year 1681 his possessions were reduced to the town of Yunnanfoo, where he was closely besieged by the Manchu forces. Although the Chinese fought valiantly, they were soon reduced to extremities, and the Manchus carried the place by storm. The garrison were massacred to the last man, and Wou Shufan only avoided a worse fate by committing suicide. The Manchus not satisfied with his death, sent his head to Pekin to be placed on its principal gate in triumph, and the body of Wou Sankwei himself was exhumed so that his ashes might be scattered in each of the eighteen provinces of China as a warning to traitors.

Having crushed their most redoubtable antagonist, the Manchus resorted to more severe measures against those who had surrendered in Fuhkien and Kwantung, and many insurgent chiefs who had surrendered, and enjoyed a brief respite, ended their lives under the knife of the executioner. The Manchu soldiers are said to have been given spoil to the extent of nearly two millions

sterling, and the war which witnessed the final assertion of Manchu power over the Chinese was essentially popular with the soldiers who carried it on to a victorious conclusion. A very short time after the final overthrow of Wou Sankwei and his family, the Chinese *régime* in Formosa was brought to an end.

Kanghi, having collected a fleet, and concluded a convention with the Dutch, determined on the invasion and conquest of Formosa. In the midst of these preparations Ching, the son of Koshinga died, and, no doubt, the plans of Kanghi were facilitated by the confusion that followed. The Manchu fleet seized Ponghu, the principal island of the Pescadore group and thence the Manchus threw a force into Formosa. It is said that they were helped by a high tide, and by the superstition of the islanders, who exclaimed, "The first Wang (Koshinga), got possession of Taiwan by a high tide. The fleet now comes in the same manner. It is the will of Heaven." Formosa accepted the supremacy of the Manchus without further ado. Those of the islanders who had ever recognized the authority of any government, accepted that of the Emperor Kanghi, shaved their heads in token of submission, and became so far as in them lay respectable citizens.

The overthrow of Wou Sankwei and the conquest of Formosa completed what may be called the pacification of China by the Manchus. From that period to the Taeping rebellion, or for nearly 200 years, there was no internal insurrection on a large scale. On the whole the Manchus stained their conclusive triumph by few excesses, and Kanghi's moderation was scarcely inferior to that of his father, Chuntche. The family of Wou Sankwei seems to have been rooted out more for the personal attempt of the son at Pekin than for the bold ambition of the potentate himself. The family of Koshinga was spared, and its principal representative received the patent of an earl. Thus, by a policy judiciously combined of severity and moderation, did Kanghi make himself supreme, and complete the work of his race. Whatever troubles may have beset the government in the last 220 years it will be justifiable to speak of the Manchus and the Tatsing dynasty as the legitimate authorities in China, and instead of foreign adventures, as the national and recognized rulers of the Middle Kingdom. They gained an empire and have kept their great prize.

CHAPTER V.

THE TAEPING REBELLION AND STORY OF "CHINESE GORDON."

THAT part of Chinese history which lies within the present century. has a special interest to all readers The year 1850 found Hienfung on the throne, confronted by old abuses in the administration of the government and great national discontent. During this year an abundant harvest and voluntary contributions served to remove the worst features of the prevailing scarcity and suffering. But these temporary and local measures could not improve a situation that was radically bad, or allay a volume of popular disaffection that was rapidly developing into unconcealed rebellion.

The storm at length burst under the Taeping leader, Tien Wang. This individual had a very common origin and sprang from an inferior race. Hung-tsuien—such was his own name—was the son of a small farmer near Canton, and was a *hakka*, a despised race of tramps who bear some resemblance to the gypsies. He seems to have passed all his examinations with special credit, but the prejudice on account of his birth prevented his obtaining any employment in the civil service of his country. He was therefore a disappointed aspirant to office, and it is not surprising that he became an enemy of the constituted authorities and the government. As he could not be the servant of the state he set himself the ambitious task of being its master, and with this object in view he resorted to religious practices in order to acquire a popular reputation and a following among the masses.

Tien Wang announced his decision to seize the throne by issuing a proclamation, in the course of which he declared that he had received "the Divine commission to exterminate the Manchus, and to possess the Empire as its true sovereign;" and, as it was also at this time that his followers became commonly known as Taepings, it may be noted that the origin of this name is somewhat obscure. According to the most plausible explanation it is derived from the small town of that name, situated in the southwest corner of the province of Kwangsi, where the rebel movement seems to have commenced. Another derivation gives it as the style of the dynasty which Tien Wang hoped to found, and its meaning as "Universal peace."

A Daring Chieftain.

Tien Wang was a man of great native force, very resolute and daring, and gathering to himself a large number of discontented spirits he gained some successes, finally leading his rebellious followers to Nankin, where they maintained themselves with some difficulty against two Imperial armies raised by the loyal efforts of the inhabitants of the central provinces. This was at the beginning of 1857, and there is no doubt that if the Government had avoided a conflict with the Europeans, and concen-

trated its efforts and power on the contest with the Taeping rebels they would have speedily annihilated the tottering fabric of Tien Wang's authority. But the respite of four years secured by the attention of the central government being monopolized by the foreign question enabled the Taepings to consolidate their position, augment their fighting forces, and present a more formidable front to the Imperial authorities.

Prompt Action Required.

When Prince Kung, who may be styled the Chinese Premier, learned from Lord Elgin the full extent of the success of the Taepings on the Yangtse, of which the officials at Pekin seemed to possess a very imperfect and inaccurate knowlege, the Manchu authorities realized that it was a vital question for them to reassert their authority without further delay, but on beginning to put their new resolve into practice they soon experienced that the position of the Taepings in 1861 differed materially from what it was in 1857.

The course of events during that period must be briefly summarized. In 1858 the Imperialists under Tseng Kwofan and Chang Kwoliang renewed the seige of Nankin, but as the city was well supplied with provisions, and as the Imperialists were well known to have no intention of delivering an assault, the Taepings did not feel any apprehension. After the investment had continued for nearly a year, Chung Wang, who had now risen to the supreme place among the rebels, insisted on quitting the city before it was completely surrounded, with the object of beating up levies and generally relieving the pressure caused by the besiegers.

In this endeavor he more than once experienced the unkindness of fortune, for when he had collected 5,000 good troops he was defeated in a vigorous attempt to cut his way through a far larger Imperial force. Such, however, was his reputation that the Imperial commanders before Nankin sent many of their men to assist the officers operating against him, and Chung Wang, seizing the opportunity, made his way by forced marches back to Nankin, overcoming such resistance as the enfeebled besiegers were able to offer. The whole of the year 1859 was passed in practical inaction, but at its close the Taepings only retained possession of four towns, besides Nankin, on the Yangtse.

A Remarkable Campaign.

It again became necessary for Chung Wang to sally forth and assume the offensive in the rear and on the line of supplies of the beleaguering Imperialists. His main difficulty was in obtaining the consent of Tien Wang, who was at this time given over to religious pursuits or private excesses, and Chung Wang states that he only consented when he found that he could not stop him. In January, 1860, Chung Wang began what proved to be a very remarkable campaign. He put his men in good humor by distributing a large sum of money among them, and he succeeded in eluding the Imperial commanders, and in misleading them as to his intentions. While they thought he had gone off to relieve Ganking, he had really hastened to attack the important city of Hangchow, where much spoil and material for carrying on the war might be secured by the victor. He captured the city with little or no loss, on March 19, 1860, but the Tartar city held out until relieved by Chang Kwoliang, who hastened from Nankin for the purpose.

Once again the Imperial Commanders in their anxiety to crush Chung Wang had reduced their force in front of Nankin to an

BRONZE LIONS AT WAN-SHON-SHAN GATE, PEKIN, CHINA.

excessively low condition, and the Taeping leader, placed in a desperate position, seized the only chance of safety by hastening from Hangchow to Nankin at full speed, and attacking the Imperial lines. This battle was fought early in the morning of a cold, snowy day—May 3, 1860—and resulted in the loss of 5,000 Imperialists, and the compulsory raising of the siege. The Taeping cause might have been resuscitated by this signal victory if Tien Wang had only shown himself able to act up to the great part he had assumed; but not merely was he incapable of playing the part of either a warrior or a statesman, but his petty jealousy prevented his making use of the undoubted ability of his lieutenant Chung Wang, who, after the greatest and most opportune of his successes was forbidden to re-enter Nankin.

Takes Possession of Soochow.

The energy and spirit of Chung Wang impelled him to fresh enterprises, and seeing the hopelessness of Tien Wang, he determined to secure a base of operations for himself, which should enable him to hold his own in the warring strife of the realm, and perhaps to achieve the triumph of the cause with which he was associated. It says much for his military energy and skill that he was able to impart new vigor to the Taeping system, and to sustain on a new field his position single-handed against the main forces of the Empire. He determined to obtain possession of the important city of Soochow, on the Grand Canal, and not very far distant from Shanghai.

On his way to effect this object he gained a great victory over Chang Kwoliang, who was himself killed in the battle. As the ex-Triad chief possessed great energy, his loss was a considerable one for the government, but his troops continued to oppose the advance of the Taepings, and fought and lost three battles before Chung Wang reached Soochow. That place was too large to be successfully defended by a small force, and the Imperialists hastily abandoned it. At this critical moment—May, 1860—Ho Kweitsin, the Viceroy of the Two Kiang, implored the aid of the English and French, who were at this moment completing their arrangements for the march on Pekin, against these rebels, and the French were so far favorable to the suggestion that they offered to render the assistance provided the English would combine with them.

Curious Incident.

The British minister, Mr. Bruce, however, declined the adventure, which is not surprising, considering that England was then engaged in serious hostilities with the Chinese, but the incident remains unique of a country asking another for assistance during the progress of a bitter and doubtful war. The utmost that Mr. Bruce would do was to issue a notification that Shanghai would not be allowed to again fall into the hands of an insurgent force. The Viceroy who solicited the aid was at least consistent. He memorialized the Throne, praying that the demands of the Europeans should be promptly granted, and that they should then be employed against the Taepings. His memorial was ill-timed. He was summoned to Pekin and executed for his very prudent advice. With the possession of Soochow, Chung Wang obtained fresh supplies of money, material, and men, and once more it was impossible to say to what height of success the Taepings might not attain. But Chung Wang was not satisfied with Soochow alone; he wished to gain possession of Shanghai.

Unfortunately for the realization of his

project, the Europeans had determined to defend Shanghai at all hazards, but Chung Wang believed either that they would not, or that their army being absent in the north they had not the power to carry out this resolve. The necessity of capturing Shanghai was rendered the greater in the eyes of Chung Wang by its being the base of hostile measures against himself, and by a measure which threatened him with a new peril.

Two Americans in the War.

The wealthy Chinese merchants of Shanghai had formed a kind of patriotic association, and provided the funds for raising a European contingent. Two Americans, Ward and Burgevine, were taken into their pay, and in July, 1860, they, having raised a force of 100 Europeans and 200 Manilla men, began operations with an attack on Sunkiang, a large walled town about twenty miles from Shanghai. This first attack was repulsed with some loss, but Ward, afraid of losing the large reward he was promised for its capture, renewed the attack, and with better success, for he gained possession of a gate, and held it until the whole Imperial army had come up and stormed the town.

After this success Ward was requested to attack Tsingpu, which was a far stronger place than Sunkiang, and where the Taepings had the benefit of the advice of several Englishmen who had joined them. Ward attacked Tsingpu on August 2, 1860, but he was repulsed with heavy loss. He returned to Shanghai for the purpose of raising another force and two larger guns, and then renewed the attack. It is impossible to say whether the place would have held out or not, but after seven days' bombardment Chung Wang suddenly appeared to the rescue, and, surprising Ward's force, drove it away in utter confusion, and with the loss of all its guns and stores.

Encouraged by this success, Chung Wang then thought the time opportune for attacking Shanghai, and he accordingly marched against it, burning and plundering the villages along the road. The Imperialists had established a camp or stockade outside the western gate, and Chung Wang carried this without any difficulty, but when he reached the walls of the town he found a very different opponent in his path. The walls were lined with English and French troops, and when the Taepings attempted to enter the city they were received with a warm fire, which quickly sent them to the rightabout.

Compelled to Retreat.

Chung Wang renewed the attack at different points during the next four or five days, but he was then obliged to retreat. Before doing so, however, he sent a boasting message that he had come at the invitation of the French, who were traitors, and that he would have taken the city but for foreigners, as "there was no city which his men could not storm." At this moment the attention of Chung Wang was called off to Nankin, which the Imperialists were investing for a sixth time, under Tseng Kwofan, who had been elevated to the Viceroyalty of the Two Kiang. Tien Wang, in despair, sent off an urgent summons to Chung Wang to come to his assistance, and although he went with reluctance he felt that he had no course but to obey.

Chung Wang found matters in great confusion at Nankin, and the chief Wangs quite incapable of following a wise course under the critical circumstances of the hour. When they enunciated such ridiculous statements that Tien Wang, as the lord of Heaven, had only to say the word, and there would be

CHINESE COURT OF JUSTICE.

peace, he curtly admonished them to buy rice and prepare for a seige. Having done what he could to place Nankin in an efficient state of defence, Chung Wang hastened back to Soochow to resume active preparations. It is unnecessary to describe these in detail; but although Chung Wang was twice defeated by a Manchu general named Paochiaou, he succeeded, by rapidity of movement, in holding his own against his more numerous adversaries.

"The Ever Victorious Army."

In the meantime an important change had taken place in the situation. The peace between China and the foreign powers compelled a revision of the position at Shanghai. Admiral Hope sailed up to Nankin, interviewed the Wangs, and exacted from them a pledge that Shanghai should not be attacked for twelve months, and that the Taeping forces should not advance within a radius of thirty miles of that place. In consequence of this arrangement Ward and Burgevine were compelled to desist from recruiting Europeans; but after a brief interval they were taken into the Chinese service for the purpose of drilling Chinese soldiers, a measure from which the most important consequences were to flow, for it proved to be the origin of the Ever Victorious Army.

These preparations were not far advanced when Chung Wang, elated by his capture of Ningpo and Hangchow, resolved to disregard Tien Wang's promise, and make a second attack on Shanghai, the possession of which he saw to be indispensable if his cause was to attain any brilliant triumph. He issued a proclamation that "the hour of the Manchus had come! Shanghai is a little place, and we have nothing to fear from it. We must take Shanghai to complete our dominions." The death of Hienfung seems to have encouraged Chung Wang to take what he hoped would prove a decisive step.

On the 14th of January, 1862, the Taepings reached the immediate vicinity of the town and foreign settlement. The surrounding country was concealed by the smoke of the burning villages, which they had ruthlessly destroyed. The foreign settlement was crowded with thousands of fugitives, imploring the aid of the Europeans to save their houses and property. Their sufferings, which would at the best have been great, were aggravated by the exceptional severity of the winter. The English garrison of two native regiments and some artillery, even when supported by the volunteers, was far too weak to attempt more than the defence of the place; but this it was fortunately able to perform.

Important Capture.

The rebels, during the first week after their reappearance, plundered and burned in all directions, threatening even to make an attack on Woosung, the port at the mouth of the river, where they were repulsed by the French. Sir John Michel arrived at Shanghai with a small reinforcement of English troops, and Ward, having succeeded in disciplining two Chinese regiments about one thousand strong in all, sallied forth from Sunkiang for the purpose of operating on the rear of the Taeping forces. Ward's capture of Quanfuling, with several hundred rebel boats which were frozen up in the river, should have warned the Taepings that it was nearly time for them to retire.

However, they did not act as prudence would have dictated, and, during the whole of February their raids continued round Shanghai. The suburbs suffered from their attacks, the foreign factories and boats were not secure, and several outrages on the per-

sons of foreigners remained unatoned for. It was impossible to tolerate any longer their enormities. The English and French commanders came to the determination to attack the rebels, to enforce the original agreement with Tien Wang, and to clear the country round Shanghai of the presence of the Taepings for the space of thirty miles.

Guns on the Walls.

On the 21st of February, therefore, a joint force composed of 336 English sailors and marines, 160 French seamen, and 600 men from Ward's contingent, accompanied by their respective commanders, with Admiral Hope in chief charge, advanced upon the village of Kachiaou, where the Taepings had strengthened their position, and placed guns on the walls. After a sharp engagement the place was stormed, Ward's men leading the attack with Burgevine at their head. The drilled Chinese behaved with great steadiness, but the Taepings were not to be dismayed by a single defeat. They even resumed their attacks on the Europeans.

On one occasion Admiral Hope himself was compelled to retire before their superior numbers, and to summon fresh troops to his assistance. The reinforcements consisted of 450 Europeans and 700 of Ward's forces, besides seven howitzers. With these it was determined to attack Tseedong, a place of great strength, surrounded by stone walls and ditches seven feet deep. The Taepings stood to their guns with great spirit, receiving the advancing troops with a very heavy fire. When, however, Ward's contingent, making a detour, appeared in the rear of the place, they hastily evacuated their positions, but the English sailors had carried the walls, and, caught between two fires, they offered a stubborn but futile resistance. More than seven hundred were killed, and three hundred were taken prisoners after fighting with the most resolute bravery.

The favorable opinion formed of the Ever Victorious Army by the action at Kachiaou was confirmed by the more serious affair at Tseedong; and Mr. Bruce at Pekin brought it under the favorable notice of Prince Kung and the Chinese Government. Having taken these hostile steps against the rebels, it necessarily followed that no advantage would accrue from any further hesitation with regard to allowing Europeans to enter the Imperial service for the purpose of opposing them. Ward was officially recognized, and allowed to purchase weapons and to engage officers. An Englishman contracted to convey nine thousand of the troops who had stormed Ganking from the Yangtse to Shanghai. These men were Honan braves, who had seen considerable service in the interior of China, and it was proposed that they should garrison the towns of Kiangsu accordingly as they were taken from the rebels.

Repulsed with Heavy Loss.

The arrival of General Staveley from Tientsin at the end of March, with portions of two English regiments (the 31st and 67th) put a new face on affairs, and showed that the time was at hand when it would be possible to carry out the threat of clearing the country round Shanghai for the space of thirty miles.

The first place to be attacked towards the realization of this plan was the village of Wongkadza, about twelve miles west of Shanghai. Here the Taepings offered only a brief resistance, retiring to some stronger stockades four miles further west. General Staveley, considering that his men had done enough work for that day, halted them, intending to renew the attack the next morn-

ing. Unfortunately, Ward was carried away by his impetuosity, and attacked this inner position with some five hundred of his own men. Admiral Hope accompanied him. The Taepings met them with a tremendous fire, and after several attempts to scale the works they were repulsed with heavy loss. Admiral Hope was wounded in the leg, seven officers were wounded, and seventy men killed and wounded.

The attack was repeated in force on the following day, and after some fighting the Taepings evacuated their stockades. The next place attacked was the village of Tsipoo; and, notwithstanding their strong earthworks and three wide ditches, the rebels were driven out in a few hours. It was then determined to attack Kahding, Tsingpu, Nanjao and Cholin, at which places the Taepings were known to have mustered in considerable strength.

Attempt to Burn Shanghai.

The first place was taken with little resistance, and its capture was followed by preparations for the attack on Tsingpu, which were hastened rather than delayed by a desperate attempt to set fire to Shanghai. The plot was fortunately discovered in time, and the culprits captured and summarily executed to the number of two hundred. Early in May a strong force was assembled at Sunkiang, and proceeded by boat, on account of the difficulties of locomotion, to Tsingpu. The fire of the guns, in which the expedition was exceptionally strong, proved most destructive, and two breaches being pronounced practicable the place was carried by assault. The rebels fought well and up to the last, when they found fight impossible. The Chinese troops slew every man found in the place with arms in his hands.

A few days later Nanjao was captured, but in the attack the French commander, Admiral Protet, a gallant officer who had been to the front during the whole of these operations, was shot dead. The rebels, disheartened by these successive defeats, rallied at Cholin, where they prepared to make a final stand. The allied force attacked Cholin on the 20th of May, and an English detachment carried it almost at the point of the bayonet. With this achievement the operations of the English troops came for the moment to an end, for a disaster to the imperial arms in their rear necessitated their turning their attention to a different quarter.

A Cunning Stratagem.

The troops summoned from Ganking had at last arrived to the number of five or six thousand men; and the Furai Sieh, who was on the point of being superseded to make room for Li Hung Chang, thought to employ them before his departure on some enterprise which should redound to his credit and restore his sinking fortunes. The operation was as hazardous as it was ambitious. The resolution he came to was to attack the city and forts of Taitsan, a place northwest of Shanghai, and not very distant from Chung Wang's headquarters at Soochow. The Imperialist force reached Taitsan on the 12th of May, but less than two days later Chung Wang arrived in person at the head of ten thousand chosen troops to relieve the garrison.

A battle ensued on the day following, when, notwithstanding their great superiority in numbers, the Taepings failed to obtain any success. In this extremity Chung Wang resorted to a stratagem. Two thousand of his men shaved their heads and pretended to desert to the Imperialists. When the battle was renewed at sunrise on the following morning this band threw aside their assumed

FOLLOWING THE DEAD TO THE CEMETERY.

WITHDRAWN FROM
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character and turned upon the Imperialists. A dreadful slaughter ensued. Of the seven thousand Honan braves and the Tartars from Shanghai, five thousand fell on the field. The consequences of this disaster were to undo most of the good accomplished by General Staveley and his force. The Imperialists were for the moment dismayed, and the Taepings correspondingly encouraged. General Staveley's communications were threatened, one detachment was cut off, and the general had to abandon his intended plan and retrace his steps to Shanghai.

Discovered Just in Time.

Chung Wang then laid regular siege to Sunkiang, where Ward was in person, and he very nearly succeeded in carrying the place by escalade. The attempt was fortunately discovered by an English sailor just in time, and repulsed with a loss to the rebels of one hundred men. The Taepings continued to show great daring and activity before both Sunkiang and Tsingpu; and although the latter place was bravely defended, it became clear that the wisest course would be to evacuate it. A body of troops was therefore sent from Shanghai to form a junction with Ward at Sunkiang, and to effect the safe retreat of the Tsingpu garrison.

The earlier proceedings were satisfactorily arranged, but the last act of all was grossly mismanaged and resulted in a catastrophe. Ward caused the place to be set on fire, when the Taepings, realizing what was being done, hastened into the town, and assailed the retiring garrison. A scene of great confusion followed; many lives were lost, and the Commandant who had held it so courageously was taken prisoner. Chung Wang could therefore appeal to some facts to support his contention that he had got the better of the Europeans and the Imperialists in the province of Kiangsu.

From the scene of his successes Chung Wang was once more called away by the timidity or peril of Tien Wang, who was barely able to maintain his position at Nankin, but when he hastened off to assist the chief of the Taepings he found that he was out of favor, and that the jealousy or fear of his colleagues brought about his temporary disgrace and loss of title. Shortly after Chung Wang's departure Ward was killed in action and Burgevine succeeded to the command, but it soon became apparent that his relations with the Chinese authorities would not be smooth. General Ching was jealous of the Ever-Victorious Army and wished to have all the credit for himself.

A Sharp Quarrel.

Li Hung Chang who had been appointed Futai or Governor of Kiangsu entertained doubts of the loyalty of this adventurer, and a feud broke out between them at an early stage of their relations. Burgevine was a man of high temper and strong passions, who was disposed to treat his Chinese colleagues with lofty superciliousness, and who met the wiles of the Futai with peremptory demands to recognize the claims of himself and his band. Nor was this all. Burgevine had designs of his own. Although the project had not taken definite form in his mind —for an unsubdued enemy was still in possession of the greater part of the province— the inclination was strong within him to play the part of military dictator with the Chinese; or failing that, to found an independent authority on some convenient spot of Celestial territory.

Burgevine's character was described at a later period as being that of "a man of large promises and few works." "His popularity

was great among a certain class. He was extravagant in his generosity, and as long as he had anything would divide it with the so-called friends, but never was a man of any administrative or military talent; and latterly, through the irritation caused by his unhealed wound and other causes, he was subject to violent paroxysms of anger, which rendered precarious the safety of any man who tendered to him advice that might be distasteful. He was extremely sensitive of his dignity, and held a higher position in Soochow than any foreigner did before." The Futai anticipated, perhaps, more than divined his wishes. In Burgevine he saw, very shortly after their coming into contact, not merely a man whom he disliked and distrusted, but one who, if allowed to pursue his plans unchecked, would in the end form a greater danger to the Imperial authority than even the Taepings. It is not possible to deny Li's shrewdness in reading the character of the man with whom he had to deal.

Patriotism of the Merchants.

Although Burgevine had succeeded to Ward's command, he had not acquired the intimacy and confidence of the great Chinese merchant, Takee and his colleagues, at Shanghai, which had been the main cause of his predecessor's influence and position. In Ward they felt implicit faith; Burgevine was comparatively unknown, and where known only regarded with suspicion. The patriotism of the Shanghai merchants consisted in protecting their own possessions. Having succeeded in this they began to consider whether it was necessary to expend any longer the large sums voluntarily raised for the support of the contingent.

The Futai Li, in order to test his obedience, proposed that Burgevine and his men should be sent round by sea to Nankin to take part in the siege of that city. The ships were actually prepared for their conveyance, and the Taotai Wou, who had first fitted out a fleet against the rebels, was in readiness to accompany Burgevine, when Li and his colleague, as suspicious of Burgevine's compliance as they would have been indignant at his refusal, changed their plans and countermanded the expedition. Instead of carrying out this project, therefore, they laid a number of formal complaints before General Staveley as to Burgevine's conduct, and requested the English Government to remove him from his command, and to appoint an English officer in his place.

An Unsafe Adventurer.

The charges against Burgevine did not at this time amount to more than a certain laxness in regard to the expenditure of the force, a disregard for the wishes and predjudices of the Chinnese Government, and the want of tact, or of the desire to conciliate, in his personal relations with the Futai. If Burgevine had resigned, all would have been well, but he regarded the position from the stand-point of the adventurer who believes that his own interests form a supreme law and are the highest good. As commander of the Ever-Victorious Army he was a personage to be considered even by foreign governments. He would not voluntarily surrender the position which alone preserved him from obscurity. Having come to this decision it was clear that even the partial execution of his plans must draw him into many errors of judgment which could not but embitter the conflict.

The reply of the English commander was to the effect that personally he could not interfere, but that he would refer the matter to London as well as to Mr. Bruce at Pekin. In consequence of the delay thus caused the

project of removing the force to Nankin was revived, and, the steamers having been chartered, Burgevine was requested to bring down his force from Sunkiang and to embark it at Shanghai. This he expressed his willingness to do on payment of his men who were two months in arrear, and on the settlement of all outstanding claims. Burgevine was supported by his troops. Whatever his dislike to the proposed move, theirs was immeasurably greater. They refused to move without the payment of all arrears; and on the 2d of January they even went so far as to openly mutiny.

Struck a Mandarin.

Two days later Burgevine went to Shanghai, and had an interview with Takee. The meeting was stormy. Burgevine used personal violence towards the Shanghai merchant, whose attitude was at first overbearing, and he returned to his exasperated troops with the money, which he carried off by force. The Futai Li, on hearing of the assault on Takee, hastened to General Staveley to complain of Burgevine's gross insubordination in striking a mandarin, which by the law of China was punishable with death. Burgevine was dismissed from the Chinese service, and the notice of this removal was forwarded by the English General, with a recommendation to him to give up his command without disturbance. This Burgevine did, for the advice of the English general was equivalent to a command, and on the 6th of January, 1863, Burgevine was back at Shanghai.

Captain Holland was then placed in temporary command, while the answer of the Home Government was awaited to General Staveley's proposition to entrust the force to the care of a young captain of engineers, named Charles Gordon. Chung Wang returned at this moment to Soochow, and in Kiangsu the cause of the Taepings again revived through his energy. In February a detachment of Holland's force attacked Fushan, but met with a check, when the news of a serious defeat at Taitsan, where the former Futai Sieh had been defeated, compelled its speedy retreat to Sunkiang. Li had some reason to believe that Taitsan would surrender on the approach of the Imperialists, and he accordingly sent a large army, including 2,500 of the contingent, to attack it.

The affair was badly managed. The assaulting party was stopped by a wide ditch; neither boats nor ladders arrived. The Taepings fired furiously on the exposed party, several officers were killed, and the men broke into confusion. The heavy guns stuck in the soft ground and had to be abandoned; and despite the good conduct of the contingent the Taepings achieved a decisive success (13th February). Chung Wang was able to feel that his old luck had not deserted him, and the Taepings of Kiangsu recovered all their former confidence in themselves and their leader. This disaster inflicted a rude blow on the confidence of Li and his assistants; and it was resolved that nothing should be attempted until the English officer, at last appointed, had assumed the active command.

Gordon in Command.

Such was the position of affairs when on 24th of March, 1863, Major Gordon took command of the Ever-Victorious Army. At that moment it was not merely discouraged by its recent reverses, but it was discontented with its position, and when Major Gordon assumed the command at Sunkiang there was some fear of an immediate mutiny. The new commander succeeded in allaying

103 STREET IN NAM-DIRAH.

their discontent, and believing that active employment was the best cure for insubordination resolved to relieve Chanzu without delay. The Taepings were pressing the siege hard and would probably have captured the place before many days when Major Gordon attacked them in their stockades and drove them out with no inconsiderable loss.

The Next Move.

Having thus gained the confidence of his men and the approbation of the Chinese authorities Major Gordon returned to Sunkiang where he employed himself in energetically restoring the discipline of his force, and in preparing for his next move which at the request of Li Hung Chang was to be the capture of Quinsan. On the 24th of April the force left Sunkiang to attack Quinsan, but it had not proceeded far when its course had to be altered to Taitsan, where, through an act of treachery, a force of 1,500 Imperialists had been annihilated. It became necessary to retrieve this disaster without delay, more especially as all hope of taking Quinsan had for the moment to be abandoned.

Major Gordon at once altered the direction of his march, and joining *en route* General Ching, who had, on the news, broken up his camp before Quinsan, hastened as rapidly as possible to Taitsan, where he arrived on the 29th of April. Bad weather obliged the attack to be deferred until the 1st of May, when two stockades on the west side were carried, and their defenders compelled to flee, not into the town as they would have wished, but away from it towards Chanzu. On the following day, the attack was resumed on the north side, while the armed boats proceeded to assault the place from the creek. The firing continued from nine in the morning until five in the evening, when a breach seemed to be practicable, and two regiments were ordered to the assault. The rebels showed great courage and fortitude, swarming in the breach and pouring a heavy and well-directed fire upon the troops.

The attack was momentarily checked; but while the stormers remained under such cover as they could find, the shells of two howitzers were playing over their heads and causing frightful havoc among the Taepings in the breach. But for these guns, Major Gordon did not think that the place would have been carried at all; but after some minutes of this firing at such close quarters, the rebels began to show signs of wavering. A party of troops gained the wall, a fresh regiment advanced towards the breach, and the disappearance of the snake flag showed that the Taeping leaders had given up the fight. Taitsan was thus captured, and the three previous disasters before it retrieved.

Gordon's Difficulties.

On the 4th of May the victorious force appeared before Quinsan, a place of considerable strength and possessing a formidable artillery directed by a European. The town was evidently too strong to be carried by an immediate attack, and Major Gordon's movements were further hampered by the conduct of his own men, who, upon their arrival at Quinsan, hurried off in detachments to Sunkiang for the purpose of disposing of their spoil.

Ammunition had also fallen short, and the commander was consequently obliged to return to refit and to rally his men. At Sunkiang worse confusion followed, for the men, or rather the officers, broke out into mutiny on the occasion of Major Gordon appointing an English officer with the rank of lieutenant-colonel to the control of the

commissariat, which had been completely neglected. The men who had served with Ward and Burgevine objected to this, and openly refused to obey orders. Fortunately the stores and ammunition were collected, and Major Gordon announced that he would march on the following morning, with or without the mutineers. Those who did not answer to their names at the end of the first half-march would be dismissed, and he spoke with the authority of one in complete accord with the Chinese authorities themselves.

Anxious for the Fray.

The soldiers obeyed him as a Chinese official, because he had been made a tsung-ping or brigadier-general, and the officers feared to disobey him as they would have liked on account of his commanding the source whence they were paid. The mutineers fell in, and a force of nearly 3,000 men, well-equipped and anxious for the fray, returned to Quinsan, where General Ching had, in the meanwhile, kept the rebels closely watched from a strong position defended by several stockades, and supported by the *Hysan* steamer. Immediately after his arrival, Major Gordon moved out his force to attack the stockades which the rebels had constructed on their right wing. These were strongly built; but as soon as the defenders perceived that the assailants had gained their flank they precipitately withdrew into Quinsan itself. General Ching wished the attack to be made on the Eastern Gate, opposite to which he had raised his own intrenchments, and by which he had announced his intention of forcing his way; but a brief inspection showed Major Gordon that that was the strongest point of the town, and that a direct attack upon it could only succeed, if at all, by a very considerable sacrifice of men

Like a prudent commander Major Gordon determined to reconnoitre; and, after much grumbling on the part of General Ching, he decided that the most hopeful plan was to carry some stockades situated seven miles west of the town, and thence assail Quinsan on the Soochow side, which was weaker than the others. These stockades were at a village called Chumze. On the 30th of May the force detailed for his work proceeded to carry it out. The *Hyson* and fifty imperial gunboats conveyed the land force, which consisted of one regiment, some guns, and a large body of Imperialists.

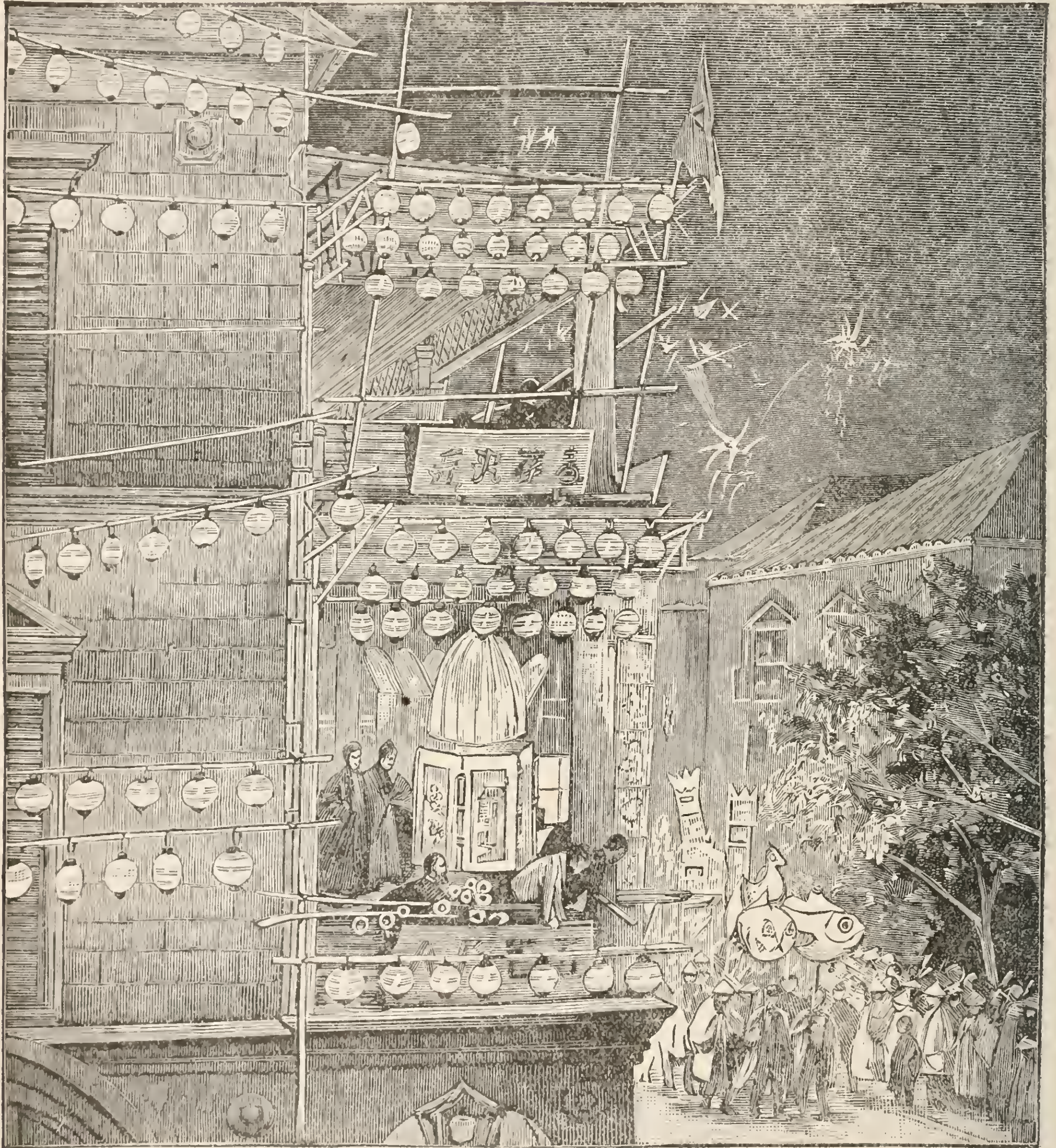
The rebels at Chumze offered hardly the least resistance; whether it was that they were dismayed at the sudden appearance of the enemy, or, as was stated at the time, because they considered themselves illtreated by their comrades in Quinsan. The *Hyson* vigorously pursued those who fled towards Soochow, and completed the effect of this success by the capture of a very strong and well-built fort covering a bridge at Ta Edin. An Impêrialist garrison was installed there, and the *Hyson* continued the pursuit to within a mile of Soochow itself.

A Lively Panic.

The defenders of Quinsan itself were terribly alarmed at the cutting off of their communications. They saw themselves on the point of being surrounded, and they yielded to the uncontrollable impulse of panic. During the night, after having suffered severely from the *Hyson* fire, the garrison evacuated the place, which might easily have held out; and General Ching had the personal satisfaction, on learning from some deserters of the flight of the garrison, of leading his men over the eastern walls which he had wished to assault. The importance of Quinsan was realized on its capture. Major

Gordon pronounced it to be the key of Soochow, and at once resolved to establish his headquarters there, partly because of its natural advantages, but also and not less on account of its enabling him to gradually destroy the evil associations and vicious habits which the men had contracted at Sunkiang.

The change was not acceptable, however, to the force itself; and the artillery in particular refused to obey orders, and threatened to shoot their officers. Discipline was, however, promptly reasserted by the energy of the commander, who ordered the principal ringleader to be shot and the Ever Victori-



A CHINESE FESTIVAL.

ous Army became gradually reconciled to its new position at Quinsan. After the capture of Quinsan there was a cessation of active operations for nearly two months. It was the height of summer and the new troops had to be drilled. The difficulty with Ching, who took all the credit for the capture of Quinsan to himself, was arranged through the mediation of Dr. Macartney, who had just left the English army to become Li's right-hand man.

Removal of a Commander.

Two other circumstances occurred to embarrass the young commander. There were rumors of some meditated movement on the part of Burgevine, who had returned from Pekin with letters exculpating him and who endeavored to recover the command in spite of Li Hung Chang, and there was a further manifestation of insubordination in the force, which, as Gordon said, bore more resemblance to a rabble than the magnificent army it was popularly supposed to be. The artillery had been cowed by Major Gordon's vigor, but its efficiency remained more doubtful than could be satisfactory to the general responsible for its condition, and also relying upon it as the most potent arm of his force. He resolved to remove the old commander, and to appoint an English officer, Major Tapp, in his place.

On carrying his determination into effect the officers sent in "a round robin," refusing to accept the new officer. This was on the 25th of July, and the expedition which had been decided upon against Wokong had consequently to set out the following morning without a single artillery officer. In face of the inflexible resolve of the leader, however, the officers repented, and appeared in a body at the camp begging to be taken back, and expressing their willingness to accept "Major Tapp or anyone else" as their colonel. They were promptly reinstated.

With these troops, part of whom had only just returned to a proper sense of discipline, Gordon proceeded to attack Kahpoo, a place on the Grand Canal south of Soochow, where the rebels held two strongly-built stone forts. The force had been strengthened by the addition of another steamer, the *Firefly*, a sister vessel to the *Hyson*. Major Gordon arrived before Kahpoo on the 27th of July; and the garrison, evidently taken by surprise, made scarcely the least resistance. The capture of Kahpoo placed Gordon's force between Soochow and Wokong, the next object of attack. At Wokong the rebels were equally unprepared.

The Place Surrendered.

The garrison at Kahpoo, thinking only of its own safety, had fled to Soochow, leaving their comrades at Wokong unwarned and to their fate. So heedless were the Taepings at this place of all danger from the north, that they had even neglected to occupy a strong stone fort situated about 1,000 yards north of the walls. The Taepings attempted too late to repair their error, and the loss of this fort caused them that of all their other stockades. Wokong itself was too weak to offer any effectual resistance; and the garrison on the eve of the assault ordered for the 29th of July sent out a request for quarter, which was granted, and the place surrendered without further fighting. Meanwhile an event of far greater importance had happened than even the capture of these towns, although they formed the necessary preliminary to the investment of Soochow. Burgevine had come to the decision to join the Taepings.

Disappointed in his hope of receiving the command, Burgevine remained on at Shanghai, employing his time in watching the vary-

ing phases of a campaign in which he longed to take part, and of which he believed that it was only his due to have the direction, but still hesitating as to what decision it behoved him to take. His contempt for all Chinese officials became hatred of the bitterest kind of the Futai, by whom he had been not merely thwarted but overreached, and predisposed him to regard with no unfavorable eye the idea of joining his fortunes with those of the rebel Taepings.

Jealous of Gordon.

To him in this frame of mind came some of the dismissed officers and men of the Ward force appealing to his vanity by declaring that his soldiers remembered him with affection, and that he had only to hoist his flag for most of his old followers to rally round him. There was little to marvel at if he also was not free from some feeling of jealousy at the success and growing fame of Major Gordon, for whom he simulated a warm friendship. The combination of motives proved altogether irresistible as soon as he found that several hundred European adventurers were ready to accompany him into the ranks of the Taepings, and to endeavor to do for them what they failed to perform for the Imperialists.

On the 15th of July, Dr. Macartney wrote to Major Gordon stating that he had positive information that Burgevine was enlisting men for some enterprise, that he had already collected about 300 Europeans, and that he had even gone so far as to choose a special flag, a white diamond on a red ground, and containing a black star in the centre of the diamond. On the 21st of the same month Burgevine wrote to Major Gordon saying that there would be many rumors about him, but that he was not to believe any of them, and that he would come and see him shortly. This letter was written as a blind, and, unfortunately, Major Gordon attached greater value to Burgevine's word than he did to the precise information of Dr. Macartney. He was too much disposed to think that, as the officer had to a certain extent superseded Burgevine in command, he was bound to take the most favorable view of all his actions, and to trust implicitly in his good faith. Major Gordon, trusting to his word, made himself personally responsible to the Chinese authorities for his good faith, and thus Burgevine escaped arrest.

Burgevine's plans had been deeply laid. He had been long in correspondence with the Taepings, and his terms had been accepted. He proclaimed his hostility to the Government by seizing one of their new steamers.

Immediate Danger.

At this very moment Major Gordon came to the decision to resign, and he hastened back to Shanghai in order to place his withdrawal from the force in the hands of the Futai. He arrived there on the very day that Burgevine seized the *Kajow* steamer at Sunkiang, and on hearing the news he at once withdrew his resignation, which had been made partly from irritation at the irregular payment of his men, and also on account of the cruelty of General Ching. Not merely did he withdraw his resignation, but he hastened back to Quinsan, into which he rode on the night of the very same day that had witnessed his departure. The immediate and most pressing danger was from the possible defection of the force to its old leader, when, with the large stores of artillery and ammunition at Quinsan in their possession, not even Shanghai, with its very weak foreign garrison, could be considered safe from attack.

As a measure of precaution Major Gordon sent some of his heavy guns and stores back to Taitsan, where the English commander, General Brown, consented to guard them, while he hastened off to Kahpoo, now threatened both by the Soochow force and by the foreign adventurers acting under Burgevine. He arrived at the most critical moment. The garrison was hard pressed. General Ching had gone back to Shanghai, and only the presence of the *Hyson* prevented the rebels, who were well armed and possessed an efficient artillery, from carrying the fort by a rush. The arrival of Major Gordon with 150 men on board his third steamer, the *Cricket*, restored the confidence of the defenders, but there was no doubt that Burgevine had lost a most favorable opportunity, for if he had attacked this place instead of proceeding to Soochow it must have fallen.

Moving on the Rebel Stronghold.

General Ching, who was a man of almost extraordinary energy and restlessness, resolved to signalize his return to the field by some striking act while Major Gordon was completing his preparations at Quinsan for a fresh effort. His headquarters were at the strong fort of Ta Edin, on the creek leading from Quinsan to Soochow, and having the *Hyson* with him, he determined to make a dash to some point nearer the great rebel stronghold. On the 30th of August he had seized the position of Waiquaidong, where, in three days, he threw up stockades, admirably constructed, and which could not have been carried save by a great effort on the part of the whole of the Soochow garrison.

Towards the end of September, Major Gordon, fearing lest the rebels, who had now the supposed advantage of Burgevine's presence and advice, might make some attempt to cut off General Ching's lengthy communications, moved forward to Waiquaidong to support him ; but when he arrived, he found that the impatient mandarin, encouraged either by the news of his approach or at the inaction of the Taepings in Soochow, had made a still further advance of two miles, so that he was only 1,000 yards distant from the rebel stockades in front of the East Gate. Major Gordon had at this time been reinforced by the Franco-Chinese corps, which had been well disciplined, under the command of Captain Bonnefoy, while the necessity of leaving any strong garrison at Quinsan had been obviated by the loan of 200 Belooches from General Brown's force.

Effective Fire of the Gunboat.

The rebel position having been carefully reconnoitred, both on the east and on the south, Major Gordon determined that the first step necessary for its proper beleaguerment was to seize and fortify the village of Patachiaou, about one mile south of the city wall. The village, although stockaded, was evacuated by the garrison after a feeble resistance, and an attempt to recover it a few hours later by Mow Wang in person resulted in a rude repulse chiefly on account of the effective fire of the *Hyson*. Burgevine, instead of fighting the battles of the failing cause he had adopted, was travelling about the country: at one moment in the capital interviewing Tien Wang and his ministers, at another going about in disguise even in the streets of Shanghai.

But during the weeks when General Ching might have been taken at a disadvantage, and when it was quite possible to recover some of the places which had been lost, he was absent from the scene of military operations. After the capture of Patachiaou most of the troops and the steamers that had

taken it were sent back to Waiquaidong, but Major Gordon remained there with a select body of his men and three howitzers. The rebels had not resigned themselves to the loss of Patachiaou, and on the 1st of October they made a regular attempt to recover it. They brought the *Kajow* into action, and, as it had found a daring commander in a man named Jones, its assistance proved very considerable. They had also a 32-pounder gun on board a junk, and this enabled them to overcome the fire of Gordon's howitzers and also of the *Hyson*, which arrived from Waiquaidong during the engagement. But notwithstanding the superiority of their artillery, the rebels hesitated to come to close quarters, and when Major Gordon and Captain Bonnefoy led a sortie against them at the end of the day they retired precipitately.

Wishes to Surrender.

At this stage Burgevine wrote to Major Gordon two letters—the first exalting the Taepings, and the second written two days later asking for an interview, whereupon he expressed his desire to surrender on the provision of personal safety. He assigned the state of his health as the cause of this change, but there was never the least doubt that the true reason of this altered view was dissatisfaction with his treatment by the Taeping leaders and a conviction of the impossibility of success. Inside Soochow, and at Nankin, it was possible to see with clearer eyes than at Shanghai that the Taeping cause was one that could not be resuscitated.

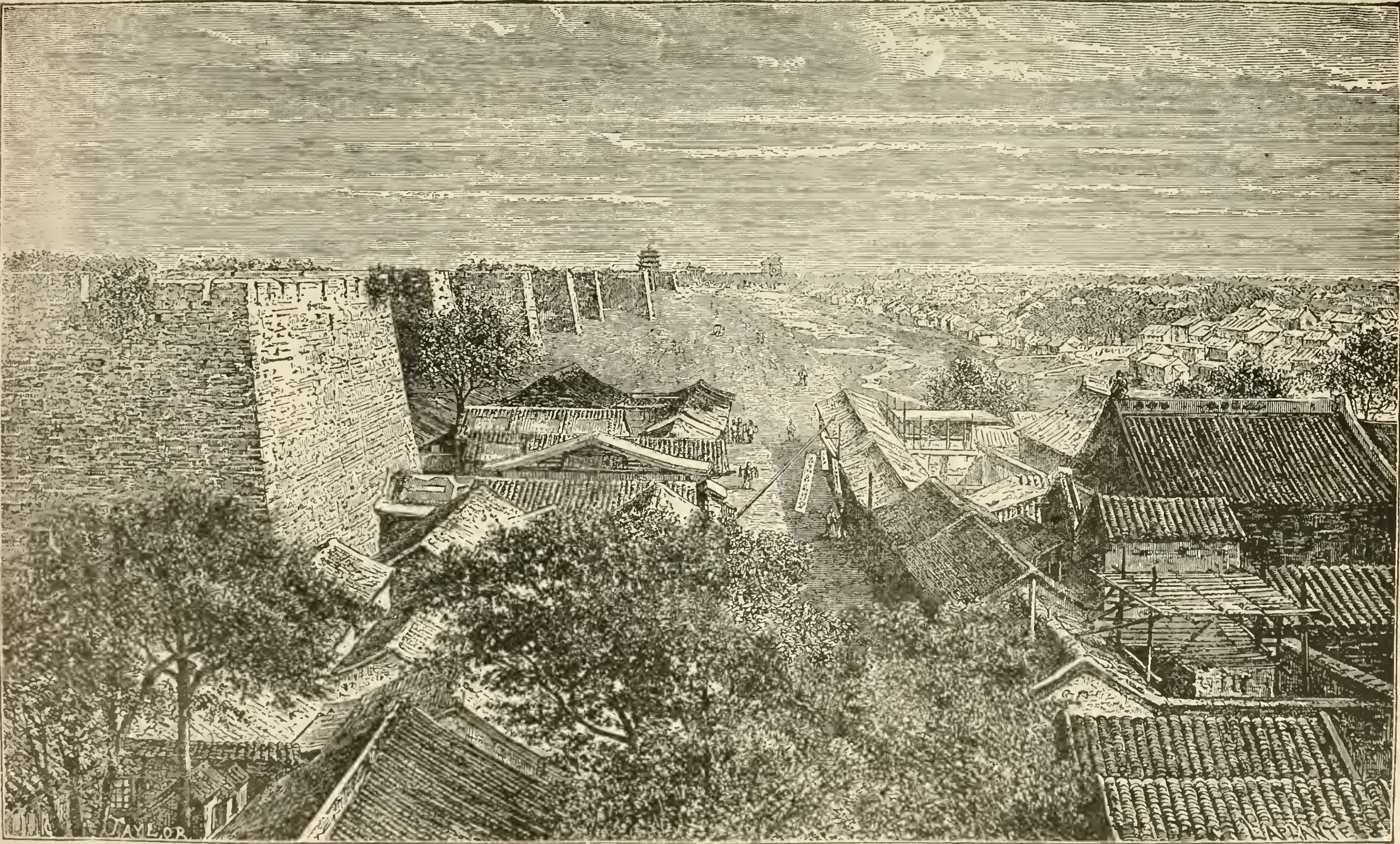
But although Burgevine soon and very clearly saw the hopelessness of the Taeping movement, he had by no means made up his mind to go over to the Imperialists. With a considerable number of European followers at his beck and call, and with a profound and ineradicable contempt for the whole Chinese official world, he was loth to lose or surrender the position which gave him a certain importance. He vacillated between a number of suggestions, and the last he came to was the most remarkable, at the same time that it revealed more clearly than any other the vain and meretricious character of the man.

A Scheme of Treachery.

In his second interview with Major Gordon he proposed that that officer should join him, and combining the whole force of the Europeans and the disciplined Chinese, seize Soochow, and establish an independent authority of their own. It was the old filibustering idea, revived under the most unfavorable circumstances, of fighting for their own hand, dragging the European name in the dirt, and founding an independent authority of some vague, undefinable and transitory character. Major Gordon listened to the unfolding of this scheme of miserable treachery, and only his strong sense of the utter impossibility, and indeed the ridiculousness of the project, prevented his contempt and indignation finding forcible expression.

Burgevine, the traitor to the Imperial cause, the man whose health would not allow him to do his duty to his new masters in Soochow, thus revealed his plan for defying all parties, and for deciding the fate of the Dragon Throne. The only reply he received was the cold one that it would be better and wiser to confine his attention to the question of whether he intended to yield or not, instead of discussing idle schemes of "vaulting ambition."

Meantime, Chung Wang had come down from Nankin to superintend the defence of Soochow; and in face of a more capable opponent he still did not despair of success,



GENERAL VIEW OF THE FORTIFICATIONS OF PEKIN.

or at the least of making a good fight of it. He formed the plan of assuming the offensive against Chanzu whilst General Ching was employed in erecting his stockades step by step nearer to the eastern wall of Soochow. In order to prevent the realization of this project Major Gordon made several demonstrations on the western side of Soochow, which had the effect of inducing Chung Wang to defer his departure.

At this conjuncture serious news arrived from the south. A large rebel force, assembled from Chekiang and the silk districts south of the Taho lake, had moved up the Grand Canal and held the garrison of Wokong in close confinement. On the 10th of October the Imperialists stationed there made a sortie, but were driven back with the loss of several hundred men killed and wounded.

Hard Fought Battle.

Their provisions were almost exhausted, and it was evident that unless relieved they could not hold out many days longer. On the 12th of October Major Gordon therefore hastened to their succor. The rebels held a position south of Wokong, and, as they felt sure of a safe retreat, they fought with great determination. The battle lasted three hours; the guns had to be brought up to within fifty yards of the stockade, and the whole affair is described as one of the hardest fought actions of the war. On the return of the contingent to Patachiaou, about thirty Europeans deserted the rebels, but Burgevine and one or two others were not with them.

Chung Wang had seized the opportunity of Gordon's departure for the relief of Wokong to carry out his scheme against Chanzu. Taking the *Kajow* with him, and a considerable number of the foreign adventurers, he reached Monding, where the Imperialists were strongly intrenched at the junction of the main creek from Chanzu with the canal. He attacked them, and a severely contested struggle ensued, in which at first the Taepings carried everything before them. But the fortune of the day soon veered round. The *Kajow* was sunk by a lucky shot, great havoc was wrought by the explosion of a powder-boat, and the Imperialists remained masters of a hard-fought field.

Succeeded in Escaping.

The defection of the Europeans placed Burgevine in serious peril, and only Major Gordon's urgent representations and acts of courtesy to the Mow Wang saved his life. The Taeping leader, struck by the gallantry and fair dealing of the English officer, set Burgevine free, and the American consul thanked Major Gordon for his great kindness to that misguided officer. Burgevine came out of the whole complication with a reputation in every way tarnished. He had not even the most common courage which would have impelled him to stay in Soochow and take the chances of the party to which he had attached himself. Whatever his natural talents might have been, his vanity and weakness obscured them all. With the inclination to create an infinity of mischief, it must be considered fortunate that his ability was so small, for his opportunities were abundant.

The conclusion of the Burgevine incident removed a weight from Major Gordon's mind. Established on the east and south of Soochow, he determined to secure a similar position on its western side, when he would be able to intercept the communication still held by the garrison across the Taho lake. In order to attain this object it was necessary,

in the first place, to carry the stockades at Wuliungchow, a village two miles west of Patachiaou. The place was captured at the first attack and successfully held, notwithstanding a fierce attempt to recover it under the personal direction of Chung Wang, who returned for the express purpose.

This success was followed by others. Another large body of rebels had come up from the south and assailed the garrison of Wokong. On the 26th of October one of Gordon's lieutenants, Major Kirkham, inflicted a severe defeat upon them, and vigorously pursued them for several miles. The next operation undertaken was the capture of the village of Leeku, three miles north of Soochow, as the preliminary to investing the city on the north. Here Major Gordon resorted to his usual flanking tactics, and with conspicuous success. The rebels fought well; one officer was killed at Gordon's side, and the men in the stockade were cut down with the exception of about forty, who were made prisoners.

The Force too Small.

Soochow was then assailed on the northern as well as on the other sides, but Chung Wang's army still served to keep open communications by means of the Grand Canal.

That army had its principal quarters at Wusieh, where it was kept in check by a large Imperialist force under Santajin, Li's brother, who had advanced from Kongyin on the Yangtse. Major Gordon's main difficulty now arose from the insufficiency of his force to hold so wide an extent of country; and in order to procure a reinforcement from Santajin, he agreed to assist that commander against his able opponent Chung Wang. With a view to accomplishing this the Taeping position at Wanti, two miles north of Leeku, was attacked and captured.

At this stage of the campaign there were 13,500 men round Soochow, and of these 8,500 were fully occupied in the defence of the stockades, leaving the very small number of 5,000 men available for active measures in the field. On the other hand, Santajin had not fewer than 20,000, and possibly as many as 30,000 men under his orders. But the Taepings still enjoyed the numercial superiority. They had 40,000 men in Soochow, 20,000 at Wusieh, and Chung Wang occupied a camp, half-way between these places, with 18,000 followers. The presence of Chung Wang was also estimated tc be worth a corps of 5,000 soldiers.

Petty Rivalries.

Had Gordon been free to act, his plan of campaign would have been simple and decisive. He would have effected a junction of his forces with Santajin, he would have overwhelmed Chung Wang's 18,000 with his combined army of double that strength, and he would have appeared at the head of his victorious troops before the bewildered garrison of Wusieh. It would probably have terminated the campaign at a stroke. Even the decisive defeat of Chung Wang alone might have entailed the collapse of a cause now tottering to its fall. But Major Gordon had to consider not merely the military quality of his allies, but also their jealousies and differences.

General Ching hated Santajin on private grounds as well as on public. He desired a monopoly of the profit and honor of the campaign. His own reputation would be made by the capture of Soochow. It would be diminished and cast into the shade were another Imperial commander to defeat Chung Wang and close the line of the Grand Canal. Were Gordon to detach himself from General Ching he could not feel sure what that

jealous and impulsive commander would do. He would certainly not preserve the vigilant defensive before Soochow necessary to ensure the safety of the army operating to the north. The commander of the Ever-Victorious Army had consequently to abandon the tempting idea of crushing Chung Wang and to have recourse to slower methods.

An Unexpected Retreat.

On the 19th of November Major Gordon collected the whole of his available force to attack Fusaiquan, a place on the Grand Canal six miles north of Soochow. Here the rebels had barred the canal at three different points, while on the banks they occupied eight earthworks, which were fortunately in a very incomplete state. A desperate resistance was expected from the rebels at this advantageous spot, but they preferred their safety to their duty, and retreated to Wusieh with hardly any loss. In consequence of this reverse Chung Wang withdrew his forces from his camp in face of Santajin, and concentrated his men at Monding and Wusieh for the defence of the Grand Canal. The investment of Soochow being now as complete as the number of troops under the Imperial standard would allow, Major Gordon returned to General Ching's stockades in front of that place, with the view of resuming the attack on the Eastern Gate. General Ching and Captain Bonnefoy had met with a slight repluse there on the 14th of October. The stockade in front of the east gate was known by the name of the Low Mun, and had been strengthened to the best knowledge of the Taeping engineers. Their position was exceedingly formidable, consisting of a line of breastworks defended at intervals with circular stockades.

Major Gordon decided upon making a night attack, and he arranged his plans from the information provided by the European and other deserters who had been inside. The Taepings were not without their spies and sympathizers also, and the intended attempt was revealed to them. The attack was made at two in the morning of the 27th of November, but the rebels had mustered in force and received Major Gordon's men with tremendous volleys. Even then the disciplined troops would not give way, and encouraged by the example of their leader, who seemed to be at the front and at every point at the same moment, fairly held their own on the edge of the enemy's position.

The Troops Confused.

Unfortunately the troops in support behaved badly, and got confused from the heavy fire of the Taepings which never slackened. Some of them absolutely retired and others were landed at the wrong places. Major Gordon had to hasten to the rear to restore order, and during his absence the advanced guard were expelled from their position by a forward movement led by Mow Wang in person. The attack had failed, and there was nothing to do save to draw off the troops with as little further loss as possible. This was Major Gordon's first defeat, but it was so evidently due to the accidents inseparable from a night attempt, and to the fact that the surprise had been revealed, that it produced a less discouraging effect on officers and men than might have seemed probable. Up to this day Major Gordon had obtained thirteen distinct victories besides the advantage in many minor skirmishes.

Undismayed by this reverse Major Gordon collected all his troops and artillery from the other stockades, and resolved to attack the Low Mun position with his whole force. He also collected all his heavy guns and mor-

tars and connonaded the rebel stockade for some time; but on an advance being ordered the assailants were compelled to retire by the fire which the Taepings brought to bear on them at every available point. Chung Wang had hastened down from Wusieh to take part in the defence of what was rightly regarded as the key of the position at Soochow, and both he and Mow Wang superintended in person the defence of the Low Mun stockade.

Superb Bravery.

After a further cannonade the advance was again sounded, but this second attack would also have failed had not the officers and men boldly plunged into the moat or creek and swum across. The whole of the stockades and a stone fort were then carried, and the Imperial forces firmly established at a point only 900 yards from the inner wall of Soochow. Six officers and fifty men were killed, and three officers, five Europeans and 128 men were wounded in this successful attack. The capture of the Low Mun stockades meant practically the fall of Soochow. Chung Wang then left it to its fate, and all the other Wangs except Mow Wang were in favor of coming to terms with the Imperialists. Even before this defeat Lar Wang had entered into communications with General Ching for coming over, and, as he had the majority of the troops at Soochow under his orders, Mow Wang was practically powerless, although resolute to defend the place to the last.

Several interviews took place between the Wangs and General Ching and Li Hung Chang. Major Gordon also saw the former, and had one interview with Lar Wang in person. The English officer proposed as the most feasible plan his surrendering one of the gates. During all this period Major Gordon had impressed on both of his Chinese colleagues the imperative necessity there was, for reasons of both policy and prudence, to deal leniently and honorably by the rebel chiefs. All seemed to be going well. General Ching took an oath of brotherhood with Lar Wang, Li Hung Chang agreed with everything that fell from Gordon's lips. The only one exempted from this tacit understanding was Mow Wang, always in favor of fighting it out and defending the town; and his name was not mentioned for the simple reason that he had nothing to do with the negotiations.

A Gallant Enemy.

For Mow Wang Major Gordon had formed the esteem due to a gallant enemy, and he resolved to spare no efforts to save his life. His benevolent intentions were thwarted by the events that had occurred within Soochow. Mow Wang had been murdered by the other Wangs, who feared that he might detect their plans and prevent their being carried out. The death of Mow Wang removed the only leader who was heartily opposed to the surrender of Soochow, and on the day after this chief's murder the Imperialists received possession of one of the gates. The inside of the city had been the scene of the most dreadful confusion. Mow Wang's men had sought to avenge their leader's death, and, on the other hand, the followers of Lar Wang had shaved their heads in token of their adhesion to the Imperialist cause.

Some of the more prudent of the Wangs, not knowing what turn events might take amid the prevailing discord, secured their safety by a timely flight. Major Gordon kept his force well in hand, and refused to allow any of the men to enter the city, where they would certainly have exercised the

privileges of a mercenary force in respect of pillage. Instead of this Major Gordon endeavored to obtain for them two months' pay from the Futai, which that official stated his inability to procure. Major Gordon thereupon resigned in disgust, and on succeeding in obtaining one months' pay for his men, he sent them back to Quinsan without a disturbance.

Nine Headless Bodies.

The departure of the Ever Victorious Army for its headquarters was regarded by the Chinese officials with great satisfaction and for several reasons. In the flush of the success at Soochow both that force and its commander seemed in the way of the Futai, and to diminish the extent of his triumph. Neither Li nor Ching also had the least wish for any of the ex-rebel chiefs, men of ability and accustomed to command, to be taken into the service of the government. Of men of that kind there were already enough. General Ching himself was a sufficiently formidable rival to the Futai, without any assistance and encouragement from Lar Wang and the others. Li had no wish to save them from the fate of the rebels; and although he had promised, and General Ching had sworn to, their personal safety, he was bent on getting rid of them in one way or another.

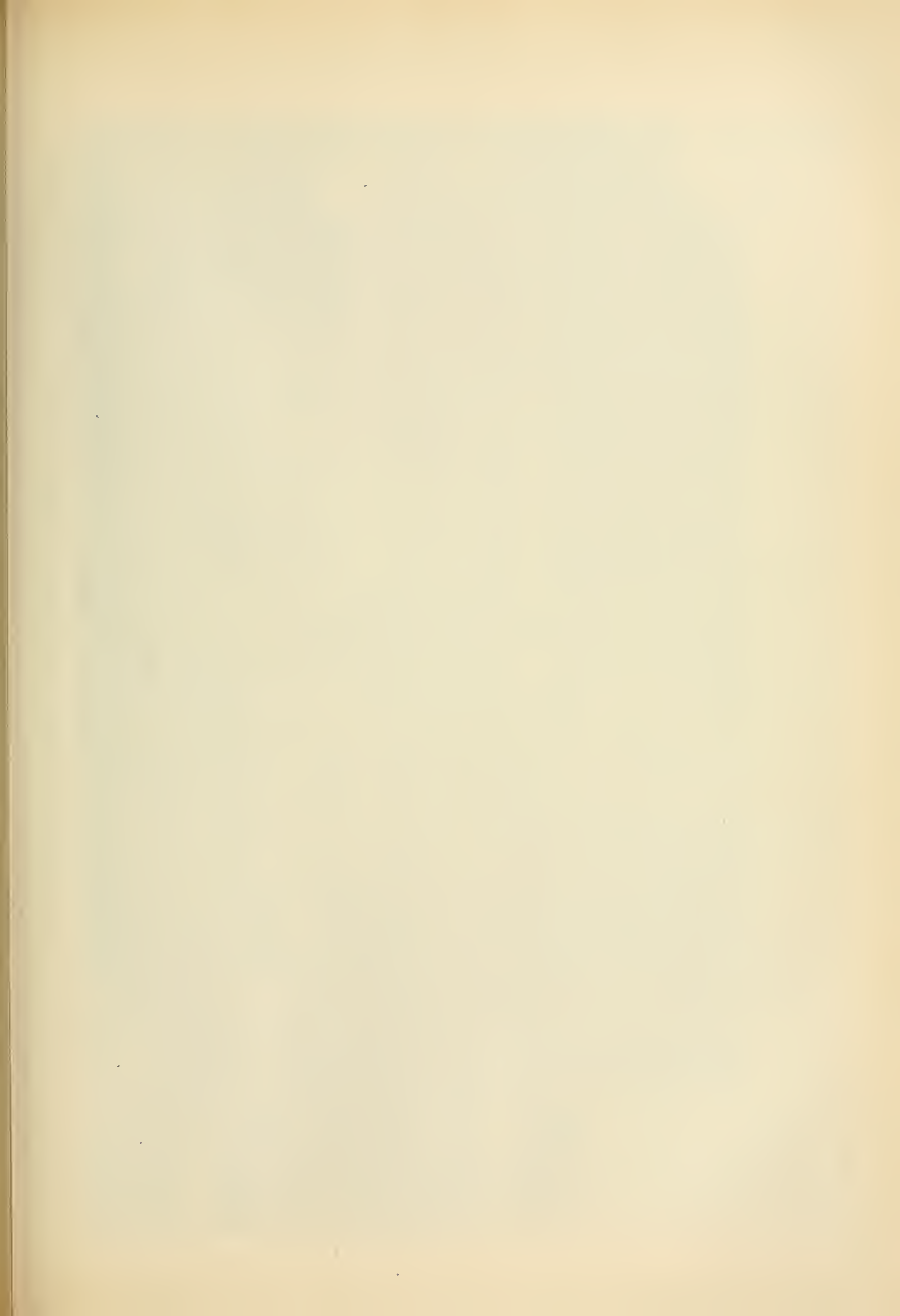
He feared Major Gordon, but he also thought that the time had arrived when he could dispense with him and the foreign-drilled legion in the same way as he had got rid of Sherard Osborn and his fleet. The departure of the Quinsan force left him free to follow his own inclination. The Wangs were invited to an entertainment in the Futai's boat, and Major Gordon saw them both in the city and subsequently when on their way to Li Hung Chang. The exact circumstances of their fate were never known; but nine headless bodies were discovered on the opposite side of the creek, and not far distant from the Futai's quarters

It then became evident that Lar Wang and his fellow Wangs had been brutually murdered. Major Gordon was disposed to take the office of their avenger into his own hands, but the opportunity of doing so fortunately did not present itself. He hastened back to Quinsan, where he refused to act any longer with such false and dishonorable colleagues. The matter was reported to Pekin. Both the mandarins sought to clear themselves by accusing each the other; and a special decree came from Pekin conferring on the English officer a very high order and the sum of 14,000 dollars. Major Gordon returned the money, and expressed his regret at being unable to accept any token of honor from the Emperor in consequence of the Soochow affair.

Gordon Again in the Field.

A variety of reasons, all equally creditable to Major Gordon's judgment and single-mindedness, induced him after two months' retirement to abandon his inaction and to sink his difference with the Futai. He saw very clearly that the sluggishness of the Imperial commanders would result in the prolongation of the struggle with all its attendant evils, whereas, if he took the field, he would be able to bring it to a conclusion within two months. Moreover, the Quinsan force, never very amenable to discipline, shook off all restraint when in quarters, and promised to become as dangerous to the government in whose way it was as to the enemy against whom it was engaged to fight.

Major Gordon, in view of these facts, came to the prompt decision that it was his



SOOCHOW CREEK, SHANGHAI, CHINA.

duty, and the course most calculated to do good for him to retake the field, and strive of February, 1864, he accordingly left Quinsan at the head of his men who showed

CHINESE MANDARIN AND HIS WIFE.

as energetically as possible to expel the rebels from the small part of Kiangsu still remaining in their possession. On the 18th great satisfaction at the return to active campaigning. Wusieh had been evacuated on the fall of Soochow, and Chung Wang's

force retired to Changchow, while that chief himself returned to Nankin. A few weeks later General Ching had seized Pingwang, thus obtaining the command of another entrance into the Taho Lake. Santajin established his force in a camp not far distant from Changchow, and engaged the rebels in almost daily skirmishes.

This was the position of affairs when Major Gordon took the field towards the end of February, and he at once resolved to carry the war into a new country by crossing the Taho lake and attacking the town of Yesing on its western shores. By seizing this and the adjoining towns he hoped to cut the rebellion in two, and to be able to attack Changchow in the rear. The operations at Yesing occupied two days; but at last the rebel stockades were carried with tremendous loss, not only to the defenders but also to a relieving force sent from Liyang. Five thousand prisoners were also taken.

Marching Onward.

Liyang itself was the next place to be attacked; but the intricacy of the country, which was intersected by creeks and canals, added to the fact that the whole region had been desolated by famine, and that the rebels had broken all the bridges, rendered this undertaking one of great difficulty and some risk. However, Major Gordon's fortitude vanquished all obstacles and when he appeared before Liyang he found that the rebel leaders in possession of the town had come to the decision to surrender. At this place Major Gordon came into communication with the general Paochiaou, who was covering the siege operations against Nankin which Tseng Kwofan was pressing with ever-increasing vigor.

The surrender of Liyang proved the more important, as the fortifications were found to be admirably constructed, and as it contained a garrison of fifteen thousand men and a plentiful supply of provisions. From Liyang, Major Gordon marched on Kintang, a town due north of Liyang, and about half-way between Changchow and Nankin. The capture of Kintang, by placing Gordon's force within striking distance of Changchow and its communications, would have compelled the rebels to suspend these operations and recall their forces.

A Resolute Garrison.

Unfortunately the attack on Kintang revealed unexpected difficulties. The garrison showed extraordinary determination; and although the wall was breached by the heavy fire, two attempts to assault were repulsed with heavy loss, the more serious inasmuch as Major Gordon was himself wounded below the knee, and compelled to retire to his boat. This was the second defeat Gordon had experienced.

In consequence of this reverse, which dashed the cup of success from Gordon's hands when he seemed on the point of bringing the campaign to a close in the most brilliant manner, the force had to retreat to Liyang, whence the commander hastened back with one thousand men to Wusieh. He reached Wusieh on the 25th of March, four days after the repulse at Kintang, and he there learnt that Fushan had been taken and that Chanzu was being closely attacked. The Imperialists had fared better in the south. General Ching had captured Kashingfoo, a strong place in Chekiang, and on the very same day as the repulse at Kintang Tso Tsung Tang had recovered Hangchow.

Major Gordon, although still incapacitated by his wound from taking his usual foremost place in the battle, directed all operations from his boat. He succeeded, after numer-

ous skirmishes, in compelling the Taepings to quit their position before Chanzu; but they drew up in force at the village of Waisso, where they offered him battle. Most unfortunately Major Gordon had to entrust the conduct of the attack to his lieutenants, Colonels Howard and Rhodes, while he superintended the advance of the gunboats up the creek. Finding the banks were too high to admit of these being usefully employed, and failing to establish communications with the infantry, he discreetly returned to his camp, where he found everything in the most dreadful confusion owing to a terrible disaster.

Routed with Great Loss.

The infantry in fact had been out-manœuvred and routed with tremendous loss. Seven officers and 265 men had been killed, and one officer and sixty-two men wounded. Such an overwhelming disaster would have crushed any ordinary commander, particularly when coming so soon after such a rude defeat as that at Kingtang. It only roused Major Gordon to increased activity. He at once took energetic measures to retrieve this disaster. He sent his wounded to Quinsan, collected fresh troops, and, having allowed his own wound to recover by a week's rest, resumed in person the attack on Waisso. On the 10th of April Major Gordon pitched his camp within a mile of Waisso, and paid his men as the preliminary to the resumption of the offensive.

The attack commenced on the following morning, and promised to prove of an arduous nature; but by a skilful flank movement Major Gordon carried two stockades in person, and rendered the whole place no longer tenable. The rebels evacuated their position and retreated, closely pursued by the Imperialists. The villagers who had suffered from their exactions, rose upon them, and very few rebels escaped. The pursuit was continued for a week, and the lately victorious army of Waisso was practically annihilated. The capture of Changchow was to be the next crowning success of the campaign. For this enterprise the whole of the Ever-Victorious Army was concentrated, including the ex-rebel contingent of Liyang. On the 23d of April Major Gordon carried the stockades near the west gate. In their capture the Liyang men, although led only by Chinese, showed conspicuous gallantry, thus justifying Major Gordon's belief that the Chinese would fight as well under their own countrymen as when led by foreigners. Batteries were then constructed for the bombardment of the town itself. Before these were completed the Imperialists assaulted, but were repulsed with loss. On the following day (April 27th) the batteries opened fire, and two pontoon bridges were thrown across, when Major Gordon led his men to the assault.

A Bridge of Casks.

The first attack was repulsed, and a second one, made in conjunction with the Imperialists, fared not less badly. The pontoons were lost, and the force suffered a greater loss than at any time during the war, with the exception of Waisso. The Taepings also lost heavily; and their valor could not alter the inevitable result. Changchow had consequently to be approached systematically by trenches, in the construction of which the Chinese showed themselves very skilful. The loss of the pontoons compelled the formation of a cask-bridge; and, during the extensive preparations for renewing the attack, several hundred of the garrison came over, reporting that it was only the Cantonese who wished to fight to the bitter end.

On the 11th of May, the fourth anniversary of its capture by Chung Wang, Li requested Major Gordon to act in concert with him for carrying the place by storm. The attack was made in the middle of the day, to the intense surprise of the garrison, who made only a feeble resistance, and the town was at last carried with little loss.

GENERAL GORDON.

The commandant, Hoo Wang, was made prisoner and executed. This proved to be the last action of the Ever Victorious Army, which then returned to Quinsan, and was quietly disbanded by his commander before the 1st of June.

To sum up the closing incidents of the Taeping war, Tayan was evacuated two days after the fall of Changchow, leaving Nankin alone in their hands. Inside that city there was the greatest misery and suffering. Tien Wang had refused to take any of the steps pressed on him by Chung Wang, and when he heard the people were suffering from want, all he said was, "Let them eat the sweet dew." Tseng Kwofan drew up his lines on all sides of the city, and gradually drove the despairing rebels behind the walls. Chung Wang sent out the old women and children; and let it be recorded to the credit of Tseng Kwotsiuen that he did not drive them back, but charitably provided for their wants, and despatched them to a place of shelter.

In June Major Gordon visited Tseng's camp, and he found his works covering twenty-four to thirty miles, and constructed in the most elaborate fashion. The Imperialists numbered eighty thousand men, but were badly armed. Although their pay was very much in arrear, they were well fed and had great confidence in their leader, Tseng Kwofan. On the 30th of June, Tien Wang, despairing of success, committed suicide by swallowing golden leaf. Thus died the Hungtsiuen who had erected the standard of revolt in Kwangsi thirteen years before. His son was proclaimed Tien Wang on his death becoming known, but his reign was brief.

The last act of all had now arrived. On the 19th of July the Imperialists had run a gallery under the wall of Nankin, and charged it with forty thousand pounds of powder. The explosion destroyed fifty yards of the walls, and the Imperialists, attacking

on all sides, poured in through the breach. Chung Wang made a desperate resistance in the interior, holding his own and the Tien Wang's place to the last. He made a further stand with a thousand men at the southern gate, but his band was overwhelmed, and he and the young Tien Wang fled into the surrounding country. In this supreme moment of danger Chung Wang thought more of the safety of his young chief than of himself, and he gave him an exceptionally good pony to escape on, while he himself took a very inferior animal. As a consequence Tien Wang the Second escaped, while Chung Wang was captured in the hills a few days later.

Captured and Beheaded.

Chung Wang, who had certainly been the hero of the Taeping movement, was beheaded on the 7th of August, and the young Tien Wang was eventually captured and executed also, by Shen Paochen. For this decisive victory, which extinguished the Taeping rebellion, Tseng Kwofan, whom Gordon called "generous, fair, honest and patriotic," was made a Hou, or Marquis, and his brother Tseng Kwotsiuen an Earl.

Although Gordon took no direct part in the closing scene of Taeping power at Nankin, everybody felt, and history accepts the view, that the triumphant and speedy suppression of the rebellion was due to his extraordinary military successes. He himself, with characteristic modesty, was disposed to minimize the importance of his services; and he often declared that the Imperialists were certain to have overcome the Taepings eventually, although their caution and military inexperience might have prolonged the struggle. Another opinion to which he strongly adhered was, that the Chinese did not require European leading, that they were very good under their own officers, and that the inevitable consequence of their being placed under Europeans was that they became rebels to their government.

These opinions show the disinterested spirit in which he served the Chinese. He fought the Taepings not for any empty or vainglorious desire to make a military reputation, but because he saw an opportunity of rendering a great service to a suffering people, among whom the horrors of a civil war had spread death and disease. It is impossible to exaggerate the impression made by his disinterestedness on the Chinese people, who elevated him for his courage and military prowess to the pedestal of a national god of war. The cane which he carried when leading his men to the charge became known as "Gordon's wand of victory;" and the troops whom he trained, and converted by success from a rabble into an army, formed the nucleus of China's modern army.

Brilliant Services.

The service he rendered his adopted country was, therefore, lasting as well as striking, and the gratitude of the Chinese has, to their credit, proved not less durable. The name of Gordon is still one to conjure with among the Chinese, and if ever China were placed in the same straits, she would be the more willing, from his example, to entrust her cause to an English officer. As to the military achievements of General Gordon in China, nothing fresh can be said. They speak indeed for themselves, and they form the most solid portion of the reputation which he gained as a leader of men. In the history of the Manchu dynasty he will be known as "Chinese Gordon;" although for others his earlier soubriquet must needs give place, from his heroic and ever-regrettable death, to that of "Gordon of Khartoum."

CHAPTER VI.

PRINCE KUNG AND THE REGENCY.

WHILE the suppression of the Taeping rebellion was in progress, events of great interest and importance happened at Pekin. When the allied forces approached that city in 1860, the Emperor Hienfung fled to Jehol, and kept himself aloof from all the peace negotiations which were conducted to a successful conclusion by his brother, Prince Kung. After the signature of the convention in Pekin, ratifying the Treaty of Tientsin, he refused to return to his capital; and he even seems to have hoped that he might, by asserting his Imperial prerogative, transfer the capital from Pekin to Jehol, and thus evade one of the principal concessions to the foreigners. But if this was impossible, he was quite determined, for himself, to have nothing to do with them, and during the short remainder of his life he kept his Court at Jehol.

While his brother was engaged in meeting the difficulties of diplomacy, and in arranging the conditions of a novel situation, Hienfung, by collecting round his person the most bigoted men of his family, showed that he preferred those counsellors who had learnt nothing from recent events, and who would support him in his claims to undiminished superiority and inaccessibility. Prominent among the men in his confidence was Prince Tsai, and among his advisers were several inexperienced and impulsive members of the Manchu family. They were all agreed in the policy of recovering, at the earliest possible moment, what they considered to be the natural and prescriptive right of the occupant of the Dragon Throne to treat all other potentates as in no degree equal to himself.

But the continued residence of the Emperor at Jehol was not popular with either his own family or the inhabitants of Pekin. The members of the Manchu clan, who received a regular allowance during the Emperor's residence at Pekin, were reduced to the greatest straits, and even to the verge of starvation, while the Chinese naturally resented the attempt to remove the capital to any other place. This abnegation of authority by Hienfung, for his absence meant nothing short of that, could not have been prolonged indefinitely, for a Chinese Emperor has many religious and secular duties to perform which no one else can discharge, and which, if not discharged, would reduce the office of Emperor to a nonenity.

His Case Hopeless.

Reports began to be spread of the serious illness of the Emperor, and a pamphlet which enjoyed considerable circulation stated that "his doctors declared his case to be hopeless, and that, even if he promptly abandoned some pernicious habits, he could not hope to live beyond six months." All the available evidence went to show that he did not take any precautions, but during the summer nothing definite was stated as to his health, although rumors of the gravity of Hienfung's complaint continued to circulate so freely that the announcement of his death at any moment would not have caused surprise. The superstitious were the more disposed to

believe that something extraordinary might happen, because a comet appeared in the sky and remained some weeks; for in China, as in mediæval Europe, it was held—

"When beggars die there are no comets seen,
The heavens themselves blaze forth the death of princes."

In August Prince Kung hastened to Jehol, the object of his journey, and indeed the journey itself, being kept secret. Not merely was Hienfung dying, but it had become known to Prince Kung and his friends that he had left the governing authority during the minority of his son, a child less than six years of age, to a Board of Regency composed of eight of the least intelligent and most arrogant and self-seeking members of the Imperial family, with Prince Tsai at their head. The Emperor died on the 22d of August. A few hours later the Imperial decree notifying the last wishes of the ruler as to the mode of government was promulgated. The Board of Regency assumed the nominal control of affairs, and Hienfung's son was proclaimed Emperor under the style of Chiseang.

Intrigue to Obtain Power.

In all of these arrangements neither Prince Kung nor his brothers, nor the responsible ministers at the capital, had had the smallest part. It was an intrigue among certain members of the Imperial clan to possess themselves of the ruling power, and for a time it seemed as if their intrigue would be only too successful. Nothing happened during the months of September and October to disturb their confidence, for they remained at Jehol, and at Pekin the routine of government continued to be performed by Prince Kung. That statesman and his colleagues employed the interval in arranging their own plan of action, and in making sure of the fidelity of a certain number of troops.

Throughout these preparations Prince Kung was ably and energetically supported by his brother, Prince Chun, by his colleague, Wansiang, and by his aged father-in-law, the minister Kweiliang. But the conspirators could not keep the young Emperor at Jehol indefinitely, and when, at the end of October, it became known that he was on the point of returning to Pekin, it was clear that the hour of conflict had arrived. At Jehol the Board of Regency could do little harm; but once its pretensions and legality were admitted at the capital, all the ministers would have to take their orders from it, and to resign the functions which they had retained. The main issue was whether Prince Kung or Prince Tsai was to be supreme.

Arrival of the Emperor.

On the 1st of November the young Emperor entered his capital in state. It was said that he was driven through the streets in a carriage, sitting on his mother's lap, while the Empress Dowager, or the principal widow of Hienfung, occupied another seat in the same carriage; but no European actually saw the *cortége*, because Prince Kung had asked the ministers as a favor to keep their suites at home until the procession reached the palace. A large number of soldiers, still dressed in their white mourning, accompanied their Sovereign from Jehol; but Shengpao's garrison was infinitely more numerous, and thoroughly loyal to the cause of Prince Kung. The majority of the Regents had arrived with the reigning prince; those who had not yet come were on the road, escorting the dead body of Hienfung towards its resting-place.

If a blow was to be struck at all, now was the time to strike it. The Regents had not merely placed themselves in the power of their opponent, but they had actually brought with them the young Emperor, without whose person Prince Kung could have accomplished little. Prince Kung had spared no effort to secure, and had fortunately succeeded in obtaining, the assistance and co-operation of the Empress Dowager, Hienfung's principal widow, named Tsi An. Her assent had been obtained to the proposed plot before the arrival in Pekin, and it now only remained to carry it out.

Not Given a Choice.

On the day following the entry into the capital, Prince Kung hastened to the palace, and, producing before the astonished Regents an Imperial Edict ordering their dismissal, he asked them whether they obeyed the decree of their Sovereign, or whether he must call in his soldiers to compel them. Prince Tsai and his companions had no choice save to signify their acquiescence in what they could not prevent; but, on leaving the chamber in which this scene took place, they hastened towards the Emperor's apartments in order to remonstrate against their dismissal, or to obtain from him some counteredict reinstating them in their positions. They were prevented from carrying out their purpose, but this proof of contumacy sealed their fate. They were promptly arrested, and a second decree was issued ordering their degradation from their official and hereditary rank. To Prince Kung and his allies was entrusted the charge of trying and punishing the offenders.

The next step was the proclamation of a new Regency, composed of the two empresses, Tsi An, principal widow of Hienfung, and Tsi Thsi, mother of the young Emperor. Two precedents for the administration being entrusted to an empress were easily found by the Hanlin doctors during the Ming dynasty, when the Emperors Chitsong and Wanleh were minors. Special edicts were issued and arrangements made for the transaction of business during the continuance of the Regency, and as neither of the empresses knew Manchu it was specially provided that papers and documents, which were always presented in that language, should be translated into Chinese.

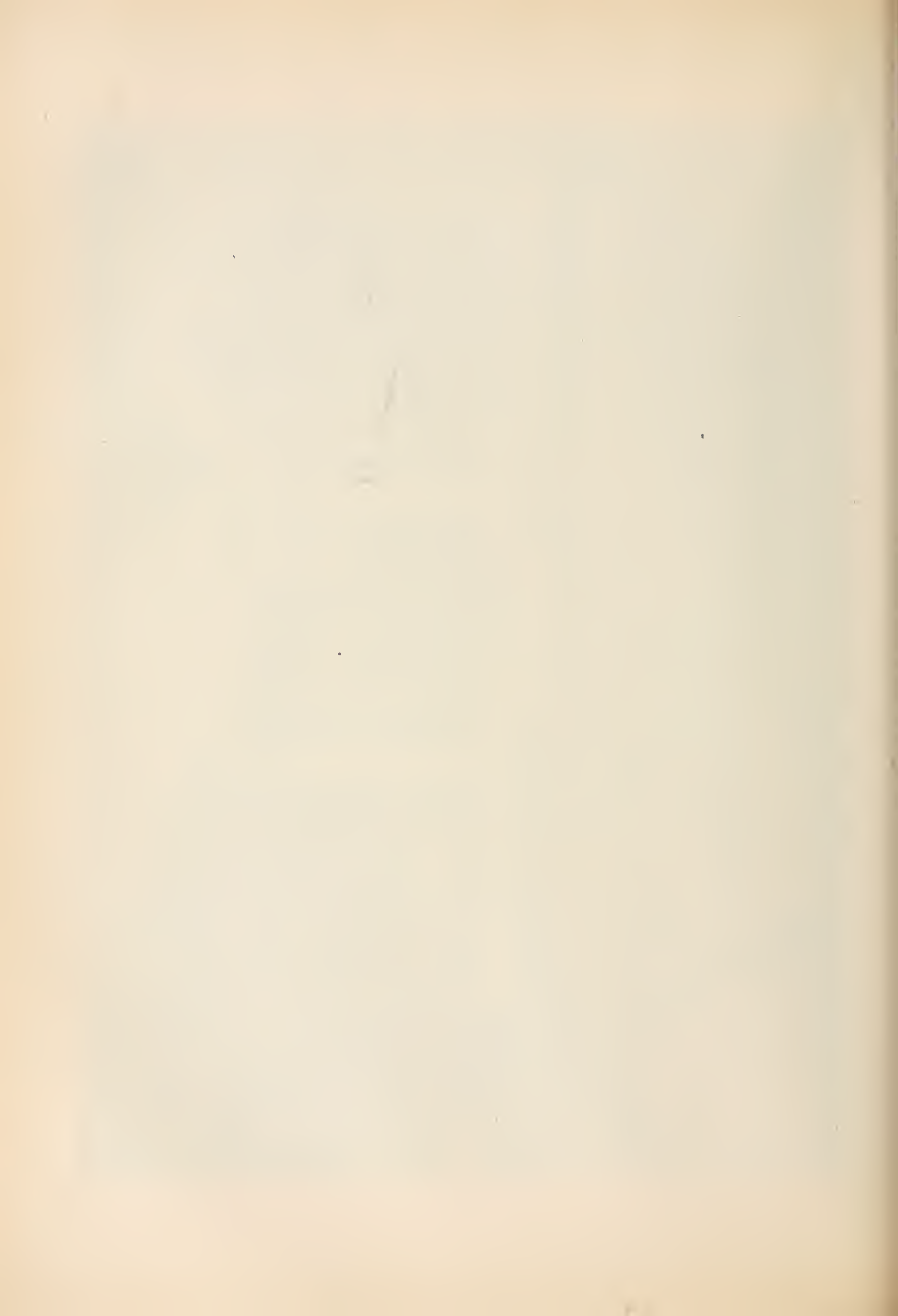
Concurrently with these measures for the settlement of the Regency happened the closing scenes in the drama of conspiracy which began so successfully at Jehol and ended so dramatically at Pekin. For complete success and security it was necessary that all the ringleaders should be captured, and some of them were still free.

Arrested and Executed.

The bravest, if not the ablest, of the late Board of Regency, Sushuen, remained at large. He had been charged with the high and honorable duty of escorting the remains of Hienfung to the capital. It was most important that he should be seized before he became aware of the fate that had befallen his colleagues. Prince Chun volunteered to capture the last, and in a sense the most formidable, of the intriguers himself, and on the very day that the events described happened at Pekin he rode out of the capital at the head of a body of Tartar cavalry.

On the following night Prince Chun reached the spot where he was encamped, and, breaking into the house, arrested him whilst in bed. Sushuen did not restrain his indignation, and betrayed the ulterior plans entertained by himself and his associates by declaring that Prince Chun had been only just in time to prevent a similar fate befalling

SNAKE OR RAIN TEMPLE, TIEN-TSIN CHINA.



himself. He was at once placed on his trial with the other prisoners, and on the 10th of November the order was given in the Emperor's name for their execution. Sushuen was executed on the public ground set apart for that purpose; but to the others, as a special favor from their connection with the Imperial family, was sent the silken cord, with which they were permitted to put an end to their existence.

Strange Stroke of Misfortune.

The events of this introductory period may be appropriately concluded with the strange stroke of misfortune that befell Prince Kung in the spring of 1865, and which seemed to show that he had indulged some views of personal ambition. The affair had probably a secret history, but if so the truth is hardly likely to be ever known. The known facts were as follows: On the 2d of April, 1865, there appeared an edict degrading the Prince in the name of the two Regent-Empresses. The charge made against him was of having grown arrogant and assumed privileges to which he had no right. He was at first "diligent and circumspect," but he has now become disposed "to overrate his own importance." In consequence, he was deprived of all his appointments and dismissed from the scene of public affairs.

There was not much likelihood that a man who had taken so decisive a share in arranging the accession of the ruling prince, and in the appointment of the Regents during his minority, would tamely acquiesce in being set on one side by the decree of two women. All his friends on the Imperial Council petitioned the Throne, representing in the plainest terms the great inconvenience that would be entailed by the withdrawal of Prince Kung from the control of public affairs. It was significantly observed in one of these memorials that "if the Imperial household be the first to begin misunderstandings" there was no telling where the excitement would not extend. These representations could not fail to produce their due effect.

Five weeks after his fall Prince Kung was reinstated, on the 8th of May, in all his offices, with the exception of that of President of the Council. This episode, which might have produced grave complications, closed with a return to almost the precise state of things previously existing. There was one important difference. The two empresses had asserted their predominance. Prince Kung had hoped to be supreme, and to rule uncontrolled. From this time forth he was content to be their minister and adviser, on terms similar to those that would have applied to any other official.

Trouble in Remote Quarters.

The year 1865, which witnessed this very interesting event in the history of the Chinese Government, beheld before its close the departure of Sir Frederick Bruce from Pekin, and the appointment of Sir Rutherford Alcock, who had been the first British minister to Japan during the critical period of the introduction of foreign intercourse with that country, to fill the post of Resident Minister at Pekin.

While the events which have been set forth were happening in the heart of China, other misfortunes yet had befallen the executive in the more remote quarters of the realm, but resulting none the less in the loss and ruin of provinces, and in the subversion of the Emperor's authority. Two great uprisings of the people occurred in opposite directions, both commencing while the Taeping rebellion was in full force, and continuing to disturb the country for many years after its suppression. The one had for its

scene the great south-western province of Yunnan; the other the two provinces of the north-west, Shensi and Kansuh, and extending thence westwards to the Pamir. They resembled each other in one point, and that was that they were instigated and sustained by the Mahomedan population alone.

The Panthays and the Tungani were either indigenous tribes or foreign immigrants who had adopted or imported the tenets of Islam. Their sympathies with the Pekin Government were probably never very great, but they were impelled in both cases to revolt more by local tyranny than by any distinct desire to cast off the authority of the Chinese; but, of course, the obvious embarrassment of the central executive encouraged by simplifying the task of rebellion.

The Panthay rising calls for description in the first place, because it began at an earlier period than the other, and also because the details have been preserved with greater fidelity. Mahomedanism is believed to have been introduced into Yunnan in or about the year 1275, and it made most progress among the so-called aboriginal tribes, the Lolos and the Mantzu. The officials were mostly Chinese or Tartars, and, left practically free from control, they more often abused their power than sought to employ it for the benefit of the people they governed. In the very first year of Hienfung's reign (1851) a petition reached the capital from a Mahomedan land proprietor in Yunnan named Ma Wenchu, accusing the Emperor's officials of the gravest crimes, and praying

CHINESE PEDLER.

that "a just and honest man" might be sent to redress the wrongs of an injured and long-suffering people.

The petition was carefully read and favorably considered at the capital; but beyond a gracious answer the Emperor was at the time powerless to apply a remedy to the evil. Four years passed away without any open manifestation of the deep discontent smouldering below the surface. But in 1855 the Chinese and the Mahomedan laborers quarrelled in one of the principal mines of the province, which is covered with mines of gold, iron, and copper. It seems that the greater success of the Mahomedans in the uncertain pursuit of mining had roused the displeasure of the Chinese. Disputes ensued, in which the Mussulmans added success in combat to success in mining; and the official appointed to superintend the mines, instead of remaining with a view to the restoration of order, sought his personal safety by precipitate flight to the town of Yunnan. During his absence the Chinese population raised a levy *en masse*, attacked the Mahomedans who had gained a momentary triumph, and compelled them by sheer weight of numbers to beat a hasty retreat to their own homes in a different part of the province.

Ill-Will Against the Mahomedans.

This success was the signal for a general outcry against the Mahomedans, who had long been the object of the secret ill-will of the other inhabitants. Massacres took place in several parts of Yunnan, and the followers of the Prophet had to flee for their lives.

Among those who were slain during these popular disorders was a young chief named Ma Sucheng; and when the news of his murder reached his native village, his younger brother, Ma Sien, who had just received a small military command, declared his intention to avenge him, and fled to join the Mahomedan fugitives in the mountains. In this secure retreat they rallied their forces, and, driven to desperation by the promptings of want, they left their fastnesses with the view of regaining what they had lost. In this they succeeded better than they could have hoped for. The Chinese population experienced in their turn the bitterness of defeat; and the mandarins had the less difficulty in concluding a temporary understanding between the exhaused combatants. Tranquillity was restored, and the miners resumed their occupations.

Plot for a General Massacre.

But the peace was deceptive, and in a little time the struggle was renewed with increased fury. In this emergency the idea occurred to some of the officials that an easy and efficacious remedy of the difficulty in which they found themselves would be provided by the massacre of the whole Mussulman population. In this plot the foremost part was taken by Hwang Chung, an official who bitterly hated the Mahomedans. He succeeded in obtaining the acquiescence of all his colleagues with the exception of the Viceroy of the province, who exposed the iniquity of the design, but who, destitute of all support, was powerless to prevent its execution. At the least he resolved to save his honor and reputation by committing suicide, and he and his wife were found one morning hanging up in the hall of the yamen. His death simplified the execution of the project which his refusal might possibly have prevented.

The 19th of May, 1856, was the date fixed for the celebration of this Chinese St. Bartholomew. But the secret had not been well kept. The Mahomedans, whether warned or suspicious, distrusted the authori-

ties and their neighbors, and stood valiantly on their guard. At this time they looked chiefly to a high priest named Ma Tesing for guidance and instruction. But although on the alert they were, after all, taken to some extent by surprise, and many of them were massacred after a more or less unavailing resistance. But if many of the Mussulmans were slain, the survivors were inspired with a desperation which the mandarins had never contemplated. From one end of Yunnan to the other the Mahomedans, in face of great personal peril, rose by a common and spontaneous impulse, and the Chinese population was compelled to take a hasty refuge in the towns.

They Held the City.

At Talifoo, where the Mahomedans formed a considerable portion of the population, the most desperate fighting occurred, and after three days' carnage the Mussulmans, under Tu Wensiu, were left in possession of the city. Their success inspired them with the hope of retaining the freedom they had won, and, impressed with the conviction that nothing would atone for their acts of rebellion in the eyes of the government, they had no choice save to exert themselves for the retention of their independence. The rebels did not remain without leaders, whom they willingly recognized and obeyed; for the kwanshihs, or chiefs, who had accepted titles of authority from the Chinese, cast off their allegiance and placed themselves at the head of the popular movement. The priest Ma Tesing was raised to the highest post of all as Dictator, but Tu Wensiu admitted no higher authority than his own within the walls of Talifoo. Ma Tesing had performed the pilgrimage to Mecca, he had resided at Constantinople for two years, and his reputation for knowledge and saintliness stood highest among his co-religionists. He was therefore a man in high repute.

While Ma Tesing exercised the supremacy due to his age and attainments, the young chief Ma Sien led the rebels in the field. His energy was most conspicuous, and in the year 1858 he thought he was sufficiently strong to make an attack upon the city of Yunnan itself. His attack was baffled by the resolute defence of an officer named Lin Tzuchin, who had shown great courage as a partisan leader against the insurgents before he was entrusted with the defence of the provincial capital. Ma Sien was compelled to beat a retreat, and to devote himself to the organization of the many thousand Ijen or Lolos recruits who signified their attachment to his cause. For the successful defence of Yunnan, Lin was made a Titu, and gradually collected into his own hands such authority as still remained to the Emperor's lieutenants.

Suicide of a Mandarin.

On both sides preparations were made for the renewal of the struggle, but before the year 1858 ended Ma Sien met with a second repulse at the town of Linan. The year 1859 was not marked by any event of signal importance, although the balance of success inclined on the whole to the Mussulmans. But in the following year the Mahomedans drew up a large force, computed to exceed 50,000 men, round Yunnanfoo, to which they laid vigorous siege. The Imperialists were taken at a disadvantage, and the large number of people who had fled for shelter into the town rendered the small store of provisions less sufficient for a protracted defence. Yunnanfoo was on the point of surrender when an event occurred which not merely relieved it from its predicament, but altered the whole complexion of the struggle.

The garrison had made up its mind to

yield. Even the brave Lin had accepted the inevitable, and begun to negotiate with the two rebel leaders, Ma Sien and the priest Ma Tesing. Those chiefs, with victory in their grasp, manifested an unexpected and surprising moderation. Instead of demanding from Lin a complete and unconditional surrender, they began to discuss with him what terms could be agreed upon for the cessation of the war and for the restoration of tranquillity to the province. At first it was thought that these propositions concealed some intended treachery, but their sincerity was placed beyond dispute by the suicide of the mandarin Hwang Chung, who had first instigated the people to massacre their Mahomedan brethren.

Deserters to the Government.

The terms of peace were promptly arranged, and a request was forwarded to Pekin for the ratification of a convention concluded under the pressure of necessity with some of the rebel leaders. The better to conceal the fact that this arrangement had been made with the principal leader of the disaffected, Ma Sien changed his name to Ma Julung, and received the rank of general in the Chinese service; while the high priest accepted as his share the not inconsiderable pension of $28,000 a month.

It is impossible to divine the true reasons which actuated these instigators or rebellion in their decision to go over to the side of the government. They probably thought that they had done sufficient to secure all practical advantages, and that any persistence in hostilities would only result in the increased misery and impoverishment of the province. They thought that their kinsmen and followers would obtain justice and security; and, as for themselves, no moment would be more opportune for securing the largest possible personal advantage with the minimum of risk. But they were also influenced by other considerations. Powerful as they were, there were other Mahomedan leaders seeking to acquire the supreme position among their co-religionists; and foremost among these was Tu Wensiu, who had reduced the whole of Western Yunnan to his sway, and reigned at Talifoo.

The Mahomedan cause, important as it was, did not afford scope for the ambitions of two such men as Ma Julung and Tu Wensiu. The former availed himself of the favorable opportunity to settle this difficulty in a practical and, as he shrewdly anticipated, the most profitable manner for himself personally, by giving in his adhesion to the government.

Every Man for Himself.

This important defection did not bring in its train any certainty of tranquillity. Incited by the example of their leaders, every petty officer and chief thought himself deserving of the highest honors, and resolved to fight for his own hand. Ma Julung left Yunnanfoo for the purpose of seizing a neighboring town which had revolted, and during his absence one of his lieutenants seized the capital, murdered the Viceroy, and threatened to plunder the inhabitants. Ma Julung was summoned to return in hot haste, and as a temporary expedient the priest Ma Tesing was elected Viceroy.

When Ma Julung returned with his army he had to lay siege to Yunnanfoo, and although he promptly effected an entrance into the city, it took five days' hard fighting in the streets before the force in occupation was expelled. The insurgent officer was captured, exposed to the public gaze for one month in an iron cage, and then executed in a cruel manner. Ma Tesing was deposed

from the elevated position which he had held for so short a time, and a new Chinese Viceroy arrived from Kweichow. The year 1863 opened with the first active operations against Tu Wensui, who, during these years of disorder in central Yunnan, had been governing the western districts with some prudence. It would have been better if they had not been undertaken, for they only resulted in the defeat of the detachments sent by Ma Julung to engage the despot of Talifoo.

Rejected with Disdain.

Force having failed, they had recourse to diplomacy, and Ma Tesing was sent to sound Tu Wensiu as to whether he would not imitate their example and make his peace with the authorities. These overtures were rejected with disdain, and Tu Wensiu proclaimed his intention of holding out to the last, and refused to recognize the wisdom or the necessity of coming to terms with the government. The embarrassment of Ma Julung and the Yunnan officials, already sufficiently acute, was at this conjuncture further aggravated by an outbreak in their rear among the Miaotze and some other mountain tribes in the province of Kweichow. To the difficulty of coping with a strongly placed enemy in front was thus added that of maintaining communications through a hostile and difficult region.

A third independent party had also come into existence in Yunnan, where an ex-Chinese official named Liang Shihmei had set up his own authority at Linan, mainly, it was said, through jealousy of the Mahomedans taken into the service of the government. The greatest difficulty of all was to reconcile the pretensions of the different commanders, for the Chinese officials, and the Futai Tsen Yuying in particular, regarded Ma Julung with no friendly eye. With the year 1867, both sides having collected their strength, more active operations were commenced, and Ma Julung proceeded in person, at the head of the best troops he could collect, to engage Tu Wensiu.

The Red Flag.

It was at this time that the Imperialists adopted the red flag as their standard in contradistinction to the white flag of the insurgents. A desultory campaign ensued, but although Ma Julung evinced both courage and capacity, the result was on the whole unfavorable to him; and he had to retreat to the capital, where events of some importance had occurred during his absence in the field. The Viceroy, who had been staunchly attached to Ma Julung, died suddenly and under such circumstances as to suggest a suspicion of foul play; and Tsen Yuying had by virtue of his rank of Futai assumed the temporary discharge of his duties. The retreat of Ma Julung left the insurgents free to follow up their successes; and in the course of 1868, the authority of the Emperor had disappeared from every other part of the province except the prefectural city of Yunnanfoo.

This bad fortune led the Mussulmans who had followed the advice and fortunes of Ma Julung to consider whether it would not be wise to rejoin their co-religionists, and to at once finish the contest by the destruction of the government. Had Ma Julung wavered in his fidelity for a moment they would have all joined the standard of Tu Wensiu, and the rule of the Sultan of Talifoo would have been established from one end of Yunnan to the other, but he stood firm and arrested the movement in a summary manner.

Tu Wensiu, having established the security of his communications with Burmah, whence

he obtained supplies of arms and munitions of war, devoted his efforts to the capture of Yunnanfoo, which he completely invested. The garrison was reduced to the lowest straits before Tsen Yuying resolved to come to the aid of his distressed colleague. The loss of the prefectural town would not merely entail serious consequences to the Imperialist cause, but he felt it would personally compromise him as the Futai at Pekin. In the early part of 1869, therefore, he threw himself into the town with three thousand men, and the forces of Tu Wensiu found themselves obliged to withdraw from the eastern side of the city. A long period of inaction followed, but during this time the most important events happened with regard to the ultimate result.

No Hope of Success.

Ma Julung employed all his artifice and arguments to show the rebel chiefs the utter hopelessness of their succeeding against the whole power of the Chinese Empire, which, from the suppression of the Taeping rebellion, would soon be able to be employed against them. They felt the force of his representations, and they were also oppressed by a sense of the slow progress they had made towards the capture of Yunnanfoo. Some months after Tsen Yuying's arrival, those of the rebels who were encamped to the north of the city hoisted the red flag and gave in their adhesion to the government.

Then Ma Julung resumed active operations against the other rebels, and obtained several small successes. A wound received during one of the skirmishes put an end to his activity, and the campaign resumed its desultory character. But Ma Julung's illness had other unfortunate consequences; for during it Tsen Yuying broke faith with those of the rebel leaders who had come over, and put them all to a cruel death. The natural consequence of this foolish and ferocious act was that the Mahomedans again reverted to their desperate resolve to stand firmly by the side of Tu Wensiu.

The war again passed into a more active phase. Ma Julung had recovered from his wounds. A new Viceroy, and a man of some energy, was sent from Pekin. Lin Yuchow had attracted the notice of Tseng Kwofan among those of his native province who had responded to his appeal to defend Hoonan against the Taepings sixteen years before; and shortly before the death of the last Viceroy of Yunnan, he had been made Governor of Kweichow. To the same patron at Pekin he now owed his elevation to the Viceroyalty. It is said that he lost the energy which once characterized him; but he brought with him several thousand Hoonan braves, whose courage and military experience made them invaluable auxiliaries to the embarrassed authorities in Yunnan.

Many Towns Recovered.

The details of the campaign that followed would fail to be instructive, and the mention of names that are not merely uncouth but unpronounceable would only repel the reader. The result is the principal, or, indeed, the single fact worthy of our consideration. In the course of the year 1870 most of the towns in the south and the north of Yunnan were recovered, and communications were re-opened with Szchuen. As soon as the inhabitants perceived that the government had recovered its strength, they hastened to express their joy at the change by repudiating the white flag which Tu Wensiu had compelled them to adopt. The Imperialists even to the last increased the difficulty of their work of pacification by

exhibiting a relentless cruelty; and while the inhabitants thought to secure their safety by a speedy surrender, the Mussulmans were rendered more desperate in their resolve to resist.

The chances of a Mahomedan success were steadily diminishing when Yang Yuko, a mandarin of some military capacity, who had begun his career in the most approved manner as a rebel, succeeded in capturing the whole of the salt-producing district which had been the main source of their strength. In the year 1872 all the preliminary arrangements were made for attacking Talifoo itself. A supply of rifles had been received from Canton or Shanghai, and a few pieces of artillery had also arrived. With these improved weapons the troops of Ma Julung and Tsen Yuying enjoyed a distinct advantage over the rebels of Talifoo.

A Terrible Plague.

The horrors of war were at this point increased by those of pestilence, for the plague broke out at Puerh on the southern frontier, and, before it disappeared, devastated the whole of the province, completing the effect of the civil war, and ruining the few districts which had escaped from its ravages. The direct command of the siege operations at Talifoo was entrusted to Yang Yuko, a hunchback general, who had obtained a reputation for invincibility; and when Tsen Yuying had completed his own operations he also proceeded to the camp before the Mahomedan capital for the purpose of taking part in the crowning operation of the war.

Tu Wensiu and the garrison of Talifoo, although driven to desperation, could not discover any issue from their difficulties. They were reduced to the last stage of destitution, and starvation stared them in the face. In this extremity Tu Wensiu, although there was every reason to believe that the Imperialists would not fulfil their pledges, and that surrender simply meant yielding to a cruel death, resolved to open negotiations with Yang Yuko for giving up the town. The Emperor's generals signified their desire for the speedy termination of the siege, at the same time expressing acquiescence in the general proposition of the garrison being admitted to terms. Although the Futai and Yang Yuko had promptly come to the mutual understanding to celebrate the fall of Talifoo by a wholesome massacre, they expressed their intention to spare the other rebels on the surrender of Tu Wensiu for execution and on the payment of an indemnity.

The terms were accepted, although the more experienced of the rebels warned their comrades that they would not be complied with. On the 15th of January, 1873, Tu Wensiu, the original of the mythical Sultan Suliman, the fame of whose power filled the world, and who had been an object of the solicitude of the Indian government, accepted the decision of his craven followers as expressing the will of Heaven, and gave himself up for execution.

Rode in State to His Death.

He attired himself in his best and choicest garments, and seated himself in the yellow palanquin which he had adopted as one of the few marks of royal state that his opportunities allowed him to secure. Accompanied by the men who had negotiated the surrender, he drove through the streets receiving for the last time the homage of his people, and out beyond the gates to Yang Yuko's camp. Those who saw the cortège marvelled at the calm indifference of the fallen despot. He seemed to have as little

fear of his fate as consciousness of his surroundings. The truth soon became evident. He had baffled his enemies by taking slow poison. Before he reached the presence of the Futai, who had wished to gloat over the possession of his prisoner, the opium had done its work, and Tu Wensiu was no more. It seemed but an inadequate triumph to sever the head from the dead body, and to send it preserved in honey as the proof of victory to Pekin.

A Frightful Slaughter.

Four days after Tu Wensiu's death, the Imperialists were in complete possession of the town, and a week later they had taken all their measures for the execution of the fell plan upon which they had decided. A great feast was given for the celebration of the convention, and the most important of the Mahomedan commanders, including those who had negotiated the truce, were present. At a given signal they were attacked and murdered by soldiers concealed in the gallery for the purpose, while six cannon shots announced to the soldiery that the hour had arrived for them to break loose on the defenceless townspeople. The scenes that followed are stated to have surpassed description. It was computed that 30,000 men alone perished after the fall of the old Pathay capital, and the Futai sent to Yunnanfoo twenty-four large baskets full of human ears, as well as the heads of the seventeen chiefs.

With the capture of Talifoo the great Mahomedan rebellion in the south-west, to which the Burmese gave the name of Panthay, closed, after a desultory struggle of nearly eighteen years. The war was conducted with exceptional ferocity on both sides, and witnessed more than the usual amount of falseness and breach of faith common to Oriental struggles. Nobody benefited by the contest, and the prosperity of Yunnan, which at one time had been far from inconsiderable, sank to the lowest possible point.

A new class of officials came to the front during this period of disorder, and fidelity was a sufficient passport to a certain rank. Ma Julung, the Marshal Ma of European travellers, gained a still higher station; and notwithstanding the jealousy of his colleagues, acquired practical supremacy in the province. The high priest, Ma Tesing, who may be considered as the prime instigator of the movement, was executed or poisoned in 1874 at the instigation of some of the Chinese officials. Yang Yuko, the most successful of all the generals, only enjoyed a brief tenure of power. It was said that he was dissatisfied with his position as commander-in-chief, and aspired to a higher rank. He also was summoned to Pekin, but never got further than Shanghai, where he died, or was removed. But, although quiet gradually descended upon this part of China, it was long before prosperity followed in its train.

Wide-Spread Discontent.

About six years after the first mutterings of discontent among the Mahomedans in the south-west, disturbances occurred in the north-west provinces of Shensi and Kansuh, where there had been many thousand followers of Islam since an early period of Chinese history. They were generally obedient subjects and sedulous cultivators of the soil; but they were always liable to sudden ebullitions of fanaticism or turbulence, and it was said that during the later years of his reign Keen Lung had meditated a wholesale execution of the male population above the age of fifteen. The threat, if ever made, was never carried out, but the

report suffices to show the extent to which danger was apprehended from the Tungan population.

The true origin of the great outbreak in 1862 in Shensi seems to have been a quarrel between the Chinese and the Mahomedan militia as to their share of the spoil derived from the defeat and overthrow of a brigand leader. After some bloodshed, two Imperial Commissioners were sent from Pekin to restore order. The principal Mahomedan leader formed a plot to murder the commissioners, and on their arrival he rushed into their presence and slew one of them with his own hand. His co-religionist deplored the rash act, and voluntarily seized and surrendered him for the purpose of undergoing a cruel death. But, although he was torn to pieces, that fact did not satisfy the outraged dignity of the Emperor.

The Hated Mahomedan.

A command was issued in Tungche's name to the effect that all those who persisted in following the creed of Islam should perish by the sword. From Shensi the outbreak spread into the adjoining province of Kansuh; and the local garrisons were vanquished in a pitched battle at Tara Ussu, beyond the regular frontier. The insurgents did not succeed, however, in taking any of the larger towns of Shensi, and after threatening with capture the once famous city of Singan, they were gradually expelled from that province. The Mahomedan rebellion within the limits of China proper would not, therefore, have possessed more than local importance, but for the fact that it encouraged a similar outbreak in the country further west, and that it resulted in the severance of the Central Asian provinces from China for a period of many years.

The uprising of the Mahomedans in the frontier provinces appealed to the secret fears as well as to the longings of the Tungan settlers and soldiers in all the towns and military stations between Souchow and Kashgar. The sense of a common peril, more perhaps than the desire to attain the same object, led to revolts at Hami, Barkul, Urumtsi, and Turfan, towns which formed a group of industrious communities half-way between the prosperous districts of Kansuh on the one side, and Kashgar on the other.

Another Insurrection.

The Tungani at these towns revolted under the leading of their priests, and imitated the example of their co-religionists within the settled borders of China by murdering all who did not accept their creed. After a brief interval, which we may attribute to the greatness of the distance, to the vigilance of the Chinese garrison, or to the apathy of the population, the movement spread to the three towns immediately west of Turfan, Karashar, Kucha, and Aksu, where it came into contact with, and was stopped by, another insurrection under Mahomedan, but totally distinct, auspices. West of Aksu the Tungan rebellion never extended south of the Tian Shan range.

The defection of the Tungani, who had formed a large proportion, if not the majority, of the Chinese garrisons, paralyzed the strength of the Celestials in Central Asia. Both in the districts dependent on Ili, and in those ruled from Kashgar and Yarkand, the Chinese were beset by many great and permanent difficulties. They were with united strength a minority, and now that they were divided among themselves almost a hopeless minority.

The peoples they governed were fanatical, false, and fickle. The ruler of Khokand and the refugees living on his bounty were always

on the alert to take most advantage of the least slip or act of weakness on the part of the governing classes. Their machinations had been hitherto baffled, but never before had so favorable an opportunity presented itself for attaining their wishes as when it became known that the whole Mahomedan population was up in arms against the Emperor, and that communications were severed between Kashgar and Pekin. The attempts made at earlier periods on the part of the members of the old ruling family in Kashgar to regain their own by expelling the Chinese are a part of history.

Fled from the Country.

In 1857 Wali Khan, one of the sons of Jehangir, had succeeded in gaining temporary possession of the city of Kashgar, and seemed for a moment to be likely to capture Yarkand also. He fell by his vices. The people soon detested the presence of the man to whom they had accorded a too hasty welcome. After a rule of four months he fled the country, vanquished in the field by the Chinese garrison, and followed by the execrations of the population he had come to deliver.

The invasion of Wali Khan further embittered the relations between the Chinese and their subjects; and a succession of governors bore heavily on the Mahomedans. Popular dissatisfaction and the apprehension in the minds of the governing officials that their lives might be forfeited at any moment to a popular outbreak added to the dangers of the situation in Kashgar itself, when the news arrived of the Tungan revolt, and of the many other complications which hampered the action of the Pekin ruler.

The news of the Mahomedan outbreak in China warned the Tungani in Ili that their opportunity had come. But although there were disturbances as early as January, 1863, these were suppressed, and the vigilance of the authorities sufficed to keep things quiet for another year. Their subsequent incapacity, or hesitation to strike a prompt blow, enabled the Mahomedans to husband their resources and to complete their plans. A temporary alliance was concluded between the Tungani and the Tarantchis and they hastened to attack the Chinese troops and officials.

The year 1865 was marked by the progress of a sanguinary struggle, during which the Chinese lost their principal towns, and some of their garrisons were ruthlessly slaughtered after surrender. The usual scenes of civil war followed. When the Chinese were completely vanquished and their garrisons exterminated, the victors quarrelled among themselves. The Tungani and the Tarantchis met in mortal encounter, and the former were vanquished and their chief slain. When they renewed the contest, some months later, they were, after another sanguinary struggle, again overthrown.

Horrors of Civil War.

The Tarantchis then ruled the state by themselves, but the example they set of native rule was, to say the least, not encouraging. One chief after another was deposed and murdered. The same year witnessed no fewer than five leaders in the supreme place of power; and when Abul Oghlan assumed the title of Sultan the cup of their iniquities was already full. In the year 1871 an end was at last put to these enormities by the occupation of the province by a Russian force, and the installation of a Russian governor. Although it is probable that they were only induced to take this step by the fear that if they did not do so Yakoob Beg would, the fact remains that the Russian

government did a good thing in the cause of order by interfering for the restoration of tranquillity in the valley of the Ili.

The Mahomedan outbreaks in southwestern and northwestern China resulted, therefore, in the gradual suppression of the Panthay rebellion, which was completed in the twelfth year of Tungche's reign, while the Tungan rising, so far as the Central Asian territories were concerned, remained unquelled for a longer period. The latter led to the establishment of an independent Tungan confederacy beyond Kansuh, and also of the kingdom of Kashgaria ruled by Yakoob Beg. The revolt in Ili, after several alternations of fortune resulted in the brief independence of the Tarantchis, who were in turn displaced by the Russians under a pledge of restoring the province to the Chinese whenever they should return.

Only a Question of Time.

Judged by the extent of the territory involved, the Mahomedan rebellion might be said to be not less important than the Taeping; but the comparison on that ground alone would be really delusive, as the numerical inferiority of the Mahomedans rendered it always a question only of time for the central power to be restored.

The young Emperor Tungche, therefore, grew up amidst continual difficulties, although the successes of his principal lieutenants afforded good reason to believe that, so far as they arose from rebels, it was only a question of time before they would be finally removed. The foreign intercourse still gave cause for much anxiety, although there was no apprehension of war. It would have been unreasonable to suppose that the relations between the foreign merchants and residents and the Chinese could become, after the suspicion and dangers of generations, absolutely cordial. The commercial and missionary bodies, into which the foreign community was naturally divided, had objects of trade or religion to advance, which rendered them apt to take an unfavorable view of the progress made by the Chinese government in the paths of civilization, and to be ever skeptical even of its good faith.

Trying to Obtain Justice.

The main object with the foreign diplomatic representatives became not more to obtain justice for their countrymen than to restrain their eagerness, and to confine their pretensions to the rights conceded by the treaties. A clear distinction had to be drawn between undue coercion of the Chinese government on the one hand, and the effectual compulsion of the people to evince respect towards foreigners and to comply with the obligations of the treaty on the other. Instances repeatedly occurred in reference to the latter matter, when it would have been foolish to have shown weakness, especially as there was not the least room to suppose that the government possessed at that time the power and the capacity to secure reparation for, or to prevent the repetition of attacks on foreigners.

Under this category came the riot at Yangchow in the year 1868, when some missionaries had their houses burnt down, and were otherwise maltreated. A similar outrage was perpetrated in Formosa; but the fullest redress was always tendered as soon as the Executive realized that the European representatives attached importance to the occurrence. The recurrence of these local dangers and disputes served to bring more clearly than ever before the minds of the Chinese Ministers the advisability of taking some step on their own part towards an understanding with European

governments and peoples. The proposal to depute a Chinese ambassador to the West could hardly be said to be new, seeing that it had been projected after the Treaty of Nankin, and that the minister Keying had manifested some desire to be the first mandarin to serve in that novel capacity.

The American Minister.

The favorable opportunity of doing so presented itself when Mr. Burlingame retired from his post as Minister of the United States at Pekin. In the winter of 1867-68 Mr. Burlingame accepted an appointment as accredited representative of the Chinese government to eleven of the principal countries of the world, and two Chinese mandarins and a certain number of Chinese students were appointed to accompany him on his tour. The importance of the Burlingame Mission was certainly exaggerated at the time, and the speculations to which it gave rise as to the part China was about to take in the movement of the world were no doubt based on erroneous data; but still it would be a mistake to say that it failed to produce any of the beneficial effect which had been expected. It was something for the outer world to learn in those days that the Chinese represented a great power.

Mr. Burlingame was sanguine as to the future development of China and the intention of her Executive, and the expectations of his audiences both in America and in Europe over leapt all difficulties and spanned at a step the growth of years; but only shallow minded observers will deny that Mr. Burlingame's widest stretches of fancy were supported by an amount of truth which events are making clearer every year. Of course those who only looked on the surface, who saw the difficulties under which China staggered, and the dogged pride with which she refused the remedy forced upon her by foreigners, who had at least as much their own interests as hers in view, declared that Mr. Burlingame's statements were "enthusiastic fictions."

The Chinese themselves did not attach as much importance as they might have done to his efforts, and Mr. Burlingame's Mission will be remembered more as an educational process for foreigners than as signifying any decided change in Chinese policy. His death at St. Petersburg, in March, 1870, put a sudden and unexpected close to his tour, but it cannot be said that he could have done more towards the elucidation of Chinese questions than he had already accomplished, while his bold and optimistic statements, after awakening public attention, had already begun to produce the inevitable reaction.

Great Popular Outbreak.

In 1869 Sir Rutherford Alcock retired, and was succeeded in the difficult post of English representative in China by Mr. Thomas Wade. In the very first year of his holding the post an event occurred which cast all the minor aggressive acts that had preceded it into the shade. It may perhaps be surmised that this was the Tientsin massacre—an event which threatened to reopen the whole of the China question, and which brought France and China to the verge of war. It was in June, 1870, on the eve of the outbreak of the Franco-Prussian war, that the foreign settlements were startled by the report of a great popular outbreak against foreigners in the important town of Tientsin.

At that city there was a large and energetic colony of Roman Catholic priests, and their success in the task of conversion, small as it might be held, was still sufficient to excite the ire and fears of the literary and

official classes. The origin of mob violence is ever difficult to discover, for a trifle suffices to set it in motion. But at Tientsin specific charges of the most horrible and, it need not be said, the most baseless character were spread about as to the cruelties and evil practices of those devoted to the service of religion. These rumors were diligently circulated, and it need not cause wonder if, when the mere cry of "Fanquai"—Foreign

THE FAMOUS PORCELAIN TOWER.

Devil—sufficied to raise a disturbance, these allegations resulted in a vigorous agitation against the missionaries, who were already the mark of popular execration.

It was well known beforehand that an attack on the missionaries would take place unless the authorities adopted very efficient measures of protection. The foreign residents and the consulates were warned of the coming outburst, and a very heavy responsibility will always rest on those who might, by the display of greater vigor, have prevented the unfortunate occurrences that ensued. At the same time, allowing for the prejudices of the Chinese, it must be allowed that not only must the efforts of all foreign missionaries be attended with the gravest peril, but that the acts of the French priests and nuns at Tientsin were, if not indiscreet, at least peculiarly calculated to arouse the anger and offend the superstitious predilections of the Chinese.

Might Have Been Prevented.

Had the officials in the town acted with promptitude and instituted an official inquiry, it is probable that the outbreak might have been averted. Such a course had proved availing on equally critical occasions in some of the towns along the Yangtse; and the responsibility of not taking it rested in equal proportions between the Chinese officials and the French Consul. At that time Chung How, the Superintendent of Trade for the three Northern Ports, was the principal official in Tientsin; but although some representations, not as forcible however as the occasion demanded, were made to him by M. Fontanier, the French Consul, on the 18th of June, three days before the massacre, no reply was given, and no precautions were taken.

On the 21st a large crowd assembled outside the Mission House. They very soon assumed an attitude of hostility, and it was clear that at any moment the attack might begin. M. Fontanier hastened off in person to Chung How, but his threats seem to have been as unavailing as his arguments. On his return he found the attack on the point of commencing. He made use of menaces, and he fired a shot from his revolver, whether in self-defence or in the heat of indignation at some official treachery will never be known. The mob turned upon him, and he was murdered. The Chinese then hastened to complete the work they had begun. Chung How, like Surajah Dowlah, was not to be disturbed, and the attack on the Mission House and Consulate proceeded, while the officials responsible for order remained inactive. Twenty-one foreigners in all were brutally murdered under circumstances of the greatest barbarity, while the number of native converts who fell at the same time can never be ascertained.

Feeling of Great Alarm.

This event naturally produced the greatest feeling of alarm, and for the moment it was feared that the rioters would proceed to attack the rest of the foreign settlement. The mandarins still refrained from intervention, and as there happened to be no gunboat at Tientsin, the foreign residents were for the moment placed in an extremely dangerous predicament. They, of course, took all the measures they could to defend themselves, but it was said at the time that if the mob had only attacked at once they would probably have overcome such resistance as the Europeans could then have offered. They did not do so, however, chiefly because they distrusted or failed to realize their strength; and the massacre of Tientsin did not assume the larger proportions that were

at one moment feared. The turbulent elements were partially quieted.

The Tientsin massacre was followed by a wave of anti-foreign feeling over the whole country; but although an official brought out a work—entitled "Death-blow to Corrupt Doctrine"—which obtained more than a passing notoriety, and notwithstanding that some members of the Imperial Family, and notably, as it was stated, Prince Chun, regarded the movement with favor, the arguments of Prince Kung and the more moderate ministers carried the day, and it was resolved to make every concession in the power of the government for the pacific settlement of the dispute that had arisen with France. Compensation was offered and accepted, and the unfortunate affair was settled.

Marriage of the Emperor.

It had been known for sometime that the young ruler had fixed his affections on Ahluta, a Manchu lady of good family, daughter of Duke Chung, and that the Empresses had decided that she was worthy of the high rank to which she was to be raised. The marriage ceremony was deferred on more than one plea until after the Emperor had reached his sixteenth birthday, but in October, 1872, there was thought to be no longer any excuse for postponement, and it was celebrated with great splendor on the 16th of that month.

The arrangements were made in strict accordance with the precedent of the Emperor Kanghi's marriage in 1674, that ruler having also married when in occupation of the throne, and before he had attained his majority. It was stated the ceremonial was imposing, that the incidental expenses were enormous, and that the people were very favorably impressed by the demeanor of their young sovereign. Four months after the celebration of his marriage the formal act of conferring upon Tungsche the personal control of his dominions was performed. In a special decree issued from the Board of Rites the Emperor said that he received "the commands of their Majesties the two Empresses to assume the superintendence of business."

This edict was directed to the Foreign Ministers, who in return presented a collective request to be received in audience. Prince Kung was requested "to take his Imperial Majesty's orders with reference to their reception." The question being thus brought to a crucial point, it was not unnatural that the Chinese Ministers should make the most vigorous resistance they could to those details which seemed to and did enroach upon the prerogative of the Emperor as he had been accustomed to exercise it. For, in the first place, they were no longer free agents, and Tungche had himself to be considered in any arrangement for the reception of foreign envoys.

A Spirited Controversy.

The discussion of the question assumed a controversial character, in which stress was laid on the one side upon the necessity of the kotow (touching the head to the ground), even in a modified form, while on the other it was pointed out that the least concession was objectionable as the greatest, and that China would benefit by the complete settlement of the question. It says a great deal for the fairness and moderation of Prince Kung and the ministers with him that, although they knew that the Foreign governments were not prepared to make the Audience Question one of war, or even of the suspension of diplomatic relations, they determined to settle the matter in the way most distasteful to themselves and most

agreeable to foreigners, thus showing a conciliatory disposition.

On the 29th of June, 1873, Tungche received in audience the ministers of the principal Powers at Pekin, and thus gave completeness to the many rights and concessions obtained from his father and grandfather by the treaties of Tientsin and Nankin. The privilege thus secured caused lively gratification in the minds of all foreign residents, to whom it signified the great surrender of the inherent right to superiority claimed by the Chinese Emperors, and we have recently seen that it has been accepted as a precedent.

The Illustrious Dead.

The sudden death of Tseng Kwofan in the summer of 1872 removed unquestionably the foremost public man in China. After the fall of Nankin he had occupied the highest posts in the Empire, both at that city and in the metropolis. He was not merely powerful from his own position, but from his having placed his friends and dependents in many of the principal offices throughout the Empire. At first prejudiced against foreigners, he had gradually brought himself to recognize that some advantage might be derived from their knowledge.

But the change came at too late a period to admit of his conferring any distinct benefit on his country from the more liberal policy he felt disposed to pursue with regard to the training of Chinese youths in the science and learning of the West. It was said that had he been personally ambitious he might have succeeded in displacing the Tartar regime. But such a thought never assumed any practical shape in his mind, and to the end of his days Tseng Kwofan was satisfied to remain the steadfast supporter and adherent of the Manchus. In this respect he has been closely imitated by his most distinguished lieutenant, Li Hung Chang, who succeeded to some of his dignities and much of his power.

Another of Tseng's protégés, Tso Tsung Tang, had been raised from the Vice-royalty of Chekiang and Fuhkien to that of Shensi and Kansuh. The promotion was of the more doubtful value, seeing that both those provinces were in the actual possession of the rebels; but Tso threw himself into the task of reconquering them with remarkable energy, and within two years of his arrival he was able to report that he had cleared the province of Shensi of all insurgents. He then devoted his attention to the pacification of Kansuh; and after many desultory engagements proceeded to lay siege to the town of Souchow, where the Mahomedans had massed their strength.

A Signal Victory.

At the end of the year 1872 the Imperial army was drawn up in front of this place, but Tso does not seem to have considered himself strong enough to deliver an attack, and confined his operations to preventing the introduction of supplies and fresh troops into the town. Even in this he was only partially successful, as a considerable body of men made their way in in January, 1873. In the following month he succeeded in capturing, by a night attack, a temple outside the walls, upon which the Mahomedans placed considerable value. The siege continued during the whole summer, and it was not until the month of October that the garrison was reduced to such extremities as to surrender. The chiefs were hacked to pieces, and about four thousand men perished by the sword. The women, children, and old men were spared, and the spoil of the place was handed over to the soldiery.

It was Tso's distinctive merit that, far

from being carried away by these successes, he neglected no military precaution, and devoted his main efforts to the reorganization of the province. In that operation he may be left employed for the brief remainder of Tungche's reign; but it may be said that in 1874 the campaign against Kashgaria had been fully decided upon. A thousand Manchu cavalry were sent to Souchow. Sheep-skins, horses, and ammunition in large quantities were also despatched to the far west, and General Kinshun, the Manchu general, was entrusted with the command of the army in the field.

CHINESE COBBLERS.

The year 1874 witnessed an event that claims notice. There never has been much good-will between China and her neighbors in Japan. The latter are too independent in their bearing to please the advocates of Chinese predominance, at the same time their insular position has left them safe from the attack of the Pekin government. The attempt made by the Mongol, Kublai Khan, to subdue these islanders had been too disastrous to invite repetition. In Corea the pretensions of the ruler of Yeddo had been repelled, if not crushed; but wherever the sea intervened the advantage rested more or less decisively with him. The island of Formosa is dependent upon China, and the western districts are governed by officials duly appointed by the Viceroy of Fuhkien. But the eastern half of the island, separated from the cultivated districts by a range of mountains covered with dense if not impenetrable forests, is held by tribes who own no one's authority, and who act as they deem fit.

In the year 1868 or 1869 a junk from

Loochoo was wrecked on this coast, and the crew were murdered by the islanders. The civil war in Japan prevented any prompt claim for reparation, but in 1873 the affair was revived, and a demand made at Pekin for compensation. The demand was refused, whereupon the Japanese, taking the law into their own hands, sent an expedition to Formosa. China replied with a counter-demonstration, and war seemed inevitable. In this crisis Mr. Wade offered his good services in the interests of peace, and after considerable controversy he succeeded in bringing the two governments to reason, and in inducing them to agree to as equitable terms as could be obtained without having recourse to arms. The Chinese paid an indemnity and the Japanese evacuated the island.

Fortunes of Prince Kung.

In all countries governed by an absolute sovereign it is as interesting as it is difficult to obtain some accurate knowledge of the character of the autocrat. A most important change had been effected in the government of China, yet it is impossible to discover what its precise significance was, or to say how far it influenced the fortunes of the country. The Empresses had retired into private life, and for a time their Regency came to an end. Prince Kung was only the minister of a young prince who had it in his power to guide affairs exactly as he might feel personally disposed.

Prince Kung might be either the real governor of the state or only the courtier of his nephew. It depended solely on that prince's character. There were not wanting signs that Tungche had the consciousness, if not the capacity of supreme power and that he wished his will to be paramount. Such evidence as was obtainable agreed in stating that he was impatient of restraint, and that the prudent reflections of his uncle were not over much to his fancy. On the 10th of September the young ruler took the world into his confidence by announcing in a Vermilion Edict that he had degraded Prince Kung and his son in their hereditary rank as princes of the Empire for using "language in very many respects unbecoming."

Whether Tungche took this very decided step in a moment of pique or because he perceived that there was a plan among his chief relatives to keep him in leading-strings, must remain a matter of opinion. At the least he must have refused to personally retract what he had done, for on the very following day (September 11th) a Decree appeared from the Two Empresses reinstating Prince Kung and his son in their hereditary rank and dignity, and thus reasserting the power of the ex-Regents over the sovereign.

Startling Rumors.

Not long after this disturbance in the interior of the palace, of which only the ripple reached the surface of publicity, there were rumors that the Emperor's health was in a precarious state, and in the month of December it became known that Tungche was seriously ill with an attack of small-pox. The disease seemed to be making satisfactory progress, for the doctors were rewarded; but on the 18th of December an edict appeared ordering or requesting the Empresses Dowager to assume the personal charge of the administration. Six days later another edict appeared which strengthened the impression that the Emperor was making good progress towards recovery. But appearances were deceptive, for, after several weeks' uncertainty, it became known that the Emperor's death was inevitable. On the 12th of January, 1875, Tungche "ascended upon the Dragon, to be a guest on high,"

without leaving any offspring to succeed him.

There were rumors that his illness was only a plausible excuse and that he was really the victim of foul play; but it is not likely that the truth on that point will ever be revealed. Whether he was the victim of an intrigue similar to that which had marked his accession to power, or whether he only died from the neglect or incompetence of his medical attendants, the consequences were equally favorable to the personal views of the two Empresses and Prince Kung. They resumed the exercise of that supreme authority which they had resigned little more than twelve months before. The most suspicious circumstance in connection with this event was the treatment of the young Empress Ahluta, who, it was well known, was pregnant at the time of her husband's death.

The Queen's Mysterious Death.

Instead of waiting to decide as to the succession until it was known whether Tungche's posthumous child would prove to be a son or a daughter, the Empress Dowager hastened to make another selection and to place the young widow of the deceased sovereign in a state of honorable confinement. Their motive was plain. Had Ahluta's child happened to be a son, he would have been the legal Emperor, as well as the heir by direct descent, and she herself could not have been excluded from a prominent share in the government. To the Empress Dowagers one child on the throne mattered no more than another; but it was a question of the first importance that Ahluta should be set on one side. In such an atmosphere there is often grievous peril to the lives of inconvenient personages.

Ahluta sickened and died. Her child was never born. The charitable gave her credit for having refused food through grief for her husband, Tungche. The skeptical listened to the details of her illness with scorn for the vain efforts to obscure the dark deeds of ambition. In their extreme anxiety to realize their own designs and at the same time not to injure the constitution, the two Empresses had been obliged to resort to a plan that could only have been suggested by desperation. For the first time since the Manchu dynasty occupied the throne, it was necessary to depart from the due line of succession, and to make the election of the sovereign a matter of individual fancy or favor instead of one of inheritance.

Choice of a New Emperor.

The range of choice was limited; for the son of Prince Kung himself, who seemed to enjoy the prior right to the throne, was a young man of sufficient age to govern for himself; and, moreover, his promotion would mean the compulsory retirement from public life of Prince Kung, for it was not possible in China for a father to serve under his son, until Prince Chun, the father of the present reigning Emperor, established quite recently a precedent to the contrary. The name of Prince Kung's son, if mentioned at all, was only mentioned to be dismissed. The choice of the Empresses fell upon Tsai Tien, the son of Prince Chun or the Seventh Prince, who on the 13th of January was proclaimed Emperor. As he was of too tender an age to rule for himself, his nomination served the purposes of the two Empresses and their ally Prince Kung, who thus entered upon a second lease of undisputed power. They ruled in reality, the boy Emperor only in name.

CHAPTER VII.

THE REIGN OF THE EMPEROR KWANGSU.

THUS after a very brief interval the governing power again passed into the hands of the Regents who had ruled the state so well for the twelve years following the death of Hienfung. The nominal Emperor was a child of little more than three years of age, to whom was given the style of "Kwangsu," or "illustrious succession," and the Empresses could look forward to many years of authority in the name of so young a sovereign. The only opposition to their return to power seems to have come from the Palace eunuchs, who had asserted themselves during the brief reign of Tungche and hoped to gain predominance in the Imperial councils. But they found a determined mistress in the person of Tse An, the Eastern Empress, as she was also called, who took vigorous action against them, punishing their leaders with death and effectually nipping in the bud all their projects for making themselves supreme.

The return of the Empresses to power was followed by a great catastrophe in the relations between England and China. For the moment it threw every other matter into the shade, and seemed to render the outbreak of war between the two countries almost inevitable. In the year 1874 the government of India, repenting of its brief infatuation for the Panthay cause, yet still reluctant to lose the advantages it had promised itself from the opening of Yunnan to trade, resolved upon sending a formal mission of exploration under Colonel Horace Browne, an officer of distinction, through Burmah to that province.

The difficulties in the way of the undertaking seemed comparatively few, as the King of Burmah was friendly and appeared disposed at that time to accept his natural position as the dependent of Calcutta. The Pekin authorities also were outwardly not opposed to the journey; and the only opposition to be apprehended was from the Yunnan officials and people.

Long Journey Across China.

It was thought desirable, with the view of preparing the way for the appearance of this foreign mission, that a representative of the English embassy at Pekin, having a knowledge of the language and of the ceremonial etiquette of the country, should be deputed to proceed across China and meet Colonel Browne on the Burmese frontier. The officer selected for this delicate and difficult mission was Mr. Raymond Augustus Margary, who to the singular aptitude he had displayed in the study of Chinese added a buoyant spirit and a vigorous frame that peculiarly fitted him for the long and lonely journey he had undertaken across China. His reception throughout was encouraging. Mr. Margary performed his journey in safety; and, on the 26th of January, 1875, only one fortnight after Kwangsu's accession, he joined Colonel Browne at Bhamo. A delay of more than three weeks ensued at Bhamo, which was certainly unfortunate. Time was given for the circulation of rumors as to the approach

of a foreign invader along a disturbed frontier held by tribes almost independent, and whose predatory instincts were excited by the prospect of rich plunder at the same time that their leaders urged them to oppose a change which threatened to destroy their hold on the caravan route between Bhamo and Talifoo.

When on the 17th of February Colonel Browne and his companions approached the limits of Burmese territory, they found themselves in face of a totally different state of affairs from what had existed when Mr. Margary passed safely through three weeks before. The preparation for opposing the English had been made under the direct encouragement, and probably the personal direction, of Lisitai, a man who had been a brigand and then a rebel, but who at this time held a military command on the frontier.

Last News Received.

As Colonel Browne advanced he was met with rumors of the opposition that awaited him. At first these were discredited, but on the renewed statements that a large Chinese force had been collected to bar his way, Mr. Margary rode forward to ascertain what truth there was in these rumors. The first town on this route within the Chinese border is Momein, which, under the name of Tengyue, was once a military station of importance, and some distance east of it again is another town, called Manwein. Mr. Margary set out on the 19th of February, and it was arranged that only in the event of his finding everything satisfactory at Momein was he to proceed to Manwein; and on the first suspicious occurrence he was to retreat at once to the main body.

Mr. Margary reached Momein in safety, and reported in a letter to Colonel Browne that all was quiet at that place, and that there were no signs of any resistance. That letter was the last news ever received from Mr. Margary. On the 19th of February he started from Momein, and the information subsequently obtained left no doubt that he was treacherously murdered on that or the following day at Manwein. An ominous silence followed, and Colonel Browne's party delayed its advance until some definite news should arrive as to what had occurred in front, although the silence was sufficient to justify the worst apprehensions.

A Brave Little Band.

Three days later the rumor spread that Mr. Margary and his attendants had been murdered. It was also stated that an army was advancing to attack the English expedition; and on the 22nd of February a large Chinese force did make its appearance on the neighboring heights. There was no longer any room to doubt that the worst had happened, and it only remained to secure the safety of the expedition.

These Chinese numbered several thousand men under Lisitai in person, while to oppose them there were only four Europeans and fifteen Sikhs. Yet superior weapons and steadfastness carried the day against greater numbers. The Sikhs fought as they retired, and the Chinese, unable to make any impression on them, abandoned an attack which was both perilous and useless.

The news of this outrage did not reach Pekin until a month later, when Mr. Wade at once took the most energetic measures to obtain the amplest reparation in the power of the Pekin government to concede. The first and most necessary point in order to ensure not merely the punishment of the guilty, but also that the people of China should not have cause to suppose that their rulers

secretly sympathized with the authors of the attack, was that no punitive measures should be undertaken, or, if undertaken, recognized, until a special Commission of Inquiry had been appointed to investigate the circumstances on the spot. Mr. Margary was an officer of the English government traveling under special permission and protection.

Mysterious Delay.

The Chinese government could not expect to receive consideration if it failed to enforce respect for its own commands, and the English government had an obligation which it could not shirk in exacting reparation for the murder of its representative. The treacherous killing of Mr. Margary was evidently not an occurrence for which it could be considered a sufficient atonement that some miserable criminals under sentence of death, or some desperate individuals anxious to secure the worldly prosperity of their families, should undergo painful torture and public execution in order to shield official falseness and infamy. Although no one ever suspected the Pekin government of having directly instigated the outrage, the delay in instituting an impartial and searching inquiry into the affair strengthened an impression that it felt reluctant to inflict punishment on those who had committed the act of violence.

Nearly three months elapsed before any step was taken towards appointing a Chinese official to proceed to the scene of the outrage in company with the officers named by the English minister; but on the 19th of June an edict appeared in the *Pekin Gazette* ordering Li Han Chang, Governor-General of Houkwang, to temporarily vacate his post, and "repair with all speed to Yunnan to investigate and deal with certain matters." Even then the matter dragged along but slowly. It was not till the end of the year that the Commission to ascertain the fate of Mr. Margary began its active work on the spot.

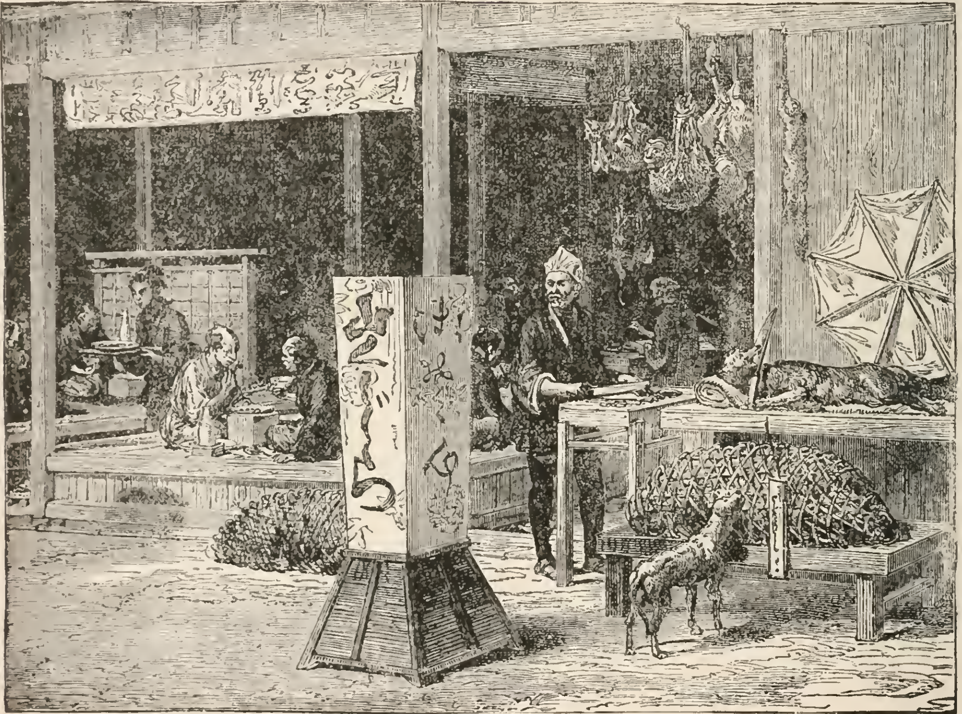
The result was unexpectedly disappointing. The mandarins supported one another. The responsibility was thrown on several minor officials, and on the border-tribes or savages. Several of the latter were seized, and their lives were offered as atonement for an offence they had not committed. The furthest act of concession which the Chinese Commissioner gave was to temporarily suspend Tsen Yuhing the Futai for remissness; but even this measure was never enforced with rigor. The English officers soon found that it was impossible to obtain any proper reparation on the spot.

Strong Demand for Reparation.

Sir Thomas Wade, who was knighted during the negotiations, refused to accept the lives of the men offered, whose complicity in the offence was known to be none at all, while its real instigators escaped without any punishment. When the new year, 1876, opened, the question was still unsettled, and it was clear that no solution could be discovered on the spot. Sir Thomas Wade again called upon the Chinese in the most emphatic language allowed by diplomacy to conform with the spirit and letter of their engagements, and he informed the government that unless they proffered full redress for Mr. Margary's murder it would be impossible to continue diplomatic relations. To show that this was no meaningless expression, Sir Thomas Wade left Pekin, while a strong reinforcement to the English fleet demonstrated that the government was resolved to support its representative.

In consequence of these steps, Li Hung Chang was, in August, 1876, or more than

eighteen months after the outrage, entrusted with full powers for the arrangement of the difficulty; and the small seaport of Chefoo was fixed upon as the scene for the forthcoming negotiations. Even then the Chinese sought to secure a sentimental advantage by requesting that Sir Thomas Wade would change the scene of discussion to Tientsin, or at least that he would consent to pay Li Hung Chang a visit there. This final effort to conceal the fact that the English demanded redress as an equal and not as a suppliant having been baffled, there was no further attempt at delay.



CHINESE RESTAURANT.

The Chefoo Convention was signed in that town, to which the Viceroy proceeded from Tientsin. Li Hung Chang entertained the Foreign Ministers at a great banquet; and the final arrangements were hurried forward for the departure to Europe of the Chinese Ambassador, whose dispatch had been decided upon in the previous year. When the secret history of this transaction is revealed it will be seen how sincere were Li Hung Chang's wishes for a pacific result, and how much his advice contributed to this end.

The most important passage in the Chefoo Convention was unquestionably that commanding the different viceroys and governors to respect, and afford every protection to, all foreigners provided with the necessary passport, and warning them that they would be held responsible in the event of any such travellers meeting with injury or maltreatment. The next most important passage was that arranging for the despatch of an Embassy to London bearing a letter of regret for the murder of the English official. The official selected for this duty was Kwo Sungtao, a mandarin of high rank and unex-

ceptionable character. It was a delicate mission with which he was entrusted.

The letter was submitted to Sir Thomas Wade in order that its terms should be exactly in accordance with Chinese etiquette, and that no phrase should be used showing that the Chinese government attached less importance to the mission than the occasion demanded. The Embassy proceeded to Europe, and, whatever may be thought of its immediate effect, it must be allowed that it established a precedent of friendly intercourse with that country, which proved an additional guarantee of peace.

A curious incident arising from the passion of gambling which is so prevalent in China, and bearing incidentally upon the national character, may be briefly referred to. The attention of the Pekin government was attracted to this subject by a novel form of gambling, which not merely attained enormous dimensions, but which threatened to bring the system of public examination into disrepute. This latter fact created a profound impression at Pekin, and roused the mandarins to take unusually prompt measures.

Lottery on a Large Scale.

Canton was the headquarters of the gambling confederacy which established the lotteries known as the Weising, but its ramifications extended throughout the whole of the province of Kwantung. The Weising, or examination sweepstakes, were based on the principle of drawing the names of the successful candidates at the official examinations. They appealed, therefore, to every poor villager, and every father of a family, as well as to the aspirants themselves. The subscribers to the Weising lists were numbered by hundreds of thousands. It became a matter of almost as much importance to draw a successful number or name in the lottery as to take the degree. The practice could not have been allowed to go on without introducing serious abuses into the system of public examination.

The profits of the owners of the lottery were so enormous that they were able to pay not less than eight hundred thousand dollars as hush-money to the Viceroy and the other high officials of Canton. In order to shield his own participation in the profits, the Viceroy declared that he devoted this new source of revenue to the completion of the river defences of Canton.

Severe Penalties Threatened.

In 1874 the whole system was declared illegal, and severe penalties were passed against those aiding, or participating in any way in, the Weising Company. The local officers did not, however, enforce with any stringency these new laws, and the Weising fraternity enjoyed a further but brief period of increased activity under a different name. The fraud was soon detected, and in an Edict of August 11, 1875, it was very rightly laid down that "the maintenance of the purity of government demands that it be not allowed under any pretext to be re-established," and for their apathy in the matter the Viceroy Yinghan and several of the highest officials in Canton were disgraced and stripped of their official rank.

In China natural calamities on a colossal scale have often aggravated political troubles. The year 1876 witnessed the commencement of a drouth in the two great provinces of Honan and Shansi which has probably never been surpassed as the cause of a vast amount of human suffering. Although the provinces named suffered the most from the prevalent drought, the suffering was general over the whole of Northern China, from Shantung

and Pechihli to Honan and the course of the Yellow River.

At first the government, if not apathetic, was disposed to say that the evil would be met by the grant of the usual allowance made by the Provincial Governors in the event of distress; but when one province after another was absorbed within the famine era, it became no longer possible to treat the matter as one of such limited importance, and the high ministers felt obliged to bestir themselves in face of so grave a danger. Li Hung Chang in particular was most energetic, not merely in collecting and forwarding supplies of rice and grain, but also in inviting contributions of money from all those parts of the Empire which had not been affected by famine.

Efforts to Relieve the Famine.

Allowing for the general sluggishness of popular opinion in China, and for the absence of any large amount of currency, it must be allowed that these appeals met with a large and liberal response. The foreign residents also contributed their share, and even the charity of London found a vent in sending some thousands of pounds to the scene of the famine in Northern China. This evidence of foreign sympathy in the cause of a common humanity made more than a passing impression on the minds of the Chinese people.

While the origin of the famine may be attributed to either drought or civil war, there is no doubt that its extension and the apparent inability of the authorities to grapple with it may be traced to the want of means of communication, which rendered it almost impossible to convey the needful succor into the famine districts. The evil being so obvious, it was hoped that the Chinese would be disposed to take a step forward on their own initiative in the great and needed work of the introduction of railways and other mechanical appliances. The Viceroy of the Two Kiang gave his assent to the construction of a short line between Shanghai and the port of Woosung.

The great difficulty had always been to make a start; and now that a satisfactory commencement had been made the foreigners were disposed in their eagerness to overlook all obstacles, and to imagine the Flowery Land traversed in all directions by railways. But these expectations were soon shown to be premature. Half of the railway was open for use in the summer of 1876, and during some weeks the excitement among the Chinese themselves was as marked as among the Europeans. The hopes based upon this satisfactory event were destined to be soon dispelled by the animosity of the officials. They announced their intention to resort to every means in their power to prevent the completion of the undertaking. The situation revealed such dangers of mob violence that Sir Thomas Wade felt compelled to request the Company to discontinue its operations, and after some discussion it was arranged that the Chinese should buy the line.

Opposition to the Railway.

After a stipulated period the line was placed under Chinese management, when, instead of devoting themselves to the interests of the railway, and to the extension of its power of utility, they wifully and persistently neglected it, with the express design of destroying it. At this conjuncture the Viceroy allowed the Governor of Fuhkien to remove the rails and plant to Formosa. The fate of the Woosung railway destroyed the hopes created by its construction, and postponed to a later day the great event of the introduction of railways into China. Notwithstand-

ing such disappointments as this, and the ever present difficulty of conducting relations with an unsympathetic people controlled by suspicious officials, there was yet observable a marked improvement in the relations of the different nations with the Chinese.

Opening New Ports.

Increased facilities of trade, such as the opening of new ports, far from extending the area of danger, served to promote a mutual good-will. In 1876 Kiungchow, in the island of Hainan, was made a treaty port, or rather the fact of its having been included in the treaty of Tientsin was practically accepted and recognized. In the following year four new ports were added to the list. One, Pakhoi, was intended to increase trade intercourse with Southern China. Two of the three others, Ichang and Wuhu, were selected as being favorably situated for commerce on the Yangtse and its affluents, while Wenchow was chosen for the benefit of the trade on the coast.

The close of the great work successfully accomplished during the two periods of the Regency was followed within a few weeks by the disappearance of the most important of the personages who had carried on the government throughout these twenty years of constant war and diplomatic excitement. Before the Pekin world knew of her illness, it heard of the death of the Empress Dowager Tsi An, who as Hienfung's principal widow had enjoyed the premier place in the government, although she had never possessed a son to occupy the throne in person. In a proclamation issued in her name and possibly at her request, Tsi An described the course of her malady, the solicitude of the Emperor, and urged upon him the duty of his high place to put restraint upon his grief. Her death occurred on 18th April, from heart disease when she was only forty-five, and her subsequent obsequies were as splendid as her services demanded. For herself she had always been a woman of frugal habits, and the successful course of recent Chinese history was largely due to her firmness and resolution. Her associate in the Regency, Tsi Thsi, who was always more or less of an invalid, survived her.

The difficulty with Russia had not long been composed, when, on two opposite sides of her extensive dominion, China was called upon to face a serious condition of affairs. In Corea, "the forbidden land" of the Far East, events were forced by the eagerness and competition of European states to conclude treaties of commeace with that primitive kingdom, and perhaps also by their fear that if they delayed Russia would appropriate some port on the Corean coast.

Corea a Source of Trouble.

To all who had official knowledge of Russia's desire and plan for seizing Port Lazareff, this apprehension was far from chimerical, and there was reason to believe that Russia's enroachment might compel other countries to make annexations in or round Corea by way of precaution. Practical evidence of this was furnished by the English occupation of Port Hamilton, and by its subsequent evacuation when the necessity passed away, but should the occasion again arise the key of the situation will probably be found in the possession not of Port Hamilton or Quelpart, but of the Island of Tsiusima. Recourse was had to diplomacy to avert what threatened to be a grave international danger; and although the result was long doubtful, and the situation sometimes full of peril, a gratifying success was achieved in the end.

In 1881 a draft commercial treaty was

drawn up, approved by the Chinese authorites and the representatives of the principal powers at Pekin, and carried to the Court of Seoul for acceptance and signature by the American naval officer, Commodore Schufeldt. The Corean king made no objection to the arrangement, and it was signed with the express stipulation that the ratifications of the treaty were to be exchanged in the following year. Thus was it harmoniously arranged at Pekin that Corea was to issue from her hermit's cell, and open her ports to trading countries under the guidance and encouragement of China. There can be no doubt that if this arrangement had been carried out, the influence and the position of China in Corea would have been very greatly increased and strengthened.

CHINESE OUT FOR AN AIRING.

But, unfortunately, the policy of Li Hung Chung—for, if he did not originate, he took the most important part in directing it—aroused the jealousy of Japan, which has long asserted the right to have an equal voice with China in the control of Corean affairs; and the government of Tokio, on hearing of the Schufeldt treaty, at once took steps not merely to obtain all the rights to be conferred by that document, to which no one would have objected, but also to assert its claim to control equally with China the policy of the Corean Court. With that object, a Japanese fleet and army were sent to the Seoul river, and when the diplomatists returned for the ratification of the treaty, they found the Japanese in a strong position close to the Corean capital.

The Chinese were not to be set on one side in so open a manner, and a powerful fleet of gunboats, with 5,000 troops, sent to the Seoul river to uphold their rights. Under other circumstances, more especially as the Chinese expedition was believed to be the

superior, a hostile collision must have ensued, and the war which has so often seemed near between the Chinese and Japanese would have become an accomplished fact; but fortunately the presence of the foreign diplomatists moderated the ardor of both sides, and a rupture was averted. By a stroke of judgment the Chinese seized Tai Wang Kun, the father of the young king, and the leader of the anti-foreign party, and carried him off to Pekin, where he was kept in imprisonment for some time, until matters had settled down in his own country.

Rivalry Between China and Japan.

The opening of Corea to the Treaty Powers did not put an end to the old rivalry of China and Japan in that country, of which history contains so many examples; and the attack on the Japanese Legion in 1884 was a striking revelation of popular antipathy or of an elaborate anti-Japanese plot headed by the released Chinese prisoner, Tai Wang Kun.

At the opposite point of the frontier China was brought face to face with a danger which threatened to develop into a peril of the first magnitude, and in meeting which she was undoubtedly hampered by her treaties with the general body of foreign Powers and her own peculiar place in the family of nations. It is the special misfortune of China that she cannot engage in any, even a defensive, war with a maritime power without incurring the grave risk, or, indeed, the practical certainty that, if such a war be continued for any length of time, she must find herself involved with every other foreign country through the impossibility of confining the hostility of her own subjects to one race of foreigners in particular.

In considering the last war with a European country in which China was engaged, due allowance must be made for these facts, and also for the anomalous character of that contest when active hostilities were carried on without any formal declaration of war—a state of things which gave the French many advantages. Towards the end of the year 1882, the French Government came to the decision to establish a "definite protectorate" over Tonquin. Events had for some time been shaping themselves in this direction, and the colonial ambition of France had long fixed on Indo-China as a field in which it might aggrandize itself with comparatively little risk and a wide margin of advantage. The weakness of the kingdom of Annam was a strong enough temptation in itself to assert the protectorate over it which France had, more or less, claimed for forty years; but when the reports of several French explorers came to promote the conviction that France might acquire the control of a convenient and, perhaps, the best route into some of the richest provinces of interior China without much difficulty, the temptation became irresistible.

France is Quick to Act.

French activity in Indo-China was heightened by the declaration of Garnier, Rocher and others that the Songcoi, or Red River, furnished the best means of communicating with Yunnan, and tapping the wealth of the richest mineral province in China. The apathy of England in her relations with Burmah, which presented, under its arrogant and obstructive rulers, what may have seemed an insuperable obstacle to trade intercourse between India and China, afforded additional inducement to the French to act quickly; and, as they felt confident of their ability and power to coerce the Court of Hué, the initial difficulties of their undertaking did not seem very formidable.

That undertaking was, in the first place, defined to be a protectorate of China, and, as the first step in the enterprise, the town of Hanoi, in the delta of the Red River, and the nominal capital of Tonquin, was captured before the end of the year 1882.

Tonquin stood in very much the same relationship to China as Corea; and, although the enforcement of the suzerain tie was lax, there was no doubt that at Pekin the opinion was held very strongly that the action of France was an encroachment on the rights of China. But, if such was the secret opinion of the Chinese authorities, they took no immediate steps to arrest the development of French policy in Tonquin by proclaiming it a Chinese dependency, and also their intention to defend it. While Li Hung Chang and the other members of the Chinese Government were deliberating as to the course they should pursue, the French were acting with great vigor in Tonquin, and committing their military reputation to a task from which they could not in honor draw back.

Movements of the "Black Flags."

During the whole of the year 1883 they were engaged in military operations with the Black Flag irregulars, a force half piratical and half patriotic, who represented the national army of the country. It was believed at the time, but quite erroneously, that the Black Flags were paid and incited by the Chinese. Subsequent evidence showed that the Chinese authorities did not take even an indirect part in the contest until a much later period. After the capture of Hanoi, the French were constantly engaged with the Black Flags, from whom they captured the important town of Sontay, which was reported to be held by Imperial Chinese troops, but on its capture this statement was found to be untrue.

The French were in the full belief that the conquest of Tonquin would be easily effected, when a serious reverse obliged them to realize the gravity of their task. A considerable detachment, under the command of Captain Henri Rivière, who was one of the pioneers of French enterprise on the Songcoi, was surprised and defeated near Hanoi. Rivière was killed, and it became necessary to make a great effort to recover the ground that had been lost. Fresh troops weie sent from Europe, but before they arrived the French received another check at Phukai, which the Black Flags claimed as a victory because the French were obliged to retreat.

Extreme Measures by the French.

Before this happened the French had taken exteme measures against the King of Annam, of which state Tonquin is the northern province. The King of that country, by name Tuduc, who had become submissive to the French, died in July, 1883, and after his death the Annamese, perhaps encouraged by the difficulties of the French in Tonquin, became so hostile that it was determined to read them a severe lesson. Hué was attacked and occupied a month after the death of Tuduc, and a treaty was extracted from the new king which made him the dependent of France. When the cold season began in Tonquin, the French forces largely increased, and, commanded by Admiral Courbet, renewed operations, and on the 11th of December attacked the main body of the Black Flags at Sontay, which they had reoccupied and strengthened.

They offered a desperate and well sustained resistance, and it was only with heavy loss that the French succeeded in carrying the town. The victors were somewhat recompensed for their hardships and loss by the magnitude of the spoil, which included a

large sum of money. Desultory fighting continued without intermission; Admiral Courbet was superseded by General Millot, who determined to signalize his assumption of the command by attacking Bacninh, which the Black Flags made their headquarters after the loss of Sontay. On the 8th of March, he attacked this place at the head of 12,000 men, but so formidable were its defences that he would not risk an attack in front, and by a circuitous march of four days he gained the flank of the position, and thus taken at a disadvantage, the Black Flags abandoned their formidable lines, and retreated without much loss, leaving their artillery, including some Krupp guns, in the hands of the victors.

A Treaty of Peace.

At this stage of the question diplomacy intervened, and on the 11th of May a treaty of peace was signed by Commander Fournier, during the ministry of M. Jules Ferry, with the Chinese government. One of the principal stipulations of this treaty was that the French should be allowed to occupy Langson and other places in Tonquin. When the French commander in Tonquin sent a force under Colonel Dugenne to occupy Langson it was opposed in the Bacle defile and repulsed with some loss. The Chinese exonerated themselves from all responsibility by declaring that the French advance was premature, because no date was fixed by the Fournier convention, and because there had not been time to transmit the necessary orders.

On the other hand, M. Fournier declared on his honor that the dates in his draft were named in the original convention. The French government at once demanded an apology, and an indemnity fixed by M. Jules Ferry, in a moment of mental excitement, at the ridiculous figure of $50,000,000. An apology was offered, but such an indemnity was refused, and eventually France obtained one of only $800,000.

After the Bacle affair hostilities were at once resumed, and for the first time the French carried them on not only against the Black Flags, but against the Chinese. M. Jules Ferry did not, however, make any formal declaration of war against China, and he thus gained an advantage of position for his attack on the Chinese which it was not creditable to French chivalry to have asserted. The most striking instance of this occured at Foochow, where the French fleet, as representing a friendly power, was at anchor above the formidable defences of the Min river. In accordance with instructions telegraphed to him, the French admiral attacked those places in reverse and destroyed the forts on the Min without much difficulty or loss, thanks exclusively to his having been allowed past them as a friend.

Upholding the Laws of Neutrality.

The French also endeavored to derive all possible advantage from there being no formal declaration of war, and to make use of Hongkong as a base for their fleet against China. But this unfairness could not be tolerated, and the British minister at Pekin, where Sir Harry Parkes had in the autumn of 1883 succeeded Sir Thomas Wade, issued a proclamation that the hostilities between France and China were tantamount to a state of war, and that the laws of neutrality must be strictly observed. The French resented this step, and showed some inclination to retaliate by instituting a right to search for rice, but fortunately this pretension was not pushed to extremities, and the war was closed before it could produce any serious consequences.

The French devoted much of their attention to an attack on the Chinese possessions in Formosa, and the occupation of Kelung; a fort in the northern part of that island was captured, but the subsequent success of the French was small. The Chinese displayed great energy and resource in forming defences against any advance inland from Kelung or Tamsui, and the French government was brought to face the fact that there was nothing to be gained by carrying on these desultory operations, and that unless they were prepared to send a large expedition, it was computed of not less than 50,000 men, to attack Pekin, there was no alternative to coming to terms with China.

How strong this conviction had become may be gathered from the fact that the compulsory retreat, in March, 1885, of the French from before Langson, where some of the Chinese regular troops were drawn up with a large force of Black and Yellow Flags—the latter of whom were in Chinese pay—did not imperil the negotiations which were then far advanced towards completion. On the 9th of June of the same year a treaty of peace was signed by M. Patenotre and Li Hung Chang which gave France nothing more than the Fournier convention.

VIEW OF TIENTSIN, CHINA.

The military lessons of this war must be pronounced inconclusive, for the new forces which China had organized since the Pekin campaign were never fully engaged, and the struggle ended before the regular regiment

sent to Langson had any opportunity of showing their quality. But the impression conveyed by the fighting in Formosa and the northern districts of Tonquin was that China had made considerable progress in the military art, and that she possessed the nucleus of an army that might become formidable. But while the soldiers had made no inconsiderable improvement, as much could not be said of the officers, and among the commanders there seemed no grasp of the situation, and a complete inability to conduct a campaign.

Incapable Commanders.

Probably these deficiencies will long remain the really weak spot in the Chinese war organization, and although they have men who will fight well, the only capacity their commanders showed in Tonquin and Formosa was in selecting strong positions and in fortifying them with consummate art. But as the strongest position can be turned and avoided, and as the Chinese, like all Asiatics, become demoralized when their rear is threatened, it cannot be denied that, considerable progress as the Chinese have made in the military art, they have not yet mastered some of its rudiments. All that can be said is that the war between France and China was calculated to teach the advisability of caution in fixing a quarrel upon China. Under some special difficulties from the character of the war and with divided councils at Pekin, the Chinese still gave a very good account of themselves against one of the greatest Powers of Europe.

During the progress of this struggle a *coup dè'tat* was effected at Pekin of which at the time it was impossible to measure the whole significance. In July, 1884, the Chinese world was startled by the sudden fall and disgrace of Prince Kung, who had been the most powerful man in China since the Treaty of Pekin. A decree of the Empress Regent appeared dismissing him from all his posts and consigning him to an obscurity from which after many years he had not succeeded in emerging. The causes of his fall are not clear, but they were probably of several distinct kinds. While he was the leader of the peace party and the advocate of a prompt arrangement with France, he was also an opponent of Prince Chun's desire to have a share in the practical administration of the state, or, at least, an obstacle in the way of its realization.

Prince Chun, who was a man of an imperious will, and who, on the death of the Eastern Empress, became the most important personage in the palace and supreme Council of the Empire, was undoubtedly the leader of the attack on Prince Kung, and the immediate cause of his downfall. Prince Kung, who was an amiable and well intentioned man rather than an able statesman, yielded without resistance, and indeed he had no alternative, for he had no following at Pekin, and his influence was very slight except among Europeans.

Sudden Death of Prince Chun.

Prince Chun then came to the front, taking an active and prominent part in the government, making himself President of a new Board of National Defence and taking up the command of the Pekin Field Force, a specially trained body of troops for the defence of the capital. He retained possession of these posts after his son assumed the government in person, notwithstanding the law forbidding a father serving under his son, which has already been cited, and he remained the real controller of Chinese policy until his sudden and unexpected death in the first days of 1891.

Some months earlier in April, 1890, China had suffered a great loss in the Marquis Tseng, whose diplomatic experience and knowledge of Europe might have rendered his country infinite service in the future. He was the chosen colleague of Prince Chun, and he is said to have gained the ear of his young sovereign. While willing to admit the superiority of European inventions, he was also an implicit believer in China's destiny and in her firmly holding her place among the greatest Powers of the world. In December, 1890, also died Tseng Kwo Tsiuen, uncle of the Marquis, and a man who had taken a prominent and honorable part in the suppression of the Taeping rebellion.

Tax on Opium.

In 1885 an important and delicate negotiation between England and China was brought to a successful issue by the joint efforts of Lord Salisbury and the Marquis Tseng. The levy of the lekin or barrier tax on opium had led to many exactions in the interior which was injurious to the foreign trade and also to the Chinese government, which obtained only the customs duty raised in the port. After the subject had been thoroughly discussed in all its bearings a convention was signed in London, on 19th July, 1885, by which the lekin was fixed at eighty taels a chest, in addition to the customs due of thirty taels, and also that the whole of this sum should be paid in the treaty port before the opium was taken out of bond.

This arrangement was greatly to the advantage of the Chinese government, which came into possession of a large revenue that had previously been frittered away in the provinces, and much of which had gone into the pockets of the Mandarins. The Emperor issued an edict in 1890 formally legalizing the cultivation of opium, which, although practically carried on, was nominally illegal. An immediate consequence of this step was a great increase in the area under cultivation, particularly in Manchuria, and so great is the production of native opium now becoming that that of India may yet be driven from the field as a practical revenge for the loss inflicted on China by the competition of Indian tea. But at all events these measures debar China from ever again posing as an injured party in the matter of the opium traffic.

During these years the young Emperor Kwangsu was growing up. In February, 1887, in which month falls the Chinese New Year, it was announced his marriage was postponed in consequence of his delicate health, and it was not until the new year of 1889, when Kwangsu was well advanced in his eighteenth year, that he was married to Yeh-ho-na-la, daughter of a Manchu general named Knei Hsiang, who had been specially selected for this great honor out of many hundred candidates.

Magnificent Marriage Ceremonies.

The marriage was celebrated with the usual state, and more than $5,000,000 is said to have been expended on the attendant ceremonies. At the same time the Empress Regent issued her farewell edict and passed into retirement, but there is reason to believe that she continued to exercise no inconsiderable influence over the young Emperor.

The marriage and assumption of governing power by the Emperor Kwangsu brought to the front the very important question of the right of audience by the foreign ministers resident at Pekin. This privilege had been conceded by China at the time of the Tientsin massacre, and it had been put into force

as a result of that concession. The Emperors of China do not appear at any time to have taken up the position that their own person was so supremely sacred as to render audience with a foreigner an indignity. On the contrary, in olden days, when the Imperial state and prestige were immeasurably greater than they now are, audience was freely granted, and the person of the Sovereign was less hermetically concealed than is now the fashion.

The Two Great Questions.

Two questions, however, have successively been made uppermost in the settlement of the matter, namely, the character of obeisance made by the foreigner admitted to the interview, and the nature and locality of the building in which it took place. As regards the former the favored individual was expected to comply with the Chinese usage by performing the *kowtow*, that is, kneeling thrice and knocking his forehead nine times upon the ground.

The theory of Chinese sovereignty being that the Emperor is the *de jure* monarch of the whole earth, of which China is the Middle Kingdom, all other nations, therefore, must be either his tributaries or his subjects; whence the exaction of this mark of deference from their envoys. As regards the site of audience, the practice of emphasizing the lowliness of the stranger in presence of the Son of Heaven by fixing the audience in a building that carries with it some implication of inferiority, appears to have been the growth only of the last fifty years, if not more recently.

In the seventeenth and eighteenth centuries both the Jesuit Fathers who were in the service of the Emperor and the envoys of European Courts or Companies, who came to Pekin for complimentary purposes or to secure facilities for trade, performed the *kowtow* without apparent compunction. One Russian official, however, who arrived at Pekin in the reign of the first Manchu Emperor Shun Chih (1644–1661) was refused an audience because he declined to *kowtow*.

In those days the audience commonly took place in one or other of the great Ceremonial Halls of the Imperial Palace in the heart of the Forbidden City, where no European is now permitted to enter. Here stands the Tai Ho Tien, or Hall of Supreme Harmony, a magnificent structure, 110 feet in height, erected upon a terrace of marble 20 feet high, with projecting wings, ascended from the outer court by flights of steps.

Seated on a Raised Throne.

The Great Audience Hall on the summit of the platform is a vast pavilion, in design not unlike the Memorial Temple of Yung Lo at the Ming Tombs, 200 feet in length by 90 feet in depth, sustained by 72 immense columns of painted teak. In this Hall the Emperor held and still holds the splendid annual Levées at the Winter Solstice, at the New Year, and on his own birthday. Here in the Tai Ho Tien the Emperor takes his seat upon a raised throne in the centre.

A few Manchus of exalted rank alone are admitted to the building. Outside and below the marble balustrades are ranged the nobility and officials in eighteen double rows, the civil officers on the east side, and the military officers on the west, their respective ranks and positions being marked by low columns. The utmost care is observed in appointing places for the officials according to their respective ranks and titles.

The privilege of audience, as we see, had been conceded, and it had been put into force

on one occasion during the brief reign of Tungche. The time had again arrived for giving it effect, and, after long discussions as to the place of audience and the forms to be observed, Kwangsu issued in December, 1890, an edict appointing a day soon after the commencement of the Chinese New Year, for the audience, and also arranging that it should be repeated annually on the same date.

In March, 1891, Kwangsu gave his first reception to the foreign ministers, but after it was over some criticism and dissatisfaction were aroused by the fact that the ceremony had been held in the Tse Kung Ko, or Hall of Tributary Nations. As this was the first occasion on which Europeans saw the young Emperor, the fact that he made a favorable impression on them is not without interest, and the following personal description of the master of so many millions may well be quoted:

"Whatever the impression 'the Barbarians' made on him the idea which they carried away of the Emperor Kwangsu was pleasing and almost pathetic. His air is one of exceeding intelligence and gentleness, somewhat frightened and melancholy looking. His face is pale, and though it is distinguished by refinement and quiet dignity it has none of the force of his martial ancestors, nothing commanding or imperial, but is altogether mild, delicate, sad and kind.

OPIUM SMOKERS.

"He is essentially Manchu in features, his skin is strangely pallid in hue, which is, no doubt, accounted for by the confinement of his life inside these forbidding walls and the absence of the ordinary pleasures and pursuits of youth, with the constant discharge of onerous, complicated and difficult duties of state which, it must be remembered, are, according to Imperial Chinese etiquette, mostly transacted between the hours of two and six in the morning. His face is oval shaped with a very long narrow chin and a sensitive mouth with thin nervous lips; his

nose is well shaped and straight, his eyebrows regular and very arched, while the eyes are unusally large and sorrowful in expression. The forehead is well shaped and broad, and the head is large beyond the average."

Owing to the dissatisfaction felt at the place of audience, which seemed to put the Treaty Powers on the same footing as tributary states, the foreign ministers have endeavored to force from the government the formal admission that a more appropriate part of the Imperial city should be assigned for the ceremony, but as the Powers themselves were not disposed to lay too much stress on this point, no definite concession was yet made, and the Chinese ministers held out against the pressure of some of the foreign representatives. But, althongh no concise alteration was made in the place of audience, the question was practically settled by a courteous concession to the new English minister, Mr. O'Conor, who succeeded Sir John Walsham, and it is gratifying to feel that this advantage was gained more by tact than by coercion.

When Mr. O'Conor wished to present his credentials to the Emperor, it was arranged that the Emperor should receive him in the Cheng Kuan Tien Palace, which is part of the Imperial residence of Peace and Plenty within the Forbidden City. The British representative, accompanied by his secretaries and suite in accordance with arrangement, proceeded to this palace on the 13th of December, 1892, and was received in a specially honorable way at the principal or Imperial entrance by the officials of the Court. Such a mark of distinction was considered quite unique in the annals of foreign diplomacy in China, and has since been a standing grievance with the other ministers at Pekin.

It was noticed by those present that the Emperor took a much greater interest in the ceremony than on previous occasions. This audience, which lasted a considerable time, was certainly the most satisfactory and encouraging yet held with the Emperor Kwangsu by any foreign envoy, and it also afforded opportunity of confirming the favorable impression which the intelligence and dignified demeanor of the Emperor Kwangsu made on all who have had the honor of coming into his presence. One incident in the progress of the audience question deserves notice, and that was the Emperor's refusal, in 1891, to receive Mr. Blair, the United States Minister, in consequence of the hostile legislation of our country against China. The anti-foreign outbreak along the Yangtsekiang, in the summer of 1891, was an unpleasant incident, from which at one time it looked as if serious consequences might follow; but the ebullition fortunately passed away without an international crisis, and it may be hoped that the improved means of exercising diplomatic pressure at Pekin will render these attacks less frequent, and their settlement and redress more rapid.

CHAPTER VIII.

THE EMPEROR OF CHINA AND HIS COURT.

THE foregoing concise and graphic history from the able pen of the well-known historian, Mr. D. C. Boulger, may appropriately be followed by Mr. Robert K. Douglas's interesting and entertaining account of the manners and customs of the Chinese. This enables the reader to see China as it has been in the past and as it is at the present time. He is now conducted from one point of observation to another, while before him are pictured the customs, the domestic life, the manners, dress, idol-worship and singular ideas and habits of this remarkable people.

With the exception of fashions in trivial matters, nothing has changed in China for many centuries. Every institution, every custom, and every idea has its foundation in the distant ages and draws its inspiration from the sages of antiquity. Immutability in all that is essential is written on the face of the empire. No fear of organic change perplexes monarchs, or anyone else, in that changeless land, and the people love to have it so. Sovereigns reign and pass away, dynasties come and go, and even foreign powers take possession of the throne, as at the present time, when a line of Manchu emperors reigns at Pekin; but the national life in all its characteristics goes on unmoved by political change and revolutionary violence.

One of the most remarkable spectacles in the world's history is that of this strange empire which, having been time after time thrown into the crucible of political unrest, has always reappeared identical in its main features and institutions, and absorbing rather than being absorbed by the foreign elements which have occasionally thrust themselves into the body politic.

The political constitution, the social relations and customary ceremonies were crystallized in their present forms by those ancients on whom, according to the opinion of the people, rested the mantle of perfect wisdom. If the death of the emperor is announced, it is proclaimed in words used by Yao, who lived before the time of Abraham.

Fondness for Antiquity.

If a mandarin writes a controversial despatch, he bases his arguments on the sayings of Confucius; if a youth presents himself at the public examinations, he is expected to compose essays exclusively on themes from the four books and five classics of antiquity; and if a man writes to congratulate a friend on the birth of a daughter, he does so in phraseology drawn from the national primitive odes, which were sung and chanted before the days of Homer.

This immutability gives certain advantages in writing on Chinese society, since the author is not called upon

> "To shoot folly as it flies
> And catch the manners living as they rise."

It is enough for him to keep in view the rock from which the people have hewn their lives, and to draw from the current literature, which reflects that foundation, the picture which he may propose to sketch.

What, then, are the constituent elements

of Chinese society? They are very simple, and are free from the complications and enlacements of European life. At the head is the emperor and his court, next comes the bureaucracy, and after them the people. With the exception of some few families, such as those of Confucius, of Tseng, and five or six others, there is no hereditary aristocracy of high rank and importance. All are equal until the examiners have elected into an aristocracy of talent those whose essays and poems are the best. The remaining divisions of "farmers, mechanics, and traders," represent one level.

High-Sounding Titles.

Above these classes the Emperor reigns supreme. The possessor of a power which is limited only by the endurance of the people, the object of profound reverence and worship by his subjects, the holder of the lives of "all under heaven," the fountain of honor as well as the dispenser of mercy, he occupies a position which is unique of its kind, and unmatched in the extent of its influence. There is much magic in a name, and the titles by which the potentate is known help us to realize what he is in the eyes of the people.

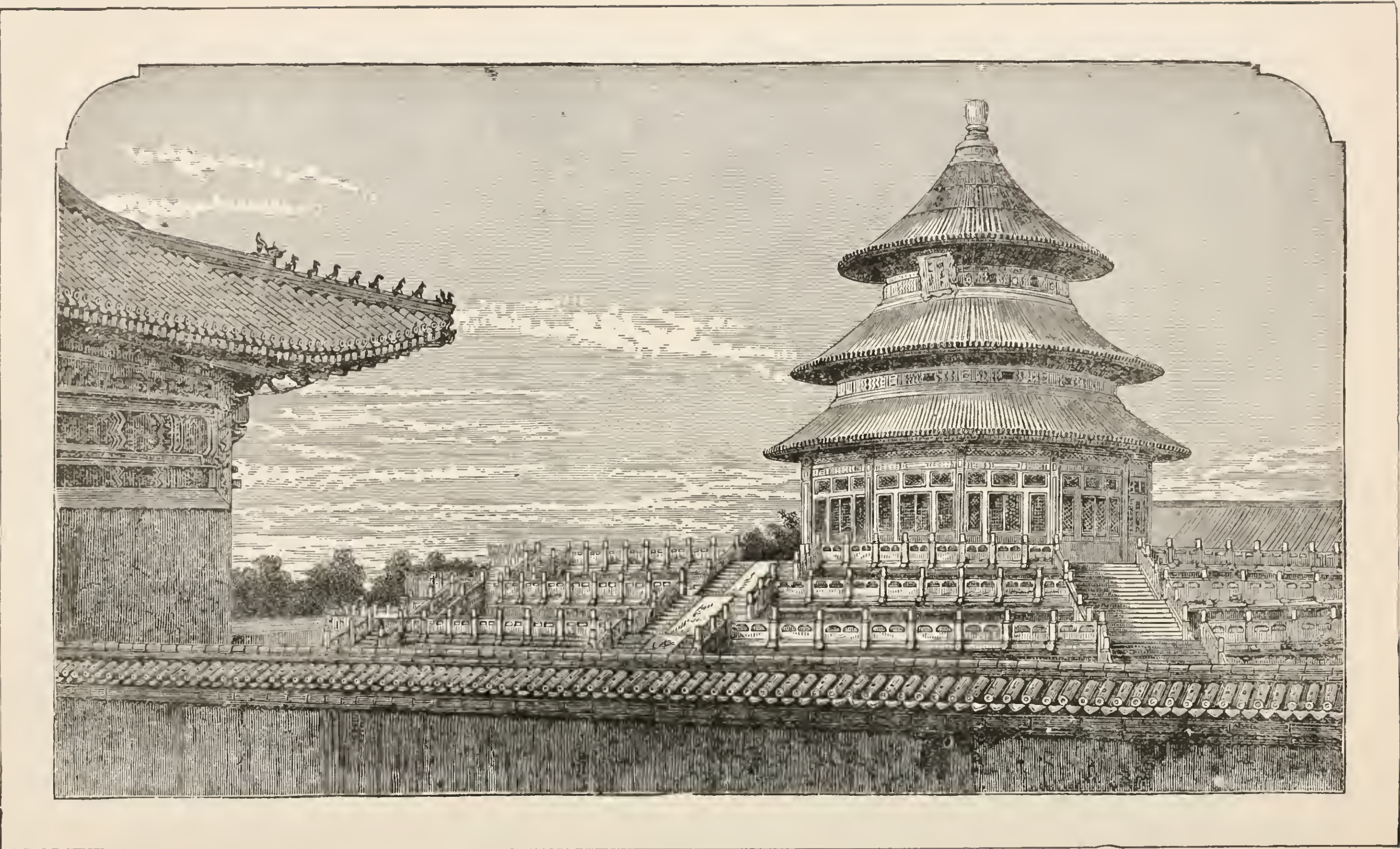
He is the "Son of Heaven," he is the "Supreme Ruler," the "August Lofty One," the "Celestial Ruler," the "Solitary Man," the "Buddha of the present day," the "Lord;" and, in adulatory addresses, he is often entitled the "Lord of Ten Thousand Years." As the Son of Heaven, he rules by the express command of the celestial powers, and is sustained on the throne by the same supreme authorities, so long as he rules in accordance with their dictates. He alone is entitled to worship the azure heaven, and at the winter solstice he performs this rite after careful preparation, and with solemn ritual, a description of which cannot fail to be of interest to the reader.

The Temple of Heaven, where this august ceremony is performed, stands in the southern portion of the city of Pekin, and consists of a triple circular terrace, two hundred and ten feet wide at the base, and ninety feet at the top. The marble stones forming the pavement of the highest terrace are laid in nine concentric circles. On the centre stone, which is a perfect circle, the Emperor kneels, facing the north, and "acknowledges in prayer and by his position that he is inferior to Heaven, and to Heaven alone. Round him on the pavement are the nine circles of as many heavens, consisting of nine stones, then eighteen, then twenty-seven, and so on, in successive multiples of nine until the square of nine, the favorite number of Chinese philosophy, is reached in the outermost circle of eighty-one stones."

The Burnt Sacrifice.

On the evening before the winter solstice the Emperor is borne in a carriage drawn by elephants to the mystic precincts of the temple, whence, after offering incense to Shangti, "the Supreme Ruler," and to his ancestors, he proceeds to the hall of penetential fasting. There he remains until 5.45 A.M., when, dressed in his sacrificial robes, he ascends to the second terrace. This is the signal for setting fire to the whole burnt sacrifice, which consists of a bullock two years old and without blemish. The Supreme Ruler having been thus invoked, the Emperor goes up to the highest terrace, and offers incense before the sacred shrine, and that of his ancestors.

At the same time, after having knelt thrice and prostrated himself nine times, he offers bundles of silk, jade cups, and other gifts in lowly sacrifice. A prayer is then



THE TEMPLE OF HEAVEN, PEKIN.

EXAMINATION HALL, PEKIN, CHINA.

read by an attendant minister, while the Emperor kneels in adoration, to an accompaniment of music and dancing. One solemn rite has still to be performed before the sacrificial service is complete. While the Emperor remains on his knees, officers appointed for the purpose present to him "the flesh of happiness," and the "cup of happiness." Thrice he prostrates himself before the sacred emblems, and then receives them with solemn reverence. It is curious to find these marked resemblances to Jewish and Christian worship in the Chinese ritual.

Claims Divine Authority.

By this solemn sacrifice the Emperor assumes the office of Vice-regent of Heaven, and by common consent is acknowledged to be the co-ordinate of Heaven and earth, and the representative of man in the trinity of which those two powers form the other persons. As possessor of the Divine authority, he holds himself superior to all who are called gods, and takes upon himself to grant titles of honor to deities, and to promote them in the sacred hierarchy.

On one occasion a memorial was presented to the throne by the Lieutenant-Governor of Kiangtsu, asking the Emperor to confer higher honors on the Queen of Heaven, the God of the Wind, the God of the Sea, and the God of the city of Shanghai, in consideration of their having brought the tribute rice safely on its way to Tientsin, and for having favored the vessels bearing it with gentle zephyrs and a placid sea. To this request the Emperor was pleased to accede, and the gods and goddesses reaped the reward of his benignity by the issue of patents which were held to vouch for their promotion on the heights of Olympus.

One other instance of this form of superstition may be mentioned, which is remarkable as having for its advocate the redoubtable Tseng Kwofan, the father of the Marquis Tseng, and the foremost man of the day in the empire. To him, more than to any other mandarin, is due the suppression of the Taeping rebellion. He was the intimate adviser of the throne, and was held in the highest esteem as a learned and enlightened man.

This viceroy, in conjunction with the Viceroy of Fuhkien, "petitioned the throne to deify two female genii who had worked a great number of miracles for the good of the people." In the district of Chiangtu, write the viceroys, "there is a place called Hsien-nü-chen, which has long had a temple to the two genii, Tu and Kang. This temple was once upon a time the scene of a beneficent miracle, which is duly recorded in the history of the district. Moreover, in the eighth year of Hiengfung (1858), when the Taeping rebels were attempting to cross on rafts at Fuchiao, on the east side of Yangchow, a frightful storm of thunder and rain burst over the place and drowned countless numbers of them.

Lamps and Fairy Godesses.

"The refugees from the city all stated that, on the night in question, when the rebels were attempting to cross, they saw the opposite bank lined, as far as the eye could reach, with bright azure-colored lamps, and in the midst of the lamps were seen the fairy goddesses. Scared by this apparition the rebels abandoned the attempt, and the town and neighborhood were saved from falling into their hands." "Some time ago," the memorialists add, "Tseng Kwofan petitioned the throne to deify the two female genii, Tu and Kang; but the Board of Rites replied that the local histories only mention Kang, and asked what authority there was for

ranking Tu among the genii. There appeared to be no doubt in respect to Kang.

"The memoralists have, therefore, re-investigated the whole case, and find that Kang was a priestess in Tu's temple, and that she ascended from the town in question on a white dragon up to fairyland, and that in consequence of this the inhabitants placed her on a par with Tu and worshipped them together. The names of the fairies, Tu and Kang, are to be found in the official registers, and they have long been objects of worship. Such are the representations of the local gentry and elders, and the memoralists would earnestly repeat their request that his majesty would be graciously pleased to deify the two genii, Tu and Kang, in acknowledgment of the many deliverances they have wrought, and in compliance with the earnest wish of the people."

In the pages of the *Pekin Gazette*, such memorials, presented by the highest officials in the empire, are constantly to be met with, and are treated with all seriousness both by the suppliants and the Son of Heaven.

His Subjects Adore Him.

In harmony with these lofty attributes his subjects, when admitted into his presence, prostrate themselves in adoration on the ground before him, and on a certain day in the year he is worshipped in every city in the empire. At daylight on the day in question the local mandarins assemble in the city temple, where, in the central hall, a throne is raised on which is placed the imperial tablet. At a given signal the assembled officials kneel thrice before the throne, and nine times strike their heads on the ground as though in the presence of the Supreme Ruler.

In speaking of this title, the Supreme Ruler, it is interesting to go a step beyond the English rendering of the term, and to look at the native characters which represent it. They form the word *Hwangti*, and are of considerable interest both as indicating the very lofty idea entertained by the inventors of the first character of what an emperor should be; and, in the case of the second, as confirming a theory which is now commonly accepted, that the Chinese borrowed a number of their written symbols from the cuneiform writing of Babylonia. The character *Hwang* was formerly made up of two parts, meaning "ruler" and "one's self," and thus conveys the very laudable notion, in harmony with the doctrines taught by Confucius, that an emperor, before attempting to rule the empire, should have learnt to be the master of his own actions.

Supreme White Ruler.

In the same spirit Mencius, about two hundred years later, said, "The greatest charge is the charge of one's self." An idea which appears in the mouth of Polonius, where he says—

> "This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

By a clerical error the character is now written with the omission of a stroke in the symbol for one's self, and, so altered, the compound reads, "the white ruler." The second character means "the supreme."

The Emperor is also the Buddha of the present day. This is a title which has little meaning among the skeptical Chinese, who agree with Confucius in preferring to leave the question of a future existence unexplored. But in the weary wastes of Mongolia and Tibet, the ignorant natives give an interest to their dreary existences by blindly following the superstitious teaching of their priests. In Tibet, more especially, Budd-

hism has gained complete possession of the people, and the priestly profession is crowded with men who seek for power, and who find it easier to make a living out of the superstitious fears of the people than from the barren soil at their feet.

Not content with managing the spiritual concerns of their followers, these men have made themselves masters of the political situation, and in the hand of their chief, the Grand Lama, rests the government of the country. To these people the title of the "Buddha of the present day" is full of meaning, and a command from the potentate at Pekin is readily obeyed as coming from the suzerain of the land, and the spiritual head of their religion. The Grand Lama is surrounded by several dignitaries, and on the death of any one of these ecclesiastics the re-embodiment of his spiritual essence is referred to Pekin, and is not considered valid until the sanction of the Emperor has been received. On occasions the Emperor actually forbids the transmigration of the soul of any dignitary who may be under his ban, which thus remains in a state of suspended animation during his good pleasure.

A Strange Decree.

The *Pekin Gazette* tells us, that one such, a Hut'ukht'u, was once impeached for deserting his post, and carrying off his seal of office, in consequence of a disturbance which arose through a distribution of alms. For this dereliction of duty his title and seal were cancelled, and it was at the same time decreed by the Emperor that his soul should not be allowed to transmigrate at his decease. On receiving this extinguishing sentence the offender came to Pekin for the purpose of appealing, and soon afterwards his death produced the crisis in his spiritual state which the sentence contemplated.

The sympathy produced by his condition prompted the despatch of petitions to Pekin to plead for his soul, and such success attended them that an edict was shortly afterwards issued in the following terms: "We decree that as is besought of us, search may be made to discover the child in whose body the soul of the decased Hut'ukht'u has been re-born, and that he be allowed to resume the government of his proper lamasery, or dominion."

Compelled to Fall on Their Faces.

The title of "the solitary man" is eminently applicable to a potentate who thus not only claims temporal dominion, but who assumes the position of high priest over the household of the gods. It is a common complaint with emperors and kings that they have no fellows; but here is one of their number whose cherished attributes place him beyond the reach of mortals. With the exception of those immediately about his person, his subjects are not allowed to gaze upon his face. When he goes abroad the people are compelled to fall on their faces to the ground until his cavalcade has passed on, and on all occasions he is to them a mystery.

A sovereign so exalted and so worshipped would naturally expect to receive from foreigners entering his presence, homage equal to that to which he is accustomed from the pliant knees of his subjects, and at first, no doubt, the refusul of British representatives to *kotow*, or prostrate themselves before him, came as a surprise. From the time of Lord Macartney's mission, in 1792, down to a few years back, the question of the *kotow* was a burning one, and was as consistently resisted by foreign ministers as it was urgently pressed by the Chinese. At the present time, on two or three occasions on which the European ministers have been

granted audiences, they have paid the Emperor the same reverence, and no more, that they pay to their own sovereigns.

TYPES OF CHINESE WOMEN.

Being so entirely withdrawn from the public gaze, very little can possibly be known of the Emperor's private life, and we are driven to that very candid periodical, the *Pekin Gazette*, and to the plays and novels of the people, for sketches of his monotonous and dreary existence. The palace, as befitting the abode of so exalted a personage, is so placed as effectually to cut off its occupants from the rest of the empire. Situated in the "Forbidden City," it is surrounded with a

triple barrier of walls. Beyond the inner and secret enclosure is the Imperial city, which is enclosed by a high wall topped with tiles of the Imperial yellow color; and outside that again is the Tartar city, which forms the northern part of the capital.

Strict guard is kept day and night at the gates of the Forbidden City, and severe penalties are inflicted on all unauthorized persons who may dare to enter its portals. One of the highest distinctions which can be conferred on officials whom the Emperor delights to honor, is the right to ride on horseback within these sacred precincts. Only on rare occasions, and those almost exclusively occasions of ceremony, does the Emperor pass out of the palace grounds. These no doubt present a miniature of the empire. There are lakes, mountains, parks, and gardens in which the Imperial prisoner can amuse himself, with the boats which ply on the artificial lakes, or by joining mimic hunts in miniature forests; but it is probable that there is not one of the millions of China who has not a more practical knowledge of the empire than he who rules it.

Stirring Before Daylight.

Theoretically he is supposed to spend his days and nights in the affairs of state. The gates of the Forbidden City are opened at midnight, and the halls of audience at 2 A.M. Before daylight his cabinet ministers arrive and are received at veritable levees, and all the state sacrifices and functions are over by 10 o'clock. Even the court amusements are held before the dew is off the grass. The following programme, taken from the *Pekin Gazette*, describes a morning's work at Court:

"To-morrow, after business, about 6 o'clock A.M., the Emperor will pass through the Hwa-Yuen and Shinwu gates to the Takaotien temple to offer sacrifice. Afterwards His Majesty will pass through the Yung-suy-tsiang gate, and, entering the King-shansi gate, will proceed to the Show-hwang temple to worship. His Majesty will then pass through the Pehshang gate from the Sishan road, and, entering the Shinwu gate, will return to the palace to breakfast. His Majesty will then hold an audience, and at 7 o'clock will ascend to the Kientsing Palace to receive congratulations on his birthday. At 8 o'clock he will take his seat to witness the theatrical performance."

Putting On the Purple.

And if wrestlers and conjurers are summoned into the Imperial presence, they must be ready at an equally uncongenial hour to show their skill. But such relaxations are the glints of sunlight which brighten the sombre life of the solitary man. The sovereign announced his assumption of the Imperial purple in 1875, when he was quite an infant, in the following edict:

"Whereas, on the fifth day of the moon" (January 12, 1875), "at the *yeo* hour" (5–7 P.M.), "His Majesty the Emperor departed this life, ascending upon the Dragon to be a guest on high, the benign mandate of the Empress Dowager and Empress Mother was by us reverently received, commanding us to enter upon the inheritance of the great succession. Prostrate upon the earth we bewailed our grief to Heaven, vainly stretching out our hands in lamentation. For thirteen years, as we humbly reflected, His Majesty now departed reigned under the canopy of Heaven. In reverent observance of the ancestral precepts, he made the counsels prompted by maternal love his guide, applying himself with awestruck zeal to the toilsome performance of his duty. The welfare of the people and the policy of the State were ever present in his utmost thoughts.

Not in words can we give expression to the sadness which pierces our heart and shows itself in tears and blood."

The *Pekin Gazette* bears testimony to the desire which was felt by the Emperor's tutors to rear the tender thought aright. And in that journal the following memorial on this subject was published with approval. "His Majesty, being still of tender age, it is beyond question expedient that effectual training in the right path be studied. All those who surround His Majesty, and are in near employment about his person, should be without exception of tried capacity and solid character. No youthful and thoughtless person should be suffered to be in attendance."

A Wife for the Emperor.

From time to time the outer world was informed of the progress which this tenderly guarded youth was making in his studies. At last the time came—in 1889—for him to assume the reins of power hitherto held by the dowager empresses, and to take to himself a consort. The question of choosing a wife for the Imperial recluse was a more serious matter to arrange than the transfer of power. It was necessary that the lady should be of the same nationality as himself —a Manchu—and that she should satisfy the requirements of the Dowager Empresses as to looks and appearance.

Levees of aspirants to the honor were held by the Dowagers, and a lady having been chosen, the personage most interested in the event was made aware of the selection. According to custom, and possibly to provide against any disappointment which the appearance of the bride might produce in the imperial breast, two young ladies were also chosen to accompany the Empress as secondary wives. This trio forms the nucleus of the royal household, in which secondary wives are counted by tens and fifties.

As is natural in the case of any matter affecting so exalted a personage as the Son of Heaven, the ceremonies connected with his marriage are marked by all the dignity and splendor which are peculiar to Oriental states. Unlike his subjects, even of the highest rank, who are bound as a preliminary to pay court to the parents of their future brides, the Emperor finds it sufficient to issue an edict announcing his intention to marry the lady on whom his choice may have fallen, and she, trembling with the weight of the honor, blushingly obeys the command. Unlike his subjects, also, the Emperor is by law entitled to wives of three ranks.

The first consists of the Empress, who is alone in her dignity except when, as has happened, on some rare occassions, two Princesses have shared the imperial throne. The second rank is unlimited as to number; and it is from these ladies that, in case of the death of the Empress, the Emperor commonly chooses her successor. The third rank is filled up as the taste of the Emperor may direct, and it is rarely that the ladies of this grade ever succeed to the lofty dignity of the throne.

Imposing Ceremonies.

To the wedding of the Empress alone are reserved the courtly ceremonials which grace the imperial marriage. These ceremonies are ten in number. First comes an edict announcing the intended marriage. The Board of Ceremonies next proclaims the fact throughout the empire, and having consulted the Imperial astronomers as to the choice of a fortunate day for sending the customary presents to the bride-elect, prepares for the occasion ten horses with accoutrements, ten cuirasses, a hundred pieces of silk and two

AMERICANS DINING WITH PRINCE KUNG OF CHINA.

hundred pieces of nanking. To the Board of Rites belongs the duty of preparing a golden tablet and a golden seal on which the scholars of the Hanlin College inscribe the necessary decrees relating to the marriage.

Armed with these imperial pledges a President of the Board invites the imperial order for the presentation of the gifts. When this has been received, the officials, at early dawn on the day appointed, place a table in the hall of "Great Harmony" for the reception of the imperial seal, while others set out a pavilion ornamented with dragons, in which the cuirasses, the silks and the cloths are reverently deposited.

The Imperial Mandate.

When the assembly is complete, the master of ceremonies orders every one to his allotted place, and exhorts all to assume a grave and decorous attitude. In the hearing of this attentive gathering a commissioner, after bowing the knee, reads aloud the Imperial mandate, which runs as follows: "The august ruler has, in accordance with the wishes of the revered Dowager Empress, promised to take Miss ——— of the ——— as his consort, and orders the ministers to take the seal of the empire with the nuptial presents, in accordance with the sacred rites."

So soon as the herald has ceased speaking a Secretary of State takes the seal from the table and hands it to an Imperial messenger who, in company with officials carrying the pavilion and other gifts, and preceded and followed by the Imperial guards, goes to the house of the future Empress. Everything there has been prepared for his reception. A table has been placed in the centre of the hall between two others, draped with appropriate hangings. On the arrival of the messenger the father of the lady salutes him on the threshold, and kneels while he carries the Imperial gifts to the tables in the great hall. On the centre table the envoy places the Imperial seal, and on the others the various portable presents, while the horses are arranged on the right and left of the courtyard.

When all are disposed in order, the father of the lady receives the gifts kneeling, and prostrates himself nine times as a token of his gratitude for the Imperial favor. The departure of the messenger, who carries the Imperial seal away with him, is surrounded with the same ceremonies as those which greeted his arrival.

Two banquets form the second part of the ceremony. The mother of the bride is, by order of the Emperor, entertained by the Imperial princesses in the apartments of the Dowager Empress, while the Imperial chamberlains and high officials offer the same hospitality to her father.

The Nuptial Presents.

On the wedding-day officers appointed for the purpose present to the bride two hundred ounces of gold, ten thousand ounces of silver, one gold and two silver tiaras, a thousand pieces of silk, twenty caparisoned horses, and twenty others with equipments. To her father and mother are, in like manner, offered gold, silver and precious ornaments; pieces of silk, bows and arrows, and countless robes.

The declaration of the marriage follows. An ambassador is sent with an Imperial letter to the father of the future empress. On his knees, this much genuflecting man listens to the words of his future son-in-law, and makes nine prostrations in the direction of the Imperial seal, which again stands on his table. On this occasion his wife and two ladies of his household take part in the cere-

CONFUCIAN TEMPLE, FORBIDDEN CITY, PEKIN, CHINA

mony. Six times they bow low, thrice they bend the knee, and twice as often they prostrate themselves before the seal. This done, they receive from the envoy the tablet of gold, on which is inscribed the declaration of marriage, and retire with this evidence of the fulfilment of their hopes to the apartments of the bride.

On the eve of the eventful day ministers are sent to announce the auspicious event to Heaven, and Earth, and to the deities of the Imperial temple. On the following morning, so soon as the august procession is formed, the Emperor enters his sedan-chair, and is borne to the Tzuning palace, where the dowager Empress awaits him seated on a throne of state. With dutiful regard he kneels, and thrice, and again nine times bows low at the feet of his mother.

The Great Seal.

Having thus manifested his respect, he proceeds to the "Hall of Great Harmony," accompanied by bands discoursing music from an infinite variety of instruments, There, at a signal given, the members of the Board of Rites kneel and prostrate themselves before their august sovereign. This done, a herald advances and reads aloud the Imperial decree, which runs as follows: "The Emperor, in obedience to the desire of the Empress his mother, agrees that the princess —— shall be his consort. In this propitious month, and under this favorable constellation, he has prepared the customary gifts and the usual contract, and now commands his ministers to escort the chosen bride to his palace."

In harmony with this last clause, the Imperial envoy, followed by chamberlains and officers of the guard, and accompanied with music, takes the great seal and starts on his mission. Following in his train come officers carrying the tablet and seal of gold, and bearers with the sedan-chair destined for the bride. In strange contrast to the ordinary state of the streets, the thoroughfares on this occasion are swept, garnished, and made straight.

On arriving, over these unwontedly smooth ways, at the dwelling of the bride, the envoy is received with every mark of honor and reverence, not only by the father of the bride, but by the elder ladies of the household, dressed in their most brilliant costumes. In the grand hall the father kneels before the envoy, who hands the seal to a lady in waiting, while his lieutenant delivers the tablet and the Imperial letter to the ladies appointed to receive them. As these things are borne to the private apartments of the bride, her mother and ladies kneel in token of reverence, and then, following in their wake, listen with devout respect to the terms of the letter addressed to the bride.

The Bride Escorted to the Palace.

When this ceremony is concluded, the bride, with her mother and ladies in attendance, advances to the "Phœnix Chair," in which, preceded by ministers bearing the Imperial seal, and followed by musicians and guards of honor, she proceeds to the palace. On arriving at the gate, the officers and attendants dismount from their horses, while porters bearing aloft nine umbrellas ornamented with phœnixes lead the procession to the Kientsing gate. Beyond this the attendants and officials are forbidden to go, and the bride proceeds alone to meet her affianced husband.

One more ceremony has to be performed to complete the marriage. A banquet is spread for the august pair, at which they pledge each other's troth in cups of wine, and thus tie the knot which death alone un-

ravels. This, however, does not quite conclude the laborious ceremonial which falls to the lot of the bride. On the morning after the wedding it becomes her duty to testify her respect to the dowager Empress by bringing her water in which to wash her hands, and by spreading viands before her, in return for which courtesies the dowager entertains her daughter-in-law at a feast of welcome.

Meanwhile the Emperor receives the

CHINESE MANDARIN.

homage of the princes, dukes, and officers of state, and for some days the palace is given up to feasting and rejoicing—an echo of which reaches the remotest parts of the empire when the proclamation announcing the joyful event is made known in the provinces. The long and formal ceremonies are now concluded and the Emperor is married.

But the Imperial mentors not only teach the Emperor how to live, but they teach the "still harder lesson how to die." On the approaching death of the late Emperor, the following valedictory manifesto was put in his mouth:

"It was owing to the exalted love of Our late Imperial father, Our canopy and support, that the Divine Vessel (that is, the throne) was bestowed upon Our keeping. Having set foot in Our childhood on the throne, We from that moment had, gazing upwards, to thank their two majesties the Empresses for that, in ordering as Regents the affairs of government, they devoted night and day to the laborious task. When, later, in obedience to their divine commands, We personally assumed the supreme power, We looked on high for guidance to the Ancestral precepts of the Sacred Ones before Us, and in devotion to Our government and love towards Our people, made the fear of Heaven and the example of Our Forefathers the mainspring of every act.

"To be unwearied day by day has been Our single purpose. Our bodily constitution has through Our life been strong, and when, in the 11th moon of this year, We were attacked by smallpox, We gave the utmost care to the preservation of Our health; but for some days past Our strength has gradually failed, until the hope of recovery has passed away. We recognize in this the will of Heaven." And then the dying man named his successor in the person of his first cousin.

So soon as the august patient has ceased to breathe, his heir strips from his cap the ornaments which adorn it, and "wails and stamps" in evidence of his excessive grief. The widow and ladies of the harem in the same way discard the hair-pins and jewelry which it is ordinarily their delight to wear, and show their practical appreciation of the position by setting to work to make the

A CHINESE FUNERAL PROCESSION.

mourning clothes and habiliments. The coffin prepared for the remains having been carried into the principal hall of the palace, is inspected by the heir, and receives its august burden. By an ordinance, which is probably more honored in the breach than in the performance, the new Emperor and his courtiers sacrifice their queues as a token of their sorrow, and the ladies of the harem, not to be outdone, submit their flowing locks to the scissors of their attendants.

Periods of Mourning.

For three years, which by a fiction is reduced to twenty-seven months, the young Emperor mourns the decease of his predecessor. The exigencies of administration, however, make it necessary that he should confine the period of unrestrained grief to a hundred days ; while twenty-seven days are considered sufficient for the expression of the regrets of the concubines of the third rank. During the twenty-seven months members of the Imperial family are not supposed to marry or indulge in any of the pleasures of married life.

A curious punishment was inflicted on a late Emperor for an infraction of this last rule. Most inopportunely a son was born to him at a time which proved that, in accordance with Chinese notions, its existence must have begun during the mourning for the deceased Emperor. The question then arose how the august offender was to be dealt with. Banishment would have been the sentence naturally passed on any less exalted personage, but as it was plainly impossible to send the Son of Heaven into exile, it was determined to banish his portrait across the deserts of Mongolia into a far country.

On a day of good omen the will of the deceased Emperor is carried, with much pomp and circumstance, to the gate of "Heavenly Rest." From the balcony above this portal the contents of the document are announced to the assembled crowd. The terms of the testament having been communicated to the people of the capital, it is printed in yellow, and distributed not only throughout the empire, but throughout every region which owes allegiance to the Son of Heaven—Corea, Mongolia, and Manchuria, and Liuchiu, and Annam.

When the time named by the astrologers arrives for the removal of the coffin to the temporary palace on the hill within the Imperial enclosure, a procession, formed of all that is great and noble in the empire, accompanies the Imperial remains to their appointed resting-place, where, with every token of respect, they are received by the Empress and the ladies of the harem.

The Three Names.

In a mat shed adjoining the temporary palace the Emperor takes up his abode for twenty-seven days. With unremitting attention he presents fruits and viands to the deceased, accompanying them with sacrificial libations and prayers. The choice of a posthumous title next occupies the attention of the ministers, and from that moment the names which the late sovereign has borne in life disappear from Imperial cognizance. To every Emperor are given, during life, and at his death, three names. The first may be called his personal name ; the second is assigned him on coming to the throne, and resembles the titles given to the occupants of the papal chair; the third is the style chosen to commemorate his particular virtues or those which he is supposed to have possessed.

So soon as the posthumous title has been decided upon it is engraved upon a tablet and seal; and in order that the spiritual powers

should be made acquainted with the style adopted, especially appointed ministers announce the newly chosen epithet to Heaven, and Earth, and to the gods of the land and of grain. On the completion of these long-drawn-out ceremonies a day is chosen for the removal of the coffin to its tomb. In a wooded valley, forty or fifty miles west of Pekin, lie all that is mortal of the emperors of the present dynasty. Thither, by easy stages, the coffin, borne by countless bearers, is carried, over a road levelled and carefully prepared for the *cortège*.

Funereal Pomp.

As in duty bound, the Emperor accompanies the coffin, but does not find it necessary to join in the actual procession. By pursuing devious ways he reaches the travelling palaces, at which the halts are made, in time to receive the coffin, and without having experienced the fatigue of the slow and dreary march. Finally, with many and minute ceremonies, among which occurs the presentation to the deceased of food, money, and clothes, the remains are laid to rest in the august company of Imperial shades.

With much the same pomp and ceremonial a deceased Empress is buried in the sacred precincts, and the proclamation of her death is received in the provinces with much the same demonstrations of grief and sorrow as that which greets the announcement of the decease of a Son of Heaven.

Some years ago, on the death of the Empress Dowager, a curious proclamation, prescribing the rites to be performed on the occasion, was issued to the people of Canton. From this paper we learn that the notification of the death was received from the hands of the Imperial messenger by the assembled local officials, and was borne on the "dragon bier" to the Examination Hall. As the procession moved along the officers fell on their knees and, looking upwards, raised a cry of lamentation. On reaching the precincts of the hall the mandarins, from the highest to the lowest, thrice bowed low, and nine times struck their foreheads on the ground. So soon as the notification had been placed on the table prepared for it, the herald cried aloud, "Let all raise the cry of lamentation."

Anon, the same officer proclaimed, "Present the notification," upon which the officer appointed for the purpose presented the paper to the governor-general and governor of the province, who received it on their knees and handed it to the provincial treasurer, who, in like manner, passed it to the secretary charged with the duty of seeing that it was reverently copied and published abroad. At another word of command the mandarins retired to a public hall, where they passed the night abstaining from meat and from all carnal indulgence.

Mourning in White Apparel.

For three days similar ceremonies and lamentations were performed, and for nine times that period white apparel was donned by the mandarins, who had already discarded the tassels and buttons of their caps on the first arrival of the Imperial messenger. From the same date all official signatures were written with blue ink, and seals were impressed with the same color. No drums were beaten, no courts were held, and a blue valance was hung from the chair and table of all officers in lieu of the ordinary red one.

On each of the first three days a state banquet was offered to the deceased, when, in the presence of the assembled mandarins, the herald cried aloud, "Serve tea to Her Majesty." Upon which attendants, preceded by the governor-general and governor,

ascended the dais, and, kneeling, poured out a cup of tea, which they handed to the governor-general. With every token of respect this officer placed the cup before the

STREET SCENE IN CANTON.

tablet representing the late Empress. With the same ceremonies rice, water, and wine were offered to the spirit of the deceased Empress. Finally, at a word from the herald, the viands were committed to the flame, and with prostrations and bows the ceremony came to an end.

Such is the side of the shield presented to us in the pages of the *Pekin Gazette*. It represents a cloistered virtue which, even if genuine, we should admire more if it sallied out to seek its adversaries. Probably, however, a truer presentment of the inner life of the palace is to be found in the native novels and plays, where the natural effects of confining the Son of Heaven within the narrow limits of the Forbidden City, and of depriving him of all those healthy exercises which foster a sound mind in a sound body, are described as resulting from the system. It can only be men of the strongest will and keenest intellects, who would not rust under such conditions, and these qualities are possessed as rarely by Emperors as by ordinary persons.

For the most part we see the Emperor portrayed as surrounded by sycophants and worse than sycophants, who fawn upon him and add flattery to adulation in their attempts to gain and to hold his favor. Enervated by luxury, he, in a vast majority of cases, falls a ready victim to these blandishments, and rapidly degenerates into a weak and flabby being. It is true that occasionally some hardy Son of Heaven enjoys

a long reign, but the more common course of events is that a short and inglorious rule is brought to a premature close by the effects of debauchery and inanition.

In so complicated an administrative machine as that of China it is difficult to say what part the Emperor really takes in the government of the country. We know that some have been powerful for good and many more for evil. Over the Imperial princes and nobles the Emperor holds complete sway. He regulates their marriages, and in cases of failure of issue he chooses sons for their adoption. He appoints their retinues, and orders all their goings with curious minuteness. Over them as over all his other subjects, his will is, theoretically, law.

No Indian Rajah, no Shah of Persia, ever possessed more autocratic power. We have some knowledge of the debasing effect of eastern palace life from the histories of the better known countries of Asia, and we may safely draw the deduction that, since the same conditions produce the same effects, the records of the Forbidden City would, if written at length, reflect the normal condition of society in the old palace of Delhi or that at Teheran.

Rewarded for Bravery.

As has already been said, the hereditary aristocrats of rank and importance form but a small and unimportant body, while the lower grades are well supplied with men who have earned distinction in the battle-field and in other arenas of honor. For example, the man who was first to mount the wall of Nanking when it was recaptured from the rebels was rewarded by a title of the fourth rank. To all such distinguished persons annual allowances are made, and though individually small in amount, the total sum becomes a serious burden on the provincial exchequers, when by Imperial favor the number of those holding patents of nobility is multiplied. On one occasion the governor of Kiangsi complained that he had to provide 50,000 taels a year for the incomes of the four hundred and eighty-three hereditary nobles residing within his jurisdiction. This number he considered to be quite large enough, and he begged his Imperial master to abstain from throwing any more nobles on the provincial funds. In Hunan the number, he alleged, was confined to four hundred, in Nanking to three hundred and forty-eight, in Soochow to a hundred and fifty, and in Anhui to a hundred and seventy-six. Beyond these areas his investigations had not travelled.

The Chinese Nobility.

The hereditary nobility of China may be divided into the Imperial and National. Of the former there are twelve denominations which, with certain subdivisions, extend over eighteen classes of persons ennobled because of their descent. These are, of course, under the present dynasty, exclusively Manchus. The members of the National nobility may be Manchus or Chinese elevated for their merits to one of nine degrees. The five superior of these, viz.: Kung, Hou, Pih, Tzu, Nan, the English in general describe by duke, marquis, earl, viscount, and baron; the remaining four, for convenience sake, they call orders of knighthood.

The highest of these and the five above sepecified are each divided into first, second, and third classes, making in all twenty-six degrees. Unless the title given be conferred in perpetuity it loses one degree of nobility with each step of descent. Thus the Kung, duke, of the first class will reach the lowest round in twenty-six generations; the first class Tzu, viscount, in fourteen.

CHAPTER IX.

THE PUNISHMENT OF CRIMINALS.

IT has often been said that the laws of a nation furnish the best and truest description of the manners and customs of the people. In all respects the Chinese Code is an exceptionally good instance of the truth of this maxim. Unlike many of the legal systems of the east and west, it avoids all useless redundancies, and represents in a concise form, the laws which are intended to govern the courts of justice. Further, following the bent of the national mind, it does not concern itself only with the duties of men as citizens, but follows them into their homes and provides legislation for their social conduct, their relations in the family, and even for the clothes which they should wear.

Regarded as a whole it is obvious that its provisions are mainly directed to keeping the people quiet and loyal. The Emperor is surrounded with enactments which are intended to ensure that such divinity shall hedge him in "that treason can but peep to what it would," and every disturbing motive and exciting cause is studiously suppressed among his subjects.

The code begins by enumerating the punishments to be inflicted for offences, and defines them as (1) flogging with a straight polished piece of bamboo, the branches cut away and reduced to five Chinese feet five inches in length, varying in breadth from one to two inches, and in weight from one and a half to two Chinese pounds, and when used to be held by the smaller end; (2) the canque, consisting of "a square frame of dry wood, three feet long, two feet nine inches broad, and weighing in ordinary cases twenty-five pounds," which is carried on the shoulders; (3) the capital punishment, which is inflicted either by strangulation or by the executioner's sword.

Most punishments for the less serious crimes are redeemable by fines, and even capital sentences, in such cases as are not legally excluded from the benefits of general acts of grace and pardon, are commutable for sums of money varying in amount with the heinousness of the crime and with the wealth of the criminal. A man sentenced to a hundred blows with the bamboo can save his skin by the payment of five ounces of silver, and an officer above the fourth rank who is sentenced to be strangled may avoid the cord by paying twelve thousand ounces into the coffers of the state.

Pardon Often Granted.

But besides these pecuniary modifications, there are certain conditions which are held to justify the mitigation of sentences. In the case of an offender surrendering himself to justice, he shall, in some circumstances, be entitled to a reduction of two degrees of punishment, and in others he absolves himself from all consequences by giving himself up. If, again, "an offender under sentence of death for an offence not excluded from the contingent benefit of an act of grace, shall have parents or grandparents who are sick, infirm or aged above seventy years, and who have no other son or grand-

son above the age of sixteen to support them, this circumstance shall be submitted to the consideration of His Imperial Majesty."

In any case offenders under fifteen years of age, or over seventy, are allowed to redeem themselves from any punishment less than capital. Even when the crime is capital, if the offender is less than ten or more than eighty, his case, unless he be charged with treason, is to be recommended to the consideration of the Emperor; and no punishment, except for treason and rebellion, shall be visited on those who are less than seven or more than ninety.

Flogging and Imprisonment.

Especial regulations lighten punishments to be inflicted on four classes of the population. Astronomers sentenced to banishment may submit to one hundred blows with the bamboo instead, and redeem themselves from further punishment, unless they have been guilty of "poisoning, murdering, wounding, robbing, stealing, killing by magic, or of any such offences as may subject the party to the punishment of being branded."

Artificers and musicians who have incurred sentences of banishment may be flogged, and, instead of being sent to Central Asia, may be kept in the magistrate's yamun and employed in the service of government; while women who are sentenced to banishment can always redeem themselves by paying a fine.

In cases where women are convicted of offences punishable by flogging, it is provided that they shall be allowed to wear their upper garment unless the crime should be adultery, when that privilege is withdrawn.

Such are some of the main provisions which condition the laws laid down in the code. These apply with strange minuteness to all sorts and conditions of men, from the Emperor in his palace down to actors who are regarded as the meanest of his subjects. In every kingdom and Empire the life and repose of the sovereign is jealously guarded by all the precautions which the law can provide, and in eastern countries, where the dagger and poison are the constant terror of potentates, the preventive measures are always carefully devised.

No doubt many of the observances practiced at the Chinese Court, such, for instance, as standing with the hands joined as in supplication, and kneeling when addressing the sovereign, were instituted as safeguards from harbored weapons or from violence. In the code, pains and penalties of every intensity are laid down as the portion of those who directly or indirectly raise any suspicion of evil design against the throne.

Barbarous Punishments.

Any one passing without proper authorization through any of the gates of the Forbidden City incurs a hundred blows of the bamboo. This law is invariably enforced, and quite lately the *Pekin Gazette* announced the infliction of the penalty on a trespasser, and the degradation of the officer of the guard at the gate through which he had entered. Death by strangulation is the punishment due to any stranger found in any of the Emperor's apartments; and with that curious introspection which Chinese laws profess, any one passing the palace gate with the intention of going in, although he does not do so, is to have a definite number of blows with the bamboo.

Every workman engaged within the palace has a pass given to him, on which is a detailed description of his figure and appearance, and which he is bound to give up to the officer of the identical gate

through which he was admitted. To carry drugs or weapons into the Forbidden City is to court a flogging in addition to perpetual banishment, and any one "who shall shoot arrows or bullets, or fling bricks or stones towards the Imperial temple, or towards any Imperial palace, shall suffer death by being strangled at the usual period."

No convicted person or relative of a convicted person is to be employed about the Imperial city, and any one found disputing or quarrelling within the precincts of the palace is to be punished with fifty blows. If the quarrelling leads to a personal encounter the penalty is doubled. Even the roads along which the Emperor travels and the bridges which he crosses are not to be profaned by vulgar use, and any one intruding thereon while the Emperor's retinue is passing is to be strangled. If the Emperor arrives unexpectedly at a place, "it shall be sufficient for those who are unable to retire in time, to prostrate themselves humbly on the roadside."

But there are other and more insidious dangers than these to be guarded against. Doctors and cooks have it readily within their power to do all the evil that the dagger or club can accomplish, and it is, therefore, enacted that if a physician inadvertenly mixes medicines for the Emperor in any manner that is not sanctioned by established practice, or if a cook unwittingly introduces any prohibited ingredients into the dishes prepared for his Imperial master, they shall each receive a hundred blows. The same

CHINESE MODES OF TORTURE.

punishment is due to the cook, if he puts any unusual drug into an article of food, and, in addition, he is compelled to swallow the compound.

Marriage is regarded as an incentive to political peace and quiet. It is considered, and rightly considered, that a householder is less likely to disturb the peace of the realm than a waif and stray, and the Government therefore considers marriage a subject worthy of careful legislation. In Chinese parlance the State is the father and mother of the people, and it is part of its office to see that parents do not neglect their duty in this respect towards their offspring.

Shall Receive Fifty Blows.

When a marriage contract is in contemplation it shall be made plain to both of the families interested that neither the bride nor bridegroom are "diseased, infirm, aged, or under age." If, no objection having been raised on any of these scores, the preliminary contract be made and the lady afterwards wish to decline to execute it, the person who had authority to give her away shall receive fifty blows, and the marriage shall be at once completed. If a son, when at a distance from his family, enters into a marriage contract in ignorance of an engagement which his father may have made on his behalf at home, he shall give up his own choice and shall fulfil the contract made for him by his parent.

Bigamy is punished with ninety blows, and the same fate awaits any man who, during the lifetime of his wife, raises a concubine to the rank which she enjoys. The times and seasons proper for marriages are, in western lands, left to individual taste and judgment; but in China, where etiquette is a matter of State policy, it is necessary to lay down rules for the guidance of the people in such matters. The same authority which makes it incumbent on a son on the death of his father or mother to go unshaved for a hundred days, and if he is in office to retire into private life for twenty-seven months, forbids him to marry while in mourning for a parent, under a penalty of a hundred blows for disobedience.

The same punishment is to be inflicted on any misguided widow who embraces a second husband before her weeds should be legally dispensed with; while the frisky widow, who, having been ennobled by the Emperor during the lifetime of her first husband, should dare to marry again, is ordered to be bambooed, to lose her rank, and to be separated from her second venture.

Strict Matrimonial Laws.

Marriage is strictly forbidden within certain recognized degrees of relationship, and even persons of the same surname who intermarry are liable to separation, and to forfeit the wedding presents to Government. Indeed, the matrimonial prohibitions are both numerous and far-reaching. A man may not marry an absconded female criminal—a law, one would imagine, which it cannot often be necessary to enforce. A mandarin may not marry the daughter of any one living under his rule, nor may he make either a female musician or comedian his wife. A priest of Buddha or of Tao may not marry at all. A slave may not marry a free woman, and so on.

But though the State in its wisdom is a great promoter of marriage, it affords many loopholes for escape to people who find that they have made mistakes. Of course the law of divorce only applies to the wife, and apart from the supreme crime of wives, the following seven causes are held to justify the annulling of the marriage; namely, barrenness, lasciviousness, disregard of her hus-

band's parents, talkativeness, thievish propensities, envious and suspicious temper, and inveterate infirmity.

It must be admitted that this list offers many chances of escape to a restless husband, and the further enactment that when "a husband and wife do not agree, and both parties are desirous of separation, the law limiting the right of divorce shall not be enforced to prevent it," leaves nothing to be desired.

Of all offences treason is, in the opinion of Chinese legislators, the gravest and most worthy of severe and condign punishment. So atrocious is it that capital punishment as laid down in the general provisions is considered an insufficient requital, and the equivalent of the old English sentence, "To be hung, drawn, and quartered," is met with in China in the shape of an even more cruel sentence, namely *lingchi*, or death by a slow and lingering process.

Gashes on the Body.

A culprit, condemned to this form of death, is tied to a cross, and, while he is yet alive, gashes are made by the executioner on the fleshy parts of his body, varying in number according to the disposition of the judge. When this part of the sentence has been carried out, a merciful blow severs the head from the body.

It is a principle of Chinese jurisprudence that in great crimes all the male relatives of the principal are held to be participators in his offence. Thus, for one man's sin, whole families are cut off, and in cases of treason "all the male relatives of the first degree, at or above the age of sixteen, of persons convicted—namely, the father, grandfather, sons, grandsons, paternal uncles and their sons respectively—shall, without any regard to the place of residence, or to the natural or acquired infirmities of particular individuals, be indiscriminately beheaded."

But this is not all. Every male relative, of whatever degree, who may be dwelling under the roof of the offender, is doomed to death. An exception is made in the case of young boys, who are allowed their lives, but on the condition that they are made eunuchs for service in the Imperial palace. In the appendix to Stanton's translation of the code an imperial edict is quoted from the *Pekin Gazette* in which a case is detailed of a supposed treasonable attempt on the life of the Emperor Kiaking (1796-1820).

Horrible Cruelty.

As the Imperial *cortège* was entering one of the gates of the palace a man pushed through the crowd, with, as it was considered, the intention of murdering the Emperor. He was promptly seized by the guards and put on his trial, when he made, or is said to have made, a confession of his guilt. In grandiloquent terms the Emperor proclaimed the event to the Empire, and ended by confirming the sentence of *lingchi* on the offender, and by condemning his sons, "being of tender age, to be strangled."

Lingchi is the invariable fate pronounced on any one who kills three people in a household, or on a son who murders his father or mother. Some of the most horrible passages in the *Pekin Gazette* are those which announce the infliction of this awful punishment on madmen and idiots who, in sudden outbreaks of mania, have committed parricide. For this offence no infirmity is accepted, even as a palliation. The addition of this form of execution to those generally prescribed is an instance of the latitude which is taken by the powers that be in the interpretation of the code.

To read the list of authorized punishments

one would imagine that the Chinese were the mildest mannered men who ever had culprits before them. Admitting that torture is necessary in China to extract confessions from obdurate witnesses, the kinds authorized are probably as unobjectionable as could well be devised. But they are but a shadow of the pain and penalties actually inflicted every day in all parts of the Empire. Even in the appendix to this code it was found advisable to add the Imperial sanction to more stringent measures in cases of robbery or homicide.

Instruments of Torture.

Instruments for crushing the ankles, and for compressing the fingers, are there admitted on the canonical list. The first of these, it is laid down, shall consist of "a middle piece of wood, three (Chinese) feet four inches long, and two side pieces three feet each in length. The upper end of each piece shall be circular and rather more than one inch in diameter, the lower end shall be cut square and two inches in thickness. At a distance of six inches from the lower ends, four hollows or sockets shall be excavated—one on each side of the middle piece and one in each of the other pieces to correspond. The lower ends being fixed and immovable, and the ankles of the criminal under examination being lodged within the sockets, a painful compression is effected by forcibly drawing together the upper ends."

The finger squeezers are necessarily smaller, but are arranged on much the same principle.

But even these tortures are considered insufficient to meet the requirements of the courts of justice. Mandarins, whose minds have grown callous to the sufferings of their fellow-creatures, are always ready to believe that the instruments of torture at their disposal are insufficient for their purposes. Unhappily, it is always easy to inflict pain; and in almost every yamun throughout the Empire an infinite variety of instruments of torture are in constant use.

To induce unwilling witnesses to say what is expected of them, they are not unfrequently made to kneel on iron chains on which their knees are forced by the weight of men standing on the calves of their legs. Others are tied up to beams by their thumbs and big toes. Others are hamstrung, while some have the sight of their eyes destroyed by lime or the drums of their ears deadened by piercing.

This list might be extended indefinitely, but enough has been said to show that, like so many Chinese institutions, the penal code only faintly represents the practice which is actually in force.

Penalty for Murder.

Beheading is the ordinary fate of a murderer, while accessories to the deed, when not actual perpetrators, enjoy the privilege of being strangled. In the case of the murder of a mandarin the accessories as well as the principal are beheaded, and if a man strikes a mandarin so as to produce a severe cutting wound his fate is to be strangled.

The charge has of late years been constantly made against missionaries, that they kill children and others to procure from parts of the body drugs for medicinal purposes. This sounds so barbarous that it will readily be believed that the charge had its origin in the wild imaginations of the most ignorant of the people. But this is not quite so. Some sanction is certainly given to the idea by the code, which provides, for instance, that "the principal in the crime of murdering, or of attempting to murder any person, with a design afterwards to mangle

the body, and divide the limbs of the deceased for magical purposes, shall suffer death by a slow and painful process."

Even, if the crime is only in contemplation the principal offender on conviction shall be beheaded, and the chief inhabitant of the village or district who, on becoming aware of the design, shall fail to report it, shall suffer to the extent of a hundred blows.

BEHEADING A CHINESE CRIMINAL.

Like most uncivilized nations the Chinese are firm believers in magic, and place full belief in those arts of the sorcerer which have a congenial home among the inhabitants of Central Africa, and of which dim traces are still to be found in the highlands of Scotland, and among the most ignorant of English rustics. Not long since the governor of the province of Kiangsu reported to the throne that "alarming rumors were circulated among the people concerning the cutting off of queues, the imprinting of marks on the body by 'paper men,' and the appearance of black monsters which played the part of incubi on sleeping persons."

It would be natural to expect that the governor being learned in all the wisdom of China would have reproved these foolish imaginings, and would have used his influence to check the spread of such ridiculous rumors. But the course he took, with the subsequent approval of the Emperor, was a very different one. He professed to have discovered at Soochow a "wizard," named Feng, and others who, after trial, were all condemned to be beheaded. Several others in different parts of the province suffered

the same penalty, and a man named Hu and his wife were arrested on a confession made by Feng that they had imparted to him the words of the incantation necessary to invoke the "paper men."

As the statements made by the Hus were "stubbornly evasive, the prefect with the district magistrate and other officers subjected the prisoners to repeated interrogations, continued without intermission even by night, instituting rigorous and searching inquiry in an unprejudiced spirit; as a result of which the woman Hu at length made the following confession. She acknowledged having met a man whose name she did not know, and whose manner of speech was that of a person from distant parts, who gave her some foreign money and taught her the words of an incantation, and how to send off the "paper men" to go and crush people.

Head Stuck on a Pole.

"She told this to her husband, and he, animated by the desire of gain, communicated the secret to their acquaintance Feng. On the woman being confronted with Hu, he made full confession to the same effect; and after it had been established by thrice repeated interrogatories that the confessions were truthful, the governor arrived at the conclusion that, in having been so bold as to follow the advice of an adept in unholy arts; in practising incantation; and in communicating the secret, the guilt of the two prisoners was such that death could barely expiate it.

"He gave orders forthwith to the provincial judge, directing him to cause Hu and the woman to be subjected together to the extreme penalty of the law, and to cause the head of Hu to be exhibited on a pole as a salutary warning. It is now ascertained on inquiry," adds the sapient governor, "that the entire province is free from practitioners of unholy arts of this description, and that the population is in the enjoyment of its accustomed tranquillity, whereby grounds are afforded for allaying the anxieties of the Imperial mind."

This case affords an excellent example of the gross superstition which exists even among the most highly educated Chinamen, and it also draws a picture which, to those who can read between the lines, stands out very clearly, of the gross cruelty and shameful abuse of the use of torture.

Compelled to Lie.

There cannot be a doubt that Feng, having under the influence of torture falsely confessed his own guilt, was further called upon by the same pressure to give up the names of his associates, and that, in his agony, he wrongfully implicated Hu and his wife. The "repeated interrogations" to which this couple were subjected mean the infliction of sufferings so acute that even the prospect of death became a welcome vision, and by a self-condemning lie they escaped by means of the executioner's sword from the hands of the more inhuman torturer.

It must not be supposed that this particular governor was more ignorant than the rest of his kind. The code, which was based on the laws existing during the Ming dynasty, was thoroughly revised by a committee of the highest functionaries of the realm, and received the Imperial approval in 1647, after careful consideration. In it we find, therefore, the mind which was in these grandees, and that they deliberately adopted a section providing that "all persons convicted of writing and editing books on sorcery and magic, or of employing spells and incantations, in order to influence the minds of the people,

shall be beheaded." This was a fair warning to all parties concerned.

Lesser punishments, on what principle awarded it is impossible to say, are incurred by magicians who raise evil spirits by means of magical books and dire imprecations, by leaders of corrupt and impious sects, and by members of superstitious associations in general. Even fortune-tellers, unless they divine by the recognized rules of astrology, are liable to be bambooed.

As Bad as Others.

By analogy, persons who rear venomous animals, and prepare poisons for the purpose of murder, are treated on a par with those who commit murder.

In all Chinese legislation the principal that the family is the basis of government is conspicuously apparent. The authority of the father is everywhere recognized, and it is only in supreme cases that the State interferes between the head of a household and his family belongings. If a man discovers his wife in criminal relations with another man, and kills her on the spot, he is held blameless; and if a husband punishes his wife for striking and abusing his father, mother, grandfather, or grandmother, in such a way as to cause her death, he shall only be liable to receive a hundred blows.

With equal consideration a man who kills a son, a grandson, or a slav , is punished with seventy blows and a year and a half's banishment, and this only when he falsely attributes the crime to another person. Though the code affords no direct justification for punishing disobedient sons with death, or for infanticide, it is an incontrovertible fact that in cases which constantly occur, both crimes are practically ignored by the authorities. A particularly brutal case, of the murder of an unfilial son, was recently reported. The report was in the form of a memorial addressed to the throne by the governor of Shansi, in which that officer stated that there had been in his district a lad named Lui, who was endowed by nature with an " unamiable and refractory disposition."

On one occasion he stole his mother's head ornaments, and another time he pilfered 2,000 cash belonging to her. This last misdemeanor aroused her direst anger, and she attempted to chastise him. Unwilling to endure the indignity, Lui seized her by the throat, and only released her on the expostulation of his sister. This behavior so angered the old lady, that she determined on the death of her son.

A Helpless Victim.

Being physically incapable of accomplishing the deed herself, she begged a sergeant of police on duty in the neighborhood to act as executioner. This he declined to do, but softened his refusal by offering to flog Lui. To do this conveniently he bound the lad, and, with the help of three men, carried him off to a deserted guard-house on the outskirts of the village. Thither Mrs. Lui followed, and implored the men to bury her son alive.

Again the sergeant declined, and emphasized his refusal by leaving the hut. The other men were more yielding, and having thrown Lui on the ground they proceeded, with the help of his mother and sister, to pull down the walls and to bury their victim in the ruins. When the case came on for trial it was decided "that the death in this case was properly deserved, and that his mother was accordingly absolved from all blame." The sergeant, however, was sentenced, for his comparatively innocent part in the affair, to receive a hundred blows, and the three men and the daughter each re-

ceived ninety blows, which was considered only a just punishment.

This case is significant of the supreme power which practically rests in the hands of parents, and is exemplified by the countless acts of infanticide which go unpunished every year. In the volume of the *Pekin Gazette* from which the above account is taken, a wretched case is reported, in which a husband drowned an infant born to his wife, of which he had reason to believe he was not the father. On another and subsequent issue the case came before the mandarins, but the infanticide was not so much as mentioned in the finding.

Children Placed at Disadvantage.

Throughout the whole code sons and daughters, as well as daughters-in-law, stand at a marked disadvantage with regard to their parents. Not only is parricide punished by *lingchi*, but even for striking or abusing a father, mother, paternal grandfather or grandmother, the punishment is death; and the same penalty follows on a like offence committed by a wife or her husband's father, mother, or paternal grandparents.

A still more one-sided provision ordains that "a son accusing his father or mother; a grandson, his paternal grandparents; a principal or inferior wife, her husband or her husband's parents, or paternal grandparents, shall in each case be punished with a hundred blows and three years' banishment, even if the accusation prove true, and that the individuals so accused by their relatives, if they voluntarily surrender and plead guilty, shall be entitled to pardon." If such accusation should, however, turn out to be either in part or wholly false, "the accuser shall suffer death by being strangled."

Though neither wives nor slaves are so entirely in the hands of their husbands and masters as sons and daughters are in those of their parents, they suffer, from a Western point of view, many and great legal inequalities. A wife who strikes her husband is liable to be punished with a hundred blows, while the husband is declared to be entitled to strike his wife so long as he does not produce a cutting wound.

Punishment of Insolent Slaves.

Death by beheading is the punishment for a slave who strikes his master; but if a master, in order to correct a disobedient slave or hired servant, chastises him in the canonical way, and the offender "happens to die," the master is "not liable to any punishment in consequence thereof."

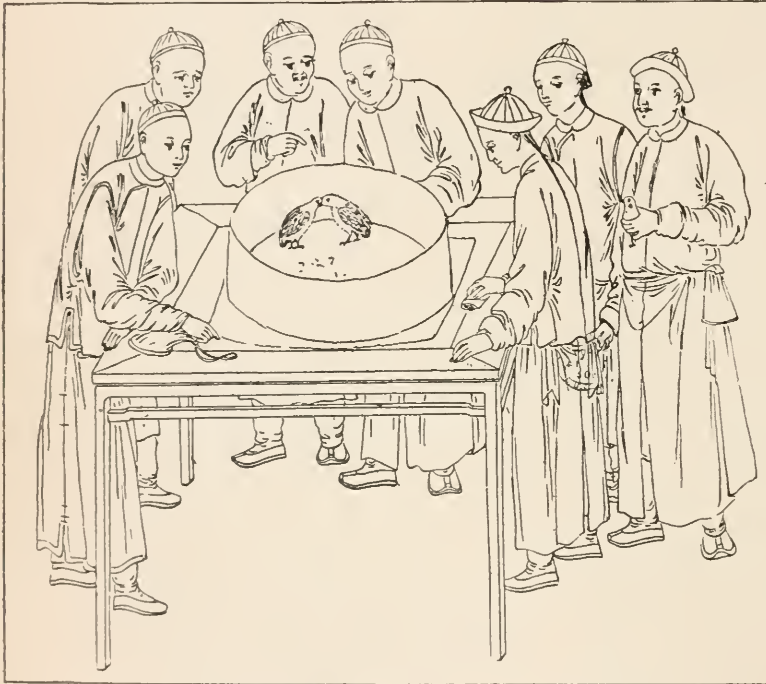
One of the strangest sections in the code is that which deals with quarrelling and fighting, and in which every shade of offence is differentiated with strange minuteness. On what part of the body a blow is struck, with what it is struck, and the result of the blow, are all set out with their appropriate penalties. Tearing out "an inch of hair," breaking a tooth, a toe, or a finger, with countless other subdivisions, are all tabulated in due form. It is commonly observed that people, and therefore nations, admire most those qualities in which they are deficient, and on somewhat the same principle Chinese legislators delight to hold up to opprobrium those social misdemeanors to which they are most prone.

If an impartial observer of Chinese manners and customs were to name the two most prominent civil vices of the Chinese, he would probably give his decision in favor of bribery and gambling. Against both these vices the code speaks with no uncertain sound. The mandarin who accepts a bribe of one hundred and twenty taels of silver and upwards, when the object is in itself

lawful, or eighty taels and upwards when the object is unlawful, is pronounced guilty of death by strangulation. It is no exaggeration to say that if this law were enforced it would make a clean sweep of ninety-nine out of every hundred officials in the Empire.

Gambling also is denounced with equal fervor, and eighty blows is the punishment for any person found playing at any game of chance for money or for goods. The same penalty awaits, in theory, the owner of a gaming-house, with the additional fine of the loss of the house to Government. The existence of such a law, side by side with the open and palpable violation of it in streets and alleys, as well as on country roads and in village lanes, reduces it to an absurdity. At breakfast-time workmen stream out of their places of employment, and throw dice or lots for their meal at the nearest itinerant cookshop.

Coolies, in moments of leisure, while away the time with cards and dice as they sit at the sides of the streets, and the gaming-houses are always full of eager excited crowds, who are willing to lose everything they possess, and more also, in satisfaction of the national craving. Like opium, games of chance have a peculiar fascination for Chinamen. One of the commonest games is known as *fantan*, and is so simple that it can be played by any one. The croupier throws down a heap of cash, and each gambler stakes on what the remainder will be when the pile has been counted out in fours. This and other games are publicly played at the gambling-houses, the owners of which purchase security for their trade by bribing the mandarins and their police. Quail-fighting, cricket-fighting, and public events are also made subjects of wagering, and the expected appearance of the names of the successful candidates at the local examinations is a fruitful source of desperate gambling. With the object possibly of discouraging speculation and games of chance, the code fixes the legal rate of interest at thirty-six per cent., but the enactment, if that is its object, fails signally to effect its purpose.



FIGHTING QUAILS.

The love of games is so deeply imbedded in the Chinese nature that all sorts of expedients are resorted to in order to escape detection.

CHAPTER X.

CHINESE MECHANICS AND MERCHANTS.

NEXT to farmers in popular estimation stand mechanics, and even a deeper state of poverty than that which afflicts agriculturists is the common lot of these men. They live perpetually on the verge of destitution, and this from no fault of their own and in spite of their untiring devotion to their callings. No one can have seen these men at work in the streets, or in their workshops, without being struck with the indefatigable industry which they display.

From an hour in the morning at which European workmen are still in bed until a time at night long after which the same men have ceased to toil and spin, the patient Chinaman plods on to secure for himself and family a livelihood which would be contemned by all but the patient Asiatic.

As in every branch of science and art, mechanics in China have remained for centuries in a perfectly stagnant condition. The tools and appliances which were good enough for those who worked and labored before our era, still satisfy the requirements of Chinese craftsmen. The rudest tools are all that a workman has at his disposal, and the idea never seems to occur to him that an improvement in their structure is either called for or necessary.

The abundant population and over-crowded labor market may have something to do with the disinclination of the people to the use of labor-saving machinery. It is not so long ago that, in civilized countries, there arose an outcry that the adoption of railways would be ruin to all those who made their living by the earlier methods of travelling, and it need not therefore surprise us to find Chinamen ranging themselves in opposition to any contrivances which may appear to compete with human labor.

The mason who wishes to move a block of stone knows no better means for the purpose than the shoulders of his fellow-men supplemented by bamboos and ropes. The carpenter who wants to saw up a fallen tree does so with his own hand, without a thought of the easier device of a saw-mill. So it is with every branch of industry. Many of the contrivances employed are extremely ingenious, but since their invention no further advance has been made towards relieving the workman from any part of his toil.

Great Mechanical Skill.

In many cities, Canton, for example, bricklayers and carpenters stand in the street for hire, and often, unhappily, remain all the day idle. Even when employed their wages are ridiculously small compared with the pay of their colleagues in our own country, or even in Europe, whose hours of labor are short compared with theirs, and whose relaxations furnish a relief from toil to which Chinamen are complete strangers. In the higher branches of mechanical skill, such, for instance, as gold, silver and ivory work, Chinamen excel, and they are exceptionally proficient in the manufacture of bronzes, bells, lacquer ware and cloisonné.

With the appliances at their command their skill in casting bells of great size and sonorousness is little short of marvellous. The famous bell at Pekin weighs 120,000 pounds, and is one of five of the same weight and size which were cast by order of the Emperor Yunglo (1403–1425). Like all Chinese bells, it is struck from outside with a mallet, and its tones resound through the city to announce the changes of the watch.

Jacks of All Trades.

A feature in the workaday life of China is the number of itinerant craftsmen who earn their livelihood on the streets. Every domestic want, from the riveting of a broken saucer to shaving a man's head, is supplied by these useful peripatetics. If a man's jacket wants mending, or his shoes repairing, he summons a passing tailor and cobbler, and possibly, while waiting for his mended clothes, employs the services of a travelling barber to plait his queue, or it may be to clean his ears from accumulated wax.

Even blacksmiths carry about with them the very simple instruments of their trade, and the bellows which blow the flame are commonly so constructed as to serve when required as a box for the tools and for a seat to rest the owner when weary.

It is characteristic of Chinese topsy-turvydom that that class of society which has done most to promote the material prosperity of the nation, should, in theory at least, be placed on the lowest round of the social ladder. The principle, "that those who think must govern those who toil," is justly upheld in China, but why the men who have made her the rich country which she is, and who have carried the fame of her wealth and power into every market in Asia, should be subordinate in the social scale to laborers and mechanics it is difficult to understand.

The merchants and traders of China have gained the respect and won the admiration of all those who have been brought into contact with them. For honesty and integrity they have earned universal praise, and on this point a Shanghai bank manager, in acknowledging a valedictory address, presented to him on his leaving the country, bore the following testimony: "I have," he said, "referred to the high commercial standing of the foreign community. The Chinese are in no way behind us in that respect; in fact, I know of no people in the world I would sooner trust than the Chinese merchant and banker. I may mention that for the last twenty-five years the bank has been doing a very large business with Chinese at Shanghai, amounting, I should say, to hundreds of millions of taels, and we have never yet met with a defaulting Chinaman."

Chinese Merchant Princes.

It was such men as these that built up the commerce which excited the wonder and admiration of Marco Polo and other early European travellers; and it is to their labors and to those of their descendants that the existence of the crowded markets, the teeming wharfs and the richly laden vessels of the present day are due. However much in theory the Chinese may despise their merchant princes, their intelligence gains them a position of respect, and their riches assure them consideration at the hands of the mandarins, who are never backward in drawing on their overflowing coffers.

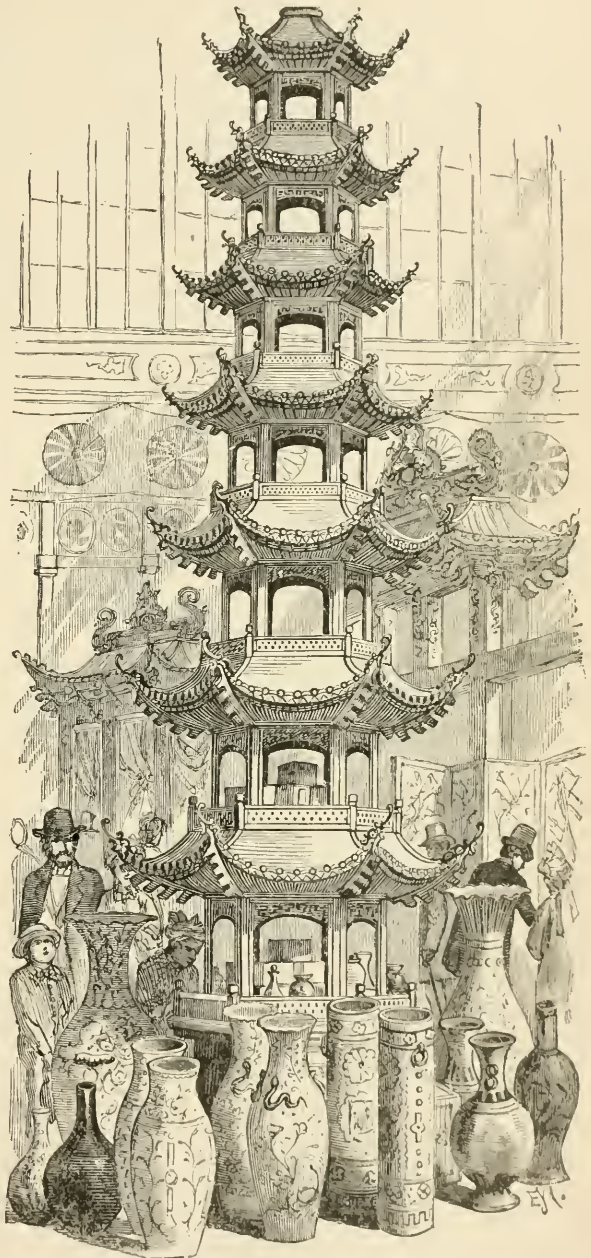
It is noticeable that while novelists are never tired of satirizing the cupidity of the mandarins, the assumption of the literati, and the viciousness of the priesthood, they refrain from reflections on a class which at

least honestly toils and only asks to be allowed to reap the rewards of its own untiring industry. As for everything else in China, a vast antiquity is claimed for the beginning of commerce. In the earliest native works extant mention occurs of the efforts made to barter the products of one district for those of another, and to dispose of the superfluous goods of China by exchange with the merchandise of the neighboring countries. The subject was not considered beneath the notice of the earliest philosophers, and Confucius on several occasions gave utterance to his views on the matter. Wise as many of his sayings were, it is a fact that his dicta on practical affairs were for the most part either platitudes or fallicies.

It is not difficult to determine in which class his best quoted pronouncement on trade should be placed. "Let the producers," said the sage, "be many and the consumers few. Let there be activity in the production and economy in the expenditure. Then the wealth will always be ample."

It might have occurred even to Confucius that, if the producers of a certain commodity were in the majority, and the consumers in the minority, the only people who could possibly benefit would be the few, more especially if they further reduced the demand for the product by following the philosopher's advice and practising economy in the use of it.

Fortunately, the merchants of China have not found it necessary to accept Confucius as an infallible guide in mercantile concerns; and they, in common with the rest of their countrymen, have benefited by the disenthralment from the bondage which still binds the literary classes to the chariot-wheels of the sage. The same problems which were at an early date worded out in the commercial centres of Europe have been presented for solution to the frequenters of the marts in the Flowery



PAGODA AND VASES.

Land, and occasion as much controversy as they did long ago.

Long before the establishment by Lombard Jews of banks in Italy (A. D. 808), the money-changers of China were affording their customers all the help and convenience which belong to the banking system; and three hundred years before the establishment at Stockholm of the first bank which issued notes in Europe, paper currency was passing freely through all the provinces of the Empire. A later development of trade has been the adoption of guilds, whose halls are often among the handsomest buildings to be met with in the busy centres of trade.

For Mutual Protection.

The idea first took shape in a curious way. Provincial mandarins on visiting the capital found that they were quite unable to cope singly with the exactions of the officials and the insults which their local pronunciations and provincial attires drew upon them from the people. They determined, therefore, to combine for mutual protection, and to establish guilds as common centres for protection in case of need, and for the more congenial purpose of social intercourse.

Strange as it may seem to those who only hear of the opposition shown by Chinamen to foreigners, it is yet a fact that a like hostility, though in a mitigated form, is commonly displayed towards natives of other provinces and districts. Like the provincial mandarins at Pekin, travelling merchants found the advantage of being of being able to show a united front to the annoyances which they suffered from the natives of "outside provinces," and, following the example set in the capital, they founded provincial guilds in all parts of the country where trade or pleasure made their presence either necessary or convenient.

Natives of Canton visiting Chehkiang or Hunan are now no longer subjected to the insults to which they were accustomed at the native inns. In their provincial guilds they may count on security and comfort, and, if merchants, they are sure to find among the frequenters of the clubs, either customers for their goods or vendors of the products which they may wish to buy. The more strictly mercantile guilds serve invaluable purposes in the promotion of trade. Each is presided over by a president, who is helped in the administration by a specially elected committee and a permanent secretary.

This last is generally a graduate, and thus in virtue both of his literary rank and of his connection with the guild has ready access to the mandarins of the district. Through his instrumentality disputes are arranged, litigation is often prevented, and the *Lekin* taxes due from the members of the guild for the passage of their goods into the interior of the country are compounded for by lump sums.

Where Revenue Comes From.

The revenue of the guilds is derived from a payment of one-tenth of one per cent. on all sales effected by members. At first sight this percentage appears insignificant, but so great is the volume of internal trade, that the amount realized not only covers every requirement, but furnishes a surplus for luxurious feasts. In one guild at Ningpo the reserve fund was lately stated to be 700,000 dollars, to which must be added the amount realized by the deposit exacted from each new member of 3,000 dollars.

Against the income account must be set down large outgoings in several directions. In the case of a member going to law with the sanction of the guild he receives half his law expenses, and a not inconsiderable sum

is yearly disbursed in payment of the funeral expenses of those members who die away from their homes. Besides these outgoings money is advanced on cargoes expected, and is lent for the purchase of return ventures. The rules regulating the guilds are numerous and are strictly enforced.

The favorite penalty for any infraction is that the offender shall provide either a theatrical entertainment for the delectation of his brother members or a feast for their benefit. If any member should be recalcitrant and refuse to submit to the authority of the committee, he is boycotted with a severity which might well excite the emulation of promoters of the system in the Emerald Isle.

Fines for Dishonesty.

Allied to these mercantile associations are the guilds which are strictly analogous to the trades-unions among ourselves. Each trade has its guild, which is constituted on precisely the same lines as those above described. So far as it is possible to judge, the action of the Chinese trades-unions appears to tend to the promotion of fair play and a ready kind of justice. Unjust weights, or unfairly loaded goods, are unhesitatingly condemned, and substantial fines are inflicted on members found guilty of taking advantage of such iniquities.

By the influence of the unions wages are settled, the hours of work are determined, and the number of apprentices to be taken into each trade is definitely fixed. Silk-weavers are not allowed to work after nine o'clock in the evening, nor are any workmen permitted to labor during the holidays proclaimed by the guild. On one occasion, at Wenchow, the carpenters were called upon by the mandarin to contribute more than the recognized work of one day in the year for the repairing of public buildings. The men struck, and the mandarin, fearing a popular tumult, was wise enough to give way. Perhaps, also, the recollections of a terrible retribution which was, in 1852, meted out to a magistrate near Shanghai, for blindly ignoring the just demands of the people under him, may have encouraged a yielding disposition.

Acted Like Savages.

In this instance the people, in an access of rage such as that to which Chinamen are occasionally subject, and which in an instant converts them from peaceful citizens into brutal savages, invaded the magistrate's yamun, and, having made the wretched man their prisoner, bit off his ears, each man taking his part in the outrage to prevent the possibility of a separate charge being brought against any particular rioter.

An even more brutal display of violence once took place at Soochow. It happened that more gold leaf was required for the use of the Emperor's palace than the trade as constituted at Soochow could supply. In this difficulty the master manufacturer took the unwise step of asking the leave of the magistrate to engage extra apprentices.

Possibly with the knowledge that no one had been punished for the atrocity described above, which, having occurred in the neighborhood, must have been well known, they determined to inflict an even more brutal punishment on the erring manufacturer. "Biting to death is not a capital offence," was proclaimed amongst them, and, acting upon this dictum, they captured the offender and literally bit him to death.

On being admitted as an apprentice a lad has, as a rule, to stand treat to the workmen, and in the more skilled trades he has to serve five years before he is admitted to the rank of journeyman. Though the conduct

of these societies is generally beneficial, they are occasionally apt, like all similarly constituted bodies, to act tyranically.

Barbers, for example, are in many parts of the country forbidden to add the art of shampooing to their ordinary craft, it having been determined by the union that to shampoo was beneath the dignity of the knights of the razor. During the last six days of the year, when the heads of the whole male portion of the Empire are shaved, barbers are forbidden to clean the ears of their customers, as it is their wont to do during the rest of the months. Any one found breaking this rule is liable to be mobbed, and to have his tools and furniture thrown into the street.

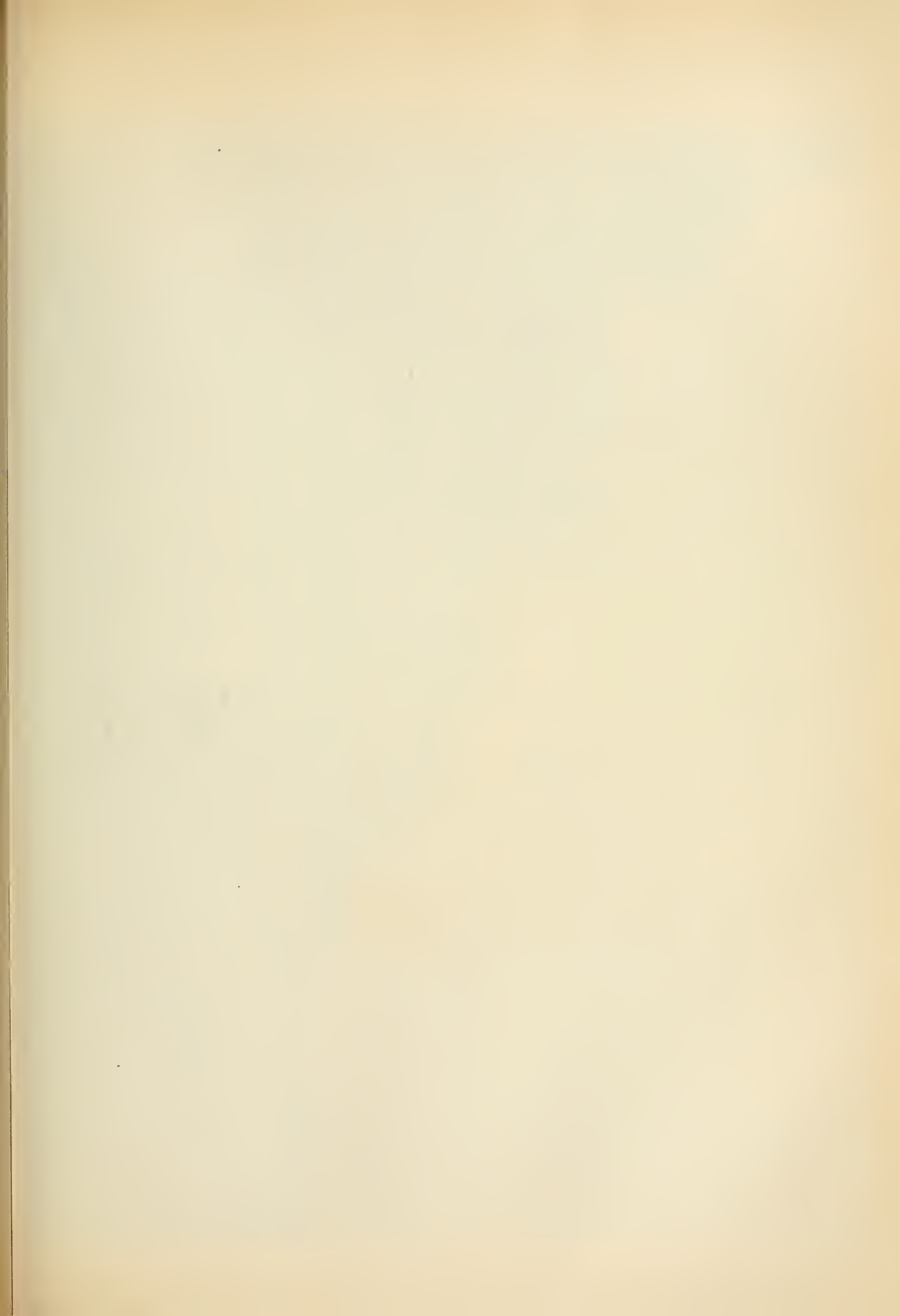
ITINERANT CHINESE BARBER.

By a long-established custom, barbers and the sons of barbers used to be reckoned among the pariah classes who were disqualified for competing in the competitive examinations. Though complaints of this deprivation had been long and loud, no formal action was taken in the matter until the union took up the question.

In their collective capacity the members appealed to the governor of Chehkiang, who, approving of the spirit of the memorial, presented the matter to the Emperor, and obtained for the barbers the removal of the disability. It is too much to expect that the unions should always refrain from bringing to bear the influence which they collectively possess for their direct financial advancement. Strikes are of frequent occurrence, and victory is commonly with the workmen, except when their claims are manifestly unjust.

The mandarins recognize that they cannot flog a whole trade, and the poverty of the men secures them against those exactions which would probably be demanded from their employers were they to appear in court. These facts are fully recognized by the masters, who prefer rather to yield to the demands of their men than to fall into the clutches of their rulers. As in all primitive and uneducated states of society, the Chinese have a rooted objection to machinery of all kinds. Just as they now oppose steam navigation in the inland waters of the Empire, so, until, quite lately, they rebelled against the importation of all labor-saving contrivances.

Some years ago a Chinaman, imbued with



GRAND HOTEL, YOKOHAMA, JAPAN.

Western ideas, landed at Canton a machine for sewing boots, and especially the leather soles worn by the natives. At this innovation the cobblers at once took alarm. They rose in their thousands and destroyed the new-fangled machine.

In the same way the promoters of the first steam cotton-mills were compelled to submit to the destruction of machinery which, if it had been allowed to work would have given employment to many thousands of people.

The absence of a hereditary aristocracy deprives the Chinese of a most useful and potent link between the crown and its subjects. England has learned from her own history how great is the protection afforded to the nation by the presence of a body of powerful nobles who are strong enough to resist the encroachments of the sovereign and to moderate and guide the aspirations of the people. In China no such healthy influence is to be found, and the result is that there is a constant straining and creaking in the social machine, which has many a time ended in fierce outbreaks, and not infrequently in the overthrow of dynasties.

It was remarked by a Chinese statesman, at the time of the Taeping rebellion, that two hundred years was the normal length of a Chinese dynasty, and this bears substantial evidence to the want of some such mediating influences as hereditary and representative institutions are alone able to afford. The voice of the people finds no expression in any recognized form of representation. Politically, they are atoms whose ultimate power of asserting their claims to justice lies only in the sacred right of rebellion, which they are not slow to exercise on occasion.

CHAPTER XI.

CHINESE MARRIAGE CUSTOMS.

BY the highest and most revered authorities marriage is described, and rightly described, as the greatest of the five human relationships. It is the foundation of the State, and it holds out that prospect, which is so dear to the heart of every Chinaman, of obtaining sons who shall perform at the tombs of their parents the sacrifices which are necessary for the repose of their spirits. In one respect, matrimonial alliances in China have an advantage over those in Western lands. They can never be undertaken in a hurry. There can be no running off of the young lady to the registry office some morning before her parents come down to breakfast, nor can a special license be obtained in a moment to gratify a sudden caprice.

In the houses of all well-to-do people the ceremony is surrounded by rites which make haste impossible, and the widest publicity is secured for the event. In dealing with social matters in so huge an Empire as China, it is necessary to remember that practices vary in detail in different parts of the country. But throughout the length and breadth of the land the arrangement of marriages of both sons and daughters is a matter which is left entirely in the hands of the parents, who in every case employ a go-between or matchmaker, whose business it is to make himself or herself—both men and women follow this strange calling—acquainted accurately with the circumstances of both families and the personal qualifications of the proposed bride and bridegroom.

It is obvious that considerable trust and confidence have to be placed in these people, and it is also a fact that they not uncommonly betray this trust and confidence in the interests of rich people who are able to make it worth their while to represent a plain and ungainly girl as a Hebe, or a dissolute youth as a paragon of virtue.

Archdeacon Gray, in his "China," describes a tragie scene which occurred at a wedding at which he was present. A dying mother, anxious to see her son married before she closed her eyes for ever, insisted on the marriage ceremony being performed at her bedside. On the completion of the rite the bridegroom raised the bride's veil and gazed on the features of a leper. The scene which followed was of a most painful description, and ended by the bride being incontinently repudiated and sent back to her parents.

Professional Match-makers.

"To lie like a match-maker" is a common expression, and a published correspondence exists between a Chinese bridegroom and his friend, in which the former bitterly complains that his bride, far from being the beauty described by the go-between, is fat and marked deeply with small-pox. His friend, being of a practical turn of mind, and not being himself the victim, recommends the bridegroom to make the best of the bargain, and with cheap philosophy reminds him that if the young lady is stout she is probably healthy, and that, though disfigured, she may very possibly be even as "an angel from

heaven," to use his own words. This was certainly very comforting.

From the time that the match-maker is employed, until the bond is tied, there are six ceremonies to be performed.

The parents of the young man send the go-between to the parents of the girl to inquire her name and the moment of her birth that the horoscopes of the two may be examined, in order to ascertain whether the proposed alliance will be a happy one. If the eight characters of the horoscopes seem to augur aright, the man's friends send the match-maker back to make an offer of marriage.

If that be accepted, the lady's father is again requested to return an assent in writing. Presents are then sent to the girl's parents according to the means of the parties. The go-between requests them to choose a lucky day for the wedding. The preliminaries are concluded by the bridegroom going or sending a party of friends with music to bring his wife to his house.

Betrothal of Children.

So soon as the first of these ceremonies is performed, the betrothal is considered binding; and in the cases of the engagement of children, nothing but disablement, or the affliction of leprosy, is considered potent enough to dissolve it. Certain superstitions, however, render the contract more easily dissoluble when the pair are of marriageable age.

If, for instance, a china bowl should be broken, or any valuable article lost within three days of the engagement, the circumstance is considered sufficiently unlucky to justify the instant termination of the undertaking, and in cases where facts unfavorable to the one side, whether socially, physically or morally, have, in the meantime, come to the knowledge of the other party to the contract, advantage is taken of some such accidents to put an end to the negotiations.

In accordance with usage, the letters which pass between the parents during the preliminaries are couched in good set terms, the sender of presents describes them as "mean" and "contemptible," while the recipient regards them as "honorable" and "priceless." The parent of the bride speaks of his daughter as "despicable," and his house as "a cold dwelling," while the bridegroom's people designate her as "your honored beloved one," and her home as "a venerable palace."

"The Best Man."

The Chinese love of indirectness comes out conspicuously in the betrothal ceremonies. The bridegroom does nothing, and his father, who is the real negotiator, is represented by a friend of the bridegroom, who alone passes backwards and forwards between the two houses. The first duty of this "best man" is to carry to the lady's father a statement of the hour, day, month and year of the bridegroom's birth, together with the maiden name of his mother; and to receive in return a document containing the same particulars concerning the bride.

On receipt of these facts the fathers of the pair spread the documents on the family altars, and beseech the blessings of their ancestors on the match. Astrologers are next consulted, and, should the horoscopes of the young people be propitious, the best man is again sent with a letter making a formal proposal of marriage.

The following authentic letters, appropriate to this occasion, are good specimens of the bland self-depreciatory tone which is indulged in by fond fathers when exchanging presents.

The first is from the parents of the would-be bridegroom, and runs thus: "Prostrate, I beseech you not to disdain this cold and mean application, but to listen to the match-maker, and to bestow your honorable daughter on my slavish son, that the pair may be bound together with silken threads, and be united in jadelike joy. In bright spring-time I will offer wedding gifts, and present a pair of geese. And let us hope that we may anticipate long-enduring happiness, and look forward through endless generations to the completion of the measure of their sincere attachment. May they sing of the Unicorn, and enjoy every felicity. Prostrate, I beg you to look favorably upon my proposal, and to bend the mirrorlike brightness of your glance upon these lines."

A Lucky Day in Spring.

In reply the lady's father, who was probably a wealthy man, and whose references therefore to his impecunious condition are intended only to exaggerate the wealth and position of the would-be bridegroom, writes: "A respectful communication. I have received your notice of a lucky day in spring for the ceremony of exchanging bridal presents. Your younger brother, being a plain and unpretentious man, cannot escort his daughter with a hundred chariots." [This is a reference to a king in the eighth century before Christ, who brought home his bride attended by an escort of this extent.]

"She shall not, however, be without cotton skirts, hair-pins, and wooden brooches, as I will surely arrange for the trousseau of my impoverished green-windowed" (that is, poor) "daughter. If you say that you seek the palace of the moon" (wedlock), "I shall ask for a sceptre from the grassy field, and so frustrate your design."

This phrase has reference to a man in ancient times, who was told by a fairy that if he would plant some jewels in a certain grassy field, he should obtain a charming wife. He obeyed, and shortly afterwards made overtures of marriage to a lady who was renowned for her beauty and accomplishments. Her father, not particularly desiring the match, gave his consent on condition that the bridegroom presented the lady with a jade sceptre. Remembering the buried jewels, the bridegroom dug in the field and found to his delight a sceptre exactly answering to the description demanded. Of course, the marriage took place, and the pair lived happily ever afterwards.

The Symbol of Marriage.

Historical allusions of this kind abound in such communications, and a curious symbolism is employed in the various rites. The plum-tree is held to symbolize marriage, probably because it is conspicuous for its beauty in spring-time, when, in China, as elsewhere, "young men's fancy lightly turns to thoughts of love," and no youth sighs in verses for a bride, nor does any maiden in the harem lament in numbers her lonely condition, without references to the beauty of the blossom, and the excellence of the fruit.

The letter of the bridegroom's father is sent on a lucky day chosen by the astrologers, and is handed to the best man, with much ceremony, at the family altar, before which the writer performs the *kotow* in honor of his departed ancestors. On arriving at the bride's dwelling the groomsman is received with much state and is conducted by his host to the ancestral hall, where a master of ceremonies stands ready to direct the rites. At a word from this potentate they both prostrate themselves before the ancestral tablets which stand on the altar, and having risen from their knees resume their

positions, the one on the east and the other on the west side of the hall.

The groomsman then, with a few appropriate phrases, presents his host with the letter, and at the same time offers for his acceptance boxes of confectionary and a live pig, or, in some parts of the country, a pair of wild geese. The choice of these birds as a nuptial present is so odd that one is apt to consider it as one of the peculiar outcomes of the topsy-turvy Chinese mind. But it is not quite so; for we find from George Sand that at the marriage of French peasants in Berry, a goose, though a dead one, was commonly borne in the bridegroom's procession.

Gifts and Music.

"Near," writes the authoress, "this bearer of a flowering and ribboned thyrsus is an expert spit-bearer, for under the foliage is a trussed goose which forms the object of the ceremony; around it are the carriers of the presents and the good singers, that is to say those who are clever and knowing and who are going to engage in an [amicable] quarrel with the followers of the bride." It is odd to find the East and West allied in so curious a detail, but such marriage customs seem to be scarcely less widely spread than the rite itself.

So soon as the cakes and the box containing the letter have been placed on the altar, the host again prostrates himself and reads the letter, while the groomsman is led off to be regaled with tea and viands in the guest-chamber. The reply is handed to the groomsman with the same ceremonies as that with which the letter was received, and he is then invited to a feast which etiquette bids him refuse twice and accept on the third occasion. On an adjournment to the ancestral hall he is presented with return presents of cakes, and wends his way back to report proceedings to his principal.

Presents consisting of silks and satins, earrings, bracelets, and hair-pins, are next sent to the bride, and return gifts are offered by her parents. A sumptuous dinner, given by the bridegroom to his friends, announces the completion of this ceremony, which is known as *Napi*, or "The Presentation of Silks."

The Dragon and Phœnix.

When sending the presents it is customary for the bridegroom to prepare two large cards containing the particulars of the engagement. On the one which he keeps is pasted a paper dragon, and on that which he sends to his bride, a phœnix, emblems which are held to symbolize the Imperial qualities of the one and the brilliant beauty of the other.

To each card are attached two pieces of red silk, which are tokens of the invisible bonds with which Fate has from their infancy connected the ankles of the pair, for, in China, as with us, marriages are said be made in heaven. To that power is left the choice of a lucky day for the final rite. The astrologers who interpret the signs of the sky commonly pronounce a full moon to be the fortunate time, and so soon as this fixture is arranged, the bridegroom's father sends gifts of wine and mutton to the lady.

Etiquitte requires it that the groomsman should ask the bride's father to name the day, and that he should in his turn beg that the bride's future father-in-law should decide the point. This is the cue for the groomsman to produce from his sleeve the letter of which he is the bearer, announcing the lucky date, which is already well known to all concerned. To this the host replies in stilted terms, expressing his concurrence, but adding his regret at having to part with his "insignificant daughter" so soon.

For some days before the date fixed the bride assumes all the panoply of woe, and

weeps and wails without ceasing. On the day immediately preceding the wedding her trousseau and household furniture are sent to her future home, and though the trunks are always locked, cases have been known in which the bridegroom's female relatives, being unable to restrain their curiosity, have picked the locks to examine the dresses of the bride.

On the eventful day the bridegroom either goes himself, attended by a procession of friends and musicians, with flying banners bearing felicitous mottoes, to carry away his bride, or sends his faithful friend similarly attended. In many parts of the country this ceremony takes place in the evening, and is a mere formality, whereas in others, as will be presently shown, it retains more of its original significance.

On entering the bride's house the bridegroom is received by his father-in-law, who conducts him to the central hall, and there offers him a goblet of wine, from which the visitor pours out a libation to the emblematic geese in token of his nuptial fidelity, accompanying the action with a deep reverence to the family altar in confirmation of his vow. The bride, covered from head to foot with a red veil, is now introduced on the scene, and makes obeisance in the direction of the spot where the bridegroom is standing, for he is as invisible to her as she is to him.

EMBROIDERED CHINESE SCREEN.

The procession then reforms, and the bride having been lifted into her sedan-chair by two women of good fortune, that is to say, who have both husbands and children living, is borne to her future home to the airs of well-known wedding melodies.

On arriving at the portal of the house the bridegroom taps the door of the sedan-chair with his fan, and in response, the instructress of matrimony, who prompts every act of the bride, opens the door and hands out the still enshrouded young lady, who is carried bodily over a pan of lighted charcoal, or a red-hot

coulter laid on the threshold, while at the same moment a servant offers for her acceptance some rice and preserved prunes.

It is curious to observe that the ceremony of lifting the bride over the threshold is found existing in all the four continents, and we also know that in ancient Rome the bridegroom received his bride with fire and water. It has been conjectured that the act of lifting the bride over fire may have some reference to purification, but we have no duly authoritative statement on the meaning of the act.

The First Sight.

In the reception hall the bridegroom awaits the bride, who prostrates herself before him, and he then for the first time lifts her veil and gazes on her features. The moment must be a trying one, especially on occasions when the go-between has concealed defects or exaggerated charms. Perhaps it is as well that etiquette forbids the utterance of a word, and in a silence which must often be golden, the bridegroom conducts his bride to the divan, when they seat themselves side by side, it being traditional that the one who sits on a part of the dress of the other is likely to hold rule in the household.

But the marriage has yet to be consecrated. For this purpose the young people repair to the hall, where, falling on their knees before the ancestral altar, the bridegroom announces to his ancestors that, in obedience to his parents' commands, he has taken so-and-so to wife, beseeching them at the same time to bestow their choicest gifts on himself and his partner. Prostrations in honor of heaven, earth, and the bridegroom's parents complete the ceremony, and the newly wedded couple retire to the semi-privacy of their apartments to enjoy a repast in which they pledge one another in the wedding goblet.

In some parts of the country it is customary for the groom to join the guests at their feast in the outer hall, where he forms the subject of countless jokes, and is expected to submit to a like severe ordeal in the matter of riddles as that which enlivened Samson's wedding.

It is impossible not to recognize that many of the ceremonies which have been described are relics of the primitive right of marriage by capture. In the procession which, generally at night, goes to carry the bride to her new home is plainly observable a survival of the old-world usage, in compliance with which young men sallied out to snatch their consorts from their foes.

> "Lo, how the woman once was wooed!
> Forth leapt the savage from his lair,
> He felled her, and to nuptials rude,
> He dragged her, bleeding, by the hair.
> From that to Chloe's dainty wiles,
> And Portia's dignified consent,
> What distance!"

Perched in a Tree.

But even within the Chinese Empire we find almost every gradation between these wide extremes. In Western China, among some of the native tribes it is customary for the bride to perch herself on the high branch of a large tree, while her elderly female relatives station themselves on the lower limbs armed with switches. Through this protecting force the bridegroom has to make his way, and is duly assailed by the dowagers before he reaches the object of his search.

At Chinese weddings also it is not unusual for the bridegroom to be compelled to run the gauntlet on the way to the bride's chamber between rows of waiting women, who go through the farce of pretending to bar his progress. But the most perfect survival of the old rite is found among the Lolo tribes of China, who indulge in a long prelude of alternate feasting and lamentation before the

wedding, as if the occasion were one for mourning rather than rejoicing.

At last, as the late Mr. Baber writes: "A crisis of tearfulness ensues, when suddenly the brothers, cousins, and friends of the husband burst upon the scene with tumult and loud shouting, seize the almost distraught maid, place her pick-a-back on the shoulders of the best man, carry her hurriedly and violently away, and mount her on a horse, which gallops off to her new home. Violence is rather more than simulated, for though the male friends of the bride only repel the attacking party with showers of flour and wood-ashes, the attendant virgins are armed with sticks, which they have the fullest liberty to wield."

Carrying off the Bride.

This practice of carrying off the bride has its counterpart among the more civilized Chinese in the act of bearing the lady over the threshold of her house; and it exists in full force in Orissa, where General Campbell tells us in his "Personal Narrative of Service in Khondistan," he once "saw a man bearing away upon his back something enveloped in an ample covering of scarlet cloth; he was surrounded by twenty or thirty young fellows, and by them protected from the desperate attacks made upon him by a party of young women. On seeking an explanation of this novel scene," adds the writer, "I was told that the man had just been married, and his precious burden was his blooming bride, whom he was conveying to his own village."

Again, in certain districts in China, where the aborigines predominate, each girl, in her choice of her husband, is solely led "by nice direction of a maiden's eyes," and pairs off without any troublesome formalities with the youth she admires and who admires her. But to return to the orthodox Chinese; the marriage ceremonies having been completed, the young couple take up their abode in the house of the bridegroom's father, and, speaking generally, the contract remains binding until death does them part.

But the obligation is more social and religious than legal, and cases constantly occur in which the tie is broken by mutual consent, and freedom for the future secured without the interference of any court or proctor. On one occasion, in a case of an appeal to Pekin, it came out incidentally in the proceedings that one of the parties in the case had previously married a bride who, being discontented with the house to which she had been brought, incontinently left her spouse, and married another man.

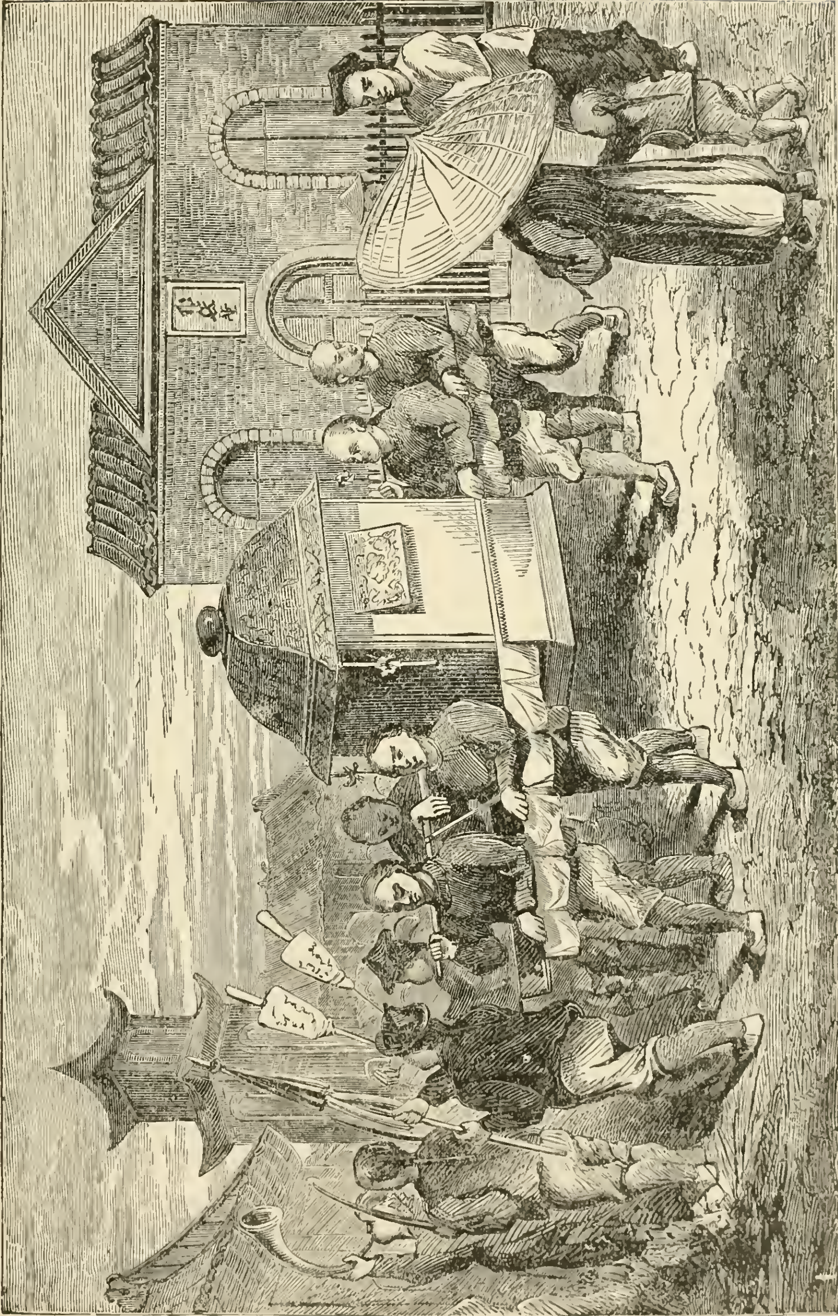
In popular history, also, there is a well-known case of a woodcutter who, having some knowledge of books, and being a devoted student, disgusted his flippant and foolish wife by attending more to the works of Confucius than to felling trees. Finding expostulation vain, his short-sighted partner deserted him and married a more business-like man. Left to himself, the woodcutter acquired such scholastic proficiency that he passed all the examinations with ease, and, by a coincidence, was appointed prefect over the district where he had formerly lived.

Nothing Said.

Among the men employed to make smooth the roadway for his arrival was his wife's second husband, to whom it chanced that she was in the act of bringing his dinner when her first venture's *cortège* passed by. A recognition was mutual, but as the prefect had equally consoled himself, nothing was said about the restitution of conjugal rights.

Difficulties often arise, however, in cases where the husband is not a consenting party to the arrangement, but in such instances

TEMPLE OF HEAVEN, PEKIN, CHINA.



CHINESE BRIDE CARRIED TO THE HOUSE OF HER FUTURE HUSBAND.

the husband commonly takes the law into his own hands, and recovers his errant wife by force, or engages friends and neighbors to intervene and persuade the lady to return. The use of force not unfrequently brings the matter before the magistrate, but otherwise the law does not interfere—unless, indeed, formal complaint of a bigamous marriage is made, when the law orders that the offending woman shall be strangled. As a rule, however, public opinion is sufficient to bring the difference to a satisfactory conclusion.

Seven Grounds for Divorce.

But apart from these irregular matrimonial causes, the law puts it in the power of the man to annul his marriage on any one of seven distinct grounds, among which disobedience to father-in-law or mother-in-law, and over-talkativeness are named. But even on occasions when these legal plaints are in question, a decree without any *nisi* is generally granted by a court composed of the elders of the neighborhood, and not by the mandarins. In this and similar matters local social pressure takes the place of a wider public opinion.

There are no newspapers in China beyond those published at the treaty ports, and people's attention, instead of being distracted by subjects of general or foreign importance, is centered in the affairs passing around them. The very stationary nature of the population adds force to this peculiarity. In most villages and small towns the majority of people are related to each other through the constantly widening circles of relatives which each marriage in the family tends to multiply.

A minute acquaintance with every one else's affairs is the natural consequence of this kinship. No Chinaman ever stands alone. He forms one only of a general body, and to the opinion of this body he is compelled to yield obedience. He would no more venture to refuse to submit even those concerns which we should consider most private to the arbitration of his neighbors than an Englishman would dream of flouting the decision of a judge and jury.

In a well-known farce this peculiarity of Chinese society is amusingly illustrated. The hero of the play is a man, who, having married a Miss Plumblossom, has taken to himself a Miss Willow as a secondary wife, in accordance with the custom which will be presently described. To each lady a courtyard of the house is assigned, Plumblossom occupying the front part and Willow the rear premises. The first scene opens with the husband approaching his dwelling after a long absence.

A Wordy Warfare.

The evening is drawing in, and he tells his servant to drive to the back door without disturbing the elder lady. He is cordially greeted by Willow, in whose company he is enjoying a repast, when Plumblossom, having become aware of his arrival, presents herself upon the idyllic scene. Peace instantly vanishes. In piercing accents the intruder reproaches Willow for having robbed her of her privilege as mistress of the household of receiving her husband after his absence. Nothing daunted, this young lady defends herself, and replies with counter-reproaches in the shrillest of trebles, while the husband attempts to throw oil upon the troubled waters by occasional words of expostulation.

So great is the tumult that the neighbors are disturbed, and on the essentially Chinese principle that every one else's business is your business, they determine to interfere, quoting as their justification a saying of a certain philosopher that, in cases of disturb-

ance if the neighbors do not interfere, they become participators in the guilt of the disputants. Two graybeards are therefore deputed to inquire on the spot into the circumstances of the quarrel. Their arrival on the scene, instead of prompting a desire on the part of the husband to eject them incontinently, and to tell them to mind their own business, is regarded by all concerned as the most natural thing in the world.

Peace Finally Secured.

The ladies submit their cases to their decision, and, though it is some time before the storm has sufficiently subsided to enable them to arrive at the rights of the quarrel, they eventually consider themselves in a position to deliver judgment. They pronounce that, in the interests of peace in the neighborhood, it is necessary that the husband should apportion his residence equally between the two courtyards, residing in one from the first of each month to the full moon, and in the other from the full moon to the end of the month.

To this the ladies as well as the husband agree, but a further question is raised, which lady is to have which half of the month? Plumblossom claims the time of the waxing moon, and considers the waning period quite good enough for Willow. That young lady, on the contrary, claims that as it was then the first part of the month, and that as she was in possession, that period of the month should belong to her. This knotty point the graybeards find a difficulty in deciding, and they, therefore, determine to leave it to the throw of the dice.

The ladies readily produce a trio of those endless sources of amusement, and Plumblossom throws first. To her infinite delight she throws two sixes and a cinque, and thinks herself secure. But, to the surprise of all, still better fortune befriends Willow, who throws sixes and breaks out into a pæan of triumph, amid the strains of which her rival retires discomfited.

It seems almost anomalous after this apparent instance to the contrary to say that polygamy is not practised in China. But in the strictest sense that is true. A man goes through the full ceremonies of marriage with one woman only, except on very rare occasions. A certain godlike Emperor of antiquity gave, we are told in the canonical histories, his two daughters in marriage to his successor. With such an example as this before them, the Chinese have always considered such double marriages admissible, and in many of the best-known romances the heroes marry two young ladies of the same household, and, if the authors are to be believed, always with the happiest results.

Naughty Fickleness.

In a popular novel which has been translated into several European languages, the hero makes love to a young lady through the medium of her waiting-maid, and with a despicable fickleness becomes enamored of another paragon of learning and virtue, residing in another part of the country, who ultimately proves to be the cousin of his first love. Towards to the end of the work, when the mists and doubts which surround the plot begin to clear, the two ladies find that their happiness is centred in the same object, and, as they have become inseparable, they determine to endow the hero, who is eminently unworthy of them, except for the beauty of his verses, with the double prize.

But such marriages, though they exist, are very exceptional, and the secondary wives which men take are received into the household with a much abridged form of

ceremony. No nuptial sedan-chair bears them in triumph to their new homes, and they enter the portals unattended by the musicians and processionists who accompany the first bride on her wedding-day. And, in fact, the relation of such a one to the mistress of the establishment is very much what Hagar's was to Sarah in Abraham's household. By conventional laws she owes obedience to the first wife, and only rises to a level with her in case progeny should be denied to the *ch'i*, as the Chinese term the wife, and be granted to her.

A case of this kind occurred in the instance of the late Emperor, who was the son of one of the young ladies who accompanied the Empress to the palace, and whose birth raised his mother to the rank of Empress. It is difficult for us who live under so entirely different a condition of things to realize such a state of domestic society as is here described, and though the advent of a secondary wife is occasionally resented, this is not by any means always the case.

Not unfrequently ladies are pleased to have it so, considering that an addition to the household adds to their dignity. In complimentary language the *ch'i* is compared to the moon, and the secondary wife to a star, and in a well-known collection of published letters several are met with in which friends are congratulated on having taken "a star" to add lustre to the "moon."

THE BRIDAL FEAST.

It is impossible to suppose that, things being as has been described, the status of a wife can be anything but, to say the least, unfortunate. As has been remarked, however, "though the lot of Chinese women is less happy than that of their sisters in Europe, their ignorance of a better state renders their present or prospective one more supportable; happiness does not consist in absolute enjoy-

ment, but in the idea which we have formed of it. A Chinese woman does not feel that any injustice is done her by depriving her of the right to assent to whom her partner shall be; her wishes and her knowledge go no further than her domestic circle, and when she has been trained in her mother's apartments to the various duties and accomplishments of her sex, her removal to a husband's house brings to her no great change."

Blissful Ignorance.

This is no doubt to a great extent true in common life. Ignorance is unquestionably a protecting shield against many of the wounds inflicted by the repinings and regrets which arise from a perfect knowledge. And Chinese women are, as a rule, provided with an ample shield of this description. There are, however, exceptions. History tells us of women who have ruled the Empire, directed armies, and made themselves illustrious in every walk of life commonly trodden by men; and novelists assure us by their creations that not a few women have an abundant taste and skill in literature.

The heroines of most novels have a pretty art in composing verses and writing essays, and so make congenial companions for the heroes, whose chief claims to distinction are gained not in the battlefield, or by personal prowess, but in their studies before the examiners.

A monotonous and quiet existence is the most favorable *rôle* which a Chinese woman can expect to play. Confucius laid it down, and it is rank blasphemy to dissent from him, that a woman should not be heard of outside her own home. Unhappily neither ignorance, nor the placid nature which belongs to most of them, is able to save them in all cases from the miseries inherent in the state of abject dependence which belongs to them.

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In the estimate of the other sex, Chinamen agree with a certain well-known Kentucky editor, who described women as "a side issue," and this view of the sex we find stereotyped in some of the ideographic characters of the language.

If a husband is driven to make mention of his wife he speaks of her as his "dull thorn," or by some equally uncomplimentary term. In ordinary life he regards her less as a companion than as a chattel, which in times of adversity may be disposed of by sale. In seasons of famine an open market is held of the wives and daughters of the poorer sufferers; and not long since, during a period of dearth in Northern China, so great a traffic sprung up in women and girls, that in some places nearly every available cart and conveyance were engaged to transport the newly-purchased slaves to the central provinces.

Cruel Husbands.

When such is the position which women occupy in China, it cannot but be that they occasionally suffer ill-usage at the hands of such husbands as are capable of cruelty. It is not at all uncommon for husbands to punish their wives severely, sometimes, no doubt, under great provocation, for Chinese women, untutored, unloved, and uncared for, have all the faults and failings of unreclaimed natures; but at others for little or no reason!

The Abbé Huc tells a story of "a Chinese husband, who had a wife with whom he had lived happily for two years. But having conceived the idea that people were laughing at him, because he had never beaten her, he determined to make a beginning in such a way as to impress every spectator, and accordingly, though he had no fault to find with her," he beat her mercilessly.

Although this story carries with it the im-

primatur of the worthy Abbé, it may properly be received with a certain amount of caution. But even if this particular instance may be an exaggeration, the facts that the question, "Does your husband beat you?" is very commonly put to English ladies by Chinese women, and that the indignant negative with which the inquiry is happily always answered, invariably excites astonishment and incredulity, are sufficient to prove that Chinese women are not unusually subject to ill-treatment at the hands of their natural protectors.

Occasionally, however, the wife has her revenge, and in the collections of ancedotes which abound there are plenty of stories of hen-pecked husbands and masterful wives. In one case a certain man who at times suffered much at the hands of his wife was driven to seek refuge from her violence beneath his bed. Unwilling to allow her victim to escape her, the harridan called upon him to come out. "I won't," replied the man; "and when a man and husband says he won't, he won't."

DEFORMED FEET OF CHINESE LADIES.

But experience shows that, after all, the rule tends in the opposite direction, and that which makes the position of a wife more than ordinarily pitiable, especially among the poorer classes, is that she has no one to appeal to, and no one to whom she can fly for refuge. By the accident of sex she is viewed as a burden by her parents from her birth onwards, and, if they succeed in marrying her off, they are only too glad to wash their hands of her altogether. Among ourselves a man is taught that he should leave his father and mother and cling to his wife, but the theory in China is that a man should cling to his father and mother and compel his wife to do the same.

When admitted into her new home it becomes her duty to wait on her parents-in-law in the same way as she has been accustomed to serve her own father and mother, and it is often from these elders that the unhappy bride suffers the greatest hardships and cruelty. So many are the disabilities attaching to married life in China that many girls prefer going into Buddhist nunneries, or even committing suicide, to trusting their futures to the guardianship of men of whom they know practically nothing.

Archdeacon Gray, in his "China," states that in 1873 eight young girls, residing near Canton, "who had been affianced, drowned themselves in order to avoid marriage. They clothed themselves in their best attire, and at eleven o'clock, in the darkness of the night, having bound themselves together, threw themselves into a tributary stream of the Canton river." In some parts of the same province anti-matrimonial associations are formed, the members of which resist to the death the imposition of the marriage yoke.

"The existence of this Amazonian League," writes a missionary long resident in the neighborhood, "has long been known, but as to its rules and the num-

ber of its members, no definite information has come to hand. It is composed of young widows and marriageable girls. Dark hints are given as to the methods used to escape matrimony. The sudden demise of betrothed husbands, or the abrupt ending of the newly-married husband's career, suggest unlawful means for dissolving the bonds."

This is the sordid view of the position. Happily, in this and in all other matters there is a reverse side to the shield, and in their own peculiar way the Chinese certainly enjoy a modicum of wedded bliss. In a modern Pekinese play, one of the characters, a widower, describes the even current of his late married life by saying that he and his wife lived together as host and guest, and in most novels we read of husband and wife living harmoniously, if not rapturously together. In poetry also the love of home is constantly insisted on, and the misery of being separated from wife and children is the common plaint of the traveller and the exile.

Dreary Solitude.

In a poem entitled "Midnight Thoughts," which was translated by Sir John Davis, the poet, after describing his inability to rest in the remote district in which he finds himself, goes on to say:

> "This solitary desertion!—how bitter do I find it!
> Let me then push my roving to a distance:
> Let me visit the passes and mountains a hundred leagues hence,
> Like some devotee of Buddha, wandering amid clouds and torrents,
> Ignorant of what is passing elsewhere.
> How shall I forget the melancholy of my own home?
> Thus dull and mournful through life's whole course,
> My sorrows and pains can never have an end."

In the lines put in the mouths of the stay-at-home wives the melancholy of the traveller becomes a keen longing, and they lament in tearful notes the absence of their lords. But there is other and more direct evidence of the existence of happiness in the married state. Cases constantly appear in the *Pekin Gazette* in which wives, unwilling to survive their husbands, commit suicide rather than live without them. One such instance was that of the wife of Kwo Sunglin, brother of a late minister to the English court. Through a long illness this lady nursed him with devoted tenderness until death came, when she ended her own existence by taking poison.

Died in Grief.

Another case was once reported to the Emperor, in which a young widow, aged twenty-seven, declared her intention not to survive her lord, and remained for three days without nourishment. "At length," writes the memorialist, "having made an effort to rise and perform the mourning rites of prostration, she threw herself weeping on the ground, and breathed her last." The most curious phase of this devotion is the form which it takes in some of the southern provinces, where after the manner of Sutteeism, the widow commits suicide in public in the presence of an applauding crowd.

In an instance described by an eye-witness, a vast procession escorted the young widow, who was dressed in scarlet and gold, and was borne in a richly decorated chair to the scene of the tragedy. On arriving at the scaffold, on which stood a gallows, the lady mounted the platform, and having welcomed the crowd, partook, with some female relatives, of a prepared repast, which, adds the narrator, she appeared to appreciate extremely. She then scattered rice, herbs, and flowers among the crowd, at the same time thanking them for their attendance and upholding the motives which urged her to the step she was about to take.

She then mounted on a chair, and having waved a final adieu to the crowd, adjusted the noose round her neck, and drawing a red handkerchief over her face, gave the signal for the removal of the support. With extraordinary self-possession, while hanging in mid-air, she placed her hands before her, and continued to make the usual form of salutation until complete unconsciousness ensued. Such devotion to the fond memory of husbands invariably receives the approval of the people, and when reported to the Emperor gains his entire approbation.

From the above account of this particular phase of Chinese society it will be seen that it represents a condition of things which leaves much to be desired. Nor is the cause of the mischief far to seek. In the very subordinate position occupied by the women of China we see the origin of the evil. In a State where women are degraded, the whole community suffers loss, and the first symtoms of the approach of a healthy and beneficial civilization is the elevation of women to their legitimate and useful position in society.

At present no trace of the dawn of a better day appears on the horizon of China, but the example which has been set by Japan leads one to hope that the day is not far distant when the slow-moving Chineman will be induced to follow in the footsteps of their more advanced neighbor. Until quite recently the position of women in the Land of the Rising Sun was every whit as unworthy as that now occupied by their Chinese sisters. Happily the experience gained in western lands has taught the Japanese that the untrammelled society of educated and pure-minded women exercises a wholesome and elevating effect on a nation.

With the intuitive perception which they possess for what is best and wisest in foreign systems, they have, by a course of sound education, begun to prepare the women of the country for the new position which it is intended that they should occupy, and already an example is being set by the empress and other leaders of fashion, of the better part they are expected to play.

This change cannot be without its influence on China, and though we know that the surface of small pools is more easily agitated than the face of larger waters, yet it cannot but be that the spirit of reform which is now abroad will influence even the sluggish temperament of the Chinese nation, and will eventually stir to the depths the minds of this hitherto changeless people.

CHAPTER XII.

VARIETIES OF CHINESE LIFE.

IT may be asked in surprise why no mention has been made of the professional classes—the doctors, the lawyers and others; and the answer may be returned in the words of the celebrated chapter on the snakes in Iceland, "There are none." That is to say, there are none in the sense to which we are accustomed. There are plenty of doctors, but they can only be described as belonging to a professional class in the sense in which itinerant quacks, who profess to cure all the ills which flesh is heir to by bread pills, can lay claim to that distinction. They are the merest empirics, and, having no fear of medical colleges or examination tests before their eyes, prey on the folly and ignorance of the people without let or hindrance.

The physicians who are privileged to prescribe for the Emperor are the only members of the profession to whom failure means disgrace. When the late Emperor was attacked by small-pox, an improvement in his symptoms with which the doctor's skill was credited, brought a shower of distinctions on the fortunate physicians. Unhappily for them, however, the disease took a fatal turn, and when his Imperial Majesty "ascended on a dragon to be a guest on high," the lately-promoted doctors were degraded from their high estate, and were stripped of every title to honor.

Such of the drugs in common use as have any curative properties are derived from herbs, while the rest are probably useless when not absolutely harmful. No Harvey has yet risen to teach the Chinese laws of the circulation of the blood, nor has the study of anatomy disclosed to them the secrets of the human frame.

Amputation is never resorted to, it being a part the creed of the people that any mutilation of the body is an act of disrepect to the parents from whom it was received; and cases have constantly occurred where mandarins, who have met with violent accidents, and who have been assured by foreign doctors that amputation alone could save their lives, have deliberately chosen to go to their graves rather than lose a limb. On the same principle, a criminal condemned to die considers himself fortunate if he is allowed to make his exit by strangulation or the hangman's cord rather than by decapitation.

Doctors Poorly Paid.

Between the ignorance of the doctors and the fees they receive, there is a just ratio. No physician, in his wildest moments of ambition, expects to receive more than a dollar for a visit, and many are not paid more than a fifth of that sum. But, whatever the amount may be, due care is taken to wrap the silver in ornamental paper bearing the inscription "golden thanks."

On entering the presence of his patient the doctor's first act is to feel the pulses on both wrists. Not only are they entirely ignorant of the difference between arteries and veins, but they believe that the pulses of the wrists communicate with, and indicate the condition of, the different organs of the body. By the

beating of the pulse of the left arm they profess to read the state of the heart, while that on the right represents the health of the lungs and liver. If these guides are deemed insufficient to make patent the disorder under which the patient is suffering, recourse is had to the tongue, which is supposed to yield a sure augury of the nature of the malady.

Singular Notions.

Their great object is, as they say, "to strengthen the breath, put down the phlegm, equalize and warm the blood, repress the humors, purge the liver, remove noxious matters, improve the appetite, stimulate the gate of life, and restore harmony." A dual system of heat and cold pervades, they believe, the human frame, and it is when one of these constituents is in excess that illness supervenes. The Chinese delight in numerical categories, and they profess to find in the five elements of which they believe a man's body to be composed, an intimate relation to the five planets, the five tastes, the five colors, and the five metals.

" The heart," they say, " is the husband, and the lungs are the wife." and if these two main organs cannot be brought to act in harmony, evil at once arises. In the native pharmacopœia there are enumerated four hundred and forty-two principal medicines as being in common use. Of these three hundred and fourteen are derived from vegetable products, fifty from minerals, and seventy-eight from animal substances.

Among the monstrous tonics prescribed by the Galens of China, are asbestos, stalactite, fresh tops of stag-horns, dried red spotted lizard-skins, dog-flesh, human milk, tortoise-shell, bones and teeth of dragons, shavings of rhinoceros-horns, and other possible and impossible nostrums. Two thousand years B. C. the Emperor Hwangti wrote, it is said, a work on the healing art. In the centuries which have elapsed since that time little advance has been made in the science, the principal exceptions being a knowledge of acupuncture and of vaccination.

It is uncertain when acupuncture was first practiced in China, but the faith of the people in its efficacy for all cases of rheumatic affections and for dyspepsia is unbounded. So soon as the physician has made up his mind that a particular bone or muscle is in a state of inflammation, he thrusts a substantial steel needle into the part affected, and stirs it ruthlessly about. Happily for the patients, their race is heir to a lymphatic temperament which preserves it from many of the evils which would certainly arise from such treatment among a more inflammatory people.

Thrusting in a Needle.

The treatment for dyspepsia is even more calculated to produce danger and disorders than that applied to the joints and bones. A Chinese doctor does not hesitate to thrust the needle into the patient's stomach or liver, and the system of blistering wounds thus caused adds considerably to the danger surrounding the operation.

For many years the Chinese have employed inoculation as a preventive against small-pox, but it was not till the arrival at Canton of Dr. Pearson, in 1820, that the knowledge of vaccination was introduced into the Empire. A pamphlet on the subject, translated into Chinese by Sir George Staunton, spread the knowledge of the art far and wide, and though by no means universally used, it still allays to some degree the terrible scourge of small-pox which is ever present in China. It is seldom that a child escapes from an attack of the disease, and the percentage of deaths is always con-

siderable, enough to create a panic among people better informed.

In the north of the country, it has been observed that the disease becomes epidemic every winter. The reason for this regular recurrence of the malady is probably to be found in the fact that the infection clings to the fur clothes worn by the people, which are, as a rule, sent to the pawnshops on the return of every spring, and are only brought out again on the approach of winter. Throughout all the central and southern provinces leprosy is endemic. In the province of Canton it is reckoned that there are ten thousand people afflicted with this terrible malady. Though it is not regarded as infectious, contagion is avoided; and outside most of the large cities there are leper villages, where the victims to the disease are supposed to segregate.

The Horrible Leprosy.

The law on this subject is not, however, strictly enforced, and in the streets of such cities as Canton, for example, beggars suffering from the disease appeal for alms to the passers-by by exposing their swollen and decaying limbs to their gaze. Many are the strange remedies resorted to for cures in the first stages of the malady, but so soon as the disease is fully developed, the wretched sufferers resign themselves to their fate. It is recognized among the natives, as has been found to be the case elsewhere, that it is only by constant association with a leper that there is danger of infection, and that cleanliness is as potent a protection against the disease as damp climates and unhealthy food are promoters of it.

Epidemics of cholera and diphtheria sweep periodically over the land, and the people are powerless to allay their progress or to diminish their intensity. Though they have succeeded in reaching that stage in which disease is recognized as a departure from the usual and harmonious working of the organism, they have yet never learnt, in the words of Harvey, "to search and study out the secrets of nature by way of experiment."

Charms for Cholera.

In the presence of cholera, instead of taking any medical precautions, they have recourse to charms, to the worship of their gods, and, as a religious exercise, to the practice of vegetarianism. Being deprived, therefore, of every rational weapon with which to combat the malady, one would be inclined to expect that the disease would be endemic, instead of only epidemic. If the theory of infection is without qualification true, and, if no precautions whatever are taken to prevent the spread of the disease, it would be only natural to suppose that the areas of infection would increase and multiply.

No care is taken to isolate the patients; no such safeguard is invoked as the destruction of the clothes of the victims, whose dead bodies are frequently allowed to remain encoffined in the dwellings of the survivors. And yet the outbreak disappears almost as suddenly as it came, leaving no trace behind it except in the sad memories of those who mourn the loss of relatives and friends. The natives believe that the outbreaks are the results of atmospheric conditions, and they assert that they have seen the evil approach in the shape of clouds, which have swept over provinces, leaving disease and death in their train. Some color is given to this theory by the fact, as already stated, that the disease comes and goes without any apparent cause, and certainly not as a result of any unusual sanitary or unsanitary conditions.

Much the same may be said of the outbreaks of diphtheria, which constantly prove so fatal in the north of the country. In a recent epidemic in Pekin, it was stated by a resident English doctor that in a household of twenty-six persons, twenty-four were carried off by this fatal disease. Indeed, the whole history of epidemics in China seems to suggest that we have not yet arrived at the true solution either of the origin of the outbreaks or of the cause of their cessation.

As in most Eastern countries, the cities

THE GREAT WALL OF CHINA.

and villages of China swarm with mangy and half-starved curs of all degrees. Ill fed, uncared for, these scavengers range through the streets and lanes, picking up a precarious livelihood from the refuse which is thrown out as unfit for the food of either man or beast. If we add to these conditions that the climate over the greater part of the Empire is almost tropical in its heat, and that the water available to slake the thirst of the dogs is none of the purest, it will be admitted that no surrounding is wanting to promote and encourage outbreaks of hydrophobia.

It is a remarkable fact, however, that, though the disease exists, it is not more prevalent than it is. Chinese doctors recognize it, and their medical works treat of it, describing both the symptoms and the remedies for its cure. One well-known authority gives the following prescription as a sure and unfailing treatment for the victims of the malady: "Take the curd of the black pea dried and pulverized, mix it with hemp oil, and form it into a large ball; roll this over the wound for some time, then break it open and the inside will present a hair-like appearance.

"Continue the rolling until, on breaking it open, it is found to have lost the hair-like aspect. The patient must avoid eating dog-flesh or silkworms, and he must not drink wine or inhale the fragrance from hemp for a hundred days. Neither may he eat with safety diseased meat or anything in a state of decomposition. He must daily partake of plum kernels.

When the poison of the dog has entered the heart of the victim, and has produced feelings of misery and wretchedness, the stomach swells, and there is an abundant secretion of saliva; it is then proper to try the effect of the skull, teeth, and toes of a tiger ground up, and given in wine in doses of one fifth of an ounce. If a speedy cure does not follow, the person becomes mad, and barks like a dog. The eyes become white and glaring, and death quickly ensues."

These remedies are of a kind that are used in many of the other diseases which afflict Chinese humanity, and are equally efficacious.

Tumors are very common amongst the Chinese, and as the use of the knife is prac-

tically forbidden, the sufferers fail to get that relief which a knowledge of practical surgery would, in a great majority of cases, readily procure for them.

With a knowledge so imperfect, and a profound ignorance of physical science, it is not surprising that the Chinese should be firm believers in the magical arts. Second sight, miraculous interpositions, and supernatural appearances are common-places in their systems of belief. Not only in the novels and story-books which delight the people, but in the more serious works of philosophers and students, we find constant references to these occult phenomena.

Messages from the land of spirits are delivered by means of the planchette, which is skilfully manipulated and interpeted by the cunning professors of the art; and the figures and features of individuals whom the gazers desire to see are produced in mirrors by the exercise of that ready imagination which belongs to the credulous. Fortune-telling by means of astrology is regarded as a genuine science, and the law protects those who practice it from the punishment which is prescribed for those charlatans who follow less established methods.

That Famous Stone.

From all time the philosopher's stone has been regarded as a verity, and it is confidently asserted that the Taoist philosophers of antiquity were able by its means to achieve the conversion of dross into the precious metals. History tells us of Emperors and statesmen who have exhausted their lives and treasures in attempting to discover this priceless stone, and the elixir of longevity. The inevitable failures in which the efforts of these men have ended, has doubtless convinced the more educated classes of the futility of the search.

But, like all popular superstitions, this one dies hard among the ignorant population, and there are at the present day many thousands in China who confidently believe in the possibility of manufacturing gold, and of prolonging life indefinitely. A less baseless superstition is the faith of the people in the plant known as ginseng. The properties of this plant are said to be invigorating and life-giving. To the debauchee it gives strength, and to the old man it gives vitality and power. So precious are these qualities that the best plants are in theory reserved entirely for the Emperor's use.

How Revenue is Raised.

A large proportion of the revenue of Corea is derived from the export duty levied on this plant, and one of the principal streets of Pekin is devoted to the sale of it. The plant grows from twelve to eighteen inches in height, with five long leaves on each stalk like a horse-chestnut. In spring it bears a cluster of purple flowers on the top of the stem, replaced in summer-time by bright red berries, which the searchers for the root look out for. Only Emperors and millionaires can afford the genuine article, for a root four or five inches long realizes perhaps fifty dollars. Extravagant as this figure may seem, it is a moderate computation, and not infrequently a thousand taels of silver are paid for a pound's weight of the root.

The plant is grown in Manchuria as well as in Corea, and the returns for 1890 state that the export duty from Manchuria into China realized in that year four hundred and fifty thousand taels. This sum does not, however, by any means represent the amount of the plant exported. Its rare value, the small compass in which it can be carried, the greed of the peasants, and

the corruption rife amongst the customs officials, all tend to encourage smuggling.

That an illicit trade in the root is commonly carried on is fully recognized by the Government, who have enacted that any one found attempting to smuggle more than ten taels weight of the medicine is to be forwarded to the Board of Punishments at Pekin, and that, in case of a less amount being in question, the case may be dealt with by local authorities.

Quack Lawyers.

In legal affairs the people are even worse off than in the matter of medical advice. They have no one to give them, for love or money, even as much help as is to be got for the body at the apothecaries' stalls. The only legal advisers are those clerks and secretaries who guide the mandarins by the light of the penal code to a right judgment in all matters entailing a knowledge of law. Like magistrates' clerks among ourselves, they are carefully trained in legal practice, and were they but free from the itching palm which distinguishes the official classes, they would be a most useful section of the community. Having a tabulated code to which they are bound by law to conform, less knowledge and ingenuity are required to equip them for their profession than is the case with our lawyers. The absence of public opinion, also, shelters them from criticism, and leaves them practically a free hand, mitigated only by the fear of a possibly inquisitive censor, to work their will either for good or ill among the people.

The strange continuity of the Chinese Empire is, in the opinion of some, to be attributed to the respect with which the fifth commandment of the Decalogue is observed, and as this observance of filial piety is regarded as the fundamental virtue of social life, it is worthy of our careful attention, and withal of our imitation.

Being held in this supreme estimation, it is needless to say that Confucius laid great stress upon it. He deplored that he was not able to serve his father, being dead, as he expected his son to serve him, and he defined the virtue as consisting in not being disobedient, in serving the parent when alive according to propriety, when dead in burying him according to propriety, and in sacrificing to him according to propriety. The manner of performing this duty, like other Confucian instructions, is laid down with curious minuteness.

Duties to Parents.

At cock-crow it is the duty of the son or daughter, who should first be dressed with scrupulous care, to go to their parents' apartments to inquire after their welfare, and to attend to their wants, and he or she, more commonly she, must so continue at their beck and call until the night again closes upon them. Those duties must not be performed in a perfunctory way, but everything must be done with the expression of cheerfulness, and filial respect and love.

"When his parents are in error," says the Book of Rites, "the son, with a humble spirit, pleasing countenance, and gentle tone, must point it out to them. If they do not receive his reproof he must strive more and more to be dutiful and respectful towards them until they are pleased, and then he must again point out their error. And if the parents, irritated and displeased, chastise their son until the blood flows from him, even then he must not dare to harbor the least resentment; but, on the contrary, should treat them with increased respect and dutifulness."

This kind of devotion to parents seems so

strained and artificial that one would be tempted at first sight to imagine that it represents merely an ideal, were it not that the records of the past and the experiences of the present reveal the existence of a precisely similar practice. For many centuries the youth of both sexes—for though daughters do not partake of the privileges of sons, they share in all their duties—have had held up to them twenty-four instances of filial piety for their guidance and imitation.

Stories of Filial Piety.

They are told, for instance, of a man named Lai, who, in order to make his parents forget their great age, being himself an elderly person, used to dress himself in parti-colored embroidered garments like a child, and disport himself before them for their amusement. They are told of a lad whose parents were too poor to provide themselves with mosquito curtains, and who used to lie naked near their bed that the insects might attack him unrestrainedly, and thus cease to annoy his parents. They are told of a poor man who, finding it impossible to support both his mother and his child, proposed to his wife that they should bury the child alive, for, said he, "another child may be born to us, but a mother, once gone, will never return."

His wife having consented, the man dug a hole of the depth of three cubits, when lo! he came upon a pot of gold, bearing the following inscription: "Heaven bestows this treasure on a dutiful son; the magistrate may not sieze it, nor shall the neighbors take it from him." In this story we have an instance of Chinese filial piety, and an illustration of the effect of the Confucian warning against a selfish attachment to wife and children.

It is a commonplace of Chinese morality that one or all of these should readily be sacrificed in the interests of parents, and it is interesting to find that this man, who is said to have been saved by a miracle from committing murder, has been handed down through more than twenty centuries as a model of virtue. It is unnecessary to quote any more of the twenty-four instances, but it is instructive to glance at the state of things existing at the present day, as depicted in the *Pekin Gazette*, where cases may be met with which are scarcely less singular than those already referred to.

It is not long since that the great Viceroy Li Hung Chang besought the Emperor that a memorial arch might be erected in honor of a man within his jurisdiction. This person had been, we are told, from his youth up a devoted student of the ancient odes from a knowledge of which he early imbibed the principles of filial piety. With devotion he waited upon his widowed mother during her life-time, and when she died he was prostrated with grief and misery.

Guarding a Tomb Eight Years.

In his loving devotion he was quite unable to tear himself away from her tomb, by the side of which he took up his abode day and night for eight years, being protected from the sun by day and the dews by night by a shed which his neighbors erected over him as he lay on the ground. Since that time he has devoted himself to distributing medicine among the sick, and to reading the book of "Filial Piety" to his neighbors. Such filial piety should not, the viceroy thought, be left unnoticed, and he therefore suggested the erection of a memorial arch, which was graciously accorded.

But the strangest development of this virtue is the practice favored by dutiful sons and daughters of cutting off pieces of their own flesh to make soup for their aged or in-

disposed parents. A notable example of this was reported to the throne some time ago by the same viceroy, who seems fortunate in the number of filial sons and daughters within his jurisdiction.

This particular instance refers to a young lady, a Miss Wang, who from her earliest years "exhibited a decorous propriety of conduct coupled with a love of study. She was a diligent reader of Liu Hiang's "Lives of Virtuous Women," and the poems of Muh Lan.

LI-HUNG CHANG, VICEROY OF CHINA.

At the age of thirteen, when her parents' desire to betroth her reached her ears, she retired to her room, and, with a pointed weapon, drew blood from her arm, with which she wrote a sentence announcing her intention to remain single in order that she might devote herself to the care of her parents. At the age of eighteen she again refused a proposed matrimonial alliance; and when the remains of her father and her second brother, who had perished at the capture of Wuchang by the rebels, were brought back to Kaoyeo, she exclaimed, with tears, that since she could not leave her mother to follow her father to the grave, she would at least varnish his coffin with her blood.

Thereupon she gashed her arm with a knife, allowing a stream of blood to mingle with the lacquer of the coffin. She had reached the age of twenty-six when her father's obsequies were completed, and again her mother and elder brother urged her to marry, but she steadfastly declined, and devoted herself to waiting upon her mother, with whom she shortly afterwards removed to Choh Chow, on her brother receiving an appointment at Pekin as a reward for his father's services.

She allowed no hands but her own to wait upon her mother, and when, in 1862, her mother was attacked with a dangerous illness, she cut a piece of flesh from her left thigh to be administered as a remedy. In less than a year, a fresh attack of illness supervened, when she cut a piece of flesh from her right thigh, recovery ensuing as before.

On subsequent occasions, when her parent was suffering from slight ailments, she applied burning incense sticks to her arms and

used the calcined flesh to mingle with the remedies prescribed, and always with successful results.

After her mother's death, in 1872, she refused all sustenance during a period of three days, and was afterwards with difficulty persuaded to taste food. Her brother shortly afterwards died, whereupon she escorted his remains to the ancestral home at Kaoyeo, and afterwards returning thence performed the same journey once more in attendance on her mother's coffin.

"The devotion and energy she had displayed," adds the viceroy, "exceed what might be expected from one of the opposite sex, and it is solicited, in view of the wide repute which has been gained by her virtues at Choh Chow, that a monument may be erected in her honor under imperial sanction."

Position of Women.

The surprise expressed by the viceroy that a woman should be capable of ardent filial piety affords some indication of the esteem in which women are held in China. From their cradles to their graves they stand at a distinct disadvantage as compared with men. In the ancient book of odes mention is made of the custom of giving tiles to female infants for playthings, and sceptres to boys; and in the same way throughout their careers women are regarded as "moulded out of faults," and as being altogether unworthy of equal fellowship with men.

Following in the footsteps of their ancient philosophers, Chinamen have learnt to regard women with disdain and, in ignorance of the good that is in them, to credit them with much that is evil. Some of the characters in which the language is written afford an apt illustration of this perverted idea.

The character used to represent a woman is a corruption of an Accadian heiroglyphic meaning the same thing. When we have two women together the compound is intended to convey the meaning of "to wrangle." The addition of a third woman makes a symbol for "intrigue," and in confirmation of the idea conveyed by these characters, we find the compound composed of "women" and "together" means "to suspect," "to dislike," "to loathe."

An Old Saying.

It was a saying reverenced among the Chinese that a woman should never be heard of outside of her home, an idea which is still preserved in the symbol for "rest," "quiet," which is a woman under her domestic roof. This ideograph is singularly appropriate in a country where women are in much the same untutored state as that enjoyed by Turkish ladies when Byron wrote—

> "No chemistry for them unfolds its gases,
> No metaphysics are let loose in lectures;
> No circulating library amasses
> Religious novels, moral tales, and strictures
> Upon the living manners as they pass us;
> No exhibition glares with annual pictures;
> They stare not on the stars from out their attics,
> Nor deal (thank God for that!) in mathematics."

No husband or male relative ever appears outside his own portal in company with his wife or female belongings, and social intercourse is thus entirely robbed of the softening influences and elevating tendencies which are everywhere due to the presence of women. It is a mistake, however, to suppose that women do not in many respects hold their own, even in the oppressive atmosphere of China; for there, as elsewhere, as Rosalind says in the play, "Make the doors upon a woman's wit, and it will out at the casement; shut that, and 'twill out at the

keyhole; stop that, 'twill fly with the smoke out at the chimney."

But their sphere of influence is confined to their own homes. If they have friends and acquaintances elsewhere, they are among the ladies in other households, to whom they pay visits in closed sedan-chairs—of course, this has references to the wealthy classes—and to whose dwellings they are admitted by the side doors. In the same half furtive manner they receive the return visits and entertain their friends in the "fragrant apartments," from which even the head of the household is rigidly excluded. What we call society is therefore confined to the men, who pay visits, give dinners, and enjoy picnics and excursions like people of all countries.

Long Dinners.

The only dinner-parties, therefore, of which the outside world has any knowledge are those which lose to us half their attractions by being robbed of the presence of ladies, and which are rendered abnormally tedious by their great length.

> "'Tis merry in hall
> Where beards wag all,"

says the old ballad, and Chinamen seem to be of the same opinion. Before the guests are seated a long and protracted struggle ensues to induce the punctiliously modest guests to take the places assigned to them.

When this formality is satisfactorily arranged, innumerable courses are served, with long intervals of waiting, which would be excessively wearying were they not enlivened either by theatricals or some game such as the Italian Morra, in which he who makes a mistake in the number of fingers shown pays forfeit by drinking three or more glasses of wine. If at the conclusion of the feast the guests are sober, which they very frequently are not, and if they are scholars the probability is that they settle down to writing quatrains of poetry on given subjects, when again the punishment for failure is the consumption of a certain quantity of wine.

Beautiful Scenery.

Like the Japanese, Chinamen are ardent lovers of beautiful scenery, and delight in picnicing in favored spots to admire the prodigality of Nature. Wherever mountains, lakes, or streams contrive to form attractive landscapes, there in the spring and summer seasons parties congregate and exchange ideas on everything under heaven except Imperial politics.

The etiquette observed at these gatherings is all laid down with scrupulous exactitude, and is rigidly adhered to. Even a morning call is surrounded with an amount of ceremony which to an American suggests infinite boredom. It is not considered proper for the visitor to walk to his friend's house, and unless he be a military mandarin, when he commonly rides, he sallies out in his sedan-chair, followed by one or more servants, and armed with red visiting-cards about eight inches long and three wide, on which is inscribed his name, with sometimes the addition of the words, "Your stupid younger brother bows his head in salutation."

On approaching his friend's house, a servant goes ahead with one of these cards and presents it at the door. If the host be out, the porter tells the servant "to stay the gentlemen's approach," but if he should be at home the front doors are thrown open and the visitor is carried in his sedan into the courtyard, where the host attired in his robes of ceremony, greets him with many bows.

Thence he is conducted to the central

hall, where, after much friendly contention as to the seats they shall occupy, the guest finally and invariably is induced to take the place of honor on his host's left hand.

The practice universally followed of the speaker applying adulatory terms towards his interlocutor and depreciatory ones towards himself, adds to the stilted formalities on such occasions. Everything connected with the person spoken to—his age, his neighborhood, his name, his relations, etc.—are "honorable," "respected," "lofty," and "distinguished," while the speaker's are "contemptible" and "rude." His friend's house is a "palace," his is "a reed hut."

"Is the Chariot Well?"

But perhaps the strangest of these set phrases are the indirect terms by which one man addresses another. On receiving a visitor, a common expression is, "Is the honorable chariot well?" meaning, of course, the man who drives in the chariot, or "you." In the same way, the term "beneath the council-chamber," and "at the feet," are similarly used, implying a wish that those addressed may become Ministers of State, "the feet," of course, being those of the Son of Heaven. But, however much acquaintances may discuss subjects relating to themselves, no mention is ever made of their wives or daughters, who are as completely tabooed, except between very intimate friends, as though they did not exist.

This estrangement between the sexes is carried out in deed as well as in word. It is laid down on authority that in no case may a woman and a man touch each other in giving and receiving, and so literally was this command accepted, that it was held by many that it was even improper for a man to save a woman from drowning.

A hypothetical case was put to Mencius on the subject: "If one's sister-in-law is drowning, ought she to be drawn out with the hand?" To which Mencius replied, "It is wolfish not to draw out a drowning sister-in-law." And probably most people will agree with the philosopher. Even brothers and sisters, so soon as they have ceased to be children, are entirely separated, and are allowed intercourse only on formal conditions. Outside the family circle young men do occasionally, like Romeo, "with love's light wings o'er-perch the walls" of etiquette which surround the objects of their admiration, and we have abundance of evidence in native novels that communications are kept up between young ladies and stranger youths, but always with a most circumspect regard to the conventionalities.

Punishment for Eloping.

Prenuptial elopements occur but rarely, and the penalty which awaits the hasty pair in case of capture is imprisonment, which lasts as long as the vindictiveness of the parents determines. Commonly a maidservant acts as the Mercury between the lovers, and in one well-known novel the heroine nurses the hero in this vicarious way through a long illness, and eventually marries him out of regard for the scrupulous way in which he had confined himself to orthodox behavior.

In another romance the heroine, who, like most heroines in Chinese novels, was a Phœnix of learning and possessed of an exquisite poetic talent, tests the hero's capabilities by setting him themes on which he is expected to write pieces of poetry, but she declines to write the themes, on the ground that things written in the women's apartments should not be handed about to be seen of men. In such an artificial state of society dangers must arise, and the appre-

hension of it prompts mothers to desire to marry their daughters at as early an age as possible.

It not unfrequently happens that, as in India, mere infants are betrothed, and nothing but the death of either is considered sufficient to annul the bond. Even this event is not always accepted by the survivor, when the survivor is a girl, as a cancelling of the engagement. The *Pekin Gazette* bears testimony to the occurrence of such cases, though it must be acknowledged that the flourish of trumpets with which they are announced to the throne suggests the idea that they form the exceptions rather than the rule. Personal feeling cannot enter into the consideration which prompts this action, for the probability is that the couple have never seen one another, and it can therefore only be out of regard for the letter of the law, which custom decides must be observed.

PAVILION NEAR THE MENCIUS TEMPLE.

A few years since a young lady was held up to admiration in a memorial to the throne for having starved herself to death on hearing of the decease of her betrothed, and cases are often officially reported in which the surviving young lady refuses positively to listen to any other marriage proposals.

One maiden lately earned distinction by clasping her betrothed's memorial tablet to her arms and going through the marriage ceremony with it. It is quite possible, however, that the edge of these young ladies' adherence to the rules of propriety may be sharpened by an appreciation of the more than usually precarious lottery which marriage is in China. It is true that young men occasionally pay the same honor to the memory of their deceased lovers, and are content to wed the shades of their mistresses; but the same constancy is not expected of them, nor if it existed would be approved of by the censors of Chinese morals.

Funeral Customs.

Having spoken of marriage, we now turn to Chinese customs observed in the burial of the dead.

"I venture to ask about death," said Chi Lu to Confucius. "While you do not know about life, how can you know about death?" was the unsatisfying reply.

And though this is the orthodox Confucian view of the momentous question, the people at large have bettered the instruction of the sage and have developed a full faith in an after life, in which those who have done good pass to the blissful regions of the west, where, surrounded with peace and happiness, they live an eternal round of joy; and those that have done evil are relegated to the infernal regions, where executioners even more

cruel than those to which they are accustomed on earth, torture with merciless brutality.

Authors of works of a religious nature delight in describing in detail the horrors that await the spirits of evil-doers. They are sawn asunder, they are devoured by wild beasts, they are thrown into caldrons of boiling oil, they are committed to the flames, and if there are any other shameful and violent deaths, they form a treasured part of the punishments of the condemned.

Dressed for Death.

These beliefs find expression in the elaborate ceremonial which surrounds the burial of the dead. On the approach of death the invalid is borne into the central hall, where, on a bed of boards, he is gently laid with his feet towards the door. In preparation for the decease his robes and hat of office, if he be a mandarin, and, if a commoner, his best attire, are placed beside him, and when the last supreme moment arrives he is dressed in state, and so meets his fate in full canonicals.

After death a priest is summoned, who, after having saved the soul from perdition by the use of incantations, calls upon one of the three spirits which are said to inhabit every man, to hasten to the enjoyment of bliss in the empyrean regions of the west. Of the two other spirits, one is supposed eventually to remain with the corpse in the grave, and the other to be attached to the ancestral tablet which ultimately finds its place in the family hall.

When this ceremony is completed, the chief mourner, in the company of friends and supporters—for grief is supposed to have so broken him down as to have rendered him unable to walk without the help of a friendly arm and of a sustaining staff—goes to the nearest river or stream "to buy water" to lave the features of the dead. Having thrown some copper cash into the water, accompanied sometimes by a small fish, which is supposed to announce the transaction to the river god, he fills a bowl from the current and returns to perform his sacred office.

The coffin is a massive structure, made of four boards, from three to four inches in thickness, of a hard and durable wood. In this the body is laid on a bed of quicklime and charcoal, and the cover is hermetically sealed with cement. This is necessary for the sake of the survivors, since custom provides that the coffin should remain above ground for seven times seven days, and it sometimes happens that the inability of the astrologers to discover a lucky day for the interment, entails a still longer pre-sepulchral period.

A Tragic Incident.

Much virtue exists in the style and nature of the coffin, and most men as they advance in years provide themselves with their future narrow beds, if, indeed, their sons have not been sufficiently filially minded to make them presents of them. A tragic incident, in which an old man's coffin formed a leading feature, was lately described in the *Pekin Gazette*. A certain Mr. Chia had a son who was as dissolute as he was disrepectful, and who, in a moment of financial pressure, sold the coffin which his father, with prudent foresight, had prepared for his final resting-place.

On the theft being discovered, Chia at once charged his son with the crime, and in his anger swore that if the coffin were not returned he would, so soon as he recovered from an illness from which he was suffering, bring him before the authorities and cause him to be put to death. This threat so enraged the young man that, in a moment

of drunken fury, he strangled his father. For such a crime there could be only one sentence, and the wretched criminal was condemned to the slow and lingering process of being sliced to death.

Before closing the coffin it is customary to put in the mouth of the deceased five precious substances, which vary in value with the wealth of the family. The Chinese do not offer any explanation of this practice, not even the very reasonable Roman explanation, that the money so placed serves as the wage due to Charon for the passage over the Styx.

Valuables Buried.

In some parts of the country, also, it is usual to deposit by the side of the body any object or objects, such as books, pipes, etc., which may have been especially valued by the deceased. The coffin is closed in the presence of the family, who prostrate themselves before the bier. When the day chosen by the soothsayers for the interment arrives, offerings of cooked provisions are placed beside the coffin, and the mourners, dressed in coarse white sackcloth, perform endless prostrations before it.

Should the deceased have been a man of consideration, a vast concourse assembles to follow him to the grave. A curious superstition attaches to the first raising of the coffin. At the moment that the bearers lift the sarcophagus, the relatives all fly from the room, it being believed that should any misadventure occur, the spirit of the deceased would avenge itself on all those who were present at the moment of the removal. The number of bearers is regulated by the position of the family, and varies from sixty-four to four.

When the procession is formed, a man carrying a long streamer of white cloth, known as the "soul-cloth," marches in front, followed by two men bearing banners, on which are inscribed sentences implying a hope that the deceased may be enjoying himself in the company of the blessed. After these comes a man holding up a white cock, which is supposed to summon the soul to accompany the body, and behind him follow two sedan-chairs, in the first of which is carried the ancestral tablet of the dead man, and in the second his portrait.

Supporting themselves by the shafts of these sedan-chairs, two of the principal mourners drag themselves along. The eldest son, if there be one, immediately precedes the coffin, and affects complete inability to walk without the help of the staff of wood, or of bamboo, according to whether he is mourning for his father or his mother, which he carries in his hand.

Scattering Paper Money.

Behind the coffin follow the female relatives and friends. Even on this solemn occasion the frivolous rules for the separation of the sexes are rigorously observed, and a white cord, held at the ends by two men, is sometimes used to separate the male from the female mourners. As the procession advances, paper money is scattered on all sides to appease the hunger of any destitute ghosts which may be haunting the road. With the coffin a pot of rice is lowered into the grave, and grains and tea are scattered over it. In some parts of the south it is customary to bury effigies of cows in the grave as correctives against evil influences.

As the grave-diggers shovel in earth to earth, the priest takes the white cock, and, standing at the foot of the tomb, makes the bird bow thrice towards the coffin. This strange rite is repeated by the chief mourners, and the "soul-cloth" is then burned to ashes. After a short exhortation from one of the

deceased, the procession re-forms, and returns to the house in the same order in which it set out.

On crossing the threshold of their home, it is sometimes customary for the mourners to purify themselves by stepping over a fire made of straw, after which their first duty is to carry the deceased's tablet, with every token of respect, to the principal room, where it remains for a hundred days. The mourners then proceed to celebrate "the feast of the dead," and with that the funeral ceremony may be said to be brought to a close. For thirty days the nearest relatives of the deceased abstain from shaving their heads or changing their clothes, and for twenty-seven months sons are expected to wear all the panoply of woe.

Brief Period of Mourning.

Married daughters, having passed out of the family circle, are not always invited to the obsequies; but when they are, they are not expected to mourn for more than seven days. At the end of that time they adorn themselves once again in jewelry and colors, and so return to their homes, it being considered contrary to etiquette for them to carry the signs of lamentation into their husbands' presence.

Many of the ceremonials surrounding funerals vary in different parts of the country as much as the shapes given to the tombs. In some parts it is the practice for the mourners to put on mourning only on the third day after the death has taken place, it being considered that it is within the bounds of possibility that a trance, and not death, may hold the patient senseless. For a considerable period those who are husbands are bound to be as strangers to their wives, and all are forbidden to seek recreation at the theatres or concert-rooms.

For seven days a widow mourning the loss of her husband is supposed to show her grief by sitting on the ground instead of on chairs, and by sleeping upon a mat instead of upon her bed. On the seventh day it is customary for friends to send presents of cakes and banners, the first of which are presented as offerings to the dead man, while the banners are hung ronnd the hall in which the coffin reposes. By this time all hope of his return to life has disappeared, and the letters which accompany the gifts of friends are burnt in the sacred fire and are so transmitted to the manes of the dead in the blessed regions of the West.

On the same day priests offer up prayers for the flight of the soul to its new abode, and construct a bridge by an arrangement of tables and stools over which the effigy of the deceased is carried, thus emblematizing the removal of the soul from Hell to Heaven.

Fear of Ghosts.

In many of the ceremonies we see traces of the old-world fear that the ghostly presence of the dead may possibly haunt the survivors. The priest at the grave commonly adjures the spirit to remain with the body; and, as a rule, a sufficiently weighty superincumbent mass of earth, stone or masonry is placed over the tomb to prevent the possibility of a resurrection. In the hilly south the graves are dug on the sides of hills, and the tomb is shaped like a horseshoe.

In the north, where the country is for the most part flat, conically shaped mounds surrounded by a bank and ditch form the ordinary graves. Wealthy families generally have grave-yards of their own, surrounded by a belt of cypress trees, which are supposed to offer complete protection from a huge monster who, ghoul-like, delights in devouring the dead. The tombs of nobles

are often approached by an avenue of stone figures, representing ministers of state, warriors, horses, camels, sheep, tigers, etc., and the same kinds of statues ornament the Imperial tombs; the figures are, as a rule, more than life-size, and in many cases are executed with considerable taste and skill.

The body of a member of a family who dies away from home is invariably brought back to the ancestral hall with one exception. If his home should be within the walls of a city, no ceremonial punctilios and no sentimental feelings avail to counterbalance the law which forbids the introduction of a dead body within the walls of a city.

Honors to Mandarins.

Occasionally some mandarin who has died in his country's service, after having gained honors and distinctions, is allowed by the special edict of the Emperor to be borne through the streets of his native city, but even the body of such a one is not allowed to rest within the walls. This rule may possibly show that the Chinese are not entirely blind to the laws of sanitation, and the regulation which forbids all intramural burial seems also to point in the same direction.

No such ceremonies as those described above attend the funerals of infants, unmarried children, concubines or slaves, and it is no uncommon sight to see in the north of China the bodies of these unfortunates thrown out upon the plains and on the hills to be devoured by beasts of prey. Cremation is never practiced in China except in the case of Buddhist priests, and the only contingency in which the practice is sanctioned by the penal code is when relatives "happen to die in a distant country and the children or grandchildren are unable to bring the corpse to be interred in the native district of the deceased."

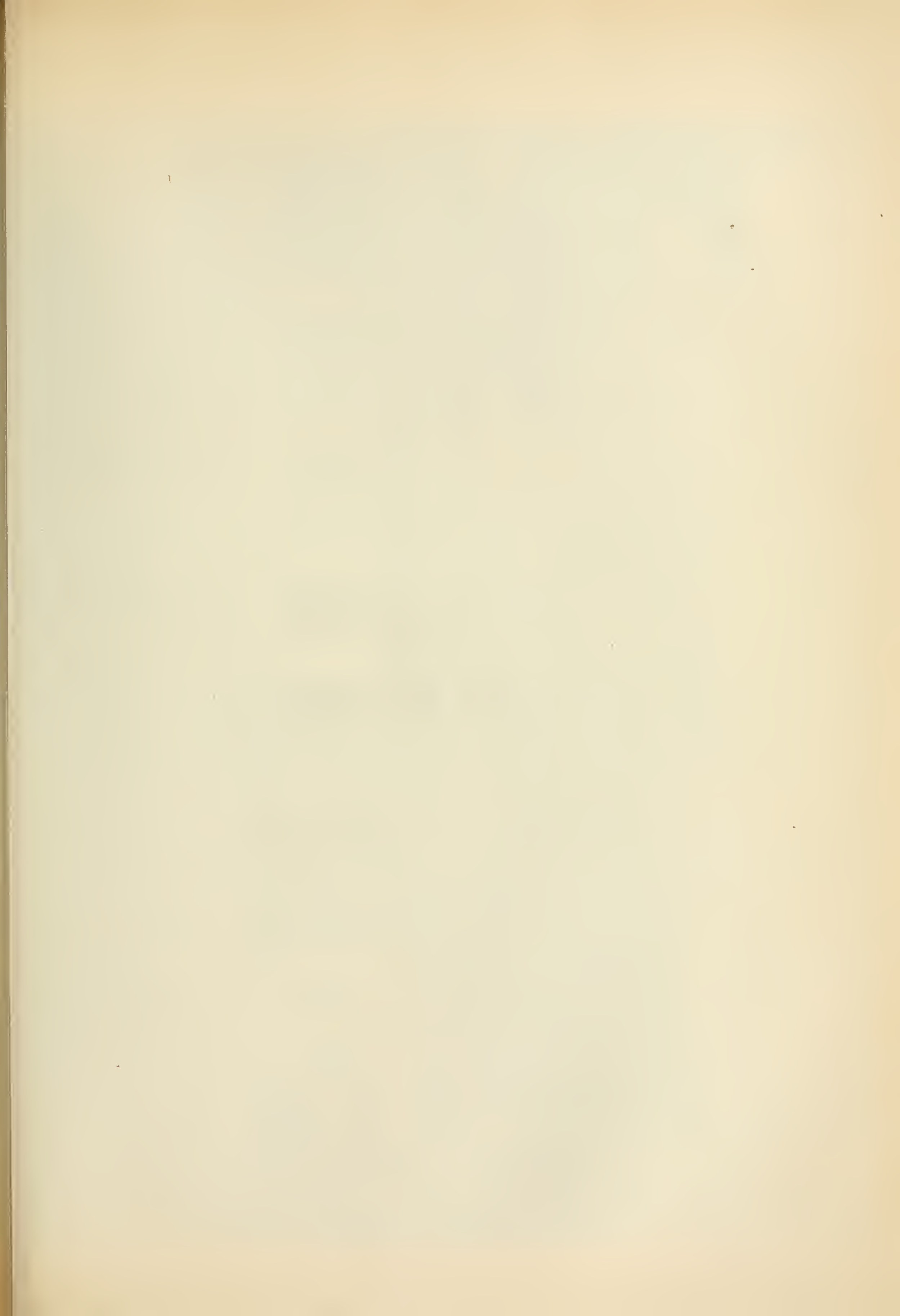
In all other circumstances, the penalty of a hundred blows is to be awarded to any one "who consumes a corpse with fire or commits it to the waters." In bygone days it was the practice, on the death of an Emperor, to immolate the favorite wives at the tomb of the deceased potentate, and at the grave of Shunchi, the first Emperor of the present dynasty, thirty persons were buried beside him. His son Kanghk'si (1661–1721), however, put an end to the practice by commanding that the four wives who had paid him the compliment of wishing to accompany him into Hades should be forbidden to sacrifice their lives for so useless a purpose.

Other curious Chinese customs relate to the Emperor and his Court. The Son of Heaven admits no equality on the part of any other sovereign in the world, and this refusal has occasioned a vast amount of controversy. No one can have an audience with him as an equal.

Audiences With the Emperor.

The audience question has occupied a prominent place in recent negotiations with China, and probably many people are surprised that so ordinary a matter should have been so constantly a subject of debate. But Chinese ways are not our ways, and a ceremony which among civilized nations is regarded as a common act of courtesy between sovereigns, has in China become complicated by the absurd pretensions of the Government to a superiority over all the world.

Like a spoilt heir who has been brought up in secluded surroundings, the Chinese have long been surfeited with dominion and glory in the midst of neighboring tribes, who stand on a lower level of civilization than that which they occupy. In the long history of



CUSTOM HOUSE SHANGHAI, CHINA.

the Empire such an event as an ambassador being received as representing a sovereign on terms of equality with the Emperor, has never been known; and this pretension to supremacy, which materially contributes to the maintenance of the power which the Empire possesses, enters into the life of the nation and is, to a great extent, a matter of life and death in its present unregenerate state.

Court of the "Son of Heaven."

The proposal, therefore, that the foreign ministers resident in Pekin should be received in the manner common in civilized countries, has deen persistently combated by the mandarins. It must be confessed that precedent has been in their favor. The Portuguese and Dutch ambassadors, who visited Pekin in the seventeenth and eighteenth centuries, all submitted to the degradation of appearing as envoys of tributaries at the court of the Son of Heaven.

From an account given of the mission of Alexander Metello de Sousa Menezes, in 1727, we learn that at the audience granted to him by the Emperor Yungchêng, "his excellency entered the western gates [of the reception hall], ascended the steps of the throne, and, kneeling, presented his credentials; he then rose, went out by the same way, and in front of the middle door that was open the ambassador and retinue performed the usual act of obedience, that is, knelt and struck their heads on the ground nine times.

About a century earlier a Dutch embassy was treated with even greater contempt. The ambassador and his staff met "with a vile reception and degrading treatment. They were required to humiliate themselves at least thirty different times; at each of which they were obliged, on their knees, to knock their heads nine times against the ground, which," adds Barrow, in his "Travels in China," "Mr. Van Braams, in his journal, very coolly calls performing the salute of honor."

Lord Macartney, in 1793, had the honor of being the first who refused to submit to this degrading ceremony. Happily at this time a sovereign was on the throne who had sufficient independence to sanction a departure from the ordinary routine, and who had sufficient good sense to do honor to the self-respect of the ambassador. On arriving at Pekin Lord Macartney found that the Emperor Kienlung was at his hunting-palace at Jehol (whither, in 1860, the Emperor Hienfeng fled before the allied forces of England and France). By Kienlung's invitation, Lord Macartney proceeded to Jehol, and was there received by him in a magnificent tent in the palace garden.

His Majesty Appears.

In accordance with Eastern custom, the audience was granted at sunrise, and further, in accordance with practice, the ambassador was required to be in attendance some hours before the arrival of the Emperor. This delay was sufficiently discourteous, but it was an improvement on the treatment to which the Dutch ambassador had been subjected in the preceding century, when the unfortunate envoy was left sitting "all night in the open air, and upon the blue stones till morning."

Soon after daylight the sound of music announced the Emperor's approach, and without further delay his majesty took his seat upon a throne set up in the tent. On all sides he was surrounded by princes of the blood and the highest officers of state, some of whom conducted the ambassador from the tent in which he had awaited the Emperor's arrival to the Imperial presence.

"The ambassador, pursuant to instructions, received from the president of ceremonies, held

a large magnificent square gold box, embellished with jewels, containing his majesty's letter to the Emperor, between both hands, raised above his head, and mounting the steps which lead to the throne, and bending upon one knee, presented the box with a suitable laconic address, to his Imperial Majesty, who received it graciously with his own hands, put it by his side and represented the satisfaction he felt at the testimony which his Britannic Majesty gave to him of his esteem and good will in sending him an embassy, with a letter, and rare presents; that he, on his part, entertained sentiments of the same kind towards the sovereign of Great Britain, and hoped that harmony would always be maintained among their respective subjects."

Ceremonies Set Aside.

At a feast which was subsequently given to Lord Macartney and the chief Tartar tributaries, the Emperor marked his regard for the English ambassador by sending him several dishes from his own table, and by presenting to him and his staff cups of wine with his own hand.

The reception thus accorded to Lord Macartney showed a marked advance towards the customs of civilized nations. The *kotow* was not insisted upon, and though the ambassador bent one knee in presenting his credentials, the audience, taken as a whole, was as satisfactory as could have been expected. To the Emperor Kienlung succeeded Kia King, who was as bigoted and narrow-minded as his father had been liberal and enlightened.

To him Lord Amherst was accredited in 1816, and from the first opening of negotiations it became at once obvious that the new Emperor was determined to return from the position taken up by his predecessor to the preposterous pretensions of former times. Even before Lord Amherst's arrival at Pekin he was met by the asseverations of the commissioners deputed to meet him that he could only be admitted into the Imperial presence by consenting to perform what Van Braams described as "the salute of honor."

This he positively declined to do, and the commissioners, who had distinct orders to arrange an audience, were at their wits' end how to reconcile the Imperial commands with the ambassador's attitude. The symbol used to express on paper the word "deceit" is made up, as has been said, of parts signifying a "woman's weapon."

Way Out of a Difficulty.

In China "a man's weapon" would be equally applicable, and, in this particular instance, the commissioners determined to use this well-worn arm to rid themselves of the difficulty. In later communications with Lord Amherst they agreed to waive the point, and assured him that all that would be demanded of him would be such a genuflection as had been performed by Lord Macartney.

To the Emperor, however, they reported that the ambassador was ready to obey his commands, and they even drew up a document in which the whole ceremony was minutely described, and in which the ambassador and suite were made to perform the *kotow* on several occasions. In pursuance of his arrangement with these double-faced gentlemen, Lord Amherst went to Yuen-Ming-Yuen, where the Emperor was then residing.

It was, however, plainly impossible for the commissioners to admit him into the Imperial presence, since they knew that it would be beyond their power to make him perform the *kotow*, and were equally aware that the absence of the act would bring

down the wrath of the Emperor upon them.

The manœuvre which they adopted in this difficulty is interesting. They persuaded the Emperor to order the ambassador into his presence the instant he arrived at the palace. As the journey had been long and tedious, and the ambassador was way-worn and weary, he excused himself from obeying this very discourteous command, as the commissioners expected he would do, on the ground of fatigue. They then prompted the Emperor to dismiss him from the court, and the luckless ambassador was obliged to return with his mission unfulfilled.

An Opportunity Lost.

In accordance with civilized usage, the residence of the foreign ministers at Pekin would naturally entail their being received in audience by the Emperor; and, if Lord Elgin, when in command of Pekin, had insisted upon the fugitive Emperor Hienfeng returning to the capital to receive him in audience, no further difficulties on the subject would have arisen. But the opportunity was allowed to lapse, and a true solution of the difficulty has still to be arrived at.

The death of Hienfeng, in 1861, and the long minority of his successor Tungchi, postponed any further consideration of the matter until 1873. In that year the Emperor, having attained his majority, and having signalized the event by taking to himself three wives, accepted the reins of power from the Dowager Empresses, who had governed the Empire during the past twelve years. The time had thus arrived when the audience question had again to be considered; and, after much negotiation with the ruling powers, it was arranged that the foreign ministers should be collectively granted a reception at such time and place as the Emperor might determine. This was the best that could be done.

The Chinese authorities, recognizing that the *kotow* was no longer in question, directed all their efforts towards persuading the ministers to bow the knee after the precedent set by Lord Macartney. But against this proposition the ministers showed a determined front, and the Chinese, being compelled to give way on this point also, turned their attention to obtaining some advantages in return for the concessions accorded.

The Dutch and Portuguese ministers, who

A HIGH-CASTE MANDARIN.

had bowed to the ground in the presence of the Son of Heaven, had been received in the Imperial audience-chamber within the palace; and Lord Macartney, who had bent the knee, had been allowed to place his credentials in the hands of the Emperor. As the present generation of ministers had refused either to *kotow* or genuflect, it became necessary to emphasize the superiority of the Emperor over the sovereigns whom they represented, by refusing them admittance within the gates of the palace.

A pavilion, known as the Tzu-Kuang Ko, was, therefore, chosen for the ceremony.

According to the best authorities, this building is that in which the Mongol princes and Corean ambassadors are feasted at the New Year. It is here, also, that Manchu military exercises are performed, and wrestling matches are held for the amusement of the Emperor.

The edifice was, therefore, not one in which ministers of sovereigns on an equality with the Emperor would naturally have been received. The native guide-books describe it as the place where "New Year receptions are granted to the outer tribes," and the choice of it was doubtless intended by the mandarins to be a set-off against the concessions they had made. But it was also part of the arrangement that the ministers should not give their credentials into the hands of the Emperor, but should deposit them on a table set in the hall for the purpose; and that they should then be presented by Prince Kung to the Emperor.

Costumes for the Occasion.

On the day appointed (June 29) the ministers were early astir, as the Emperor had fixed the audience at the very inconvenient hour of between six and seven in the morning. The place of audience being close to the Roman Catholic cathedral and mission house, the five representatives of Western powers—England, France, America, Russia and the Netherlands—met there to attire themselves in costumes befitting the august occasion. Thence they were escorted to the Shih-ying Kung, where confectionery, tea and Chinese wine from the Emperor's buttery were offered them.

Here they were kept waiting for more than an hour, and were then led to a tent pitched on the west side of the pavilion of audience. They might have reasonably hoped that this move meant the immediate arrival of the Emperor. But, if this was their expectation, they were disappointed, and it was only after a further delay of at least an hour and a half that the representative of Japan, who, being an ambassador, was introduced separately, was summoned to the Imperial presence.

The five European representatives were next introduced, and were led by a door on the west side of the pavilion into the central aisle of the hall. As they faced the northern end, where the Emperor was seated on his throne, they bowed in concert. They then "advanced a few paces and bowed again, then advanced a few paces further, bowing again, and halted before a long yellow table about halfway up the hall."

How they were Seated.

The Emperor, who was surrounded by his advisers and courtiers, was, it was observed, seated cross-legged according to the Manchu custom. When all had taken up their appointed positions, the minister of Russia, as doyen of the corps, read aloud an address in French, which was made intelligible to the Emperor by an interpreter, who delivered a version in Chinese for his benefit.

Says Sir Thomas Wade: "As soon as the address was delivered we laid our letters of credence upon the table. The Emperor made a slight bow of acknowledgment, and the Prince of Kung, falling upon both knees at the foot of the throne, his majesty appeared to speak to him—I say appeared, because no sound reached my ears. We had been told, however, that the Emperor would speak in Manchu, and that the prince would interpret. Accordingly, as soon as his highness rose, he descended the steps, and informed us that his majesty declared that the letters of credence had been received.

"Then, returning to his place, he again fell upon his knees, and the Emperor, having again spoken to him in a low tone, he again descended the steps, and, coming up to us, informed us that his majesty trusted that our respective rulers were in good health, and expressed a hope that foreign affairs might all be satisfactorily arranged between the foreign ministers and the Emperor. This closed the audience, which may have lasted a little more than five minutes. We than all withdrew in the usual fashion, moving backward and bowing."

Departure From Precedent.

Sir Thomas Wade, and probably the other ministers, recognized that this reception constituted a marked departure from precedent, although they were fully alive to the shortcomings it manifested. To begin with, the Imperial decree granting the audience was worded in a dictatorial tone, which was, to say the least, discourteous. "The Tsungli Yamun" (answering nearly to our Cabinet at Washington), so runs this document, "having presented a memorial to the effect that the foreign ministers residing in Pekin have implored us to grant an audience that they may deliver letters from their Governments, we command that the foreign ministers residing in Pekin, who have brought letters from their Governments, be accorded audience. Respect this."

The long periods of waiting in the Shih-ying Kung, and afterwards in the tent, were doubtless intended to mark the condescension of the Emperor in granting the audience, and, together with the very perfunctory ceremony in the hall, were indications which forbade the cherishing of any high hopes as to the effects likely to be produced by the reception. With a self-complacency which almost amounted to an impertinence, a Chinese statesman informed one of the foreign ministers after the audience that the princes who waited on the Emperor had been surprised and pleased at the demeanor of himself and his colleagues.

Such a remark illustrates the supercilious contempt with which the Chinese dignitaries regard foreigners generally, and emphasizes an ignorance which would be remarkable considering that the foreign legations had then been established in Pekin for twelve years, if we did not know how entirely the courtiers hold themselves aloof from the foreign ministers.

It had been proposed that an annual reception should be given to the foreign plenipotentiaries, but the sudden death of the Emperor from small-pox put an end to this scheme. Another long minority succeeded, and it was not until the assumption of the ruling power, by the present Emperor, in 1891, that a reception was again held. The decree published in the *Pekin Gazette* announcing this event was laconic, but at least had the advantage over that published on the previous occasion, in that the derogatory expressions therein used were omitted.

Request for an Audience.

The decree was dated March 4, and ran thus: "At 11.30 to-morrow the Emperor will receive in audience at the Tzu-Kuang Ko all the nations." The ceremony on this occasion was almost identical with that which took place in 1873. The intervening eighteen years had not taught the Chinese anything as regards foreigners, and their attitude then and now was and is as ante-foreign as ever it has been.

On his arrival at Pekin in 1893, Mr. O'Conor requested an audience, which was granted him with a change of venue. Instead of the Tzu-Kuang Ko, the Cheng-Kuang

Tien, a temple which stands outside the palace enclosure, was chosen for the ceremony. Here again the same forms were followed, and the event was as barren of results as were those of 1873 and 1891.

So matters stand at present, and the question suggests itself, "Of what use have these audiences been?" In civilized countries the reception of a minister by the sovereign to whose court he is accredited is a testimony of the friendship of that monarch towards his royal master. It also facilitates negotiations between the two countries. It serves, therefore, a substantially useful purpose.

In China, however, neither of these ends can possibly be attained by such receptions as those accorded to the foreign ministers. The Emperor, so far as it is possible to judge, is in the hands of his advisers, who, as Sir Thomas Wade told us some years ago, are as bitterly anti-foreign as ever, and in whose word, the foreign ministers solemnly declared, in 1891, that "no faith could be put."

As to facilitating negotiations between China and foreign countries, the wildest enthusiasts could not hope for any such result. It may be said that this is but the beginning of things, and that we have no right to expect any great and rapid change in the attitude of the Chinese court towards us. This would be plausible if in the thirty years during which the legations have been established in Pekin there has been shown any advance of friendliness.

On no occasion could any such change be better manifested than at an Imperial reception, but time has made no change in the manner in which our ministers are received; for it is impossible to see any sign of a progressive movement in the exchange of the Cheng-Kuang Tien for the Tzu-Kuang Ko as an audience-chamber.

The fact is that other nations are too much inclined to pursue here, as in other dealings with China, the cap-in-hand attitude. They have humbly implored, to use the Emperor's own words, to be admitted into the Imperial presence, and have reaped reward. They have been suppliants and have been treated as such.

CHAPTER XIII.

FOOD, DRESS AND AMUSEMENTS OF THE CHINESE.

IT is probable that in the congested districts of Southern China the population is more dense than in any other country, and the struggle for existence is proportionately severe. If it were not for the small wants and meagre diet of Chinamen, such swarms of human beings as are to be seen in Canton, for example, where, the land being unable to contain the inhabitants, the streets may be said to have been carried on to the surface of the river, could not exist.

Two bowls of rice with scraps of vegetables or pieces of fish added, suffice for the daily food of countless thousands of the people. With all classes rice and vegetables form the staple food, as we find illustrated by the fact that the native equivalents of these words are used to express food generally. In his invitation to partake of the most sumptuous viands the host will ask his guest "to eat rice," and a servant announcing a feast will proclaim that "the vegetables are served."

To the production of grain and vegetables every available scrap of land and all the energies of the people are devoted. There is probably not an acre of meadow land in China. Flocks of sheep and herds of cattle are, therefore, unknown; and the beasts which are reared on the sides of the hills, and with artificial food, are so few in number that the flesh is obtainable only by the wealthiest of those who are freed from the Buddhistic belief in the transmigration of souls. Pigs, fowls, ducks, and fish are more cheaply obtained, and it is probable that pork forms quite half the meat which is eaten. Ducks are reared in enormous quantities, the eggs as well as those of fowls being for the most part hatched by artificial heat.

There being no ownership in rivers, the fishing industry is carried on without let or hindrance. By net, by line, by the clever use of light to attract, and of noise to frighten, the fish are captured from the streams and supply a cheap and most useful article of food. Every kind of living creature which moves in the waters is eaten, and even water snakes form a common article of food. These, with eels, carp, and tench, are, when caught, commonly kept in tanks, where they are carefully fed, and are sold as required. Most of the fishing-boats have tanks in which the captured fish are kept alive, and though the flesh suffers from the artificial food and surroundings, the prudent economy of the system recommends it to the frugal minds of the natives.

Disgusting Articles of Food

These, then, with rice at their head, are the staples of life. But the same poverty which induces Chinese parents to murder their female infants prompts them occasionally to take advantage of less savory viands to satisfy their hunger. It is an undoubted fact that rats, dogs, and horseflesh are sold in Canton and elsewhere. The passing traveller may see dried rats hung up in poulterers' shops, and a little investigation will prove indisputably to him that horseflesh, even when the animal has met its death in another way than at the butcher's shambles, is greed-

ily devoured. Necessity sometimes supplies strange articles of diet.

It is an unquestionable fact that Chinamen will eat, and apparently without any ill effects, meat which would poison Englishmen and Americans. The flesh of horses which have died of glanders, and of other animals which have succumbed to diseases of all sorts, are eaten by the beggars and other poverty-stricken people, who infest the streets of all large cities. A superstition also attaches to the flesh of dogs and cats, especially black ones. It is considered eminently nutritious, and is recommended by the doctors as a wholesome and invigorating diet in the summer season, as well as a general preventative against disease.

Strange Remedy for Baldness.

The same high authorities prescribe a course of rat's flesh for people inclined to baldness. The late Archdeacon Gray, who probably knew Canton better than any living foreigner, in speaking, in his work on China, of a cat and dog restaurant, says: "The flesh is cut into small pieces and fried with water chestnuts and garlic in oil. In the window of the restaurant dogs' carcases are suspended for the purpose, I suppose, of attracting the attention of passers by. Placards are sometimes placed above the door, setting forth that the flesh of black dogs and cats can be served up at a moment's notice;" and then he proceeds to give a translation of a bill of fare such as hangs on the walls of the dining-rooms.

The supposed medicinal properties of these horrible articles of food no doubt prompt many people to partake of them. In the northern cities of the Empire it is usual in the autumn to see men selling locusts fried in oil at the corners of streets, much as people offer roasted chestnuts for sale in our own thoroughfares. The locusts so dealt with are regarded as a luxury, and are considered to be more nutritive and better flavored if they are thrown into the boiling oil alive. But whatever the food may be, other than grain, it is cut up into small pieces to suit the requirements of the chopsticks, which are invariably used to transfer the food from the plate to the mouth.

Onions and Garlic.

Knives and forks are unknown for this purpose, and the two sticks, which to foreigners are such stumbling-blocks at native dinners, furnish all that a Chinaman wants with which to supply himself with even the most oleaginous food. The presence of excessive quantities of oil and fat in Chinese cooking is to Europeans its great offence, and the large admixture of onions and garlic adds another obnoxious feature to ordinary viands; but, apart from these peculiarities, the food is always well cooked, and authorities affirm that it is eminently digestible.

The following Chinese dishes, taken from the *menu* of the dinner which was given by the Chinese of Hong Kong to the Duke of Connaught, give a good idea of the sort of fare which a Chinese host presents to his guests on state occasions:

"Birds'-nest soup. Stewed shell-fish. Cassia mushrooms. Crab and sharks' fins. 'Promotion' (boiled quail, etc.). Fried marine delicacies. Fish gills. Sliced teal. Pekin mushrooms. Bêches-de-mer. Sliced pigeon. Macaroni."

The mention of some of these dishes is enough to explain why it is that foreigners come away hungry from a Chinese dinner-party; nor are their appetites encouraged by the fact that the feasters, in the enjoyment of the good things provided, generally find it necessary to discard some of their clothing

STREET SCENE IN TOKIO, JAPAN.

to adjust their heightened temperatures. Their system of dress is admirably adapted for this kind of emergency. Like their food it possesses some admirable qualities, some doubtful ones, and others which are repulsive. Its general character is looseness; nothing fits tightly to the person, and complete freedom is thereby secured to the limbs.

Hurried by Them.

It is a canon of Chinese art that the outline of the human frame should never be more than dimly indicated. For this reason a sculpture gallery is abhorrent to them, as was amusingly shown on the occasion of a visit paid to the British Museum by the first Chinese Minister at the Court of St. James. At the first sight of the beautiful objects in the Greek and Roman galleries he looked around him in bewilderment, and then, realizing the situation, hurried by them with significant haste, looking neither to his right hand nor to his left.

On this principle the dress of all Chinamen partakes of the nature of robes, which reach from the neck to the ankles—concealing loose vests, and trousers which among the better classes are encased in gaiters of materials suited to their conditions. Above the upper part of the robe there is commonly worn a jacket made of stuffs according to the season, silks in summer, and wadded cotton or fur in the winter months. The dresses of the mandarins and their wives are, as has been already stated, strictly regulated by sumptuary laws.

Since the rise of the Manchus to power, the buttons on the caps have been added to distinguish the various grades in the official hierarchy. The first to institute this system was Tsungte, the immediate predecessor of Shunchi, the first Emperor of the present Manchu line, who reigned in Manchuria from 1636 to 1644. At his command every official was obliged to wear a gold button on his cap to distinguish him from the common herd. By degrees further distinctions were introduced. To a high official was assigned a gold button set in pearls, while to a general was given one surronnded with precious stones. From this beginning the present system arose.

Another and a far greater innovation than this was introduced by the Manchu invaders. As a badge of conquest, they compelled the whole male population to shave the front part of the head and to wear the queue, which now distinguishes the Chinese from the rest of mankind. The manner in which this badge was adopted, and the tenacity with which it is now adhered to, are worthy of note as illustrating the character of the people.

Fond of His Cue.

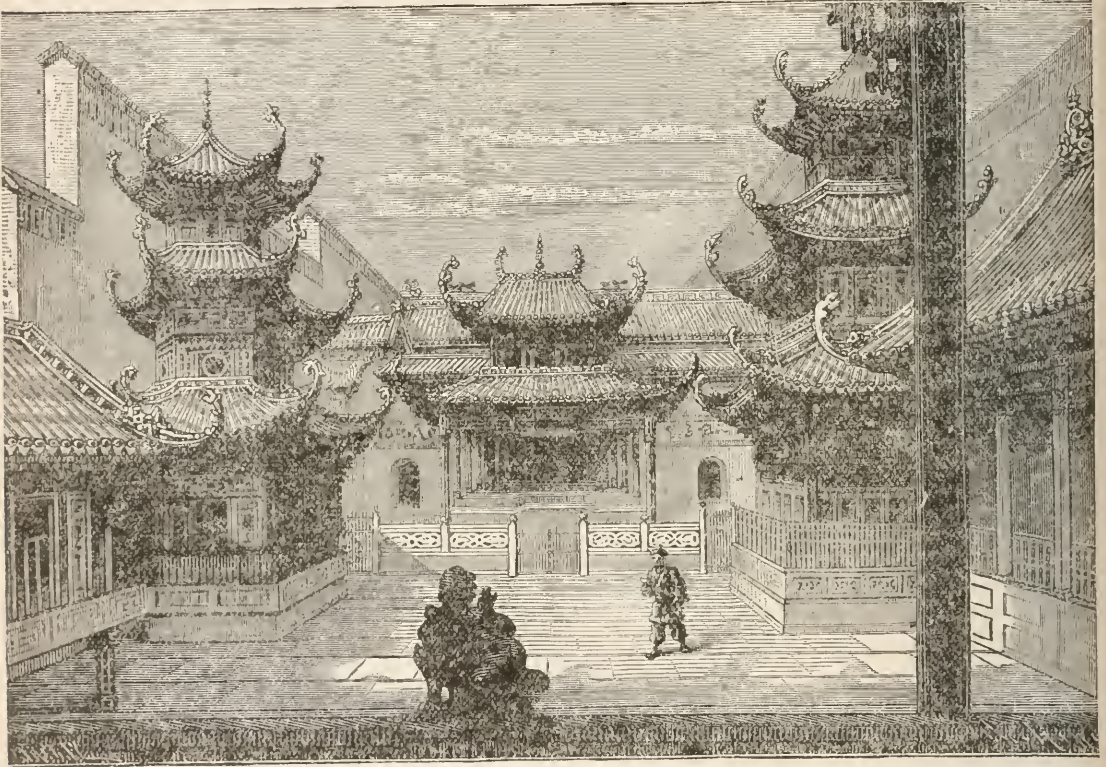
At first it was fiercely resisted, even unto death. The vanquished everywhere took up arms against it, and it was only by violence varied with cajolery that the Manchus were eventually able to compel its adoption. When once it was accepted, however, it came to be regarded with the greatest affection, and no greater indignity can be inflicted on a loyal Chinaman of the present day than to cut off the queue, against the adoption ot which his ancestors fought so strenuously.

But with the Taepings and other rebels the disappearance of the quene, and the growth of the hair on the head, have been accepted as badges of antagonism to the present dynasty, and the discovery in a disaffected district of a man with these distinguishing marks secures him but a short shrift before he is called upon to expiate his disloyalty on the execution ground. But to return to the dress of the officials. The cap

varies in shape and material according to the season. In summer it consists of a round cone made of fine straw or bamboo, and is covered with a tassel of red silken cords which radiate from the apex. In winter it is turned up at the brim, and is covered with dark satin, over which falls in the same way a similar tassel.

The button is fixed in a gold setting above the tassel at the centre of the crown. The changes of uniform at the summer and winter seasons are carefully regulated by law, and, in obedience to Imperial edicts, published as the periods approach, every mandarin, from the great wall on the north to the boundaries on Tonquin on the south, makes his official change of attire on the days exactly specified by the Emperor, quite irrespective of the condition of the theremometer.

The wives of mandarins render their official attire as splendid as rich silks, gay colors, and bright embroideries can make them. In shape they are identical with those worn by women of every degree in the Empire, and consist of a loose tunic reaching to the knees, which buttons at the neck and under the right arm. A pair of trousers drawn in at the ankle completes the attire on ordinary occasions, but on high days and holidays an embroidered petticoat, which hangs square both before and behind, is worn by ladies.



MERCHANTS' CLUB AT SHANGHAI.

The hair is always carefully dressed and gayly adorned, but in ways and fashions which differ in every part of the Empire. Flowers, both natural and artificial, are

largely used as ornaments to the head, and richly chased and jewelled hairpins are added to give taste to the coiffure. These last are often of considerable value, and are commonly presents either from parents or husbands. They not unfrequently form the principal part of the property belonging to the owners, and in cases of emergency they are the first things resorted to for the purpose of raising money. They are sometimes given also by their fair owners to friends as tokens of regard, and in many plays and novels their disappearance from the heads of wives is made to arouse the same suspicions in the minds of the ladies' husbands as the loss of Desdemona's handkerchief did in the poisoned brain of Othello.

Diminutive Feet.

The striking feature, however, in the women's appearance and gait is their misshapen feet. In most lands the desire is to give freedom of movement, but an absurd fashion, backed by the weight of centuries, has crippled and disabled countless generations of the women in China. No sufficient explanation has ever been given of the origin of this very unnatural custom, which is all the more objectionable as Chinawomen, speaking generally, are gifted with finely shaped hands and feet.

The saying of a French lady that one must suffer to be beautiful is certainly true—accepting the Chinese estimate of the fashion—in the case of the poor ladies of China. The size and shape of the foot which fashion requires are only to be attained by a dislocation which causes great pain in the first instance, and often permanent suffering. At an early age, generally when the child is about four or five, the process begins by the feet being bound tightly round in the required shape. The four smaller toes are bent under the foot, the big toe is sometimes brought backwards on the top of the foot, and the instep is forced upwards and backwards. In this way the foot is clubbed and is forced into a shoe from about three to four inches long.

A Fashion that Inflicts Pain.

The little victims of this cruel fashion unquestionably suffer great pain in the early stages, but as a rule the skin, which at first is dreadfully abrased, becomes gradually hardened, and as those whose feet are squeezed into shoes of the size mentioned are ladies who are not required to move about much, their feet probably answer all the purposes expected of them.

This is not saying much. A lady scarcely walks at all. If she goes out she is either carried in a sedan-chair, or, in the north of the country, in a carriage. Within doors she either hobbles about, leaning on a stick or on the shoulder of a waiting-maid, or is carried on the back of a servant. It is obvious that this extreme compression would render women of the poorer classes quite unfitted to fulfil their necessary avocations, and with them therefore the feet are allowed greater scope.

The custom is entirely confined to the Chinese; the Manchu conquerors having never submitted their own women to the torture and discomfort of the practice, neither, also, have the boat populations thought it necessary to deform themselves for the sake of fashion. It is even said that in the neighborhood of Ningpo a movement is on foot among the Christian population to abolish this fetish of fashion, but it is doubtful whether its promotion by converts from the national religion will do much to advance even so rational an object.

In their desire to make beautiful what is

naturally so ugly, the women delight to adorn the shoes with rich and bright embroidery; and fortunately for them the swaying gait which the fashion compels them to assume in walking has come to be regarded as a winsome beauty. Poets are never tired of describing in verse the leaf-shaped eyebrows, the willow waists, and the swaying movements of Chinese ladies, which they liken to boughs gently waving in the wind.

It is well that it is possible to find something to say in favor of the cruel custom of crippling the feet of the women, and cynically minded Chinamen add to their approval of the grace which it imparts to the step, their appreciation of the fact that it prevents ladies from gadding about. This it certainly does, and even the exercise which they are tempted to take in their gardens is confined to very limited excursions.

Beautiful Flowers and Gardens.

The love of flowers seems to be inherent in the people of the extreme East, and their gardens are to both the men and women of China a never-failing delight. With much taste they lay out the ground and dispose the flowers to the best possible advantage. As landscape gardeners they are unsurpassed, and succeed by skilful arrangement in giving an impression of extent and beauty to even paltry and naturally uninteresting pieces of ground. By clever groupings of rock-work, by raising artificial hills, and by throwing high bridges over ponds and streams, they produce a panorama which is full of fresh points of view and of constant surprises.

As De Guignes wrote, in describing Chinese gardens, the object of the owner is to imitate "the beauties and to produce the inequalities of nature. Instead of alleys planted symmetrically or uniform grounds, there are winding footpaths, trees here and there as if by chance, woody or sterile hillocks, and deep gullies with narrow passages, whose sides are steep or rough with rocks, and presenting only a few miserable shrubs. They like to bring together in gardening, in the same view, cultivated grounds and arid plains; to make the field uneven and cover it, with artificial rock-work; to dig caverns in mountains, on whose tops are arbors half overthrown and around which tortuous footpaths run and return into themselves, prolonging, as it were, the extent of the grounds and increasing the pleasure of the walk."

Profusion of Blossoms.

In the more purely floral parterres, the plants are arranged so as to secure brilliancy of bloom with harmony of color. Over the greater part of China the land is favored with so fertile a soil and so congenial a climate that flowers grow and blossom with prodigal profusion. Roses, hydrangeas, peonies, azaleas and a host of other plants beautify the ground, while creepers of every hue and clinging growth hang from the boughs of the trees and from the eaves of the summer-houses and pavilions which are scattered over the grounds.

With the instinctive love of flowers which belongs to Chinamen, the appearance of the blooms on the more conspicuous flowering shrubs is eagerly watched for. Floral calendars are found in every house above the poorest, and expeditions are constantly made into the country districts to enjoy the sight of the first bursting into blossom of favorite flowers. The presence of ponds gives a sense of coolness to the pleasure-grounds, and the white and pink water-lilies which adorn their surface furnish excuses to revellers for holding endless wine-feasts on their margins.

In the literature frequent references are made to such entertainments, and numerous volumes have been carefully compiled of the more highly esteemed poems made on such occasions in praise of the camellia, apricot, peach, chrysanthemum, hibiscus and an endless array of other flowers by the minor poets of the country.

The manner and convenience of travel supply a faithful index of the stage of civilization to which the people of a country have arrived, and in the conveyances in vogue in China we see repeated the strange contradictions which have met us as we have glanced at each feature of Chinese society. In every case there is much to be admired; but in every case what is good and excellent is marred by some defacing or neutralizing quality.

Discomforts of Travelling.

Just as the outward appearance of their furniture is spoiled by the exquisite discomfort of their chairs and divans; and their stately ceremonies, by dirt and squalor; so their means of travelling, which in some ways are luxurious, are discredited by the discomfort of the carts, the mud and ruts of the roads, and the miserable condition of the inns. With us the question of pace enters largely into our ideas of travelling, but in the leisurely East, where hurry is unknown, the speed with which a journey can be made is not of the slightest consequence.

We have an excellent illustration of this on the waters of the Yang-tsze Kiang. Steamers go up the river to Ichang, a distance of fifteen hundred miles from the mouth. For four hundred miles above that point there are a succession of rapids, to ascend which, in a native boat at certain seasons of the year, occupies six or seven weeks, or just about the length of time it takes a fast steamer to make its way from Ichang to London. It has been shown to the Chinese how it would be possible to remove the greater part of the obstacles which make the voyage so difficult, and how, when this is done, steamers might readily continue their way up the river.

But nothing will induce the Government, the local officials, or the merchants interested, to support the scheme, and all deliberately prefer to put up with the delay, dangers and frequent losses incurred under the present system to encouraging an enterprise which would save four-fifths of the time employed, and would reduce the peril and loss to a minimum.

The particular kinds of conveyance used in China vary with the nature of the country. In the north, where the huge delta plain and immense table-lands from the surface, carts are commonly used, and these again furnish an instance of the mixed nature of Chinese civilization. They are made on two wheels, without springs and without seats.

Chinese Carts.

As has been said, the Chinese have no idea of comfort as we understand the word, and these vehicles are a complete justification of the statement. To an American they are the acme of misery. The occupant seats himself on the floor of the cart, and is thrown hither and thither as the ruts may determine and the skill of the driver may permit. The novice, when going to sea, is commonly advised to attempt to avoid the inevitable fate which awaits him by allowing his body to sway with the movements of the vessel, and in the same way those who drive in Chinese carts are recommended to yield their persons to the strange bumps and rockings of the springless vehicles, but, so

far as the experience of the present writer goes, no better result follows in this than in the other case.

It is remarkable that, though carts have been in use for thirty or more centuries, the Chinese have made no attempt to improve their very rough construction. Springs are unknown and the only method occasionally adopted to mitigate the horrors of driving is that of placing the axles and wheels behind the body of the cart, and at the rear extremity of the beams of wood which constitute the support of the vehicle, and when produced in front form the shafts.

No Provision for the Driver.

In this way the cart is swung between the animal drawing it and the axle. No seat is provided for the driver, who commonly takes possession of the off shaft, and seriously interferes with the ventilation available for the passenger by almost entirely blocking up the only opening which serves both as door and window. Carts of the ordinary kind stand for hire in the streets of Pekin and of other northern cities, and are constantly employed as far south as the banks of the Yang-tsze-Kiang.

For carrying purposes large wagons are used which are commonly drawn by seven animals, a pony being in the shafts and the rest being arranged three abreast in front. Such conveyances when loaded travel from fifty to eighty Chinese miles a day, or from about sixteen to twenty-six English miles. In the neighborhood of Newchwang an immense traffic is carried on by means of these vehicles, and during the busiest two months of the year it is reckoned that upwards of thirty thousand carts, drawn by more than two hundred thousand animals, pass between the inland districts and the port, bringing the native products to the wharves of Newchwang, and carrying back the cotton cloths and hardware which are brought from the despised lands of the "barbarians."

Sedan-chairs and horseback are also usual means of travelling, and in the southern half of the Empire these modes of locomotion are alone employed on *terra firma*, the roads being too narrow to allow of the passage of anything on wheels.

But in this part, as all over the Empire, the many rivers and canals which fertilize the land and add beauty to its features, are the favorite highways of travel and commerce. The better class of passenger vessels are large and commodious, and contain all the conveniences to which Chinamen are accustomed in their own homes. They are commonly from sixty to eighty feet long, and are divided into three rooms.

Sails and Oars.

The principal apartment, which occupies about half the boat, is approached in front through a vestibule, and is connected with the bedroom which separates it from the stern. The fore part of the boat is decked over with movable planks, and affords dark and airless cabin accommodation for the crew. The vessels are supplied with masts on which, when the wind is favorable, sails are hoisted. Under less fortunate conditions oars and tacking are used to propel them. From this kind of vessel to the merest *sampan*, the waters of China furnish every variety of boats.

There is one other means of locomotion which remains to be mentioned, and that is one which has attracted more attention than perhaps it deserves. We refer to the wheelbarrow, of which Milton wrote:

> "Sericana, where Chinese drive,
> With sail and wind their cany wagons light."

The Chinese are intensely poor, and as the possession of a horse and cart is far be-

yond the means of the vast majority, wheelbarrows are very commonly used to carry goods and passengers. To lighten the task of the porter the wheels are placed in the centre of the barrow, and thus directly bear the weight of the burden.

But this arrangement naturally reduces the space available for use, since the load, whether living or dead, has to be placed on the two sides of the wheel, from which it is protected by a casing. On the northern plains, if the wind should be aft, a sail is very commonly hoisted, in which case considerable distances can be traversed in the day.

Wretched Chinese Inns.

In Western lands the prospect of his inn at the end of a journey cheers the traveller. No such consolation is afforded to wayfarers, or at least to foreign wayfarers, in China. The exchange from horseback, or from the racking of a native cart, to an inn is not much to the advantage of the last. No comfort is provided, no privacy is secured, and no quiet is obtained. The rooms are mean and infinitely dirty, and, in the north, surround the courtyard, which serves as the stables for the mules, ponies, and donkeys of the travellers. It is not uncommon to see as many as fifty donkeys in one inn yard, and the pandemonium which they occasion at night can be but faintly imagined.

The poetical description of a room at an inn in Szechuan, which a traveller found scratched on the wall of this apartment, aptly supplements the above. The original, which was in Chinese verse, is rendered as follows:

"Within this room you'll find the rats,
At least a goodly store,
Three catties each they are bound to weigh,
Or e'en a little more;
At night you'll find a myriad bugs.
That sting and crawl and bite;
If doubtful of the truth of this,
Get up, and strike a light."

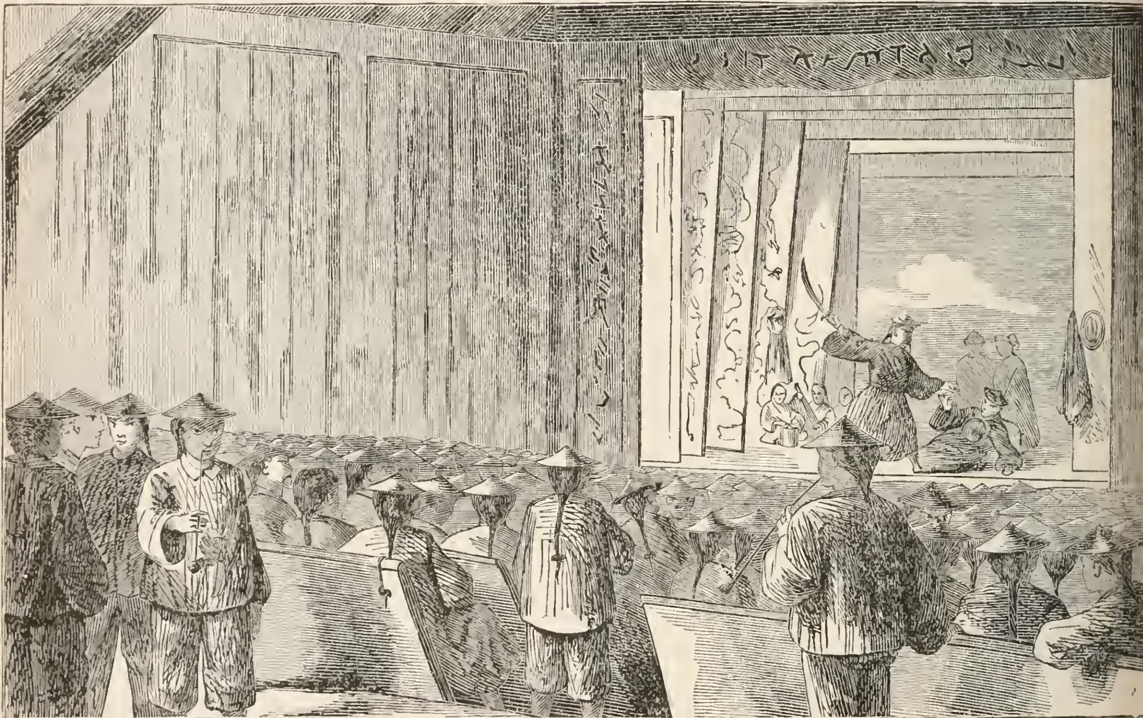
So much has been said of the dark side of Chinese life, that it is a pleasure to turn to those amusements which break the dreary monotony of existence. The great body of the people are hard workers, and, being so, find, like all other laboriously employed people, that amusements are necessary to life and health. From another motive the idle classes—that is, the *literati*, as they are called, or the unemployed graduates, and the ladies—find that to kill time they must seek excitement in some form of diversion.

For these reasons the theatres are generally well filled by all sorts and conditions of men, and no opportunity is missed of engaging a company for the entertainment of the neighborhood. As such opportunities are prompted by many and different motives, actors are in constant request. Not unfrequently the excuse is a desire to do honor to the local deities.

Offerings to the Snake God.

Either a fall of rain after a prolonged drought makes a Thespian display an appropriate token of gratitude to the snake god, or the elfin fox deity is held to regard a like festivity as a due acknowledgment for his clemency in dispersing an epidemic; but, whatever the religious objects may be, arrangements are commonly made to hold the performance in the courtyard of one of the temples. For the expenses the whole village or town is responsible, and so soon as the required sum, from twenty to a hundred dollars a day, is raised—a matter which generally gives rise to countless bickerings—a troupe of actors is engaged, and the vestibule of a local temple is made to undergo the metamorphosis necessary to the occasion.

The very simple requirements of the Chinese stage make this a matter of easy arrangement. There is practically no scenery in a Chinese theatre. A few coarsely painted views hung at the back of the stage are all that is necessary to furnish it. The actors make their exits and entrances by a door at the side of these paintings, and the whole series of plays—for the performances go on for days together—are acted without any change of scenery. This has at first sight the advantage of simplicity, but it imposes on the characters the inconvenient necessity of explaining their individualities, and of describing their whereabouts.

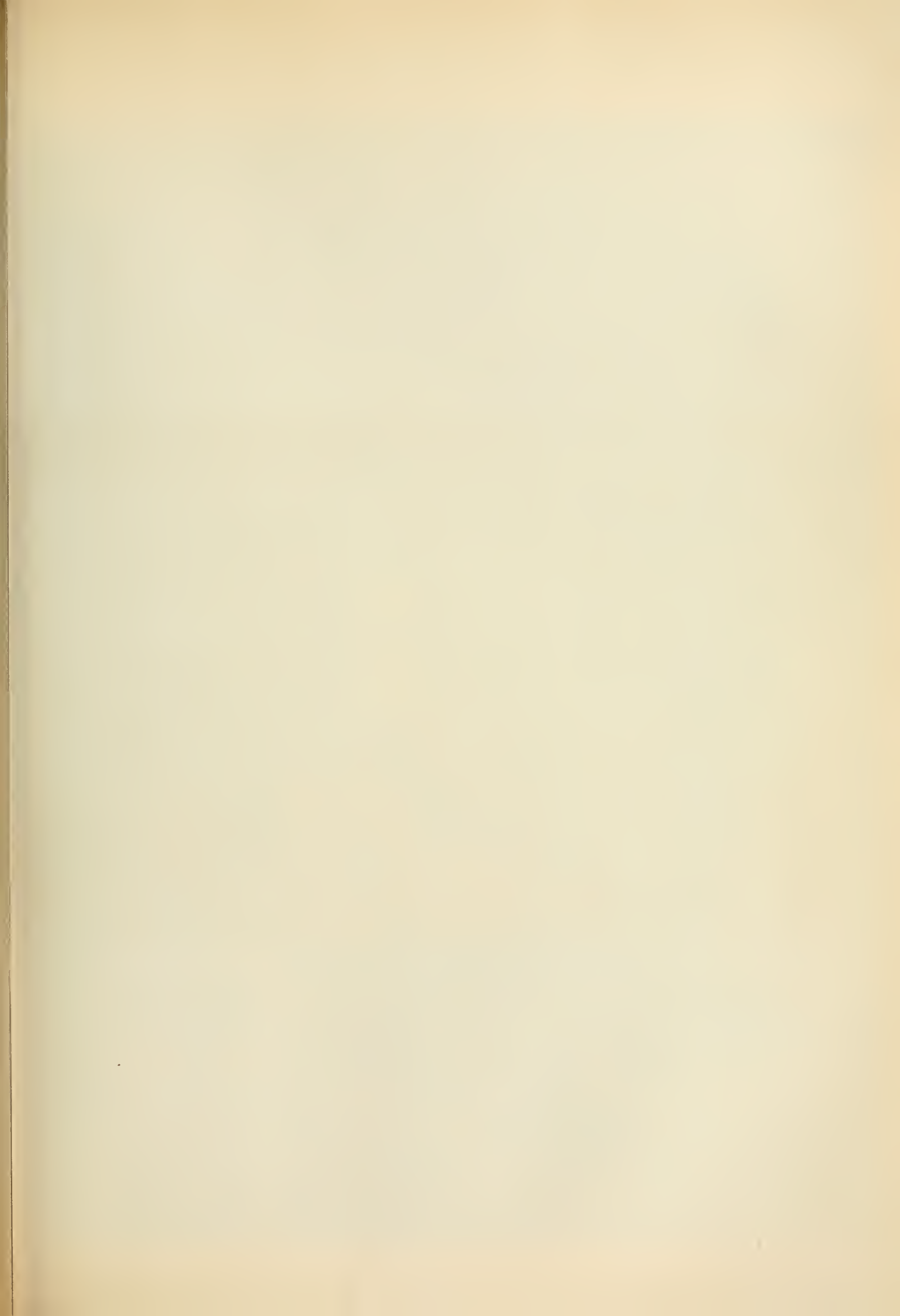


INTERIOR OF A CHINESE THEATRE.

To us an awkward spectacle is presented when an actor comes forward and begins, "I am So-and-so, the son of Such-an-one," and then goes on to describe his trade, the members of his household, and everything which it is considered necessary for the audience to understand. Commonly, however, he prefaces these confidences by repeating a few lines of poetry, which are supposed to indicate the general tenor of the very complete explanation which is to follow. As each player treads the boards this formula is gone through.

Fortunatety the characters are not numerous, and, as a rule, consist of the heavy father and mother, a young lady of the nature of a heroine, a young man or two, a sprinkling of statesmen and courtiers in case the play is historical, with servants and attendants. For the most part the plots are quite straightforward, and no mystery is ever presented to tax the intelligence of the audience.

With typical Chinese minuteness the motives, desires, and actions of the characters are fully explained, and the only people who



JAPANESE PALANQUIN.

are supposed to be mystified are either the personages in the play who are wronged, or the mandarins who are called upon to adjudicate on the crimes committed by the villains of the dramas. In all cases the action is direct, and is unhampered with any of those issues which add so much to the interest of Western performances.

Contemptible Characters.

In a vast majority of cases the object of the play is to elevate virtue, and to hold up tyranny and wrong to just execration. The means adopted to these ends are not always such as to commend them in our eyes. The dialogue is often coarse, and the virtuous characters are commonly contemptible creatures. It is a peculiarity which runs through the whole of Chinese society that the utterances of high-sounding moral sayings and extremely virtuous platitudes are held to be quite sufficient to atone for heinous moral delinquencies and personal pusillanimity.

Just as in real life Imperial edicts and official proclamations abound with lofty sentiments and righteous phrases, while every word is falsified by the degraded and iniquitous actions of the writers, so an Emperor on the stage yields to a barbarous foe without striking a blow for his country, but accompanies the action with so many fine words and lofty sentiments that he covers himself with all the glory of a Black Prince at Crecy or a Henry V. on the field of Agincourt.

In the same way a man breaks every commandment in the decalogue, but if he takes care at the same time to sprinkle his discourse with well-seasoned exhortations to the practice of filial piety, and the exercise of profound reverence for Confucius, he retires from the boards purged of all his offences, if not in the full odor of sanctity. This pharisaical sanctimoniousness to some extent runs through the farces and lighter pieces in which the people delight. Some of them are very comical, and might well be adapted for first pieces at our own theatres. In some we find incidents with which we are all familiar.

For example, Desdemona's handkerchief reappears in a Pekin farce, in which a jealous waterman finds fault with his wife for associating too constantly with a Buddhist priest —the disturbers of households are generally represented as priests. The lady suspects a friend of her husband of having instilled jealously into her good man's mind, and induces him to quarrel with his associate. The friend being determined to prove the justice of his suspicions, watches for the priest, and catches him in the act of paying a clandestine visit to the lady.

A Mixed Play.

In the struggle which ensues the priest drops a handkerchief which had been given him by his inamorata. His opponent seizes the token and presents it to the husband, who recognizes it as one which he had given to his faithless consort. With a more discerning poetic justice than that which befell Desdemona, the priest and the lady in this case suffer an equally dire fate with that which overtook that unfortunate heroine. As seen, however, on the Chinese stage, the native dramas have drawbacks other than those mentioned above. All the female parts are played by young men or boys, and the dialogue is constantly interrupted by lines of poetry which are sung, as are all Chinese songs, in a shrill falsetto.

The musicians, also, are seated on the stage, and keep up so continuous an accompaniment as to make much of what the actors say inaudible. Not only do they ac-

company the songs, but on the expression of any lofty sentiment they come down with a crash of their instruments to add emphasis to the utterance. It has been said that these performances are given from a desire to do honor to the gods: but other excuses are very commonly found for indulgence in the pastime. On high days and festivals—at New Year's time, often on the first and fifteenth of the month, and on other holidays—subscriptions are raised for the purpose of engaging troupes of actors who are always ready at hand.

Popular Dramas.

As a rule, the theatres are of the Thespian kind, and, if enclosed at all, are provided only with temporary coverings of mat, which are erected in a night, and can be demolished in a night. In surveying the general tendency of Chinese plays it cannot be said that it is elevating in character, and this is so far recognized that, though the drama is universally popular, and is patronized by the Court and by the leaders of the people, the actors are frowned upon and are officially regarded as pariahs of society.

Neither they nor their sons are allowed to present themselves at the competitive examinations, and the doors of official life are thus closed to them. Not long since a memorial was presented to the throne protesting against a certain man—the son of an actor—who had passed his examination being allowed a degree. No personal charge was brought against the man himself beyond that of having concealed his origin before the examiners, but his descent was fatal to him; his certificates were cancelled, and he was relegated to the outcast class from which he had sprung.

As a substitute for regular plays marionettes are very common, and are so manipulated as to express action with great cleverness. Figures of a smaller kind are similarly exhibited in peep-shows, which are frequently to be met with at street corners, and on the open spaces in front of the temples. As conjurers and acrobats the Chinese are very proficient, and often manage to introduce an amount of acting into their tricks which adds greatly to the effect produced.

On one occasion the present writer witnessed the performance of a conjurer, who, with the help of a little boy, was showing off his skill in the Consular compound at Tientsin. The man made a cabbage to grow from a seed which he planted in the presence of his audience, he swallowed a sword, and, after doing a number of similar tricks, he inquired whether he should cut off his assistant's head. The answer being in the affirmative, the man turned to seize his victim, who, however, had fled on hearing the inhuman assent to his decapitation.

"The Blood Spurted."

After a keen and long pursuit he was, however, caught, and was led, struggling and weeping, to the block, to which he was pinioned. The conjurer then handed round his weapon that the keenness of the edge might be tested, and having taken up his position dealt what seemed to be a fierce blow on the bare neck of the boy, at which, what appeared to be blood spurted out in all directions, and at the same instant that he drew a cloth over the quivering form he held aloft a dummy head, which bore just sufficient resemblance to the features of the lad to favor the illusion that he had, indeed, been butchered to make a holiday.

In the more occult arts of necromancy and enchantment Taoist priests are the acknowledged masters. From time immemorial these followers of Laotzu have, in popu-

lar belief, possessed the power of controlling the elements, of annihilating space and of making themselves invisible. In one well-known historical battle a Taoist priest invoked such a storm of rain and hail in the face of the opposing forces that they fell easy victims to the swords of their adversaries.

Story of Empty Oranges.

On another accepted occasion it is said that as a troop of coolies were carrying oranges to the capital, they were overtaken by a lame Taoist priest, who offered to ease them of their burdens, and who carried the whole quantity with the greatest ease for the rest of the journey. On arrival at the palace, however, the fruit were found to be hollow, and the coolies were only saved from condign punishment by the appearance of the priest, at whose word the oranges were again converted into rich and luscious fruit.

Another well-known instance of supernatural power is that attributed to Tieh Kwai, who possessed the power of projecting himself wheresoever he would. On one occasion the magician sent forth his inner self to the mountain of the gods. Before starting on his spiritual journey he left a disciple to watch over his body, promising to return in seven days. Unfortunately, when six days had expired the watcher was called away to the death-bed of his mother, and being thus placed in a dilemma between his duties as a son, and his obligation to his friend, determined to carry the body of his master to his mother's home.

Being there detained, he was unable to keep his tryst at the appointed time, and the disembodied spirit, finding that its earthly habitation had disappeared, was compelled, rather than suffer extinction, to enter the carcase of a beggar which lay by the roadside, and in this guise Tieh Kwai passed the remainder of his existence.

Clairvoyance is largely practiced, and on the principle that accumulated evidence proves the truth of a theory, it is difficult not to accept many of "the facts" stated by native eye-witnesses. Like our own professors of the art Chinese clairvoyants read the secret thoughts of their audiences, describe absent persons with minute accuracy, and by "crystal-gazing," and other means, are often said to be instrumental in detecting criminals, and in discovering the whereabouts of lost persons and things. The use of the planchette is very common, and though the Chinese, from their phlegmatic nature, are not easily subjected to magnetic influences, the effects produced are certainly remarkable.

Expert Gymnasts.

As gymnasts they are in no way inferior to the best performers among ourselves, and it is not necessary to believe the wonderful stories told by early European travellers in China of the proficiency of native acrobats to credit them with noteworthy skill and agility. Even women possess unwonted power of strength and balance.

But, above and beyond all the other amusements of the Chinese, gambling holds a conspicuous place. Although it is strictly forbidden by law, it is winked at, and even encouraged by the authorities. It not unfrequently happens that magistrates even convert the outer rooms of their yamuns into gambling-houses, and share in the profits derived from the business. In every city these dens of corruption abound, and, as a rule, consist of two apartments. In the outer one the stakes are laid in copper cash, and in the inner room silver only is risked.

Not content with the ordinary games of chance, such as those afforded by cards,

roulette and other tables, the ingenuity of the people is exercised in inventing new means of losing their money. When there are no examinations to be decided and wagered on, the proprietor of a gambling-house will sometimes take a sheet of paper on which are inscribed eighty characters, and having marked twenty, will deposit it in a box.

ACTOR OF COCHIN-CHINA.

Copies of the sheet bearing the same eighty characters are distributed among gamblers whose supreme object is to mark the same twenty characters as those on the sheet in the box.

When all the papers have been received, the box which contains the overseer's paper, and which stands conspicuously on the table, is unlocked. If a gambler has marked only four of the characters selected by the overseer, he receives nothing. If he has marked five of them, he receives seven cash; if six, seventy cash; if eight, seven dollars; and if ten, fifteen dollars.

In the streets the same spirit of speculation flourishes, and every itinerant vendor of eatables, whether of fried locusts, sweets, or the more satisfying rice with fish or vegetables, keeps a set of dice for the use of those customers who prefer to run the risk of winning their meals for nothing, or of losing both their money and their food, to paying the ordinary price for their viands. In dwelling-houses cards are everywhere played, and to the ladies they supply an inexhaustible source of amusement. The cards are smaller and more numerous than in our packs, and lend themselves to an endless variety of games.

Only One Coin.

The coinage of China, like every other institution of the Flowery Land, has two aspects—the one that which it professes to be, and the other that which it really is. Strange as it may seem, the Chinese have only one coin, which is known to them as *chien*, and to us as cash. In value a cash professes to be about one-tenth of a half-penny, but as a matter of fact it varies in almost every district, and it is even not at all uncommon to find two kinds of cash current in one neighborhood. In some parts of the country people go to market with two entirely distinct sets of cash, one of which is the ordinary mixture of good and bad, and the other is composed exclusively of counterfeit pieces. Certain articles are paid for with the spuri-

ous cash only. But in regard to other commodities this is a matter of special bargain, and accordingly there is for these articles a double market price. Independently, again, of the confusion arising from the use of genuine and counterfeit coins side by side, is added the uncertainty due to the system of counting. A hundred cash means varying numbers, other than a hundred, which are determined by the usage of each locality.

A stranger, therefore, is liable to suffer loss at the hands of tradespeople, who still further complicate matters by almost invariably naming a higher price for each article than that which they are prepared to accept. The weight of any considerable sum in cash is an additional objection to these most inconvenient coins. A dollar's worth of cash weighs about eight pounds, and the transportation of any large sum in specie is, therefore, a serious matter. For the purpose of carriage the cash are made with square holes in the centre, by means of which they are strung in nominal hundreds and thousands.

Lumps of Silver.

It is obvious, of course, that for the purchase of anything commanding more than a very low value some other currency must be employed, and this is supplied by lumps of silver, the values of which are in every case tested by the scales. In common parlance the price of goods is reckoned at so many taels weight, a tael being, roughly speaking, the equivalent of an ounce, and for the sake of general convenience silver is cast into "shoes," as they are called from their shape, weighing a specified number of taels or ounces.

For smaller amounts than are contained in a "shoe," broken pieces of silver are used, but in every case the value is reckoned, not by the piece, but by the weight. In strict accuracy even the cash is undeserving the name of coin, since instead of being moulded it is roughly cast, and both in design and manufacture does little credit to a nation which is unquestionably possessed of a large share of artistic taste. Of late the Governor-general of Canton has established a mint at that city, at which he coins both gold and silver tokens.

The Oldest Bank Note.

These, however, pass current only in the locality, and so far the Imperial Government has shown no inclination to follow the excellent example set by this satrap. For many centuries bank bills and notes have been issued at the well-established banks in the principal centres of commerce, and during the Mongol dynasty the central Government introduced the practice of issuing Imperial notes to the people. A note which was passed into currency during the reign of an emperor of the succeeding Ming dynasty, who reigned from 1368 to 1399, is exhibited in a show-case in the King's Library in the British Museum, and is a specimen of the oldest note which is known to exist.

Its date carries us back long before the general adoption of bank-notes in Europe, and three hundred years before the establishment of the Stockholm bank, which was the first bank in Europe to issue notes. At the present time notes are largely used at Pekin, but the very uncertain state of the currency renders a large depreciation inevitable, and makes tradespeople sometimes unwilling to accept them.

Imperfect and undeveloped though it is, the coinage of China has a very long ancestry, and can trace its descent from about 2000 B. C. One of the earliest shapes which the coins took was that of a knife, no doubt in imitation of the real weapon, which was

early used as a medium of exchange. These knife coins originally consisted of the blade and handle, the last of which was terminated in a round end which was pierced in imitation of the article which they were intended to represent. By degrees the blade became shortened, until it entirely disappeared. The handle next suffered diminution, and eventually the round end with a hole in the centre was all that was left, and it is that which is perpetuated at the present day in the modern cash.

The prominence which the artists of Japan have of late acquired, and the very inferior specimens of Chinese work which now commonly reach our shores, have blinded people to the real merits of the pictorial art of China. We are not now speaking of the common brightly colored paintings on rice-paper which are brought from Canton by travellers, but of the works of men who paint, and have painted, for the love of the art, and not only for the taels they can earn by their brushes.

Superb Paintings.

A few years ago a magnificent collection of Japanese paintings was exhicited at the British Museum, and was arranged in such a manner as to show that the art of China and Japan is one. For this purpose the paintings were arranged chronologically, beginning with some early specimens of Chinese art, and leading up to the time when the Japanese learned the use of the brush from their more cultivated neighbors.

A comparison of the pictures thus displayed was enough to prove to demonstration that the artistic flame which has burned so brightly in Japan was lit by the genius of Chinese masters. The same marked and peculiar features characterize the arts of the two countries. In both the power of representing with fidelity birds, fishes, and flowers is remarkable, and an exquisite skill in harmonizing colors, and of giving life and vigor to forms, distinguishes the works of artists on both shores of the Yellow Sea.

In like manner the same faults are observable in both schools. Perspective is commonly defective, the anatomy of the human form is entirely misunderstood, and the larger animals, such as horses and cattle, suffer distortion at the hands of the artists. One noticeable feature in the technicalities of the art is the absence of shadow, the effect of which is produced by such skilful drawing that the omission is scarcely observed.

Ideal Landscapes.

As in the case of every fine art in China, the most precise rules are laid down to guide the painter, and the effect is observable in a certain uniformity in pictures of landscapes and in the groupings of figures. The ideal landscape of the guide-books consists of a cloud-capped mountain, in the bosom of which a temple nestles surrounded by trees, one of which must be a weeping willow. On a rocky eminence should stand a gaunt and bowed pine-tree. Near this must be a waterfall crossed by a rustic bridge, forming a link in a winding path which leads up to the temple, while in the far distance should be seen sailing-boats wending their ways on the much-winding river which flows ronnd the foot of the mountain. The addition of a couple of aged chess-players seated under a willow tree on a prominent plateau on the side of the hill is recommended as being likely to give life to the scene.

In two branches of their art Chinese draughtsmen may be said especially to excel. In the certainty with which they draw their outlines they are probably unmatched, ex-

PORCELAIN VASES OF NORTHERN CHINA.

cept by the Japanese, and in the beauty of their miniature painting they have few equals. The skilful use of his brush which every schoolboy has to gain in copying the heiroglyphic characters of the language accustoms him to sketch forms with accuracy, and gives him an assured confidence in the drawing of his outlines.

Skillful Draughtsmen.

As, in addition, he is habituated to the use of Indian ink instead of lead pencils, he is aware that a false line must always remain against him as evidence of his want of skill. The mastery thus acquired gives him that wonderful power of unfalteringly expressing on paper the scenes he wishes to delineate which so often excites the astonishment of foreign draughtsmen.

This practice with the brush stands the miniature painter in equally good stead, and enables him to lay on his colors with such certainty, and with so unfailing a steadiness of hand and eye, that he is able to represent with clearness, and often with exquisite beauty, patterns of microscopic minuteness. No better specimen of this last phase of the art can be instanced than the best examples of painting on porcelain. For delicacy of touch and richness of coloring these are often masterpieces, and possess a beauty which must charm every tutored eye.

According to tradition the first beginnings of art in China are to be traced back many centuries before Christ, and were devoted, as in all primitive societies, to the adornment of the palaces of kings and the houses of the great nobles. If historians are to be trusted, the rude efforts of these early artists bore traces of the characteristics which have marked so distinctly the later developments of the art.

The introduction of Buddhism, with its religious mysteries, its sacred biographies and its miraculous legends, supplied a fresh motive to the artists of China, who at once caught the inspiration, although they treated the subjects after the marked national manner. In the troublous period which succeeded the fall of the Han dynasty (A. D. 220), art, like all the other accomplishments which flourish best in time of peace, fell into decay, and it was not until the establishment of the Tang dynasty (A. D. 618)—the golden age of literature and culture—that art occupied again its true prominence in the estimation of the people.

Scenes in Nature.

It is at this period that we find the objects of nature represented with the fidelity and skill with which we are familiar in Chinese work. Throwing aside the martial notions of the earliest masters, and the religious ideas imported from India, the native artists sought their subjects in the fields and woods, on the mountain side and by the river's bank. They transferred to their canvasses the landscapes which met their eyes, the flowers which grew around them, the birds as they flew or perched, and the fishes as they darted and swam in the clear water of the streams.

These they depicted with the minuteness common to their craft, and rivalled in lifelike rendering the work of the celebrated Tsao (A. D. 240), of whom it is said that, "having painted a screen for his sovereign, he carelessly added the representation of a fly to the picture, and that so perfect was the illusion that on receiving the screen Sun Kuan raised his hand to brush the insect away."

As time advanced the lamp of art again grew dim, and it required the fresh impetus of a new dynasty to revive its brilliancy. The Sung dynasty (A. D. 960–1278) was

PAGODA AT SHANGHAI, CHINA.

rich in philosophers, poets, and painters, and while Chu Hi wrote metaphysical treatises, and the brothers Su sung of wine and the beauties of nature, Ma Yuen, Muh Ki, Li Lungyen, and a host of others painted birds and flowers, landscapes and figures, dragons and monkeys, together with all kinds of other beasts which walk on the face of the earth, or are supposed to do so.

With the rise to power of the Mongol dynasty in the 13th century the taste for the religious art of India revived, but did not eclipse the expression on canvas of that love of nature for which both the Chinese and Japanese are so conspicuous. But still painting did not reach the high level to which it had attained in the earlier periods, and as of every other institution of China, we are obliged to say of the pictorial art, "the old is better."

During the last dynasty, however, there were artists whose power of coloring was as great or even greater than that of any of their predecessors, so far as we are able to judge. With infinite skill and minute realism they painted figures in a way which commands just admiration. In the British Museum there are exhibited some specimens of this branch of the art which undoubtedly display great power of composition and infinite skill in the art of coloring.

As a rule, however, the coloring of Chinese pictures, though always harmonious, is somewhat arbitrary and leaves on the eye an unpleasant feeling of flatness. In sense of humor the Chinese are certainly inferior to the Japanese. There is not in their work the same fertility of invention or happy choice of ideas as are to be found on the other side of the Yellow Sea. But Chinamen are not by any means devoid of this quality, and in many of their albums we find comic sketches reminding one irresistibly, though at a distance, of the masterpieces of our most successful comic artists. The absence of the use of profile lines deprives the Chinese portrait-painter of the full power of presenting life-like representations of his models, as he almost invariably draws full-face portraits. When by chance, however, he strikes off a side face the effect is often good and the likeness accurate. But in any circumstances the artistic feeling is there, and it needs but the touch of a torch from a higher civilization to make this and other branches of the art glow into more perfect life.

CHAPTER XIV.

THE RELIGIONS OF CHINA.

RELIGIOUS sentiment is not a characteristic of the Chinese. Their views on the subject of faith are wanting in definitiveness, and are so indistinct and blurred that it might surpass the wit of man to determine what is the prevailing religion of the country. The multitude of Buddhist temples which cover the face of the land might naturally suggest that the majority of the people profess the religion of Buddha; while conversations with native scholars would unquestionably lead one to believe that the educated classes were to a man Confucianists.

Taoism, the third religion which holds sway in China, does not make the same pretension to popularity as do the other two faiths. As a matter of fact, however, it would probably be difficult to find many Chinamen who are Confucianists pure and simple, or many who rest contented with the worship provided in Buddhist temples.

A combination of the two—an amalgam in which the materialism of Confucius and the religious faith of Sakyamuni mutually supplement one another—enters into the life of the people at large; while Taoism supplies a certain amount of superstitious lore which these lack. It is necessary to remark by way of caution that the term "religion" applied to Confucianism is rather a popular than an exact form of expression. Religion implies the dependence of man on a Deity, and if we apply this definition to the doctrines of Confucius, we find that it in no way represents the teachings of that philosopher. His whole system is devoted to inculcating the duty which each man owes to his fellowmen, and stops short with the obligations under which every one rests in his relation to society.

Of these three systems Confucianism is the only one which took its rise on the soil of China. The other two faiths came, as have most of those influences which have modified the institutions of China, from beyond the western frontiers of the Empire. Confucianism, however, was formulated by one man, who was essentially a typical Chinaman both in the strength and weakness of his character.

Story of Confucius.

In the year 551 B. C., Confucius was born in what is now the department of Yenchow, in the province of Shantung. Legend surrounds his birth with many of the signs and wonders which are commonly said to herald the appearance of Eastern sages. We are told that the future uncrowned king first saw the light in a cavern on Mount Ni, and that while two goddesses breathed fragrant odors on the infant, a couple of dragons kept watch during the auspicious night at the foot of the mountain.

His appearance was not prepossessing. He had the lips of an ox, the back of a dragon, while on his head grew a formation which earned for him the name of Chiu, "a mound." As the lad grew up he developed that taste for ritual which was the marked characteristic of his whole career. Like

Saint Athanasius on the shores of the Mediterranean Sea, he amused himself in early boyhood by rehearsing the sacrificial rites, and by practising the postures of ceremony prescribed by the older rituals.

At the age of fifteen he tells us that he "bent his mind to learning," and four years later he married a lady who, like the wives of many other celebrated men, was a thorn in the flesh to her husband. Confucius endured the burden without complaint until his wife had borne him a son, when he sought release from his bondage at the hands of the very complaisant marital laws of the country.

History and Ballads.

The literature of China at this time was limited in extent, and consisted mainly of the historical records and popular ballads which were to be found in the royal archives. To a study of these Confucius devoted such time as he could spare from his official duties as keeper of the royal stores, and from the hours which he devoted to the instruction of a faithful band of students who, even at this time, had gathered round him.

When he was twenty-nine "he stood firm," and certainly neither at this time nor at any subsequent period did his faith in his own convictions show the least sign of faltering. His circumstances were not affluent. An official life was, therefore, necessary to his existence, and he had no sooner equipped himself with a full panoply of ritualistic knowledge than he cast about to find a ruling sovereign who would be willing to guide the policy of the kingdom by his counsel.

He was essentially a man of peace, and his opinions were such as required a period of undisturbed calm for their full development. The times, however, were against him. It was an age of war, when the hand of every one was against his neighbor, and when the strength of the right arm commanded more respect than wisdom in council. Sovereign after sovereign, attracted by the novelty of his teachings and the repute which was already beginning to attach itself to him, invited him to their courts, and for a time gave heed to the words of wisdom which fell from his lips. But their hearts were not with him, and more material attractions were apt to prevail over the sayings of the sage.

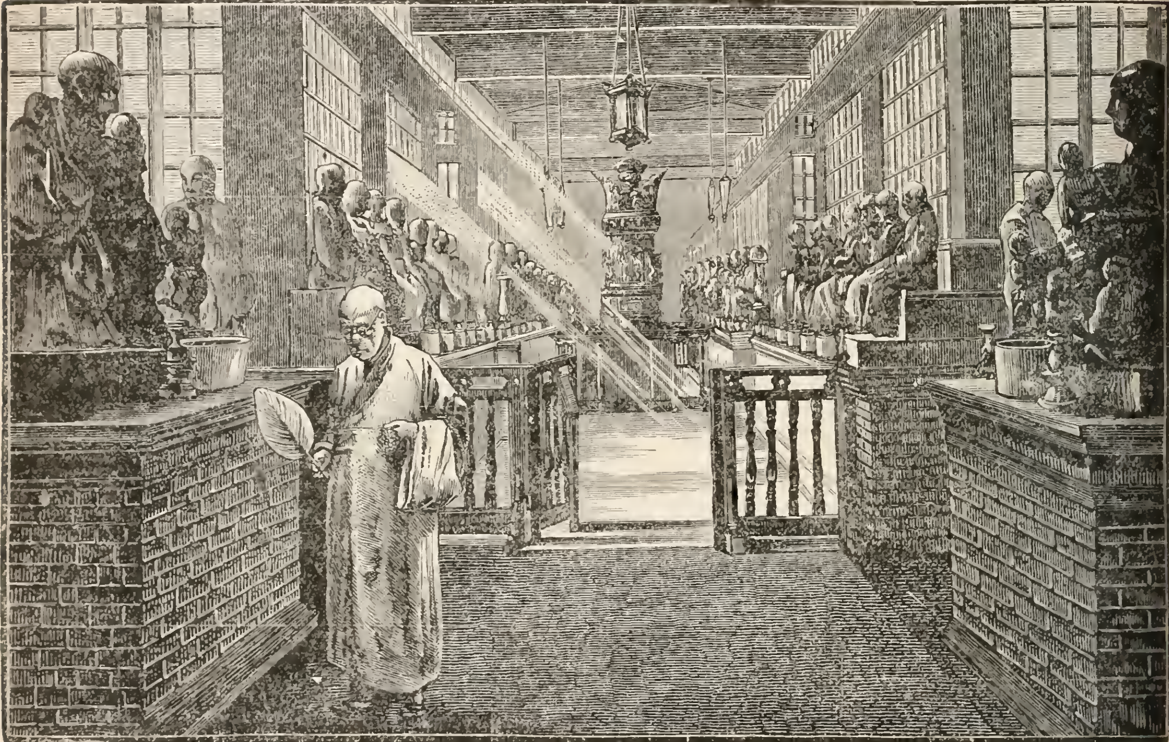
On one occasion the present of a number of beautiful singing girls so captivated the attention of the Duke of Lu that the advice of Confucius was neither sought nor regarded. Disgusted by this affront, the sage shook the dust of the state from his feet and transferred his services to a rival ruler. On another occasion he was driven from the Court of Wei, where he had established himself, by the undue preference shown by the duke for the society of the duchess to that of himself.

A Fabulous Animal.

As he advanced in years his political influence declined, and his stay at the regal courts became shorter and less satisfactory than formerly. At the age of sixty-nine his health failed, and the capture of a Lin—a fabulous animal which is said to appear as a forerunner of the death of illustrious personages—was effected at the same time. In the dearth of notable personages which had overtaken the land the appearance of these animals was of such rare occurrence that the huntsmen were ignorant of its identity.

The sage, however, at once recognized the creature, and, with that full appreciation of himself which never failed him, he at once came to the conclusion that his own end was near. "The course of my doctrine is run," he said, as tears coursed down his cheeks.

An interval, however, elapsed between the omen and its fulfilment, and the two years which yet remained to him he devoted to the compilation of the "Spring and Autumn Annals"—the only work which is attributable to his pen. His end now approached, and one morning he was heard to mutter, as he paced up and down in front of his door, "The great mountain must crumble, the strong beam must break, and the wise man wither away like a plant."



THE TEMPLE OF FIVE HUNDRED CHINESE GODS.

In these words his disciples recognized the foreshadowing of his death, and the sage, disappointed in every one but himself, and filled with unavailing regrets that there should have been no intelligent monarch who would have made him his guide, philosopher, and friend, shortly took to his bed and died (479 B. C.). As in the case of many of the great leaders of mankind, the fame and repute which were denied to Confucius during his lifetime have been fully and generously recognized by posterity, who have attached to every word he uttered, and to every act of his life, an importance and meaning to which, it must be allowed, they are not always entitled.

Confucius was not an original thinker. He uttered no new thoughts and enunciated no new doctrines. He himself said that he was "a transmitter," and the one object of his life was, as he professed, to induce the rulers of the land to revert to the ideal system which guided the councils of the semi-mythical sovereigns Yao and Shun (B. C. 2356–2205). In the adulatory State Records, to which Confucius had access, the good that these monarchs did was embalmed

for the admiration of posterity, but the evil, if there were such, was interred with their bones.

The stilted sayings and highly moral reflections which are attributed to them in the Book of History and other Records, appeared to Confucius to be the acme of wisdom, and he sought a remedy for all the political ills which surrounded him in the reproduction of the condition of things which prevailed at the earlier period. His leading dogma was the comfortable doctrine that man is born good, and that it is only by contamination with the world and the things of the world that he is led to depart from the strict paths of rectitude and virtue. It was only necessary, therefore, for a sovereign to give full vent to his natural strivings after good to enable him to emulate the glowing examples of Yao and Shun.

How to Gain Wisdom.

He made no allowance for the evil passions and moral turpitudes which disgrace mankind, and he entirely failed to recognize that "there is a power that shapes our ends, rough-hew them as we may." On the contrary, he held that man was alone arbiter of his own fate, and that by a strict regard to conventionalities, and by the careful observance of the rites proper between man and man, it was possible to attain such a height of wisdom and righteousness as to constitute an equality with Heaven itself.

His system, therefore, began with the cultivation of the individual, and this was to be perfected by a strict observance of the minutest details of conduct. In his own person he set an illustrious example of how a great and good man should demean himself. He cultivated dignity of manner and scrupulous respect to those to whom respect was due. When he entered the palace of his sovereign he walked with a bent head and humble mien, and towards parents he inculcated throughout his career the duty of paying minute obedience and the most affectionate attention to their every wish and command.

In the manner in which he took his food, in the way in which he dressed, even in the attitude in which he lay in bed, he set himself up as an example for all men to follow. People, he believed, were as grass before the wind, and that, if they were bent by the influence of a superior in a certain direction, they would naturally follow that inclination. That the example of the sovereign was as the wind, and that he had but to allow his virtue to shine forth to ensure the reformation of the whole state. Such a man "would plant the people, and forthwith they would be established ; he would lead them on, and forthwith they would follow him ; he would make them happy, and forthwith multitudes would resort to his dominions ; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented."

Incapable Rulers.

Such a sovereign need but to exist and an age of peace and prosperity would settle on the land. When, therefore, a state was disturbed and rebellious, the main fault was not to be attributed to the people, but to the sovereign who ruled them ; and hence it followed that the duties of ruler and people were reciprocal, and that while the people owed respect and obedience to virtuous sovereigns, they were exempt from the duty of loyalty to rulers who had departed from the paths of virtue.

According to his theory, it was an easy matter for a sovereign to rule his people righteously. "Self-adjustment and purifica-

tion, with careful regulation of his dress and the not making a movement contrary to the rules of propriety—this is the way for the ruler to cultivate his person." Having cultivated his own person, he is able to rule the Empire, and Confucius could find no excuse, therefore, for a sovereign who failed to fulfil these very easy conditions.

Skeptical Views.

In such a system there is no room for a personal Deity, and Confucius withheld all sanction to the idea of the existence of such a Being. He refused to lift his eyes above the earth or to trouble himself about the future beyond the grave. "When we know so little about life, was his reply to an inquisitive disciple, "how can we know anything about death?" and the best advice he could give his followers with regard to spiritual beings was to keep them at a distance.

But while ignoring all direct supernatural interference in the concerns of man, he advocated the highest morality among his followers. Truth and Sincerity, Righteousness and Virtue were the main themes of his discourses, and though he himself failed on many occasions to observe the truth, he yet professed and felt the greatest respect and regard for that virtue. He was a plain, unimaginative man, but used the mundane weapons at his command with mighty and far-reaching effect.

Once only he reached to the high level of perfect Christianity, and in the enunciation of the command "to do unto others as you would they should do unto you," he surpassed himself. From his limited standpoint he had no future bliss to offer to his followers as a reward for virtue, nor any punishments after death with which to awe those who were inclined to depart from the paths of rectitude. His teaching was of the earth, earthy, and as such was exactly suited to the commonplace, matter-of-fact tone of the Chinese mind. And thus it has come about that, though, during his lifetime, his influence was confined to a small knot of faithful disciples, his system has since been accepted as the guiding star of the national policy and conduct.

Confucius was not the only teacher of note who appeared about this time to warn the people of the probable consequences of the violence and misrule which was spreading over the Empire like a flood. For many centuries men calling themselves Taoists, who were plainly imbued with the philosophical mysticism of Brahminical India, had preached the vanity of attempting to stem the tide of disorder, and had, like the Manichæans, withdrawn as far as possible from the crowd of men into selfish retirement.

Disagreed With Confucius.

The views of these men were vague and shadowy, and it was not until the appearance of Laotzu, who was a contemporary of but senior to Confucius, that their aspirations found expression in a formulated system. In almost every respect Laotzu, or the old philosopher, was poles asunder from Confucius. Of his childhood and youth we know nothing, and, unlike Confucius, whose every act of daily life is faithfully recorded, we are left in complete ignorance of his persanal history until we meet him as an old man, holding the office of keeper of the records at the Court of Chow.

We are told that his surname was Li, and that his personal name was Urh, which is, being interpreted, "an ear"—a sobriquet which is said to have been given him on account of the unusually large size of those organs.

His birth, we are told, took place in the

year 604 B. C., at the village of Chüjên, or "Oppressed Benevolence," in the parish of Li, or "Cruelty," in the district of Ku, or "Bitterness," and in the state of Tsu, or "Suffering." If these places were as mythical as John Bunyan's "City of Destruction" and "Vanity Fair," their names could not have been more appropriately chosen to designate the birthplace of a sage who was driven from office and from friends by the disorders of the time. It is remarkable that the description of his large ears and general appearance tallies accurately with those of the non-Chinese tribes on the western frontiers of the Empire.

Indian Philosophy.

His surname, Li, also reminds one of the large and important tribe of that name which was dispossessed by the invading Chinese, and was driven to seek refuge in what is now Southwestern China. But, however, that may be, it is impossible to overlook the fact that he imported into his teachings a decided flavor of Indian philosophy.

His main object was to explain to his followers the relations between the universe and that which he called Tao. The first meaning of this word is, "The way," but in the teachings of Laotzu it was much more than that. "It was the way and the waygoer. It was an eternal road; along it all beings and all things walked, but no being made it, for it is being itself; it was everything and nothing, and the cause and effect of all. All things originated from Tao, conformed to Tao, and to Tao they at last returned."

Like Confucius, Laotzu held that the nature of man was originally good, but from that point their systems diverged. In place of the formalities and ceremonies which were the corner-stones of the Confucian cult, Laotzu desired to bring his followers back to the state of simplicity before the absence of the virtues which Confucius lauded had forced on the minds of men the consciousness of their existence. He would have them revert to a halcyon period when filial piety, virtue and righteousness belonged to the nature of the people, and before the recognition of their opposites made it necessary to designate them.

Instead of asserting themselves, he urged his disciples to strive after self-emptiness. His favorite illustration was that of water, which seeks the lowliest spots, but which at the same time permeates everything, and by its constant dropping pierces even the hardest substances. By practising modesty, humility and gentleness, men may, he taught, hope to walk safely on the path which leads to Tao, and protected by those virtues they need fear no evil.

The Mother of All Things.

To such men it requires no more effort to keep themselves pure and uncontaminated than it does to the pigeon to preserve untarnished the whiteness of its feathers, or to the crow to maintain the sable hue of its pinions.

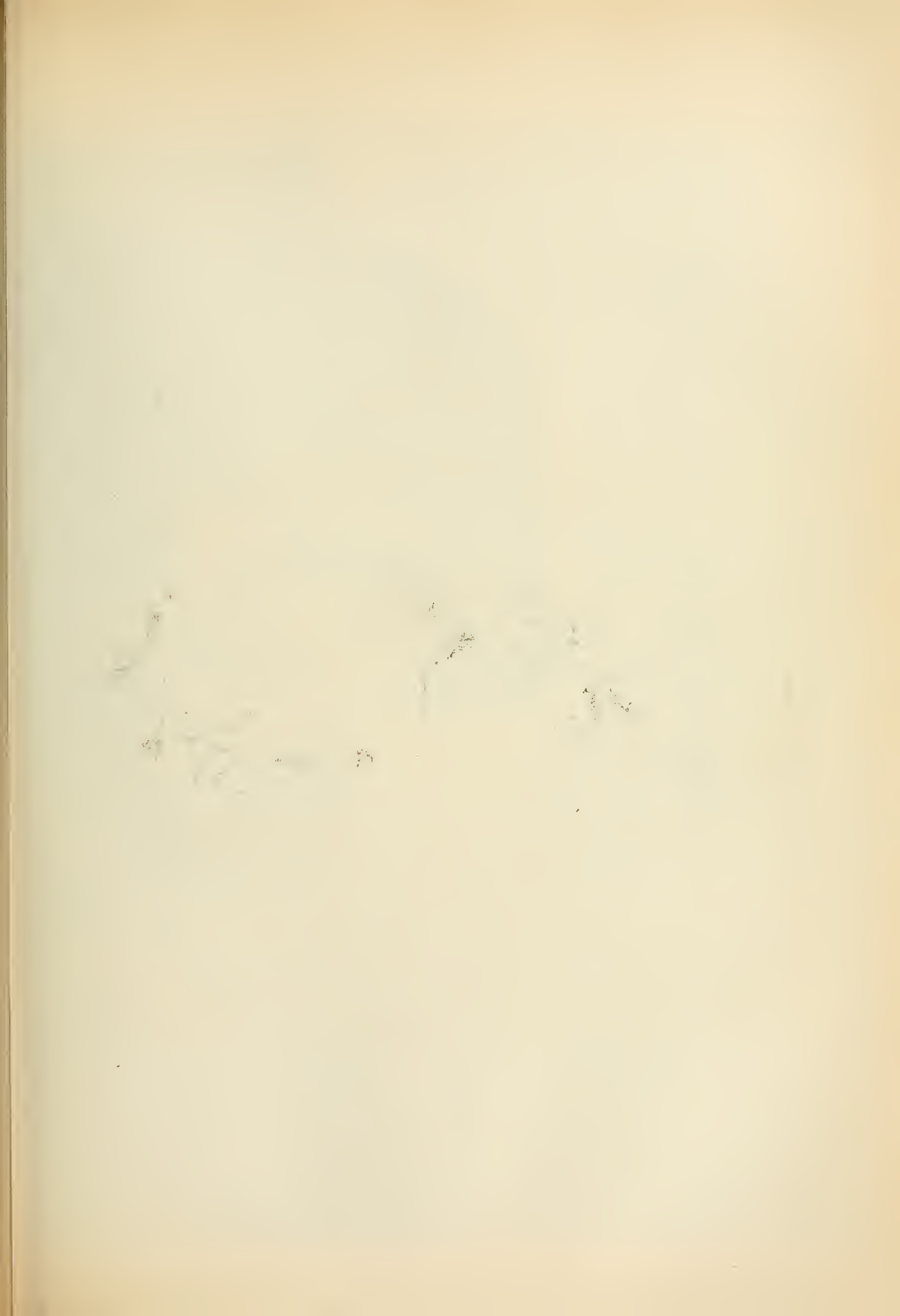
Tao was the negation of effort. It was inactive, and yet left nothing undone. It was formless, and yet the cause of form. It was still and void. It changed not, and yet it circulated everywhere. It was impalpable and invisible. It was the origin of heaven and earth, and it was the mother of all things. To such a prophet as Laotzu war was hateful, and he inculcated the duty of turning the other cheek to the smiter, and of retreating before all forms of violence. Unlike Confucius, he advocated the duty of recompensing evil with good, and injury with kindness; but he joined hands with that sage in ignoring the existence of a personal

Deity. Thus, in some particulars, they held common views.

Tao was all and in all. It was unconditioned being, which, as an abstraction too subtle for words, is the origin of heaven and earth, including God Himself; and, when capable of being expressed by name, is the mother of all things. It was a mighty protector who guarded its faithful sons against every evil. It did not strive with man, but let each one who strayed from its paths find out for himself the evil consequences of his acts.

As a political system Taoism was plainly impracticable. If the Chinese state and the surrounding nations could have been converted bodily to it, an ideal such as Laotzu sketched out may have found a place in existence. But in camps and amid the clash

TEMPLE AT NANKIN.



STONE ANIMALS NEAR PEKIN, CHINA.

of arms its adoption was plainly incompatible with the existence of a nation, and Laotzu, finding that his preaching fell on deaf ears, resigned his missionary effort, and, leaving China behind him, started in a westerly direction—whither we know not.

No record has come down to us of his last days, nor have we any more knowledge of where death overtook him than we have of his origin. As a meteor he flashed across the meridian of China, and then disappeared into darkness.

A comparison of the doctrines advocated by Laotzu with the Brahminic philosophy, proves to demonstration that he drew his inspiration from India. The Tao of Laotzu as expounded in the *Taoteching*, a work which is popularly attributed to him, was the Brahma of the Brahmins, from which everything emanates and to which everything returns; "which is both the fountain from which the stream of life breaks forth and the ocean into which it hastens to lose itself."

A Crop of Heresies.

The whole conception of the system was foreign to the Chinese mind, and his personal influence was no sooner withdrawn from his disciples than heresies cropped up and debased views took the place of the singularly pure and subtle metaphysical thoughts of the teacher. The doctrine that life and death were mere phases in the existence of man encouraged the growth of an epicurean longing to enjoy the good things of life in oblivion of the hereafter. This tendency led to an inordinate desire to prolong life, and there were not wanting among the followers of Laotzu those who professed to have gained the secret of immortality.

Several of the reigning sovereigns, attracted by these heterodox views, professed themselves Taoists; and even Chi Hwangti, the builder of the Great Wall, fell a victim to the prevailing superstition. More than once he sent expeditions to the Eastern Isles to procure the plant of immortality, which was said to flourish in those favored spots. Death and poverty have always been states abhorrent to common humanity, and to the elixir of immortality, Taoist priests, in the interests of the cause, added a further conquest over nature, and professed to have fathomed the secret of being able to transmute common metals into gold.

Believers in Magic.

These are superstitions which die hard, and even at the present day alchemists are to be found poring over crucibles in the vain hope of being able to secure to themselves boundless wealth; and seekers after magic herbs, though hesitating to promise by their use an endless life, yet attribute to them the virtue of prolonging youth and of delaying the approach of the time when "the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened."

Coupled with these corruptions came a desire for visible objects of worship, and, following the example of the Buddhists, the Taoists deified Laotzu, and associated two other gods with him to form a trinity. The establishment of these deities gave rise to a demand for new gods to personify the various personal wants and wishes of the people.

At the present day a Taoist temple is a veritable Pantheon, and it is scarcely possible to imagine a craving on the part of either man or woman for which there is not a particular god or goddess whose province it is to listen to their cries. Thus the whole tendency of modern Taoism has been towards the practice of magic and the most debased

superstitions and it has found multitudes of willing adherents.

If a man desires that his horoscope should be cast, or that the demon of disease should be expelled from the body of his wife or child, or that a spirit should be called from the other world, or that the perpetrator of a theft or murder should be discovered, a Taoist priest is invariably sent for, who, by the exercise of his arts, succeeds in so far mystifying the inquirer as to satisfy his demands. These preyers on the follies of their fellow-men reap so rich a harvest from the practice of their rites and incantation, that the calling is one that is eagerly sought after.

A Pompous High Priest.

Being thus largely supported, the Taoist hierarchy has grown into a large and powerful body, and is presided over by a high priest, who is chosen for the office by divine selection from a certain family bearing the name of Chang, among whom the spiritual afflatus is supposed to rest. This ecclesiastic lives surrounded by wealth and dignity, and at stated intervals presents himself at Pekin to offer his allegiance to the Emperor.

As agreeable supplements to their monasteries, the Taoist priests encourage the establishment of nunneries, into which young girls retreat, either at the bidding of their parents or of their own free choice as a means of escape from the uncertainties of marriage or from the miseries of their homes. Such retreats are not always the abodes of purity and peace, and, as occasionally has happened, the occurence of disorders and improprieties has compelled the law to interfere for their suppression.

The descent from the lofty aspirations of Laotzu to the magic, jugglery, and superstition of the modern-day Taoists is probably as great a fall as has ever been recorded in the history of religions. Laotzu attempted to lead his disciples beyond the attractions of self and the seductions of the world. His so-called followers devote their energies to encouraging the debased superstitions of their fellow-men, and so fatten on their follies.

Cravings of Human Nature.

But there are instinctive longings in the minds of men, even in those of Chinamen, which neither Confucianism, nor Taoism in its earlier phase, could supply. Deep down in the hearts of civilized and uncivilized peoples is a desire to peer into the future, and seek for verities beyond the limited circle of pains and miseries which bounds the present life. To Chinamen this want was supplied by Buddhism, which was introduced into the Flowery Land by native missionaries from India. So early as 219 B. C. the first forerunners of the faith of Sakyamuni reached the Chinese capital of Loyang. But the time was not ripe for their venture. The stoical followers of Confucius and Laotzu presented a determined and successful opposition to them, and, after a chequered experience of Chinese prisons and courts, they disappeared from the scene, leaving no traces of their faith behind them.

In A. D. 61 a second mission arrived in China, whose members met with a far more favorable reception. A settled government had followed the time of disorder which had previously prevailed, and, though the Confucianists raged and persecuted, the missionaries held their own, and succeeded in laying the solid foundation of a faith which was destined in later ages, to overspread the whole Empire.

Even at this early period a schism had rent the Church in India, where the Hina-

yana and Mahayana schools had already divided the allegiance of the followers of Buddha. The Hinayana school, which held more closely to the moral asceticism and self-denying, self-sacrificing charity which were preached by the founder of the faith, established iiself more especially among the natives of Southern India and of Ceylon.

The Mahayana school, on the other hand, which may be described as a philosophical system, which found expression in an elaborate ritual, an idolatrous symbolism, and in ecstatic meditation, gained its main supporters among the more hardy races of Northern India, Nepal, and Tibet.

Gained Many Converts.

It was this last form of the faith which found acceptance in China. It supplied exactly that which Confucianism and Taoism lacked, and, notwithstanding the opposition of the stalwarts of the Confucian doctrine, it spread rapidly and gained the ready adhesion of the people. And though the missionaries sanctioned the deification of Buddha and the worship of gods, they still maintained the main features of the faith.

The doctrine of Metempsychosis, the necessity of gaining perfect emancipation from all passions, all mental phenomena, and, greatest of all, from self, were preached in season and out of season, and gained a firm hold among their proselytes. It is the fate of all religions to degenerate in course of ages from the purity of their origins, and Buddhism in China affords an illustrious example of this phenomenon. Not content with the liberal share of superstition which was santioned by the Mahayana system, the people turned aside to the later Tantra school in search of a sanction for still more fanatical practices.

Like the Taoists, the Buddhist monks professed to be adepts in the arts of magic, and claimed to themselves the power of being able to banish famine, remove pestilence, and drive away evil spirits, by their incantations. They posed as astrologers and exorcists, and made dupes of the people from the highest to the lowest.

Governed by the Senses.

With the choice before them of a holy life, from which desire and self are wholly eradicated, and a religious profession which ministers to the senses and to the ordinary intelligence, the modern Chinese have had no hesitation in throwing in their lot with the more mundane school. With the five commandments of Buddha, "thou shalt not kill; thou shalt not steal; thou shalt not commit any unchaste act; thou shalt not lie; thou shalt not drink any intoxicating liquor," the ordinary Chinese Buddhist does not much concern himself. He clings, however, to the doctrine of the transmigration of souls, and though he not uncommonly lapses into the sin of eating meat and fish, yet his diet for the most part is, to his credit it must be said, confined to the Lenten fare of vegetables and grain.

In all religious works this dogma is strenuously insisted on, and even in popular literature authors not infrequently picture the position of men who, by the mercy of Buddha, have narrowly escaped from the sin of devouring their best friends in the guise of a carp or a ragout. The plain and undisguised adoption of idolatry by the Chinese made the existence of temples a first necessity, and at the present time these sacred edifices are to be found wherever men meet and congregate whether in the streets of cities or in village lanes.

Among the countless idols which adorn their halls the first places are invariably

given to the trinity of Buddhas—the past Buddha, the present Buddha and the Buddha which is to come. These three figures dominate the principal hall of every temple. In rear of this is commonly a dagoba in which is concealed a relic of Buddha—it may be the paring of a nail, a tear-drop or a lock of hair—and at the back of that again are the deities which are supposed to preside over all the ills that flesh is heir to.

As is the case everywhere, women are the most constant devotees, and on the pedestals of the favorite deities are commonly to be seen scores of votive offerings expressing the gratitude of these worshippers for mercies vouchsafed to them. But there is a reverse side to the shield from the gods' point of view. It not unfrequently happens that deities who, either from forgetfulness or malevolence, have turned a deaf ear to the prayers of suppliants, are violently assaulted and defaced.

Rebellion Against an Idol.

At Foochow, where a long drought had wrought havoc among the neighboring farms, the people rose against the god of sickness, who was supposed to be the cause of the plague, and having made a paper junk bearing a paper effigy of the offending deity, they launched him on the river at the same moment that they set fire to the vessel. This emblematized banishment was supposed to do away with the evil influences which had prevailed, and the showers which subsequently fell were held fully to justify the exemplary rite.

Strictly speaking, the term "priest" does not apply to Buddhists. They offer no sacrifice to the gods, but are merely monks who perform services and pronounce incantations for the benefit of their followers. The practice of contemplative meditation, which is one of the features of the Mahayana school, has multiplied these social drones by directly encouraging the establishment of monasteries and their allied nunneries.

Each monastery is governed by an abbot, who has the power of inflicting punishment on offending brothers, and the discipline commonly preserved is in direct ratio to the vigilance and conscientiousness of that functionary. If the popular belief is to be accepted, neither the discipline nor the morality of the monasteries is above suspicion, and in popular farces and tales the character who appears in the most compromising positions, and is discovered in the perpetration of the most disgraceful acts, is commonly a Buddhist priest.

How Vacanies are Filled.

Outwardly, however, an air of peace and decorum is preserved, and there is seldom a lack of aspirants for the sacred office when vacancies occur. Commonly the neophytes join as mere boys, having been devoted to the service of Buddha by their parents. At other times a less innocent cause supplies candidates for the cowl. Like sanctuary of old, Buddhist monasteries are held to be places of refuge for malefactors, and of this very raw and unpromising material a large proportion of the monks are made.

But from whatever motive he may join, the neophyte, on entering, having discarded his secular garments, and donned the gown and cowl of the monkhood, marks his separation from the world by submitting to the loss of his queue and to the shaving of his head. The duties of the monks are not labrious, and they enjoy in the refectory good though plain food. In the nunneries, which are almost as numerous as monasteries, much the same routine is followed as is practiced by the monks. The evil of the

system is, however, more apparent in the sisterhoods than in the monasteries, and a bad reputation for all kinds of improprieties clings to them.

It must not, however, be supposed that there is no such thing as religious zeal among Buddhist monks. Mendicant friars often endure hardships, practice austerities, and undergo self-inflicted tortures in the cause of their religion. Others banish themselves to mountain caves, or condemn themselves to perpetual silence to acquire that virtue which ensures to them an eternal life in the blissful regions of the west. But such cases are the exceptions, and to the majority of both monks and nuns the old saying applies, "The nearer the church the further from God."

Superstitious Observances.

Such is, stated briefly, the position of the three principal religions in China. Both Mahommedanism and Christianity have their followings; but the numbers of their adherents are so comparatively small that, at present, they cannot be said to influence in any way the life of the nation. Meanwhile, the people, disregarding the distinctive features of the three creeds—Confucianism, Taoism, and Buddhism—take from each such tenets and rites as suit their immediate views and necessities, and superadding numerous superstitious observances which have existed from before the time when Confucius and Laotzu were, have established a religious medley which, happily, satisfies all the needs of which they are conscious.

Many of the forms employed to commemorate the annual festivals have in them that touch of nature-worship which makes the whole primitive world kin. In the seventh month, for example, a festival in honor of a star-goddess, famous for her skill in embroidery, is held, at which young girls display specimens of needlework, and offer up supplications before the altar of the goddess, praying that a share of her skill may be bestowed upon them.

At the same time, to show that they are worthy disciples of the deity, they attempt on their knees to thread their needles, held above their heads, to the accompaniment of music discoursed by blind musicians. The moon is worshipped in the eighth month, and moon-cakes, especially prepared for the occasion, are offered by the light of her beams in adoration of the goddess. The sun also comes in for his share of adoration. To these and similar celebrations Buddhism lends its countenance, and on the eighth of the fourth month the saint himself submits to be bathed in effigy for the edification of the faithful, who testify their zeal by pouring handfuls of cash on his brazen forehead.

Religious Edifices.

Incidentally, we have brought to our attention in this connection the construction of religious edifices or temples, and Chinese dwelling-houses. We are all familiar with drawings of the quaint roofs with their upturned corners, which characterize the architecture of the country. The form at once suggests that, as is probably the case, this dominant style of building is a survival of the tent-dwellings of the Tartar peoples. It is said that when Jenghiz Khan, the founder of the Mongol dynasty, invaded China, in the thirteenth century, his followers, on possessing themselves of a city, reduced the houses to a still more exact counterpart of their origins by pulling down the walls, and leaving the roofs supported by the wooden pillars which commonly bear the entire weight of those burdens.

What at once strikes the eye in the appearance of a Chinese city, even of the capital itself, is the invariable sameness in the style of building. Palaces and temples, public offices and dwelling-houses, are built on one constant model. No spire, no dome, no tower, rises to relieve the monotony of the scene, which is varied only, so far as the buildings are concerned, by the different colored tiles—green, yellow, and brown—which indicate roughly the various uses which the buildings they cover are designed to serve, and by occasional pagodas, reminding us of the faith of the people.

INTERIOR OF A CHINESE TEMPLE, SHOWING THEIR IDOLS.

In his "History of Indian and Eastern Architecture," the late Mr. Fergusson suggested, as a reason for this absence of variety the fact that "the Chinese never had either a dominant priesthood or an hereditary nobility. The absence of the former class is important, because it is to sacred art that architecture has owed its highest inspiration, and sacred art is never so strongly developed as under the influence of a powerful and splendid hierarchy. In the same manner the want of an hereditary nobility is equally unfavorable to domestic architecture of a durable description. Private feuds and private wars were till lately unknown, and hence there are no fortalices, or fortified mansions, which by their mass and solidity give such a marked character to a certain class of domestic edifices in the West."

There are, however, other factors which have operated even more powerfully than these two in producing this monotonous conformity to one model, and that is the sterility of the imaginative powers of the Chinese people, and the steadfast conservatism of the race.

Just as the arts and sciences, which in the dim past they acquired from more cultured races in Western Asia, have remained crystallized in the stage in which they received them, and just as their written language has not, like that of Ancient Egypt and Assyria, advanced beyond a primitive phonetic stage, so their knowledge of architecture has been perpetuated without

the smallest symptom of development or the least spark of genius. Even when they have an example of better things before them, they deliberately avert their eyes, and go on repeating the same type of mean and paltry buildings.

Filthy Streets.

At all the treaty ports, and notably at Shanghai, there have been reared on the foreign settlement houses in every kind of western architecture, bordering wide and well-made roads, and provided with every sanitary improvement, and yet, in the adjoining native cities, houses are daily built on exactly the original model, the streets are left as narrow and filthy as ever, and no effort is made to improve the healthiness of the areas. It might be supposed that in a nation where there exists such a profound veneration for everything that is old, the people would have striven to perpetuate the glories of past ages in great and noble monuments that Emperors would have raised palaces to themselves at records of their greatness, and that the magnates of the land would have built houses which should endure as homes for generations of descendants.

But it would seem as though their nomadic origin haunted them in this also, and that, as in shape so in durability, " the recollection of their old tent-houses, which were pitched to-day and struck to-morrow, still dominates their ideas of what palaces and houses should be." Throughout the length and breadth of China there is not a single building, except it may be some few pagodas, which by any stretch of the imagination can be called old.

A few generations suffice to see the stateliest of their palaces crumble into decay, and a few centuries are enough to obliterate all traces even of royal cities. The Mongol conqueror, Kublai Khan, whose wealth, magnificence and splendor are recorded with admiration by travellers, built for himself a capital near the city of Pekin. If any historian should wish to trace out for himself the features of that Imperial city, he would be compelled to seek amid the earth-covered mounds which alone mark the spot where the conqueror held his court, for any relics which may perchance survive.

Above ground the city, with all its barbaric splendors, has vanished as a dream. For this ephemeralness the style and nature of the buildings are responsible. A Chinese architect invites damp, and all the destructive consequences which follow from it, by building his house on the surface of the soil; he ensures instability by basing it on the shallowest of foundations, and he makes certain of its overthrow by using materials which most readily decay.

The Roof Built First.

The structure consists of a roof supported by wooden pillars, with the intervals filled in with badly baked bricks. It is strictly in accordance with the topsy-turvy Chinese methods that the framework of the roof should be constructed first, before even the pillars which are to support it are placed in position. But, like most of the other contradictory practices of the people, this one is capable of rational explanation.

Strange as it may seem, the pillars are not sunk into the ground, but merely stand upon stone foundations. The weight of the roof is, therefore, necessary for their support, and to its massive proportions is alone attributable the temporary substantialness of the building. To prevent an overthrow the summits of the pillars are bound together by beams, and much ingenuity and taste is

shown in the adornment of the ends of these supports and cross-pieces, which appear beneath the eaves of the upturned roof. For the most part the pillars are plain, and either square or round, and at the base are slightly cut in, after the manner of the pillars in the temples of ancient Egypt.

Dragons and Serpents.

Occasionally, when especial honor, either due to religious respect or official grandeur, attaches to a building, the pillars are carved into representations of dragons, serpents, or winding foliage, as the taste of the designer may determine. But in a vast majority of buildings the roof is the only ornamented part, and a great amount of pains and skill is devoted to add beauty to this part of the structure.

A favorite method of giving an appearance of lightness to the covering of a house or temple which would otherwise look too heavy to be symmetrical, is to make a double roof, so as to break the long line necessitated by a single structure. The effect produced by looking down on a city studded with temples and the palaces of nobles is, so far as color is concerned, brilliant and picturesque, and reminds the traveller of the view from the Kremlin over the glittering gilt-domed churches of Moscow.

The damp from the soil which is so detrimental to the stability of the building is made equally injurious to the inhabitants by the fact that all dwellings consist of the ground floor only. With very rare exceptions such a thing as an upper story is unknown in China, one reason, no doubt, being that neither the foundations nor the materials are sufficiently trustworthy to support anything higher than the ground floor. The common symbol for a house indicates the ground plan on which dwellings of the better kind are designed. It is one which is compounded of parts meaning a square within a doorway.

On entering the front door the visitor passes into a courtyard, on either side of which are dwelling-rooms, and at the end of which is a hall, with probably rooms at both extremities. Doors at the back of this hall communicate with another courtyard, and in cases of wealthy families, a third courtyard succeeds, which is devoted to the ladies of the household. Beyond this is the garden, and, in the case of country houses, a park. The whole enclosure is surrounded with a blank wall, which is pierced only by the necessary doors. All the windows face inwards.

Monotony of Architecture.

To the wayfarer, therefore, the appearance of houses of the better sort is monotonous and drear, and suggests a want of life which is far from the actual fact, and a desire for privacy which, so far as the apartments devoted to the male inmates are concerned, is equally wide of the mark. In accordance with Chinese custom, the front courtyard may be considered to be open to any who may choose to wander in, and a desire to exclude all strangers would be held to argue that there was something wrong going on which the owner wished to conceal.

The courtyards are decorated with flowers and vases according to the taste of the inhabitants, and occasionally a forest tree arises in their midst, which gives a grateful shade from the heat of the day. The rooms, when well-furnished, are rather artistically pretty than comfortable. To begin with, the floors are either of pounded clay or of badly made bricks. No carpet, except in the north of the country, protects the feet from the damp foundation, and if it were not for the

TEMPLE OF DAIBSTU, KAMAKURA, JAPAN

thick wadded soles or the shoes worn, and the prevailing habit of reclining on divans, and of sitting cross-legged, the result to the health of the people would be very serious.

In the south, these divans are of wood, and in the north they take the shape of Kang, or stove bed-places. These last are commonly built of brick, and occupy one side of the room. They are made hollow, for the insertion of burning brushwood or coal, which affords warmth to the room generally, and especially to the occupants of the Kang.

A Pillow of Wood.

Mats placed on the brickwork form the resting-place of the wadded bedclothes, which supply all the furniture for the night which a Chinaman requires, except the pillow. To us the idea of a pillow is something soft and yielding, which gives rest, and an elastic support to the whole head. To a Chinaman it conveys quite a different notion. A hard, rounded cylinder of wood or lacquer-ware has, to him, a charm which lulls to sleep in an attitude which would be intolerable to us. It supports only the neck, and leaves the head without anything on which to recline.

In some parts of the country, where women, by the use of bandoline, dress their hair in protrusive shapes, this kind of pillow has, at least, one advantage. After the longest night's rest they are able to rise without the slightest derangement of their coiffures, which thus remain for days, and sometimes for weeks, without renewal.

Unlike their Asiatic neighbors, the Chinese have been accustomed to the use of chairs for centuries. A record of the time when they were habituated to the common Oriental custom of sitting on the ground, is preserved in the word for "a feast," the primary meaning of which is "a mat," suggesting the usual Eastern practice of spreading food on a mat or rug on the floor. But, though they have advanced so far, they have by no means arrived at the knowledge of an easy chair. Angular in shape, stiff and unyielding in its materials, a Chinese chair is only welcome when rest is not an object.

Its very uncomfortable structure and material suggests a foreign origin for it, and even at the present time, the use of chairs is not universal throughout the Empire. When the Emperor lately received the foreign ministers, he did so seated cross-legged on a cushion; and on all native state occasions in the north of the country this mode of sitting is commonly in vogue.

Choice Furniture.

In wealthy households the woods used for furniture are those brought from the Straits Settlements and Borneo, such as camagon, ebony, puru, redwood and rosewood; while less opulent people are content to use chairs, bedsteads, and tables made of bamboo and stained woods. But, whatever the material, considerable labor and artistic skill are used to give grace and beauty to the various articles. As in the case of the roofs already spoken of, the ornaments in tables are chiefly centered in the space beneath the overlapping tops.

Ornamental work, bearing a strong resemblance to Greek patterns, is commonly employed with admirable effect, and though the general appearance of a well-furnished Chinese room is somewhat disfigured by the angular shape of the furniture, the skill with which the different articles are arranged makes up to a great extent for the want of rounded forms and soft materials.

Just as the Chinese show a genius for artistic landscape gardening, so in their rooms they display a taste in decoration and

harmonizing colors which imparts an air of comfort and elegance to their dwellings. Carved stands, on which are placed diverse shaped vases containing flowering plants or shrubs, dwarfed into quaint and attractive forms, are varied and mingled with rockwork groups in miniature, while on the tables are disposed strangely bound books, and ornaments of every shape and kind.

RELIGIOUS CEREMONY IN A JOSS-HOUSE.

The walls are commonly hung with scrolls, bearing drawings of landscapes by celebrated masters, in which mountain scenery, falling water, and pavilions shaded by queerly shaped trees, form conspicuous elements. On others are inscribed the choice words of wisdom which fell from the lips of the sages of ancient China, written in black, cursive characters on red or white grounds. But one of the chief glories of the houses of rich men is the wood-carving which adorns the cornices of the rooms and the borders of the doorways.

With that richness of ornament which belongs to the East, fruits, flowers, creeping plants, and birds are represented by the artists in an endless variety of beauty, and through this fretted embroidery a cool stream of air circulates in the apartments. In any but a hot climate the absence of carpets, tablecloths, and cushions would give an appearance of discomfort, but with the thermometer standing at the height which the neighborhood of the tropics gives to it, the aspect of a Chinese room suggests a grateful and refreshing coolness.

The studies of scholars have furniture peculiar to them. The table is supplied with the four requisites for writing, viz.:

paper, pencil-brushes, ink, and ink-stone, while against the walls stand shelves on which, by a curious survival of the practice common in the libraries of Babylonia, the books are arranged on their sides, their lower edges, on which are inscribed the titles of the works they contain, being alone apparent.

The following is a description of one of the Foos, or ducal residences, in Pekin.

"A Foo has in front of it two large stone lions, with a house for musicians and for gatekeepers. Through a lofty gateway, on which are hung tablets inscribed with the owner's titles, the visitor enters a large square court with a paved terrace in the centre, which fronts the principal hall. Here, on days of ceremony, the slaves and dependants may be ranged in reverential posture before the owner, who sits as the master of the household, in the hall. Behind the principal hall are two other halls, both facing, like it, the south.

Internal Arrangements.

"These buildings all have five or seven compartments, divided by pillars which support the roof, and the three or five in the centre are left open to form one large hall, while the sides are partitioned off to make rooms. Beyond the gable there is usually an extension called the Urfang, literally, the ear-house, from its resemblance in position to that organ. On each side of the large courts fronting the halls are side houses of one or two stories. The garden of a Foo is on the west side, and is usually arranged as an ornamental park, with a lake, wooded mounds, fantastic arbors, small Buddhist temples, covered passages, and a large open hall for drinking tea and entertaining guests, which is called Hwating.

"Garden and house are kept private, and effectually guarded from intrusion of strangers by a high wall, and at the doors by a numerous staff of messengers. The stables are usually on the east side, and contain stout Mongol ponies, large Ili horses, and a good supply of sleek, well-kept mules, such as North China furnishes in abundance. A prince or princess has a retinue of about twenty, mounted on ponies or mules."

Facing Southward.

By something more than a sumptuary law, all houses of any pretension face southward, and their sites, far from being left to the mere choice of the proprietors, are determined for them by the rules and regulations of Feng Shui. This Feng Shui is that which places a preliminary stumbling-block in the way of every Western improvement. If a railway is proposed, the objection is at once raised that it would destroy the Feng Shui of the neighborhood by disturbing the sepulchres of the dead. If a line of telegraph is suggested, the promoters are promptly told that the shadows thrown by the wires on the houses they pass would outrage the Feng Shui of the neighborhood and bring disaster and death in their train.

In the minds of the people Feng Shui has a very positive existence, but with the mandarians, who are not all so grossly ignorant, it has been found that when state necessities require it, or when a sufficient sum of money is likely to be their reward, the terrors of Feng Shui disappear like the morning mists before the sun. The two words Feng Shui mean "Wind" and "Water," and are admittedly not very descriptive of the superstitution which they represent.

So far as it is possible to unravel the intricacies of subtle Oriental idea, Feng Shui appears to be a faint inkling of natural

science overlaid and infinitely disfigured by superstitution. As it is now interpreted, its professors explain that what astrology is to the star-gazer, Feng Shui is to the observer of the surface of our planet. The features of the globe are, we are told, but the reflex of the starry heaven, and just as the conjunction of certain planets presage misfortune to mankind, so the juxtaposition of certain physical features of the earth are fraught with like evil consequences to those under their influence.

The Dragon and Tiger.

But, in addition to this, it is believed that through the surface of the earth there run two currents representing the male and female principles of Nature, the one known as the "Azure Dragon," and the other as the "White Tiger." The undulations of the earth's surface are held to supply to the professors of Feng Shui, aided as they always are by magnetic compasses, the whereabout of these occult forces.

To obtain a fortunate site these two currents should be in conjunction, forming as it were a bent arm with their juncture at the elbow. Within the angle formed by this combination is the site which is calculated to bring wealth and happiness to those who are fortunate enough to secure it either for building purposes or for a graveyard. As it is obvious that it is often impossible to secure such a conjunction, the necessary formation has to be supplied by artificial means.

A semicircle of trees planted to cover the back of a house answers all the purposes of the "Azure Dragon" and "White Tiger," while in a level country, a bank of earth of the same shape, surrounding a tomb, is equally effective. Through the mist and folly of this superstition there appears a small particle of reason, and it is beyond question that the sites chosen by these professors are such as avoid many of the ill effects of the climate.

Many years ago, when we first settled at Hong Kong, the mortality among the soldiers who occupied the Murray Barracks was terrible. By the advice of the colonial surgeon, a grove of bamboos was planted at the back of the buildings. The effect of this arrangement was largely to diminish the sickness among the troops, and it was so strictly in accordance with the rules of Feng Shui that the natives at once assumed that the surgeon was a past-master in the science.

Again, when we formed the new foreign settlement on the Shamien site at Canton, the Chinese prophesied that evil would befall the dwellings, and "when it was discovered that every house built on Shamien was overrun as soon as built with white ants, boldly defying coal-tar, carbolic acid, and all other foreign appliances; when it was noticed that the English consul, though having a special residence built for him there, would rather live two miles off under the protecting shadow of a pagoda, it was a clear triumph Feng Shui and of Chinese statesmanship."

Barring Out Evil.

In front of every house which is protected at the rear by the approved genial influences, there should be a pond, and the approach to the door should be winding, for the double purpose of denying a direct mode of egress to the fortunate breath of nature secured by the conditions of the site, and of preventing the easy ingress of malign influences. For the same reason a movable screen is commonly placed in the open doorway of a house, which, while standing in the way of the admission of supernatural evil, effectually wards off the very actual discomfort of a draught.

With equal advantage a pair of stone

lions placed at the doorway of a house which is unfortunate enough to be faced by a straight lane or street are said to overcome the noxious currents which might be tempted by the direct access to attack the dwelling.

Temple architecture differs little from that of the houses, and varies in the same way from splendor to squalor, from gorgeous shrines built with the costly woods of Borneo and roofed in with resplendent glazed tiles to lath-and-plaster sheds covered in with mud roofing. In country districts, and more especially in hilly regions, Buddhists show a marked predilection for the most sheltered and beautiful spots provided by nature, and there rear monasteries which might well tempt men of less ascetic mould than that they profess to be made of to assume the cowl.

Sumptuous Temples of Buddha.

The contemplative life which they are in theory supposed to lead is held to tempt them to retire from the busy haunts of men and to seek in the deep ravines and sheltered valleys the repose and quiet which in more public positions would be denied them. It says much for the charity of the people that out of their poverty such sumptuous edifices can be raised to the glory of Buddha.

Many owe their existence to the beneficence of Emperors, and others to the superstition of notables who, in the performance of vows, have reared stately temples to the beneficent avatars of Buddha who have listened to their prayers. The majority, however, are built from the doles secured by the priests from the wretched resources of the people. With indefatigable labor these religious beggars draw into their nets fish great and small, and prey on the superstition of the people for the glorification of their faith.

Sometimes, however, the self-denial is not confined to the donors. Devout priests arouse the zeal of their congregations by placing themselves in penitential positions until the building money is collected, and thus add to their claims on the people by appealing to their pity. Not long ago, a begging priest, zealous for the faith, erected for himself a wooden case like a sentry-box in one of the public thoroughfares of Pekin. Long and sharp nails were driven into the case on all sides from without, leaving their points projecting inwards.

A Shrewd Beggar.

In this case the priest took his stand, and declared his intention of remaining there until the sum required for building the temple for which he pleaded had been collected. The construction of the case made it impossible that he could either sit down or lean in any position which would secure him against the points of the nails.

For two years he stood, or professed to have stood, in this impossible position, which was mitigated as time went on by the withdrawal of the nails, one by one, as the sum of money which each was held to represent was collected from the passers-by.

For the most part the bridges of China are high wooden structures, such as those with which the willow-pattern plates have made us familiar, but occasionally, and especially on the highways to the capital, substantial stone bridges stretching in a series of arches across the streams are met with, carefully wrought and adorned with all kinds of fantastic devices.

A noticeable instance of a bridge of this kind is one which crosses the river Hwen on the west of Pekin. Though upwards of six hundred years old, its neighborhood to the capital has secured its preservation.

CHAPTER XV.

COUNTRY LIFE IN CHINA.

OF the four classes into which the people of China are traditionally divided, the first is that of literati or scholars. These are those, who, having graduated at the Examination Halls, are waiting in the often forlorn hope of obtaining official appointments. They have certain privileges attaching to their order, and are generally recognized by the mandarins as brevet members of their own rank. They have, under certain conditions, the right of *entrée* into the presence of the local officials, and the law forbids that they should be punished or tortured until they have been stripped of their degrees by an Imperial edict.

As it would be beneath the dignity of a graduate to take to trade, and as there are many thousands more of them than there are places for them to fill, the country is burdened with an idle population who are too proud to work, but who are not ashamed to live the life of hangers-on to the skirts of those who are better off than themselves.

As a rule they are poor men, and the temptation to enrich themselves by means of illegal exactions is often too strong for the resistance of their feeble virtue. The glamour which surrounds their names as graduates, and the influence which they possess with the mandarins, incline the people, who by long usage are accustomed to yield, to bow their necks unresistingly to their exactions. To the mandarins they are a constant source of annoyance. They arrogate to themselves the powers which belong by right to the official class and absorb some of the illegal gains which, but for them, would naturally find their way into the exchequers of the yamuns. Being, however, no wiser than the rest of their race, they, though possessed of all the learning and knowledge within their reach, show the same remarkable tendency towards superstitious follies as is observable in the most ignorant of their countrymen. It is difficult to read without a smile such memorials as one which was presented to the throne, at the instigation of some local scholars, with regard to the miraculous interpositions of the god of war in favor of the town of Kiehyang in Kwangtung.

The Bandits Frightened.

"In 1844," runs this strange statement, "when the city was threatened with capture by the leader of a secret association, the banditti were affrighted and dispersed by means of a visible manifestation of the spirit of this deity; and the efforts of the government troops in coping with the insurgents again in 1853, were similarly aided by the appearance of supernatural phenomena."

As depositories of the wisdom of the sages of antiquity, the literati pose as the protectors of the national life. In his sacred edict, Kanghsi (1662–1723) warned the people against giving heed to strange doctrines, and thus gave new expression to a celebrated dictum of Confucius, which has guided the conduct of his followers in all matters relating to foreign religions and cus-

toms. "The study of strange doctrines is injurious, indeed," said the sage; and in the spirit of this saying the literati have at different periods persecuted the religions of Buddha and Laotsze with the same acrimony which is now characterizing their action towards Christianity.

To foreigners and all their ways they are implacable foes. The outrages on the Yang-tse-Kiang in 1891 were entirely their handiwork. Once only in the history of the Empire have they in their turn suffered persecution. The same Emperor who built the great wall, and established for himself an Empire, sought to confirm his power by destroying the national literature, and by beheading all those scholars who still clung to the traditions of their fathers. It is said that persecution strengthens the character and improves the moral fibre of its victims.

A Race of Bigots.

This persecution in the third century B. C. may for a time have had such salutary effects; but, if so, all traces of these virtues have long been swept away, and China has become possessed of a race of scholars who for ignorance, bigotry, violence and corruption are probably unsurpassed by educated men in any country calling itself civilized.

Under happier circumstances, the existence of this large body of scholars might be of infinite advantage to the literature of the country. With time to work and opportunities for research they might add lustre to the writings of their countrymen and enlarge the borders of their national knowledge. But the system of looking backwards for models of excellence, rather than forwards, has so contracted the field of their labors, that those who write only add commentary to commentary on works already annotated beyond recognition.

Instead of striking out for themselves new grounds of investigation, they have deliberately chosen the futile task of perpetually fixing their eyes on a particular object in a particular way, with the natural result that their vision has become contracted and their minds moulded on narrow and pedantic lines. The mental activity of these men, not having, therefore, any power to operate in a beneficent way, exerts itself with unprecedented vigor and hardihood in local affairs.

Infamous Placards.

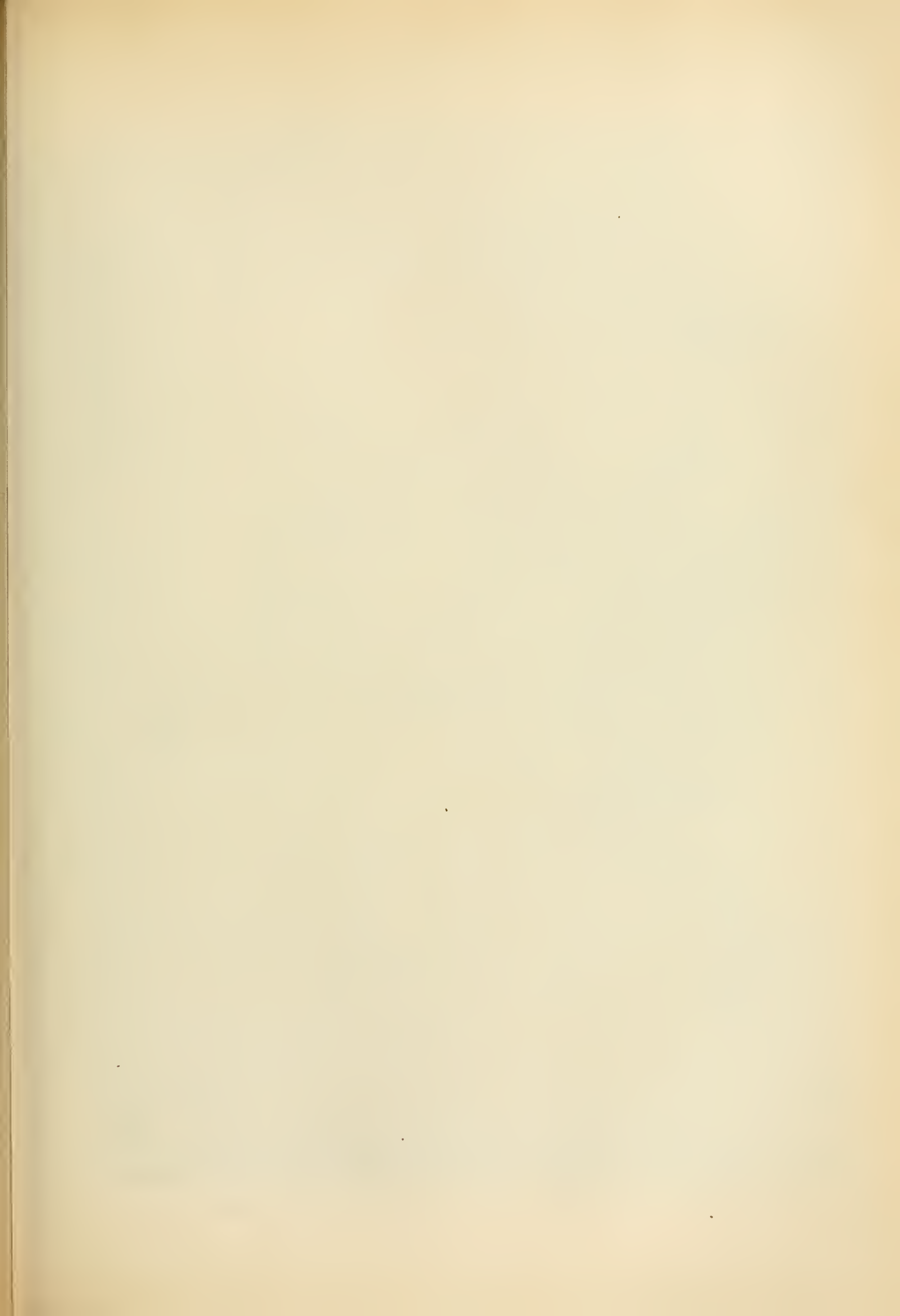
No dispute arises, but one or more of these social pests thrusts himself forward between the contending parties, and no fraud in the revenue or wholesale extortion is free from their sinister influence. The case of Chow Han, who instigated the anti-Christian crusade in Hunan, furnishes an instance of the overwhelming power which these men are occasionally able to exert. To him are due the infamous placards which were used to stimulate the outbreaks against foreigners at Wusueh and other places; and when the crime was brought home to him, and the Chinese Cabinet, at the instance of the foreign ministers, ordered his arrest, not only did the viceroy of the province fail to comply with the command, but he actually released, at the bidding of the offender, a man charged with active participation in the riots.

It is true that a futile commission was sent into Hunan to investigate the charges against him, but instead of bringing him to justice, the commissioners pronounced him mad, and recommended that he should be left untrammelled, except by a mild system of supervision.

In common estimation the workers of the soil stand next to the literati. From the earliest dawn of legendary history, agricul-

ture has been regarded as a high and ennobling calling. To Shennung, the divine husbandman, one of the legendary emperors of ancient China, who is said to have lived 2727 years B. C., is ascribed the invention of the plough and the first introduction of the art of husbandry. The connection thus established between the throne and the

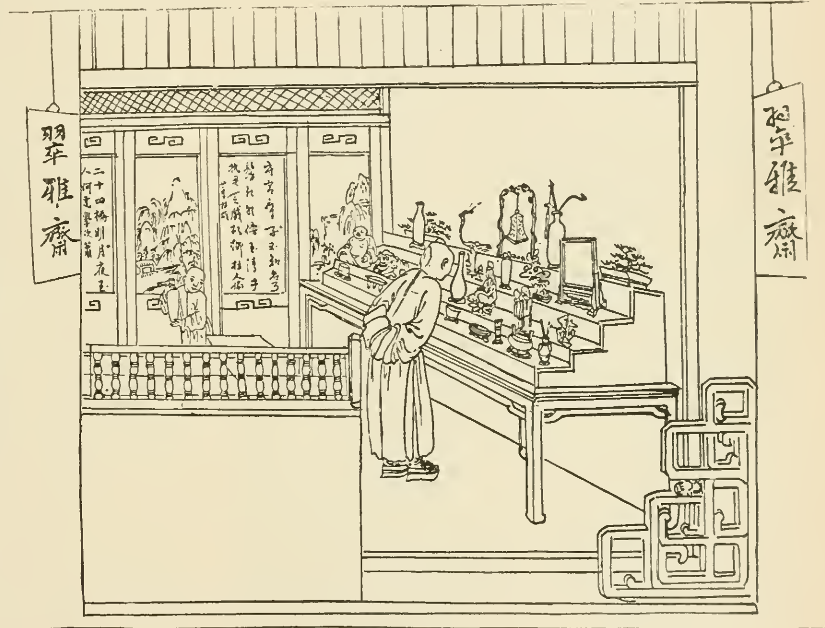
A CHINESE PAGODA.



MAP OF CHINA, COREA AND JAPAN.

plough has been kept up through all succeeding ages, and at the present time the Emperor, in the early spring of each year, turns a furrow to inaugurate the beginning of the farming season; an example which is followed in every province by the viceroy or governor, who follows suit in strict imitation of his Imperial master.

With the same desire to set an example to her sex, the Empress, so soon as the mulberry-trees break into foliage, follows the gentler craft of picking the leaves to supply food for the palace silkworms. "Give chief place," wrote the Emperor Kanghsi, "to husbandry and the cultivation of the mulberry tree, in order to procure adequate supplies of food and raiment;" to which excellent advice his son added, "Suffer not a barren spot to remain in the wilds, or a lazy person to abide in the cities; then a farmer will not lay aside his plough and hoe; nor the house-wife put away her silkworms or her weaving."



A CHINESE CURIOSITY SHOP.

These commands have sunk deep into the national character, and the greatest devotion to their calling, sharpened, it is true, by a keen sense of self-interest, is everywhere shown by Chinese farmers. From these men it is impossible to withhold the highest praise for their untiring industry. With endless labor and inexhaustible resource they wrest from the soil the very utmost that it is capable of producing. Unhappily to them, as to other classes of the community, the law as it is administered is oppressively unjust. It makes them poor and keeps them poor.

The principal imperial tax is derived from the land, and by the law of succession it is generally necessary, on the decease of the head of the family, to subdivide his possessions, which thus become a diminishing quantity to each generation of successors to his wealth. Low grinding poverty is the result, and it is remarkable, though not surprising, to observe the large number of crimes which are attributable to disputes arising out of feuds in connection with the inheritance of the land and its products.

Probably there is no potentate on the earth who can say as truly as the Emperor of China can "The Empire is mine." Not only the lives and property of his subjects are at his disposal, but the land which they till is part of the heritage which belongs to him.

Just as he alone sacrifices to Heaven, and as he alone is the one Emperor over all the earth—in accordance with the dictum of an ancient sage, "There is one sun in the sky and one Emperor over the earth"—so he is the universal landlord of the soil of China. Although the Empire as a whole is thickly populated, there are always some districts which remain uncultivated.

CHINESE BABY IN ITS WINTER CRADLE.

To find a parallel to the agricultural condition of the country, we must look to colonial empires, where settlers apply for uninhabited lands, and receive the rights over them in exchange for small annual payments. This is the principle on which lands have been appropriated in times past, and still are leased out to farmers. As a rule, the land so let is taken up by a clan, the members of which cultivate it. Ten families constitute, as a rule, a village holding, each family farming about ten acres. To such a community is allotted a common village plot, which is cultivated by each family in turn, and from which the tribute grain is collected and paid. The surplus, if any, is divided between the families.

Towards the end of the year a meeting is held, at which a division of the profits is made on one condition. Any farmer who is unable to produce the receipt for the income tax on his farm ceases to be entitled to any benefit arising from the village plot. The land is classified according to its position and productiveness, and pays taxes in proportion to the advantages which it enjoys. Two dollars and a half per acre is an average rental for the best land. It was once complained, in a memorial to the throne, that by faulty administration the tax frequently amounted to six times its nominal assessment.

Five Harvests Free.

By way of a set-off against that exaction, a merciful provision in the law lays it down that a farmer who reclaims lands from a state of nature shall be allowed to reap five harvests before being visited by the tax-collector.

It often happens that an unjust government, by timely concessions, gains for itself credit for wisdom and lenity when it is entitled to approval only for having had the wit to see exactly how far the people will endure the weight of its exactions. Such popularity is gained as easily as a spendthrift acquires a reputation for generosity, and is enjoyed by the Chinese government by virtue of certain exemptions from the land-tax, which are granted when the country

labors under aggravated circumstances of distress.

When the Emperor passes through a district, it may be on a visit to the Imperial tombs, the people are required to contribute their labor, and the magnates their money, towards making smooth the way before him. The presence of the potentate disarranges the course of existence and the prosecution of industries in the neighborhood. Fields are left unploughed and crops unsown until the tyranny is overpassed, and for the benefit of the sufferers the land-tax for the year is forgiven them.

The Grain Tax.

The same indulgence is granted to farmers in provinces which are visited with long droughts, excessive floods, or plagues of locusts. The probability is that the government, recognizing that the attempt to enforce the tax in such districts would be futile, has the wisdom to make a virtue of necessity. The grain-tax is also levied from the lands classified as "good," and this, with the land-tax, the salt-tax, and customs dues, form the main bulk of the revenue of the Empire. According to a recent calculation, these sources of revenue produce $99,375,000.

In a country such as China, which is subject to every variety of temperature, from tropical heat to almost arctic cold, the products are necessarily as various as the systems of agriculture are different. In the southern provinces, where rice is the staple crop of the farmer, irrigation is an absolute necessity. The rice plants are put out in fields inundated with water, and the crops are gathered in when the ground is in the same condition. This need makes it imperative that the fields should be banked in, and that a constant supply of water should be obtainable.

For this last purpose the farmers exercise that particular ingenuity with which they are especially endowed. Wherever it is possible, streams from the hills are carried by aqueducts to the different farms, and the water is distributed by minute channels in such a way as to carry the fertilizing current to the various fields and crops. When such supplies are wanting, water is raised from canals, rivers, and wells in several ways. By a system of buckets fastened to an endless chain, and passing over an axle, which is turned either by the feet of men or by a connecting-wheel worked by oxen, the water is raised from the river or canal to the level of the fields, where it is discharged into troughs at the rate sometimes of three hundred tons a day. This is the *sakiyeh* of the Egyptians; and should any traveller from the banks of the Nile visit the plains of China, he might recognize in the method adopted for raising water from wells the *shaduf* of the land of the Pharaohs.

Irrigating Rice Fields.

A long horizontal pole, at one end of which is a bucket, and on the other end a certain weight, is fixed on an upright in such a position that on raising the loaded end the bucket descends into the well, and with the help of the counterbalancing weight can be raised full of water with ease and rapidity. If the level of the river or canal be only triflingly lower than the field to be irrigated, two men standing on the bank and holding a bucket between them by ropes draw water with great rapidity by dipping the bucket into the stream and by swinging it up to the bank, where its contents are emptied into the trough prepared to receive them.

In the north of the country wheat, millet and other grains are largely grown, the rain supply furnishing all the moisture needed.

CHAPTER XVI.

AGRICULTURAL PRODUCTS AND EXPORTS.

WHETHER in the north or in the south, the greatest care and ingenuity are used in providing manure for the land. Nothing is wasted. The usual animal and vegetable manures are carefully collected and spread over the fields, while scraps of all kinds which contain any fertilizing matter, and which in most countries are disregarded, are turned to account by these most frugal tillers of the soil. Accustomed as we are to large farms and extended systems of agriculture, Chinese farms appear to partake more of the nature of market gardens than of agricultural holdings.

The implements used are primitive in the extreme, and are such as, we learn from the sculptures, were used in ancient Assyria. Two only may be said to be generally used, the plow and the hoe. The first of these is little more than a spade fastened to a single handle by bamboo bands. As a rule, it is drawn by a buffalo or buffaloes, and some travellers even claim to have seen women harnessed in the same yoke with these beasts of burden.

From the shape of the share the Chinese plow does little more than disturb the surface of the soil, and rarely penetrates more than four or five inches. In the compound character which is used to express it on paper, the use of oxen as beasts of draught, and the results which it is instrumental in bringing about, find expression in the three component parts—oxen, sickle and grain. The spade is seldom used, and the hoe is made to take its place. Rakes and bill-hooks complete the farmer's stock-in-trade.

The bamboo, which is made to serve almost every purpose, forms the material of each part of the rake; while the bill-hook has a treble debt to pay, serving as a pruning-knife in the spring, a scythe in the summer, and a sickle when the grain is ripe to harvest.

An Ancient Calendar.

One of the earliest works existing in the language is an agricultural calendar, which describes the various processes of nature and the industries of the agriculturist throughout the year. It warns the farmer when to look for the first movements of spring, and describes for his benefit the signs of the different seasons. It tells him when to sow his seed, and when he may expect to reap his harvest; and it follows with the love of a naturalist the movements and habits of the beasts of the field and the fowls of the air.

This work was penned in about the eighteenth century B. C., and since that time the dignity which attaches by tradition to agriculture has led to the publication, from time to time, of large and numerous works on the subject. Probably two of the best known of these books illustrate the two leading branches of the farmer's art, the cultivation of rice and the growth of the mulberry for the food of silkworms. Every process in both industries is minutely described and illustrated.

The glimpses which these pictures give us

of country life in China suggest a domesticity and brightness which form a strong contrast to the fate of the poorer classes whose lots are cast in the crowded lanes and streets of the cities. Madame de Stael said in one of her books that she had travelled all over Europe and had met with nothing but men and women. We may extend the range to China, and may see in the pictures drawn in the above-mentioned work, of the farmyards, the dwellings, the kitchens, and the store-rooms of the silk producers of China, pleasing parallels to the brighter aspects of English agricultural life.

The employment of women in arranging and managing the silkworm industry, gives an interest to their lives, and is a sure preventive against that languor which so often overtakes the unemployed women of the cities. The cultivation of silk can be traced back almost as far as the beginning of agriculture, and up to the advent of the Mongol dynasty, in the thirteenth century, it flourished exceedingly. With the arrival, however, of the hordes of Jenghis Khan came the introduction of Indian cotton, which, from its cheapness and utility, was speedily preferred to the silken products of the looms of China.

For four hundred years the industry was neglected, and continued to exist only in the provinces of Szechuan, Honan, Kwangtung and Chehkiang, where just enough stuff was manufactured to supply the wants of the government and the local consumers. With

A NATIVE CHINESE MISSIONARY.

the establishment of the present Manchu dynasty and the arrival of foreigners, the demand for the material which had given its name to China all over the ancient world —serica—led to a revival of the industry, and at the present time silk is produced in every province in the Empire. In those northern districts where the cold forbids the growth of the mulberry tree the worms are fed on a kind of oak, while all over the central and southern provinces the mulberry orchards bear evidence of the universality of the industry. At Ning-po alone a hundred thousand bales of silken goods are turned out every year, and in most of the districts of Central China the people are as dependent for their livelihood on the trade as the people of England are on the production of coal and iron. The prefect of Soochow, desiring to take advantage of this widespread calling, proposed to levy a small tax on every loom. The result, however, proved that his power was not commensurate with his will. The people refused as one man to pay the assessment, and threatened to stop their looms if the tax were insisted upon. The matter was referred to Pekin, and with the cautious wisdom which characterizes the action of the government towards the people, the proposal was left unenforced. A crop as general, or even more general than silk, is opium. In every province the poppy is grown in ever-increasing quantities, and in Yun-nan, one of the principal producing regions, the late Mr. Baber estimated, as a result of his personal experience, the poppy-fields constituted a third of the whole cultivation of the province. It is difficult to determine when the poppy was first grown in China, but the references to it which are met with in the literature of the eleventh and twelfth centuries confirm the fact that it was then cultivated, and that the same kind of cakes were made from the seeds of the plant as are now commonly

A MANDARIN RECEIVING A VISITOR.

eaten in the province of Szechuan. The habit of smoking opium is of a far later date, and gave rise to a marked opposition to the drug by the government of the country. But, like most Chinese enactments, the one forbidding the habit was only partially enforced, and it is certain that the practice of smoking opium had become confirmed among the people before the Indian drug was first imported. From that time until within the last few years the government showed a pronounced hostility to the trade, but stultified its professions by never effectually carrying out its own prohibitions against the growth of the poppy.

Lovers of Opium.

Several motives conduced to these results. The growth of the poppy not only brought large profits to the farmers, but filled the pockets of the mandarins, who, while protesting against the cultivation, accepted bribes to ignore the evidence of their eyes. Repeated Imperial edicts became dead letters in face of these opposing interests, and year by year the white patches widened and multiplied throughout the Empire. In a country like China, where the value of statistics is unknown, it is difficult to arrive at any accurate idea as to the number of opium smokers in the country.

In Szechuan it is reckoned that seven-tenths of the adult male population smoke opium. On the shores of the rivers and canals the practice is universal, and affords the people the same relief from malarial fevers that the peasants in the fens of Lincolnshire derive from eating morphia. By all such people the native opium is the only form obtainable, and at Tiensin it is estimated that nine chests of native opium are consumed to one chest of the foreign preparation.

Since the legalization of the opium trade (1860) even the nominal restrictions placed upon native growers have been withdrawn, and the government has the advantage of deriving a large revenue from the crops. From the province of Kansuh, which is one of the poorest in the Empire, the tax on opium amounts to at least twenty thousand dollars a year, and this in face of the constant complaints published in the *Pekin Gazette* of the smuggling which prevails in that and other districts.

The small compass into which opium can be packed encourages illicit traffic in it. Candidates for examination going to their provincial cities, merchants travelling from province to province, and sailors trading between the coast ports, find it easy to smuggle enough to supply their wants; while envoys from tributary states whose baggage by international courtesy is left unexamined, make full use of their opportunities by importing as much of the drug as they can carry free of duty.

Wholesale Smuggling.

Some years ago, when an Imperial Commissioner was entering the port of Canton, the custom-house authorities had notice given them that the commissioner's followers were bringing a large venture disguised as personal effects in their luggage. The question arose what was to be done, and, with the timidity common to subordinate officials, the provincial authorities determined to ignore the information they had received rather than offend so potent a magnate as the commissioner. By this dereliction of duty the customs were the poorer by some twenty thousand taels.

So portable is the drug in its prepared state that in the provinces, where silver is not always obtainable, it is used as currency,

and travellers are commonly in the habit of paying their hotel bills with pieces of opium of the value demanded by the landlord. This is not the place to discuss at length the effect of opium smoking on the people. The whole subject, however, is so surrounded with sentimental enthusiasm that a fact, however small, bearing on the question is worth recording. It is commonly said by the opponents of the trade that so pernicious a hold does the habit of smoking acquire over those who indulge in it that only by the use of palliatives can a confirmed smoker be weaned from the habit without endangering his life. One fact disposes of this assertion. In Hong Kong jail, where opium smokers of every degree of habituation are constantly imprisoned, no notice is taken of their craving for the drug, and no remedies are found necessary to relieve their sufferings. By deprivation they are cured for the time being of the habit, and in no instance have fatal consequences resulted from this Spartan method.

A MOUNTED MILITARY BOWMAN OF ANCIENT TIMES.

Unmindful of the lesson thus taught, missionaries are not unfrequently in the habit of attempting to cure opium smokers by administering morphia pills. That they effect cures by this means is very certain, but the doubt arises whether the remedy is not worse than the disease. The processes through which the opium has to go before it reaches the lungs of the smoker unquestionably deprive it of some of its deleterious ingredients. When, however, opium is eaten in the shape of morphia, the safeguards provided by the pipe are absent, and the man who gives up his pipe for the pill finds that his last state is worse than his first.

Next to silk, however, the product which

GRAND CANAL AND PAGODA AT CHENZA, CANTON, CHINA

we most nearly associate with China is tea, which proclaims its nationality by the two names *tea* and *ch'a*, by which it is known all over the world. The English who took their first cargoes from the neighborhood of Amoy, know it by the name, or rather our grandmothers knew it by the name, by which it is known in that part of China. *Tè* is the Amoy pronunciation of the word which is called *ch'a* in the central, western and northern provinces of the Empire. The Russians, therefore, who have always drawn their supplies through Siberia, call the leaf *ch'a*, while the French and ourselves know it by its southern name. There is reason to believe that the plant has been known and valued in China for some thousands of years, and in one of the Confucian classics mention is made of the habit of smoking a leaf which is popularly believed to have been that of the tea plant. But however this may be, it is certain that for many centuries the plant has been cultivated over a large part of Central and Southern China. At the present time the provinces of Hunan, Fuhkien, Kwangtung and Ganhwuy produce the best varieties. From them we get our Souchong, Flowery Pekoe, Oolong, Orange Pekoe and green teas; and it is in those provinces that the competition of the teas of India and Ceylon is most severely felt.

No doubt the farmers have themselves principally to blame in this matter. The long monopoly which they enjoyed tempted them to palm off on their customers teas of an inferior kind. Trees which had long passed the normal period of bearing were robbed of their leaves to fill the chests sent to London and Paris; pruning was neglected, and weeds were left to grow apace. The inevitable nemesis followed, and now, when too late, the farmers are becoming conscious of the folly of their neglect.

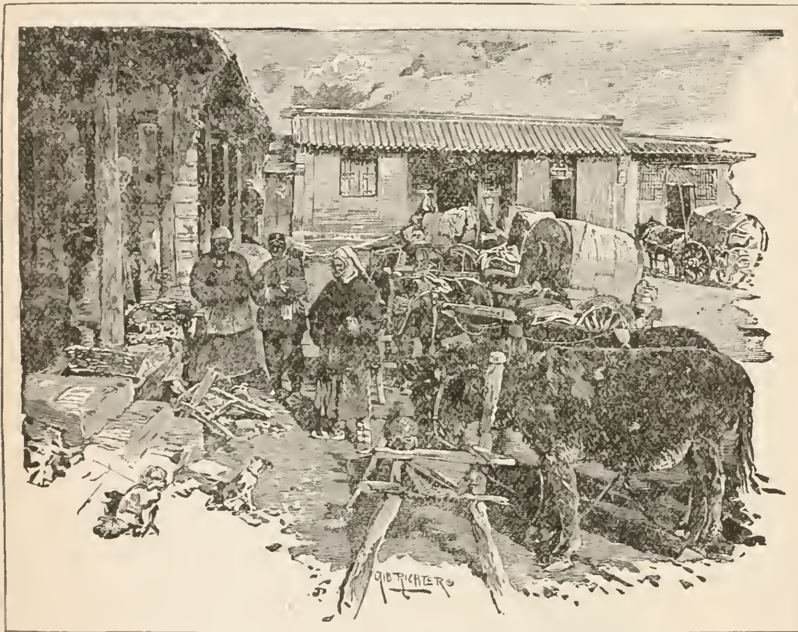
In ordinary times great care is taken in selecting the seed, and when after careful tending the seedlings have reached a height of four or five inches, they are planted out in the plantations in rows, two or three feet apart. For two years the plant is allowed to grow untouched, and it is only at the end of the third year that it is called upon to yield its first crop of leaves. After this the plant is subjected to three harvests: namely, in the third, fifth and eighth months.

A CHINESE MERCHANT OF CANTON.

The leaves when plucked are first dried in the sun, and the remaining moisture is then extracted from them by the action of nude-footed men and women, who trample on

them, as Spanish peasants tread out the juice of the vine. They are then allowed to heat for some hours, and after having been rolled in the hand, are spread out in the sun, or, if the weather be cloudy, are slowly baked over charcoal fires.

Among the wealthier natives the infusion is not generally made as with us, in tea-pots, but each drinker puts a pinch of tea into his cup, and, having added boiling water, drinks the mixture as soon as the full flavor of the tea has been extracted, and before the tannin has been boiled out of the leaves. By high and low, rich and poor, the beverage is drunk, and the absence of nervous affections among the people is strong evidence of the innoxious effect of the infusion in this respect.



COURTYARD OF A CHINESE HOSTELRY.

Not only is it drunk in every household in the Empire, but tea-houses abound in the cities, in the market-places and by the highways. Like the London coffee-shops in the time of the Stuarts, the tea-houses in the cities form the places of meeting between merchants for the transaction of business and between friends, who congregate to discuss local affairs and the latest official scandals. Women only are, by social regulations, excluded from these hospitable places of entertainment, which commonly occupy prominent positions in the principal streets of towns. But where such sites are not easily attainable, Buddhist priests, with a fine disregard of the holiness of their temples, very commonly let off a portion of the precincts to enterprising tea-men.

The form in which tea is exported for general European and American use is not that which is suited for land transport. In carrying goods by road cubic space is a matter of vital importance. For centuries the Chinese have supplied the Tibetans with tea in so compressed a form as to be readily portable by carts, on beasts of burden, or on men's shoulders. In these ways it has long been customary to carry bricks of tea across the mountain ranges which mark the western frontier of China; and when a demand for tea sprang up in Russia, like circumstances suggested a like method.

The principal place for preparing the brick tea is Hankow, where six or more factories are constantly engaged in the manufacture of it. Something has to be sacrificed to expediency, and it is incontestable that the Russians and other consumers of brick tea

lose in flavor what they gain by the smaller compass. The dust of tea, and therefore a poor kind of tea, is best suited for forming bricks, and even the inferiority thus entailed is increased by the process employed to weld the masses together.

This is done by a method of steaming, which encourages an evaporation of both flavor and freshness, and when it has effected its purpose by moistening the dust, the mixture is put into wooden molds and pressed into the shape of bricks. It is left to stand in the molds for a week, and the bricks are then wrapped up separately in paper and packed in bamboo baskets, sixty-four filling a basket. As a rule, tea-growers are rich and well-to-do men, whereas the ordinary agriculturist is raised above the rank of a peasant, and has little to congratulate himself upon beyond the fact that his calling is held up to general approbation, and that it inherits a record which is as old as that of the race itself.

One of the largest products is straw braid from Northern China. This most useful class of goods found a place in the market after the opening of the port of Tientsin (1860), and rapidly commended itself to the foreign merchant. But just as in tea, so in this braid, the Chinese producers have grown careless of the quality which they present to their customers. The inevitable result of this course has followed, and at the present time the elasticity which characterized the earlier movements of the trade has ceased to be observable.

Wool from the plains of Mongolia and the table-lands of Thibet, and tobacco from the southern provinces of the Empire, form considerable items in the list of exports, together amounting in value to 2,620,164 taels. Arsenic also is produced in considerable quantities in the country, and although the home consumption is larger than might be expected, there is yet a surplus left for the benefit of foreigners. The native farmers use it with a freedom which suggests the possibility of danger, in protecting growing plants, and especially rice plants, from the insects which infest them.

As an ingredient in the pastille which is used to smoke out mosquitoes, and in the manufacture of the tobacco which is smoked in hubble-bubble pipes, it is largely employed. To the tobacco it is said to impart a pungent flavor and an invigorating tonic. Its property as a strengthening medicine is highly valued by doctors, who prescribe it largely for their patients. The absence of all legislation regulating the sale of drugs makes it easy for evil-minded persons to possess themselves of this and other poisons; and the gross ignorance of the Chinese, even the most highly educated, in all matters related to diagnoses secures a practical immunity to poisoners.

CHINESE STUDENTS.

It is true that occasionally cases of poisoning by arsenic are reported in the *Pekin Gazette*, but almost invariably it is found that the murder is discovered, not by the recognition of the symptoms produced by the poison, but by the confession of the murder or his accomplices. When the unravelling of a crime depends on these coincidences, it is fair to assume that, in a great majority of cases, the offence is never discovered at all.

The Luxuriant Bamboo.

Like silk, the bamboo is a universal product in China, and the multitude of uses to which the shrub is turned justifies its elevation to an equal rank of usefulness, so far as the natives are concerned, with that article of merchandise. Its use is incomparably more general than that of silk, and enters into the life of every being in the Empire, from the Son of Heaven to the scavenger in the streets. It grows over the greater part of the country in great profusion and in a number of varieties, and from the moment it first shows itself above the ground it is forced into the service of man. The shoots come out of the ground nearly full-sized, four to six inches in diameter, and are cut like asparagus for the table. Sedentary Buddhist priests raise this Lenten fare for themselves or for sale, and extract the tabasheer from the joints of the old culms, to sell as a precious medicine for almost anything that ails one. The roots are carved into fantastic and ingenious images and stands, or divided into egg-shape divining-blocks to ascertain the will of the gods, or trimmed into lantern handles, canes and umbrella sticks.

The tapering culms are used for all purposes that poles can be applied to in carrying, propelling, supporting, and measuring, for which their light, elastic, tubular structure, guarded by a coating of siliceous skin, and strengthened by a thick septum at each joint, most admirably fits them. The pillars and props of houses, the framework of awnings, the ribs of mat sails, and the handles of rakes are each furnished by these culms.

So, also, are fences and all kinds of frames, coops, and cages, the wattles of abatis, and the ribs of umbrellas and fans. The leaves are sewn into rain-cloaks for farmers and sailors, and into thatches for covering their huts and boats; they are pinned into linings for tea-boxes, plaited into immense umbrellas to screen the huckster and his stall from the sun and rain, or into coverings for theatres and sheds. The wood, cut into splints of proper sizes and forms, is woven into baskets of every shape and fancy, sewn into window-curtains and door-screens, plaited into awnings and coverings for tea-chests or sugar-cones, and twisted into cables.

Universally Used.

The shavings and curled shreds aid softer things in stuffing pillows; while other parts supply the bed for sleeping, the chopsticks for eating, the pipe for smoking, and the broom for sweeping. The mattress to lie upon, the chair to sit upon, the table to eat on, the food to eat, and the fuel to cook it with, are also derivable from bamboo. The master makes his ferule from it, the carpenter his foot measure, the farmer his water-pipes and straw-rakes, the grocer his gill and pint cups, and the mandarin his dreaded instrument of punishment.

When such are the uses to which the bamboo is put in the land of its growth, it is surprising that there should be any surplus for exportation. But the demand for it for ornamental and useful purposes in Europe is constant.

BOOK II.

Japan and the Japanese.

CHAPTER XVII.

EARLY HISTORY OF JAPAN.

THE history of Japan commences with the conqueror who came from the isles of the south. According to the annals of the Empire, he was a native prince and lord of a small territory at the southern extremity of the island of Kiousiou. Obscure tradition attributes to him a distant origin: the birthplace of his ancestors, if not his own, is said to have been the little archipelago of the Liou-Kiou Islands, which forms the link between Formosa, southern China, and Japan.

Six centuries before his time, an expedition from Formosa and the Asiatic continent, headed by a certain Prince Taïpé or Taïfak, had reached the shores of Kiousiou, having proceeded from island to island; but it was in the year 660 B. C. that the first historical personage, Sannoo, whose memory is celebrated under the name of Zinmou, makes his appearance. Although he was the youngest of four sons, his father had named him his successor from his fifteenth year. He ascended the throne at the age of forty-five years, without any opposition on the part of his brothers.

An old retainer, whose adventurous life had led him to the distant isles behind which the sun rises, loved to describe to him the beauty of their shores, on which the gods themselves formerly sought refuge. "Now," said he, "they are inhabited by barbarous tribes, always at war with one another. If the prince desires to profit by their divisions, their men of arms, however skilful they may be in the management of the lance, the bow, and the sword, being dressed only in coarse fabrics, or the skins of savage beasts, cannot resist a diciplined army protected by helmets and iron cuirasses."

A Fleet of War-Junks.

Zinmou lent a willing ear to the suggestions of the old retainer; collected all his disposable forces, placed them under the orders of his elder brothers and his sons, embarked them upon a flotilla of war-junks perfectly equipped, and, assuming command of the expedition, set sail, after taking leave of his home, which neither he nor his brothers were ever to see again.

After he had doubled the southeast point of Kiousiou, he sailed along the eastern side of the island, keeping close to the shore after the fashion of the ancient Normans, making occasional descents, giving battle when he was resisted, and forming alliances when he found the nobles or chiefs of clans

disposed to assist him in his enterprise, thus showing a f iendly spirit.

It was evident that all this coast had been the theatre of former invasions. The population was composed of the ruling class, and serfs attached to the land. In some of the chapels of the national Kamis, stone arms are exhited, which were used by the primitive populations at the epoch when, under certain unknown circumstances, they came in contact with a superior civilization.

Armed With Bows and Arrows.

When Zinmou made his appearance, walls and palisades protected the families of the soldiers and the masters of the country. The latter were armed with bows and long arrows; a great sword with a carved hilt and a naked blade, worn in the folds of the girdle, completed their equipment.

Their richest adornments consisted of a chain of magatamas, or cut gems, which they wore hanging on the side above the right hip. Among these stones were rock crystal, serpentine, jasper, agates, amethysts, and topazes. Some were in the form of a ball or an egg, others cylindrical; one a crescent, another a broken ring. The women had necklaces of a similar kind. It is said that the use of the magatamas has still some connection with certain religious solemnities in the islands of Liou-Kiou, and at Yeso, in the north of Japan; and it is concluded thence that it must have been common to all the populations of the long chains of islands extending from Formosa to Kamtschatka.

If this custom has disappeared from the central region of the Japanese archipelago, the cause of the phenomenon must be sought in the superior culture which characterizes the inhabitants of these countries, and which has led them to renounce the display of the family wealth on their persons.

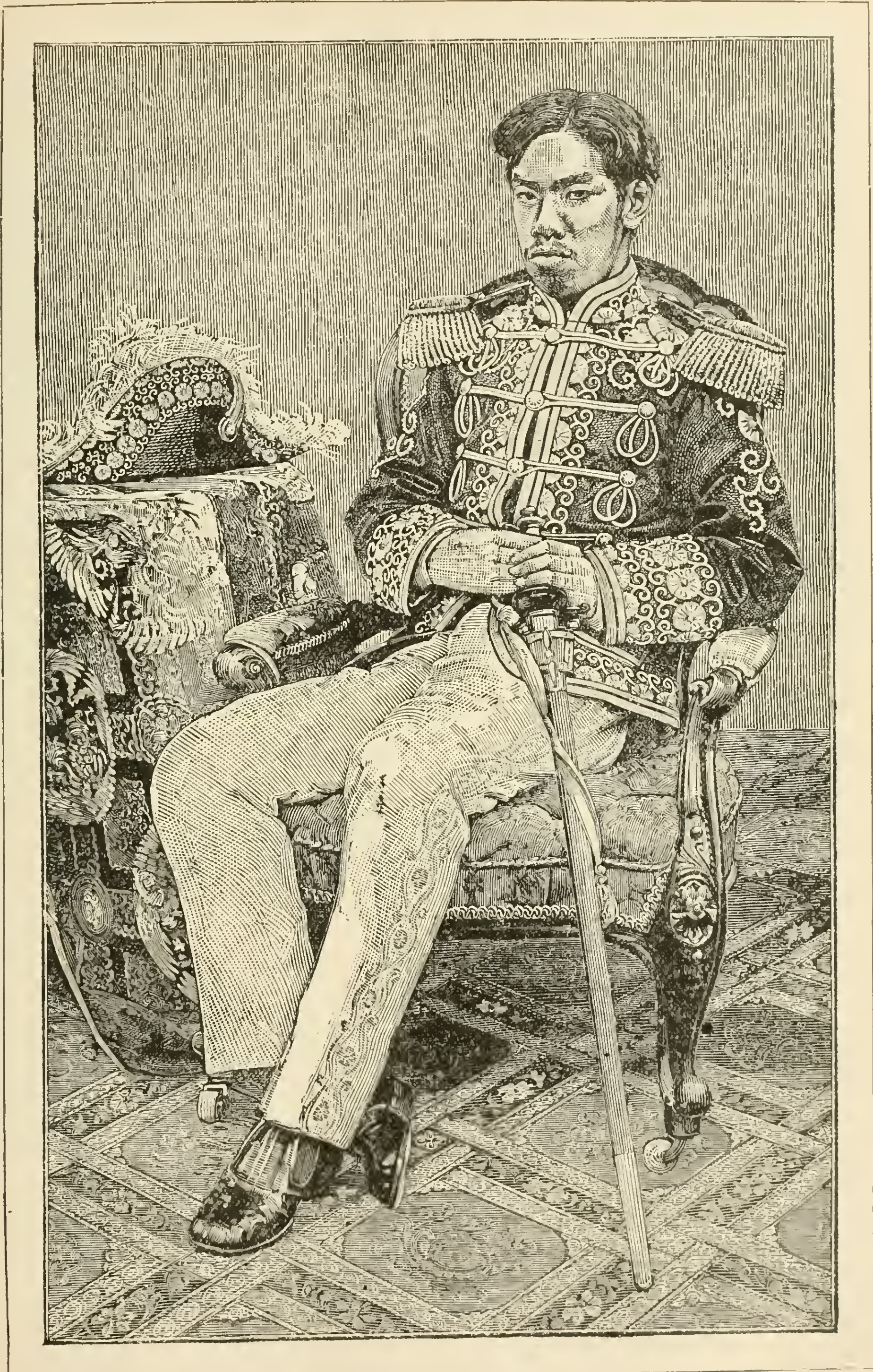
After a difficult voyage of ten months, interrupted by occasional brilliant feats of arms and by profitable negotiations, Zinmou reached the northeastern extremity of the island of Kiousiou. He was at a loss how to get further, when he discovered a fisherman who was floating upon the waves, squatting upon the shell of a huge turtle. He hailed him immediately, and employed him as a pilot.

Thus Zinmou succeeded in crossing the strait which separates Kiousiou from the land of Niphon, and coasted along in the direction of the east, operating with prudent caution, and leaving behind him no important point without having secured its possession. Nevertheless, as the native tribes continually opposed him at sea as well as on land, he disembarked and fortified himself upon the peninsula of Takasima, where he devoted three years to the construction and equipment of an auxiliary fleet.

Remarkable Conquests.

Then he set out again, and achieved the conquest of the coast and archipelago of the Inland Sea; after which he disembarked the greater part of his army, and penetrating into Niphon, he established his rule over the rich countries, intersected by fertile valleys and wooded mountains, which extend from Osaka to the borders of the Gulf of Yeddo. From that time all the cultivated countries and all the civilized peoples in ancient Japan were under the power of Zinmou.

The conqueror inaugurated and established the preponderance of the south over the destinies of the Japanese people. Whether the race which ruled before him over the native inhabitants had been of Turanian origin or not, it also submitted in its turn to this last and decisive invasion, to which the Empire of the Mikados owes its ancient glory and its



EMPEROR OF JAPAN.

actual existence. It was the same old story of the strong subduing the weaker.

It does not follow, however, that Japanese civilization was a simple importation. Zinmou appears to have been in certain respects, especially that of religion, a tributary of the people whom he had conquered. The diverse elements with which he had to deal—the native clans and the Tartar emigrants, with the invaders who had come from the islands of the south, the ancient nobles lately conquered, and their new sovereign, who was won over to their favorite customs—were thus fused into one national body.

The tribes which remained aloof from the pacific constitution of the Empire were the Aïnos, who had been driven further and further towards the north, and the Yebis, dispersed during the strife of the invasion, and who lived in the forests on the products of hunting and rapine.

Mixture of Races.

But it would be vain to attempt an analysis of the various elements which have contributed to the formation of the national character of the Japanese. The civilization of the country appears to be the result of a combination of the indigenous and the foreign elements. There has been a mixture of races without an absorption of native qualities, among the islanders of the extreme east, and, as was the case among the islanders of Great Britain, the alliance has produced a new and original type.

When the divine warrior Zinmou had accomplished his ambitious aims, seven years had elapsed since his departure from Kiou-siou,—seven years, accompanied with how much fatigue, suffering and trouble of every kind! His three brothers had perished under his eyes: the first pierced with an arrow at the siege of a fortress; the two others victims of their own devotion to him, for they had thrown themselves into the sea in order to appease a tempest which threatened the junk of the conqueror.

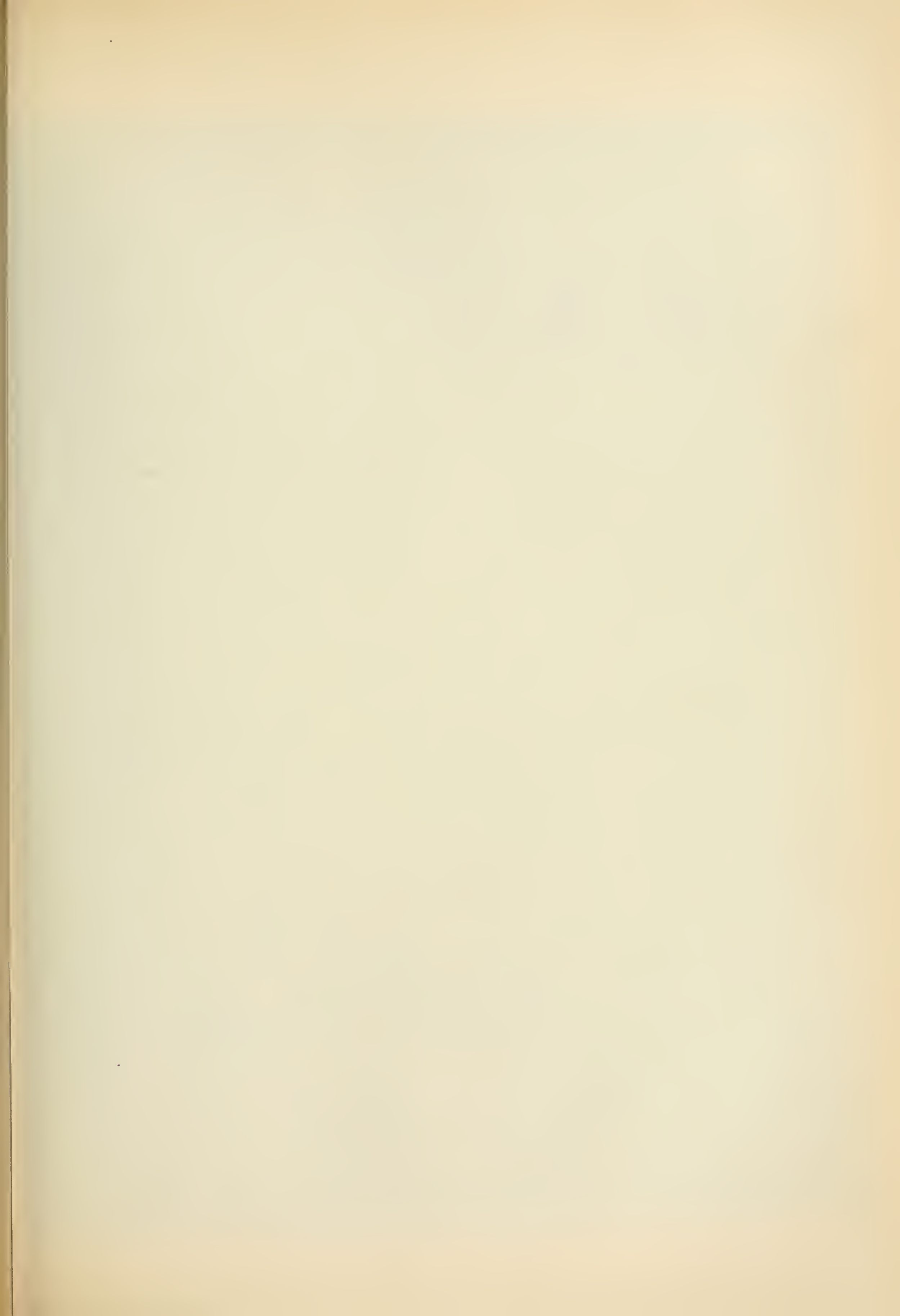
The sun had always shown itself favorable to his enterprises. To its divine protection it was due that he had not been lost in the dangerous defiles of Yamato. A raven, sent to him by the divinity at a critical moment, had guided him into safety. Thus he had added to his ancestral arms the image of the glittering goddess, such as she appeared to him each day when she arose above the horizon, and had it painted upon his banner, his cuirass, and his war fan.

Feast of Thanksgiving.

In the fourth year of his reign, when he had attained possession of uncontested power, he instituted a solemn feast of thanksgiving in honor of Ten-sjoo-daï-zin. The national Kamis had also their share in his homage. He ordained sacrifices in honor of the eight immortal spirits, protectors of countries and families, in order to celebrate the inauguration of his royal residence, and to surround his throne with the prestige of that religion which was so dear to the peoples whom he had conquered.

These things happened in the country of Yamato, which occupies the centre of the great peninsula in the southeast of Niphon, whose coasts border the Inland Sea and the ocean. There Zinmou constructed a vast fortress on a great hill. He called this castle his "Miako," or the chief palace of his States, and there he installed his Court, or Daïri. These two names have ever since been retained by the sovereigns of the Japanese Empire to distinguish it from their other residences.

The sovereigns themselves bear the honor-giving title of "Mikados," or "august" and



"venerable," without prejudice to the glorious surnames under which they figure in the annals of the nation after death. The native historians frequently employ the word "Miako" instead of the proper name of the city in which the Emperor resides, and that of "Daïri" in place of the title of Mikado.

They say, for example, such and such a thing has been done "by order of the Daïri," instead of "by order of the Mikado." This custom is, however, common to the language of all Courts.

The Emperor's Successor.

As Zinmou had been raised to the throne by the free choice of his father, it was enacted that for the future the reigning Mikado should designate one among his sons to succeed him, or, if he had no sons, one among the other princes of the blood, according to his own choice, and without regard to the order of primogeniture. If the throne became vacant during the minority of the elect prince, the widow of the Mikado was to assume the regency of the Empire, and to exercise sovereign rights during the interregnum.

Zinmou terminated his glorious career in the sixty-seventh year of his age, 585 years before the birth of Christ. He has been placed among the number of the Kamis. His chapel, known in Japan by the name of Simoyasiro, is situated upon Mount Kamo, near Kioto, and he is still worshipped there as the founder and the first chief of the Empire. The hereditary right to the crown has subsisted in his family for more than two thousand five hundred years, and is still maintained.

The ancient race of the Mikados was strong and long-lived. Zinmou lived one hundred and twenty years; the fifth Mikado lived one hundred and fourteen years; the sixth, one hundred and thirty-seven years; the seventh, one hundred and twenty-eight years; the eighth, one hundred and six years; the ninth, one hundred and eleven years; the eleventh and twelfth, each one hundred and forty years; the sixteenth, one hundred and eleven years; and the seventeenth, who died in the 388th year of our era, attained the age of three hundred and eight years, or three hundred and thirty years according to the version of some historians.

Seïmou, the thirteenth Mikado, was ten feet high. The wives of the Mikados, who governed the Empire in the capacity of Regent, were equal in point of character to their venerable husbands. One of them, Zingou, A. D. 201, equipped a fleet, and, embarking at the head of a select army, crossed the Sea of Japan and conquered the Corea, from whence she returned just in time to give birth to a future Mikado.

Internal Improvements.

The progress of civilization kept pace with the aggrandizement of the Empire. From Corea came the camel, the ass, and the horse; the latter animal is the only one which has been naturalized in Japan.

The establishment of tanks and canals for the irrigation of the rice-fields dates back to thirty-six years B.C. The tea-shrub was introduced from China. Tatsima Nori brought the orange from "the country of eternity." The culture of the mulberry and the fabrication of silk date from the fifth century of our era. Two centuries later the Japanese learned to distinguish "the earth which replaces oil and wood for burning," and to extract silver from the mines of Tsousima.

Several important inventions date from the third century: for example, the institution of a horse post; making beer from rice, known under the name of *saki;* and the art

of sewing clothes, which was taught to the Japanese housewives by needlewomen who came from the kingdom of Petsi, in Corea. The Mikado, enchanted with the first attempt, and wishing to go to the fountain-head, sent an embassy to the chief of the Celestial Empire to ask him for needlewomen.

In the fourth century the Daïri built, in various parts of Japan, rice stores, intended to prevent the recurrence of the famines which had more than once ravaged the population. In 543, the Court of Petsi sent a precious instrument to the Mikado—it was "the wheel which indicates the south." The introduction of hydraulic clocks took place in 660, and ten years later that of wheels worked by water-power. At the end of the eighth century a system of writing, proper to Japan, was invented, but from the third century the use of Chinese signs had been introduced at Court.

Barbarous Customs.

The obscurity in which ancient national literature is enveloped does not permit us to estimate its influence on civilization. It is all the more interesting to trace the beneficent action which the fine arts exercised upon the people. Human victims were immolated at the funerals of the Mikado or of his wife, the Kisaki, and these victims were usually servants of the Court.

In the year 3 B. C., Nomino Soukoune, a native sculptor, being informed of the death of the Kisaki, had the generous courage to present himself before his sovereign with clay images, which he proposed to him should be thrown into the tomb of his royal wife in place of the servants destined to the sacrifice. The Mikado accepted the offer of the humble modeller, and testified his satisfaction by changing his family name to that of Fasi or "artist."

The laws remained as they still are, more barbarous and cruel than the customs. For example, the punishment of crucifixion was inflicted on noble women guilty of adultery.

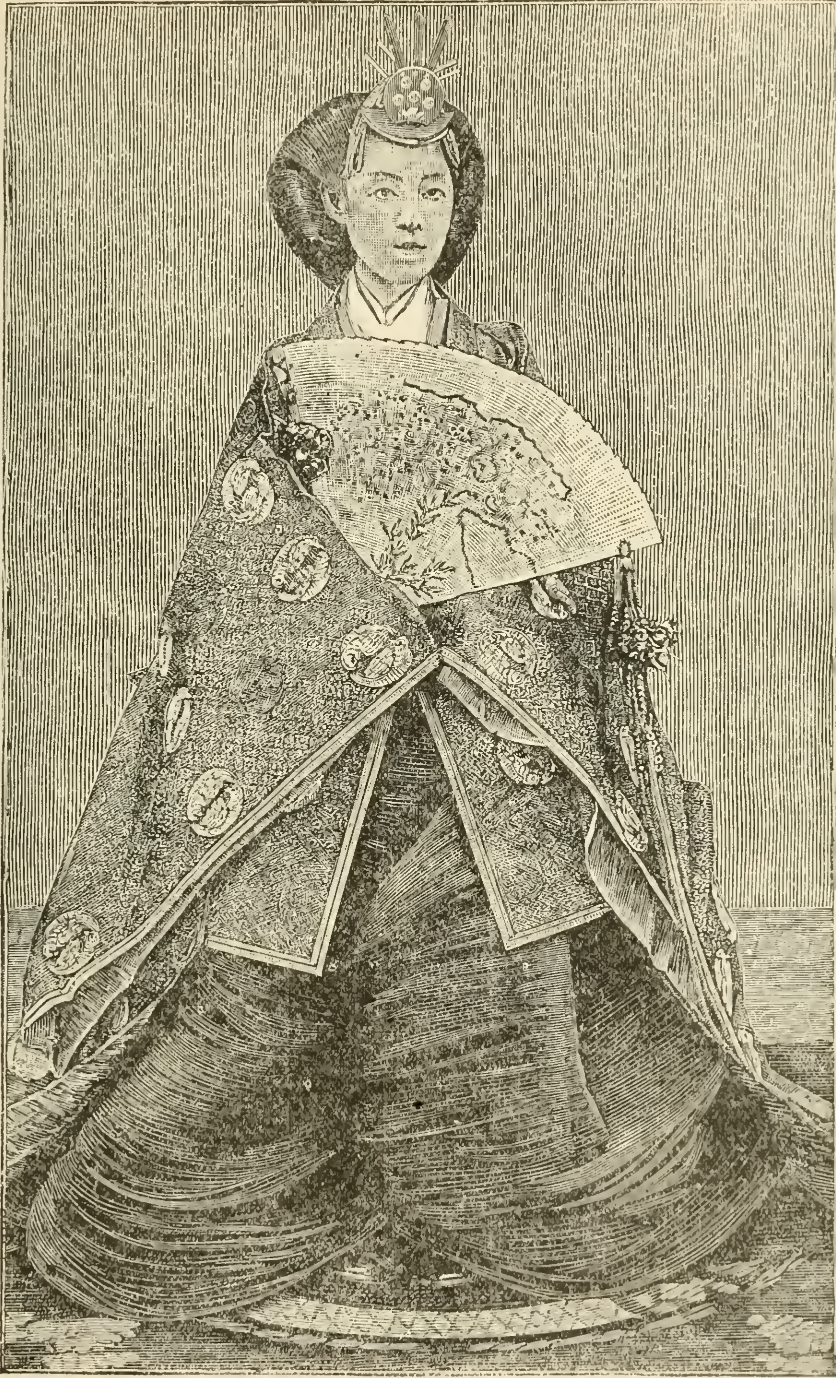
A whole series of measures admirably adapted for the rapid development of the genius of the nation, and for imbuing it with a true sense of its strength and individuality, is due to the political administration. In the year 86 B. C., the sovereign had census tables of the population made, and shipbuilding yards established. In the second century of our era he divided his States into eight administrative circles, and these circles into sixty-eight provinces.

Names of Families and Titles.

In the fifth century he sent an official into each province, charged with the collection and registration of the popular customs and traditions of every district. Thus the proper names of each family, and the titles and surnames of the provincial dynasties, were fixed. An Imperial road was made between the principal cities, five in number, and the Mikado transported his Court successively into each. The most important, in the seventh century, was the city of Osako, on the eastern coast of the Inland Sea.

In order to confer political union, and also unity of language, letters and general civilization, upon the country, a capital was indispensable, and this great want was supplied in the eighth century by the foundation of Kioto, which became the favorite city of the Mikado, and was his permanent residence until the twelfth century.

The city of Hiogo, whose secure and spacious harbor has been for years the centre of the maritime commerce of the Japanese Empire, is built on the coast of the basin of Idsoumi, opposite to the northeastern point of the island of Awadsi. At Hiogo the



EMPRESS OF JAPAN.

junks from Simonasaki discharge their cargoes from China, the Liou-Kiou Islands, from Nagasaki, and from the western coast of Niphon, and even of Corea and Yeso, for the supply of the interior and the east of Japan. From these, thousands of other junks transport the agricultural produce and objects of art and industry of the southern provinces of Niphon to the islands of the Inland Sea.

The Venice of Japan.

The great and ancient city of Osaka is only eight hours' journey from Hiogo. It is the Venice of Japan. The palaces of the nobility occupy the quays which stretch along the principal arm of the river. All the rest of the town is composed of houses and shops belonging to the trading classes. Only a few old temples, more or less dilapidated, are to be seen. One of them, at the far end of the eastern suburb, has been placed by the Government of the Tycoon at the disposal of the foreign Embassies. A citadel, a mile in circumference, overlooks the northeastern portion of the city, and commands the Imperial high road to Kioto.

From the year 744 to the year 1185 of our era the city of Osaka was the residence of the Mikados. They were well pleased to dwell amid its energetic, laborious and enterprising population, to whom the empire chiefly owed the development of its commerce and prosperity. But this was no longer the heroic epoch, when the Mikado, like the Doge of the Venetian Republic, embarked upon his war-junk, and fulfilled in person the functions of High Admiral. He was no longer to be seen inspecting his troops, borne upon a litter upon the shoulders of four brave heralds, or commanding the manœuvres from the summit of a hill, sitting upon a stool, and holding in his right hand his iron fan. Such had been the representation of him in former times.

At Osaka, the Mikado, who had reached the height of riches, power, and security, built a palace in the midst of a spacious park, which shut him out from the tumult of the city. His courtiers persuaded him that it was requisite for the dignity of the descendant of the sun that he should be invisible to the great body of his subjects, and should leave to princes and favorites the cares of government and the command of the army and the fleet.

The Sovereign Secluded.

The life of the Daïri was subject to ceremonial laws which regulated its smallest details and its least movements, and the sovereign dwelt within a circle inviolable by all except his courtiers. Imperial pomp henceforth rarely became visible to the people; who, deceived in their dearest hopes, weary of the arbitrary rule of favorites, ventured at length to raise their voices, and their murmurs reached the ears of their sovereign. He did not convoke an assembly of notables, but he instituted certain bureaus, where the complaints of the people were registered.

The courtiers, convinced that the dynasty of the descendants of the sun was in danger, carried away themselves and their Emperor to Kioto, a small town in the interior, on the north of Osaka. They succeeded in making this the permanent residence of the Mikados, and the capital, or miako, of the Empire.

In abandoning the populous city, the great centre of commerce, of industry, and of intellectual activity, independent of the Daïri, they obtained the double advantage of cutting off all communications between the people and the sovereign and of moulding the new capital to their tastes, and for the convenience of their passions.

Kioto is situated in a fertile plain, open to the south, and bounded to the northeast by a chain of green hills, behind which there is a great lake, called indifferently the lake of Oïtz, or Oumi, the name of the two principal cities on its shores. It is said to offer some of the most beautiful views in Japan. The waters of a dozen rivers flow into it, and give rise to the Yodo-gawa, which runs to the south of Kioto, and into the Inland Sea below Osaka.

Canals in the Streets.

Two affluents of the Yodo-gawa rise on the north of the capital, and flow beneath its walls, one to the east and the other to the west. Thus Kioto is completely surrounded by a network of running water, which is utilized in irrigating the rice-fields, in the formation of canals in the streets of the city, and also in the tanks in the Imperial parks.

In the neighborhood of Kioto, rice, sarrasin, wheat, tea, the mulberry-tree, the cotton-plant, and an immense variety of fruit-trees and vegetables are cultivated. Groves of bamboos and laurels, chestnuts, pines, and cypress crown the hills. Springs are abundant. Thousands of birds—the falcon, the pheasant, the peewit, ducks, geese, and hawks of all kinds—abound in the country. Kioto is famed for the salubrity of its climate. It is one of those portions of the Empire least exposed to hurricanes and earthquakes.

The successors of Zinmou could not have found a more propitious retreat in which to enjoy the fruits of the labors of their ancestors; to raise themselves to the rank of divinities upon the pedestal of the ancient traditions of their race, and to lose sight of the realities of human life. All these things they did so completely as to allow one of the greatest sceptres in the world to escape from their enervated hands.

The descendant of the Kamis of Japan naturally became the chief of the national religion, which had no clergy. The Mikados created a hierarchy of functionaries, endowed with the sacerdotal character, and charged to preside over all the details of public worship. All the high dignitaries were chosen from the immediate and collateral members of the Imperial family.

The same order of proceeding was observed generally in all that concerned the service of the palace and the important functionaries of the Daïri. The chiefs of the civil and military administrations were gradually more and more alienated from the Court properly so called, and the latter took an exclusively clerical stamp.

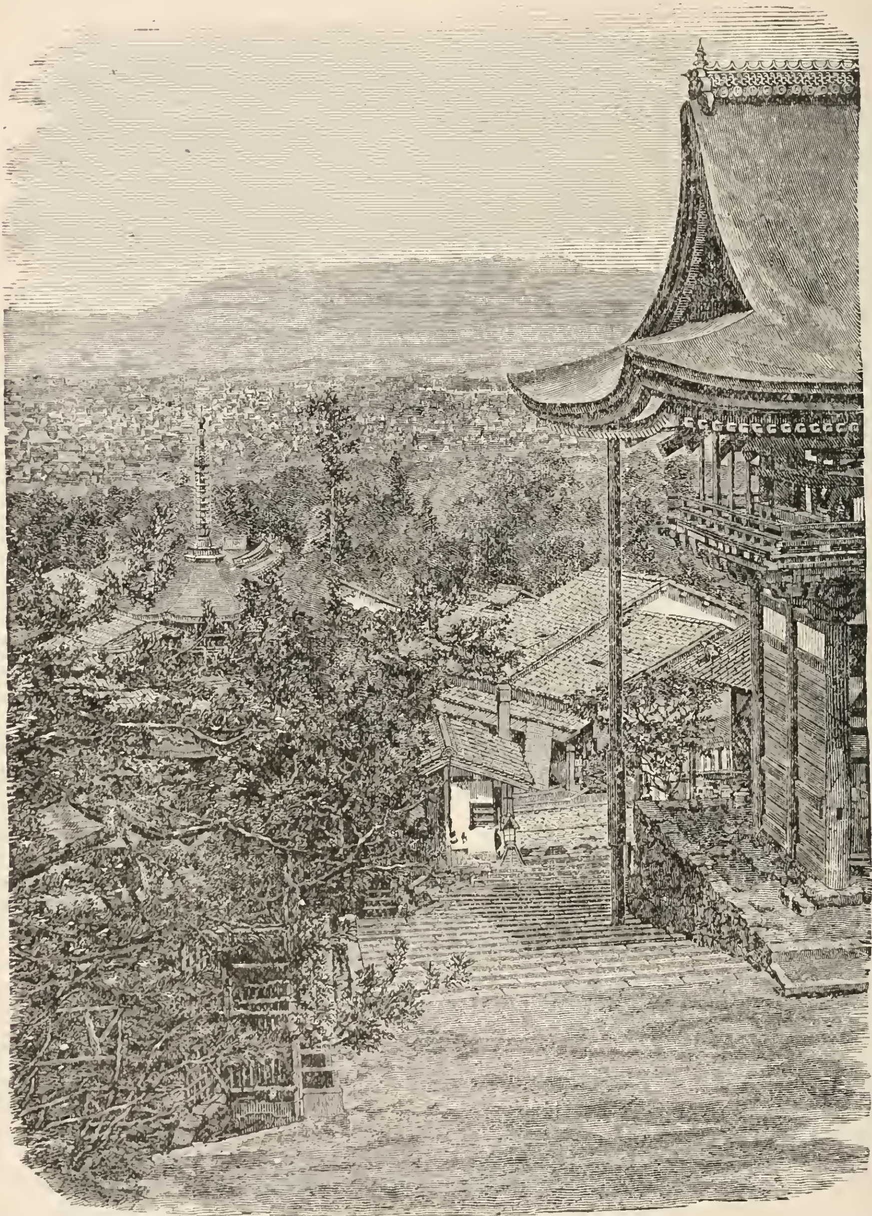
Rivalry in Building Temples.

So the capital of the Empire ended by presenting a strange spectacle. Nothing was to be seen there which had reference to the army, the navy, or the government of the country. All these were abandoned to the care of the functionaries employed in the various services, and scattered about in the provinces.

On the other hand, all the sects which recognized the supremacy of the Mikado assembled their own dignitaries within his city of residence, and all vied with each other in building temples for their respective religions. Thus, when Buddhism, imported by monks from China, had made sure of the protection of the Mikado by paying him homage under the title of spiritual chief of the Empire, it speedily surpassed all that had been done in the capital to the honor and glory of the Kami worship.

The Japanese Buddhists endowed Kioto with the largest bell in the world, and with a temple no less unique of its kind. It is called the Temple of the Thirty-three Thousand

Three Hundred and Thirty-three, which is exactly the number of the idols which it contains. In order to make such a prodigy intelligible, it must be explained that the great statues support a multitude of small ones, placed upon their heads and knees and upon the palms of their hands.



VIEW OF KIOTO, JAPAN.

The temples or chapels of Kioto which belong to the ancient national religion still preserve to a certain extent the simplicity

which distinguishes them in the provinces. Some are consecrated to the seven celestial dynasties of the native mythology, others to the spirits of the earth, and others to the divinity of the Sun, Ten-sjoo-daï-zin, or to her descendants, the first Mikados.

The Kami worship towards the end of the seventeenth century had two thousand one hundred and twenty-seven mias in Kioto and its suburbs; but the Buddhist religion, in its different sects or ramifications, had no less than three thousand eight hundred and ninety-three temples, pagodas or chapels. There are no other monuments worthy of notice in this singular capital.

Palaces of the Mikados.

The palaces of the Daïri are numbered among the sacred edifices, both by reason of the style of their architecture and their purpose. They are enclosed within a circuit of walls occupying the northeastern portion of the city. Long lines of trees, of great height, which show above the distant roofs, give a vague idea of the extent and tranquillity of the parks, in whose recesses the Imperial dwellings hide themselves from profane eyes and the noise of the city.

As it frequently happens that the Mikado abdicates in favor of the hereditary prince, in order to end his days in absolute seclusion, a special palace is reserved for him, under such circumstances, in a solitary enclosure on the southeastern side of the Daïri.

In the centre of the city there is a strong fort, whose ramparts are surmounted at intervals by square towers two or three stories high, intended to serve as a refuge for the Mikado in troublous times. The headquarters of the garrison of the Tycoon was established there in later days.

The high dignitaries and functionaries, and the persons employed in the various residences of the Emperor and of his numerous family, may be counted by thousands. The number can never be exactly known, because the Court has the privilege of escaping the annual census.

At all times the Japanese Government has occupied itself carefully with national statistics. In the holy city of the Empire, every individual is officially classed in the sect to which he declares himself to belong. In 1693 Kæmpfer reports that the permanent population of Kioto, exclusive of the Court, comprised 52,169 ecclesiastics, and 477,557 lay persons; both one and the other were divided into twenty recognized sects, the most numerous of which included 159,113 adherents, and the least numerous, which was a sort of Buddhist confraternity, 289 members only.

A Continuous Carnival.

It must not be imagined that this enormous development of sacerdotal life in the capital of Japan renders the city gloomy, or makes the public morals austere. Exactly the contrary is the case; the stories and pictures which exist in Kioto, and record what it was in the days of its prosperity, produce the impression of a never-ending carnival.

Let us suppose that we are reaching the holy city at sundown. Our ears will be assailed by a concert of instruments. On all the hills, which are covered with sacred groves, temples and convents, the bonzes and the monks are celebrating the evening office to the sound of drums and tambourines, copper gongs and brass bells. The faubourgs are illuminated with bright colored paper lanterns of all dimensions: the largest of cylindrical form, are suspended from the columns of the temples; the smaller, like globes, hang from the doors.

of the inns and the galleries of the houses.

The sacred edifices and profane establishments, which participate in this illumination, are so considerable in number, and so close together, that the whole quarter seems to be the scene of a Venetian *fête*. In the heart of the city a compact crowd of both sexes throngs the streets, which extend from the north to the south, in the vicinity of the Daïri. The priests are there in great numbers. Those of the Kami worship wear a little hat of black lacquered cardboard, surmounted with a sort of crest of the same color, and a small white cross.

GREAT BELL OF KIOTO.

This curious head-dress has an appendage of very stiff ribbon which is tied behind the head and hangs down the back of the neck. It is the ancient national head-dress, which does not belong exclusively to the priests, but may be worn, with certain modifications prescribed by the sumptuary laws, by the nineteen officially titled classes of the population of Kioto. A wide simar, big trousers and great sword, which is probably only an ornamental weapon, completes the costume of the priests of the Kami temples.

All the members of the Buddhist clergy, regular as well as secular, have the head shaven and completely bare, with the exception of certain orders who wear wide-brimmed hats. The habit is generally grey, but there are some black, brown, yellow and red, occasionally diversified by a scarf and breastplate or a surplice.

A Curious Rock.

Kioto boasts of certain hermits, saints who have made choice of the capital to retire from the world. The grateful citizens transform the cells of these monks into little storehouses of abundance. The most mysterious of them is cut out of the front of a rock, and inhabited no one knows by whom or how; but baskets of provisions are lifted up by an ingenious pulley over a great tank, which separates the rock from the public road.

The annual *fêtes* instituted in honor of the principal Kamis of Japan have no other sacred rites than the ceremonies of purification, and were introduced about the end of the eighth century. On the day before the great solemnity the priests go in procession with lights to the temple, where the arms and other objects which belongs to the divine hero are kept in a precious reliquary called "Mikosi."

According to clerical fiction, the Mikosi represents the terrestrial dwelling of the Kami—a kind of throne still preserved to

GARDEN SURROUNDING THE PALACE OF THE MIKADO, JAPAN.

A JAPANESE SCHOOL.

him in his earthly country—and each year it undergoes a radical purification. The reliquary is emptied and brought to the river: while a certain number of priests carefully wash it, others light great fires in order to keep away all evil genii; and the Kagoura, or sacred choir, play softly in order to appease the spirit of the Kami, who is momentarily deprived of his earthly dwelling; nevertheless, they make no delay in restoring it to him, which is done by solemnly reinstating the relics in the reliquary.

As, however, the temple itself equally requires purification, the Mikosi does not reenter it until this operation has been performed; and during the entire *fête*, which is prolonged during several days, it is sheltered in a receptacle specially constructed for the purpose, and duly protected against evil spirits.

Showers of Hot Water.

Should those dread things endeavor to pass through the ropes of rice-straw which bound the sacred enclosure, they would expose themselves to showers of boiling holy water, with which from time to time the dwelling of the Kami is sprinkled; and woe to the evil spirits who should flutter in the air within reach of the Kami's guard of honor, for the priests who compose it are skilful horsemen and accomplished archers. The people applaud their evolutions, and follow with admiring eyes the arrows that they shoot into the clouds, and which fall within the enclosure of the holy place.

Such are the ceremonies which lend a devotional character to the festival. The influence which Kami worship has had upon the development of the dramatic taste of the nation has not been produced, I need hardly say, by these puerile juggleries. The annual festivals have another and worthier side, and one educational in its character.

The historical cortége, a great procession of masked and costumed priests, represents various scenes taken from the lives of their heroes. These theatrical representations in the open air were accompanied by music, songs and pantomimic dances. Thus the fine arts and poetry are made interpreters of national traditions, and the people flock to receive the patriotic instruction with avidity.

Annual Festivals.

Sometimes an exhibition of trophies of arms, or groups of figures in clay, reproducing the features and wearing the traditional costume of the principal Kamis, was added to the entertainment. They were placed on cars or on platforms of pyramidal form, representing the building, the bridge, the junk, or sacred place illustrated by the heroes whose memory was celebrated. Originally these annual festivals, which were called Matsouris, were limited to a small number of the most ancient cities in the Empire. Eight provinces only had the honor of possessing Kamis.

But, from the tenth century, every province, every district, every place of any importance wished to have its hero or its celestial patron. Finally, the number of Kamis reached three thousand one hundred and thirty-two, among whom a great difference was made in favor of the most ancient. Four hundred and ninety-two were distinguished under the title of "great Kamis," and the others received the name of "inferior Kamis."

Thenceforth, Matsouris were held in all important places in Japan, and from one end to the other of the Empire a taste for heroic recitals and artistic enjoyments, allied to the love of country and manly qualities, was diffused.

CHAPTER XVIII.

THE COUNTRY AND THE PEOPLE.

A COMPLETE and graphic description of Japan and the Japanese is furnished by M. Aimé Humbert, Minister Plenipotentiary to Japan from the Swiss Republic. M. Humbert had peculiar advantages for studying the land of the Mikado and its people, and he records his facts and observations in a manner that at once interests and captivates the reader. Speaking of the country and its surroundings, he says:

The Inland Sea of Japan is bounded by the southern coasts of Niphon, and the northern coasts of Kiousiou, and Sikoff. It is, however, more like a canal than a real mediterranean sea, being a communication established, at the height of the thirty-fourth degree of north latitude, between the Chinese Sea, or, more strictly, of the strait of Corea, on the western coast of Japan, and the great ocean which washes the southern and eastern shores of the same archipelago. The whole of the Japanese Mediterranean is sometimes known as the Sea of Souwo.

Each of the provinces by which it is surrounded contains one or several "lordships," belonging to the feudal princes, who enjoy considerable independence, and generally derive large revenues from their estates.

The Japanese Mediterranean, like the European sea so called, is divided into several basins. They are five in number, and are named from the most important of the provinces which overlook them, so that the Inland Sea bears five different names throughout its longitudinal course from west to east.

In the midst of the natural wealth which surrounds them, the large, industrious, and intelligent population of the country parts of Japan have for their entire possessions only a humble shed, a few working implements, some pieces of cotton cloth, a few mats, a cloak of straw, a little store of tea, oil, rice, and salt; for furniture, nothing but two or three cooking utensils; in a word, only the strict necessaries of existence. All the remaining product of their labor belongs to the owners of the soil, the feudal lords.

Temples Everywhere.

The absence of a middle class gives a miserable aspect to the Japanese villages. Liberal civilization would have covered the borders of the Inland Sea with pretty hamlets and elegant villas. The uniformity of the rustic dwellings is broken by temples, but they are to be distinguished at a distance only by the vast dimensions of their roofs, and by the imposing effect of the ancient trees which are almost always to be found in their vicinity. Buddhist pagodas, which are lofty towers with pointed roofs, adorned with galleries on each floor, are much less common in Japan than in China.

On entering the basin of Hiago, we came in sight of a town of some importance, on the coast of Sikoff; it is called Imabari. A vast sandy beach, which is rarely to be found in Japan, stretched back to a kind of suburb, in which we could discern a busy concourse of people, apparently carrying on market business. Above the strand were fertile plains,

whose undulating lines were lost in the mist at the foot of a chain of mountains bathed in sunshine. The principal peaks of this chain are from 3,000 to 4,800 feet in height.

Fortifications, or rather mounds of earth, behind which shone several banners, protected the batteries posted in front of the port. Some soldiers, standing in a group on the shore, followed our corvette with their eyes. There was nothing remarkable in the aspect of the town, except the sacred palaces. adorned by gigantic trees.

A Famous Prince.

Some time afterwards we passed, within rifle-range, a large Japanese steamer, which our pilot, whom we consulted, and who judged from the colors of the flag, informed us was the property of the Prince of Tosa. His estates are situated in the southern portion of the island of Sikoff, and they bring him in a very large annual revenue. Most probably he was returning from a conference of the feudal party held in the city of Kioto, at the court of the Hereditary Emperor of Japan, and had embarked at Hiogo, in order to regain his own province by the Boungo canal. What were his sentiments on beholding a strange corvette cleaving the waters of the Inland Sea? Does he flatter himself that he can repel the civilization of the West by the arms which it places at his disposal? Does he know whither steam will lead him?

A little before sunset we saw, on the coast of Sikoff, a feudal castle, remarkable for its picturesque site upon the summit and the sides of a wooded hill, at whose feet a rustic hamlet seemed to shelter itself under the protection of the ancient lordly towers. It is the Castle of Marougama, the residence of Prince Kiogoko Sanoke, whose revenues are valued at $200,000.

The castles of the Daïmios are generally at a distance from the town and villages. They are composed, in most instances, of a vast quadrangular enclosure, within thick and lofty walls, surrounded by a moat, and flanked at the corners, or surmounted at intervals throughout their extent by small square towers with slightly sloping roofs. In the interior are the park, the gardens, and the actual residence of the Daïmio, comprising a main dwelling and numerous dependencies. Sometimes a solitary tower, of a shape similar to the other buildings, rises in the middle of the feudal domain, and rears itself three or four stories higher than the external wall.

Imposing Edifices.

As in the case of the Chinese pagodas, each story is surrounded by a roof, which, however, but seldom supports a gallery. All the masonry is rough, and joined by cement; the woodwork is painted red and black, and picked out with copper ornaments, which are sometimes polished, but sometimes laden with verdigris. The tiles of the roof are slate color. In general, richness of detail is less aimed at than the general effect resulting from the grandeur and harmony of the proportions of the buildings. In this respect, some of the seignorial residences of Japan deserve to figure among the remarkable architectural monuments of the peoples of Eastern Asia.

We anchored in a bay of the island of Souyousima, at the southern point of the province of Bitsiou, and at the entrance of the basin of Arima. We were surrounded by mountains, at whose feet twinkled many lights shining in from houses. The stillness was unbroken, save by the distant barking of dogs. Next morning, very early, we were ploughing the peaceful waters of the Arimanado. This basin is completely closed

on the east by a single island, which divides it from the Idsouminada by a length of thirty miles. It is in the form of a triangle, whose apex, turned towards the north, faces the province of Arima, on the island of Niphon.

This is the beautiful island of Awadsi, which was the dwelling-place of the gods, and the cradle of the national mythology of the Japanese. The low lands at its southern extremity are covered with a luxuriant vegetation, and the soil rises gently into cultivated or wooded hills until they touch the boundaries of a chain of mountains from 300 to 700 yards in height.

Awadsi belongs to the Prince of Awa, whose annual revenue amounts to $800,000. It is separated from the island of Sikoff on the west, by the passage of Naruto, and the island of Niphon on the east, by the Strait of Linschoten.

Dangerous Channel.

The greater number of the steamers which cross the Japanese Mediterranean from west to east, pass from the basin of Arima into that of Idsoumi, where they generally touch at the important commercial town of Hiogo; and from thence they enter the great ocean by the Strait of Linschoten. That passage of Naruto which leads directly from the basin of Arima into the great ocean is shorter than the former; it is, however, much less frequented, because it is considered a dangerous channel for high-decked vessels.

We saw the coasts drawing nearer and nearer to us, as we descended, towards the south-west corner of this triangular piece of land. At the same time a promontory of the island of Sikoff rose above the horizon on our right, and seemed to stretch continuously onward in the direction of Awadsi. Very soon we found ourselves in a passage from whence we could distinctly see the beautiful vegetation of the coast of Sikoff and the coast of Awadsi.

At length we saw the gates of the Strait: on the left, rocks surmounted by pines, forming the front of the island of Awadsi; on the right, a solitary rock, or islet, also bearing a few pines, forming the f ont of the island of Sikoff. Between them the sea, like a bar of breakers, though the weather was calm: afar, the undulating ocean, without a speck of foam; the tossing of the waves in the passage being solely the result of the violence of the current.

Myriads of Birds.

All around us, on the waves and at the foot of the rocks, were thousands of sea-birds, screaming, fluttering and diving for the prey which the sea, stirred to its depths by the current, was perpetually tossing up to them. Several fishing-boats were out, not on the canal—that would have been impossible—but behind the rocks, in the creeks of the little solitary islet and of Sikoff.

Below Awadsi, the united waters of the two straits of Naruto and Linschoten form the canal of Kino, which washes the shores of the province of Awa, on Sikoff, and of the province of Kisou, on Niphon. We sailed for some time yet in sight of the latter; then the land disappeared from our eyes, and we soon perceived, by the wide-rolling motion of the waves, that we were on the outer sea, in the immense domain of the great ocean.

I occupied myself, during the whole evening, in recalling the recollections of my journey; and I could find nothing out of Switzerland to compare with the effect of the beautiful Japanese scenery. Since then, several Japanese, travelling in Switzerland, have told me that no other country awakened

so vividly the remembrance of their own. Still more frequently I transported myself in fancy to one or other of the archipelagoes of the Souwonada, earnestly desiring the advent of that hour when the breath of liberty will give them, in the Far East, the importance which formerly belonged, in Europe, to the Archipelago of the Mediterranean.

They cannot be blended into a general impression. Nothing is less uniform than the scenery of the shores of the Inland Sea. It is a series of pictures which vary infinitely, according to the greater or less proximity of the coasts, or to the aspect of the islands on the horizon. There are grand marine scenes, where the lines of the sea blend with sandy beaches sleeping under the golden rays of the sun; while in the distance, the misty mountains form a dim background.

Japanese Scenery.

There are little landscapes, very clear, trim and modest: a village at the back of a peaceful bay, surrounded by green fields, over which towers a forest of pines; just as one may see by a lake in the Jura on a fine morning in June.

Sometimes, when the basins contracted, and the islands in front seemed to shut us in, I remembered the Rhine above Boppart. The Japanese scenery is, however, more calm and bright than the romantic landscapes to which I allude. The abrupt slopes, the great masses of shade, the shifting lines, are replaced by horizontal levels; by a beach, a port and terraces; in the distance are rounded islands, sloping hills, conical mountains. These pictures have their charms: the imagination, no less than the eye, rests in the contemplation of them; but it would seek in vain that melancholy attraction which, according to the notions of European taste, seems inseparable from the enjoyment.

Laying aside the question of the picturesque, which is not the essential element of our relations with the Far East, I hope that, sooner or later, a chain of Western colonies will be formed at Japan, peacefully developing the natural and commercial resources of that admirable country, along a line marked by Yokohama, Hiogo, Simonosaki and Nagasaki. It might have a regular service of steamers.

Fine Summer Resorts.

The trading steamers of America, as well as those of China, might maintain the relations of the two worlds with the King of the Archipelagoes of the Great Ocean. Europeans, weary of the tropical climate or the burthen of business in China, might seek pure and strengthening air, and pass some weeks of repose on the shores of the Japanese Mediterranean. How many families settled in China, how many wives and children of Europeans, would be delighted to profit, during the trying summer months, by this refuge, as beautiful and salubrious as Italy, and yet near their actual home!

But while imagination, forestalling the march of time and the triumphs of civilization, evokes the charms of a European society from the bosom of the isles of the Souwonada, I must acknowledge that I privately congratulated myself on having seen the Japanese Mediterranean in its primitive condition, while one may still "discover" something, and has to ask the pilots the names of the islands, the mountains and the villages, and to cast anchor for the night in some creek called "fair port" by the natives.

Having doubled the southern point of the great island of Niphon, that is, the promon-

JAPANESE BALLET OF BUTTERFLIES.

tory of Idsoumo, situated at the southern extremity of the principality of Kisou, we sailed, during a whole day with the current which the Japanese call Kouro-Siwo, which runs from southwest to northeast, at the rate of from thirty-five to forty miles a day.

A Pleasant Sail.

The weather was fine, and the sea a shining emerald-green. I passed many hours on the poop, in stillness and vague contemplation. For the first time I enjoyed the pleasure of sailing. The silence which reigned on board added to the majestic effect of the ship, laden up to the summit of her masts with her triple wings of white. It was as though the fires had been extinguished, and the noise of the engines hushed, that we might present ourselves more respectfully at the gates of the residence of the Tycoons. But when night fell, the fires were lighted again, in case of accident; for the land-winds frequently cause much trouble to the ships in the Gulf of Yeddo. At daybreak, we came within sight of six small mountainous islands, which looked like signals set up at the entrance of this vast arm of the sea.

The sun rose, and presented, amid the salt mists of the horizon, that image of a scarlet globe which forms the national arms of Japan. His earliest rays lighted up Cape Idsou, on the mainland of Niphon, whilst in the east we beheld the smoke of the two craters of the island of Ohosima. At the head of a bay in the promontory of Idsou is situated the town of Simoda, the first, but the least important of the commercial places to which we come when sailing up the Gulf of Yeddo. The Americans obtained an authorization to found an establishment there in 1854. Some time afterwards the harbor of Simoda was destroyed by an earthquake, and no mention was made of that place in the treaties of 1858.

A number of fishing-boats are to be seen on the coast, and several three-masted vessels are going to the mainland of Niphon and the surrounding islands. The scene is full of life, and sparkling with brilliant and harmonious color; the wide sky is a splendid azure; the pale green sea has no longer the sombre hues of the great deeps, but shines with the limpid brightness which characterizes it upon the rocky coasts of Japan. The isles are decked in the brilliant foliage of the spring; the harsh brown of the rocks is streaked with shades of ochre; and the white sails of the native barques, the snow-crests of Myakésima, and the smoke from the craters of Ohosima, complete the beautiful marine scene.

The "Matchless Mountain."

Having reached the "Bay of the Mississippi," we made out, for the first time, the summit of Fousi-yama, the "Matchless Mountain," an extinct volcano 12,450 feet above the level of the sea. It is fifty nautical miles from the coast, on the west of the bay, and except for the chain of the Akoni hills at its base, completely isolated.

The effect of this immense solitary pyramid, covered with eternal snow, surpasses description. It lends inexpressible solemnity to the scenery of the Bay of Yeddo, already more sombre than that of the gulf, by reason of the closer proximity of the shores, the somewhat sandy hue of the sea-water, and the immense quantity of cedars, pines, and other dark-foliaged trees which crown the crests of all the hills along the coast.

At length we double Point Treaty, a picturesque promontory where the convention between Commodore Perry and the Commissioners of the Tycoon was signed; and all of a sudden, behind this promontory, we see the quays and the city of Yokohama

stretching along a marshy beach, bounded on the south and west by a ring of wooded hills. A score of ships of war, and merchant vessels, English, Dutch, French, and American, are lying out in the roads, almost opposite the "foreign quarter," which may easily be recognized by its white houses and consular flags. Native junks are lying at anchor at some distance from the jetties of the port and the store houses of the Custom House. We pass by these slowly, and steam at half speed in front of the Japanese city, in which all the houses, except a certain number of shops, are built of wood, and seem to have only one story above the ground floor.

Named From a Sea-Goddess.

When we had come opposite to the Benten quarter, situated at the extremity of the beach of Yokohama, and at the mouth of a wide river, our corvette anchored.

That portion of the Japanese city of Yokohama which is called Benten derives its name from a sea-goddess, who is worshipped in an island situated to the northwest of our residence. Before the arrival of the Europeans, this sacred place was surrounded only by a small town, in which dwelt fishermen and agriculturists, separated by a swamp from the not less modest little town of Yokohama. Now, quays, streets, modern buildings, have invaded the entire space which extends from the promontory of the "Treaty" to the river, from which we are divided only by a range of Japanese barracks and a guard-house.

Among the streets which extend to the sea-beach from Benten, there is one shaded by a plantation of firs; and on passing through the municipal barrier which the police keep open during the day and shut at night, the stranger finds himself in front of a long avenue of fir trees, headed by a sacred gate called a Tori. It is composed of two pillars slightly inclined towards each other; so that they would meet at last at an acute angle, if at a certain elevation their pyramidal development were not checked; and joined by two horizontal transverse beams, of which the uppermost is the thicker, and is curved upwards at both ends.

The tori invariably announces the vicinity of a temple, a chapel, or a sacred place of some sort. A grotto, a waterfall, a gigantic tree, a fantastic rock, all things which we prosaically call natural curiosities, a Japanese regards with pious veneration or with superstitious fear, according to whether he be more or less governed by the Buddhist demonology; and the bonzes of the country, priestly attendants of the temples, never fail to give tangible form to this popular tendency, by erecting a tori close to each remarkable place.

Avenue of Trees.

The pine trees in the Benten avenue are lofty, slender and for the most part bent by the continuous action of the sea-breezes. At regular distances long poles are nailed upon them crosswise, on which, on festival days, the bonzes hang inscriptions, wreaths and swinging banners.

The avenue ends in a second tori, which, with due regard to perspective, is not so lofty as the first. On approaching it, one is surprised to find that the avenue makes a sudden bend and prolongs itself on the right. Here all is mystery; a waste ground, covered with rank grasses, bushes and slender pines with aërial foliage; on the left, the calm transparent water of a little gulf formed by an arm of the river; in front is a wooden bridge, built in a style of severe elegance, wide and excessively curved; behind this bridge is a third tori, thrown out against

the thick foliage of a grove of fine trees. The whole forms a strange picture, with something in it that excites a secret apprehension.

This bridge, whose pillars are decorated with ornaments in copper, finally admits us to the sacred place. The third tori, bearing on its summit an inscription in gold letters on a black ground, is entirely built of fine granite of remarkable whiteness; and the tombs, which are tastefully disposed on the left side of the avenue, are constructed of the same material. The temple, almost entirely hidden by the branches of the cedars and pines which surround it, faces us; but the mysterious gloom hardly permits us to discern the flight of steps on which the people kneel who come to worship before the altar of the goddess.

VIEW OF YOKOHAMA.

Should the temple be empty, one of the bonzes in attendance may be summoned by shaking a long strip of woolen stuff that hangs beside the entrance, with a bunch of pebbles attached to it. The bonze comes out of his retreat immediately, and proceeds, according to the requirements of the visitor, to give him advice, to distribute tapers or amulets, to undertake to recite prayers, in fact to perform any of the ceremonies of worship;—of course for the consideration of a fee.

As a Japanese, before he presents himself at the sanctuary, must wash and dry his hands and face, in a small chapel, at some

distance from the temple, on the right, is a basin containing the holy water intended for ablutions, and napkins of silk crape suspended on a roller, like the hand-towels in a sacristy. One of two chapels close by contains the big drum which serves the purpose of a bell for the temple, the other the voluntary offerings of the faithful. The bonzes who serve the temple of Benton do not appear to live in opulence. Their attire is generally dirty and neglected; and the expression of their faces is stupid, sullen, and malevolent towards strangers, who are glad to keep at a respectful distance from these holy persons.

A Singular Orchestra.

I had only one opportunity of seeing them officiate; it was on the occasion of a procession on their local festival day. On ordinary days, it appears, that they merely give audiences; and I have rarely seen men resort to their ministrations. Their habitual clients are peasant women, fishermen, and casual pilgrims. But I have frequently heard, at sunset, the beating of the tambourines, which, except at great solemnities, form the whole orchestra of the temple of Benten.

The bonzes perform interminable music on this monstrous instrument, always in the same rhythm; four equal loud notes, followed by four equal deep notes, and so on, for hours together, probably the length of time required for driving away the evil influences. Nothing can exceed the melancholy impression produced by this deep-sounding noise, when, in the silence of the night, it blends with the sighing of the great cedar-trees and the booming of the sea. It oppresses one like a nightmare. But indeed it may be said that the religion which finds expression in such customs weighs on the mind of the people like a dream, full of uneasiness and vague terror and destitute of every element of good cheer and hope.

Far from being natural religion, paganism is the enemy of human nature, the religion of denaturalized man; and thence it is that, seen in action, it fills one with an indescribable pain, an instinctive repulsion which seems to me to come from that especial characteristic, rather than to be the effect of our Christian education.

JAPANESE BONZE.

The obligatory accompaniments of the Japanese temples are tea-houses or restaurants, at which tea is principally supplied,

but where saki, a fermented and highly intoxicating drink, may be had. The eatables are fruits, fish, rice or wheaten cakes; and everyone smokes. The pipes are metal; the tobacco is very finely cut, and free from all narcotic admixture: opium-smoking is unknown in Japan. These establishments, where women are the attendants, and where external propriety is strictly observed, are, for the most part, immoral. This is especially the case in respect to those which are situated in the vicinity of the toris at Benten, a circumstance which probably dates from a period at which the little island dedicated to the patroness of the sea still attracted a considerable number of pilgrims.

Residences of Officials.

At present the altar of the goddess is singularly neglected; but there is a great military station in the neighborhood, with which the rule of the Tycoon—that of the sword—has endowed the city of Yokohama. It occupies the entire space between the island of Benten and our dwelling.

The quarter of the "Yakounines" is composed of the residences of government officers employed in the Customs, of the harbor police and that of other public places, of the Military Instruction, of the guard of the Japanese city, and the superintendents of the "free quarter."

The Yakounines have no outward and visible sign of their functions except a large pointed hat of lacquered pasteboard, and two swords passed through the girdle on the left side: one of these is large and two-handled; the other, a kind of blade intended for single combat, is small. These are the only warlike points in the equipment of these functionaries. They number several hundreds, they are almost all married, each has his separate lodging, and all seem to be placed on a footing of equality in this respect. It is not uninteresting to study the means which the Government of the Tycoon has adopted for organizing this army of functionaries into a kind of camp, while retaining their domestic surroundings. This has been effected to a certain extent by the application of the cellular system to family life.

Let the reader picture to himself a collection of wooden buildings, forming a long square, a lofty wooden wall towards the street; low doors at regular intervals, each giving access to a court, which contains a small garden, a water cistern, a kitchen and other offices. Across the yard, on the ground floor, lies a spacious cell, which may be subdivided into two or three rooms by means of sliding partitions; the court and the cell comprise the lodging of a Yakounine family.

Deserted Streets.

Each of the long blocks of which the streets in this quarter are composed encloses at least a dozen of these dwellings, six ranged side by side, and then six back to back with the others. The cells are all roofed with green tiles, and no roof is more lofty than another. The Yakounine quarter is a triumph of straight lines and uniformity. The streets are generally empty, because the men pass the greater part of the day at the Custom House or the guard-houses; and during the absence of its head, every family keeps itself within its narrow enclosure. Even the door, which is so low that one must stoop to pass through, is generally shut during this time of seclusion.

This custom is, however, in one way, analogous to the precaution with which Turkish jealousy surrounds women. It arises from the position which Japanese habits as-

sign to the fathers of families. In each, his wife beholds her lord and master. In his presence she attends to her domestic duties with perfect ease and simplicity, caring nothing for the presence of a stranger. In his absence she observes an extreme reserve, which we might be tempted to attribute to modesty, but which is more truthfully explained by the dependence and intimidation imposed on her by marriage.

Custom of Giving Presents.

By degrees neighborly relations were established between our residences and the Yakounine quarter. In Japan, as elsewhere, small presents encourage friendship. We sent some white sugar and some Java coffee to certain families where we learned there were sick persons, or women in childbed, and these small offering were gratefully received.

One day, when I was alone in the house, between four and five o'clock in the afternoon, the Mowban came to announce the arrival of a feminine deputation from the Yakounine quarter, and to ask me whether he should send them away. These ladies had been authorized by their husbands to make their acknowledgments in person, but they had profited by the opportunity to express their wish to examine our European furniture. I told the porter that I would gladly undertake to do the honors of the house to them.

Presently I heard the clicking of a number of wooden shoes on the gravel walk in the garden, and, looking towards the foot of the verandah staircase in front of the saloon, I saw a group of smiling faces, among which I distinguished four married women, two young girls, and several children of all ages. The former were remarkable for the plainness of their dress; no ornament in the hair, no light stuffs or bright colors in their garments, no paint on their faces, but their teeth painted as black as ebony, as is becoming to all married women, according to Japanese ideas.

The young girls, on the contrary, show off the natural whiteness of their teeth by a layer of carmine on their lips, put rouge on their cheeks, braid their thick hair with strips of scarlet crape, and wear wide girdles of many colors. The children's dress is simply a plain garment and a striped sash; they never wear any head-dress, and their heads are shaven, except a few locks, some hanging loose, others tied together and arranged as a chignon.

Removed Their Shoes.

After the customary salutations, the orators of the deputation—for three or four always spoke simultaneously—said many pretty things to me in Japanese, to which I replied in French, while I made signs to the company to enter the drawing-room. It was quite clear that they had understood me; I could not mistake the expression of thanks; and yet, instead of ascending the staircase, they seemed to be asking me for an explanation of some sort. At length my fair friends perceived my embarrassment, and, by adding gestures to language, asked me, "Ought we to take off our shoes in the garden, or will it suffice if we take them off in the veranda?"

I pronounced in favor of the latter alternative, and my guests immediately ascended the stairs, removed their shoes and placed them in a line upon the floor, and then gleefully trod the carpets of the drawing-room—the children with bare feet, the grown-up persons in socks made of cotton-cloth, divided into two unequal compartments, one for the great toe, and the other for the rest

of the foot. This is another peculiarity of Japanese dress.

Their first impression was innocent admiration, to which general laughter succeeded when they all found themselves reflected at full length and on all sides, in the long mirrors which came down to the floor. While the younger members of the party indulged themselves in unwearied contemplation of a scene at once so novel and so attractive, the matrons asked me the meaning of the pictures which adorned the room. I explained that they represented the Tycoon of Holland and his wife, and also several great Daïmois, or princes of the reigning family.

They bowed respectfully, but one of them, whose curiosity was not satisfied, said, timidly, that she supposed they had also taken the portrait of his Dutch Majesty's groom. I took care not to undeceive her, because she would not have understood that it could be correct to represent a prince standing beside his saddle-horse and holding it by the bridle. Others, having attentively examined the velvet sofas and arm-chairs, told me how a dispute had arisen between them respecting the use of those articles of furniture.

JAPANESE AT TEA.

They agreed as to the easy chairs; it was, no doubt, intended that they should be sat upon—but the sofas? Surely one ought to squat on them with crossed legs, especially when eating at the table in front of them. They sincerely pitied the gentlemen and ladies of the West, condemned to make such inconvenient use of these articles, and actually to sit with their legs hanging down. My room, being open and on the same level, was speedily invaded, and almost everything in it was a subject of astonishment to my visitors, who were none the less daughters of Eve because they were born in Japan. They were particularly delighted with a set of uniform buttons bearing the Swiss federal cross, according to the military rule of my country. I had to give them some of these buttons, though I could not imagine to what use they could possibly apply them, since all Japanese garments, for the use of both sexes are simply fastened by silken strings.

The gift of a few articles of Parisian perfumery was highly appreciated, but I praised Eau de Cologne quite unsuccessfully. Cambric handkerchiefs are unknown in Japan. I showed them some specimens, very prettily embroidered by the gentlewomen of Appenzell; but they explained to me that, though the gentility of Tokio might perhaps use them as cuffs for their wide and flowing night-robes, not the lowest woman of the people would hold in her hand or carry in her pocket a piece of stuff in which she had blown her nose. There is, therefore, no chance at present that the little squares of paper, made from vegetable substances, which they carry in a fold of the dress, in the breast, or in a pocket in the sleeve, and which are thrown away as each is successively used, will be supplanted by our barbarous method. Eau de Cologne, however, might be used with advantage to counteract the briny flavor of the well-water which is drunk at Benten.

Mode of Writing.

Another point on which my visitors seemed to regard the superiority of Japanese civilization as incontestable, is their method of writing. The Japanese uses a brush, a stick of Chinese ink, and a roll of paper made from mulberry leaves. He carries those things about with him everywhere: the roll of paper is placed in his breast; the brush and the inkstand hang in a case from his girdle, together with his pipe and his tobacco-bag.

In order to regain my advantage, I exhibited a case containing an assortment of sewing cotton, needles, and pins, and begged the lady Yakounines to use them. They unanimously acknowledged the imperfection of the working materials of their country, where the sewing-machine is unknown. Needlework does not occupy in Japan any place like that which it takes in our middle-class households; it is never produced during the long gossiping visits which the Japanese women interchange. As in Europe men have recourse to the cigar, so in Japan they season their conversation with pipes.

The visit ended by my giving the children some prints representing Swiss landscapes and costumes, and showing their elders a photographic album containing likenesses of all the members of my family, which they examined with more than interest, with really touching emotion. It is within the domain of the natural affections that the unity, the identity of the human race in every clime and among every people, makes itself most sensibly felt.

"The Whole World Akin."

What signifies diversity of idiom in the presence of that universal language which translates itself by the expression of the eye, by a tear upon the eyelid, by sweet and touching intonations of the voice, like Mendelssohn's "Songs without Words?" The traveller is, in the sight of all primitive peoples, a being who deserves the deepest pity, for he is separated from all that constitutes the charm of life—the family, the paternal roof, the country of his ancestors.

Religious admiration would be mingled with the compassion he inspires if he had left his country to accomplish a pious pilgrimage in a distant land, but that a man should cross the seas merely in the interest of terrestrial objects is a thing incomprehensible to the Japanese. They might admit the notion of my being a political exile, the victim of the severity of my Government; but when they learn that I am neither a pilgrim nor proscribed, astonishment mingled with a kind of fright is added to their

artless sympathy and they appear to consider me an object of pity.

All good people who compose the population of the beach accost me in the friendliest manner. The children bring me beautiful glistening shells, and the women do their best to make me understand the culinary properties of the hideous little marine monsters which they pile up in their baskets. This spontaneous kindliness and cordiality is a characteristic common to all the lower classes of Japanese society. More than once, when I have been going on foot about the suburbs of Nagasaki or Yokohama, the country people have invited me to step inside their little enclosures.

Japanese Hospitality.

Then they would show me their flowers, and cut the best among them to make up a bouquet for me. It was always in vain that I offered them money; they never accepted it, and were not satisfied until I had crossed their threshold and partaken of tea and rice-cakes with them.

Spring is the most tempting season for exploring the coasts of the Bay of Yeddo. From the heights on its borders the inland scene, stretching away to the foot of Fousiyama, presents an uninterrupted succession of wooded hills and cultivated valleys, diversified by rivers or gulfs, which at a distance look like lakes. The villages on their banks are half hidden in rich foliage, and large farms, approached by shady roads, may be traced out at various points of the landscape.

The precocity of the vegetation in the rice-grounds and on the cultivated hills, the quantity of evergreen trees on every side, deprives the springtide of Japan of that fresh and budding aspect which is one of its chief beauties elsewhere. And yet, where can be found a more luxuriant spring vegetation, more rich in beautiful details? All along the hedges, in the orchards, and about the villages, tufts of flowers and foliage of dazzling hue stand out against the dark tints of a background of pines, firs, cedars, cypress, laurels, green oak, and bamboos.

Here we find the great white flowers of the wild mulberry; there, camelias growing in the open country, as tall as our apple trees; everywhere, cherry trees, plum trees, peach trees, generally laden with double flowers, some quite white, others bright red, and sometimes white and red on the same branches; for many of the Japanese do not care at all for the fruit of these trees, but cultivate and graft them merely for the sake of the double flowers, and to vary or combine the species.

The Tufted Bamboo.

The bamboo, much employed in the capacity of a support to these trees, frequently lends his elegant foliage to the branches of young fruit trees which have no other adornment than their bunches of flowers. But I love the bamboo most when it grows in solitary groups, like a tuft of gigantic reeds. There is nothing more picturesque in the whole landscape than these tall green polished stems, with their golden streaks and their tufted tops, and all around the chiefs the young slender offshoots with their feathered heads, and a multitude of long leaves streaming in the wind like thousands of fluttering pennons.

The bamboo groves are favorite subjects of study with the Japanese painters, whether they limit themselves to reproduce the graceful lines and harmonious effects, or enliven the picture by adding some of the live creatures which seek their verdant shelter —the little birds, the butterflies, and, in

lonely places, the weasel, the ferret, the black squirrel, and the red-faced brown monkey.

All the waysides are bordered with violets, but they are scentless. The country produces a very small number of odoriferous plants, and it is remarkable that the lark, the nightingale, and other singing birds are very rare. Perhaps the lack of perfume and of song, in the midst of all the wealth of a luxuriant vegetation, helps to diminish the effect upon the imagination which it seems to me Japanese scenery ought to produce. It is certain that in contemplating it one does not experience that sense of dreamy exaltation and tenderness which is produced by the sight of a European landscape in the springtime, when nature is waking up.

Without going into the question of the extent to which our sensibility is fed by the remembrance of childhood, and the traditional ideas which find no application in the world of the Far East, I think the cooling of our enthusiasm may be accounted for by the fact that, in Japan, nature is over-cultivated.

Excess of Cultivation.

With the exception of the forests and other plantations of trees, which the government maintains with praiseworthy care, the entire soil is invaded by cultivation to an extent which almost defies description. Early in April the fields outside the woods are covered with buckwheat in full flower. In four or five weeks' time, on the lower ground, they will be reaping the barley and wheat sown in November. In Japan they sow corn as we plant potatoes, that is in regular, perfectly straight rows, and between each of these there is an interval of free space in which is already sprouting a peculiar species of beans, which will spring up when the field shall have been reaped. That green surface which might be taken for sprouting corn is a field of millet, which was sown in March and will be ripe in September. Millet is eaten by the natives in as large quantities as wheat; they grind it into flour, and make cakes or porridge of it.

On an adjacent plain there is a laborer tilling the ground by means of a small plough drawn by one horse. In the fertile soil he will sow the seed of the cotton-tree, and in September or October each seed will have produced a plant two or three feet high, laden with twenty capsules arrived at maturity. Several white birds of the stork or heron family seem to be working in concert with the agriculturist; they follow him about gravely, and, by plunging their long beaks into the half-opened furrow, they destroy the larva which the plough has just turned up.

How Rice is Cultivated.

In the depth of the valley are rice-grounds, which were laid under water about a month ago, by the opening of the sluice-gates of the irrigation canals. While in this state, the soil is broken up by the plough, and trodden by the feet of the buffaloes and the laborers; the latter treading up to their calves in the clay, and breaking the stubborn clumps with pickaxes. When the earth has been mashed into a kind of liquid paste, men and women go step by step along the dykes of the enclosure, and throw in handfuls of seed upon the square spaces destined to form the nursery ground.

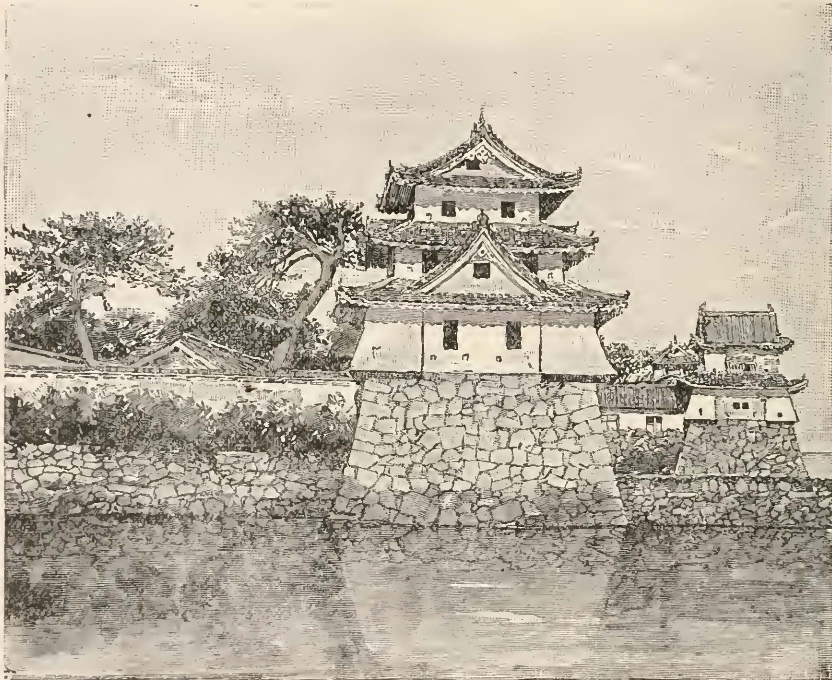
Then these are turned over with a kind of rake, in order to distribute and bury the seed. Now the water has subsided, the nursery ground puts forth its thick, close crop, and the cultivators tear it up, roots and stems together, to transplant them carefully in the large squares of soft earth which have not yet been utilized, in tufts arranged in a

chequered pattern at regular intervals. There the rice will grow and ripen, to be cut in the month of October.

Until then it has to dread the pretty little red and white breasted birds which fall like hail on the grain-laden stems, shake the ripe fruit to the ground, and set to their work of pillage with shrill notes of joy, dancing on their little feet after a fashion full of charm for the impartial observer, but which inspires the proprietor with far different feelings. The persecuted rice-growers resort to all kinds of scarecrows, which they set up at the most seriously menaced points, but without much apparent effect upon the morals of the thriving birds.

In one place, a complete network of cords of plaited straw, garnished with swinging appendages of the same material, is fixed on poles, and extended above the rice-field, forming a perfectly efficacious method of prevention, provided that it is kept in incessant motion. This is the task of a boy, who, when there is not sufficient wind to shake the net, pulls the cord attached to it, like a bell-rope, and thus keeps it going. The child sits in a lofty seat, perched on four bamboos, under a little roof formed of reeds.

Several kinds of rice are grown in Japan. That of the plains is the most highly esteemed: that of the hills does not require to be so long submerged as the former, but I have seen it subjected, in the spring, to processes of irrigation which have cost much labor; in the formation of reservoirs on the upper level of the hill, and the establishment of numerous canals, discharging themselves upon all the terraces prepared for rice culture. Each terrace thus converted into a rice-ground will bear, next autumn, wheat or millet. The Japanese may perhaps clear some mountain-land now and then, but they



CASTLE AT MATSUYAMA, JAPAN.

will never leave land capable of being tilled, fallow.

The tea-plant is not cultivated in our district. It is occasionally met with under certain favorable circumstances, but the real tea-districts are several days' journey north and west of the bay. We are much nearer to the silk-growing districts, and there would be nothing to prevent the development of this industry in our immediate vicinity, if there were sufficient space for the cultivation of the mulberry-tree.

It strikes me, in short, that the population by whom I am surrounded, and the inhabitants of the southern coasts of Niphon generally, leave to the natives of the interior the production of the most valuable articles of commerce, such as silk, tea, and even cotton, which is not very abundant on our coasts; while they devote themselves some to fishing and water-carriage, and others to agriculture in its strict sense—the production of cereals and leguminous and oleaginous plants; also to horticulture, and the growth of flax, straw, reeds, and bamboos.

The "Mountain People."

Among the peasant population of the fertile valleys which border the Bay of Yeddo, one frequently meets men of a more vigorous race, whose aspect, though kindly, seems to denote a certain independence of character or of manner of life. These are the "mountain people," or the inhabitants of the chain of the Akoni, at the foot of Fousi-yama.

The business which brings them down to the plains is very various in its nature: for some, it is dealing in wood for ships and building; for others, it is dealing in firewood. Some are carrying baggage on pack-horses from the provinces in the interior to such or such a port on the bay; others are employed in hauling the canal-boats, and among them recruits are made for a select tribe of hunters, as well as for a portion of the Tycoon's troops of the line; that is, the infantry companies, among whom European arms of precision have been introduced.

Unfortunately, the country inhabited by these passing guests is almost entirely inaccessible to strangers. If certain native statements are to be believed, bridges, aqueducts, and dams of most marvellous construction exist there, which baffle the imagination when one thinks of the imperfection of the instruments with which they have been made. The resources which the Japanese possess in raw material are not accorded to our climates. The bamboo, for instance, furnishes a natural conduit for hydraulic purposes, whose excellence yields to no product of modern industry.

Variety of Bridges.

It is employed in the formation of suspension-bridges in the place of wire. In the mountains of Kiousiou there is a bridge, flung from one rock to another across a deep abyss, by means of a hanging staircase formed of huge pieces of bamboo laid in line, and fitted over one another longitudinally. The Japanese traverse great rivers on bridges made of casks, and managed by straw ropes. They cross terrific ravines by bridges of rope, and even by means of a single rope, along which slips a kind of aërial ferry-boat.

In a country like theirs, where the Government maintains only one public highway—the great military road called the Toïkado—the inhabitants, reduced to their own resources, strive to establish the communications which they require at the least possible cost. Hence the infinite variety of their contrivances for transport by land and by water. A curious specimen of the latter is

the means devised to enable the women who are engaged in rice cultivation to cross the submerged lands. Four tubs, fastened together between the angles of two crossed planks, are packed with as many persons and as large a quantity of provisions as this sigular equipage can accommodate, and two of the passengers propel it with poles. The same talent for utilizing the simplest means of action, the most primitive instruments, the most elementary processes, is equally to be traced in the arts and handicrafts in Japan. But there is a very important part of their social life which either escapes us or which it is very difficult for us to study.

We can only see the people at work in the fields and in some of the village sheds. The docks, the workshops and the factories in the industrial cities, the artistic conceptions, and the most original productions of their autonomic civilization, are carefully hidden from us by the police restrictions of a jealous government. Nevertheless, little by little the light is coming, and a day will soon dawn when, in this respect also, Japan shall be opened to the investigations of science.

The country around Yokohama is thoroughly cultivated and covered with dwellings. The isolated houses are built near the roads, and even those which line the highway are usually entirely open, and free to light and air. In order to enjoy the fresh breezes, the inhabitants shove to the right and left the movable screens which enclose their dwellings, and thus completely expose their domestic arrangements to the view of those who pass.

It is therefore not difficult to observe their manner of living, as well as the distinctive characteristics of the different classes of society. The conventional separation of the latter does not seem to depend on any important difference of blood or of habits. The families of the Yakounin live in the same manner, and with the same domestic customs, as those of the peasants and mechanics; and, with the exception of a greater luxury in dress and meals, the households of the higher government officials are very similar.

A Japanese lady's dress will often represent a value of $200, without counting the ornaments for her hair. A woman of the smaller shop-keeping class may have on her, when she goes out holiday-making, some $40 or $50 worth. A gentleman will rarely spend on his clothes as much as he lets his wife spend on hers. Perhaps he may not have on more than $60 worth. Thence, through a gradual decline in price, we come to the coolie's poor trappings, which may represent as little as $5, or even $2, as he stands.

Children's dress is more or less a repetition in miniature of that of their elders. Long swaddling-clothes are not in use. Young children have, however, a bib. They wear a little cap on their heads, and at their side hangs a charm-bag, made out of a bit of some bright-colored damask, containing a charm supposed to protect them from being run over, washed away, etc. A metal ticket is generally fastened about them as a precaution against getting lost.

CHAPTER XIX.

DOMESTIC LIFE IN JAPAN.

THE country may be reached from Benten without passing through the Japanese city. Beyond the precincts of the holy place, a wide pathway supported on piles forms a road alongside the river. From this road, which leads to a suburb occupied by poor artisans, and terminated by a military guard-house and a Customs' station, we look down upon the low streets and the marsh of Yokohama. A handsome wooden bridge, built on piles sufficiently high to permit the passage of sailing-boats, crosses the river, and joins the footpath on the left bank.

By following this footpath to the northeast, we reach the high road of Kanagawa ; and by taking the southeast direction, we come to the country roads leading to the Bay of the Mississippi.

The country is covered on every side with cultivated land, and the habitations are exceedingly numerous. The isolated houses near the road, and those which border on the village streets, are generally open, and may, so to speak, be seen through. The inhabitants, in order to establish currents of air, slide the screens which form their walls into the grooves on the right and left, so that the interiors of their houses are freely exhibited to the sight of the passers-by.

Under such conditions it is not difficult to form a correct idea of household life, and to observe the distinctive characters of a national type, as well as the domestic manners of the native population. The conventional separation between classes in Japanese society does not rest upon essential difference of race, or of modes of life.

From the height of the hill on which the residence of the Governors of Kanagawa is situated I have more than once had occasion to examine and observe, on one side, some buildings set apart for the dwellings of the Yakounines, and on the other groups of houses or cottages belonging to artisans and cultivators. In the courtyards, formed by divisions made of planks which separate the military caste from the others, I remarked exactly the same habits, the same modes of life, which I saw publicly in action in the courtyards of the plebeians.

Appearance of the Japanese.

My later observation of the houses of the high Government functionaries only confirms me in the belief that we may reduce the chief types and the domestic manners of the whole population of the centre of the Empire—that is to say, of the three great islands of Kiousiou, Sikoff, and Niphon—to certain general features.

The Japanese are of middling height, very inferior to the men of the Germanic race, but not without some resemblance to the inhabitants of the southwest of the Iberian peninsula.

There is more difference in height between the men and the women of Japan than in those of Europe and America. According to the observations of Dr. Mohnike, formerly physician to the Dutch Factory of Decima, the average height of the men is five feet one

inch, and that of the women from four feet one inch to four feet three inches.

The Japanese, without being precisely disproportioned, have generally large heads, rather sunk in the shoulders, wide chests, long bodies, narrow hips, short and thin legs, small feet, and slight and remarkably beautiful hands. Their retreating foreheads and large and prominent cheek-bones make their faces représent the geometrical figure of the trapeze rather than that of the oval.

The cavities of the eyes being very shallow, and the cartilage of the nose rather flattened, the eyes in almost every case are more on the surface than those of the European, and sometimes very narrow. But, nevertheless, the general effect is not that of the Chinese or Mongol type. The head of the Japanese is large, the face is long, and on the average more regular. Finally, the nose is more prominent, better formed, and sometimes even aquiline. According to Dr. Mohnike, the Japanese head is that of the Turanian race.

Complexion and Hair.

All the Japanese population, without exception, have fine, thick, straight and lustrous black hair. The women's hair is shorter than in the European and Malay countries. The Japanese have thick beards, but they shave at least every second day. The color of their skin varies according to the different classes of society, from the copper tints of the interior of Java to the sunburnt white of the natives of Southern Europe. The predominant shade is olive-brown, but it never resembles the yellow tint of the Chinese.

Unlike those of Europeans, the face and hands of the Japanese are generally less colored than the body; little children and young persons of both sexes have rosy complexions, red cheeks, and the same indications of robust health which we like to see in persons of our own race.

The women have fairer complexions than the men: we saw several persons of rank, and even in the middle classes, who were perfectly white; the ladies of the aristocracy regard excessive paleness as a mark of distinction. Nevertheless, both one and the other are separated from the European type by those two indelible marks of race—narrow eyes, and the ungraceful depression of the chest which is always evident even in persons in the flower of their youth, and endowed with the greatest natural charms.

A Singular Custom.

Both men and women have black eyes, white and perfect teeth, separated by regular interstices, and slightly projecting. It is the custom for married women to blacken their teeth. In this we trace a tradition of Java, where the women file their teeth down to the gums; or of the Malay country in general, where everyone has black teeth, produced by the use of the betel.

The mobility of expression and the great variety of physiognomy, which we remark amongst the Japanese, seem to me to be the result of an intellectual development more spontaneous, more original, and in short more free, than is to be met with amongst any other people in Asia.

The national garment of the Japanese is the "kirimon." It is a kind of open dressing-gown, made a little longer and more ample for women than for men. It is crossed at the waist by means of a sash, which for men is made of a straight and narrow piece of silk—for women, of a large piece of stuff elegantly tied at the back.

The Japanese wear no linen, but they bathe every day. The women wear a chemise of red silk crape. In summer, the peasants, the

JAPANESE FAMILY.

fishermen, the artisans and the coolies do their work in a state of almost complete nudity, and the women merely wear a single petticoat. During the rains they wear large cloaks of straw or oil-paper, and hats of bamboo bark, made like those of Java, in the form of shields.

In winter the working-men wear a jacket and trousers of blue cotton under the kirimon, and the women one or several wadded mantles, but generally there is no difference between their costumes, excepting in the nature of the materials. Persons of the middle class and of the nobility never go out without jacket and trousers. The nobles alone have a right to wear silk, and only dress richly to go to Court, or to make visits of ceremony. The officers of the Government, and the Yakounines on duty wear wide trailing trousers; and replace the kirimon by an overcoat with large sleeves, which however only comes down to the hips, and is rather elegantly cut. Every one wears the same coverings for the feet, which consist of sandals of plaited straw, or wooden slippers fastened by a cord in which the great toe is caught.

Covering for the Feet.

When the roads are muddy, the people wear a simple wooden sole, resting upon two smaller pieces placed crosswise. During the greater portion of the year the working people merely use straw sandals. Each, on returning to his own house, or on presenting himself at that of a stranger, removes his socks or his sandals and leaves them at the door.

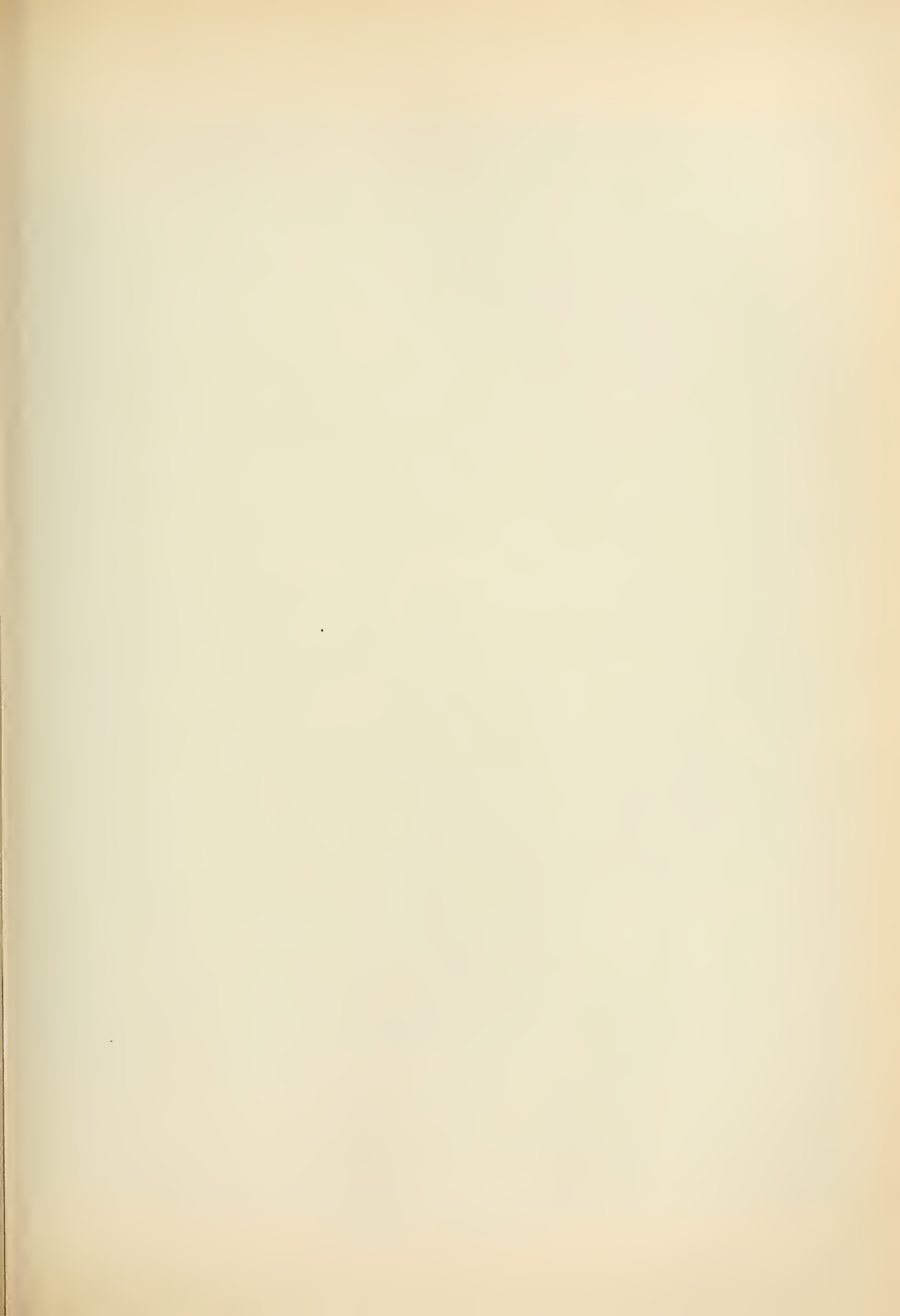
The floors of the Japanese houses are constantly covered with mats. As they are all of the same size, which is so invariable that the mat is used as a standard measure—it is never difficult to arrange them in an apartment. They are uniformly six feet three inches long, three feet two inches wide, and four inches thick.

They are made of rice-straw, very carefully plaited; by combining them with the grooves made in the floor and with the sliding screens which form the walls of the rooms, the Japanese divides his habitation into small or large rooms; but the dimensions are always regular, and he modifies this distribution exactly as it pleases him, without trouble, and never departing from the exactly symmetrical lines.

Serves Many Uses.

The mat dispenses with all other furniture: it is the mattress on which the Japanese passes the night, wrapped up in an ample dressing-gown, and under a large wadded counterpane, with his head resting on a little bolster made of strips of bamboo; on it he sets out the utensils of lacquer and porcelain used at his meals; on it the bare feet of his children tread; it is the divan where, crouching on his heels, surrounded by his friends and his guests, all crouching like him, he indulges in interminable talk, drinking a decoction of tea unmingled with any other ingredient, and smoking tobacco out of microscopic pipes.

In all the inns of Japan we find what is called the "bali-bali," a moveable floor like a great table, covered with mats and raised only a foot above the ground. On this the traveller sits or crouches, eats, drinks, takes a siesta, and chats with his neighbors. The Japanese house is nothing more than the "bali-bali" brought to perfection, a temporary refuge in which to take shelter when the labors of the street and the country are terminated; but it is not the centre of existence, if we may be permitted to use that expression at all in speaking of a people



JAPANESE DANCERS

who live from day to day, forgetful of yesterday, not caring for to-morrow.

One day when I had been listening to the recitation of half a dozen of the young boys in our neighborhood, who were squatting in front of their schoolmaster, I asked what was the name of the exercise that they were repeating in chorus. I was told that they were practising to recite the "Irova," a sort of alphabet in which not the vowels and consonants, but the fundamental signs of the Japanese language, are collected and grouped in four lines.

The Japanese Alphabet.

The number of those sounds is fixed at forty-eight, and instead of classifying them in grammatical elements according to the organs of speech, they have been made into a little piece of poetry, whose first word, "Irova," gives its name to the alphabet. As nearly as I can reproduce the sense of the rhyme, this is it:—

> "Color and odor alike pass away.
> In our world nothing is permanent.
> The present day has disappeared in the profound abyss of nothingness.
> It was but the pale image of a dream; it causes us not the least regret."

This national alphabet told me more of the character of the Japanese people than I might have found in volumes. For centuries the generations who were departing repeated to the generation who were coming, "There is nothing permanent in this world; the present passes like a dream, and its flight causes not the slightest trouble." That this popular philosophy of nothingness does not give full satisfaction to the needs of the soul, is quite evident when we consider how largely the manifestations of religious sentiment have developed of late; nevertheless, it is probable that it acts incessantly as a latent force, and its influence is felt in all the details of life.

The children profit most by the way of life to which this gives rise. In the first place, it is granted by everyone that the child ought to have its own way. Fathers and mothers derive their pleasure from the observance of this natural law. Every means of enjoyment for children, every subject of their amusement, becomes a source of personal satisfaction to the parents; they give themselves up to it with all their hearts, and it suits the children admirably. Travellers who have said that Japanese children never cry, have stated with very little exaggeration of expression a perfectly real phenomenon. It is explained by circumstances to which I have alluded, as well as by certain external conditions.

Mother and Babe.

The Japanese is husband to only one wife, who passes almost without transition from her doll to her child, and preserves for a long time her natural infantile character. On the other hand, the national custom does not permit her to bring up her baby too carefully. She is obliged to expose it to the atmospheric influences, carrying it into the air every day, even at noon, with its head shaven, and perfectly naked. In order to carry the child about as long as possible without much fatigue, the woman places it upon her back, fastening it like a package between her chemise and the collar of her kirimon.

Thus the wives of the peasants may constantly be seen working in the fields with a little head wagging between their shoulders. In the house the children may be left to themselves without any uneasiness; they can roll about among the mats, crawling on all-fours and trying to stand upright, because

there is no furniture against which they can hurt themselves, nor any object which they can knock down or break.

Their companions are the domestic animals—little pug-dogs with short legs and tremendously fat bodies, and a particular species of cat with white fur marked with yellow and black stripes, which are exceedingly bad mousers, very idle and very affectionate. Like the cats of Java and the Isle of Man, these animals have no tails.

Every family in easy circumstances possesses an aquarium, containing fish—red, silver, gold, transparent—some round as a ball, others ornamented with a long wide tail or fin, which performs the office of a rudder, and which floats about like a piece of extremely fine gauze. In all the houses there are cages made of bamboo bark, constructed on the models of the most elegant habitations, and containing large butterflies shut up there on a bed of flowers, or grasshoppers, in whose strident and monotonous cry the natives take great delight.

Such are the surroundings amid which the Japanese child grows up without any restraint in the paternal house, which is merely a sort of shady playground where pleasure is the chief pursuit.

A JAPANESE RESIDENCE.

His parents are prodigal of toys, and games, and entertainments, as much for their own enjoyment as in the interest of his education. His lessons, properly speaking, consist in singing in chorus, at the top of his voice, the "Irova," and drawing with his brush and Chinese ink the first letters of the

alphabet, then words, then phrases. There is no compulsion and no precipitation about these lessons, because they are certain things of undeniable utility that can only be acquired by long practice. No one ever thinks of depriving his child of the benefits of instruction. There are no scholastic rules, no measures of coercion for recalcitrant parents, and nevertheless the whole adult population can read, write and calculate. There is something estimable in the pedagogic *régime* of Japan.

This has been greatly improved during the latter half of our century and is to be attributed to the contact of the Japanese with western civilization. The people are awake to new ideas and methods of education. Teachers from America and Europe have found positions in Japanese schools and the authorities have not been slow to adopt some features of the school systems of more enlightened countries.

Beautiful Fancy Work.

Japanese houses are furnished with evidences of taste and frequently with rare specimens of fancy work. Notwithstanding its bonzes, its astrologers and its academical poets, the ancient Japanese civilization was not without its popular period, which has left an indelible impression upon taste at Kioto. All works which come out of the workshops of the old capital are distinct from everything that one sees elsewhere.

But the admiration which they inspire is mingled with a feeling of regret, for by a singular contradiction they attain an astonishing perfection in the imitation of animal and vegetable nature, whilst on approaching the sphere of human life they present only types without reality, and figures cut on conventional patterns. Evidently the noble faculties revealed in the conceptions and in the handiwork of the national artists were arrested in their development by official rules, and hindered for want of a method superior to that suggested to them by the fashions of the Court.

Thus, art as well as literature became a conventional and hollow routine in its subservience to the Mikados. We may even add, that at the decline of the Mikados it remained exactly the same as it had been in the height of their power; and it is a remarkable fact that it has not since degenerated or become corrupt.

Verdure and Flowers.

The working population of the ancient Imperial cities has not changed for centuries. Amid institutions which have fallen into decrepitude it does not exhibit the slightest trace of the decadence and debility which are common to every class of Chinese society. China awakes in the mind at every moment the image of a worm-eaten, dusty edifice, inhabited by aged invalids. But in Japan there are really neither ruins nor dust, the fresh vegetation of its always green islands is matched by that appearance of unalterable youth which transmits itself generation after generation among the inhabitants of this happy country, who ornament even their last dwellings with the emblems of eternal spring.

Their cemeteries abound with verdure and flowers in all seasons. Their tombs, simple commemorative tablets, perserve the recollection of all dead without any symbol of destruction. Every family has its separate enclosure and every dead person a stone in the common resting-place; the tradition of those who are no more is carried on from hill to hill among the gardens of the sacred groves, even to the extremities of the suburbs of their cities.

At Nagasaki this picture seems perfect. The city stretches out at the foot of a chain of mountains, of little height, which have been cut out into terraces, forming an amphitheatre of funeral ground in the eastern quarter of the city.

Here, one is in the presence of two cities: in the plain, the city of the living lies in the sun, with its long and wide streets bordered with fragile wooden houses and inhabited by an ephemeral crowd; on the mountain is the necropolis, with its walls and monuments of granite, its trees hundreds of years old, its solemn calm.

Festival for the Dead.

The inhabitants of Nagasaki, when they raise their eyes in the direction of the mountain, must think involuntarily of the innumerable generations which have passed away before them from the face of the earth. That multitude of stones raised upon the terrace, standing up clear against the blue haze of the distance, keeps alive among them the idea that the spirits of their ancestors come back from their tombs, and that, mute, but attentive, they contemplate the life of the city.

One day of the year, towards the end of the month of August, the entire population invite these spirits to a solemn festival, which is prolonged during three consecutive nights. On the first evening the tombs of all persons who have died during the past year are lighted by lanterns, painted in different colors.

On the second and third nights, all the tombs without exception, the old as well as the new, participate in a similar illumination, and all the families of Nagasaki come out and install themselves in the cemeteries, where they give themselves up to drinking abundantly in honor of their ancestors.

But on the third night, about three o'clock in the morning, long processions of lights come down from the heights and group themselves together on the borders of the bay, while the mountain gradually resumes its darkness and its silence. The souls of the dead men have embarked and disappeared before the dawn. Thousands of small straw boats have been fitted up for them, each provided with fruit and small pieces of money.

These fragile barks are laden with all the painted paper lamps which had served for the illuminations of the cemeteries, their little sails of mat are spread, and the morning breeze disperses them over the water, where they are soon consumed. Thus the entire flotilla is burnt, and for a long time the traces of fire may be seen dancing over the waves. But the dead go quickly. Finally, the last ship disappears, the last light is extinguished, the last soul has again bidden adieu to the earth. At the rising of the sun there is no trace of the dead or of the merry-makers.

The Ancient Religion.

In ancient times the Japanese had no other religion than that of the Kamis: the honors of a special sepulture were awarded only to persons of a certain importance, who were allowed a resting-place distinct from the cemeteries reserved for the common people.

The ceremonies of the burial of the dead had, in ancient times, a very solemn character, but suggestive to the beholder rather of the triumph of a hero. Beside the dead man, in the tomb, was laid his coat of mail, his arms, all his most precious possessions: even his principal servants followed him to the sepulchre, and his favorite horse was immolated to his manes. These barbarous customs were abolished in the first century of our era. Lay figures replaced human

victims, and only the picture of a horse was sacrificed. A few strokes of a brush, boldly dashed upon a plank of wood, represented the image of the four-footed companion of the dead, and this plank was enclosed in the tomb.

Pictures of Horses.

The native painters display such skill in the execution of these designs, that these Yemas, or sketches of horses, have become artistic curiosities; and numbers of them exist in various chapels in the towns and country places, and are regarded as votive pictures. Amateurs search eagerly for Yemas upon the screens in the old houses and in the palaces of Tokio. A few of them may be found among the presents sent by the Tycoon to foreign Governments.

This kind of drawing was not regarded with favor by the Court of the Mikado, where miniature painting was much in fashion. The works of the miniature painters of Kioto remind us of the mediæval missals: they are painted on vellum, with the same profusion of color on a golden background; the manuscript is ornamented by plates in the text, and rolled upon an ivory cylinder, or upon a stick of precious wood, with metal ornaments inserted in the ends.

Collections of poetry, almanacs, litanies, prayers, and romances are generally bound up into volumes. Ladies use microscopic prayer-books; and they and the poets of Kioto employ no other almanacs than the calendar of flowers, in which the months and their subdivisions are represented by symbolical bouquets. There is also a calendar of the blind, and collections of prayers exist in characters of unknown origin.

The dress of the women of quality not only indicates their rank and condition, but is always in harmony, as to its color and the subjects embroidered upon the garments, with the time and the seasons, the flowers, and the productions of the different months of the year. The months themselves are never called by their names, but by their attributes. The month *Amiable* draws the bonds of friendship closer by visits and presents on the new year; the month of "the awakening of nature" is the third month of the year; the month of *Missives*, which is the seventh, has one day assigned to the exchange of letters of congratulation; and the twelfth is that of "the business of the masters," because it obliges them to leave the house in order to attend to the regulation of their affairs.

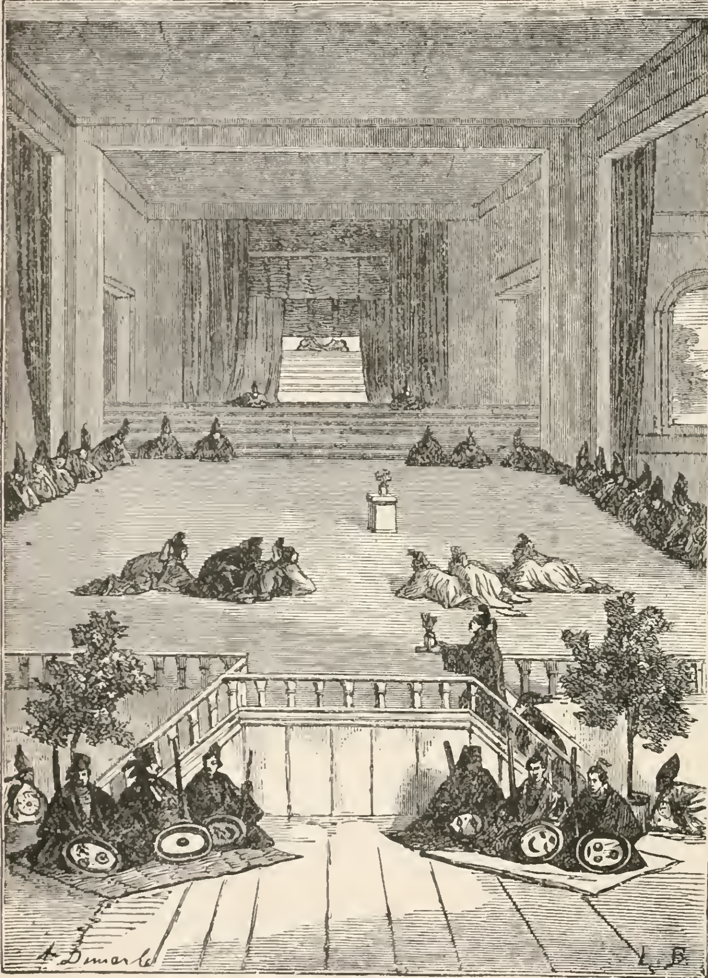
Free Use of Symbols.

The architectural works of the Japanese, the products of their industry—everything that comes out of the hands of their coporations of arts and trades—indicate symbolical research mingled with great purity of taste in the imitation of nature. In all the temples and palaces we find ornaments in sculptured wood, which represent a bank of clouds, above which rises the front of the edifice. The grand entrance of the Daïri is decorated with a golden sun surrounded by the signs of the Zodiac; the portals of the temples devoted to Buddhism are surmounted by two elephants' heads, which indicate that this religion came from India; the carpenters' tools all bear symbolical devices.

The favorite designs of their mosaics and their carvings in wood are borrowed from the lines described by the foaming waves of the sea and the basalt rocks cut by the waters; bats and cranes are represented with extended wings; the iris, the water-lily, and the lotus are always in full flower; the bamboo, the cedar, the palm-tree, and the pear-tree, are either isolated or combined

with the most graceful climbing plants. All natnre is brought under tribute.

We observed numerous ornaments whose signification we could not discover. Within the precincts of the Daïri there is a bronze vase which coarsely represents a bird of some unknown kind, of the height of a man. This is one of the most ancient monuments of native art. It is called the Tori-Kamé; its origin and use are unknown. Other vases of great antiquity, mounted on pedestals, and which serve as perfume-burners, are carved with designs representing the head and scales of the crocodile, an animal unknown in Japan.



THE COURT OF THE MIKADO.

The tortoise and the heron, which figure frequently in the composition of perfume-vases and sacred candelabra, are emblems of immortality, or at least of longevity. The Foo, a mythological bird common to both China and Japan, is found upon the lintels of the door of the Daïri, as an emblem of eternal happiness. These same mythological images, and others which it would take too long to enumerate, are reproduced in the designs of the rich stuffs worked in silk, gold, and silver, which form the glory and the pride of the weavers of Kioto; and also in the carvings and engravings on plates of gold, silver, red copper, and steel, with which the native jewelers decorate the handles and the scabbards of swords, portable inkstands, pipes, tobacco-boxes, and other ornaments; in short, in all the innumerable utensils, pieces of plate, and lacquer and porcelain furniture, which constitute the wealth of Japanese households.

It was pointed out to me one day, amongst a collection of curiosities from the workshops of Kioto, that none of the objects had a perfectly quadrangular form. I verified this in examining a great number of cabinets, screens, covers, paper boxes, and other var-

nished objects, amongst which, in fact, I did not discover a single acute angle: all were softened and rounded, Supposing that this peculiarity is only one of the caprices of taste, and therefore not to be disputed, there is another fact which may perhaps have a symbolical significance: it is, that all Japanese mirrors, without exception, present the figure of a disk. Such uniformity seems to confirm the opinion of Siebold, that the mirror of the temples of the Kamis is an emblem of the sun's disk. It would be more embarrassing to divine the reasons of certain fashions among those of Kioto, if indeed fashions ever have a reason.

Fashions at Court.

The Court ladies pull out their eyebrows and replace them by two thick black patches painted half way up the forehead. Is this done because these beauties with prominent cheek-bones are aware that the oval of their faces is not quite so perfect as it might be; or do they endeavor to lengthen it by this little feminine trick, which tends to place the eyelids, which Nature has put too low, in a more suitable position?

The amplitude of their rich brocade garments leads us to think that at Kioto feminine luxury is measured by the quantity of silk that a Court lady can trail after her. But what can be the meaning of those two long tails which are seen on the right and left below the undulating drapery of the mantle? When the lady is walking, they obey each cadenced movement of her two little invisible feet; and, looked at from a distance, she seems to be wearing, not a robe, but a pair of long trailing trousers, which oblige her to advance on her knees. Such is in fact the effect which this costume is intended to produce. The ladies of the Court who are admitted to the presence of the Mikado are bound to appear as if they were approaching his Sacred Majesty on their knees.

No noise is ever heard in the interior of the palace except the rustling of silk on the rich carpets with which the mats are covered. Bamboo blinds intercept the light of day. Screens covered with marvellous paintings, damask draperies, velvet hangings, ornamented with knots of plaited silk in which artificial birds are framed, form the panels of the reception rooms. No article of furniture of any kind interferes with the elegant simplicity: in the corners there is, here, an aquarium of porcelain, with shrubs and natural flowers; there, a cabinet encrusted with mother-of-pearl, or an elegant table laden with numerous poetical anthologies of the old Empire, printed upon leaves of gold.

Maids of Honor.

The scent of the precious wood, the fine mats, and rich stuffs, mixes with the pure air which comes in on all sides from the open partitions. The young girls on duty in the palace bring tea from Oudsji and sweetmeats from the refectory of the Empress. This personage, called the Kisaki, who proudly rules over twelve other legitimate wives of the Mikado and a crowd of his concubines, squats in proud isolation on the top step of the vast dais which rises above the whole. The ladies of honor and the women in waiting squat or kneel behind her at a respectful distance, composing groups which have the effect of beds of flowers, because each group, according to its hierarchical position, has its especial costume and its color.

The folds of the garments of the Empress are arranged with such art that they surround her like a dazzling cloud of gauzy crape and brocade; and three vertical rays of gold surmount her diadem like the insignia

of a queen of flowers. Her appearance thus becomes striking, not to say attractive.

The guests are ranged in concentric demi-circles in front of their sovereign. At a gesture from her hand the ladies-in-waiting on duty approach, and, prostrating themselves before her, receive her orders for the commencement of the anecdotical conversations or literary jousts, which form the diversions of her Court.

The Court of the Kisaki is the academy of the floral games of Japan. On the third of the third month, all the wits of the Daïri collect together in the gardens of the citadel, saki circulates, and challenges are exchanged between the gentlemen and the noble ladies, as to who shall find and paint, upon the classic fan of white cedar ornamented with ivy leaves, the most poetic stanzas in celebration of the revival of spring.

Instruments of Music.

The Court of the Empress, however, admitted other amusements than these literary diversions. She had her chapel music, composed of stringed instruments, such as the violin with three strings; the Japanese mandolin, called the samsin; a sort of violincello, played without a bow, which is called a biwa; and the gotto, a ten-stringed instrument, measuring, when laid flat, two yards long—the first was made in the year 300. Notwithstanding the difference in dimensions, the gotto reminds us of the Tyrolese or Swiss zither.

Theatrical representations were added to music. A corps of young comedians played little operas or executed character dances, some grave and methodical, in which a long tailed mantle was worn; others lively and playful, full of fancy, and varied with disguises, the dancers coming out occasionally with the wings of birds or butterflies. In addition to this, the ladies of the Daïri had their private boxes, not only at the imperial theatre, but at the circus of the wrestlers and boxers attached to the Court of the Mikado in virtue of privileges dating from the year 24 B.C.

They were also permitted to witness cock-fighting in the verandahs of their country-houses, in strict privacy. A certain class of the officers of the Empress's service were especially detailed to arrange these barbarous and ridiculous representations. They wore helmets and padded trousers, in which they looked like balls.

Old Customs Still Practical.

The manners and customs of the Court of Kioto are still kept up in our time, with this exception, that they no longer exhibit the least vestige of artistic or literary life. They are mechanically preserved in so far as the resources of the treasury permit; and are the last traces of the civilization of the old Empire. They are concentrated upon one single point in Japan, where they remain motionless as the old tombs themselves.

Meanwhile, modern life has invaded the cities and the country all around the antique Miako. The Tycoon developed civil and military institutions in his modern monarchy, and already the smoke of the steamers before the ports of the Inland Sea announce the approach of the Christian civilization of the West.

These circumstances lent a tragic interest to the actual situation of the ancient hereditary and theocratic Emperor of Japan, that invisible Mikado of whom one was not permitted to speak even while describing his Court. But he also has come out of the mysterious darkness which surrounds him. The force of events has brought him to light upon the scene of contemporaneous history.

GROUP OF JAPANESE GIRLS.

CHAPTER XX.

THE RESIDENCE OF THE SHOGUNS.

THE environs of Kamakoura are those of a great city; but the great city itself exists no longer. Rich vegetation covers the inequalities of the soil which has evidently accumulated over ruins, overthrown walls, and canals now filled up. Antique avenues of trees stretch beyond waste groves overgrown with brambles. These avenues formerly led to palaces, of which there is now no trace. In Japan, even palaces, being for the most part built of wood, leave no ruins after their fall.

At Kamakoura the Shoguns had established their residence. Shogun was a title originally conferred by the Mikado, in other words the Emperor, on the military governor of the Eastern provinces. The Shoguns are known to foreigners by the Chinese name of Tycoons. The title was abolished in 1867. Under the name of Shoguns we recall the generals-in-chief, temporal lieutenants of the theocratic Emperor. They governed Japan, under the supremacy of the Mikado, from the end of the twelfth century to the commencement of the seventeenth, from Minamoto Yoritomo, who was the founder of their power, to Iyéyas, surnamed Gonghensama, the thirty-second Shogun who made Yeddo (now Tokio) the political capital of Japan, and created a new dynasty, whose last representatives adopted the title of Tycoon A.D. 1854.

Yoritomo, born of a princely family, was indebted to his education by an ambitious mother for the qualities which made him the ruler and real chief of the Empire. He was brought up at the Court of Kioto, and early appreciated the condition of weakness into which the power of the Daïri had fallen. The Mikado, shut up in his seraglio, occupied himself with nothing but palace intrigues. The courtiers were given up to idleness, or plunged in dissipation. The old families, who were brought into communication with the Emperor either by kinship, alliance, or official rank, thought only of serving the interests of themselves and their children at court. They endeavored to procure high dignities for their eldest sons, and put the younger into holy orders.

Chosen From Eighty Ladies.

As for the girls, rather than send them into convents, they applied for their admission into the ranks of the Empress's fifty ladies of honor, who were all obliged to take vows of chastity. The ambition of the matrons of high degree was perfectly satisfied by the puerile ceremonies which accompanied the birth of the heir-presumptive, and the nomination of its nurse, who was chosen among the eighty ladies of the old feudal nobility best qualified to fulfil this eminent function.

While things were going on thus at Kioto, the Daïmios, that is, the old territorial governors, who lived in retirement in their provinces, became by degrees less and less faithful in the maintenance of the obligations which they had contracted with the crown. Some arrogated to themselves absolute power in the government of their Imperial

fiefs; others aggrandized their domains at the expense of their neighbors. Family wars, acts of vengeance and reprisal, stained the rustic fortresses of the principal dynasties of Japan with blood for many years: Anarchy was gaining ground by degrees. Yoritomo, whose family had suffered much from these troubles, obtained a superior command from the nation and its ruler. This matter was taken into serious account.

Yoritomo created a standing army, perfected the art of encampment, utilized them to discipline his soldiers, and neglected nothing to make them discard the habits of domestic life. It is to him, for example, that Japan owes the official organization of

YORITOMO INVESTED WITH THE TITLE OF SHOGUN.

the Mikado after vicissitudes, and was invested with extensive power that he might establish order in the Empire. At this epoch the Mikado, as well as the armor-bearing nobles, had no other troops than the territorial militia. At the close of an expedition the men returned to their homes.

But the exigencies of the times were such that a military force was the only safety of the most shameful of occupations, which has been, ever since his time, a social institution regulated by the government.

Yoritomo succeeded in his designs. He subjugated the Daïmios, who had attempted to render themselves independent, and forced them to take an oath of fidelity and homage to him in his quality of lieutenant of the Mikado. Some of them refusing to recog-

nize him under this title, he exterminated them, with their entire families, and confiscated the whole of their property. More than once, when exasperated by the unexpected resistance, he inflicted the most cruel tortures on his enemies.

On the other hand, he incessantly carried on intrigues, by means of agents, in the Daïri. He had commenced his career under the seventy-sixth Mikado—he finished it under the eighty-third. Each Emperor who opposed him had been obliged to abdicate: one of them took the tonsure and retired into a cloister.

A Divided Empire.

It was only under the eighty-second Mikado that Yoritomo was officially invested with the title of Shogun. He had exercised his functions during twenty years. His son succeeded him. There were thenceforth two distinct Courts in the Empire of Japan; that of the Mikado at Kioto, and that of the Shogun at Kamakoura.

In the beginning, the new power was not hereditary. It happened sometimes that the sons of the Mikados were invested with it. Far from taking umbrage at what was taking place at Kamakoura, the sacerdotal and literary Court of Kioto found a subject of jest in it; now amusing themselves with the airs of the wife of the Shogun, the bad taste which the Secondary Courts showed in dress, the trivial performances of the actor; the awkwardness of the dancers; and again laughing at the gaudiness of the military uniforms, which Yoritomo had brought into fashion, or at the vulgarity of speech and manners of those new-blown grandees who gave themselves airs as restorers of the pontifical throne and saviours of the Empire.

An unforeseen circumstance arose which gave sudden importance to the Court of Kamakoura, and concentrated upon it the attention and sympathy of the nation.

In the twelfth month of the year 1268, a Mongol embassy landed at Japan. It came in the name of Koublaï-Khan who, worthy descendent of the Tartar conquerors, was destined twelve years later to take possession of China; he fixed his residence at Pekin and founded the Yuen dynasty, under which the great canal was constructed. This is the same sovereign who kept at his Court the Venetian Marco Polo, the first traveller who furnished Europe with exact notions respecting China and Japan. His narratives, it is said, exercised so decided an influence upon Christopher Columbus, that the discovery of America is in a sense due to them.

Important Message.

Koublaï-Khan wrote to the Emperor of Niphon: "I am the head of a state formerly without importance. Now the cities and countries which recognize my power are numberless. I am endeavoring to establish good relations with the princes my neighbors. I have put an end to the hostilities of which the land of Kaoli was the scene. The chief of that little kingdom has presented himself at my Court to declare his gratitude. I have treated him as a father treats his child. I will not act otherwise towards the princes of Niphon. No embassy has, as yet, come from your Court to confer with me. I fear that in your country the true state of things is unknown. I therefore send you this letter by delegates, who will inform you of my intentions. The wise man has said that the world should consist only of one family. But if amicable relations be not kept up, how shall that principle be realized? For my part, I have decided upon pursuing its execution, even should I be obliged to resort to arms. Now, it is the

duty of the sovereign of Niphon to consider what it will suit him to do."

The Mikado announced his intention of replying favorably to the overtures of Koublaï-Khan. The Shogun, on the contrary, declared himself hostile to an alliance with the hordes of the Mongols. He convoked an assembly of the Daïmios at Kamakoura, submitted his objections to them, and enrolled them on his side. The embassy was dismissed with evasive words.

In the following year the Mongol chief vainly proposed that a meeting of the delegates of the two Empires should take place on the island of Isousima, in the Straits of Corea. In 1271 a new missive on his part remained unanswered. In 1273 he sent two ambassadors to Kamakoura, and the Shogun had them sent back. These efforts failed to accomplish the desired result.

JAPANESE IDOL AND TEMPLE.

A short time afterwards he was informed that two generals of Koublaï-Khan were about to attack Japan at the head of an expedition of three hundred large war-junks,

three hundred swift sailing-ships, and three hundred transport-barks. The Mikado ordered public prayers and processions to the principle temples of the Kamis. The Shogun organized the national defence. At every point on the coasts of Isousima and Kiousiou where the Mongols attempted to effect a descent, they were repulsed and beaten.

Their Khan endeavored vainly to renew the negotiations. Two ambassadors whom he sent to the Shogun in 1275, were immediately turned out. The third, having presented himself in 1279, was beheaded.

An Immense Fleet.

Then, if we are to believe the annals of Japan, that country was menaced by the most formidable expedition which had ever sailed upon the seas of the far East. The Mongol fleet numbered four thousand sail, and carried an army of two hundred and forty thousand men. It was descending upon Firado towards the entrance of the inland sea when it was dispersed by a typhoon and dashed upon the coast. All who did not perish in the waves fell under the swords of the Japanese, who spared only three prisoners, whom they sent back to the other side of the strait to carry the news.

After the occurrence of these events, it was no longer possible to regard the Shoguns as simple functionaries of the Crown, or even as the official protectors of the Mikado. The entire nation owed its safety to them. From that moment the Court of Kioto had a rival in that of Kamakoura, which must speedily eclipse it and supplant it in the management of the affairs of the Empire.

At the present time we find at Kamakoura the Pantheon of the glories of Japan. It is composed of a majestic collection of sacred buildings which have always been spared by the fury of civil war. They are placed under the invocation of Hatchiman, one of the great national Kamis. Hatchiman belongs to the heroic period of the Empire of the Mikados. His mother was the Empress Zingou, who effected the conquest of the three kingdoms of Corea, and to whom Divine honors are rendered.

Each year, on the ninth day of the ninth month, a solemn procession to the tomb which is consecrated to her at Fousimi, in the country of Yamasiro, commemorates her glorious deeds. Zingou herself surnamed her son Fatsman, "the eight banners," in consequence of a sign which appeared in the heavens at the birth of a child. Thanks to the education which she gave him, she made him the bravest of her soldiers and the most skilful of her generals. When she had attained the age of one hundred years she transmitted the sceptre and crown of the Mikados to her son, in the year 270 of our era. He was then seventy-one years old.

Long and Brilliant Reign.

Under the name of Woozin he reigned gloriously for forty-three years, and was raised, after his death, to the rank of a protecting genius of the Empire. He is especially revered as the patron of soldiers. In the annual *fêtes* dedicated to him, Japan celebrates the memory of the heroes who have died for their country. The popular processions which take place on this occasion revive the ancient pomps of Kami worship. Even the horses formerly destined for sacrifice are among the cortége; but instead of being immolated, they are turned loose on the race-course.

Most of the great cities of Japan possess a Temple of Hatchiman. That of Kamakoura is distinguished above all the others by the trophies which it contains. Two vast build-

ings are required for the display of this national wealth. There, it is said, are preserved the spoils of the Corean and the Mongol invasions, also objects taken from the Portuguese Colonies and the Christian communities of Japan at the epoch when the Portugese were expelled, and the Japanese Christians were exterminated by order of the Shoguns.

No European has ever yet been permitted to view the trophies of Kamakoura. While all European states like to display the treasures which they have respectively seized or won in their frontier and dynastic wars, Japan hides all monuments of its military glory from foreigners. They are kept in reserve, like a family treasure, in venerable sanctuaries, to which no profane feet ever find access.

A Grand Avenue.

The Temples of Hatchiman are approached by long lines of the those great cedar-trees which form the avenues to all places of worship in Japan. As we advance along the avenue on the Kanasawa side, chapels multiply themselves along the road, and to the left, upon the sacred hills, we also come in sight of the oratories and commemorative stones which mark the stations of the processions; on the right the horizon is closed by the mountain, with its grottos, its streams, and its pine groves. After we have crossed the river by a fine wooden bridge, we find ourselves suddenly at the entrance of another alley, which leads from the sea-side, and occupies a large street. This is the principal avenue, intersected by three gigantic toris, and it opens on the grand square in front of the chief staircase of the main buildings of the Temple.

The precinct of the sacred place extends into the street, and is surrounded on three sides by a low wall of solid masonry, surmounted by a barrier of wood painted red and black. Two steps lead to the first level. There is nothing to be seen there but the houses of the bonzes, arranged like the side-scenes of a theatre, amid trees planted along the barrier-wall, with two great oval ponds occupying the centre of the square. They are connected with each other by a large canal crossed by two parallel bridges, each equally remarkable in its way.

Attractive Spectacle.

That on the right is of white granite, and it describes an almost perfect semicircle, so that when one sees it for the first time one supposes that it is intended for some sort of geometrical exercise; but I suppose that it is in reality a bridge of honor, reserved for the gods and the good genii who come to visit the Temple.

The bridge on the left is quite flat, constructed of wood covered with red lacquer, with balusters and other ornaments in old polished copper. The pond crossed by the stone bridge is covered with magnificent white lotus flowers,—the pond crossed by the wooden bridge with red lotus flowers. Among the leaves of the flowers we saw numbers of fish, some red and others like mother of pearl, with glittering fins, swimming about in water of crystal clearness. The black tortoise glides among the great water-plants and clings to their stems.

After having thoroughly enjoyed this most attractive spectacle, we go on towards the second enclosure. It is raised a few steps higher than the first, and, as it is protected by an additional sanctity, it is only to be approached through the gate of the divine guardians of the sanctuary. This building, which stands opposite the bridges, contains two monstrous idols, placed side by side in

the centre of the edifice. They are sculptured in wood, and are covered from head to foot with a thick coating of vermilion. Their grinning faces and their enormous busts are spotted all over with innumerable pieces of chewed paper, which the native visitors throw at them when passing, without any more formalty than would be used by a number of schoolboys out for a holiday.

Nevertheless, it is considered a very serious act on the part of pilgrims. It is the means by which they make the prayer written on the sheet of chewed paper reach its address, and when they wish to recommend anything to the gods very strongly, indeed, they bring as an offering a pair of straw slippers plaited with regard to the size of the feet of the Colossus, and hang them on the iron railings within which the statues are enclosed. Articles of this kind, suspended by thousands to the bars, remain there until they fall away in time, and it may be supposed that this curious ornamentation is anything but beautiful.

He Shook His Head.

Here a lay brother of the bonzes approached us, and his interested views were easily enough detected by his bearing. We hastened to assure him that we required nothing from his good offices, except access to an enclosed building. With a shake of his head, so as to make us understand that we were asking for an impossibility, he simply set himself to follow us about with the mechanical precision of a subaltern. He was quite superfluous, but we did not allow his presence to interfere with our admiration. A high terrace, reached by a long stone staircase, surmounted the second enclosure. It is sustained by a Cyclopean wall, and in its turn supports the principal Temple as well as the habitations of the bonzes which are placed adjoining.

The grey roofs of all these different buildings stand out against the sombre forest of cedars and pines. On our left are the buildings of the Treasury; one of them has a pyramidal roof surmounted by a turret of bronze most elegantly worked. At the foot of the great terrace is the Chapel of the Ablutions. On our right stands a tall pagoda, constructed on the principle of the Chinese pagodas, but in a more sober and severe style.

Unique Building.

The first stage, of a quadrangular form, is supported by pillars; the second stage consists of a vast circular gallery, which, though extremely massive, seems to rest simply upon a pivot. A painted roof, terminated by a tall spire of cast bronze, embellished with pendants of the same metal, completes the effect of this strange but exquisitely proportioned building.

All the doors of the buildings which I have enumerated are in good taste. The fine proportions, the rich brown coloring of the wood, which is almost the only material employed in their construction, is enhanced by a few touches of red and dragon green, and the effect of the whole is perfect;—add to the picture a frame of ancient trees and the extreme brilliancy of the sky, for the atmosphere of Japan is the most transparent in the world.

We went beyond the pagoda to visit a bell-tower, where we were shown a large bell beautifully engraved, and an oratory on each side containing three golden images, a large one in the centre, and two small ones at either side. Each was surrounded by a nimbus. This beautiful Temple of Hatchiman is consecrated to a Kami; but it is

quite evident that the religious customs of India have supplanted the ancient worship; we had several proofs of this fact.

When we were about to turn back we were solicited by the lay brother to go with him a little further. We complied, and he stopped us under a tree laden with offerings at the foot of which stands a block of stone, surrounded by a barrier. This stone, which is probably indebted to the chisels of the bonzes for its peculiar form, is venerated by the multitude, and largely endowed with voluntary offerings. Like the peoples of the extreme East the Japanese are very superstitious; a fact of which we had abundant evidence on this and other occasions.

Image of the God of Wealth.

The Temple towards which we directed our steps on leaving the avenue of the Temple of Hatchiman, immediately diverted our thoughts from the grandeur of this picture. It is admirably situated on the summit of a promontory, whence we overlook the whole Bay of Kamakoura; but it is always sad to come, in the midst of beautiful nature, upon a so-called holy place which inspires nothing but disgust. The principal sanctuary, at first sight, did not strike us as remarkable. Insignificant golden idols stand upon the high altar; and in a side chapel there is an image of the God of Wealth, armed with a miner's hammer.

But when the bonzes who received us conducted us behind the high altar, and thence into a sort of cage as dark as a prison and as high as a tower, they lighted two lanterns, and stuck them at the end of a long pole. Then, by this glimmering light, which entirely failed to disperse the shades of the roof, we perceived that we were standing in front of an enormous idol of gilt wood, about twelve yards high, holding in its right hand a sceptre, in its left a lotus, and wearing a tiara composed of three rows of heads, representing the inferior divinities.

This gigantic idol belongs to the religion of the auxiliary gods of the Buddhist mythology: the Amidas and the Quannons, intercessors who collect the prayers of men and transmit them to heaven. By means of similar religious conceptions, the bonzes strike a superstitious terror into the imaginations of their followers, and succeed in keeping them in a state of perpetual fear and folly.

We then went to see the Daïboudhs, which is the wonder of Kamakoura. This building is dedicated to the Daïboudhs, that is to say, to the great Buddha, and may be regarded as the most finished work of Japanese genius, from the double points of view of art and religious sentiment. The Temple of Hatchiman had already given us a remarkable example of the use which native art makes of nature in producing that impression of religious majesty which in our northern climates is effected by Gothic architecture.

Temple of Buddha.

The Temple of Daïboudhs differs considerably from the first which we had seen. Instead of the great dimensions, instead of the illimitable space which seemed to stretch from portal to portal down to the sea, a solitary and mysterious retreat prepares the mind for some supernatural revelation. The road leads far away from every habitation; in the direction of the mountain it winds about between hedges of tall shrubs. Finally, we see nothing before us but the high road, going up and up in the midst of foliage and flowers; then it turns in a totally different direction, and all of a sudden, at the end of the alley, we perceive a gigantic

brazen Divinity, squatting with joined hands, and the head slightly bent forward, in an attitude of contemplative ecstasy.

The involuntary amazement produced by the aspect of this great image soon gives place to admiration. There is an irresistible charm in the attitude of the Daïboudhs, as well as in the harmony of its proportions. The noble simplicity of its garments and the calm purity of its features are in perfect accord with the sentiment of serenity inspired by its presence. A grove, consisting of some beautiful groups of trees, forms the enclosure of the sacred place, whose silence and solitude are never disturbed. The small cell of the attendant priest can hardly be discerned amongst the foliage.

Beautiful Altar.

The altar, on which a little incense is burning at the feet of the Divinity, is composed of a small brass table ornamented by two lotus vases of the same metal, and beautifully wrought. The steps of the altar are composed of large slabs forming regular lines. The blue of the sky, the deep shadow of the statue, the sombre color of the brass, the brilliancy of the flowers, the varied verdure of the hedges and the groves, fill this solemn retreat with the richest effect of light and color. The idol of the Daïboudhs, with the platform which supports it, is twenty yards high; it is far from equal in elevation to the statue of St. Charles Borroméo, which may be seen from Arona on the borders of Lake Maggióre, but which affects the spectator no more than a trigometrical signal-post.

The interiors of these two colossal statues have been utilized. The European tourists seat themselves in the nose of the holy cardinal. The Japanese descend by a secret staircase into the foundations of their Daïboudhs, and there they find a peaceful oratory, whose altar is lighted by a ray of sunshine admitted through an opening in the folds of the mantle at the back of the idol's neck. It would be idle to discuss to what extent the Buddha of Kamakoura resembles the Buddha of history, but it is important to remark that he is conformable to the Buddha of tradition.

The Buddhists have made one authentic and sacramental image of the founder of their religion, covered with characters carefully numbered, with thirty-two principal signs and eighty secondary marks, so that it may be transmitted to future ages in all its integrity. The Japanese idol conforms in all essential respects to this established type of the great Hindoo reformer. It scrupulously reproduces the meditative attitudes; thus it was that the sage joined his hands, the fingers straightened, and thumb resting against thumb; thus he squatted, the legs bent and gathered up one over the other, the right foot lying upon the left knee.

Features of the Idol.

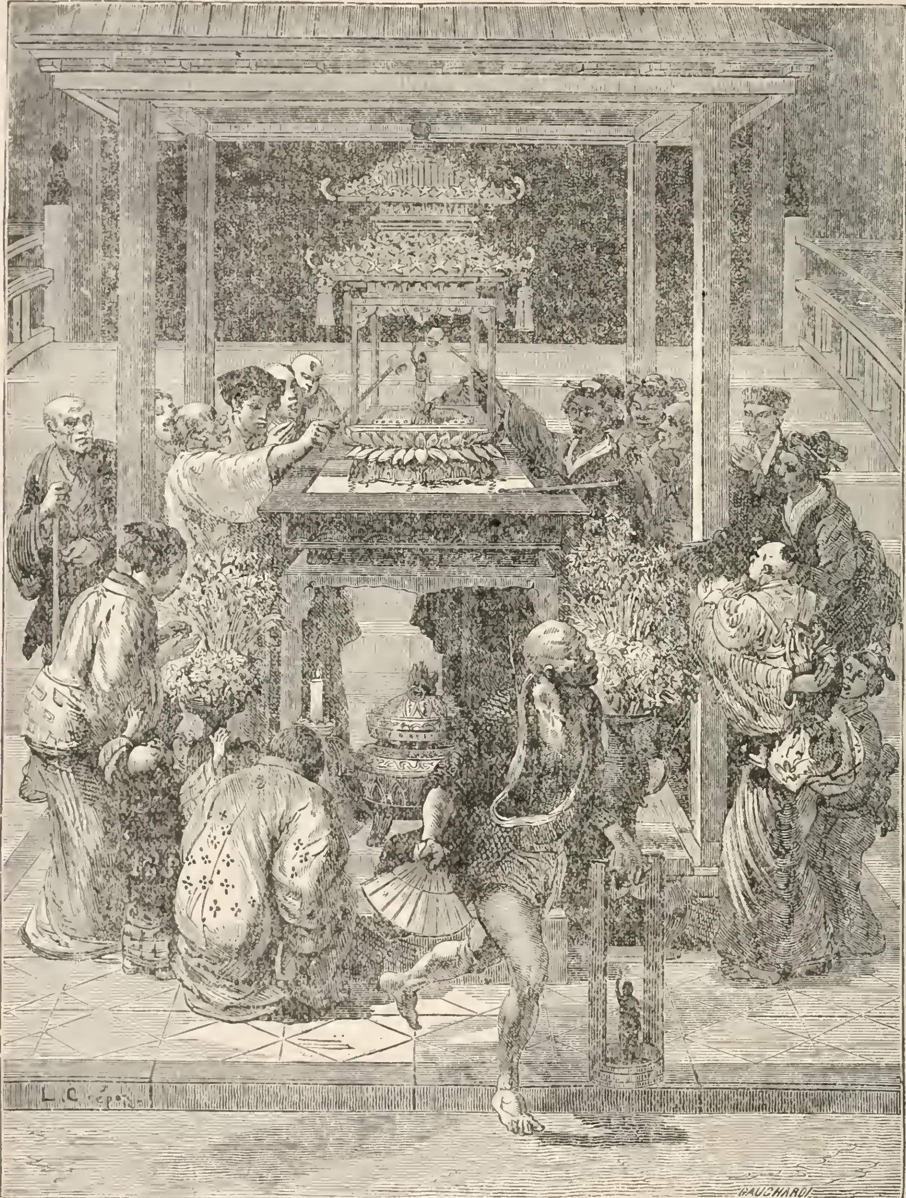
The broad smooth brow is also to be recognized, and the hair forming a multitude of short curls. Even the singular protuberance of the skull, which slightly disfigures the top of the head, exists in the statue, and also a tuft of white hairs between the eyebrows, indicated by a little rounded excrescence in the metal.

All these marks, however, do not constitute the physiognomy, the expression of the personage. In this respect the Daïboudhs of Kamakoura has nothing in common with the fantastic dolls which are worshipped in China under the name of Buddhas, and the fact appears worthy of notice, because Buddhism was introduced into Japan from China.

The first effect of Buddhist preaching in

Japan must have been to arouse curiosity among the islanders, who are as inquisitive and restless as the Hindoos are taciturn and contemplative, and wish to have a reason for for every thing.

What a vast field of exploration for minds which are only making their first voyage of discovery in the regions of metaphysics! As they did not feel any impatience to plunge into Nirwâna, they were chiefly interested in finding out what was to come to pass between the death and the final extinction.



BAPTISM OF BUDDHA.

With the assistance of the bonzes, a certain number of accepted ideas about the soul, death, and the life to come, were put in circulation in the towns and in the villages, without prejudice, it must be understood, to all that had been taught by ancestral wisdom concerning the ancient gods and the venerable national Kamis.

The soul of man, it was said, was like a floating vapor, indissoluble, having the form of a tiny worm, and a thin thread of blood which runs from the top of the head to the extremity of the tail. If it were closely observed it might be seen to escape from the house of death, at the moment when the dying person heaves his last sigh. At all times, the cracking of the panel may be heard as the soul passes through it.

The Wonderful Mirror.

Whither does it go? No one knows; but it cannot fail to be received by the ministering servants of the great judge of hell. They bring it before his tribunal, and the judge causes it to kneel before a mirror, in which it beholds all the evil of which it has been guilty. This is a phenomenon which is occasionally produced upon the earth: a comedian in Yeddo, who had committed a murder, could not look into his mirror without his gaze being met by the livid face of his victim.

Souls, laden with crime, wander in one or other of the eighteen concentric circles of hell, according to the gravity of their offences. Souls in process of purification sojourn in a purgatory whose lid they may lift up when they can do so without fear of falling, and resume the progressive course of their pilgrimage.

In the case of a woman who, being deserted, drowned herself with her child, she is popularly believed to present herself before all wayfarers by the side of the marsh, holding up the infant, in protest against her betrayers as the real author of her crime. Finally, there are souls who return to the places which they inhabited, or to the restnig-place of their mortal remains.

Ghosts and Demons.

Ghost stories, terrible tales, books illustrated by pictures representing hell or apparitions of demons, have multiplied in Japan with such profusion, that the popular imagination is completely possessed by them. The patron of literature of this kind, according to the national mythology, is Tengou, the god of dreams, a burlesque winged genius, whose head-dress is an extinguisher with a golden handle. He leads the nocturnal revelry of all the objects, sacred or profane, which can fill the imagination of man. The refuge of death itself is not closed against him. The candelabra bend their heads, pierced with luminous holes, with a measured motion. The stone tortoises which bear the epitaphs move in a grim, orderly march, and grinning skeletons, clad in their shrouds, join the fantastic measure, waving about them the holy-water brush which drives away evil spirits.

In spite of some difference in style, and of its exceptional dimensions, the noble Japanese statue is the fellow of those of which great numbers are to be seen in the islands of Java and Ceylon; those sacred refuges which were opened to Buddhism when it was expelled from India. There the type of the hero of Contemplation is preserved most religiously, and appears under its most exquisite form, in marvellous images of basalt, granite, and clay, generally above the human stature.

This type, for the most part conventional, although perfectly authentic in the eyes of

faith, is, especially for the Cingalese priests, who are devoted to the art of statuary, the unique subject of the indefatigable labor by which they strive to realize ideal perfection. They have in fact produced work of such purity as has hardly been surpassed by the Madonnas of Raphaël.

Japan has inherited somewhat of the lofty tradition of the Buddhist Isles. Apostles from those distant shores have probably visited it. On the other hand, it has suffered to an extreme degree, and under the influence of its nearest neighbors, all the fatal consequences of the doctrine of the master himself, and especially the monstrous vagaries of his disciples. It would be an unprofitable task to undertake to trace the pure and abstract doctrine of the founder of the "Good Tao" in Japanese Buddhism. The Proteus of Greek fable, he adds, is not less intangible than the Good Tao in its metamorphoses among the various peoples of Asia and the Far East.

Good Sense Recommended.

Every sort of modification and addition is justified beforehand by the following adage, which seems to have been the watchword of the missionaries of Buddhism: "Everything that agrees with good sense and circumstances agrees with truth, and ought to serve as a rule." The Temples of Kamakoura furnish many examples in support of this observation.

The civil wars which brought about the ruin of Kamakoura had few points of interest in themselves. From the fourteenth to the sixteenth century, the Empire of Japan presented a spectacle of increasing anarchy, which threatened the work of political centralization which had been inaugurated by Yoritomo.

A domestic quarrel arose within the Daïri itself, which forced the legitimate sovereign to yield Kioto to his competitor; and, during nearly sixty years, six Mikados successively occupied the pontificial throne, by usurpation, while the real descendents of the Sun had to submit to holding their Court at Yosimo, a small borough situated on the south of the capital, in the province of Yomato. At length a family arrangement put an end to this public scandal; and the hundred and first Mikado, He of the South, resumed possession of his holy city, and solemnly revived the fiction of his theocratic sovereignty.

Scenes of Blood.

On the other hand, the power of the Shogun was the object of strenuous rivalries, which carried fire and sword through Kioto and Kamakoura by turns, and did not shrink even from fratricide. The feudal nobles took advantage of the general confusion to make one more attempt to break through their vassalage to the crown or its lieutenants.

When, in the year 1582, the Shogun Nobounanga was surprised and massacred, with his entire family, in his own palace, the Empire seemed to be on the brink of dissolution. It was saved by an adventurer, the son of a peasant, who had begun life as a groom in the service of the Shogun. His grave and taciturn demeanor, matured by the vicissitudes of a vagabond youth, attracted the attention of his new master. He was frequently observed squatting in the attitude of persons of his class, near the stalls in which the horses in his charge stood, his arms stretched out on his knees, and his mind plunged in deep reverie.

Nobounanga offered him a military career. The ex-groom, become General Faxiba, distinguished himself by brilliant deeds, for which he was raised to the rank of Daïmio.

On the death of his benefactor, he undertook to avenge him, and he commanded, under the name of Fidé-Yosi, the troops which were sent into the provinces of the great vassals who had revolted. Two years sufficed for the suppression of the rebellion. His return to Kioto was a genuine triumph. The Mikado solemnly invested him with the chief title of the Daïri—that of Quamboukou, and proclaimed him his lieutenant-general.

Then Fidé-Yosi carried his sword into another scene of strife. Every one of the thousand divinities of the Buddhist mythology had taken his place in Japan. There they had temples, statues, monastic fraternities. Bonzes, monks, nuns, abounded throughout the Empire, and principally in the centre and south of Niphon. Each convent vied with its neighbors for the public favor.

Furious Conflicts.

By degrees the competition became so vehement, that jealousy, hatred, and envy embittered the mutual relations of certain powerful and ambitious orders. From invective they proceeded to violence. The Imperial police interfered in the earlier conflicts of the tonsured foes, but they were soon powerless to oppose the torrent. Bands of furious men in soutanes and habits, armed with sticks, pikes and flails, came down in the night upon the territory of the fraternity with whom they were at variance; ravaged everything that came in their way; ill-treated, killed or dispersed the victims of their surprise, and did not retire until they had set fire to the four quarters of the bonze-house.

But the aggressors, sooner or later, in their turn assailed unawares, underwent similar treatment. Six times, in the course of the twelfth century, the monks of the convent on the Yeïsan burned the bonze-house of Djensjôi; twice the monks of Djensjôsi burned the convent of Yeïsan to ashes.

Similar scenes were enacted in various parts of Niphon. In order to protect their convents from a sudden attack, rich priors converted themselves into fortresses. Their audacity increased with the incapacity of the Government. Inimical fraternities had armed encounters under the very walls of the temples which they possessed in the capitals.

Damage by Fire.

A portion of the Daïri was sacked, in 1283, after one of these encounters. A temple in Kioto having been fired in 1536, the flames spread to an adjacent quarter, and immense damage was done. The efforts of the Shogun Nebounanga to reduce the insurgent fraternity to submission were rendered fruitless by the entrenchments from behind which they opposed him.

Fidé-Yosi resolved to make an end, once for all, of the quarrels of the monks. He surprised, captured and occupied the most militant bonze-houses, demolished their defences, transported all the monks who had broken the public peace to distant islands, and placed the whole of the Japanese clergy, without distinction, under the superintendence of an active, severe and inexorable police. He enacted that thenceforth the bonzes should enjoy only the usufruct of their lands, the property in them being transferred to the Government, with full and free power of disposal of them.

Then he ordered all the dignitaries among the clergy, both regular and secular, to limit themselves strictly, together with their subordinates, to their religious functions. From this law the Japanese priesthood has never since departed. They officiate at the altar in the interior of their bonze-houses, under

the eyes of the people, in a sanctuary which is separated by a partition from the crowd; but they never address the people otherwise than by preaching, and only on the holydays especially set apart for the purpose.

They were forbidden to organize processions except at certain periods of the year, and with the co-operation of the Government officials charged with the ordering of public ceremonies.

Their pastoral duties were restricted to the narrowest limits, and have never been enlarged. The bonzes are charged with the accomplishment of the sacramental ceremonies with which all sects in Japan surround the last moments of the dying. They conduct the funerals, and provide, according to the wishes of the relations of the deceased, for the burial or the burning of the corpse, and for the consecration and preservation of his tomb.

Barbarous Punishment.

But, in proportion as they reign over the domain of death, they are vigilantly watched and restrained in all their relations with society and the business of life. Most of the secular priests are married, and hold familiar intercourse with a small circle of friends and neighbors; but they are all the more sternly dealt with if they give any offence in consequence.

I saw, in the chief market-place at Yokohama, an aged bonze, who had been exposed there for three consecutive days, on his knees, on an old mat, under the burning sun. The poor wretch endeavored occasionally to wipe the sweat from his bald head with a little crape handkerchief. A placard, stuck in the ground in front of him, apprized the public that this man had practised medicine clandestinely, and had criminally assaulted one of his female patients, and therefore the justice of the Tycoon had condemned him to transportation for life after public exposure.

In 1856, a short time after Fidé-Yosi had put an end to the monastic troubles of the Empire, strange news caused public attention to fix itself upon the island of Kiousiou. At this time the trade of Japan with the Asiastic continent and archipelagoes was not in any way shackled. The Prince of Boungo, who, forty years previously, had received the Portuguese adventurers flung upon the coasts of his province by a tempest, had hastened to furnish them with the means of returning to Goa, and had begged them to send him every year a ship laden with merchandise suitable for the native markets.

First Jesuit Mission.

Thus relations between Portugal and Japan were founded and developed. On one of its first voyages, the Portuguese ship, at the moment of setting sail for Goa, secretly gave asylum to a Japanese gentleman named Hansiro, who had committed a homicide. The illustrious Jesuit, Francis Xavier, who had recently disembarked at Goa, undertook the religious instruction of the Japanese fugitive, and administered baptism to him. In 1549, the first Jesuit mission was established in the island of Kiousiou, under the direction of Saint Francis Xavier himself, and with the assistance of Hansiro.

The missionaries were at first astonished and terrified at finding in Japan so many institutions, ceremonies, and objects of worship closely resembling those which they had come thither to introduce. Taking no heed of the immense antiquity of Buddhism, they declared that the religion could be nothing less than a diabolical counterfeit of the true Church. Nevertheless, they were not slow to perceive that they might

turn that circumstance to the advantage of their propaganda. Nothing in the doctrine of Buddhism was opposed to the admission of Jesus among the number of the Buddhas who, in the course of ages, have appeared upon earth.

Nor was there any insurmountable difficulty in giving the Virgin pre-eminence over the queens of heaven in the ancient Pantheon. In a word, the ruling creed at least furnished certain useful points of contact, and all sorts of pretexts and good opportunities for introducing the matter. This first mission had a prodigious success, and there is ample room for believing that, thanks to the apostolic zeal and persuasive power of Saint Francis Xavier, numerous and sincere conversions to Christianity took place in all classes of Japanese society.

Power of the Triple Crown.

Several high dignitaries of Buddhism were filled with uneasiness about the future of their religion, and carried their complaints and remonstrances to the foot of the throne. "How many sects," asked the Mikado, "do you estimate as existing in my dominions?"

"Thirty-five," was the prompt reply.

"Very well, then, that will make the thirty-sixth," replied the jovial Emperor.

The Shogun Fidé-Yosi regarded the question from another point of view. Struck by the fact that the foreign missionaries applied themselves not only to spread their doctrines among the people, but to gain the favor of the great vassals of the Empire, and that the anarchical tendencies of the latter were mysteriously fostered by their relations with these priests, he discovered that they were commissioned by a sovereign pontiff who wore a triple crown, and who could, at his free will and pleasure, dispossess the greatest princes, distribute the kingdoms of Europe among his favorites, and even dispose of newly-discovered continents.

He reflected that the emissaries of this redoubtable ruler of the West had already formed a party in the coast of the Mikado, and had founded a house in his capital; that the former Shogun Nobounanga had openly protected and befriended them; and that there was reason to believe that he, the Shogun in place and power, was actually surrounded in his own palace by dark intrigues in the household of his young son and heir presumptive.

Severe Measures.

Fidé-Yosi communicated his observations and his fears to an experienced servant whom he had already charged with several delicate missions. The dark and subtle genius of this confidant, who became so famous in the history of Japan under the name of Iyéyas, applied itself diligently to sounding the depth of the danger. An embassy of Japanese Christians, directed by Father Valignani, the superior of the Order of Jesuits, had set out for Rome. Iyéyas supplied his master with proofs that the princes of Boungo, Omoura, and Arima had written, on this occasion, to the Spiritual Emperor of the Christians (Pope Gregory XIII) letters in which they declared that they threw themselves at his feet and worshipped him as their supreme Lord, in his quality of sole representative of God on earth. The Shogun dissembled his wrath, but only in order to render his vengeance more signal. He employed nearly a year in organizing, in concert with his favorite, the blow he meditated.

At length, in June, 1587, his troops were at their posts, in their suspected provinces of Kiousiou and the southern coast of Niphon, in sufficient force to suppress any attempt at resistance. On one especial day, from one

end of the Empire to the other, an edict was published, by order of the Shogun, by which, in the name and as the lieutenant of the Mikado, he commanded the suppression of Christianity within six months; ordered that the foreign missionaries should be banished in perpetuity, on pain of death; that their schools should be immediately closed, their churches demolished, crosses pulled down wherever they were found; and that the native converts should abjure the new doctrine in the presence of the Government officials.

At the same time, in order to make the agreement between the two potentates evident, the Mikado paid a solemn visit to his lieutenant, while the latter, to reward the services of his faithful Iyéyas, raised him to the rank of his prime minister, and made him governor of eight provinces.

Loyal to Their Faith.

All the measures provided by the edict of the Shogun were punctually accomplished, with the exception of one, which was precisely that which the ex-groom expected to have given him the least trouble. To his profound amazement, the native Christians of both sexes, of all classes, and of every age absolutely refused to abjure. Those who possessed land he dispossessed, and enriched his officers with their spoils. Others were imprisoned or exiled. These rigorous examples produced no effect whatever.

The recalcitrants were threatened with capital punishment. They bowed their heads to the sword of the executioner with resignation hitherto unknown; and in many instances the sympathies of the crowd were excited by the testimony which they rendered to their Faith. Then the most ingenious modes of torture were resorted to, and the native Christians were put to death by fire and crucifixion. In a great number of cases the latter mode was selected. The Japanese martyrs rivalled the first confessors of the Church in the constancy of their faith. For three consecutive years the fury of the Shogun's officers vainly expended itself in the utmost refinements of barbarity and brutality, in ferocious, hideous, unspeakable inventions, practiced upon more than 20,500 victims, men and women, young men and maidens, old men and little children.

Great Battle in Corea.

Suddenly, the persecution was relaxed. Fidé-Yosi called the feudal nobles to arms, and threw 160,000 fighting men on the coasts of Corea, with which country Japan was at perfect peace (1592). His general summoned the Coreans to join them in attacking the dynasty of the Mings. The Chinese army marched to meet the invaders, but it suffered so decisive a defeat, that the Emperor of China hastened to offer the Shogun peace, with the title of King of Niphon and First Vassal of the Celestial Empire.

Fidé-Yosi proudly replied: "I am already King of Niphon; I am so of myself, and I should know how, if I chose to do so, to make the Emperor of China my vassal."

In 1597 he followed up his threat by sending a second army of 130,000 men. But death surprised him, towards the close of the following year, before the issue of the new campaign; and the two Empires, equally weary of an unjustifiable war, hastened to be reconciled, and recalled their armies. During his later years, Fidé-Yosi was honored by his Court with the surname of the Great (Taïkosama) which history has preserved.

The two Chinese expeditions which ended the career of Taïkosama, and which one

might be tempted to regard as foolish adventures, seem to have been, as well as his edict of persecution, acts maturely premeditated with the view to attaining the double end of his ambitious dreams, the crushing of the feudal nobility and the foundation upon its ruins of a monarchical dynasty. Already the vassals of the Empire were exhausted in sterile internal strife: it was necessary to ruin them by distant and costly wars.

Under the pretext of protecting the wives and children of the Daïmios who were called to military service, Taïkosama obliged the families and the principal servants of the princes to come and live in houses which he had prepared for them within the enclosure of his fortresses. When the nobles themselves returned from China, they could only regain possession of their lands on condition of residing on them henceforth alone, without their families, but with the power of temporarily rejoining the latter at the Court of the Shogun, where they were still to remain as hostages.

Powerful Princes Overthrown.

Kæmpfer describes this as a unique and marvellous example of a great number of powerful princes subjugated by a simple soldier of low extraction. But this was not enough to keep the provinces under the domination of the new central power.

Hitherto the cities of residence had been united to one another by a military road. Taïkosama profited by the absence of the nobles to make a road through their lands, extending to the extremities of the Empire, which was to be independent of all other ward, police, or jurisdiction than that of the Shogun. It was called the Tokaïdo. Posts were established at twenty minutes' distance one from the other—spaces still covered without rest by the Imperial runners who form the postal service at the present time.

In each station runners were ready to relieve their comrades; saddle-horses and pack-horses harnessed; custom-house officers, police, and a picket of soldiers, who have charge of a rock furnished with guns and lances for arming the reinforcements. Finally, a perfect network of day and night signals covered the heights, in order to spread alarm to the headquarters of the Government forces at the first indication of danger.

An Oath Signed With Blood.

It was the midst of these works, which by their results were to acquire all the importance of a permanent occupation of the feudal provinces, that Taïkosama was surprised by death in the sixty-third year of his age and the twelfth of his reign. His last wishes were that measures might be taken for the consolidation of his dynasty. Although his son Fidé-Yosi was yet a minor, he married him to the daughter of his first minister Iyéyas, to whom he confided the regency of the Empire.

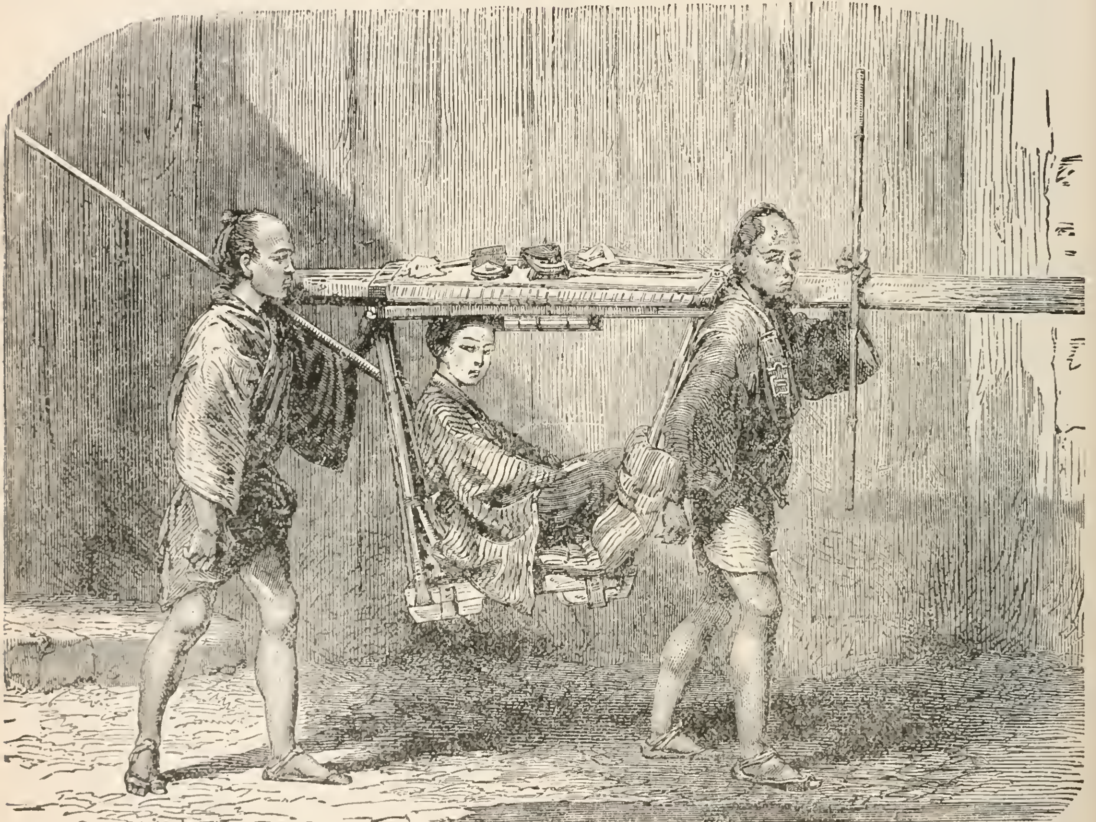
Iyéyas bound himself by a solemn oath, signed with his blood, to relinquish his powers as soon as the presumptive heir should be old enough to ascend the throne. He closed the eyes of Taïkosama, gave him a magnificent funeral, and governed Japan for five years under the title of Regent, applying himself systematically to keep the young Shogun out of the management of affairs. But the latter had certain counsellors, who saw through the designs of Iyéyas, and successfully raised all sorts of obstacles to the realization of his ambitious plans. Iyéyas summoned them to give up to him the fortress of Osaka, where they had established the residence of his son-in-law. On

their refusal, he invested the place. After several months of heroic resistance, the garrison was obliged to capitulate. Fidé-Yosi set fire with his own hands to his palace, and flung himself with all his servants, into the flames.

Iyéyas, proclaimed Shogun, justified his perjury and the tragic end of Fidé-Yosi, by accusing that prince of having secretly conspired with the Christians. The army took the oath of fidelity to him. The Mikado sanctioned his usurpation. The people prostrated themselves before him with the docility of slaves.

To the usurper Iyéyas is due the merit of having made Yeddo the political capital of Japan, and the obligatory residence of the noble families of the Empire. At that epoch, at the commencement of the seventeenth century, Yeddo was not equal in importance to the pontifical Miako, nor to Osaka, the centre of commerce, nor even to Nagasaki.

But, like the last city, it has the advantage of a strategical position, easily defended on the land side, and regarded as impregnable on that of the sea. Kæmpfer, who on two occasions went with an embassy of the Dutch India Company to Kioto and to Yeddo, reckons that in the line of the Tokaïdo, or close to it, there are thirty-three great cities with fortresses and fifty-seven small towns unfortified, without mentioning an infinite number of villages and hamlets. It takes no less than from twenty-five to



A JAPANESE LADY IN HER PALANQUIN.

thirty days to go from Nagasaki to Yeddo, by the Tokaïdo, using the means of transport customary among the natives, who know no other than the horse or the palanquin.

There are two sorts of palanquin, the norimon and the cango. The former, which requires four bearers for long journeys, is a large, heavy box, in which one may sit with tolerable comfort. The sides are in lacquered wood, and contain two sliding doors. Although the norimon is, *par excellence*, the vehicle of the nobility, it admits of no ornaments, and is used by the ladies of the middle class. The cango is a light litter of bamboo, open on both sides; it requires only two bearers, who always walk with a rapid and regular step. They rest for one minute out of twenty. When they go back, each carries in his turn the cango, suspended at the end of a pole, over his shoulder.

The Great Highway.

The pack-horses intended for the transport of merchandise and of travellers go slowly behind their drivers, the head bent, and attached by a strap which passes under the body to the cord which goes round the animal. The Japanese, instead of shoeing their horses, wrap their hoofs in a little mat, which only lasts one day. According as these mats wear out, they are thrown aside, and immediately replaced, and large provisions of them always make part of the baggage. Foot passengers do the same with their sandals of plaited straw; so that all the roads of Japan are covered with these relics.

The Tokaïdo is crossed in several places by arms of the sea and by rapid rivers. Large boats do duty as coaches, and cross the strait which separates the island of Kiousiou from Simonoséki, in two hours. Most of the travellers, and even pilgrims, profit by the great merchant-junks of the inland sea to make the journey from Simonoséki to Hiogo. It is only half a day's journey from Hiogo to Osaka, and one day from Osaka to Kioto. Between this city and Yeddo lie the most picturesque portions of the road.

Crossing the Rivers.

Travellers cross the rivers in flat boats, or on the shoulders of porters. These porters form a corporation, which indemnifies the traveller in case of personal accident or loss of baggage. With the exception of a girdle tattooing suffices for their clothing, according to custom among the Coolies of Japan. The subjects of this process are heroic, such as the Strife of Yamato with the Dragon, the Tribunal of Hell, and the image of that incomparable soldier who, when his head was falling under the sword, tore off his enemies' armor with his teeth.

The fare is always extremely moderate, and varies according to whether eight men are employed to carry the norimon, or four men with a litter, two men with a stretcher, or a simple porter. In the latter case, which is the most frequent, the traveller seats himself astride the bearer's neck, and the latter takes him by both legs, and, telling him to sit steadily, steps into the water warily and firmly. Sometimes a sudden rise of the river intercepts the passage, and then the travellers install themselves in the tea-houses on the shore, from whence they watch the water until the porters come to tell them that the ford is practicable.

Three days' journey from Yeddo, the Tokaïdo passes by the foot of Fousi-yama, from which it is only separated by the lake of Akoni. Thousands of pilgrims go annually in procession to the summit of the

marvellous mountain, where they are received by the monks of a convent built at the very edge of the crater, which opened for the first time 286 years before the birth of Christ and vomited its lava in 1707.

The hills of Akoni, covered with forests in which large game abound, give access to no other road than that of the Tokaïdo. All the roads of the provinces to the west and south of Yeddo are connected with this great artery, while this one ends in a narrow defile, provided with heavy barriers and fortified guard-houses. Here all travellers have to exhibit their passports, and submit their effects to the inspection of the Government officers. Yeddo is now named Tokio.

Neither the rank of the Grand Daïmios, nor their imposing suites, can exempt them from these formalities, whose special object is the prevention of the clandestine conveyance of arms into the provinces, no less than attempts at evasion on the part of the noble ladies whose birth and the laws of Taïkosama condemn them to reside at Tokio.

A Formidable Wall.

Not content with these precautions, which do not extend to the northern provinces, Iyéyas and his successors thought it necessary to protect the approaches to their capital on that side by a long wall, at whose gates an inspection is made by the customhouse and police officers.

Beyond the hills of Akoni, the Tokaïdo overlooks the gulf of Odawara, towards the bay of Yeddo, which it joins at the village of Kanagawa, opposite Yokohama. All these localities have been the scenes of assassinations, committed upon inoffensive foreigners of different nations by men belonging to the class of the Samouraïs, or Japanese nobles having the privilege of carrying two swords.

Major Baldwin and Lieutenant Bird, English officers, were murdered not far from the statue of the Daïboudhs of Kamakoura. The corpse of Lieutenant Camus, a French officer, was found horribly mutilated at the entrance of the village of Odongaïa. An English merchant, Mr. Lenox Richardson, was killed upon the threshold of the teahouse of Manéïa, near Kanagawa. Two Russian officers, and, shortly after, two Captains of the Dutch merchant marine, M. Vos and M. Decker, were cut to pieces in the High Street of the Japanese city of Yokohama. A Japanese interpreter to the English minister, and the Dutch interpreter of the American Legation, Mr. Keusken, perished in the streets of Tokio.

Narrow Escape.

The whole of the British Legation had a narrow escape from falling victims to a night attack, which was repelled with great bloodshed. Two English soldiers were killed at their posts in a second attack on the same legation. It is difficult to forget these things when one is residing in the country where they have happened, and above all when one has installed one's self at Tokio.

The Government of the Tycoon is always disposed to dwell upon the danger presented by a sojourn in the capital. That does not prevent their adding that the Tycoon is profoundly humilated that such a state of things should exist in his country. On the other hand, where he finds himself at a loss for expedients to escape the reception of an embassy, or when he has used eloquence in persuading them to retire, he is particularly anxious to prove to his foreign guests that the fears he has thought it his duty to express are well founded.

Thus, when one goes to Tokio by land, one is obliged to accept the escort of a troop

of mounted Yakounines. Ours joined us at the limit assigned to the residents of Yokohama for their exercise towards the north of the bay. We crossed the arm of the sea which separates Benten from Kanagawa in our sampan.

Our horses were awaiting us in the latter village, and we enjoyed our last hour of liberty by following the Tokaïdo, with its two interminable files of travellers on foot and on horseback, in norimons and in cangos; those who were going to the capital kept the road to the right; those who were coming back keeping the left.

Typical Tea-House.

We halted at the Manéïa tea-house, which was crowded with picturesque groups of guests. All along the front were stoves, smoking kettles, tables laden with provisions, active waitresses coming and going on the right and left, distributing lacquered trays with cups of tea, bowls of saki, fried fish, cakes, and fruits of the season. Before the threshold, seated on benches, were artisans and coolies fanning themselves, while their wives lit their pipes at the common brasero.

Suddenly a movement of horror manifested itself among the guests and the waitresses; a detachment of police officers, escorting a criminal, came to take refreshment. With great haste, boiling tea and saki are offered to the two-sworded men, while the coolies, who carried the prisoner in a bamboo basket, without any opening, deposit their burden on the ground, and rub themselves dry with a long piece of crape. As for the unhappy criminal, who could be seen doubled up in his bamboo prison, a man with haggard eyes, dishevelled hair, and bushy beard, he was going to be tortured in the prisons of Tokio, as a punishment for the evil deeds set forth upon a placard which hung from his ignominious basket. He was object of pity and curiosity.

The beautiful little town of Kawasaki boasts of several temples, among which that of the Daïsi-Gnawara-Heghensi seems to me to be one of the purest monuments of Buddhist architecture in Japan. I had heard different versions of the worship to which it is consecrated; among others, the miraculous legend reputed of the Saint who was the special object of the veneration of the faithful in that place. To so high a degree did he possess the virtue of contemplation, that he did not perceive that a coal fire placed near him in a brazier was consuming his hands, while he was absorbed in meditation.

Shaded Footpaths.

Although the Tokaïdo is in general as fine a road as any of our great European highways, and has the advantage over them of being bordered over its whole extent by footpaths shaded with fine plantations of trees, it is, in the environs of the capital, strange to say, that it is worse kept. One day of rain turns the streets of the numerous villages beyond Kanagawa into gullies. On this point, as upon many others, the Japanese display, at the same time, a remarkable intelligence in all their works of civilization, and, when they come to the application of them, a carelessness in detail no less extraordinary.

At length we reach the populous suburbs of Tokio. A short halt on the threshold of one of the numerous tea-houses of the village of Omori introduces us to a merry company of citizens, accompanied by their wives and children. Other groups, who were making no less noise, were besieging a great toy shop; an infinite variety of playthings for children, fancy straw hats, animals of plaited straw, painted and varnished, were placed in

the front. I readily recognized the bear of Yeso, the monkey of Niphon, the domestic buffalo, the tortoise a hundred years old, dragging like a long tail great tufts of sea-weed growing from his shell.

But time pressed, and, the sight of the ofting covered with white sails exciting our impatience, we made our way to the sea-board. The road rests on strong stone foundations, but the waves which formerly came up to it are now lost among the reeds and sea-plants. On our left is stretched a pine-wood, and some cypress groves, over which we noticed great flocks of crows were hovering; our guides informed us that this is the place of capital executions, Dzousou-kamori—or at least that of the southern quarter of the great city, for there is a second in the northern quarter.

Ghastly Symbols of Death.

The aspect of the place is exceedingly gloomy. If one is sufficiently fortunate as to escape the sight of mutilated heads or bodies abandoned to the dogs and the birds, one cannot behold, without horror, the great extent of earth covering the last remains of criminals, a granite pillar, bearing I know not what funeral inscription, a platform appropriated to the use of the officers who have to preside at executions, and a gigantic statue of Buddha, a gloomy symbol of implacable expiation and death without consolation.

Immediately after passing the place where the justice of the Taïkoun exhibits his exemplary vengeance to the people, we enter the most ill-famed faubourg of Tokio, Sinagawa, which commences at two miles south of the city, and joins it at the gates of the Takanawa quarter.

The Government has taken measures to provide foreigners coming to Tokio, or residing in that city, with a strong escort passing through Sinagawa, which they are only allowed to do by daylight. The regular population of this neighborhood is inoffensive, being composed for the most part of boatmen, fishermen, and laborers; but they inhabit the cabins which throng the beach, while the two sides of the Tokaïdo are lined almost uninterruptedly with tea-houses of the worst kind, which harbor the same scum of society as in the great cities in Europe and America, and in addition a very dangerous class of men proper to the capital of Japan.

Two Swords to One Man.

These are the lonines; officers without employment, belonging to the caste of the Samourais, and consequently preserving the right of wearing two swords. Some of them are men of good family, who have been turned out of their homes in consequence of the debauchery of their lives. Others have lost, through misconduct, their place in the service of the Taïkoun, or in the military house of some Daïmio. Others have been dismissed by a chief whom evil times has forced to restrict his expenses by the reduction of his personal following, and are now thrown upon their own resources.

The lonine, deprived of the pay on which he lived, and knowing no other profession than that of arms, has generally no other resource, while waiting for a new engagement, than to take refuge in these dens of vice, where he repays the hospitality which he receives by the vilest kind of industry. The customers whom he attracts add new elements of wickedness to those with which the faubourg abounds.

CHAPTER XXI.

THE GREAT CITY OF TOKIO.

ABOVE all other great cities in the world, Tokio, formerly called Yeddo, seems to be favored by nature in situation, climate, vegetable wealth and abundance of running water. It is placed at the mouth of two rivers, of which one bathes the Hondjo, a suburban district, on the east, and the other, passing from north to south through the most populous quarters of the town, separates the Hondjo from the city, and from the two Asaksas, also suburban districts.

Two wide streams among seven or eight of less importance flow through the districts which surround the citadel; they are the Tanoriké and the Yeddo Gawa.

Basins, tanks, moats and a whole network of irrigating canals connect these natural water-courses, and carry commercial circulation, popular animation, and the movement and life of the immense capital, into the heart of the city, as well as to the centre and extremities of the Hondjo.

Among the number of canals on the sea side of the citadel, that of Niphon-bassi holds the first rank; the canal of Kio-bassi holds the second; they are both in the heart of the commercial city. The most picturesque view of Tokio is to be had from its Niphon-bassi, the most strongly fortified of the bridges.

On turning towards the north, we have on the horizon the white pyramid of Fousiyama; on the right, the city overlooked by terraces, the parks and the square towers of the residence of the Tycoon. In the same direction, and, as far as its junction with the moats of the citadel, the canal of Niphon-bassi is bordered on both banks by innumerable warehouses containing silk, cotton, rice and saki.

On our left, beyond the fish-market, lie canals and streets which go down to the Ogawa. Hundreds of long boats, laden with wood, coal, bamboo canes, mats, covered baskets, boxes, barrels and enormous fish are crossing and recrossing through all the channels of navigation, while the streets seem to be exclusively given up to the people. Occasionally, a string of horses or black buffaloes heavily laden may be distinguished among the crowd of foot passengers, and sometimes we see heavy wagons carrying four or five layers of skilfully packed bales. These two-wheeled vehicles are drawn by coolies. No other kind of carriage is to be seen.

Strange Noise and Confusion.

The sound of wooden shoes upon the pavements and upon the sonorous bridges, the bells on the harness of the beasts of burden, the gongs of the beggars, the cadenced cries of the coolies, and the confused noises which come up from the canal, form a strange harmony, unlike the sounds of any other cities. All great cities have a voice of their own. In London and New York it is like the surge of the rising tide; at Tokio, it is like the murmur of a stream.

As wave follows wave, so do generations succeed each other. That which I have

under my eyes is passing away and disappearing, carrying with it all that its ancestors bequeathed to it; objects of worship, ancient costumes, old arms, laws which dated from centuries; all these will soon be only a tradition to the new Japanese society which is forming itself in the school of the west.

The Ogawa is the principal artery of Tokio. The Junk Harbor at the mouth of the great river occupies the entire space between the small island of Iskawa and the large triangular island which makes part of the district of Niphon-bassi. Above the canal of this name the bridge of Yétoi extends from the regions of the northeast of the triangle to the western bank of the district of Foukagawa.

Motley Crowds.

On both sides the population is essentially plebeian. With the exception of some Yaskis of the second and third class, the houses of fishermen, mariners, and small shopkeepers form these quarters. The bridge, the squares, and the neighboring streets are constantly crowded with people of the lower classes, who have apparently no other object than recreation. The children play on the bridge and in the streets without any fear of being molested by the passers-by.

No less than four gigantic bridges span the banks of the Ogawa, with intervals between them of about twenty minutes' walk; and the squares upon which they debouch, on the Hondjo side as well as on that of Tokio, are almost all equally spacious.

Ascending the river on the north of Tokio we come in the first place to the great bridge O-bassi, so named because it is the largest of the four; the third and fourth bridges, Riogokou and Adsouma, are very nearly as spacious; above the Adsouma-bassi the river takes the name of Sumida-gawa. These limpid waters form the extreme limit of the quarters north of the citadel. A single bridge, with sixteen arches, called the Bridge of Oskio-kaido, or Northern Road, places the whole of this portion of the city in communication with the fields, the villages, and the rustic tea-houses of the northern suburb, which abounds in fertile fields and charming views, and is the favorite scene of parties of pleasure.

A Magnificent Suburb.

If the inhabitant of Tokio is proud of his good city, he is additionally proud of the magnificent suburb called Inako, for he is susceptible alike to the charms of nature and the pleasures of society, and loves the cool retreats on the banks of the Oskio-Kaido as well as the crowded quays of the city. There are three things to which the Japanese refuses his sympathy. First, that perfidious element the sea, which he abandons to the fishermen, the boatmen, and the garrison of the six detached forts; secondly, the cold solitude of the bonze-houses; and thirdly, the formidable enclosure of the citadel and the Daïmio-Kodzi.

He keeps as far away from all these as his business will permit, and such pleasure as he takes in the city itself he seeks for at a respectful distance from the seat of the Government. The Riogokou, or Liogokou-bassi, may be regarded as the centre of the nocturnal merry-makings of the citizens. This bridge, which is completely outside the commercial quarter of the city, places the Hondjo in communication with the Asaksas: or two districts on the left bank, which contain the principal places of amusement in Tokio. The river is not deep enough to float merchant junks at this height, but its surface is covered with hundreds of light boats, which can move about freely in all

GIRLS PICKING TEA.

directions thus giving the waterway a very lively appearance.

During the fine nights in summer, rafts, laden with pyrotechnic devices, go up the stream and fling bouquets of stars towards the sky. Gondolas, ornamented with brilliantly-colored lanterns, cross and recross from one bank to the other, while large barques, all decorated with lamps and banners, are slowly propelled, or lie still upon the water, while their joyous crews are playing the guitar or singing. A crowd of bystanders lines the bridges and the quays, delighting in the animated and picturesque spectacle which the river affords.

Tokio, at these times, presents an almost identical picture of a Venetian *fête*, without omitting the Syrens, who are not wanting on the waters of the Ogawa any more than on the Lagoons. But, on the other hand, we must be careful not to compare the great family boats of the Riogokou-bassi to the flower-laden barques of China.

The Charm of Music.

The former generally belong to respectable tea-houses, and are let out by the hour, the proprietors of the tea-houses furnishing their customers with refreshments and guitar-players. They are only annexes of these tea-houses, and occasionally of the little bamboo establishments which are built on the quays, and used by professional singers and musicians. The neighborhood of the bridges, far from injuring the effect of the productions of these humble artists, lends them an additional charm.

The intervals of silence are broken by the distant noise of comers and goers on the wooden bridge. No roll of carriages, none of the discordant clamor of our European cities breaks the charm of our impressions.

In Venice only, among European cities, can this same movement of the people, this same concert of steps, voices, sounds of music be heard, without anything to trouble its peaceful cadence and its charming harmony. The Ogawa reminds us of the Grand Canal, and the neighborhood of the bridges of Tokio is, like the public squares of Venice, the rendezvous of the citizen population. The multitudes who meet each other there every evening cause no inconvenience whatever; for though Tokio is a city of great dimensions, the Japanese people spontaneously keep on the move.

Japanese Musical Instruments.

Musical entertainments in Tokio are only appreciable by the natives; for the Japanese melodies have something in them strange and incomprehensible to the ear of the European and American. The musical system upon which they rest is hardly known. Japanese music is very rich in semitones, and even in quarter-tones. M. F. J. Fétis observes that the melodies collected by Siebold seem to destroy the theory of analogy between Japanese and Chinese music; so that there exists in the musical art, as in the native idiom of that country, the double mystery of a separate system, which has nothing in common with the Western world, or with that of the far East.

Japanese musical instruments are also remarkable for their originality. Stringed instruments are made of light and sonorous wood, and the strings are fine cords of silk thinly coated with lacquer. The samsin and the guitar are, above all others, the popular instruments; they are indispensable articles in the trousseau of a young bride.

The kokiou, a violincello played with a bow, is frequently used, and also the biwâ, a violincello played with the plectrum of the samsin.

The Japanese clarionet is made of bamboo, like a flute, and they have also a sort of flageolette with eight holes.

The Japanese use the trumpet and the marine conch exclusively in their religious festivals.

They have two kinds of percussion instruments. One is made of copper or composite metal, and includes a great variety of gongs of various shapes, among them shields, bells, fish and tortoise, and the sound they produce varies between the grave and sonorous and the squeaky and shrill. Besides these they have an instrument formed of two rings fastened on a handle, and struck by a light metal rod.

Rattles and Drums.

The other instruments of percussion are wooden rattles, stone drums like bowls, which stand on low frames; a musical drum made of leather; finally, the tom-tom, or portable tambourine, and the kettle drum.

The tambourines, which invariably accompany the character dances, are sometimes played two at a time, one being held under the arm and the other in the left hand.

The Sibaia, or national theatre of the Japanese, occasionally employs the whole of the musical resources of the city, in pieces which bear a distant resemblance to our great operas.

According to a Japanese saying, in order to be happy one must visit Tokio. The southern portion of the city, in which the foreign legations are established, includes eight districts, all essentially plebian. They contain a considerable agricultural population, devoted to the culture of kitchen-gardens, rice-grounds, and all the arable lands not yet invaded by dwellings. These districts are composed of a multitude of mean houses tenanted by fishermen, laborers, small artisans, retail shop-keepers, inferior officers, and low-class eating-house keepers. A few lordly mansions break the uniformity of these wooden buildings by their long whitewashed walls. Bonze-houses and temples are scattered about everywhere, except in the two quarters built on the bay: Takanawa alone contains thirty.

The low streets and quays of Takanawa are filled from morning to night with a great concourse of people. The staple population of this quarter seems to live on taxes levied on all comers. Here tobacco is chopped and sold; there rice is packed and made into cakes; along the whole line dried fish, watermelons, and an infinite variety of fruits and other cheap eatables are displayed upon tables in the open air, or in innumerable restaurants.

Everywhere there are coolies, porters, and boatmen offering their services. In the small side streets are stalls for the pack-horses and stabling for the buffaloes, who draw in the products of the surrounding country upon the rustic carts which are the only wheeled vehicles in Tokio.

Dancers and Jugglers.

At the doors of the tea-houses of Takanawa, the singers, dancers and wandering jugglers, who come to try their luck in the capital, make their first appearance. Among the former there exists a privileged class subject to police discipline. They may be recognized by their large flat hats pulled down on their foreheads; they always go about two by two, or four by four—two dancers accompanying the two musicians who play the samsin and sing romantic songs.

The favorite tumblers of the Japanese streets are little boys, who, before they begin their tricks, hide their heads under a hood,

JAPANESE CUSTOM OF FREEING THE CAPTIVES.

surmounted by a tuft of cock's feathers, and wear a little scarlet mask which represents a dog's muzzle. To the monotonous sound of their master's tambourine these poor children play their antics, representing the spectacle of a grotesque and really fantastic struggle between two animals with the heads of monsters and human limbs.

The constant sound of gongs, and of the bells of the mendicant monks mingle with the deafening noises of the streets almost as frequently as at Kioto. At Tokio I perceived for the first time that the monks were not shaven, and I inquired to what order they belonged. Our interpreter told me that they were laymen merely, people of Tokio who were making a trade or merchandise of devotion.

Grotesque Apparel.

Although they were all dressed in white, the sign of mourning and repentance, those who carried a long stick with a bell, some books in a basket, and a large white hat decorated at one side with a drawing of Fousiyama, had just returned from accomplishing a pilgrimage to the holy mountain at the expense of public charity; and the others, with a gong at the waist, a great black hat striped with yellow, and a heavy sack upon their backs, were probably ruined shopkeepers, who had nothing better to do than to hawk about idols on commission for a bonze-house.

By following the great street which, beginning at the Tokaïdo, the great highway of Japan, cuts obliquely the chain of hills on which the legations are built, and crossing the southern part of Takanawa in a straight line from north to south, we pass successively through three distinct zones of the social life of Tokio.

First, the southern zone, which I have just described, with its multitudes living in the open air and conducting all their business in the public street. Between the hills we find a sedentary population, devoted to various kinds of manual labor. Even their dwellings and their workshops may be distinguished from afar by their significant signs: here a board cut in the form of sandals or of a kirimon; next an enormous umbrella of wax-paper hanging above the shop; further on a quantity of straw hats of all dimensions suspended from the top of the roof and reaching the shop-door.

Repairing Coats of Mail.

We look for a moment at the armorers and the burnishers engaged in repairing coats of mail, war fans, and sabres for the Samouraïs; an old artisan perfectly naked squats upon a mat, blowing the bellows of the forge with the great toe of the left foot, and hammering with his right hand an iron bar which he holds in his left. His son, also squatting in a corner, is putting the bars into the fire with a pair of pincers, and passing them to his father when reddened. The chief of our escort bade us continue our march.

By degrees the road began to be deserted. We were entering into the vast solitude of an agglomeration of seignorial residences. On our right extended the magnificent shade of the park belonging to Prince Satsouma; on our left the boundary-wall of the palace of the Prince of Arima. When we had turned the northeast corner we found ourselves before the principal front of the building; it stretches out parallel to a plantation of trees forming the bank of a limpid river which divides the Takanawa quarter from that of Atakosta.

One of our party having made preparations to photograph this beautiful scene, two officers belonging to the Prince's household

came to him and begged him to discontinue his operations. Our friend requested them to go and take the orders of their master upon the subject; they went, but returned in a very few minutes, saying that the Prince absolutely forbade that any view should be taken of his palace. Béato obeyed respectfully, and ordered the koskeis to take away the machine; and the officers retired perfectly satisfied, without the slightest suspicion that during their temporary absence the operator had taken two negatives.

The yakounines of our escort, who had been witnesses of this scene, unanimously applauded the success of our friend's trick, but when he told them that it was his intention to take a photograph of the cemetery of the Tycoons, they in their turn opposed him, with a persistency that nothing could shake. We were even obliged to renounce the hope of entering the cemetery.

Cypress Groves.

We could perceive very distinctly the lofty red pagoda and the sombre groves of cypress, but we could only obtain leave to pass along the eastern side of the grove of Siba—the name given to the holy place, and which occurs again in the complete designation of our own district Siba-Takanawa.

We pass the river on an arched bridge, and, leaving on our left a few houses of the Akabane suburb which a recent fire had spared, we crossed a square, bounded on one side by a matohan or archery garden, and on the other by walls, behind which rise the plantations and roofs of Soïosti—a group of temples belonging to the great bonze-house, which has the honor of receiving the Tycoons into their last resting-places, there to abide under the combined protection of the two religions of the Empire.

Buddhism, it is true, is supreme in this place, where it possesses seventy sacred buildings, but among this number the ancient gods, Hatchiman, Benten, and Inari, has each his own chapel; and a temple dedicated to the worship of the Kamis adorns the eastern avenue of Siba on the side of Tokaïdo and the bay. In the same direction is the landing-place of the Tycoon, on the island of Amagoten at the mouth of the river Tamoriiké, which supplies the moats of the citadel.

The Shaded River.

Amagoten forms a regular parallelogram, and is united by two bridges, which are closed to the public. I rowed almost all round it in our consular sampan. The walls, the staircases, and the pavilions of the landing-place, and the groves of trees which surround it, are admirable in their grandeur, their simplicity, and their elegance. The river is bordered on both sides with great trees, which droop over its deep, pure waters.

We left the enclosure of Siba, after we had reached its northeast limit. On that side is the palace of the High Priest, and beneath it we were shown the avenue and the door exclusively reserved for the use of the Tycoon; he passes through it but once a year, when he goes to make his obligatory devotions at the tombs of his ancestors. Every courtier, following his example, pays a ceremonious visit on one day of the year to his family burial-ground.

We pursued our route towards the north. The district of Atakosta, which extends on our right as far as Amagoten, is occupied by the residences of the Daïmios, or territorial governors, and the great functionaries of the Empire. On our left, fourteen little contiguous temples present themselves. A wide stream separates them from the public way; each has its special bridge, door, and wall,

surrounded by the chapels and habitations of the bonzes. At the back of the court is the Chapel of the Ablutions, the sacred grove, and the roof of the sanctuary.

The sixth bonze-house is the exception. On crossing the threshold we saw a great flagged court, with a majestic tori or gateway of granite, and when we passed in at the sacred door we found ourselves in the presence of two candelabra placed at the foot of an esplanade reached by a flight of steps. Then comes a second court, bordered with fine trees, whose interlacing branches form aracades like that of a Gothic cathedral. Through their foliage we distinguished a wide stone staircase, the summit lost amid verdure.

JAPANESE LADY.

We ascended the staircase, which consists of one hundred steps very regularly laid, to the top of the hill. On the right is another road, which crosses the wooded slopes, and is composed of a series of staircases, with flat terraces provided with resting-places.

A dilapidated oratory with two insignificant idols—one standing upon a lotus, the other seated upon a tortoise—with long covered galleries surrounding the tea-houses, occupies the summit of Atagosa-yama. The young waitresses of the house hasten to serve us with refreshments, and we take a few minutes' rest before we approach the pavilions at the two extremities of the terrace.

At length the moment has come when we shall get a complete view of the great city. We begin at the southern pavilion, and we are at first dazzled by the extent and brilliancy of the picture. The sun is going down to the horizon in a cloudless sky; the transparency of the atmosphere permits us to distinguish the forts on the luminous surface of the bay, but over the whole space which extends from the offing to the foot of the hill there is nothing to arrest one's gaze. It is an ocean of long streets, white walls and grey roofs. The monotony of this picture is unbroken except by a few groups of trees with dark foliage, or a spire rising above the undulating lines of the innumerable houses.

In a neighboring quarter we observe a large hole cut through the streets, as if a bomb-shell had passed; it is the scene of a recent fire. At a little distance a sombre group of hills, consecrated to the sepulture of the Tycoons, rises like a solitary island above a tumultuous sea.

The panorama seen from the northern pavilion is, if possible, more uniform. It includes the quarters inhabited by the nobility, and its limit on the horizon is the ramparts of its citadel.

The Daïmio-yaski, or seignorial residences to which we improperly gave the name of palace, do not differ except by their dimensions. The most opulent and the simplest present the same type of architecture, the same character of simplicity. They are composed of a first enclosure of buildings reserved for the Prince's servants and men-at-arms. These buildings have only one story above the ground floor, and form a long square, always surrounded by a ditch; a single roof covers them, a single wall protects them, and most frequently they have no other issue on the public way than this one door. The windows are numerous, low, and wide, regularly placed on two parallel lines, and furnished with wooden shutters.

Residence of the Prince.

In the interior a more or less considerable number of houses divided into regular compartments, like the barracks of the yakounines at Benten, are placed diagonally all round, or on two sides at least, of the centre building. These are the quarters of the Prince's troops. A wide space separates them from a second railed enclosure, which contains the Residence properly so called.

The dependencies of the palace face the military quarter. The principal building is surrounded by a verandah opening upon an interior court, and upon the garden with its tanks and its delicious shades. Such is the inviolable and silent asylum in which the proud Daïmio shuts himself up in the bosom of his family, during the six months of each year which the custom of the Empire obliges him to pass in the capital.

We could form an idea of the dwellings of the Japanese nobility only from what might be discerned in a bird's-eye view of this quarter. No European has ever crossed the threshold of a Japanese Yaski. The Tycoon's ministers, following the example of the nobility, have never permitted the foreign ambassadors to visit their dwellings; their personal relations are restricted to ceremonial audiences, which take place in certain buildings which belong to the administration, and correspond to the ministerial residences in our country. Among this number are the two Marine Schools on the shore of the bay, and the Gokandjo-bounio, the seat of the Finance Department, at the northwest extremity of Atakosta.

Palaces of the Nobles.

Edifices of this kind have in general the same external appearance as the palaces of the Daïmios.

The panorama seen from Atagosa-yama shows us only a fourth part of the great capital. On the north our view was bounded by the walls of the residences of the Tycoon. We resolved to devote another day to the quarter which, with the citadel, forms the central portion of Tokio.

The road we were about to follow resembled a mysterious labyrinth of stone, formed of the ramparts, the towers, and the palaces, behind which the power of the Tycoon has entrenched itself for two centuries and a half.

It is an imposing spectacle, but it creates a painful impression. The political order of things instituted in Japan by the usurper Iyéyas vaguely recalls the *régime* of the Venetian Republic under the rule of the Council of Ten. It has, if not all its grandeur, at least all its terrors—the sombre majesty of the chief of the State, the impenetrable mystery of his government, the latent

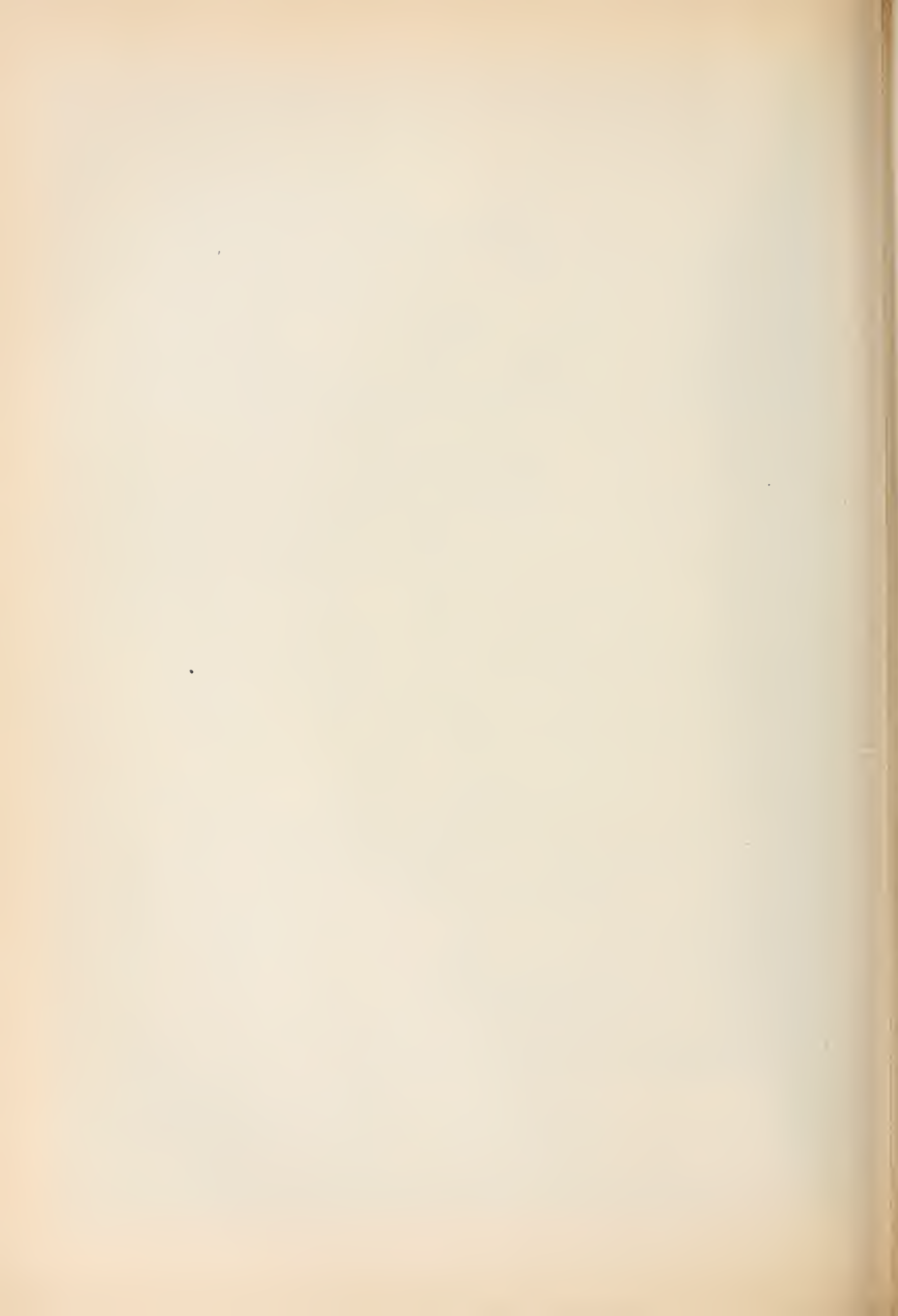
and continuous action of a system of espionage officially organized through all the branches of the administration, and bringing in its suite proscriptions, assassinations, and secret executions. We must not push the comparison further.

We vainly seek at Tokio, in the vast extent of the citadel, any monument which deserves mention beside the marvellous edifices of the Piazza of St. Mark; artistic taste is completely wanting in the Court of the Tycoon. It has been relinquished to the people, with poetry, religion, social life, all those superfluous things which do but clog the wheels of the governmental machine. From end to end of the administrative hierarchy, every functionary is assisted by a controller; the genius of the employés is exercised in doing nothing and saying nothing which can furnish matter for compromising reports.

As to their private life, it is hidden, like that of the Japanese nobles in general, behind the walls of their domestic fortresses. While the streets of the town, composed of houses standing wide open on the public way, are constantly enlivened by a crowd of comers and goers of all ages and of both sexes; in the aristocratic quarters neither women nor children are to be seen, except indeed by stealth behind the window bars in the servants' quarters.

THE HERO YASHITZONE.

A JAPANESE TEA PARTY.



There are two societies in Tokio—one, armed and privileged, lives in a state of magnificent imprisonment, in the vast citadel; the other, disarmed, and subject to the dominion of the first, seems to enjoy the advantages of liberty; but, in reality, an iron yoke weighs upon the middle classes of the people of Tokio. Iniquitous laws punish a whole family, a whole quarter, for the crime of one of its members. The properties, and even the lives, of the citizens, are secured by no legal guarantee. The extortions and the violence of the two-sworded men remain too frequently unpunished. The citizen finds compensation in the charms of the beautiful city.

Pastime of Shooting Peasants.

If the sway of the Tycoons is severe, he remembers that the Mikados were not always amiable, and that one of them delighted in exhibiting his skill as an archer by shooting down peasants who were forced to climb trees within easy reach of his arrows. The peoples of countries accustomed to despotism are puzzled to decide where their patience ought to stop.

A Japanese Emperor, born under the constellation of the Dog, commanded that dogs were to be respected as sacred animals, that they should never be killed, and that at their death they should receive the honors of sepulture. One of his subjects whose dog had died thought it right to inter the animal upon one of the funeral hills. As he was going along, fatigued with the weight of the four-footed corpse, he ventured to remark to a friend who was accompanying him, that the Emperor's decree appeared to him ridiculous. "Take care how you murmur," replied his comrade, "and recollect that our Emperor might just as well have been born under the sign of the Horse."

The Sakourada quarter, which forms the first great line of defence of the citadel on the southern side, is surrounded by water at all parts, except the west, where it communicates with the Bantsiô quarter by the arsenal belonging to the Tycoon. Ten bridges are thrown over the great ditches. The southern bridges have fortified gates, behind which the road makes a bend, which exposes it to the fire from the ramparts, and from the guns mounted in the interior.

Soldiers From the Mountains.

A strong detachment of the Tycoon's troops occupies the guard-house adjoining the gate through which we pass. The common soldiers are men from the mountains of Akoni, who are discharged after two or three years' service. Their uniform is made of blue cotton, and consists of tight trousers, and a loose shirt, but crossed by white bands on the shoulders. They wear cotton socks, and leather soles fastened by sandals; also a belt, from which hangs a large sabre with a lacquer scabbard. A pointed hat of lacquered cardboard completes their costume, but they only wear it when mounting guard, or on parade.

The guns of the Japanese army are all percussion, with varied calibre and construction. I saw four different kinds in the racks of the barracks at Benten, into which a yakounine took me. He first showed me a Dutch model, then an arm of inferior quality, made at Tokio; then an American gun, and finally the Minié, whose use was being taught by a young officer to a picket of soldiers in the courtyard. I remarked that this officer used the Dutch language. I asked him to come home with me, that I might show him my fowling-piece and a Swiss carbine. Half a dozen of his comrades also accepted my invitation.

I have more than once been present at assaults of arms by the Yakounines. The champions salute each other before attacking. The one who is on guard frequently kneels on the ground, to parry his adversary's blows more successfully. Each pass is accompanied by theatrical poses and expressive gestures; each blow provokes passionate exclamations on the part of both. Then the judges intervene and deliver their verdict. In the intervals the combatants drink tea, after which they recommence with great spirit.

There is even a School of Fence for the use of the Japanese ladies. Their arm is a lance, with a bent blade, which may be compared to a Polish reaping-hook. They carry it with the point towards the ground, and manœuvre regularly in a series of attitudes, poses and harmonious movements, which would look remarkably well in a ballet. I was not allowed to enjoy this pretty spectacle long. I only caught a glimpse of it in passing before the half-open court. My yakounines immediately shut the door, assuring me that the customs of the country did not permit beholders.

A JAPANESE COUCH.

The Japanese nobles display much luxury, and take great pride in their arms, especially in their swords, which are of unrivalled temper, and are generally adorned on the handle and scabbard with ornaments in carved and wrought metal of extraordinary richness. But the principal value of these arms consists in their antiquity and their celebrity. Every sabre in the old families of the Daïmios has its tradition and its history, whose *éclat* is measured by the blood which it has shed.

A new sword must not remain intact in the hands of the man who has bought it; while waiting for an opportunity of dyeing it in the human blood, the Samouraï who has become its happy possessor tries it on live animals, or, what is still better, upon the corpses of executed criminals. The exe-

cutioner gives them up to him upon being authorized so to do by the proper functionary, and he fastens them to a cross in his courtyard, where he practises in cutting and hacking until he has acquired sufficient strength and address to cut two corpses, tied together, through the middle.

When the son of a Samouraï is too little to carry arms at his belt, he is seen walking, with an attendant, or even an elder sister, following him respectfully, and holding in her right hand, by the middle of the scabbard, a sword suitable to the height of the diminutive personage. In another year or two fencing will become the principal occupation of his life.

A Bloody Conflict.

The Tycoon selected a number of his young Yakounines, and sent them to Nagasaki, to learn the use of fire-arms, under the tuition of the Dutch officers. They were not very well received when they returned to the capital, and were quartered in the barracks for the purpose of instructing the new Japanese infantry. Their former comrades shouted "Treason!" and threw themselves on them with arms in their hands. There were victims on both sides.

Nevertheless, the decline of the sword is inevitable. Notwithstanding the traditional prestige with which the privileged caste still endeavor to surround it, notwithstanding the contempt in which it affects to hold the military innovations of the Government, that democratic arm the musket has been introduced into Japan, and with it an incalculable social revolution has become a fact which the representatives of the feudal *régime* resent bitterly but vainly.

The conduct of their chiefs has precipitated the catastrophe. Conspiracies in the palace and political assassinations multiply themselves at Yeddo with frightful rapidity. It is averred that several ministers of state have successively died violent deaths since the opening up of Japan.

On the 24th of March, 1860, at eleven o'clock in the morning, the Regent, carried in his norimon or royal chair, and coming out of the citadel by the Sakourada bridge, with an escort of four or five hundred men, was assailed by a band of seventeen lonines in the spacious public road, parallel with the ditch in the direction of his own palace. On both sides the fighting was severe.

Story of a Regent's Head.

Twenty soldiers of the escort fell at their post; five conspirators perished with arms in their hands, two performed the "happy despatch," (cutting open their stomachs), four were made prisoners; the others escaped —among the chief of the expedition, who carried away the Regent's head under his cloak. Public rumor adds that the head was exposed in the chief place of the province, in which the Prince of Mito, the instigator of the conspiracy, resided, and then at Kioto, and finally that the Regent's people found it one day in the garden of the palace, into which it had been thrown over the wall in the night.

The portions of Tokio inhabited by the aristocracy are almost entirely devoid of buildings consecrated to public worship. There is not one in the whole of the Daïmio's quarter. Bantsiô and Sourouga have each three temples, but they are of little importance. There are half a dozen in Sakourada, amongst which is a celebrated bonze-house under the invocation of Sannô, "the King of the Mountain." Its title is one of the surnames of Zinmou; nevertheless, the bonze-house belongs to the Buddhist religion, and contains an altar consecrated to Quannon.

The buildings and the groves of the sacred place occupy a group of hills, which rise above the southern enclosure of Sourouga, with its vast basins of limpid water surrounded by trees and flowers, and its myriads of birds.

The political system of the Tycoons did not disdain clerical support for their budding dynasty. But as Iyéyas and his successors had nothing to hope from the good will of the Mikados, they conciliated the favor of the most influential sects of Buddhism by endowing bonze-houses and temples which surpass the most sumptuous sacred edifices of Kioto. The munificence of the Tycoons with regard to Buddhism has, however, added nothing to the reverence professed at Tokio for the ministers of that religion. It appears to me that, in all the diverse classes of society in the capital, the position of the bonzes is analogous to that of the Popes of the Greek Church when the latter come into contact with the nobles, the traders, or the Moujiks. The priests of the Kami worship are in a still less enviable condition, because their existence is hardly noticed. It is true that the representatives of the Mikado at the Court of the Tycoon, and some provincial noblemen, honor them by their patronage, but the generality of the feudal nobility in residence at Tokio stand entirely aloof from what is being done around them, in matters of religion as well as in everything else. They would prefer to pay a chaplain in the house rather than contribute to the support of any public worship whatever. The only thing they will do for the ancient national religion is to authorize the Kami priests to send their collectors once a year to the aristocratic quarters.

The presents made on this occasion are voluntary. The persons charged with this office are the principal koskeis of the Kami temples, each of whom is followed by his own special koskei. The leader is dressed after the fashion of the ancient priests of the Court of the Mikado, with a lacquered cap, a great sword, and padded trousers, and he holds in his right hand a classic fan of cedar-wood. His attendant, who is disguised as a koskei from Kioto, carries a small tambourine, and a bag, destined to receive the gifts.

Dances, comic songs, and burlesque pantomines form the oratorical artifices of the collectors. Thus the sacred collection is taken from palace to palace in the midst of the laughter and applause of the noble feudal families, whose political existence rests entirely upon the very religion which they help to bring into contempt.

CHAPTER XXII.

SHOPS AND INDUSTRIES OF TOKIO.

THE long eastern portion of Tokio, which covers the left bank of the river Ogawa, comprises three quarters. That of Sumidagawa, on the north, belongs to the suburbs, and presents an entirely rustic character. It is covered with rice-fields, kitchen gardens, vast horticultural establishments, and tea-houses, spread along the river or scattered in the rear of great orchards of pear, plum, peach, and cherry trees. The other two quarters, between the former and the bay, contain a dense population, composed, for the most part of fishers, seamen, mechanics, and tradesmen.

Thus the Hondjo proper corresponds to the industrial quarters of our large cities. We find there manufacturers of tiles and coarse pottery, of cooking utensils of iron, paper-mills, establishments for cleaning and preparing cotton, domestic spinneries of cotton and silk, dyeing establishments and others for weaving mats, baskets, or cloth stuffs.

Japanese industry does not yet make much use of machinery. Nevertheless, in the iron-foundries one frequently sees bellows driven by water, which is carried to the wheel in bamboo pipes. Both charcoal and stone-coal are used for the furnaces. Women have their share in all the industrial professions, which are usually carried on at home.

There are no large manufactories in Japan : the members of the laboring class stay at home and carry on their occupations, which they interrupt in order to eat when they are hungry, and to rest whenever they please. In a company of six workmen of both sexes, there are almost always to be seen two smoking pipes and enlivening the toil of their comrades by merry speeches.

Thus is developed, and transmitted from generation to generation that social instinct, that fund of good humor and spirit of repartee which characterize the lower classes of the capital.

The quarters of the Hondjo are constructed on a plan of the most perfect regularity. They are bounded on the south by the bay, on the west by the Ogawa River, on the east by a smaller river, and on the north by a canal which separates them from the suburb of Sumidagawa. Two canals traverse them from north to south, and three from east to west. The squares, thus formed, inclose a world totally different from that upon the opposite bank of the river.

Places of Public Resort.

The Hondjo has no commercial life ; it has neither the imposing masses of residences of the Castle, nor the animation of the places reserved for the pleasure of the populace in the northern quarters ; nevertheless, we find there, existing under special conditions, commerce and industry, temples, palaces, and places of public resort. Some of the most important merchants of Japan reside in the Hondjo, but they have their places of business in the vicinity of the great bridges.

The comparative tranquillity of this region beyond the river and the facility with which concessions of large tracts of ground are

there obtained, seems to have favored the establishment of numerous monasteries, some of which possess large temples. There are forty of these sacred edifices, two of which are devoted to the ancient national worship, another, more than two hundred feet in length, to the Buddhist faith, and another dedicated to the Five Hundred Genii.

One of the monasteries is celebrated for engaging, twice a year, all the chief wrestlers of Tokio, who give a series of public performances—a pious speculation, which never fails to attract to the great lawn in front of the monastery an enormous crowd, made up of all classes of society. Thus, each temple or monastery has its own form of advertisement, and is distinguished by some singularity—such as the avenue of statues of pigs, each nobly installed on a pedestal of granite, which we find on approaching one of the temples. Public opinion appears to accept without difficulty whatever device may be pleasing to the bonzes, without regard to its character.

Picturesque Scene.

A certain number of families of the old nobility have made of the Hondjo a sort of retreat, where they live in a profound retirement, far from the noises of the city and protected from contact with the world of the court, and the officers of the government. There, the walls of the Castle no longer offend the eyes of the fierce Daïmio. From the summits of the bridges arched over the canals, the grand alleys of trees seen over the innumerable roofs of the merchant city, resemble the peaceful shades of some distant park.

There are many workshops of sculpture in the Hondjo. I have never seen the artists working in marble, although there are quarries of it in the mountains of the interior. The pedestals of idols are made of granite, the candelabra of the sacred places, tombs, statuettes, Buddhist saints and holy foxes of a very sandstone.

The wood-carvers make domestic altars of rich network, elegant caskets, elephants' heads and monstrous chimeras for the roofs of temples, woodwork and mosaics representing cranes, geese, bats, mythologic animals, the moon half veiled by a cloud, branches of cedars, pines, bamboos and palms. The idols, frequently of gigantic size, which are made in the workshops of Tokio, are generally surrounded by an aureole gilded and painted in lively colors: the guardians of heaven, for example, in vermilion, and others in indigo.

Brilliant Flowers.

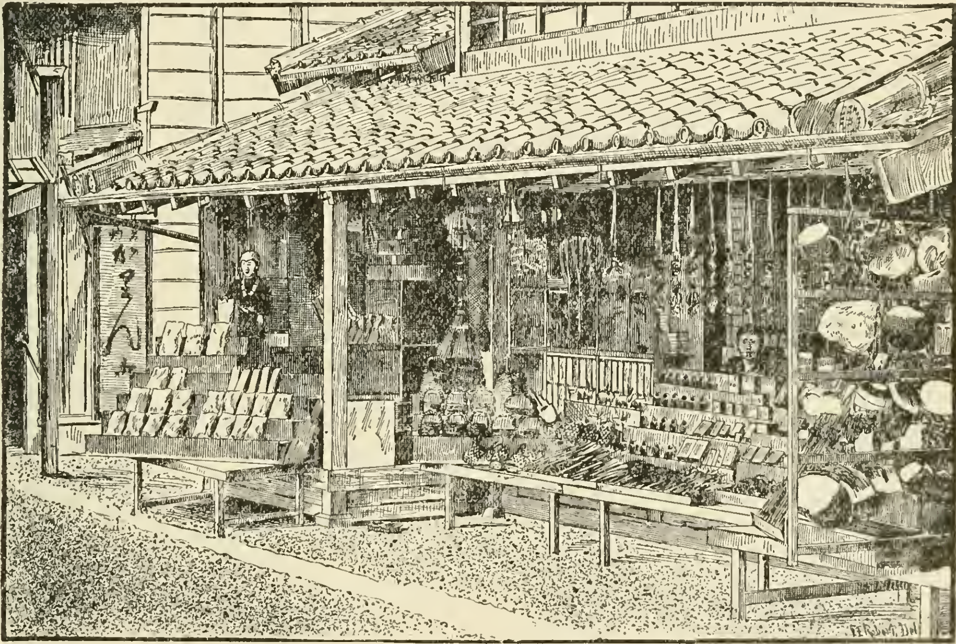
Several interesting branches of industry are connected with that of the ebony-carvers. The frame-work of movable presses or screens is required to be ornamented with large drawings in India ink, executed by a few strokes of the pencil, or groups of trees and flowers of brilliant colors, or paintings of birds selected for the brilliance of their plumage. All this is done by hand in the workshops.

The embroidresses furnish for the fire-screens and curtains exquisite works, where the silk, under the patient labor of the needle, reproduces, according to the choice of subjects, the lustrous texture of leaves, the velvet down of birds, the tufted fur of animals, or the shining scales of fishes. Then the braiders of silk floss add to the luxury of the woodwork a decoration of garlands and knots of various colors, surmounted by groups of flowers and birds.

The *obi*, a girdle which is worn by all adult Japanese women, married or single, with the exception of the ladies of princely

families, is the article of feminine costume which presents the most variety, according to the taste or fancy of individuals. Sometimes it is very simple, sometimes remarkable for the richness of the stuff or the splendor of the embroideries. It is generally broad enough to serve at the same time as girdle and corset.

It is wound around the body like a bandage, and fastened at the back by interlacing the ends so as to produce a large, flat fur-



JAPANESE SHOP.

below, falling on the hips, or floating with a graceful negligence. A widow, who has determined not to marry again, knots the *obi* in front, and the same arrangement is adopted for female corpses.

It is not an easy thing to penetrate into the Japanese workshops, especially under the surveillance of a squad of Yakounines. In spite of the promises of the latter, I was not able to see either the process of coloring or the manufacture of rich silk stuffs or of paper. On the other hand, I have always found both the wholesale and retail shops accessible even to the rear chamber, where one should never refuse to penetrate; for the Japanese merchant takes no trouble to display his stock. He prefers to keep his best goods in reserve, as if to give his purchasers the satisfaction of discovering them.

In order to form a tolerable idea of the richness, the variety and the artistic merit of Japanese industry, we must not only traverse the commercial streets frequented by the natives, but also imitate the latter in returning day by day to the same merchant, until we have explored every corner of his shop. This is the more necessary, since there is no general bazaar, each magazine or shop having its specialty.

Certain forms of industry are as yet but little developed, among others saddlery, which will be discouraged as long as a religious prejudice exists against tanners and

curriers. Nevertheless, I noticed in Tokio a great variety of articles of leather, such as trunks and travelling satchels, portfolios, money bags, tobacco-pouches and hunting-gloves, all of native manufacture.

Whatever may be the variety of industrial products displayed in the shops of the commercial city there is one feature which characterizes all of them, one common stamp which denotes their place among the works of the far East, and I venture to call it, without fear of contradiction, good taste.

The artisan of Tokio is a veritable artist. If we except the conventional style to which he still feels himself compelled to submit, in his representations of the human figure, if we overlook the insufficiency of his knowledge of the rules of perspective, we shall have only praise left for him in all other respects

Subjects for Art.

His works are distinguished from those of Miako by the simplicity of his forms, the severity of the lines, the sobriety of the decorations and the exquisite feeling for nature which he exhibits in all subjects of ornamentation drawn from the vegetable or animal kingdom. These are his favorite subjects; flowers and birds have the power of inspiring him with compositions which are charming in their truth, grace and harmony. In regard to perfection of execution, the works produced in both capitals are equally admirable.

Let us pause before a magazine of objects of art and industry, among the curious of both sexes and of all ages, who never cease to gather together under the covered gallery where the stores are displayed. They contemplate with a naïve admiration the great aquaria of blue or white porcelain, where red fish float in the limpid water over beds of shells. These are objects of endless amusement and curiosity.

In the centre, three or four selected plants combine in a picturesque group the beauty of their colors and the graceful outlines of their leaves and flowers. Nothing of these combination is ever left to chance: every day the gardener's hand directs the work of nature, keeps it within limits and governs the growth.

What is still more remarkable, the Japanese fancy never runs into those aberrations which in China and elsewhere, outrage Nature by cutting trees into geometrical figures, or training shrubs into the shapes of animals. The taste of the Japanese in their popular arts, remaining independent of the conventional influences of their two courts, has all the freshness of a naturally expanding civilization. Therefore, it is still characterized by a certain puerility: witness the truly childish passion of all classes of society for enormous flowers and dwarf trees.

A Miniature Landscape.

I have seen aquaria, not much larger than ordinary, where they succeeded in uniting the features of a complete landscape —a lake, islands, rocks, a cabin on the shore, and hills with real woods on their summits, of living bamboos and cedars in miniature. They even sometimes add liliputian figures, coming and going, by means of a spring which is wound up.

This sort of childishness is found in a multitude of the details of Japanese life. Sometimes a porcelain junk is set before a dinner party: it is taken to pieces and proves to be a unique and complete tea-set. Often, part of the repast is served in cups so minute, and porcelain so fine, light, and transparent, that one hardly dares to touch it.

AN APOTHECARY'S SHOP AT TOKIO.

There are cups, called egg-shells, so delicate that they must be protected by a fine envelope of bamboo netting;

The saloons are adorned with bird and butterfly cages, crowned with vases of flowers, whence depend climbing plants which cause the birds to appear as if nestling in verdure. Under the paper lanterns suspended from the ceilings of the verandas, there are often bells of colored glass, the long, slender clapper of metal supported by a silk thread, or slip of colored or gilded paper. At the least movement of the breeze these bands of paper move, the metallic tongues swing and touch the glass bells, and their vibrations make a vague melody, like the sound of an Æolian harp.

Necklaces of Stone.

I saw at Tokio some attempts at painting on glass, and some works in enamel, which exhibited good intentions rather than skill. I might mention, however, among the native curiosities which are truly original, those little balls of stone, pierced, cut in facets and covered with enameled arabesques, which strangers buy for necklaces. The art of gilding is still but partially developed.

The narratives of the old Dutch embassies seem to have greatly exaggerated the richness of decoration of the palaces and furniture of the Mikado and the Tycoon. The luxury of the Japanese has an artistic rather than a sumptuous character. The pride of the old princes of the empire is in the antiquity of their arms or furniture. Nothing has more value in their eyes than an assorted service of old porcelain, naturally cracked, or vases of ancient bronze, heavy, black and polished as marble.

Tokio is the city where metals are worked to the greatest extent. The bronze establishments of the city are among the most interesting curiosities of native art. Some present the appearance of great bazaars, displaying all articles of saddlery and harness, as well as complete suits of armor, and cooking utensils of iron, copper, or tin, beside the bronze objects.

Altars for Perfumes.

The latter contain many things belonging to Buddhist worship, such as richly-chased bells, drums, gongs, vases for the altar, crowns of lotus flowers, or vessels to hold bouquets of natural flowers. There are also altars for perfumes, resting on tripods, statues and statuettes of saints, and such sacred animals as the crane, stork, tortoise, and the fantastic Corean dog.

Next to the master-pieces of bronze and of porcelain, the triumph of Japanese industry is in the fabrication of furniture and utensils of lacquered wood. Such is the talent with which the native artisans utilize the incomparable Japan varnish, the produce of the shrub which bears that name; such is their skill in combining its effects with the results of their decorative art, that articles of furniture constructed of a material which is almost valueless, finally rival in beauty, and almost in durability, those which we make of marble and precious metals.

The ebony workers of Tokio imitate works in old lacquer so closely that only an experienced eye can detect the difference. In the interior decoration of cabinets, boxes or caskets of modern taste, they generally used lacquer of a brown color, sprinkled with flakes of gold. On the outside the lacquer is uniform, either red, brown or black, with ornamental drawing in two or three tints.

The principal large objects made of lacquered wood are the norimons (palanquins) and travelling trunks of nobles, wardrobes, toilet tables and the pedestals of mirrors for

ladies; receptacles for the books and scrolls of a library; and finally, different articles employed in public or private worship, such as pulpits, offering-tables, censer-stands, tripods for gongs and pedestals for various purposes.

Among the toilet articles there are several boxes, which vary in form and ornament according to their use, as for brushes, tooth-powder, rouge, rice-powder and other cosmetics; for combs, hair-pins, and, alas! for false braids of hair.

The other accessories of the feminine boudoir are, a large oval watering-pot, covered with black lacquer, sown with golden flowers; then a long box for pipes and tobacco, and finally a casket for letters, prudently bound by two silk cords, knotted in a way of which the owner alone knows the secret. There are other boxes of an oblong form, which are usually taken in Europe for gloves; but the Japanese only employ them in order to send letters of congratulation, or thanks, in a more polite way.

The Common Drink.

The liquor saki, the serving of which is the most ceremonious part of a Japanese banquet, is solemnly brought to the guests in large lacquered pots, or long metal cans, on a bamboo tray. It is then heated in vessels of porcelain. The cups, large or small, are of fine red lacquer, ornamented with fancy designs. There are collections of these charming cups, each one of which represents a celebrated landscape of Japan, or one of the principal cities on the Tokaïdo connecting the two capitals. Some hosts, of a more sumptuous taste, invite the guests to drink from nautilus shells, mounted in silver filagree.

At the upper end of the street of Niphon-bassi we come upon a barber's shop, in which two or three citizens, in the simplest apparel, are making their morning toilet. Seated upon a stool, they gravely hold in the left hand a lacquered tray, destined to receive the soapsuds. The barbers, free from all clothing which could trammel the freedom of their movements, lean sometimes to the right and sometimes to the left of their customers' heads, over which they pass both the hand and the razor, like antique sculptors modelling cariatides. I need hardly add that the illusion ceases when, holding between their teeth a long silken cord, they roll it round and tie it at each end, leaving the pudding-like ball which forms the Japanese headdress.

Wooden Soles and Sandals.

At a little distance we find a shoemaker's shop. It is adorned with innumerable wooden soles and numberless wooden sandals, which hang from the roof by long ropes of the same material. The shoemaker, squatting on his shelf, reminds me of the native idol to whom the beggars make presents of sandals. Many persons of both sexes stop before the shop-front, examining or trying on the merchandise, exchanging some amicable phrase with the shoemaker, and, without disturbing him from his quietude, lay the price at his feet.

Next to the shoemaker's came the shop of a dealer in edible seaweed, which forms one of the principal articles of export trade between Japan and China. This seaweed is called *tang*, and is found in great floating masses in all the bays of the insular Empire. When the sea is calm, its rich golden purple and olive tints are distinctly seen through the still surface of the blue water. By means of a boatman's hook the fishermen draw it through the sea like an immense net, load their boats with it, and clean it carefully, col-

lecting the little shells which cling to it in immense numbers.

When the cargo has been landed, it is dried in the sun, and then formed into bundles tied with bands of straw, or in small parcels wrapped up in paper; the former are for exportation, and are sold by weight to the junks; the others are sold by the packet for a few szénis, and are to be bought either in the market or the eating-houses.

At Tokio there is an immense consumption of shell-fish: the dealer fills his tubs, into which he shakes and turns them about with long bamboo sticks, after which he sets forth, crying his wares. Sea-leeches, and all sorts of little molluscs, the trepang, and the whole class of radiates are sold in a dry state. They are eaten fried, and most frequently cut into pieces mingled with rice. One sort of fish, very thin, long, and narrow, is simply dried in the sun, and eaten without any further cooking. Oysters are abundant, but coarse. The Japanese have no method of opening them except by breaking the upper valve with a stone, yet such is their dexterity that this rude method answers the purpose.

A JAPANESE NOBLE PASSING THROUGH THE STREETS OF TOKIO.

Although the Japanese profess, from an æsthetic point of view, a profound disgust for shell-fish, they do not seem to disdain them when they are fried and laid out on herbs and colored paper. Delicacies of this sort have a great sale in the public markets.

The shops of the grain-dealers at Tokio are very interesting, from the immense quantity and the infinite variety of the products, the diversity of their forms and colors, and the art with which they are ranged upon the shelves. But surprise and admiration succeed to curiosity when we perceive that on each of the parcels already done up in paper, on each of the bags ready to be delivered, is a colored drawing of the plants themselves, together with the name of the grain.

This drawing is often a little masterpiece, which might figure in an album of the flora of Japan. Presently we see the painter and the workshop. The painter is a young girl, who lies at full length on mats covered with flowers and sheets of paper, and works incessantly in this singular attitude.

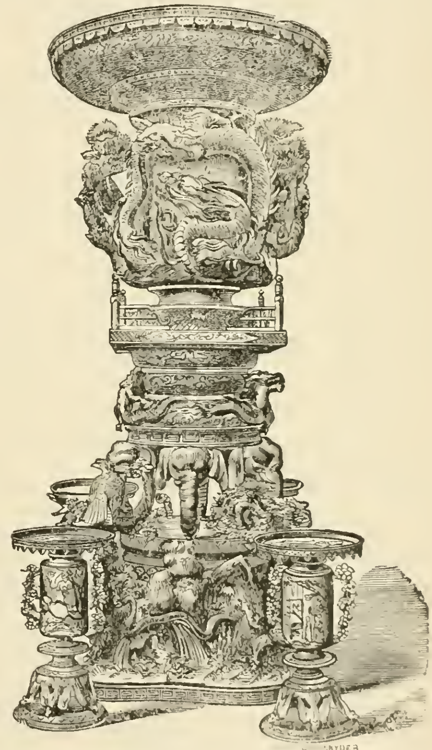
The Fish-Market.

As we approach the central bridge of the commercial city the crowd increases, and on both sides of the street shops give place to popular restaurants, and confectioners, where cakes, rice, and millet are sold, and where hot tea and saki may be purchased.

We are close to the great fish-market. The canal is covered with fishing-boats, either discharging their cargo of both sea and river fish—great fish of the ocean currents which come down from the Pole, and those of the equatorial stream, tortoises and mussels from the gulfs of Niphon, hideous jelly-fish and fantastic crustaceæ. In this place have been reckoned seventy different kinds of fish, crabs, and mollusca, and twenty-six sorts of mussels and other shell-fish.

Fish-sheds, roughly put up near the landing-place, are besieged by buyers. In the middle of the tumultuous crowd we see strong arms lifting full baskets and emptying them into the lacquered cases of the coolies. From time to time the crowd has to open, to give passage to two coolies laden with a dolphin, a shark, or a porpoise, suspended by ropes on a bamboo pole, which they carry on their shoulders. The Japanese boil the flesh of all these animals, and salt the whole blubber.

One of the strangest pictures in the environs of Niphon-bassi is a group of shark



HIGHLY FIGURED JAPANESE VASE.

and whale sellers, wholesale and retail. The stature, the dress, and the gestures of these personages, their fantastic equipment, the dimensions of the huge knives which they plunge into the sides of the sea monsters, suggest the prodigious exercise of human strength and employment of the resources of nature, which can alone suffice for the supply of the great city.

Wooden tubs and jars, filled with water

and ranged in pyramids, are placed at intervals on the thresholds of the warehouses, and on the edge of the public pathways. These precautionary measures are taken in all the populous streets of Tokio, and generally in all Japanese cities. Reservoirs of water occupy the upper galleries and roofs of the houses. Long and strong ladders are planted against the great wooden buildings, such as temples and pagodas.

Precautions Against Fire.

Stores, known in the commercial language of the Far East under the name of godowns, are said to be fireproof.

They are multiplied as much as possible in the wooden quarters, so as to present numerous obstacles to the spread of fire. These square, high buildings are constructed of stone, and covered outside with a thick layer of whitewash. Their doors and shutters are of iron, and from the four walls great hooks stick out, from which wet mats and mattresses may be hung when there is imminent danger.

The godowns, the ladders, and the tubs do not contribute to the embellishment of the capital. In this, as in other details of Japanese life, the beautiful is sacrificed to the useful, and visitors must just make the best of the charming accidental views which occur in this city. Its religious buildings would render it exceedingly beautiful, were not its chief sites occupied by the endless lines of warehouses.

Pursuing our route from street to street, we look into the interior of the houses, with hardly any interruption from the sliding panels, and see the picturesque groups of men, women, and children squatting round their humble dinners. The straw table-cloth is laid on the mats which cover the floor ; in the centre is a large wooden bowl containing rice, which forms the principal food of every class of Japanese society.

Each guest attacks the common dish, and takes out enough to pile up a great China cup, from which he eats without the aid of the little stick which serves him for a fork, except just for the last few mouthfuls, to which he adds a scrap of fish, crab, or fowl, taken from the numerous plates which surround the centre bowl.

These viands are seasoned with sea-salt, pepper, and soy—a very strong sauce made from black beans by a process of fermentation ; eggs, soft and hard, fresh or preserved; boiled vegetables, such as turnips, carrots, and sweet potatoes, slices of young twigs of bamboo, or a salad of lotus bulbs, complete the bill of fare of a Japanese citizen's dinner.

Domestic Utensils.

The meal is invariably accompanied by tea and saki, and these two beverages are ordinarily drank hot, without any other liquid, and without sugar. The teapots which contain them stand upon a brasier shaped like a casket; it is a little larger than another corresponding article of furniture called a tobacco-bon, on which coal, a pipe-rack, and a supply of tobacco are placed.

I have never examined the pretty utensils used at a Japanese table—the bowls, cups, saucers, boxes, lacquered trays, vases of porcelain, jugs and teapots in glazed earthenware—nor have I ever contemplated the people while eating, seen the grace of their movements, and watched the dexterity of their delicate little hands, without fancying I was looking on at a number of grown-up children playing at housekeeping, and eating rather for their amusement than because they were hungry.

Maladies resulting from excess or from unwholesome diet, are generally unknown,

but the immoderate use of their national beverage sometimes produces grave results. I have seen more than one case of delirium tremens.

The ravages caused by dysentery and cholera in certain parts of Japan, especially at Tokio, will cause no surprise to the European resident, who has seen how greedily children and the lower classes of the people devour watermelons, limes, Siam oranges, and all sorts of fruits at the beginning of the autumn, before they are fully ripe.

Unwholesome Water.

Japanese houses are rarely supplied with really wholesome water, because, even at Tokio, where springs are abundant, they use only cisterns, though it would be easy to establish fountains in every quarter in the town. The inconvenience and danger of this state of things are, however, reduced, by the fact that the Japanese are in the habit of using hot drinks in all seasons.

Their popular hygiene demands hot baths, which they take every day. This extreme cleanliness, the salubrity of their climate, and the excellent qualities of their diet, aid in making the Japanese one of the healthiest and one of the most robust of peoples. There are, however, very few of them who do not suffer from diseases of the skin, and from chronic and incurable maladies, which are not to be traced to their natural conditions. This great misfortune dates from the epoch at which the government of the Shoguns authorized the foundation and officially protected the development of a disgraceful institution, whose fatal consequences sap the entire edifice of society.

There are a great number of physicians in Japan, principally at Tokio. The members of the medical body who are neither functionaries nor officers have generally been educated at the University of Kioto or that of Tokio; but some of them, who belong to families where the medical profession has been followed from father to son, have received an education under the paternal roof.

As no examinations are required for the practice of medicine, each man enters the profession when he pleases, and practices according to his own fancy; some healing by the routine of the native empirics, others treating their patients according to the rules of Chinese science, a third claiming to be adepts in Dutch medicine; but in reality they have actually neither method nor system. University studies in Japan are exceedingly superficial. It cannot be otherwise in a country where no one possesses the preparatory knowledge, which is taken for granted on entering upon a University course.

Passion to have Doctors.

This state of things can only be reformed by frequent contact with Europeans, and already is fast disappearing. The people, however, do not care about it. All they want is to have a number of doctors at their disposal; to be treated and physicked rather upon these conjoint methods than upon the best, supposing it to exist; in fact, to find in their physicians pleasant servants, who will not contradict the notions of their patients, and who scrupulously justify the confidence with which their profession is honored. This obliges them to adopt a certain demeanor which impresses the public, and sets them apart from the rest of society.

Japanese medical practitioners may be easily recognized by their dress, by their methodical demeanor, and some other peculiarities, which vary according to the fancy of these grave personages. I have seen one

whose head was shaved like that of a bonze, or of an Imperial doctor, though he certainly belonged to a physician of the third class. I have seen others wearing their hair long and plaited, the ends coiled upon their neck, and others with a profuse beard.

Their middle class extraction not permitting them to wear two swords, they wear one, passed through the folds of their girdle; but it is always a very small one, and generally carefully wrapped up in crape or velvet. Certain members of the faculty take care never to show themselves in public unattended by a koskei carrying their instrument case and medicines.

Not Paid in Money.

Many doctors command public esteem and enjoy uncontested respect. I have heard it said, that when they are sent for to aristocratic houses they are paid by those sentiments rather than in money. It is well known that the greater number—even those who possess an extensive connection—can hardly live; for the citizens' families generally find at the end of the year, when they have met their indispensable expenses—housekeeping, annual *fêtes*, the theatre, the baths, the bonzes, and the parties of pleasure—that they have very little left to give to the doctor.

The latter, on his side, accepts the situation with philosophy, and it must be added to his credit, that he is generally a truly disinterested person. Many possess real scientific zeal, and a taste for the observation of nature which might produce remarkable results if these qualities rested upon a solid basis or sufficient preparatory instruction. There is no doubt that the medical fraternity is one of the most energetic agents of progress and civilization in Japan.

This fraternity is one of a Corporation of arts and professions which enjoys an official constitution and certain privileges. It was placed by the Mikado under the invocation of a holy patron called Yakousi, and is evidently of great antiquity. We learn from the Imperial annals of Kioto that the first Japanese pharmacy was founded in 730, that in the year 808 medical science was enriched by a collection of recipes published in one hundred volumes by Doctor Firo-Sada, and that the year 825 endowed the Empire with its first hospital.

For a long time Japan was tributary to China in all that concerns medical science, as well as in the other branches of human knowledge. The Celestial Empire supplied it with works on anatomy and botanical treatises, books and recipes, as well as professors, medical practitioners, and ready-made medicines for curing an infinity of ailments. In the second half of the eleventh century, the Chinese merchant Wangman made a fortune by selling medicines and parrots in Japan.

Mysterious Signs.

At that time the resources of art were added to the secrets of magic. In the present day the successors of the early practitioners in this line carry about kirimons covered with cabalistic signs through the towns and villages. These kirimons, placed at an opportune moment upon the body of a patient, have the power of recalling a dead man to life. The monks, on their side, know prayers of a sacramental kind which stop bleeding, heal wounds, exorcise insects, cure burns and counteract the evil eye, in the case of men and animals. So it is supposed.

Two great events, of which one occurred at the beginning and the other at the end of the seventeenth century, prevented the scientific labors of the medical fraternity from

being shrouded by degrees in the great darkness of Buddhist superstition. The first was the arrival of the Dutch, who received their letters of franchise and inaugurated their factory at Firado under the direction of the superintendent, Van Specx, in the year 1609; and the second was the foundation of the University of Tokio, which took place in 1690.

Thunberg recounts that, towards the middle of the following century, he, being at Tokio as attaché to the biennial embassy from the Dutch superintendent of Decima, obtained permission from the Shogun to receive a visit from five physicians and two astronomers attached to the Court; he had long conversations with them, and convinced himself from the observations of the former that they had derived their knowledge of natural history, physics, medicine and surgery, not only from the traditional Chinese sources, but from Dutch works.

At a later date, the physicians of the factory, having been authorized to take pupils, strove, with great zeal and devotion, to impart to them the medical science of the West.

If the judgment of civilized peoples were not distorted by the manner in which they are taught history—if they had learned that science has its honors as well as war—they would look with admiration upon the peaceful conquests which have been made in the Empire of Japan, to the advantage of the whole world, by the physicians of the factory at Decima since the time of Kæmpfer to the present day.

Hondjo, properly so called, answers in some respects to the industrial quarters of our great cities. It contains manufactories of tiles and of coarse pottery, kitchen utensils in iron, paper factories, and workshops for the cleaning and preparation of cotton, for the weaving of cotton and silk fabrics, dyeing vats, weavers' shops, basket makers and mat plaiters.

CHAPTER XXIII.

POPULAR JAPANESE CUSTOMS.

CHINESE civilization possesses nothing which resembles the beneficient institution of a day of rest recurring regularly after a certain series of working days. There are monthly festivals, by which the working classes commonly profit very little, and an entire week, the first of the year, during which all labor is suspended, and the population give themselves up to the amusements within their reach, each person choosing them according to his social position and the resources at his disposal. This is true, in the main, of Japan.

The citizens of Tokio, the artisans, the manufacturers, the Japanese tradesmen in general, lived until the arrival of the Europeans, under the most exceptional economic conditions in the world. They worked only for the internal supply of a country highly favored by nature, sufficiently large and sufficiently cultivated to supply all its own needs; for centuries they had enjoyed the pleasures of an easy and simple life. This is no longer the case. I witnessed the last days of the age of innocence, in which, with the exception of some great merchants whom fortune had obstinately pursued with its favors, no one worked except to live, and no one lived except to enjoy existence.

Work itself had a place in the category of the purest and deepest enjoyments. The artisan had a passion for his work, and, far from counting the hours, the days, the weeks, which he gave to it, it was with reluctance that he drew himself away from it till he had at length brought it—not to a certain salable value, which was less the object of his care—but to that state of perfection which satisfied him. If he were tired, he left his workshop and rested himself for as long or as short a time as he pleased, either in his house, or in company with his friends at some place of amusement.

There was not a Japanese dwelling of the middle classes without its little garden, a sacred asylum for solitude, for the siesta, for amusing reading, for line fishing, or for long libations of tea and saki.

Surroundings of Tokio.

The hills on the south, west, and north of the citadel, are rich in pretty valleys and grottos, springs and ponds, all utilized in the most ingenious manner by the small proprietors. If nature has not isolated the family residence by means of hedges or natural palisades of bamboo covered with climbing plants, industry supplies the deficiency. When the garden is approached from the street, a rustic bridge is thrown across the canal before the door, and hidden with tufts of trees and thick-leaved shrubs.

On crossing the threshold, the visitor might believe himself to be in a virgin forest far from all human habitations. Blocks of stone, negligently arranged as steps, help him to mount the hill, and suddenly, when he has reached the summit, a delightful spectacle lies at his feet. Below the flower-covered rocks is a gracefully formed pond, its banks adorned with lotus, iris, and water-

lilies; a little wooden bridge crosses it. The path descends through groves of tufted bamboos, azaleas, dwarf palms, and camellias; then through beautiful groups of tiny pines which hide the ivy-covered rocks, and along hillsides enamelled with flowers, amid which the lily lifts its white crown above the dwarf shrubs, which are cut into fantastic forms.

This scene, when beheld from the bottom of the valley, offers an equally harmonious combination of form and color. There is nothing to excite particular attention, but the whole landscape and all its details wrap the mind in calm, and leave it no other impression than the vague pleasure of perfect rest.

Although the Japanese delight on occasion to plunge themselves into a condition which closely approaches the physical insensibility and ideal annihilation recommended by Buddhism, they do not systematically indulge in it. The spirit of order presides over their daily conduct, and regulates their hygienic practices.

Custom of Bathing.

Among the latter the bath holds the first place. In addition to their morning ablutions, the Japanese, of every age and of both sexes, take a hot bath every day. They remain from five to thirty minutes in the water, sometimes plunged up to the shoulders, sometimes only up to the waist, according as they lie down or squat; and during all the time they take the greatest care to avoid wetting the head. It not unfrequently happens that congestion of the brain, and even apoplexy, is the result of this unreasonable habit.

A custom which has become a daily need, and is practised by all classes of an enormous population, could not be in any sense private. A tacit agreement has therefore been established in Japan which places the bath, from the point of view of public morals, in the category of indifferent actions, neither more nor less than sleeping, walking out, and drinking. As the superior classes of society have dormitories and dining-rooms, so each house belonging to the nobility or the upper ranks of the citizens has one or two bathrooms reserved for domestic use; and there is no small citizen's dwelling without some little room where a bath, with its heating apparatus, may be found.

Rush for the Bath-Houses.

When the bath is ready, the entire family profit by it in succession; first the father, then the mother, then the children and all the household servants included. Nevertheless, the common bath is rarely used, because the expense of the fuel which it would involve would be much greater than the expense of a family subscription to the public baths. Accordingly, the majority of the population regularly use the latter. They are to be found in every street of a certain importance, and everywhere they are so crowded, especially during the two last hours of the day, that it has become absolutely necessary to allow the bathers to bathe in community.

There are generally two reservoirs, separated by a low iron or wooden bridge, and sufficiently spacious to receive from twelve to twenty bathers at a time. The women and children collect on one side, and the men on the other; but without prejudice to the leading principle that every new-comer shall install himself where he finds a place, no matter who may be the previous occupant. The proprietor squats upon a platform, from which he can observe the persons who come in, and who pay in passing. Sometimes the proprietor smokes, and sometimes he reads romances to amuse himself.

The national law which regulates the

public baths extends beyond the threshold of these establishments,—that is to say, if the bathers of either sex wish to take the air on the pavement outside, they are respectively regarded as partaking of the benefit of the accepted fiction; and more than that, it shelters them to their own dwelling, when it is their pleasure to proceed thither with the fine lobster-color which they have brought out of the hot water intact.

Crude Forms of Art.

However strange this custom may appear to us, no Japanese, before the arrival of the Europeans, supposed that it could have a reprehensible side. On the contrary, it was in perfect harmony with the rules of domestic life, and irreproachable from the moral point of view.

Many singularities find explanation in the fact that the Japanese have decidedly no pretension to plastic beauty. Nothing is more characteristic in this respect than the manner in which the native painters draw the heroes and heroines of their stories of love and war. In a little while, however, Japan will be under the influence of the Japanese who have visited Europe and America, and especially those who have made a prolonged sojourn in these countries. If the comparison which they institute between the two civilizations does not induce them to recommend the adoption of ours in its lesser details, we may be quite sure that they will reform all such national customs as have provoked the ridicule of foreigners.

Several of the great public baths of Tokio have added modern therapeutic inventions, such as douches of hot and cold water, to the ordinary resources of these establishments.

The physicians of the opulent classes of society are always certain to win the good graces of their patients by recommending them to try a cure in one of the mountain districts famous for the efficacy of their waters. There are some particularly celebrated in the island of Kiousiou, at the foot of the volcanoes of Aso and Wounsentake. The thermal springs which are found there are, generally speaking, sulphurous and very hot. They are used in rheumatic affections and skin diseases.

It has not yet occurred to the mind of the Japanese to enhance the charms of the bathing season by the attraction of pastimes. Games of chance are disdained by everyone in good society. Cards are left to servants and coolies, and these are not permitted to play for money.

The Medicine Case.

The small tradesman does not trouble himself to go to the thermal baths; when doctors do not seem to be doing him any good, he prefers to undertake a pilgrimage. He is not, however, without his own notions about medicine. According to him the latent cause of all the disturbance of the human machine resides in the more or less ill-regulated action of the internal vapors; apparently those of which Sganarelle speaks, "the vapors formed of the exhalations of the influences which arise from the region of the malady." The daily baths, no doubt, contribute to disengage and to dissolve them.

If, however, some unexpected indisposition arises during the hours of work or of recreation, it is good to have a little medicine case at hand, and, therefore, he wears it hanging from his girdle, on the same bunch of strings with his pipe and his tobacco bag. But if the noxious gas resists the powders and the pills in his little box, he must have recourse to cautery. This does not abso-

lutely demand the intervention of the surgeon. Every well-arranged household has its supply of the little cones of mugwort with which moxas are applied, and every good housewife ought to know what are the portions of the body to burn according to the symptoms of the malady: as, for example, the shoulders in indigestion, stomach complaints, and loss of appetite; the vertebræ in attacks of pleurisy, the muscles of the thumb in a case of toothache, and so on.

Puncturing With Needles.

Such is the reputation of the moxa among the Japanese people, that it is frequently used as a preventive, and even at fixed times once or twice a year. A sovereign remedy against cholic consists in making six or nine deep incisions, by means of fine needles of gold or silver, in the abdominal region.

As in certain countries in Europe, there exists a class of quacks who add teethdrawing to the barber's profession, and who put on leeches and blisters, so Japan possesses a whole host of subaltern surgeons specially devoted to the practice of cautery and other empirical remedies. They are called Tensasi, or "men who punish," in reference to their preliminary operations. Whatever talent they may display in their various functions, they are never permitted to add shampooing—a kind of treatment much resorted to in Japan in cases of nervous irritation or rheumatic affections.

The reason for this exclusion was told me by a shopkeeper, at whose house I witnessed a spectacle which at first sight I could not understand. A woman, lying on her left side at full length upon the mats in the back shop, was patiently bearing the weight of a big fellow, who was kneading her shoulders with both hands. "Is that your wife?" said I to the shopkeeper. He made an affirmative sign, and then placing his thumb and middle finger of his left hand upon his two eyelids, showed me that the operator was blind, and went on to inform me that the laws of society among the Japanese limited the office of shampooers to men deprived of sight.

I remembered to have met blind men in the street carefully feeling for the footway, a rough staff in their right hand, and in the left a reed cut into a whistle, from which they extracted a plaintive and prolonged sound at intervals. Thus they announce to the citizens that they are passing by, in case any one wants to be shampooed. The shampooers have the head shaven, and wear one garment, of gray or blue stuff.

Blind From Weeping.

I was told that they form a large fraternity, which is divided into two orders. The most ancient, that of Bou-Setzous, has a religious character and belongs to the Court. It was instituted and endowed by the son of a Mikado, who became blind by dint of weeping for the death of his Empress.

The rival order of more recent origin, but not less chivalrous, is that of the Fékis.

In the great battle which the Taïgoun Yoritomo won, having put an end to the civil wars which rent the Empire, Féki, the chief of the rebel party, was slain. His brave general, named Kakékigo, soon fell into the power of the conqueror, who treated his prisoner with great consideration. When he imagined he had gained him over by his attentions, he called him into his presence and proposed to him to ally himself to the Imperial cause.

"I have been the faithful servant of a good master," replied the general, "and I have lost him; no other in the world shall succeed him in my esteem. As for you,

the author of his death, I could never look on you without longing to strike your head off at my feet, but you confound me by your magnanimity, therefore, accept the only sacrifice by which I can render homage to it." So saying, the unfortunate man tore out his two eyes and offered them to his new master.

ANCIENT JAPANESE WARRIORS.

Yoritomo set him at liberty, and gave him an estate in the province of Fiougo. The general founded the order for the blind under the authorization of the Mikado, and the Fékis soon exceeded the Bou-Setzous in numbers and in wealth. All the members of this society must exercise a profession. There are some who become musicians, but the greater number practice shampooing. All the money which they collect from city to city is deposited in a central treasury, from which the associates receive a fixed sum, sufficient for their subsistence to the end of their lives.

The governor of the order resides at Kioto. It is said that he exercises the right of life and death over the members, subject only to the Imperial supremacy.

It is not difficult for a foreigner sojourning in Japan to mingle with the people, and even to penetrate into the intimacy of the middle classes; but I doubt whether he would ever succeed in gaining admission to family festi-

vals in any rank whatever of native society.

In all the countries of the far East, the marriage of a daughter is always celebrated with more or less prolonged rejoicings in the house of the husband. But, while the Chinaman is proud to invite foreign guests to the wedding of his son, in order that he may make a pompous parade before them, the Japanese, on the contrary, surrounds the ceremonies which belong to this solemn act with the discreetest reserve. He regards it as much too serious an affair to be interfered with by the presence of any but the nearest relatives and the confidential friends of the two principals.

Most Japanese marriages are the result of family arrangement made long beforehand, under the inspiration of the practical good sense which is one of the national characteristics

Qualifications for Marriage.

The bride brings no dowry, but she is given a trousseau which many a lady of higher rank might be proud of. She is required to have an unsullied reputation, a gentle and yielding disposition, the amount of education fitted for her sex, and the acquirements of a good housekeeper.

Considerations of pecuniary interest hold only a secondary place, and they generally lead rather to business combinations than to mere money bargains. Thus, when a good citizen who has no son, gives his only, or his eldest daughter in marriage, her husband receives the title of his father-in-law's adopted son, takes the name of his father-in-law, and succeeds him in the exercise of his industry, or the transaction of his commercial affairs.

Japanese weddings are preceded by a betrothal ceremony, at which the principal members of both families are present; and it not unfrequently happens that it is on this occasion the young people discover for the first time the projects which their respective parents have formed for them. From that day forth they are given opportunities of meeting, and of appreciating the wisdom of the choice which has been made on their behalf. Visits, invitations, presents, preparations for their installation in their new home succeed each other so rapidly and so pleasantly, that the young people are rarely otherwise than delighted with their prospects.

Flowers and Offerings.

The marriage generally takes place when the bride-elect has attained her sixteenth, and the bridegroom-elect his twentieth year. Early in the morning the young girl's trousseau is brought to the bridegroom's dwelling, and laid out very tastefully in the apartments in which the wedding feast is to be held. In the chief room a domestic altar is erected, adorned with flowers and laden with offerings; and in front of this altar, images of the gods and patron saints of the two families are hung.

The aquariums are supplied with various plants, grouped picturesquely, and with symbolical significance. On the lacquer-work tables are placed dwarf cedars and small figures representing the first couple, accompanied by their venerable attributes, the hundred-years-old crane and tortoise. To complete the picture by a lesson in morals and patriotism, some packets of edible sea-weed, of mussels and dried fish, are placed among the wedding presents, to remind the young couple of the primitive food, and the simple customs of the ancient inhabitants of Japan.

About noon a splendid procession enters the rooms thus prepared; the young bride, veiled and arrayed in white, advances, led by two female friends, and followed by a crowd

of relatives, friends, and neighbors, in robes of ceremony composed of splendid scarlet brocade, gauze, and embroideries.

The two friends do the honors, distribute the guests, see to the arrangements for the repast, and flit about from one group to another. They are called the male and female butterfly. The must personify, in the cut and decoration of their crape and gauze robes, the charming couple who, in popular story, set an example of conjugal felicity. May you, too, they seem to say to the betrothed pair, taste the flowers of life, hover in aërial flight over the earth, during your terrestrial career, always joyous, always united, until your happy existence exhales in common in a final embrace.

A Beautiful Vase.

With the exception of certain Buddhist sects, whose rites include a nuptial benediction, the priest has no place in the celebration of marriage in Japan. The decisive ceremony by which the Japanese replace our sacramental ordinance possesses an affecting symbolism. Amongst the objects displayed in the midst of the circle of the guests is a metal vase, in the form of a pitcher with two mouths. This vase is beautifully ornamented.

At an appointed signal one of the bride's ladies fills it with saki; the other takes it by the handle, raises it to the height of the mouths of the kneeling bride and bridegroom, and makes them drink alternately, each from the pitcher mouth placed opposite to their lips, until the vase is emptied. It is thus that, husband and wife, they must drink from the cup of conjugal life; he on his side, she on hers, but they must both taste the same ambrosia, or the same gall; they must share equally the pains and sorrows as well as the joys of this new existence.

If the poetical charm of the symbolism of the natural affections sufficed to render people moral, the Japanese should be the best husbands in the world. Unhappily, the same man who has the right to kill his wife on the simplest suspicion—if, for example, he should see her in conversation with a stranger—no relation of the family—has no scruple about introducing a first concubine, and soon a second, then a third, and it may be even a fourth, under the conjugal roof.

Feels no Jealousy.

It is said that, in order to spare the dignity of the legitimate wife, and in deference to her rank as a mother and the mistress of the house, the husband deigns to consult her upon the choice of each of the pearls of beauty he thinks fit to add to the treasures of his domestic felicity. It is said that the proudest dame, the most tenacious of her rights and of her prerogatives, feels no jealousy, and sees with no displeasure an augmentation of her household which permits her to rule over a numerous suite of women, her humble servants, and little pages, slaves to the caprices of her own children.

But this picture is not true to life. There is, no doubt, a class in Japanese society in which the marriage tie is much relaxed; that of the Daïmios, formerly condemned by the inhuman policy of the Shoguns to leave their wives and children as hostages at Tokio, during the prolonged absences rendered imperative by their feudal position and its administrative duties. But the licentious habits of the nobility never propagate themselves among the middle classes with impunity.

When the mother of the family forces herself to suffer humiliation in silence, thenceforward peace and domestic happiness are at an end. When the relaxation of the ties of esteem and mutual confidence leads to a

A JAPANESE DOCTOR AND HIS PATIENT.

breach of the community of interests, disorder creeps into household affairs, the husband neglects the exercise of his profession, and endeavors to blind himself to his true moral condition by an ever increasing consumption of saki. Finally, poverty, sickness, and frequently even some violent catastrophe, bring about the dissolution or the ruin of the household, which had been founded under such fair auspices.

The middle classes, and the masses in general, are saved by their narrow means from the scourge I have just indicated. The great majority of households, those of shopkeepers, artisans, workmen, and cultivators, require the common toil of both father and mother for their maintenance; the constant combination of their efforts, not to secure ease, but merely to supply the commonest necessaries of life.

Struggle for a Livelihood.

The introduction of one single vice into such a state of things would bring about its immediate ruin. Many a young couple have to struggle bravely for years, in order to defray the expenses of their marriage. Others have had sufficient courage and good sense to resist the temptation of the national custom. The proceedings in the latter instances testify to the national talent for acting. An honest couple have a marriageable daughter, and the latter is acquainted with a fine young fellow, who would be a capital match, if only he possessed the necessary means of making his lady-love and her parents the indispensable wedding presents, and of keeping open house for a week.

One fine evening, the father and mother, returning from the bath, find the house empty—the daughter is gone. They make inquiries in the neighborhood; no one has seen her; but the neighbors hasten to offer their services in seeking her, together with her distracted parents. They accept the offer, and head a solemn procession, which goes from street to street, to the lover's door. In vain does he, hidden behind his panels, turn a deaf ear; he is at length obliged to yield to the importunities of the besieging crowd; he opens the door, and the young girl, drowned in tears, throws herself at the feet of her parents, who threaten to curse her.

A Social Comedy.

Then comes the intervention of charitable friends, deeply moved by this spectacle; the softening of the mother, the proud and inexorable attitude of the father, the combined eloquence of the multitude, employed to soften his heart; the lover's endless protestations of his resolution to become the best of sons-in-law. At length the father yields, his resistance is overcome; he raises his kneeling daughter, pardons her lover and calls him his son-in-law.

Then, almost as if by enchantment, cups of saki circulate through the assembly; everybody sits down upon the mats; the two culprits are placed in the centre of the circle, large bowls of saki are handed to them; and when they are emptied, the marriage is recognized, and declared to be validly contracted in the presence of a sufficient number of witnesses, and it is registered next day by the proper officer, without any difficulty.

The fashion of wedding-trips is unknown in Japan. Far from leaving the young people to enjoy their happiness in peace, their friends resort to every sort of pretext for overwhelming them with invitations and visits, which are always accompanied by prolonged bouts of eating and drinking.

For two years at least the young mother

will nurse her child, and according to the rules of politeness which regulate the visits of Japanese ladies, she must extend her lacteal gifts to the children of her friends. Another demonstration of courtesy is made by the young girls of the neighborhood. They dispute for the privilege of carrying the new-born infant out for its air and exercise, not only as an act of neighborly kindness, but in order that they may, quite seriously, serve an apprenticeship to the main duties of their future vocation.

JAPANESE BRIDE AND ATTENDANTS.

On the thirtieth day after his birth, the new citizen of Niphon receives his first name. He will take a second on attaining his majority, a third at his marriage, a fourth when he shall be appointed to any public function, a fifth when he shall ascend in rank or in dignity, and so on until the last, the name which shall be given him after his death, and inscribed upon his tomb; that by which his memory shall be held sacred from generation to generation.

The ceremony, which corresponds to baptism among us, is a simple presentation of the newly-born child in the temple of his parents' gods. Except in certain sects, it is not accompanied by sprinkling with water, or any of the formalities of purification. The father hands a memorandum containing three names, to the officiating bonze, who copies them on three separate sheets of paper, which he mixes together and shakes up at random, pronouncing a sacramental invocation in a loud voice. Then he throws them into the air, and the first which, in falling, touches the floor of the holy place, indicates the name most agreeable to the presiding divinity.

The bonze immediately inscribes it upon a sheet of blessed paper, and gives it as a talisman to the child's father. Then, the religious act being complete, it remains only to celebrate the event by visits and banquets proportionate to the social condition of the infant hero of the festival, who receives a number of presents on this occasion, among which two fans figure, in the case of a male, and a pot of pomade in that of a female child. The fans are precursors of swords, and the pomade is the presage of feminine charms. In both cases, a packet of flax thread is added, signifying good wishes for a long life.

The baptism of a child is always an occasion for generosity on the part of the parent towards the priest of their religion. It is understood that the priests shall not fail to inscribe the child's name on the list of their pupils, and shall follow all the phases of his life with solicitude. The registers in the bonze-houses are said to be most accurately

kept; they must always be at the disposal of the police authorities.

At three years old, the boy begins to wear a sword belt, and at seven, if he be a Samouraï (military class), the two swords, which form the insignia of his rank. These weapons are, of course, provisional, and adapted to his size. At fifteen, he exchanges them for the proven swords confided to him, as a glorious trust, by his family, during his lifetime.

Responsible Age of Fifteen.

In the middle class, the chivalrous ceremonies have no place, but the three beforementioned dates, and chiefly the last, are kept with rejoicings which yield in importance only to marriage festivities. On the day which completes the boy's fifteenth year, he attains his majority, adopts the head-dress of grown men, and takes a part in the business of the paternal house. The day before he is addressed as a child; all of a sudden everything around him is changed; the ceremonious forms of national civility increase his importance in his own eyes, and he hastens, on his side, to respond to the congratulations which he receives, so as to prove that while he is proud of his new position, he is also awake to its responsibility.

This noble testimony does not, indeed, limit itself to vain declarations, and among the most interesting traits of Japanese society are the zeal, perseverance, and seriousness with which young people of fifteen forsake the pleasures of childhood, and enter the severe school of practical life, each preparing himself to make his way honorably in the world.

Apprenticeship to any manual profession is equivalent to ten years' service. During this time the master feeds, clothes, and lodges the apprentice, but he never gives him any salary, until quite near the end of the term, when the apprentice having become a workman, receives sufficient pocket-money to buy tobacco. Professional instruction, nevertheless, does not suffer from this state of things.

The master is interested in teaching his apprentice as thoroughly as possible, because it is he who presents the workman, in his turn aspiring to the rank of master, to the "tribe" or trade. This rank cannot be attained under the age of twenty-five years. As soon as the workman has reached that time of life, his master gives him his liberty, and presents him with the tools necessary for the setting up of a modest workshop. Then comes marriage to consecrate the new establishment.

It frequently happens that the workman marries before he is set up in a workshop of his own; but this takes place only when his parents' circumstances admit of his bringing his wife to live under their roof until he can make a home for her.

Funeral Expenses.

In all Japanese families death gives rise to a series of domestic solemnities, more or less sumptuous, according to the rank of the deceased, but in every case in a proportion very expensive to his nearest relatives. They have to bear the cost of the religious ceremonies which are in the province of the bonzes: they have to pay for the last sacraments; the watching and the praying, which is kept up without intermission in the house of the deceased until the funeral, the service which precedes the departure of the funeral procession, the funeral mass celebrated in the temple, and all the requisites for the burial or the burning of the corpse; such as the coffin, draperies, torches, flowers, combustibles, urn, tomb, collections and offerings given to the bonzes.

Then comes the turn of the coolies who have washed the body, of those who have carried the coffin, and the convent servants whose duties lie within the enclosure of the cemetery. But this is not all; a pious custom ordains that all persons of a certain station shall install a servant at the house door charged with the distribution of alms, in small coins, to all the poor, indiscriminately, who come to seek them. And also, on the return of the funeral procession, all the party are expected to take leave of the head of the afflicted family, who testifies his gratitude by giving them a handsome repast.

Horror of Dead Bodies.

It is not, however, in these harrassing expenses only that we must seek for the source of the hardly disguised impatience with which the Japanese discharge the last offices towards their neighbors. The truth is, that though they are hardened to the sight of blood, and to scenes of homicide, they cannot overcome, even in the case of members of their own family, the instinctive repugnance, the profound horror which the presence or even the vicinity of a corpse causes them, when the death has been a natural one. There are, however, noble exceptions.

Among the Japanese women, we find wives and mothers, who, overcoming every superstitious fear, know how to prove that love is stronger than death; while the men of the household consider themselves acquitted of their task when they have sent for the bonzes to recite prayers, and for a barber and his coolie assistants, who lay out the corpse, and retire to smoke and drink at the greatest possible distance from the chamber of death, the mother of the family remains to the last beside the corpse of the husband or the son. During the first hours of mourning, it is she who receives the condolences of the friends and neighbors. Humbly prostrated on the reversed mat, at the foot of a screen, also reversed, which hides the corpse from view, she mingles her sobs with the sighs and consoling words of her visitors.

But as soon as the undertakers (as we should call them) arrives, she rises and assists in all the preparations they have to make. The head of the deceased must be completely shaven, and his body carefully washed, which is done by plentiful douches of tepid water, showered into the bath-room in which he is placed sitting on a turned up tub. When the coolies have dried the corpse, they lift it up respectfully, in order to place it in the coffin. The operation is not always an easy one. The rich Japanese like to rest in the earth, doubled up into enormous jars, which are masterpieces of native pottery. It requires a certain amount of energy and very strong wrists to squeeze a corpse that is at all broad-shouldered into the narrow neck of one of these jars.

Cheap Caskets.

The lower middle class and common people use, for coffins, simply barrels made of fir planks, with bands of bamboo bark. Whether the corpse is going to be buried or burned, it is squeezed into the same narrow compass. The head is bent, the legs are doubled up under the body, and the arms are crossed on the breast. It is not accidentally that the Japanese bury their dead in the attitude in which a child rests in the mother's womb. The practice enforces the dogma of a future life under an eloquent symbolism of which the concluding action of the final parting is a most significant feature.

At the moment when the coolies are about to place the cover on the jar, or the lid on the barrel, the mourning woman who has

previously assisted in all the melancholy preliminaries, bends for the last time over the corpse, and places between its hands a viaticum, no doubt the strangest, but also the most remarkable in all the mythologies of antiquity. It is a little sheet of paper, folded in four, containing a small shred of the umbilical cord which united the dead person with his mother at the moment of his birth.

When maternal love, or that of his successor has confided this strange emblem of a future birth to the mysteries of the tomb, and made, under this curious form, its humble protest against the seeming triumph of death, the coffin is closed; and the most important of the national funeral ceremonies, the "domestic solemnity" is accomplished.

Superstitious Pomps.

The rest consists merely of superstitious practices, vain pomp, and pure formalities, in which exorcism alternates with the glorification of family pride. It does not suffice that the Mikosi should protect the coffin, at its exit from the house of death, it passes under an arch of blessed bamboo, which prevents evil influences from following it. The bonzes, carrying their rosaries, open the procession. The nearest relatives are dressed in white, or they wear common straw hats, which they do not remove until after the completion of the ceremonies of purification.

An inscription, carried before the Mikosi, proclaims the name which the deceased is to receive in his epitaph. The horses of a military chief figure in his funeral procession, caparisonēd in white, and led by grooms in mourning. His swords, his armorial bearings, his banner, various precious things which recall the rank that he held in the world, are exhibited among the groups of his relations and followers.

The funeral procession of the poor man consists of a small number of friends and neighbors, who hurry, at sunset, to the sombre valley where the rite of cremation takes place under the auspices of some bonze of low station, sent from a neighboring convent.

Japanese Cremation.

The Yédas, who are the outcasts of Japanese society, and deprived of the aids of religion, disdain every kind of ceremony. They simply lay the corpses of their brethren in abjectness on rude stretchers, and carry them away to a desert place. There, they pile up a heap of dead wood on which they stretch the bodies, covered with straw mats; and kindle with their own hands the fire that is to restore these miserable remains of humanity to the elements.

There is a class still lower than that of the Yédas, properly so called, that is to say, the artisans who practise unclean arts, such as skinners, tanners, leather dressers; and one lower still, public executioners, purveyors of vice, lepers, cripples, registered beggars; then comes a final category of individuals held in the extreme degree of legal infamy, it is the class of "Christans," the tolerated descendants of such of the native Christian families as were not entirely destroyed in the great persecution of the seventeenth century.

Their condition is worse than that of the mere Yédas, who live among themselves in freedom, outside the city boundaries; so utterly ignored by the law, that the space of ground occupied by their camp of thatched huts does not count in the measurement plans. The Christans, on the contrary, are assigned a miserable crowded quarter in the city, like the ghetto of the Jews in the Middle Ages, which is virtually a prison. The

police keep watch over them until they have drawn their last breath, and it is their business to remove their corpses, and dispose of them somehow—no one knows where or how; but so that the name of the Crucified One shall not be pronounced over their ashes.

Respect for the dead and tomb-worship, which is one of the seemingly-estimable features of the Buddhist religion, does not exist, properly speaking, except among the privileged classes, and in proportion to the profit which the bonzes extract from it. The method of burial, the form of the coffin, and especially the practice of cremation introduced, in the year 700, by the priest Joseo, have enabled the bonzes to make an immense trade out of the lots of ground of which they dispose. A small enclosure is sufficient for a whole family through a great number of generations. The commemorative table, which stands over the spot in which the cinerary urn has been buried, occupies no greater space than the urn itself.

INTERIOR OF A JAPANESE THEATRE.

The badly-kept condition of the burial-places of the common people contrasts strongly with the orderliness of the fine terraces and great funereal monuments in their

neighborhood. Both are entrusted to the care of the same bonze-house; but it is the same with tombs as with indulgences, the bonzes have made each a question of tariff.

There is at Tokio a National Dramatic Institution. The performers are, properly speaking, jugglers, equilibrists, and acrobats. Another corporation, infinitely more interesting, is that of the conjuring jugglers, the most skilful among whom perform principally at the fair of Yamasta, and in all the dependencies of the Grand Temple of Quannon at Asaksa. They also make provincial tours, although we have not heard of their having quitted Japan.

But we may leave them aside, and even their superiors, and pass on to the bonze-houses which combine within their vast space all the seductions and all the juggleries, every industry and every artifice, by which it is possible to contribute to human superstitions and human passions.

Vast Pleasure Grounds.

The great river which divides Tokio into two distinct cities, encloses in one vast circuit the districts to the north of the citadel. These are specially consecrated to the pleasures of the inhabitants of the capital. In those pleasures centres the industry of the district, and it excludes no class of society. It accommodates itself, on the contrary, to all tastes, responds to all caprices, and satisfies all exigencies.

Hundreds of temples rival the tea-houses; the circuses compete with the theatres; the fairs with the groves, the lakes, and the canals—those refuges of tranquil joy; while towards the north the great square harbors, with the full sanction of the Government, countless dens of vice and debauchery.

On the right and left of the high road, and all along the avenues, on the bank of the Ogawa, and in the side streets which diverge from the high road, there are temples, tea-houses, public gardens, eating-houses, oratories, shops, and resting-places, booths in which consecrated rosaries and profane curiosities are exhibited—in a word, everything that the most ingenious speculation can offer to the travellers, the pilgrims, the frequenters of theatres, and the idlers of all ages, who are coming and going by thousands, by night as well as by day, through these distant quarters of the capital.

Questionable Establishments.

There are, however, almost within the same district, and generally throughout the meridional zone of the triangle formed by the Ogawa, establishments which only prosper at a certain distance from the great arteries of circulation, because their speciality consists in keeping themselves apart from the floating population, while permitting their frequenters to mingle for a few minutes, when they please, with the movements of the crowd. Among them are the aristocratic tea-houses. They can hardly be distinguished externally from those of the middle classes. Their entire superiority consists in the arrangement of the halls and of the furniture, of the garden, and above all in the ceremony of the entertainments.

When the haughty Samouraï enters one of these establishments, the mistress of the house, and the young waitresses who accompany her, prostrate themselves at his feet. The youngest of the girls rises, and begs the favor of carrying the sword of the noble person, who presents it to her. She hastens to unfold a silken handkerchief, with which she covers her right hand, in order to take hold of the sabre by the end of the scabbard, and she holds it in front of her breast until the Samouraï has gone into the vestiary,

when she places it upon a lacquered rack, ready to be returned to its owner.

The gentleman then proceeds, with the aid of his female suite, to make the most luxurious and minute nocturnal toilet. The one lock of hair which constitutes his head-dress is twisted by means of a knot of crape into a sort of nightcap. On his neck and shoulders is laid a thick silken handkerchief, which serves him for a shawl. His cloak is replaced by a sumptuous dressing-gown, fastened by silken cords most gracefully disposed; a pair of white socks, which serve as slippers, completes his costume, and after having washed his hands and face in perfumed water, he majestically takes his way to the salon, where a collation is prepared.

Variety of Industries.

The streets in the vicinity of the harbor are the centre of innumerable industries, whose raw materials are furnished by the ocean. There we saw vast drying-houses for the fish, the molluscs, and the seaweed destined for exportation, and also the great stages on which the preparations of the aboura-kami, or oil-paper stuff used by the Japanese instead of our waterproof materials, are stretched.

The native artisans excel in the fabrication and imitation of the edible birds' nests of Java. They produce these forgeries by means of a glutinous exudation of certain marine herbs, and they are then exported to China, with every trick in their packing and labelling which can possibly deceive the experts of the Celestial Empire; and I am by no means sure that Europe has not also been extensively taken in.

Fish sausages are extensively made in this quarter. They are of various kinds, each having a special color. A great white-washed oven is set up in the centre of a spacious kitchen; it contains bowls of iron, and a jar in which a certain class of fish is cooking. Others are chopped up very small; and, as soon as they are sufficiently dried and reduced to a powder in mortars of hard wood, they are sorted, seasoned and rolled into paste, pressed and tied up in their envelopes, of which each receives its dip of color.

They are then packed in bales. Half a dozen persons generally work together on all these operations, which are performed to a monotonous song. The knives and the pestles are used in time to the rhyme. But when any noise comes from the street the men throw them down and go out and swell the gaping crowd.

Perhaps nothing more serious is going on than the dance of the Lion of Corea. How often everyone there has seen it! And, nevertheless, the discordant appeal of the fife and the tambourine which announce its approach is never resisted.

Wandering Actors.

Four actors come out of a neighboring street; three form the orchestra, and the fourth gives the representation. He is wrapped in a very large striped cloak surmounted by an enormous head. The monster can make himself longer or shorter at will, and suddenly raise himself up two yards above the people who are with him.

The children utter cries of mingled admiration and fear. Some, bolder than the rest, venture to lift up the skirts of his cloak, and even to pinch the legs of the mysterious tumbler. He sometimes frightens them by turning his head towards them, opening his mouth and shaking the thick mane of scraps of white paper which surrounds his scarlet face; then he will begin to dance to the sound of the instruments of

GROUP OF NATIVES, JAPAN

his companions. He carries his tambourine himself, but as soon as he leaves off dancing he sets it down, and, suddenly stooping, transforms himself into a quadruped, executes some grotesque gambols, and finishes by stripping off his accoutrements.

Then the monster vanishes, but the juggler remains. He seizes a drumstick and balances it on the thumb of the left hand; he puts a second stick on the end of the first, and a third crosswise above the other two; finally, he threw them into the air, catch them in his hands, and spins them about more and more rapidly and uninterruptedly, adding one, two or three balls, which come from no one knows where.

End of the Performance.

The admiration of the spectators is at its height. One of the musicians passes round a plate—that is to say, a fan. The representation is finished, and the juggler lights his pipe from that of some benevolent neighbor. It is not uncommon to see him negligently putting on his costume again, and sitting calmly smoking, with his head covered down to his nose with the enormous and grotesque mask of the monster. The latter is the most picturesque part of the spectacle.

By degrees, as we penetrate into the streets and populous places of the suburbs, we discover a whole world of small trades and small pleasures.

Here and there we see the humble dwellings of various classes of wandering workmen who start for the city before the sun rises, and who will only return late at night. These are cobblers, who go about mending wooden sandals; tinkers, coopers, traffickers in broken porcelain, vendors of old clothes and remnants of stuff for girdles and women's kirimons; all these people are trained to the exercise of great patience, and also to the calculation of fractions of fractions. It is a very curious sight to watch them counting on their frames of beads strung on wires.

But we must not forget the rag-picker of Tokio who unconsciously contributed for many years to the maintenance of the paper factories in England. In the morning and the evening he goes ferreting about in the public places, and in the populous streets of Hondjo and the merchant city, laden, not with a hod, but with a sort of paper basket which he carries in his left hand; in his right hand is a pair of long canes, by means of which he picks up everything that appears worth the trouble, and throws it into the basket.

A Doll Show.

The professional tramps pay no attention to the curiosities they meet in their path. Nevertheless, at Tokio I have seen them exchange some amicable phrases, accompanied by two or three puffs of tobacco, with their natural friends the tumblers, with whom the good city abounds. These performers go about with what the English would call a Punch and Judy show, but it is really a doll with joints, arrayed in the costume of the sect of jumping priests. They exhibit, on a table, a model of the temple of Amida, a white mouse runs up the steps, rings a bell at the door, and performs its devotions at the altar.

A third exhibitor goes about with birds trained to fire a bow, to pick rice, to draw water out of a well; and to pull a little car laden with balls of cotton. A street juggler balances himself upon two high planks, and turns somersaults, or spins over his head three or four porcelain jugs or cups; he breaks an egg, and pulls twenty yards of

string out of it. He crumples a bit of paper in his hand, and immediately a cloud of artificial flies fills the air.

The greater number of these schemers speculate less on the receipts of their representation than on the sale of certain small wares which the city shopkeepers let them sell on commission. Marionettes and mice exhibitors bring crowds of children round the box which they use as a stage, and these children know well that the box is full of sweetmeats. The mender of fans has a store of new ones. Other street actors bring specimens of the industry of the suburbs into the aristocratic quarters, and get a small commission on all orders which they succeed in obtaining.

LION DANCE—STREET PASTIME IN TOKIO.

They also sell packets of the hard wood or bamboo canes which they use for forks; also toothpicks of scented and savory wood, tooth-brushes made of whitewood, with one of the ends beaten out into a little fringe. The Japanese have a peculiar tooth-powder; one of its ingredients is ivory dust. It is sold in small boxes, with variously colored and decorated lids, which vary according to the quality of the merchandise. The powder with which married women dye their teeth black is sold in metal caskets.

Pretty Designs.

Workmen of the most humble appearance, cabinet makers, joiners, turners, and wood carvers, fabricate a multitude of pretty things, in elm-wood bark, bamboo, bone, ivory, deer-horn, yellow amber, sea-shells, tortoise-shell, and cocoanut.

The Chinese workmen who carve ivory excel in the execution of masterpieces of patience, such as little empty balls, three or four in number, which turn one within the other. The Japanese artists do not build their fame on conquering difficulties; a more noble ambition animates them; they aim above all at the perfection of the imitation

of nature, and when they yield to the caprice of their imagination, it takes ordinarily a humorous direction, full of genuine mirth, and not the taste for burlesque and eccentricity which characterizes the Chinese workman.

The most exquisite things among the small figures in ivory to be found in Tokio are incontestably those representing animals, and more particularly the tiger, the buffalo, the bear, the monkey, and the mouse. These little art objects, which for us are only curious, are an integral part of the outfit of the native smokers of both sexes. In order to carry their pipe in its case and their tobacco-box, they fasten them to the end of a silken cord, whose either extremity is ornamented with one or two of these dainty little trifles, which keep down the cord and prevent it slipping when it has been passed through the girdle. They do the same with their medicine-box.

All Sorts of Trades.

The weavers' trade is not only applied to silk and cotton, but to canvas, which the Japanese painters use very largely; and to flax cloth, which cannot be of an inferior quality in a country like Japan, where the most precious of European and American textiles grows to two yards in height.

The workshops of the hosiers, mat-borderers, binders, and box-makers present a picturesque assemblage of workpeople of all ages and of both sexes. The coopers work in spacious enclosures behind bamboo palings.

The shops of the box-makers contain an immense collection of coffers and caskets in wood of every kind, among which the camphor-wood of Kiousiou, which never loses its aromatic perfume, is particularly remarkable. An assortment of these boxes means half a dozen, which can be placed one within the other so as to be packed in a single parcel.

There is also an immense quantity of very strong boxes in lacquered paper; an infinite variety of household utensils, and small articles of furniture, some lacquered, such as rice bowls, others in white wood or in bamboo.

The extreme scarcity of mechanical appliances at the disposal of the Japanese artisans strikes the American and European visitor forcibly.

Curious Workshops.

Near the shops or warehouses of which I am speaking were four or five booths, which were assigned to as many different trades. I am convinced that all the tools of the five workshops put together were not worth twenty-five dollars.

In the first booth a man was making dolls of papier-mâché, which are especial favorites in Japanese houses. They consist of the head and the face only, wrapped in a scarlet mantle; and it is said that in this form they perpetuate from generation to generation the memory of a high priest of Buddha who had used up his legs completely in the practice of his devotions. These dolls can be turned inside out, and are of all dimensions.

Further on were two workmen, each using a little hammer and chisel in carving metal pipes, and a third was preparing wooden stems; here a lounger was holding wood before the flames of a fire of shavings, in order to give it the necessary bend, while his companion was putting together with a little cement and string the tufts of silk, horsehair or paper, which are hoisted at the ends of long pikes in order to indicate the rank or functions of a civil or military chief.

In a neighboring workshop an old man was adjusting the hoops and hooks of a

number of paper lanterns with a pair of pincers.

At the entrance of a side street we see half a dozen workmen making wooden sandals. Here the work is divided; everyone has his speciality. One cuts a piece of wood into equal lengths with a saw, and then splits them into soles or cross planks. A third rounds the edges of the heavy sandals, and a fourth makes holes in them, through which the straw cords are passed. Other workmen are employed in finishing sandals of a more luxurious kind, and packing them by dozens of pairs into the bales which are to be carried to the retail warehouse.

I had yet to see the most peculiar of the shops in this quarter, that of the clockmaker. He was making small dials and clocks, rivalling the "Cuckoos" of the Black Forest, but with this difference, that they are on the system of moveable hours, which increase or decrease according to the seasons.

The artist, squatting before a little anvil fixed in the ground, is busy with the mechanism of his chronometer, with the exception of the gong which strikes the hours. His tools, scattered round him on mats, consist of a hammer, two or three files, a couple of pincers, and some gimlets.

With the exterior of the small dials, which are portable instruments of the form and size of a big chestnut, he has nothing to do; the cases are made by the copper-workers, and constitute a separate industry.

CHAPTER XXIV.

SHINTOISM AND BUDDHISM IN JAPAN.

SHINTO, which means literally "the way of the gods," is the name given to the mythology and vague ancestor and nature-worship which preceded the introduction of Buddhism into Japan, and which survives to the present day in a somewhat modified form. We would here draw attention to the fact that Shinto, so often spoken of as a religion, is hardly entitled to that name. It has no set of dogmas, no sacred book, no moral code.

The absence of a moral code is accounted for, in the writings of the modern native commentators, by the innate perfection of Japanese humanity, which obviates the necessity for such outward props. It is only outcasts, like the Chinese and Western nations, whose natural depravity renders the occasional appearance of sages and reformers necessary; and even with this assistance, all foreign nations continue to wallow in a mire of ignorance, guilt and disobedience towards the heaven-descended monarch of the universe—the Mikado of Japan.

It is necessary, however, to distinguish three periods in the existence of Shinto. During the first of these—roughly speaking, down to A. D. 550—the Japanese had no notion of religion as a separate institution. To pay homage to the gods, that is, to the departed ancestors of the Imperial Family, and to the spirits of other great men, was a usage springing from the same mental soil as that which produced passive obedience to, and worship of, the living Mikado.

Besides this, there were prayers to the wind-gods, to the god of fire, to the god of pestilence, to the goddess of food, and to deities presiding over the saucepan, the cauldron, the grate and the kitchen. There were also purifications for wrong-doing, as there were for bodily defilement, such as, for instance, contact with a corpse.

The purifying element was water. But there was not even a shadowy idea of any code of morals, or any systematization of the simple notions of the people concerning things unseen. There was neither heaven nor hell—only a kind of neutral-tinted Hades. Some of the gods were good, some were bad; nor was the line between men and gods at all clearly drawn. There was, however, a rude sort of priesthood, each priest being charged with the service of some particular local god, but not with preaching to the people.

A Virgin at the Shrine.

One of the virgin daughters of the Mikado always dwelt at the ancient shrine of Ise, keeping watch over the mirror, the sword and the jewel, which he had inherited from his ancestress, Ama-terasu, Goddess of the Sun. Shinto may be said, in this its first period, to have been a set of ceremonies as much political as religious.

By the introduction of Buddhism in the middle of the sixth century after Christ, the second period of the existence of Shinto was inaugurated, and further growth in the direction of a religion was stopped. The metaphysics of Buddhism were far too profound,

its ritual far too gorgeous, its moral code far too exalted, for the puny fabric of Shinto to make any effective resistance. All that there was of religious feeling in the nation went over to the enemy.

The Buddhist priesthood diplomatically received the native Shinto gods into their pantheon as avatars of ancient Buddhas, for which reason many of the Shinto ceremonies connected with the court were kept up, although Buddhist ceremonies took the first place even in the thoughts of the converted descendants of the sun. The Shinto rituals, previously handed down by word of mouth, were then first put into written shape.

Priests Practicing Sorcery.

The term Shinto itself was also introduced in order to distinguish the old native way of thinking from the new doctrine imported from India; for down to that time no one had hit on the notion of including the various fragmentary legends and local usages under one general designation. But viewing the matter broadly, we may say that the second period of Shinto, which lasted from about A. D. 550 to 1700, was one of darkness and decrepitude. The various petty sects into which it then divided itself, owed what little vitality they possessed to fragments of cabalistic lore filched from the baser sort of Buddhism and from Taoism. Their priests practised the arts of divination and sorcery.

Only at court and at a few great shrines, such as those of Ise and Izumo, was a knowledge of Shinto in its native simplicity kept up; and even there it is doubtful whether changes did not creep in with the lapse of ages. Most of the Shinto temples throughout the country were served by Buddhist priests, who introduced the architectural ornaments and the ceremonial of their own religion. They meant to establish the faith in which they had been schooled.

Thus was formed a mixed religion founded on a compromise between the old creed and the new—and hence the tolerant ideas on theological subjects of most Japanese of the middle and lower classes, who will worship indifferently at the shrines of either faith.

The third period in the history of Shinto began about the year 1700, and continues down to the present day. It has been termed "the period of the revival of pure Shinto." During the seventeenth and eighteenth centuries, under the peaceful government of the Tokugawa dynasty of Shoguns, the literati of Japan turned their eyes backward on their country's past. Old manuscripts were disinterred, old histories and old poems were put into print, the old language was investigated and imitated.

A Gain for Shinto.

Soon the movement became religious and political—above all, patriotic, not to say chauvinistic. The Shogunate was frowned on, because it had supplanted the autocracy of the heaven-descended Mikados. Buddhism and Confucianism were sneered at because of their foreign origin. Shinto gained by all this. The great scholars Mabuchi (1697-1769), Motoori (1730-1801), and Hirata (1776-1843) devoted themselves to a religious propaganda—if that can be called a religion which sets out from the principle that the only two things needful are to follow one's natural impulses and to obey the Mikado.

This order of ideas triumphed for a moment in the revolution of 1868. Buddhism was disestablished and disendowed, and Shinto was installed as the only state religion—the Council for Spiritual Affairs being given equal rank with the Council of State,

JAPANESE FERRY-BOAT OF ANCIENT TIMES.

which latter controlled affairs temporal. At the same time thousands of temples, formerly Buddhist, were, as the phrase went, "purified," that is, stripped of their Buddhist ornaments, and handed over to Shinto keeping.

But as Shinto had no root in itself—being a thing too empty and barren to influence the hearts of men—Buddhism soon rallied. The Council for Spiritual Affairs was reduced to the rank of a department, the department to a bureau, the bureau to a sub-bureau. The whole thing is now a mere shadow, though Shinto is still in so far the official cult that certain temples are maintained out of public moneys, and that the attendance of certain officials is required from time to time at ceremonies of a half-religious half-courtly nature. Hard pressed to retain a little popularity, the priests have taken to selling cheap prints of religious subjects after the fashion of their Buddhist rivals, and to issuing short treaticses on morals taken bodily (but without acknowledgment) from Confucius.

Countless Gems Destroyed.

The lovers of Japanese art bear the Shinto revivalists ill-will for the ridiculous "purification" which has destroyed countless gems of Buddhist architecture and ornament—not for the sake of a grand moral ideal, as with the Puritans of Europe, but for an ideal immeasurably inferior to Buddhism itself. On the other hand, the literary style of their writings outshines anything produced by the Buddhists; and their energy in rescuing the old Japanese classic authors from neglect is worthy of all praise.

The Shinto temple preserves in a slightly elaborated form the type of the primeval Japanese hut, differing in this from the Buddhist temple (Tera) which is of Chinese and more remotely of Indian origin. The outward and visible sign of Shinto is a wand from which depend strips of white paper cut into little angular bunches (*gohei*), intended to represent the offerings of cloth which were anciently tied to branches of the Cleyera tree at festival time. Another difference is that the Shinto temple is thatched whereas the Buddhist temple is tiled. Furthermore the Shinto temple is plain and empty, while the Buddhist is highly decorated and filled with religious properties.

The Worship of Buddha.

Buddhism in Japan dates from the year 552 of our era. At that epoch, Kin-Mei, the thirteenth Mikado, received from King Petsi at Corea, a statue of Sakyamouni, together with books, banners, a canopy for the altar, and other objects used in the worship of Buddha. With these presents came a letter to the following effect:

"Behold the best of all doctrines; coming from distant India, it reveals to us what was a mystery to Confucius himself, and transports us into a final condition whose felicity cannot be surpassed. The King of Petsi communicated it to the Empire of the Mikado so that it may be spread about, and that thus may be accomplished that which is written in the books of Buddha, 'My doctrine shall extend itself towards the East.'" The Mikado immediately consulted his ministers upon the reception which was due to the statue of the great Kami of India. All the nations of the West replied, "Inamé venerate the Buddha, why should Niphon turn its back upon him!"

But, objected Wasoki, "If we render homage to the stranger Kami, is it not to be feared that we shall irritate the national Kamis?" Thereon the Mikado pronounced authoritatively this conciliatory sentence: "It is just and equitable to accord a man that

which his heart desires; let Inamé revere the image." Inamé accordingly carried away the image, and constructed a chapel for it. Nevertheless, an epidemic having broken out, it was attributed to the new worship, the chapel was burnt and the statue thrown into the river. The family of Inamé remained none the less secretly attached to the strange doctrine.

In the reign of Bidas, successor to Kin-Mei, the minister Sogano, son of Inamé, presented to the Mikado a bonze who had come from Siura in Corea. The holy man, warned of the difficulties which must attend the introduction of Buddhism into a country where the national religion united the people and the sovereign so closely, conceived a means of procuring the favor of the Mikado. As soon as he saw the Mikado's grandson at the Court—a little boy, six years old, in whose birth there had been something extraordinary—he prostrated himself at the feet of the miraculous child and worshipped him, announcing that he recognized in him the incarnation of a disciple of Buddha, the new patron of the Empire, the future propagator of religious life.

Holy and Virtuous Prince.

The Mikado allowed himself to be persuaded to dedicate this child to the priesthood, and confided his education to the Corean bonze. The rest is easily divined. This boy became the initiator and the first High Priest of Buddhism in the Empire of Japan, where he is now revered under the name of Sjo-Tak-Daise, the holy, hereditary, and virtuous Prince. Far from denying the foreign origin of their new worship, the Japanese considered it their duty to recall it by various symbols, such as the elephants' heads which I have already described among the architectural ornaments on Buddhist monuments, and, in memory of India, by palm plants of a small species acclimatized in Japan, which are seen in the neighborhood of the Temples.

It was more easy for them to testify their respect for the birthplace of Buddha by certain outward signs, than to preserve the essence of his religion—that is to say, the exact tradition of his life, his personality, and his teaching.

A Miraculous Child.

According to the Japanese legend, Buddha came into the world in a miraculous manner. Immediately on his birth he stood upright in the middle of the chamber, made seven steps in the direction of each of the four cardinal points, and, pointing with his right hand towards heaven and his left hand towards the ground, he said, "Above me on high, and below and around me, there is nothing which can compare with me, and no other being more worthy of veneration."

In this way is the infant Buddha represented, and when his birthday is celebrated on the eighth day of the fourth month, the people go to his temple and bathe the statue in a decoction of aromatic herbs, which the bonzes have prepared, and placed at the feet of the image in a sort of holy-water font. The statue then receives the adoration of the faithful, and the more devout sprinkle themselves with this decoction and drink it. From the ninth to the fifteenth day of the second month the remembrance of the meditations of Sakyamouni in the solitude of the forests is celebrated.

This is a week of retreat and of preaching, during which the bonzes teach the people that the awakening of supreme consciousness in the soul of Buddha was in correlation with the apparition of a brilliant star; that the sage, having attained to the full pos-

session of light, proclaimed during thirty-seven days the first book of his Law; during twelve years the second; during thirty years the third; during eight years the fourth, and during one day and one night the last, which treats of the Nirwana, or final annihilation. They add, that during forty-nine years of his ministry he turned the wheel of the law three hundred and sixty times, an image which signifies the complete exposition of his doctrines.

JAPANESE FESTIVAL—STREET PROCESSION.

The seventh and last day of the festival is consecrated to the commemoration of the death of Buddha. In each of the places of worship dedicated to him a cenotaph is erected, and the faithful go from Temple to Temple, vieing with each other in their zeal for the ornamentation of the holy tomb. On this occasion the celebrated picture of Néhanzao, painted by Toödenzou is displayed in the Temple of Toofoukzi at Kioto.

In the centre of this great painting Buddha is represented, extended under saras trees, plunged in the repose of eternal nothingness. The solemn calm of his face reveals that the emancipation of his intelligence is consummated; that the sage has irrevocably entered into the Nirwana. His disciples stand around him, contemplating him with mingled expressions of regret and admiration. The poor and oppressed, the pariahs, weep for the charitable friend who has fed them by his alms, who has begged for them; for the consoler, whose compassionate words open a prospect of deliverance to their souls.

The entire creation is moved at beholding him, who constantly respected life under every form which it wears in nature, reduced to the condition of a corpse. The genii of the earth, the waters, and the air approach him with respect, followed by the tenants of their several domains; fish, birds, insects, reptiles, quadrupeds of all sorts, even to the white elephant, the supreme degree of the Brahminical metempsychosis.

A Strange Doctrine.

This composition, extravagant as it is, produces nevertheless a powerful effect. It awakens I know not what mysterious sympathy, and it expresses an idea which is no stranger to Christianity; that is to say, an idea of a certain solidarity established between man and all the beings of the terrestrial creation. As for the principal subject of the picture, I believe that no decision has ever been arrived at as to the meaning to be attributed to it. Does it represent the Nirwana, the supreme end of all Buddhist aspirations, as the absorption of the soul of the just into the divine essence of the Universal Spirit, or does it actually make it the synonym of annihilation? The doctrine of Buddha is very obscure on this point.

Nevertheless, the best authority pronounces in favor of the latter alternative, as follows:

"The Buddhist takes an incontestable fact as the point of departure of his doctrine; it is the existence of human suffering in some form in all social conditions. Seeking out the causes of this pain, he attributes it to passions, to desire, to faults, to ignorance, even to existence itself. This being so, pain can have no other term than the cessation of existence. But in order that this end should be real, it must be Nothingness, or the Nirwana. There is no other means by which man can escape from the circle of perpetual re-births, by which he can definitely withdraw himself from the law of transmigration.

"This compound of body and of soul, which is called man, can be really delivered only by annihilation, because so long as there shall remain the least atom of his soul, the soul may again be born under one of those innumerable appearances assumed by existence, and its pretended liberation would be only an illusion like the others. The only asylum and the only reality is nothingness, because from that one does not return."

If the opinion which I have just quoted really express the thoughts of the Hindoo reformer, we must acknowledge that the Buddhist Nirwana surpasses in tragical horror every imagination of the ancients concerning the mystery of human destiny. This conception is the last word of despair and the highest exaltation of the Will. In proposing to abolish pain by the suppression of existence, Buddha plainly takes up the ground of atheism, because that end cannot be attained by anything short of the abstraction of the idea of the Supreme Being.

The Angel of Death.

At the same time that Buddha welcomes death as the angel of deliverance, he casts at him a sovereign defiance, and places himself for ever out of the reach of his power by destroying, in their last germ, the elements of a new birth. Finally, he finds in this negative victory, in his final annihilation, the means by which he renders himself superior to the gods. This is because the gods remain subject to the law of transmigration.

It is difficult to realize that more than one-third of the entire human race has no other creed than that of Buddhism, that worship without God, that religion of Nothingness invented by despair. We would endeavor to

persuade ourselves that the multitudes under this rule do not understand the doctrine which they profess, or that they refuse to admit its consequences. The idolatrous practices which have grown out of the teaching of the book of the Good Law, would seem, indeed, to testify that that book could neither satisfy nor smother the religious sentiments innate in man, and ever living among all peoples.

Life Considered Only a Dream.

On the other hand, we must not underrate the influence of the philosophy of final annihilation in a great number of traits of Japanese manners. Children are taught in the schools that life has no more consistency than a dream, and that no trace of it remains. When the Japanese has reached a mature age he will sacrifice his life, or that of his neighbor, with the most disdainful indifference, to the satisfaction of his pride, or to some trifling resentment. Murders and suicides are so frequent in Japan that there are few gentlemen who do not possess, and make it a point of honor to exhibit, at least one sword belonging to the family that has been steeped in blood.

Buddhism is, nevertheless, superior in many respects to the religion which it has displaced. Its relative superiority is shown in the justness of its point of departure, which is the acknowledgment of a need of deliverance, based upon the double fact of the existence of evil in man, as well as the universal condition of misery and suffering in the world.

The promise of the worship of the Kamis has reference to the present life. The rules of the purification were to preserve the faithful from five great evils—the fire of heaven, sickness, poverty, exile, and premature death. The pomps of its religious festivals had for their sole aim the glorification of the heroes of the Empire. But though patriotism may be idealized to the extent of becoming the national worship, it is no less true that this natural sentiment, precious and praiseworthy in itself, cannot suffice to fill up the mind and satisfy all its needs.

The human soul is greater than the world. It requires a religion which detaches it from the earth. Buddhism, in a certain sense, responds to aspirations of this kind previously misunderstood.

This circumstance in itself explains the success with which it is propagated in Japan and elsewhere, by the arms of persuasion alone; still, nevertheless, we may believe that it is not in this abstract and philosophical form that it has become so popular, and nothing proves that more forcibly than its actual condition.

Curious Old Legend.

Japan, like India, has produced ascetics, mortified by abstinence and plunged in abstraction, but their number is very small, and the most illustrious among them was a Hindoo by origin. He is Buddhi-Dharma, the founder of the Sen-sjou sect. He came to Japan in A. D. 613. The legend represents him as traversing the straits of Corea, standing upon one of the large leaves of the tree called "aschi," or upon a simple reed. He had prepared himself for his mission by a retreat of nine consecutive years in the Corean temple of Schao-lin, which he passed in squatting upon a mat with his face invariably turned to the side of the wall.

Buddha had recommended to his disciples the exercise of the Dhyana—that is to say, Contemplation. The bonzes, desiring to systematize this exercise, made of the Dhyana a sort of mystic ladder of two stages, each divided into four steps. In

order to climb the first ladder, the ascetic must be detached from every other desire than that of the Nirwana. In this state of soul he still judges and reasons; but he is sheltered from the seductions of evil, and the feeling that this first step opens to him the perspective of the Nirwana, places him in an ecstatic disposition which soon permits him to attain to the second degree.

At the second step the purity of the ascetic remains the same; but in addition to this purity he has laid aside judgment and reasoning, so that his intelligence, which no longer thinks of things, but fixes itself wholly upon the Nirwana, experiences only the pleasure of interior satisfaction, without judging it or even undestanding it.

A Progressive State.

At the third degree, the pleasure of interior satisfaction has disappeared; the sage has fallen into indifference with respect even to the happiness which he just now experienced through his intelligence. All the pleasure which remains to him is a vague sentiment of physical well-being diffused through his body. He has, however, not lost his memory of the conditions through which he has passed, and still retains a confused consciousness of himself, notwithstanding the almost absolute detachment which he has reached.

Finally, at the fourth degree, the ascetic no longer posseses this sentiment of physical well-being, all obscure as it is; he has lost all memory. More than this, he has even lost the feeling of indifference, and, henceforth free from all pleasure and all grief, whatever may be their object, whether within or without, he has reached impassibility—he is as near to the Nirwana as he can be during this life.

Then it is that the ascetic is permitted to approach the second stage of the Dhyana, the four superposed regions of the world without forms. He first enters into the region of the infinite in space. From this he climbs a new step, into the region of the infinite of intelligence. Having attained to this height, he enters upon a third region, that in which nothing exists. But, as in this vacuum and in this darkness an idea might remain, to represent to the ascetic the nothingness into which he is plunging, he requires a last and supreme effort to enter the fourth region of the world without forms, where there are no longer ideas, or even an idea of the absence of ideas.

Hiding Works and Showing Sins.

Such are the mystic exercises of Buddhist contemplation, of which the Buddhi-Dharma was the promoter in Japan. The other apostles, his successors, walk in the footsteps of Buddha in the same manner—that is to say, by substituting, each after his fashion, exterior practices for the spontaneity of piety and the activity of intelligence. The master said to his disciples, "Go, all men oi piety, hide your good works and show your sins."

So the bonzes instituted processions of penitents. Gentleness was one of the principal traits of Sakyamouni's character. His compassion extended itself to all created beings. When his doctrine spread amongst the Japanese, the latter had already made it a law that the flesh of no domestic animal should be eaten. This custom had, among other economical effects, the advantage oi preventing a rise in the price of the buffalo, which in the rice country is absolutely indispensable to the poorest cultivators.

Certain other Buddhist sects went so far as to proscribe every other nourishment than the vegetable. Sakyamouni recommended abstinence, not only from lying and evil-

speaking, but also from every idle word. Silence took its place among other monastic vows. In the same way abnegation, purity of morals, patience, and perseverance, were erected into ordinances, regulating, in the most minute detail, the costume, food, and employment of the hours of the day and the night.

Because Buddha had shown himself indefatigable in soliciting the commiseration of the rich on behalf of all who were unfortunate, fraternities of mendicant monks were organized. Because he had declared himself equally well-disposed towards men who were despised by society as towards those who were respected, and that he would expound his law to the ignorant as well as the wise, ignorance was made a cardinal virtue. While knowledge was allied with this faith in the doctrine of the Hindoo reformer, the latter virtue, in the opinion of the bonzes, dispensed with all other virtues. "With the exception of one sect," writes a Japanese author, "our bonzes tend to maintain the people, and above all, the peasants, in profound ignorance. They say that blind faith is sufficient to lead to perfection."

STATUES FROM THE TEMPLE OF THE FIVE HUNDRED GENII.

The High priest Foudaïsi, who came from China with his two sons Fousjoo and Fouken, invented a mechanical process for the purpose of relieving the bonzes from turning the wheel of the law. Then he constructed the Rinzoo a sort of moveable chorister's desk turning upon a pivot, and spread out upon it the rolls of the sacred books. His adepts received from him, according to the degree of their devotion, authority to make a quarter of a turn, a half turn, or three-quarters of a

turn of the Rinzoo; they very rarely obtained the favor of an entire turn, because that was an act as meritorious as if all the books of the law had been recited from end to end.

The bonzes Sinran, Nitziten, and thirty others, became famous as the founders of sects, in which each was distinguished by some peculiarity more or less worthy to rival the ingenious invention of Foudaïsi. Thus the monopoly of the great family rosary is conferred upon a certain confraternity. We must bear in mind that the Buddhist rosary has no virtue unless it be correctly told.

Correcting Errors.

Now there is no guarantee that, in a numerous family, some errors may not occur in the use of the rosary; hence it is sometimes reproached with uselessness. Instead of recriminating in the case, true wisdom consists in sending for a bonze of the great rosary to come to the house to put things in good order. He comes there with his bead chaplet, which is something like a good-sized boa, and places it in the hands of the entire family, who are ranged in a circle, while he stands before the altar of the domestic idol, and directs the operations by means of a bell and a little hammer.

At a given signal the father, the mother, and the children, shout out their daily prayers at the top of their voices. The small beads, the large beads, and the blows of the hammer succeed each other with cadenced regularity. The exercise of the rosary becomes animated, the cries become passionate, hands and arms obey with the precision of a machine, till the body is worn out with fatigue. Finally, the termination of the ceremony leaves the whole family out of breath, exhausted, but radiant with happiness, because their intercessory gods are now satisfied.

Buddhism is a flexible, insinuating and conciliatory religion, accommodating itself to the genius and the habits of a widely diverse people. Ever since its commencement in Japan, the bonzes have succeeded in getting hold of the little chapels of the Kamis, and placing them within the precincts of their sanctuaries. They have added to their ceremonies several symbols borrowed from the ancient national worship; and, in order to mix up the two religions more effectually, they have introduced into their temples the Kamis, to whom they give the title and attributes of the Hindoo divinities, and Hindoo divinities transformed into the Japanese Kamis. There was nothing inadmissible in such exchanges, which naturally explain themselves by the dogma of transmigration. Thanks to the combination of the two worships, to which they have given the name of Riobo-Shinto, Buddhism has become the ruling religion of Japan.

Colossal Temples.

When we look at it superficially, it seems to do nothing more than add its sanction to the veneration of new objects of worship in addition to those already received by the masses. At first it was the great Indian Buddha to whom these colossal statues, of which the Daïboudhs or temples of Kamakoura offer the finest type, were erected. The Japanese idea of a supreme Divinity was afterwards personified in the fantastic image of Amida, represented under nine different forms symbolical of its incarnations and essential perfections, one of which is expressed by the emblem of a dog's head.

Buddhism has an image, the Queen of Heaven; the guardians of heaven, of whom some are also the guardians of the temples, the Kings of Earth and the Kings of Hell, beneficent genii, avenging genii; it has

placed beside the ancient Japanese Divinity of the Sun, the gods of the moon, the planets, the signs of the Zodiac, the genii of the Rain, Wind and Thunder.

Finally, it has assigned celestial patrons to all classes and all social professions. Among this multitude of images, grave and fantastic, it is not always easy to discern those which properly belong to Buddhism. Several were, no doubt, popular in Japan before its importation. Perhaps we ought to place in this category the god of the thunder, Raïden, and the gods of the winds, Futen.—Raïden, the god of thunder and lightning, is infinitely less majestic than the Olympian Jove. It is a grotesque demon, which beats half-a-dozen cymbals, ranged in a circle round its head.

Adorned With Pictures and Statues.

In the most zealous days of Buddhism, the seventh and eighth centuries, the bonzes themselves lent a hand in the building of the temples and adorning them with pictures and statues. But, though the native arts, especially sculpture and architecture, may be indebted to them for some portion of their progress, little good can be said of the bonzes or their literary productions. Let us try to imagine what the monastic lucubrations must be! They consist of thousands of volumes upon the Good Law, upon the twenty-eight subdivisions of contemplation, upon the glories of Buddha, and the miraculous lives of the innumerable ascetics, saints and martyrs of his religion. The true merit of such a literature is that it is absolutely illegible outside that separate world composed by the inhabitants of the bonze-houses and the regular frequenters of those establishments.

Over one hundred bonze-houses, each composed of a more or less considerable number of buildings, such as monasteries, temples, pagodas, chapels, tea-houses and shops, form the central division of the quarter of Asaksa-Imato. The greatest and most famous is that of Quannon, a Buddhist divinity, to whom is attributed the magical power of intercession between heaven and earth. The celebrity of this bonze-house completely eclipses all the other holy places of the neighborhood, so that in the language of the people the word Asaksa-Tera is never used to designate any other temple than that of Quannon in the quarter of Asaksa.

Guardians of Heaven.

At the southern extremity of the square, in which there is a permanent market of shrubs and flowers, stands a heavy portal adorned with colossal lanterns. Two of the guardians of heaven, wooden giants painted in vermilion, are posted on the right hand and on the left of the principal entrance, defending the passage, and levying upon each pilgrim the traditional tribute of a pair of enormous straw sandals. Under their eyes, on the eve of each new year, a gratuitous distribution of paper amulets is made to the populace.

The bonzes for the most part visit their clients on this day, and for a small consideration bring to their houses bits of the brush with which they distribute holy water. These scraps are fastened to the lintels of the door, and are believed to preserve their house from evil spirits. The coolies, and laborers of all kinds, flock to Asaksa to have their share in the same privilege, because there they can obtain it without expense, though not without trouble. Two bonzes, perched at the risk of their lives upon a platform composed of planks suspended by hooks half way up the high columns of the door-

way, are distributing an abundant provision of blessed papers. They take handfuls of them at intervals, and throw them into the air.

The koskeis standing on either side, provided with large palm-leaf fans, make the amulets fly about and fall upon the people like snow-flakes. Let him catch them who can. Soon the entire space presents a spectacle of ordinary confusion; people pushing, elbowing, pursuing each other—some stretching out their arms in order to catch the morsels of paper in their flight, others bending, and even rolling themselves on the ground, in order to pick them up. Nevertheless, as the most fortunate and the most skilful retire when they have obtained their share, success becomes for their rivals a mere matter of patience, and no one is compelled to return empty-handed.

Sacred Objects on Sale.

Beyond this great gateway is a long, wide, paved street, which is called Kindjousan-Asaksa-Tera. It is intersected by cross-lanes, and occupied from one end to the other by booths for the sale of sacred objects, such as rosaries, wax candles, statues, perfumed vases, and domestic altars. Above and beyond the middle-class houses are oratories, small temples, and various curiosities, which warmly interest the pilgrims from the town and the country. Here is a mia, or chapel, consecrated to the Kami worship. There, surrounded by a bamboo railing, stands the venerable trunk of a cedar of unknown age.

Further on, in an oratory hung with ex-votos, is a miraculous image; beyond that comes a small aristocratic temple approached by an avenue of banners planted in the ground, each bearing the arms and the family names of some one of the illustrious personages who have honored this place by their visits. At the eastern extremity of the street, a hill surmounted by a temple rises above a little lake covered with water-lilies. The tea-houses stretch out their long wooden galleries amid the leaves and flowers of the splendid aquatic plants. On the other side of the public road, a small bonze-house is half hidden by a cedar grove.

At length we reach the second gateway, which stands in the great square, almost surrounded by shops and by the booths of strolling actors. On the right, two huge sitting statues of brass, the heads crowned by the Buddhist nimbus, overlook the crowds from the height of the granite terrace. Two enormous guardians of heaven defend the second doorway, as their colleagues defend the first. From the galleries which surround the upper story of this building we can see the whole square, the high road, and, on the north, the first enclosure of the principal temple, which has numerous dependencies.

Thirty-six Arms and a Hundred Hands.

Under the name of Asaksa-Tera is in reality comprehended an agglomeration of from forty to fifty sacred buildings, including the sanctuary of Quannon-sama, the chief divinity and patron of the place, whose power of intercession is signified by an enormous statue, with thirty-six arms and one hundred hands, placed at the entrance of the temple. Under its protection are grouped the chapels of Sannoo, the ruler of men; Daïkok, the god of riches; Benten, the goddess of harmony; Hatchiman, the patron of warriors: in a word, the entire national mythology, not excepting the worship of the fox.

This diabolical animal is worshiped, as well as his companion Inari, the patron of cereals, on the summit of a wooded hill, within the enclosure of the bonze-house.

His little chapel, thickly hung with offerings, is reached by an avenue in which we pass innumerable toris painted vermilion. From the one to the other the distance is only that of a fox's jump, and they are hardly as tall as a man. The road is steep, winding, and impeded by the roots of the pines of the sacred grove. It is impossible to climb it, except with great care and by bending the head.

FIGURE FROM AN ANCIENT CALENDAR.

In that humble attitude we reach the esplanade of the holy place. There we must pass between two granite images representing the malicious divinity in a sitting posture, his tail turned up, his muzzle in the air, but his oblique eye watching every person who approaches the sanctuary. The faithful bow respectfully, make their ablutions, cast their pieces of money into the box, and kneel in prayer on the steps of the chapel.

Among the numerous buildings placed in the enclosure of Asaksa-Tera, a pagoda of five stories symbolizes the supremacy of Buddhism over other religions. The central building is an enormous quadrangular edifice —the body painted red, and the colossal roof covered with gray tiles. The basement only is in stone, and supports a spacious gallery raised some yards above the ground. In the interior of the temple, the ceiling rests upon colonnades of red pillars; the walls of the nave are adorned with pictures on a golden ground. Framed images, statuettes, offerings, lacquered boards, with inscriptions in gold letters, are to be seen on all sides—on the columns, and on the panels of the side chapels.

The choir of the temple, dark and smoked from the vapor of the incense, does not present any remarkable peculiarity, except that on the high altar is the idol Quannon, symbolizing the mother of Buddha, behind a trellis of wirework, wearing a nimbus and seated upon the sacred lotus. This mysterious combination excites little notice from the crowds of people who pass to and fro, and keep up a perpetual tumult in the nave, which is not spacious, and is separated from the choir by a lofty barrier of carved wood.

In the choir the bonzes, laden with their heavy sacredotal vestments, officiate to an accompaniment of gongs and tambourines. Some of the faithful merely throw iron money wrapped in a white paper at their feet from behind the barrier; others buy the candles which the sacristan offers them. Before and after the hours of worship, a large covered box which, in front of the railing, communicates with the underground portion of the

temple, receives the gifts of the visitors, which are expected to be generous.

The solemn entry of the High Priest into the choir makes an immediate diversion in the monotony of the service. This majestic personage wears a red cloak, with a pointed hood and a green silk stole over his white robe. He is followed by a young novice, who might be taken at first sight for a young girl, so effeminate are his face, complexion and dress.

His head-dress is an elegent edifice of plaited hair, he wears loose white trousers, a white sash tied in wide bows, a short vest of green silk, with long hanging sleeves lined with white satin ; he accompanies his master, step by step, to offer him, at the first sign he makes, a cup of tea contained in a portable vessel, the handle of which he holds in both hands.

Buddhist Commandments.

On beholding the present ministers of the religion of Buddha, we cannot refrain from thinking rather sadly of the pious reformer whose disciples they claim to be.

The Buddhist pentalogue is conceived in these terms :

1. Thou shalt not kill.
2. Thou shalt not steal.
3. Thou shalt not commit fornication.
4. Thou shalt not lie.
5. Thou shalt abstain from all intoxicating liquor.

What has become of the ascetic purity of the " Good Law " in the hands of men who are plunged, for the most part, in the lowest degradation ? What ironical destiny pursues the precepts of the great Sakya-Mouni in the midst of this temple, where art glorifies the corruption of morals, where incense burns before an idol who gives indulgences for every crime, where the industry of the monks is exercised in making money of the vices, as well as of the sanguinary passions, of the nobility, in imposing upon the credulity of the people and fostering their profligacy ?

The bonze-house of Asaksa is distinguished for the luxury and variety of the costumes of its priest, and for its immense personal staff; also for the theatrical pomp of its ceremonies. The most imposing is the general procession of the Annual Dedication which follows the feasts of the purification of the temple and its dependencies.

Variety of Costumes.

The superiors of the convent have the head shaved, and conform in all its details to the rule of Buddhist sacerdotalism ; but their authority extends over several fraternities attached to the ancient national worship; and each of these wears the hair according to the ordinances of the Daïri to which they belong. There is no less variety in the costumes and liveries of the masters of ceremonies, heralds-of-arms, cooks, grooms, porters and valets attached to the different sects of the bonze-houses.

The grooms of Quannon-sama have the care of a couple of Albinos horses, called "the horses of the goddess." These sacred horses are fed with consecrated beans, and enjoy the privilege of sleeping upright, sustained by a sort of hammock made of strong suspending bands. At morning, the priests lead them forth before the statute of Quannon, and ask her if she does not wish to go out riding.

The heralds-at-arms have charge of a whole arsenal of casques and steel armor, and figure in the *fêtes* and in the processions. The bonzes often give spectacles in which artists play their parts either as dancers or as comedians. On these occasions there may

be seen, on the fifteenth day of the sixth month, a very curious piece—a sword-dance, or great military pantomime exclusively executed by the priests.

But the triumph of Asaksa-Tera is its Kermesse at the end of the year. Although there is a permanent fair which is frequented by crowds every day, and is the habitual resort or playground of its great bonze-house, it is from the eighteenth to the last day of the twelfth month that the sacred residence of Quannon-sama displays all its prestige and becomes the centre of circulation, not only for several hundreds of thousands, but for three or four millions of inhabitants of the city and surrounding provinces. The entire precinct is invaded by the multitude, whose waves form regular currents which pass backward and forward under the skilful and silent direction of the police.

Such perfect order in the midst of such a multitude is only possible in a city like Tokio, where not only there are no vehicles, but where one word from a magistrate suffices to prohibit the use of horses and palanquins for a fortnight throughout the vast space. Thus there is no crush at any point. Cords made of straw limit the space reserved to each industry. At certain specified points there are resting places, and the exits and entrances are skilfully arranged. No fixed hour is named for closing; the tide of humanity rises all day, attains its height at sunset, and ebbs rapidly from midnight until dawn.

Buddhism has borrowed in more than one instance from the national worship of the Kamis. It places the mirror of Izanami on its altars, and sometimes, on the threshold of its bonze-houses right and left of the doorway, we find the mythological dog, carved in granite and mounted on a pedestal ornamented with Chinese characters. A proof that the above-mentioned objects were introduced late into Kami worship is furnished by the remarkable circumstance that that religion had originally no priesthood.

The mias were, in the beginning, no more than commemorative chapels erected in honor of the national heroes, like Tell's Chapel on the shore of the Lake of the Four Cantons. The lord of the favored country which boasted such a monument watched over its preservation; but no priest served at the altar of the Kami, no privileged caste interposed itself between the worshipper and the object of his pious homage. Besides, the act of adoration accomplished before the mirror of Izanami did not stop at the Kami of the commemorative chapel, but went up to the gods of whom the Kami was the instrument. Thus the chapel was open to everybody, given up freely to the use of the worshippers, and the worship was devoid of all ceremonial. This state of things is no longer maintained in its integrity. Very slowly do any changes come in the old stereotyped countries of the Orient, yet time brings them.

CHAPTER XXV.

AMUSEMENTS OF THE JAPANESE.

EACH of the bonze-houses in the city of Tokio has its Matsouri, or annual popular *fête;* but among them there are several which celebrate this festival only once in two years. The solemnities are generally interesting only to the quarter, the street, or the small group of faithful who contribute to the maintenance of the bonze-house. To this rule there are, however, remarkable exceptions. Certain matsouris are in favor with one entire section of the city, such as Hondjo; and others seem to enjoy an unlimited popularity with the whole of Tokio.

These matsouris, as we may easily conceive, are far from having preserved the patriotic elevation and the noble simplicity which distinguished them in the splendid days of the national Kami worship. The mythical sense of the solemnity is lost, its moral signification has fallen into oblivion. The fairs and rejoicings which in earlier times were only the accessories of the festival have now become its principal object, or rather its only interest. Thus in Europe we see how the religious festivals of the Middle Ages have disappeared, leaving behind their kermesse, or popular fair, which was developed year after year under their protection.

So at Tokio certain feasts recall the names of the ancient national divinities; the goddess of the sun; the god of the moon; the god of water; the patron of rice; the god of the sea; the god of war, whose anniversary is celebrated on the first day of the Hare, which signifies the second month, corresponding to our March. But the chief characteristic of these solemnities is the theatrical pomp displayed in them, in the processions and the choirs of music—the dances and the pantomimes of the priests on the one hand, and the masquerades and scenic representations in the open air on the other.

In addition to these attractions, there are illuminations, public games, archery, horse-racing, wrestling, public lotteries, and everywhere a market of fruit and fish according to the season; pastry, sweetmeats, flowers, articles in common use—such as fans, umbrellas, paper lanterns, and children's toys.

Popular Festivals.

The subject of the matsouris in a city like Tokio, where the temples are counted by hundreds, is one which it is impossible to treat in minute detail. We can only give a few rapid sketches of those festivals which excite general attention, and attract the entire population of the city to their scenes.

On the fifth day of the fifth month (June and July) the crowd repairs in the early morning to the woods of the suburb of Foutchiou, to gather herbs whose virtue is held to be sovereign in cases of contagious maladies. An improvised fair on the border of the forest enables the pilgrims to provide themselves with everything which they will require during the day. In the evening the priests in the neighborhood proceed to the annual purification of the holy place. While the temple is being cleaned, a solemn procession marches through the woods during

the greater part of the night, carrying relics belonging to the sanctuary.

Piles of resinous wood are prepared in the court of the sacred enclosure, at the foot of the tori in the avenue, and at the openings of the forest paths at their diverging points, and all along the road which the cortége is to take. At a given signal, all these are lighted at once, and the procession sets out, having been provided with abundant paper lanterns of various colors, and accompanied by the music of fifes, gongs, and the big drums of the bonzerie. From every side a crowd accumulates upon the route of the procession, uttering cries, which are echoed by thousands of startled birds disturbed from their sleep by the strange light and clamor.

At the head of the procession, immediately after the band, march the horses of the Kami, led by the bridle by grooms attired in an antique national costume. They are followed by the High Priests and their acolytes and servants, carrying the sacred arms, trophies of the ancient heroes. Then preceded by the goheï, or antique holy-water brush, come two personages, who wear masks representing heads of Corean dogs.

JAPANESE MUSICIANS.

They are followed by the entire body of priests and their servants, the employés charged with the care of mikosis, the furniture and utensils of the temple and its dependencies. When the cortége has passed through all the exterior stations, it returns to the sacred place, and the flames are extinguished; the crowd disperses to the restaurants in the fair and on the road side, darkness and silence take possession of the forest.

On the twenty-fourth day of the eighth month (September or October), the fraternity of the temple of the Temmangô, in Hondjo, which is purified on the twenty-fifth day of the second month, exhibits the image of its god, which is drawn through the principal streets of Tokio on a buffalo cart. The chief officers of the families who patronize this bonze house, and the priests who serve in the temple, precede and follow the car, accompanied by coolies carrying coffers and baskets, which contain the utensils and sacred objects belonging to the temple.

The Tohéïsan celebrates its annual procession on the second day of the tenth month (December and January). The bonzes, on their return, read aloud to the people certain passages from the holy books; they also give them tea prepared and consecrated by them, and permit them free entrance into the gardens and the sacred wood attached to the convent. The seventh day is consecrated to pantomimes, with subjects taken from the ancient history of Niphon.

An Imposing Procession.

In the great biennial procession of the temple of Kanda-Miôdjin, which is placed under the invocation of Kanda the patron of Tokio, there is a whole cavalcade of historical personages, among whom Taïkosama is especially distinguished. In order to add to the effect of this procession the bonzes invite a certain number of courtesans, who are carried in elegant palanquins. The car of the saint of Miôdjin is drawn by two buffaloes, and by an unlimited number of the faithful, voluntarily harnessed to the sacred vehicle by straw ropes.

A few feet behind it a hideous colossal head of the demon over whom the saint triumphed is carried on a platform. The people contemplate with horror the gigantic horns and erect crest of this monster; they point out to one another its bloody eyes, its scarlet skin and horrible jaws. To add to the effect of this spectacle, the bonzes blow through their conch shells, producing a terrible noise. A little further on an enormous axe, with which the victorious hero cut off the monster's head, is exhibited.

But all the united wonders of the procession of Miôdjin fade before the splendor of the festival given annually by the priests of the temple of Sannoo, which is sacred to the memory of Zinmou, the founder of the Empire of the great Niphon, or Japan. This is the most imposing of the matsouris of Tokio. It takes place on the fifteenth day of the six month.

The Celestial Herald.

Tengou, the faithful porter and messenger of the gods, heads the procession, adorned in his brilliant costume as the celestial herald. He half unfolds a pair of iris colored wings. His smiling air, his cunning eyes, his crimson color, his nose of preposterous length, excite merriment in the people, and secure the warmest welcome for the cortége. When the evil spirits find the image of Tengou at the door of the temples of the national religion, they hasten on. The procession has therefore nothing to dread from them.

The municipal police is charged with the maintenance of public order. More than a million of spectators preserve perfect discipline during the whole of this great day. In all the streets and all the squares through which the procession is to pass, platforms are erected for the women, old men and children. Places are reserved for those who choose to pay for them; free space is assigned to the workmen, but everybody is bound to remain quietly in his place during the entire festival. Only the sellers of fruit, cakes, and saki, have

permission to go beyond the boundary-rope which separates the crowd from the road kept for the procession.

The procession of Sannoo is a kind of national encyclopædia in action, in which we find all sorts of historical lessons, mythological symbols, traditions, and popular actions mixed up together, just as we see Bacchus, Silenus, Noah's Ark, Ceres, and Pomona, introduced indiscriminately in the old *fête* of the vine dressers at Vevy. When art attains this democratic breadth, criticism must merely bow and be silent. I pass on to the most picturesque details of the ceremony.

The White Elephant.

Here comes the patron of the sacred dance of the Daïri. The image, dressed in the old theatrical garments of Kioto, is raised upon a huge drum, supported by figurantes in costumes of festive form and crowns of flowers. This is followed by the procession of the white elephant. The animal is made of cardboard, and its bearers are skilfully hidden in its capacious body; their feet are hardly seen moving under the legs of the colossus, which is preceeded by a band of music, composed of flutes, trumpets, big drums, cymbals, gongs, and tambourines.

The men of this group wear beards, a painted hat with an aigrette, boots, a long robe with a wide girdle, and some of them carry Chinese banners covered with images of dragons. A little further on a gigantic lobster is carried by a priest of the Kami worship, and surrounded by a troop of negroes. Then come a hundred cultivators who are harnessed to the chariot of the buffalo; this king of domestic animals is placed upon the vehicle under the shade of a flowering peach-tree, and is accompanied by the demi-god who introduced him into Japan. Six other chariots are laden with picturesque trophies formed of the implements and products of rice culture.

A cortége of the priests of the Kami religion generally forms a guard of honor to a carriage made in the likeness of that of the Mikado, a splendid chariot, surmounted by the sacred gong and the cock of the Daïri. Antique banners, some ornamented by sketches of horses, precede a cavalcade of superior officers costumed according to the Court fashions of Kioto. Suddenly two terrible monsters appear; they have the face of the tiger with the horns of a bull. Their great tails are elevated high above the helmets of the men-at-arms who surround them. Perhaps they recall under a fantastic form the memory of those tigers who gave so much trouble to the soldiers of the heroic mother of Hatchiman in the Corean fields.

Banners and Weapons.

To this group belongs the exhibition of the antique arms of the arsenal of the Sannoo; lances and halberds, two-handed swords, bows, arrows, war-fans and insignia of command. By degrees the exhibition loses its warlike character; in their turn appear priests and attendants carrying the vases of the sanctuary, and all the furniture of the temple and its dependencies under banners covered with hieroglyphic signs. Another troop of attendants carry paper lanterns at the end of long poles. This very effective group terminates the procession.

Then comes seven of the handsomest women in this reserved portion of the capital, majestically attired in state costume; each is accompanied by her waiting-woman and by a koskei who carries a wide and lofty parasol, which shades her from the rays of the sun. Her head-dress is two or three stories high, and the edifice is supported by large pins of red tortoise-shell. Her face shines

with cosmetics carefully applied, thus making her a picturesque figure.

We may count the number of her robes—thanks to five or six collars which hang over her shoulders. A wide kirimon envelops her and sweeps the ground; its folds are slightly raised by means of an enormous girdle composed of an entire piece of silk or velvet; and some inches are added to her already noble stature by the curious manner in which she is shod with little planks of wood.

The Lady of the War-Fan.

These seven figurantes are well known to all the people. As they pass, their names are mentioned on all sides, and, indeed, these names are embroidered on their rich costume. The first is the lady of the War-fan, which she displays upon her wide velvet sash; her robe is embroidered with four cocks of various plumage, two of which are white, worked upon the ample sleeves of her kirimon: the silken feathers of their tails wave gracefully in the air with each of her movements.

The second is the lady of the Golden Fish. She wears one on each side of her robe on a background of waves and foam in silver thread. The accessory embroideries represent little children playing with ribbons of all sorts of colors, who sport on her kirimon. Need I speak of the lady of the Death's head; the lady of the Candelabra, the lady of the Slaves, the lady of the Chrysanthemums? No! For where should I stop if I were to describe in all its details the public homage paid to the courtesans by the priests and by the people of Tokio? In the presence of such customs we can only admire the appropriateness with which the great Sannoo admits to the rank of its idols and solemnly exhibits in the streets of the city, a monkey, with a red face, wearing a sacerdotal mitre, and carrying a holy-water brush.

The mocking image mounted on a drum, with the rich drapery, is lifted high above the crowd, an ironical caricature of the religious exhibition which the crowd just witnessed.

The matsouris or kermesses of the temples of Japan do the government of that country a service which will be strongly appreciated in Europe, by absolving it from the charge of amusing its subjects, who supply all funds needful for the purpose out of their own pockets. There are Japanese festivals which do not consist of representations and amusements given by the bonzes to the people, but of real public rejoicings, in which the people themselves are the only actors and the real heroes of the day.

Congratulations and Presents.

These are the Go-Sekis, or five great annual Festivals. They had originally a religious stamp, which did not actually militate against the gaiety of their exterior manifestations, because the moral of the Kami worship is, that a joyous heart is integrally in a state of purity.

The Seki of the first day of the first month is naturally the chief festival of the new year. It is that of visits, of congratulations and presents, the latter consisting of at least two or three fans, which the visitor brings, according to custom, in a box of lacquer tied with silken cords; but, no matter what the nature or the value of the principal gift, it is always accompanied by a screw of paper containing a dried morsel of the flesh of the shell-fish named awabi, or of the siebi, an exceedingly common fish; and this manifestation is a piece of homage paid to the frugality of the antique national customs.

The family receiving the visit gives a little collation composed of saki, rice-bread, and mandarin oranges. The lobster plays an important part in the exchange of presents. Every house religiously preserves one until the following year, unless it should be required as a remedy against certain maladies, in which case it is ground to powder and eaten.

The second of the Go-Sekis, the Feast of Dolls, takes place on the third day of the third month. I witnessed it at Nagasaki on the 20th of April, 1863. It is consecrated to feminine youth. The mother of the family adorns the guest chamber with branches of the flowering peach, and there lays out an exhibition of the dolls which her children

JAPANESE ACROBATS.

received at their birth. These are very pretty and elegantly dressed, representing the Mikado, the Kisaki, and other personages of the Imperial Court. The offering is made complete by a feast, which is prepared by the young girls who are old enough to do so, and towards evening the viands are eaten by the company.

On the fifth day of the fifth month (June) a festival of a less domestic character, called that of the Banners, is celebrated in honor of the boys. Tokio is on this day a charming spectacle, especially when contemplated from a gallery looking upon one of the wide streets of the city, which is decked out from early morning with tall bamboos surmounted with plumes, or waving horse-tails, or balls of gilded paper, and with long floating banners of painted paper, fish made of lacquer or of plaited straw, and above all, with great banners stretched on reed-frames, and adorned with armorial bearings, family names, patriotic sentences or heroic figures.

Boys in Gay Costumes.

The bonze workshops exhibit casques, sets of complete armor, and gigantic halberds of fantastic forms. Groups of boys in full dress occupy the public roads, some wearing two small swords, similar to those of the Yakounines, at their girdle; others with fine paper ribbons on their shoulders carry an immense wooden sabre ornamented with various colors, and others bear small flags, which reproduce the favorite subjects of the street banners. The people of Tokio take special delight in the picturesque figure of the brave Shyoki, the hero without fear and without reproach of the first Corean war.

The crowd delights in contemplating the austere face, always immoveable in the midst of danger. The wind blows about his beard and his long hair; over his head float the two classic feathers of the old helmet of the Daïri; his calm, large, and vigilant eyes, his right hand armed with the sword, and the firmness of his attitude make him a finished type of bravery and prudence.

When the Mongols attempted to invade the island of Kiousiou, the Shogun not only opposed them with his best troops, but displayed before them a great number of banners bearing the image of Shyoki, and this spectacle alone petrified them with terror.

Merry Singing Girls.

The fourth great annual feast, that of the seventh day of the seventh month, is known under the name of the Feast of Lamps or Lanterns. Little girls parade the illuminated streets of the city of Tokio in great numbers, singing with all their heart, and swinging paper lanterns. In certain cities of the south the population visit the hill cemeteries and pass the night amid the tombs.

The thirteenth, fourteenth, and fifteenth are the days on which every one goes to the temples to pray for the dead and to burn candles for them; the fifteenth being the day fixed for the regulation of accounts for the first half of the year. The public rejoicings which succeed the fulfilment of this troublesome duty are particularly varied and brilliant. Masquerades, accompanied by national dances, take a high place among the popular pleasures. All the masks have their signification and traditional character.

There are the noble types; first the placid faces of the gentlemen and ladies of the Daïri; then the fierce physiognomies of the heroes of the civil wars. There are also masks with moveable jaws, in imitation of those worn by the Mikado's actors. Others represent the grotesque and divine Tengou, the good Okame, the jolliest of the Japa-

nese women mentioned in history, or the unhappy Hiyotoko, the ideal of ugliness. These masks reproduce all the varieties of the race of demons—those with one eye, with two eyes, with three and four eyes, with horns and without horns, with two or even three horns, from the sprites to the giants, and even to the odious Hanggia, the feminine devil.

The Famous Man-Frog.

The final category includes masks made in the likeness of Kistné the fox, and Sarou the monkey, or the lion of Corea, or of Kappa, the man-frog who haunts the shores of Niphon. The dances are of every conceivable description; the rice-dance alone numbers thirty figures, executed by men whose entire clothing consists of a girdle of rice-straw, a round hat of the same material brought down over their eyes, and a small cloak with large sleeves imitating the wings of nocturnal moths.

The fifth of the Go-Sekis falls on the ninth day of the ninth month. This is the Feast of Chrysanthemums. In all family repasts leaves of these beautiful flowers are scattered on cups of tea or the bowls of saki. Libations prepared in this fashion are supposed to prolong life. The citizen of Tokio would believe that he had failed in his duty as a husband and father if he drank only moderately of this precious specific.

Among the festivals of the fourth month, the eighth day is sacred to the baptism of Buddha as he is represented at his birth, standing, pointing one hand to heaven and the other hand to the earth. Not only do his devotees bathe with consecrated tea the bronze image of the holy child in the places which serve for fonts in the Buddhist temples, but the attendants of the bonze-houses go through the streets carrying his statuette fixed in the centre of a tub, so that the same ceremony may take place in private houses; such solicitude brings them in a considerable reward.

On the twenty-eighth day the people are invited to plunge themselves in the contemplation of Fousi-mi, and to make libations to the gods under bowers of the plant, which is very common in the public gardens.

The festivals of the sixth month are in honor of the cereal harvest—rice, millet, wheat, and paddy. The priests bless little squares of white paper fastened to sticks, which the cultivators buy and plant at the four corners of their fields, under the persuasion that these rustic amulets are indispensable to the fruitfulness of the soil. This season of the year is a time of rejoicing for the citizens of Tokio, who assemble in the shady groves on the shores of the Sumida-gawa, or in the gardens of Odji, under green arbors moistened with the foam of the cascades, or crowd the boats on the great river, until the last day of the month convokes them to solemn expiation and general purification.

The Water Divinity.

The god of the water, an ancient divinity of the Kami worship, is fêted from one end to the other of the Empire during the whole of the seventh month, which represents the entire term of the rainy season. Bamboos, from whose upper branches glass bells and strips of blessed paper are suspended, are planted beside the springs, the wells and the irrigating channels; and every morning and evening banners are waved inscribed with this sentence, "Respect and homage to the God of the Water." In the houses of the country people offerings, consisting of rice, fish, and small money, are made on the domestic altar of the Kami.

The eighth month commences by a cere-

monious exchange of civilties between clients and their patrons, employés and their chiefs, subalterns and their superiors. The fifteenth day is dedicated to the god of the moon. It is said to be the moment of the year in which the orb of night emits its utmost brilliancy. The rivers and canals are crowded with gondolas, from which the citizens contemplate the full moon. The stillness of the air and the warmth of the temperature during the evenings of the months of September and October are favorable to these nocturnal parties of pleasure, also to those which take place in the public gardens of the city and its suburbs.

Gifts of Cakes and Fish.

The tenth month is placed under the invocation of Yebis, who is at once the god of fishing and one of the favorite patrons of the shopkeepers, who make each other presents on this occasion, among which are millet-cakes and a large red fish named Taï, much admired for its beauty and the delicacy of its flavor.

The ladies of Tokio are not less diligent in the performance of the duties imposed upon them by their social position. They pay each other neighborly visits, and do not neglect to burn candles before the image of Yebis for the prosperity of their husbands' commercial enterprises. Early in the morning they may be seen going in groups to certain bonze-houses, in whose sanctuaries there are altars privileged to receive the homage of the citizenesses. To perform this ceremony the pilgrim is attired in a head-dress, consisting of a cotton handkerchief of dazzling whiteness, artistically wound through the thick hair.

Towards the middle of the month everyone is bound to notice and to communicate to his friends the fact that the leaves of the maple-palm are beginning to change color. At the commencement of the eleventh month the maple is in all the magnificence of its autumn dress. Crowds assemble in the gardens of the bonze-houses and the tea-houses. With the winter solstice come general congratulations.

This is the Festival of Matrons. No pressure of business, no journey to the city, no cause or pretext whatever, can on this occasion excuse the absence of the husbands from their homes. They come from all parts of the country, and in the evening the city is illuminated on all sides. The sounds of guitars and joyous voices fill the air on this universal festival.

The fifteenth day is called the passing of the river, by reason of a religious domestic solemnity; it symbolizes the flight of time, and the transition to the new year.

Joyful Ceremonies.

The twelfth month is devoted to the settlement of affairs, the renewal of furniture, and the re-arrangement of the household; operations which involve such a succession of ceremonies, formalities, festivals, and rejoicings, that a whole volume might be written upon the four or five weeks at the end of January and the commencement of February in the cities and villages.

Although the great dramatic system of modern Japan, the Sibaïa, is far from being an aristocratic institution, it is one of the most curious in the world. If it does not attain to the distinguished literary merit of the Chinese drama, or to the perfection of acting, it far exceeds both in poetic value, because it has more simplicity, more passion, more individuality and a more purely human character. In China, the public look on at the piece and criticise the actors; in Japan, the public take part in the piece in concert

with the actors, exchange sentiments with them, and, in fact, are part of the spectacle.

In this respect, the Sibaïa reminds us of the little day-theatres of Italy, but with all the difference which exists between an amusing and easy recreation and a great popular subject, confused, often unintelligible, and whose gaiety is strange and fantastic. Although the Sibaïa is implanted in all the cities of Japan, it is at Tokio, and especially in the city and the northern departments, that it is most active and important. The theatres are exceedingly numerous, one group occupying three longitudinal and four cross-streets.

Japanese Comedians.

The dramatic authors of Tokio write principally for these theatres. From thence, new pieces are distributed throughout the Empire, and companies of comedians from the capital take, like the wrestlers, their holidays in the provinces. The actors are all male. Only female dancers appear upon the boards, and then in the ballet of the Grand Opera only. Comedians form a separate class, who are regarded by the higher orders with contempt. The Sibaïa is, properly speaking, the theatre of the middle classes of the Japanese population. It attracts great numbers of coolies and laborers, when they can afford to go there, but all classes above the traders abstain from dramatic representations, or, if they go, take care to sit in latticed boxes.

Among the crowds which frequent the theatrical district it is extremely rare to meet two-sworded men, not but that the Samouraïs are sometimes mixed up with the people, but they take good care to disguise themselves on this and other compromising occasions. Just before sunset certain delegates from the company of actors appear on platforms raised on the right and left of the doors of the theatres; they are in ordinary dress, and harangue the multitude, explaining the subject of the pieces about to be performed, and the merit of the principal actors who perform in them.

After this exordium come familiar jokes, pleasant talking, the eloquence of mimicry, and the high art of managing the fan. Presently the lanterns are lit. "Come in, gentlemen! come in, ladies!" they cry; "take your places! now's the time! the piece is about to begin." Nevertheless, nobody is in a hurry, for the spectacle in the street captivates general attention. The illuminations afford great pleasure to the people. The first row of red lanterns hangs all along the whole length of the roof. A little lower is a second range under the roof. Between the two hang balls of transparent paper, each containing a painted candle.

Gaudy Transparencies.

Near the doors enormous oblong lanterns light up the pictures and the inscriptions, illustrating the principal subjects and scenes of the pieces. Every theatre has its own arms and its own colors painted upon banners and lanterns, along three sides of a sort belvedere or square tower which springs from the roof.

The buildings which adjoin those of the Sibaïa are occupied by restaurants, and are as gaily decorated as the exterior of the theatre, with designs and carvings which have some relation to the name of each of these establishments. One is the restaurant of Fousi-Yama, and another of the Rising Sun; farther off we see those of the Tori, the Taï Fish, the Merchant Junk, the Stork, the Two Lovers, etc., etc. But it is time to go into the theatre, and we ascend a wooden staircase leading to the second gallery. A

functionary opens a spacious box, and a servant brings saki, tea, cakes, sweetmeats and pipes and tobacco.

The interior of the theatre forms a long square. There are two ranges of galleries, the upper containing the best places in the theatre. Numbers of ladies are to be seen there in full dress—ladies, that is to say, covered up to their eyes in crape dresses and silk mantles. The whole of the remainder of the house is occupied exclusively by men. There is no orchestra. The floor of the house, as seen from a distance, resembles a draughtboard. It is divided into compartments, containing from eight to twelve places each, most of which are hired by the year by the citizens, who take their children regularly to the play.

Serving Refreshments.

There are no lobbies. Everyone walks to his place on the planks which enclose the compartments at the height of the spectators' shoulders, who squat on their heels or crouch on little stools. There is neither a ladder nor a staircase by which to get down into the midst of them. The men hold out their arms to the women and children. The settling of the audience in its place forms a very picturesque part in the preliminaries of the representation. Tobacco and refreshments are served during the whole evening by koskeis and servants, by the same means of communication.

On two sides of the pit are two bridges of planks, which also communicate with the boards of the stage; the first is nearest to one of the doors; the second, which is four planks wide, forms an angle with the extremity of the boxes. On this bridge certain heroic or tragi-comic personages perform their parts, and the ballet is danced. The house is lit by paper lanterns tied to the galleries; there is no chandelier from the roof, which is perfectly flat, the cupola being unknown in Japanese architecture. I have, however, seen large lanterns held up to the roof of a theatre at Yokohama in order to light up the performance of the acrobats, especially that of the flying men, who cross the theatre by means of cleverly contrived mechanism.

The curtain which hangs before the stage is ornamented by a gigantic inscription in Chinese characters, and surmounted by a target with an arrow in the centre. This symbolical sign is supposed to be a prognostic of the talent about to be displayed by the actors, and which will hit the bull's-eye in the hearts of their audience. The performance generally lasts until one o'clock in the morning. It consists of a comedy, a tragedy, an opera with a ballet, and two or three interludes of acrobats, wrestlers and jugglers.

Ominous Lightning.

The principal parts are announced by a clicking noise, produced by a small piece of wood against the floor of the stage. The appearance of infernal personages is always preceded by lightning. The actors worthy of particular notice are escorted by one or two ushers, who carry a long stick, at the end of which is a little candlestick with a lighted candle. The spectators have only to follow the combined movement of the two lights to know exactly what they ought to admire; sometimes it is the expression of the actor's face, sometimes his attitude and gesture, and sometimes the details of his costume and head-dress.

The same custom prevails with regard to the dancers. The ushers may be seen during the ballet squatting upon the bridge which I have described, and profiting by the

immediate neighborhood of the spectators to get them to snuff the candles with their fingers, an office which they always perform with pleasure ; it would indeed be impossible to find anywhere a more good-humored audience.

In homely comedies the spectators frequently interrupt the actors, and answer them. Thus audience and actors contribute alike to the success of the evening and the satisfaction of all concerned. The zeal and contentment of the public are manifested by their gifts, in addition to the price paid for admission.

Almost every theatre displays innumerable scraps of paper fastened to the walls by which artists relate acts of generosity, and record the name and address of their benefactors.

We cannot yet form an appreciation of Japanese drama from a literary point of view. No piece has been translated into any other language. Sir Rutherford Alcock gives a detailed analysis of a performance which he witnessed at Osaka. In comparing my home observations with his and those of M. Layrle, I have come to the conclusion that dramatic art is still in its infancy in modern Japan. The political circumstances of the country render historical drama impossible. The nearest approach to it in the reportoire of the Sibaïa is an incongruous mixture of history, mythology and bur-

A WRESTLING CIRCUS.

lesque in which disguised references are made to passing events.

Opera, less advanced even than drama, is very much inferior to that of the Celestial Empire, and imitates it only on its most fanciful side, the marvels of the Buddhist demonology. Comedy seems to me to promise well, because it observes the conditions of the natural and the real. It admits, no doubt, like opera, of scenes of incredible coarseness. Nevertheless, nothing appears more immoral to the Japanese than our drama. This apparent contradiction is easily explained. Japanese realism admits on the stage, as in romance, types and situations of which all licentious literature gives only a feeble idea.

Subjects That Are Excluded.

On the other hand, it absolutely excludes every intrigue by which the character of a married woman is compromised. Neither Phædra, nor Hamlet's mother, the husbands depicted by Molière, nor Werther, nor Charlotte, nor the infamous Madame Bovary, could have offered the slightest attraction for the imagination of the Japanese. The green-rooms and the side-scenes of the theatres of the far East are no less interesting to the foreign observer than the theatre, properly so called, and the audience which crowds it.

In these places none but men are to be seen, excepting from time to time some servants, or the artists' wives who bring refreshments to their husbands, or come to give the last touch to their toilet before they go on the stage in the costume of either sex. In the midst of the general disorder we find some very characteristic groups. Here are musicians occupied in refreshing themselves, and indifferent to everything else until the signal to return to their posts shall reach them; there two actors are rehearsing together the attitude and gesture which in a few minutes are to delight the spectators; and another, sitting on his heels before a looking-glass placed on the floor, is painting his face and adjusting his feminine head-dress.

A young devil beside him has thrown back his mask, with its horns and its mane, over his shoulders, and is fanning himself, while the chief of the wrestlers is tranquilly smoking his pipe in the midst of the acrobats. Among the crowds, carpenters are coming and going, carrying the screens and partitions destined for the change of scene; the machinist is working a trap through which a whirlwind of flame is about to escape; and the piece is going on outside to the accompaniment of drum beating, amid the conversation of the public in the house and that of the disengaged actors.

All Sorts of Games.

In the restaurant there is apparent inextricable confusion. Everyone crouches on his mat, except the servants. All sorts of games are in progress, and saki is circulating freely. Sometimes a group of dancers install themselves round the domestic altar under the image of the god of contentment, and seldom fail by their guitars and their voices to arouse the enthusiasm of some young dandy, who will forsake his party, advance towards the performers, and execute under their fair eyes a very elegant dance to the accompaniment of the solemn motion of his fan.

The restaurant supplies all the deficiencies of the theatre in point of refreshment, and is frequently crowded during the greater part of the piece, Everybody knows all about it, and does not mind sacrificing a few scenes to the pleasures of the table. The so-called spectators will eat and drink at the restaurant

until the gong gives the signal for the great interlude of the jugglers. Then the restaurant changes its aspect completely; everyone hastens to his place in the theatre.

The Japanese are fond of physical contests, such as wrestling. The wrestling takes place in a sort of huge circus constructed of bamboo framework, covered with matting, to keep out the gaze of the people who will not pay to go in. There is no roof, but the whole amphitheatre is covered with a kind of network of rice straw matting. Many Japanese entertainments, whether theatrical or otherwise, begin in the early morning and go on till eight or nine o'clock in the evening.

A Wrestling Match.

In giving a description of a wrestling match, a traveller says: The whole amphitheatre is surrounded with these boxes, in tiers. They are only scaffolding, and cannot be reached except by ladders placed against the front of them. A few had a Red Indian's blanket thrown over the front, probably because the owner had brought it in his riksha and was afraid of its being stolen.

The price for one of these boxes is three dollars, and the Japanese generally squeeze about twenty people into them, though they would only hold four or five Europeans. Underneath the boxes ran a sort of gangway, and the rest of the floor was taken up with a seething mass of humanity, sitting on their hams.

We arrived about two o'clock, when everything was in full swing, and passed through a sort of temple-yard, containing a few priests' tombs and orange and tea stalls. There seemed no outward or visible way into wrestling, though elevated on a platform sat some old men of the large, fat brand they use in Japanese wrestling, reminding one of the troupe who stand on the little gallery outside boxing booths at country fairs in the old country—two or three boxers, the man with the hoarse voice, and the fat woman. While we were staring despondently at them we were overtaken by a man, who considers that he can speak English on the strength of knowing "more ten sen."

We asked him to take a private box for us. He said, "No box; pay ten sen." So we paid for three, generously deciding to frank him to the entertainment for his linguistic exploits. The tickets we received were of wood, ten inches long, by an inch an a half wide, and half an inch thick; and then we dived through a door under the stage, about three feet high, and found ourselves confronted by plenty of unpleasant sights, but, to all appearances, absolutely no room. The boxes were not only all taken but crammed.

A Repulsive Crowd.

As for the pit, it was a herring shoal of coolies, into which one could not even see. Our guide was desperate; he flew to one pew opener after another to ask about a box, or even standing room, and finally beckoned us forward.

A passage was drilled through the shoal, and we were shot through it into the middle, and yelled at by the people behind us until we squatted on our hams (for which my figure is unsuitable). Horrible, dirty, smelling people were all around us; and the Japanese are reputed to be deplorably careless about the minor infectious diseases, measles, mumps, and other childish maladies which it is ridiculous for adults to have.

However, we could see the show, and a very poor show it seemed to be—two nearly naked Japs, crouching like cats to watch each other; making a cat-like spring at each

other; meeting in mid-air, too alert to be caught by each other; coming down again; drinking a dram of water and putting it out again on a piece of paper, with which they proceeded to wash the sweat away from their armpits; walking round a little, and then doing the cat business again.

Several times we were on the point of going out, but our nerves were screwed up to the sticking-point by the arrival of two Americans—the Professor of Literature and Rhetoric at the new University here, and his wife. They were anxious to see the wrestling, and offered to share the expense of a box if one was procurable. One wasn't, and we moved on till we found ourselves opposite a part of the pit which seemed less crushed than the rest.

One of the Giants.

Within the enclosure stood a huge wrestler probably one of the defeated competitors in the earlier rounds. He was a good-humored-looking sort of a giant, and melted beneath the smile of woman. English grace in very smart European garments smiled upon him, and the giant cleared a space and snubbed the doorkeeper. We entered, and craned our necks. Presently an attendant brought a bench, and invited us to stand on it; but as soon as we were comfortly settled, and seeing things nicely, and therefore presumably loath to leave, he demanded an extra fee for the use of the bench.

Japanese wrestling is conducted in a 12-foot ring, sanded, and on an elevated stage under a canopy, reminding one strikingly of the fountain canopies in the courts of temples, supported by four plain posts and with an overhanging roof but no walls. The posts are decked with parti-colored cloths, and immediately below the roof hang blue tabs and a white silk festoon, ornamented with a gold sun and stars and decidedly Japanese in appearance.

The umpire on this occasion wore a handsome gray silk costume, with the great shoulder flaps which represented full dress in feudal time, projecting about a foot over each shoulder, and ornamented on collar, breast, and cuffs with his crest. He carried a peculiar lacquered fan, shaped like a blunt-edged double hatchet, and ornamented with a scarlet silk tassel suspended by a cord a yard long.

The Contestants Appear.

Holding this horizontally he gave out something in a loud voice, and two wrestlers ascended the platform—stark naked, except for the double silk cross straps round their waist and between their legs, and with their hair combed in a peculiar fashion, very like the snood once worn by little girls in England, on the top of their heads. The ring had just been swept, and its heroes figured about in the sand with their bare feet, after slapping their thighs and cocking up first one and then the other of their mighty legs—this being, perhaps, a recognized form of salutation to the audience, perhaps a muscle stretcher. Then they carefully wiped themselves, and commenced the crouching down like cats, watching each other for the spring.

Let us pause to look at them. These wrestlers are gigantic, tall fellows, some of them six feet high and more; vast of shoulder and arm and thigh and calf; and mountains of muscle, and some of them also mountains of fat. Whether shaved or natural, they have no hair on their bodies except under the armpits; and far from having faces of the brutal type usual among prize fighters, they have most of them good humored, and some of them quite dignified,

faces. They are not very like the ordinary Japs, but I could not discover that they came from any particular locality.

The *modus operandi* is this: the opponents crouch down like wild beasts till they see an opportunity to spring, and both of course spring at the same time, one to attack and the other to meet the attack. It is a case of feint and parry. If the attack is parried they go to the side of the stage, take a sip of water to wash out their mouths and keep them fresh for a prolonged struggle when the grip is actually made.

Hurled From the Ring.

One wrestle was terminated by the champion wrestler, an enormously fat and heavy man, being hurled clean off the ring by a slimmer but wirier antagonist. At the edge of the stage he was caught by an attendant, placed there for the purpose, who must now have an adequate conception of a thunderbolt.

Another was terminated by a wrestler being stopped by the attendant in front of one of the pillars from being hurled backwards into it. This counted a fall, and certainly would have been a very dangerous one, that probably would have crushed the skull. A third was terminated by one of the wrestlers, a man who weighed a good part of three hundred pounds, being caught round the waist and thrown a foot or two up in the air.

Sometimes the men gripped at arms' length, and the bout would then be a very long one. In one instance, there were two men thus gripped, one with his head under the other's breast bone. It was hard for his opponent to keep his feet; but, on the other hand, the strain on the neck muscles was terrific, and so was the strain on his wind, with his chin crushed into his chest. He had the better position if he could only last; and he did last, and win, though both fell, and his only advantage consisted in his falling less on his back than his adversary. In another instance, both fell on their backs, but one on the top of the other.

The audience were enormously excited, and when a favorite won, his admirers' hats were showered upon him like bouquets at the opera. These were carefully picked up, and kept till the owners should come to redeem them; for a man flings his hat to show that he intends to make a present.

They watched every little point, and waxed almost as enthusiastic over a successful party and an artful feint as over a fall. The place was crammed from floor to ceiling, and mostly with a not very respectable-looking crowd; but there was no brutality or rowdiness or roughness; and strangers, far from being unsafe, were treated with special kindness.

A Perpetual Chow, Chow.

One of the wrestlers presented the Professor with his programme, and he was immensely pleased with my kodak camera, which he called "shashin," and showed it to all his comrades who came near, whenever he was not drinking saki or eating some strange compound.

What people the Japs are, to eat at entertainments! It was one perpetual chow, chow; a never-ending stream of hucksters, with steaming tea-pots, tea-cups, oranges, sweetmeats, villainous smelling mercato-vecchio-like pastry, hot saki and what not. The vendors climbed round the top tier of boxes along the coping, on which many of the occupants deposited their boots. For the Japanese cannot get over the trick of taking off his boots when he enters a place, and if he is wearing sandals, or clogs, of course he

has to take them off to climb the ladder, which is the only way into the boxes.

At last the ladies thought they had seen enough of the human form divine, and we determined to go, but no guide was forthcoming. That worthy had darted into the crowd, like a ferret after a rabbit, in his excitement to see the fun ; and though the tall wrestler called for him, still there was no guide. We waited half an hour for him (for which of course he charged us), and then started without him. But when we got outside his mate was true to him, and entreated us not to go till he had been to look for him ; and just at that moment the guide came up, breathless. I forgave him for being such a sportsman.

We left about half-past three, but evidently the fun was not nearly over, for dashing down the hill in front, holding up the horses' heads in the way usual in Japan, came a Japanese swell with three girls in his carriage ; and we met several other carriages evidently bound the same way, besides palanquins innumerable. And what rows and rows of them there were already standing. Outside the gate, also evidently going away, we met three coolies, in typical coolie dresses, reeling along as jovially as three real "chappies" in London could have done. It was a good-humored crowd, and the police seemed to have nothing to do but to occupy the two very best boxes in the amphitheatre, specially hung with handsome black and white draperies in their honor, enjoying the entertainment to the utmost.

CHAPTER XXVI.

PECULIARITIES OF THE JAPANESE.

THE high-class schools which compose the University of Tokio are, perhaps, the only neutral ground on which the sons of the Japanese nobility meet daily and live in common with the young people of the middle classes. The separation of ranks exists between them, nevertheless, in all its severity: their studies also differ in essential points. The young gentlemen receive only a certain classical culture based upon the books of the Chinese philosophers, while to the middle-class populace the career of liberal professions is open, such as the teaching of languages, and the practice of medicine; they are also prepared to become interpreters and engineers in the service of the government.

The University of Tokio is not only placed under the invocation of Confucius, but it patronizes the doctrines of the Chinese philosopher, and spreads them over all the educated classes of Japanese society. This is done in the form of an aggressive propaganda openly hostile to the established worships. The University tolerates existing institutions, but it destroys the creeds which form their soul. I have heard it said by an interpreter at Tokio, "The pupils in our University no longer believe in anything;" and I knew a functionary of the citadel who stated at a diplomatic dinner that all the people of cultivation in his country were quite on a level with those of Western nations, from the point of view of religion.

The clergy, whose temporal position is not threatened, preserve a modest and prudent attitude towards the literary class. The bonzes are not inclined to attack the popularity with which the memory of Confucius is regarded in Japan, where he is universally venerated under the name of Koo-ci, a corruption of the Chinese name Khoung-Tseu. Nevertheless, he was never known there until the year 255 of our era. At that epoch Ozin, the sixteenth Mikado, enraged at seeing the paternal intentions of his Government paralyzed by the ignorance of his subjects, begged the King of Petsi in Corea to teach him what he should do to instruct the people.

A Hero and Benefactor.

The King sent him the learned Wang-Jin, who made known to the Court the books of the great teacher to whom China was indebted for more than six centuries for its wisdom and its prosperity. The services rendered by the learned Corean to the Empire of the Mikados had been so highly appreciated, that Wang-Jin, foreigner though he was, was admitted among the number of the national Kamis, together with the founders of the monarchy and the heroes or benefactors of Japan.

When we endeavor to account for the influence which the writings of Confucius have exercised upon Japanese society, we must acknowledge at the same time that they have contributed more than anything else to endow it, not indeed with civilization, but with the civilism in which it takes such pride. It is very difficult to reduce the general prin-

ciples from which he deducts his moral sentences to a scientific form.

Men, according to Confucius, are by nature the friends of each other; it is only habit and education which separates them.

To perfect oneself is the basis of all moral development.

The means of obtaining this development consists in pursuing the enlightening principle of reason which we receive from Heaven.

This reason teaches us perseverance of conduct in a right line equally divided from extremes.

The perfecting of oneself is, however, only the first part of virtue; the second and most important part consists of the perfecting of others.

The Golden Rule.

The supreme doctrine of humanity is that we should act towards others as we wish that they should act towards ourselves.

All social conditions are not equally proper to the development of good natural dispositions.

He who has the power or faculty of pursuing his moral development, and he who attains to it, is distinguished from the crowd, and to him Heaven gives a mandate to govern and to instruct the peoples.

Nevertheless, although the sovereign holds his power from Heaven, the sole guarantee whereby he preserves that power resides in the support which he derives from the affection of his people. Finally, men who are supremely perfect have the faculty, not only of governing peoples, but of contributing to the development of beings, and of identifying themselves by their works with heaven and earth.

This is, so far as I can discern, the substance of the doctrine of Khoung-Tseu; and no doubt it leaves little to desire, if we regard man merely as a reasonable being; but if the human organization includes love, the life of the heart with its infinite aspirations and its mysterious intuitions of eternal things, the sage of the Celestial Empire deceived himself, his doctrine is insufficient; it has only the appearance of life, it encloses men and states in a circle within which humanity degenerates. Great thoughts come from the heart and enthusiasm makes a great people.

A Stagnant Nation.

China, disciplined by Confucius, has become the type of stagnant nations. The Japanese people have escaped from the fate of their neighbors, but the government of Japan, formed in the school of Chinese philosophy, has been unable until lately to assimilate Christian civilization and has merely let its power slip into the hands of the old national Theocracy.

It is a fact worthy of remark, that Khoung-Tseu has never been the apostle of any of the aristocrotic classes of society. His real moral grandeur consists in having isolated himself, while in the midst of paganism, in the domain of reason, as it were in a fortress, and of never having pretended to elevate himself into the founder of a new religion. He expressly forbids innovations in anything whatsoever.

All his instructions are limited to recommending the study and the example of the old customs. The worship which is paid to him in China and Tokio in the temple of the University does not constitute, properly speaking, an act of adoration, but merely one of pious commemoration. It is unhappily true that this homage degenerates into a superstitious respect for the words of the master, strengthened by the difficulties presented by the dry study of his works.

In China, and in all countries subject to the preponderance of the classical Chinese literature, the attachment of the scholars to the texts of their favorite author, is strong in proportion to the trouble which it gives them to fix them in their memory. The study of a Chinese book is a most arduous task, even for a Japanese; because the national idiom of the latter has neither analogy nor any point of contact with the language of the Celestial Empire.

Style of Writing.

The primitive writing of the Japanese exists no longer, except as an archæological curiosity; it has given place to Chinese writing, which on its side has undergone the most extraordinary transformation under the reed of the Japanese.

Kioto was formerly the literary centre of Japan. At present the ancient pontifical city possesses a speciality in albums containing miniatures; almanacs of the Daïri; religious books; romances and poems inscribed upon vellum-paper spangled with gold stars. But the presses of Tokio are far more important in the number, variety, popularity and immense sale of their publications. The greater part of the literary novelties of the capital are produced by the Professors of the University or the principal pupils of the Interpreter's College.

They are almost all didactic, of a practical tendency, with an utilitarian aim. There are among them certain works which we may entitle the Scientific Year, the Review of Inventions and Discoveries, Statistics of Europe and of North America, the Manual of Modern History, the Précis of Contemporary Geography, the Annals of Physical and Natural Sciences, of Medicine, of Navigation, of Mechanics and of Military and Naval Engineering.

The ancient Encyclopædias, which consist of more than two hundred volumes, are replaced by a sort of Dictionary of Conversation published annually in a single volume adorned with a quantity of wood engravings. The ethnographical portion of this work is the most interesting. All that which relates to the clerical and political institutions of the Empire reduces itself to a dry nomenclature. The chapters devoted to the description of foreign nations are extremely tame and uncritical. One of the most categorical deals with the Spaniards and Portuguese, of whom it says, in so many words, that they have an extremely bad religion.

Japanese Books.

The doctrine of Confucius excludes every kind of polemics, because, if men are beings naturally good, if several of them have during distant centuries attained perfection, then there is really nothing more to dispute about; perfectibility becomes nonsense, and progress consists in retrogression, as far as those Emperors of the ancient ages, who, according to Chinese philosophy, furnished humanity with its supreme and definitive type. We must, however, acknowledge that the time has not yet come for us to judge of Japanese literature. Those learned Europeans who are by degrees making it known to us have only translated in the first place useful books.

Such are the important works on the art of sericulture, and the manufacture of porcelain in China and Japan, which have been published since 1848. As for the purely literary productions of Japanese writers, we have very few of them, and the selections made by the translators have not been judicious. No doubt deeper research will give us more valuable results, but they will only be really profitable when we shall have pene-

A GROUP OF TEA PICKERS.

trated into the private life of the middle classes, and shall have succeeded in getting hold of the repertory of their plays, their legends, their stories, and their festival songs.

The lower classes are passionately fond of listening to story-tellers and singers. Every day, at the cessation of labor and of traffic, groups of persons of both sexes may be seen about the workshops, or, at an angle of the cross roads, ranged in a semicircle around the professional reciter.

Musicians and Public Singers.

National romances and legends are abandoned, by the common consent, to the women who live by the trade of singers and musicians. They form a very numerous class of the Japanese proletariat, but some of them are much less nomadic than the others, and of an evidently superior class. The most distinguished among the public singers go about accompanied by three or four musicians, and do not themselves play on any instrument.

The artistic productions of these feminine associations are at once dramatic and musical, and the effect is very charming when they play in the open air, on a fine summer evening, within a frame-work lightly constructed of bamboo, ornamented with climbing plants and with garlands of colored-paper lanterns. This is one of the popular spectacles which delights strangers.

One evening when we had been present at a concert by these musicians, I said to our yakounines on our way home, that I regretted very much that I could not understand the words of their national romances. They assured me, laughing and shrugging their shoulders, that I lost nothing by my ignorance. One of them, however, had the politeness to add, that books containing the legends recited by the professional singers were to be bought of the booksellers in the city.

I afterwards asked a carrier in Yokohama to purchase for me all the best productions of the kind; and I am sure he executed my commission very faithfully, for he brought me a complete library of moral tales, historical ancedotes, and heroic or marvellous legends. As the greater number of this collection was illustrated, I had no difficulty in recognizing the most popular of their subjects, and, dipping by chance into the warlike series, I found poetical and artistic illustrations of exploits which would put Ariosto's heroes to shame.

Asahina-Sabro charges a troop of enemies and passes through them, lifting up with his right hand a soldier wearing a casque and cuirass, and spinning him round in the air, while with the left hand he kills two equally redoubtable warriors with one blow of his mace.

A Gigantic Monster.

Nitan-Nosiro, the dauntless hunter, astride on the back of a gigantic wild boar—which has flung down and trodden under its hoofs all the companions of the hero—holds the furious monster between his knees and plunges his cutlass into its shoulder.

Sousigé, one of the horsemen of the Mikado, finds his comrades squatting round a draught-board; he spurs his horse, and with one bound it stands in the centre of the board motionless, on its hind feet, while its master, who has not lost his stirrups for a moment, sits as firmly in this difficult position as the equestrian statue of Peter the Great on its granite pedestal on the banks of the Neva.

The bow of Ulysses, King of Ithaca, ha for a long time enjoyed unrivalled reputation, but I fear it is about to be eclipsed by the

bow of Tamétomo; with which that warrior conquered the Island of Fatsisio. He desired to avoid bloodshed, and to convince the islanders that all resistance on their part was useless: he therefore summoned the two strongest men of the race of Aïnos, and, seated calmly upon a mass of rock, he presented his bow to them, holding it by the wood, and ordered them to try and bend it.

A Skilful Bowman.

Each seized it by both hands, and, setting their heels against the wood of the bow, they leaned back with all their weight and pulled the string with all their strength. Every effort was in vain; the bow yielded only when Tamétomo took it delicately between the finger and thumb of his right hand and shot an arrow, which was immediately lost in the clouds.

Such is the nature of the heroic literature of Japan. It would be much more difficult to give an idea of their marvellous or fantastic legends. The merit of these productions, which are generally short poems, appears to consist essentially in the choice of expressions, in the structure of the verses; in fact, in the elegance of the style without any reference to the subject, because most frequently we find, on translating them, that they have only a childish meaning, with no moral signification or any value in point of intelligence.

What, for instance, can be the point of the following anecdote? "The soul of a thieving weasel having hidden itself in a bonze's kettle, the bonze saw it come out one day when he set the kettle on an unusually hot fire." This is all; and this absurdity is the subject of an exceedingly popular picture. There are, however, among these legends a few which, notwithstanding that good sense and good taste protest against them, to a certain extent captivate the imagination, excite curiosity, and provoke reflection.

Several times I have asked myself what can possibly be the origin and the traditional cause of the almost religious importance attached by all the middle-class families to a picture which represents an old man armed with a bamboo rake, of the sort which is used for raking the ears of rice or small shell-fish; and an old woman holding a broom, with which she seems to be about to sweep up dead leaves. They stand together side by side, or they sit at the foot of an ancient cedar, whose cavernous trunk seems to be their abode.

The Tortoise and Crane.

An interpreter told me that the people of his province regard these two personages as the Adam and Eve of their country. We often find the tortoise and the crane, two animals endowed with eternal peace and a very long life, frequently associated with them, and the good old man and old woman are exhibited at all wedding feasts, either in the form of a picture or as a table ornament. No doubt they symbolize to the young married couple domestic happiness, lasting to the extreme limit of old age, as the reward of a simple life and a faithful affection.

On the other hand, there is a tree called the Enoki, dedicated to unhappy households. It is said to have sprung up on the tomb of the first Japanese woman who was divorced. If a married couple no longer suit one another, they have only to go secretly, each without the knowledge of the other, to the foot of the Enoki, and there form the intention of separating. In a short time the separation is accomplished without any difficulty, and the grateful husband suspends a votive tablet on the trunk of the tree representing a man and a woman crouching

upon the ground, and turning their backs on one another.

Tree-worship, which has existed among all ancient races, is limited by the Japanese to very old trees. When the lord of Yamato wished to furnish his house completely from the trunk of the finest cedar in his park, the axes of the woodman bounded from the

STATUE FROM A JAPANESE TEMPLE.

bark, and large drops of blood flowed from every stroke. This, says the legend, is because ancient trees have a soul, like men and gods, granted to them on account of their great age. They are also capable of sympathy with the misfortunes of fugitives who place themselves under their protection. More than one unfortunate warrior on the point of falling into the hands of implacable enemies has found a retreat in their branches or in some old trunk.

Japanese legend has its Geneviève de Brabant. A noble lady driven forth into the woods gave birth to a son, whom she nursed at her breast while she labored for their common support. When her innocence had been recognized she was brought back with great pomp to the Court of the Mikado, and her kirimon of leaves was exposed in a temple for public veneration.

To the end of his life her son retained the weather-beaten complexion and the crisp hair, which he owed to his early mode of life. He was accustomed to combat with wild beasts, to tame bears and to resist the attacks of brigands; he possessed prodigious strength and skill, and he has become one of the principal heroes of the Empire under the the name of Rouïko.

Pine and Bamboo Groves.

The forests, and the pine and bamboo groves shelter great numbers of wild beasts, among which the monkey, the polecat, the badger, and especially the fox, furnish inexhaustible subjects for fantastic stories and drawings. Animals who attain to a great age end, like trees, in becoming endowed with a human soul and supernatural virtues. The polecat, when it is old, calls the wind and the clouds from the mountain-tops. The hail and rain obey him. He allows himself to be carried away upon the wings of the hurricane.

The traveller caught in the open country may courageously brave the tempest, but he cannot protect his face from being cut as if by a knife. This is the effect of the claws of the polecat, who passes him in the storm. Old frogs upon the borders of the tanks bring down a damp fog into the eyes of the

belated passenger, who believes that he sees the roofs of his hamlet upon the horizon, but this is only an illusion which lures him still farther into the vast swamp.

The Yama-tori, or silver pheasant, makes a mirror of his plumage. He is an invulnerable being. He does not fly from the sight of the sportsman ; but woe to the latter if he attempt to harm him, or to pursue him into the defiles of the mountains, for he will never return.

Old wolves have the gift of metamorphosis. One especially large wolf suddenly disappeared from the country, in which he had long been the terror of travellers, but when they thought they might henceforth go their ways in safety they met, at nightfall, just at the corner of the wood, a beautiful girl, who carried a lantern, painted like a bouquet of roses, in her hand.

A Beautiful Demon.

She is well known through all the country-side under the name of "the Beauty with the Rose-lantern." Alas! every traveller who has followed her has fallen into the jaws of the wolf. There was another girl, who, as seen from afar, had all the graces of her sex, but a man who saw her face to face beheld a demon.

Tadè-yama is a very high mountain, with a deep crater in its summit. On looking into the gulf, the horrified traveller beholds a basin filled with human blood, and this blood boils, heated by the volcano ; such a place, says the bonze, can only be one of the departments of hell.

All maladies which break out for the first time among the people have a diabolical origin. The demon of small-pox came to Japan by sea. He was dressed in a red tunic, and he bore a letter addressed, no one knows by whom, to the Divine patron of the Empire. In the sanctuary of some of the old bonze houses, barbed arrow-heads of flint and jasper, lance-heads in the form of spits, knives and axes of basalt and of jade, are exhibited.

These instruments, according to the bonzes, are for the most part relics which have come down from the time of the ancient dynasties of the Gods of Heaven and Earth. In the southern part of Niphon there exists a kind of axe formed of thunderbolts ; and stone arrows, which bear witness to the strife reigning among the spirits of the tempest, still fall in showers when the unchained elements menace the habitations of men.

Strange Story of a Priest.

Great respect is due to printed books, respect in fact equal to that claimed for ancestral monuments. The bonze Raïgo, having in a moment of anger destroyed the library of his convent, was after his death changed into a rat, and condemned to gnaw scraps of paper and old fragments of parchment as his only food. The evil spirits of the air haunt during the night all places were crimes, either detected or secret, have been committed.

The souls of misers return to the earth, while their treasures, however skilfully they may have been concealed, are carried away, no one knows how or where. A woman who had great revenues refused to marry; her motive was pure avarice. When she was dead her sisters inherited her property. One of them, who loved to adorn herself with a dress which had belonged to the dead woman, and who hung it up every night on a nail at the back of her bedroom door, saw a long lank arm protruding from the dress and shaking it violently.

The souls of women who have been unhappy wander about the scene of their misfortunes.

The souls of women who have committed suicide by drowning float in the air as if they were about to fall head formost. Women who have died in childbed appear to the passers-by carrying the infant in their arms, and crying, in a supplicating voice,—"Have mercy, and receive my child, that it may not remain in the tomb."

Driving Away Evil Spirits.

A woman having died in consequence of the ill-treatment of her husband, the latter sent for a bonze immediately after her interment, and directed him to place a blessed paper, which has the property of dispelling evil spirits, upon the lintels of his doorway. When the soul of the dead woman came back from the cemetery, it could not pass the sacred barrier, and thenceforth she cries incessantly to all persons who approach the house: "All you who pass by take away that paper."

The historical anecdotes present a totally different character from the heroic and marvellous legends. They bear the modern impress of the critical studies of the University of Tokio, and are marked by the cold reasoning which distinguishes the philosophical school of Confucius.

The American Missionary, Verbeck, has made us acquainted with one of the most remarkable specimens: "The Collection of Virtuous Actions accomplished in Japan and China," the work of a Japanese, a native of Tokio, and a pupil in the University. A short quotation will enable our readers to appreciate the book, and the school to which it belongs.

"All men," says the author, "invoke some deity to preserve them and their families from ill-fortune. Some address their prayers to the moon; others watch all night, in order that they may salute the rising sun by their homage; others invoke the gods of Heaven and Earth, and also Buddha. But to adore the sun, the moon, the gods, or Buddha, without doing that which is good, is to ask that rice-stems should come out of the earth before the grain has been planted. Learn then, that in that case, the moon, the sun, the gods, and Buddha may perhaps have a great deal of compassion for you, but they will never cause the rice to grow until you have sown the seed."

Confucius has said: "He who offends heaven has nobody whom he can invoke with profit;" and a Japanese sage has written: "If thou turn not away thine heart from truth and goodness, the gods will take care of thee without thine invocation. To be virtuous is to adore."

Foretelling a Great Calamity.

Under the reign of one of the ancient Mikados, an unknown star appeared in the sky. A celebrated astronomer having observed it, declared that it was the presage of a great calamity about to fall upon the family of one of the generals-in-chief of the Empire. At this epoch Nakahira was the general-in-chief of the left, and Sanégori was general-in-chief of the right. On learning the prediction of the astrologer, Sanégori and his family fled to the temples of Buddha and of Sinto, in the neighborhood, and there worshipped without cessation, while the family of Nakahira took no precaution of the kind.

A priest, remarking this, went to Nakahira and expressed his surprise. "Sanégori," said he, "visits all the holy places, and offers up prayers in order that he may escape from the misfortune presaged by the unknown star; why do not you do the same?" Nakahira, who had attentively listened to the priest, replied: "You have seen what is going on, and you will know how to under-

stand my justification. When I am told that the unknown star presages a misfortune to one of the generals-in-chief, it stands to reason that the predicted calamity must fall upon either Sanégori or upon me.

"Now when I come to reflect, I know that I am of very advanced age, and that I have no military talent; Sanégori, on the contrary, is in the prime of life, and perfectly suited for the post he holds. Consequently, if I were to pray and were to be heard, so as to turn away from myself the calamity which threatens us both equally, it could only take place to the greater peril of Sanégori, and to the detriment of the Empire. I abstain therefore from prayer, in order to aid as far as I can in saving the precious life of this man."

A Child of Seven Years.

On hearing these words the priest could not restrain his emotion, and he exclaimed: "Certainly so noble a thought is the best act of worship you could make, and most undoubtedly, if there be gods, and if there be a Buddha, it is neither upon you nor your family that the calamity will fall."

Whither goes that poorly-dressed woman, holding by the hand a young girl seven years of age, decked out in her best clothes? After having laid her offering before the altar of Quannon, she slowly traverses the road across the rice-fields, which turns to the east, and goes to Sin-Yosiwara. After an hour's walking, she reaches the external wall of the City of Vice, accessible only on one side—that of the north. She has met no woman upon her way. The elegant norimons of the ladies, whose coolies are carrying them in that direction, are closely shut. Individuals of every rank meet in the city, but without saluting each other, without exchanging the smallest politeness.

Those who belong to the class of Samouraïs hide themselves in a complete disguise. The houses on both sides of the public way appear to be dependencies of the privileged quarter. The most miserable are tenanted by an immense population of coolies and norimon-bearers, bric-à-brac sellers, and mat-plaiters. The larger houses contain bathing establishments, provision sheds, stores of bad books, restaurants, lottery offices, and taverns, in which the apparent toleration of the police adroitly conceals the control which is in reality exercised over the dangerous classes of the capital.

Before the Chief.

A bridge crosses the canal through the rice-fields. Nothing which takes place in this neighborhood escapes the notice of a double post of Yakounines installed before the gates in two guard-rooms opposite one another. The gatekeeper on duty conducts the poor traveller with her child into the presence of his chief. After a few minutes, the mother and daughter come out of the guard-room, accompanied by a police agent, who leads them to one of the chief buildings in the street.

This is the residence of the functionary known as the chief of the great Gankiro. The mother returns alone, carrying in the sleeve of her kirimon a sum of money, amounting to about the value of twenty dollars. The bargain she has made is duly signed and sealed. She has sold her child, body and soul, for a term of seventeen years.

The countries of the far east which suffer from an excess of population are those in which the inhuman, fundamentally anti-social, unnatural character of Buddhist paganism is revealed in all its horrors. Its every form of pagan worship finds an accomplice in the measures which the govern-

ments of China and Japan have taken to preserve their cities from the invasion of Christian civilization. The opposition put in the way of native intercourse with foreigners, the absolute prohibition imposed upon their desire to leave their native country, have been the true causes of the overcrowding of maritime cities.

Prevalent Vices.

In order to remedy this evil, Buddhism, which is its real origin, palliates and absolves everything which has been resorted to by perversity, in order to stop the progress of population. Thus Buddhism tolerates, in China, polygamy and infanticide; in Japan, concubinage; in both countries, prostitution organized under every form, brought within the reach of all classes of society, and fed without scruple by all the resources of speculation, not excepting traffic in children under age, or, indeed, in children of every age, because majority is only an illusory right when brought into conflict with the will of parents.

In the greater number of cases these poor creatures are the victims of the ill-conduct of the father, who has fallen into dissolute habits, and who, in order that he may be perfectly without restraint, has turned his wife and children out of their home. Japanese wives have no security against a rupture of the conjugal bond, which may be broken by the husband with no greater formality than the procuring of a letter of divorce. The forsaken wife will never have an opportunity of contracting a second marriage. Society condemns her.

If she has no relations who will receive her, she is left to utter solitude, and her only prospect is poverty. Under such conditions, to give up a child under age to the Gankiro is to save her from destitution, and to defer, at least for a time, her own penury. If the girl be grown up, the bargain is still more advantageous, because the mother will derive from it an annual income during four or five years.

Within the quadrangular enclosure of Sin-Yosiwara nine distinct quarters exist, each in the form of a parallelogram stretching from east to west. On the left of the great gate there are five; on the right there are four. The former are separated from the latter by a long and spacious avenue of trees, which forms a beautiful promenade. At one end is a watch-tower; and where three angles of the city meet is a chapel, built out from the wall of the enclosure. A wide cross avenue in the centre of the quarter on the right also looks like a public promenade; but it is reserved for the inhabitants and visitors of the first-class houses by which it is surrounded. There, either by day or by night, according to the seasons, the feminine notabilities of the Gankiro are to be found walking up and down, all dressed in the invariable kirimon, loaded with embroidery, and in a marvellous head attire of tortoise-shell combs and pins. Each of these women are accompanied by two or three pupils attached to her personal service. These young followers wear the colors of their mistress, and an elegant head-dress of artificial flowers.

Seeking Amusement.

The Gankiro properly so called is the casino of the fashionables of Sin-Yosiwara; payment is made to the doorkeeper on entering, and the visitor is introduced to the conversation room. Admirable order is preserved. Pipes and refreshments, such as are ordinarily given at all Japanese entertainments, are to be had in profusion to season the witty conversation of the ladies, one of whom undertakes to guide the visitor through the gardens and the various rooms.

Every amusement has its tariff. In one of these rooms a vocal and instrumental concert will be going on; in another, character dances, both executed by women, professional artists residing at Tokio and who have nothing in common with the inhabitants of Sin-Yosiwara. These performances, even from our point of view, would be by no means unworthy of the best company.

Patterns of Fans.

A banqueting hall in the Gankiro is very curiously decorated; the walls are hung with beautiful sketches, either in "genre" or in landscape, some in Chinese ink, others colors, but all painted on pieces of cardboard cut after the pattern of the different sorts of fans used in the far East. But the greatest curiosity of the Gankiro is its children's theatre. All the actors are young girls from seven to thirteen years of age, whose education consists of reading, writing, arithmetic, singing, music, dancing, acting and declamation. Operettas, little fairy pieces and costume ballets are executed by these children with infinite grace and dexterity.

It is doubtful whether these pieces are not superior in literary value to the vaudevilles, the comedies and the dramatic proverbs which are played in schools in Europe and America; but the little theatre is certainly superior to such things among ourselves in talent, vivacity and charming childish poetry. The spectacle is very pretty and very interesting, and yet, at the same time, what can be more sad than to see the young girls of the Gankiro so carefully educated? The sight only supplies an additional protest against these horrible institutions.

Of a lower grade in the social hell of Sin-Yosiwara are the regions frequented by the small traders and the hattamotos. Suicide through love is frequently committed. The lover kills himself because he is not rich enough to purchase his sweetheart, and she kills herself because she has sworn to be faithful to him.

I have seen on the stage at Yokohama a play representing the tragical end of a woman, whose tender declarations had been interpreted by a young Samouraï in another sense than that known in Yosiwara. Deceived in his love, outraged in his honor, the furious lover strikes off the head of the faithless woman with one blow of his sword. The Japanese theatre represents this scene, with full detail. The bloody sword flashes, and the victim falls under the eyes of the spectators; the orchestra breaks out into an expression of horror by the combined effect of all its instruments.

A Ghastly Head.

Suddenly silence ensues, and the hero of the piece turns toward the public to give a pathetic explanation of his reasons. At the same moment the machinist moves a trap in the front of the stage, and the bloody head appears within two paces of the murderer, as if it had rolled to his feet.

Nothing gives such an idea of the immense circumference of Tokio than following the outer zone of the quarters situated on the south, the west, and north of the citadel, for it extends from the faubourg of Sinagawa, opposite the six forts of the bay, and the country traversed by the northern road beyond Senjou-Obassi; and embraces on the north of Hondja those fertile fields which are watered on one side by the Sumidagawa, and on the other by the small river which forms the eastern boundary of the three districts on the right bank.

But a description of the quarters comprised in this suburb would be tiresome, because they have all a uniform agglomerate

character, and the curiosities which they contain are all of the same kind: sometimes rustic temples built upon the funeral hills, sometimes granite statues or commemorative tables raised upon the tomb of some celebrated personage, ánd destined to perpetuate the remembrance of a remarkable event in the history of the ancient Shoguns. Here are tea-houses, great orchards, horticultural establishments; there, are sacred trees, resting places set up at the best points of view, and sometimes an isolated hill.

A Continuous Garden.

Inaka, in a word, seen from a birdseye view, looks like a park, or a continuous garden dotted with rural habitations; or it resembles a garland of verdure and flowers, cast round the faubourgs of the south and the districts of the west, and uniting them to the artisan's quarters, in the heart of the city and to the villages which extend to the rice-fields.

When the orchards are in flower, the citizen, the painter, and the student, are seized with rural fancies; they fly from the labors and the pleasures of the capital, and hide themselves for a day, or for many days, if it be possible, among the rustic roofs of the tea-houses. These charming retreats, rich with the beauties of nature, are innumerable. Most of them can hardly be distinguished from the country houses in their neighborhood. Their vast roofs come down to the ground floor.

Domestic birds flutter, or plume themselves in the sun, on the moss with which the roof is covered, and which rises to the summit, where we see long lines of iris in full flower. When there is no gallery, arbors of vines, or other climbing plants, shelter the guests grouped negligently upon the threshold. A limpid spring murmurs and flows along the path, which descends towards the plain across the gardens and vineyards, the poppy and bean-fields, or the great expanse of cereal and textile plants.

In February, in June, and in October, three times a year, certain societies accomplish a rural pilgrimage into the villages at three or four miles distant from Tokio, merely to behold with their own eyes the vicissitudes of the seasons and the transformations of nature.

In winter, if the snow should fall, it is considered a duty as well as a pleasure that whole families should go and contemplate the strange aspect of the statues in the enclosure, the high pagoda of Asaksa; but, above all, no one must fail to retire to certain tea-houses in the faubourgs, to admire the spectacle of the bay and the country under the novel decoration. In summer, it is agreed that the concert of grasshoppers must be listened to, and a good family man would never fail to take his children, plentifully supplied with little wicker cages, in order to bring back some of these sweet songsters.

Charming Orchards.

Poets of the spring, choristers of the summer, painters and artists who seek for new inspirations, delight to abandon themselves from morning to evening to charming study and reverie among the orchards of cherry, plum, pear, and peach trees, among the groves of bamboo, citrons, oranges, pines, and cypress, which surround the temples, the gardens of the tea-houses, and a multitude of classic retreats of the Muses of Japan. When night has come they meet in excellent inns, and combine with the pleasures of the table the enjoyment of society, where conversation alternates with songs and music, and drawings are exhibited in exchange for pages of

poetry which have been written during the day.

The pencil often intervenes in the capricious conversation, and the subject of a tale or a discussion is illustrated or travestied by the imagination of the painter amid the applause of the company.

Blind Shampooers.

Japanese caricatures generally bear the impress of good nature. They are, for the most part, taken from middle-class life. A grave physician is studying the state of his patient's tongue, or examining with a vain expenditure of spectacles the ailing eyes—he is lifting up the corner of the eyelid with great care; quacks are engaged in the operation of shampooing or in the application of moxas; a band of blind shampooers on their travels have gone astray at a ford, and are disputing in the midst of the water as to the direction which they should take on reaching the opposite bank.

Then we have types of the begging friars; of fishing misadventures; scenes of feminine jealousy and household quarrels pushed to violent measures. There are also very complete series of caricatures, such as the small troubles of life in the great world; the household of the fat man, and the household of the thin man, and the different grimaces which can be formed by the human face. And the artists do not spare themselves; for rapid painting, which is held in such esteem in Japan, is symbolized under the figure of an artist who is working with six brushes at once, two in each hand and one between each great toe.

The method which rendered Grandville so popular in his illustration of the fables of La Fontaine is not unknown to Japanese caricaturists. But their pencil is less sparing; they only exceptionally reach to the dramatic energy of the human passions. Most frequently they limit themselves to giving animals a costume, or an attitude which invests them with a certain symbolic character. Such, for example, is the personification of the twelve signs of the Zodiac—the mouse, the bear, the tiger, the hare, the dragon, the serpent, the horse, the ram, the monkey, the cock, the dog, and the wild boar—each adorned with vestments and attributes relating to their astronomical functions, or to the parts which they play in astrology.

A sketch, no less harmless, but more amusing, represents a rice-warehouse in which rats, the most dreaded enemies of that precious cereal, form the warehousemen. Nothing is missing in this pretty scene, from the cashier making his calculations with his bead frame, to the salesman turning over his books in order to demonstrate to a purchaser that he cannot abate a farthing in price. The shopmen are carrying the bales, of which the purchaser is taking an invoice, on their shoulders.

Adepts at Comic Art.

The money is in little straw bags, which the coolies carry at the ends of their bamboos. Everything is conducted with the order and regularity becoming to a great house. The smallest details are drawn with the care which would be bestowed upon a serious composition. It is in this kind of comic art, childish or heroic by turns, that the Japanese display most ease and originality.

I frequently noticed a dash of satire of a political kind in the numerous and varied sketches whose subject is furnished by the "trains" of the Daimios. For instance, I have seen many in which the personages of the cortége, beginning with the prince

himself, are represented as foxes or monkeys.

The satirical intention is not less manifest in those pictures in which we see the supe-

INTERIOR OF THE TEMPLE OF QUANNON.

rior of a bonze-house with a wolf's head, and a group of nuns under the image of weasels. The most expressive picture I have seen of this kind represents an audience in which a hare has prostrated himself, trembling, at the feet of a wild boar. The hare is a little hattamoto out of employment, and the wild boar is a high-class functionary in Court dress. The one is seeking the influence and favor of his more fortunate superior.

The taste for the fantastic goes along with that for caricature. In Japan, political insti-

tutions, religion, and nature, all concur to excite the imagination and to set it wandering to the region of chimeras. On the seashore, the basaltic rocks take forms now grotesque and now frightful. The ocean itself is a world of mysteries. Sometimes, when it is very dark, a light may be seen under the water which resembles a dragon. Sailors have seen shells darting along among the waves. Under the waters of the Strait of Simonoséki is a grotto, or rather a temple, encrusted with pearls and mother-of-pearl. It is called the Riogoun. It is situated in the place where the young Mikado Antok was submerged with his suite, as he fled from the field of battle where his partisans were defeated by Yoritomo (1185).

Court of Marine Monsters.

In this temple he reigns and holds his Court. His men-at-arms carry long rods surmounted by sharks' fins; these are his banners. All the sea-gods, wearing diadems representing the heads of seals, little fishes, medusas, crabs, and dragon's jaws, come to pay him homage. This Court of marine monsters and drowned men-at-arms has inspired the strangest artistic compositions; equalled only by the revolting scenes in which we see the bloody and slaughtered victims aiding demons in the punishment of their murderers in the infernal regions.

The Japanese delight in the imitation of hideous realities. The wax-work museum at Asaksa-téra possesses figures of executed criminals, and corpses in a state of decomposition. They can also ally the burlesque to the horrible, but they do so only in subjects which are not tragical. For instance, they will change the vessels used in religious ceremonies, gongs, holy-water brushes, candelabra, perfume vases, altars, images, statuettes, into so many animated monsters, jumping or crawling in an infernal dance, led by evil spirits.

The fantastic has its part in the fascinations of the tea-houses in the suburbs of Tokio. Some are erected in places propitious to the contemplation of Fousi-yama, and the sight of that extraordinary mountain, as it appears at sunrise or at sunset under the clear sky, or when swept by storms, is such as to satisfy the most exacting imagination.

The charm of the landscape and mysterious cataracts forming cascades, is enhanced in other places by mineral springs and basins of thermal water, like certain watering-places in the Swiss mountains. People do not go there for the purpose of cure, properly so-called, but they go to pass a few days with their families in elegant cedar chalets shaded with magnificent trees, on the banks of the water-course, which may be compared to the finest Alpine rivers.

Buying Harvest Rakes.

Other places of pleasure are specially devoted to one or other of the popular superstitions. The people go from the temples to the tea-houses with the satisfaction which accompanies the accomplishment of a pious task. During the first days of the eleventh month the hotel-keepers and the bonzes of Yousima-Tendjin receive thousands of pilgrims of both sexes, small traders, and agriculturists, in the faubourgs or the country immediately around the city; they come to buy rakes at an isolated temple in a marsh on the north of the capital.

These rakes are of good augury for harvest, and are simply pious playthings, which are held as talismans in the dwellings of the faithful. They suit all purses and the most varied tastes; some, of colossal size, are decorated with a picture, representing the junk

of happiness; others, of smaller dimensions, are ornamented with the sign of the god of riches; the simplest have only pictures on paper or on papier-mâché, such as the head of the god of rice, the mask of Okamé, and all sorts of mythological emblems.

As fortune does not confer its favors among men in proportion to their stature, it frequently happens that, on their return from Yousima, the poorest pilgrims carry away the thinnest loads, while their companions, rich but feeble, stagger under the weight of the enormous instruments which their social position has obliged them to purchase.

Comical Costumes.

The comic effect of the procession is increased by the peculiarities of the costumes of the season. The men wear tight trousers of blue cotton and a wide mantle with large sleeves; they are mostly bareheaded, but their noses are protected by crape handkerchiefs tied at the back of the neck; others cover the head with an ample hood, which hides the whole face with the exception of the eyes. The women generally adopt this ugly hood, and, stuff their arms into the thick sleeves of their winter kirimon, so that they look as if they had none.

Amulets to be placed at the edges of the fields, in the form of squares of paper fixed on a wooden peg, are sold at the temple of Yousima; and the bareheaded pilgrims stick them behind the one plait of hair which forms their head-dress, like hair-pins, so that they look as if they had come from an agricultural exhibition with the number under which they were exhibited stuck on their head.

On the right bank of the river, and on the shores of its principal affluents, the builders and master-carpenters of Tokio have their timber-yards, where the trunks of trees brought from the forests of the interior are cut into beams, laths and planks. These forests are inexhaustibly rich in woods fit for building purposes, such as the oak, which attains an immense height in Japan; the pine, of which some forty species exist; the cedar of a native species; the fir-tree, also remarkable for its variety; and the brown woods, and black employed in cabinet making or in small ornaments.

Delightful Retreats.

The Gardens of Odji-Inari, which stand high in the estimate of the city population, are situate at the opening of a mountain gorge on the northern side of Tokio. A small river forming several cascades winds gracefully through the valley. On the bank above its limpid waters, rises the long galleries and pavilions of the tea-house, which enjoys the coolness of the water and the shade of the great trees. The guest chambers, the verandas, the partitions, and the mats, are kept in a state of dazzling cleanliness. The whole establishment is distinguished by elegance and simplicity. Historical remembrances attach to many places in the neighborhood. A hunting-lodge of the Shoguns formerly occupied the summit of one of the hills, which commands an extensive view of the plains watered by the Sumidagawa. In a narrow valley, at some distance, is pointed out a temple consecrated to Iyéyas, who was its founder, also a miraculous spring which falls from an elevated wall of rocks.

This spring is placed under the invocation of a stone idol, to which the frequenters of the gardens address their prayers. When heated by the fumes of saki, they place themselves under the falling water and enjoy the natural bath. In the little hamlets of the plain a quantity of shops or booths offer

all sorts of curiosities and trinkets to the choice of the visitors and their children. A lively trade is done by these traders, for no family ever returns from a party in the country without bringing home some remembrance of the village markets.

The real secret of the celebrity of the gardens of Odji is that they were placed in very ancient times under the patronage of Inari, the tutelary god of the rice-fields, and conjointly under the protection of the sacred animal which is his "attribute," that is to say, Kitsné, the fox, who deigns to honor the country with his particular favor. He is worshipped on the hill which bears the name of Odji-Inari. On the seventeeth day of the first month an innumerable crowd of citizens and country people flock to his temple. They hang up ex-votos, and deposit their new year's tribute in the money-box. Then the crowd disperses, wandering in groups through the groves, and contemplate from afar a great tree in the marsh, around which an annual *sabbat* of the foxes has been held on the previous night.

The Festival of Foxes.

Persons who pretend to have seen the assembly of the foxes preceded by a Will-o'-the-wisp and followed by the Spirits of the rice-fields, are eagerly interrogated, and bear their testimony gravely to the character of the festival, the number of the foxes, and the greater or less gaiety manifested on the occasion. These particulars having been ascertained, inferences are drawn from them respecting the year which is commencing, and the abundance and the quality of the harvest are prognosticated.

Then the visitors seat themselves around the "brasero" in the guest chambers of the tea-house, and talk in a low voice of the mysterious influence of Kitsné in the affairs of this world. What is chance? what is hazard? good or bad fortune? — words devoid of sense. And, nevertheless, there is something behind these words, because every time that one uses them one is forced to it by circumstances. The fox has come that way. "I," says one of the guests, "have had the misfortune to lose a child; the doctor could not even tell me the seat of his malady." While the mother was grieving, the lamps, which were placed beside the corpse, threw the shadow of the poor woman upon the opposite wall; everyone in the chamber of mourning perceived at once that the shadow had taken the form of a fox.

Running Away With the Arrow.

"And travellers," continues a neighbor, "when they see their road prolonging itself indefinitely, although they have calculated the distance, is it not because they have omitted to count with the tail of the fox? How many times have they not wandered about the rice-fields, misguided by the Will-o'-the-wisp, which Kitsné can make to flicker where he chooses. And the hunters, how many tricks has he not played upon them? If a good sportsman was to dare to attempt to revenge himself, he would only have the mortification of seeing the fox bounding and jumping before him, and carrying away in his mouth the arrow which had been let fly at him."

The annals of Japan state that Kitnsé is capable of metamorphosis. When the Mikado, who reigned in 1150, found himself under the painful necessity of dismissing his favorite in order to save the finances of the Empire from complete ruin, the fair one escaped from her apartments in the form of a white fox adorned with six fan-shaped tails. On the other hand, cases no

less extraordinary are quoted of the abduction of young girls, some of whom have never returned, while others on their return have closed their parents' mouth by the word Kitsné! Kitsné!

When it pleases the latter to disguise himself as an old bonze, he is most dangerous. There is always one means of defeating him. Kitsné, whatever may be his disguise, never resists the suggestions of his nose. Let anyone place a rat newly roasted in the path of the false priest, and he will not fail to forget his personation, and fall upon the prey, forgetful of everything else.

Turned Into Madmen.

The yamabos or bonzes of the mountains generally succeed in keeping Kitsné at a distance, because they know how to practice upon his weakness; but they also must be particularly on their guard to avoid a surprise. If the fox succeeds in discovering their barrel of saki, woe to them who shall taste it afterwards! It is thus that some very respectable yamabos have become objects of popular derision. A few cups suffice to turn their heads; they throw off their clothing, utter cries, gesticulate like madmen, and execute the most eccentric dances; also danced by two foxes in the same step, and who mark the time, one by blowing a sacred conch, the other by flourishing about the holy-water brush of the poor bewitched bonzes.

It is also said that the peasants, whenever they have slept in the rice-fields, are liable to be caught in the nooses of Kitsné, who deprives them, according to his fancy, of the use of their limbs or of freedom of movement. The Japanese people have also their romance of the fox. They amuse themselves with their hero, though they are afraid of him.

Kitsné becomes in turn a sacred, amusing, perfidious, and diabolical personage. In the morning they pay him homage, in the evening they turn him into ridicule. But if he lends himself to jesting, it is only to take a more signal revenge. Let anyone try, for example, in family festivals or in social banquets, to amuse himself at the expense of Kitsné, and to try his patience; when he shall have joined the party in earnest, he will then soon turn all their heads the wrong way, and the night will not pass without his strewing the ground with those who have given him provocation.

The game of the fox begins, very innocently in appearance, with a kind of song and clapping of hands. Three attitudes are taken alternately. The first consists in raising the hands, and holding them half shut behind the ears; the second, in doubling the fist and stretching out the fore-arm; the third, of opening both hands and spreading them on the knees. This is called the game of the fox, the gun, and the yakounine.

Penalty of Losing.

The fox loses against the gun, because the gun kills; the gun loses against the yakounine, because the yakounine can defend himself; finally, the yakounine loses against the fox, because Kitsné is the most cunning animal in creation. The losing party is compelled to drink a cup of saki.

It is easy to conceive that under the influence of such a penalty the game becomes more and more animated. Some of the players find it too sedentary; one of them rises, and, amid the acclamations of the company, procures a long rope, makes a running knot, holds it by one end, and throws the other to a companion, who stretches the rope as tight as he can without spoiling the running knot. Behind the latter is placed a

little stand, on which lies what is called the rat—it is a cap or cup, or any other object—which the fox must take away quickly, without letting himself be caught in the noose.

If the guardians of the rat pull the cord between their hands too quickly or too slowly, they pay the penalty. If the fox be caught, were it only by the end of the finger, he has to defray the expense of any amount of drinks so long as it pleases the guests of both sexes who enjoy the spectacle of his captivity. In such cases, the ordinary resources of the orchestra fail to express the delight of the company. The guests knock their glasses or porcelain cups together like bells; the singers imitate the cries of all sorts of animals; the more active hop round the unfortunate fox, and mock him with every kind of grimace. Kitsné of the mountains, from his hiding place, contemplates all the details of this Bacchic scene, and thrills with pleasure when it attains its height.

Country Picnics.

Better than this foolish amusement are the quiet picnics which take place in the suburbs during the fine season. Two or three families arrange to pass an evening together in the country, either on the shady hills which overlook the bay, or in the great orchards on the north side, whence a full view of Fousi-yama may be had. They are preceded by koskeis, who, on reaching the place agreed upon, trace out a reserved space by means of long pieces of stuff stretched on poles. Within this they lay down mats. Stoves are prepared, with kettles for making tea, and pans for frying fish. The company arrive and install themselves, the ladies unpacking the provisions, and the festival begins. It lasts until sunset; games, singing, and music, animate the scene.

Sometimes professional singers are summoned to the festival, and occassionally even a couple of wandering dancers, whose specialty consists of pantomime, posturing, and character figures. One of their prettiest performances is called the fan-dance; it is a kind of pantomime, generally executed by a young girl in the costume of a page. There are also some national dances kept up in the society of the town, and these naturally have a place among the diversions of the country parties.

Monotonous Dancing.

Generally, ladies dance alone; they form a quadrille, and the dance consists principally of gestures, without any change of position, except in passing from one attitude to another. They stretch out their hands and arms; sometimes the right, and sometimes the left, not without grace or elegance, but the movement is exceedingly monotonous. A man never dances, except when, inspired by the fumes of saki, he imitates some choreographic feat which he has witnessed upon the stage.

But, as I have already said, it is not only pleasure which attracts the citizen to the groves of Inaka; he loves the place for its own sake; he knows it under all aspects and in all seasons; he knows its curiosities and peculiarties, its local kermesses, its annual markets, at which he purchases a part of his household provisions. He goes to the public auctions of rice, vegetables, fruits, and coal, which take place at fixed periods in certain rural districts; he also goes to see the antique cedar on which he has painted the initials of his name and the date of his first visit; and he knows one still more ancient which contains a natural reservoir of water celebrated for its efficacy against certain diseases. This tree was planted by a Kami.

For a few pennies he is permitted to fish in the tanks of the bonze-house, and to carry home the results of his sport. There is not a convent, or temple, or chapel in the neighborhood which is not distinguished by some more or less interesting peculiarity. Here a group of palm-trees, there bananas and bamboos, or evergreen oaks, or maples, or gigantic azaleas; and the monastic orders to which the convents belong devote themselves to the education of tortoises and mandarin ducks, or to making sweetmeats.

Many of the hills have a special reputation; this one because it affords the best open-air view of the princely spectacle of hawking; that one because it overlooks a famous battle-field. Several are covered with tombs, ranged in terraces like little gardens. The monuments present an infinite variety of style of ornamentation according to the social condition and sect of the deceased; most frequently a tablet bearing an epitaph rests on the shell of a large stone tortoise, the symbol of Eternity.

A great number of tombs are formed of a socket surmounted by a statue of Buddha, or some auxiliary divinity of Buddhism, such as Quannon or Amida, standing on a lotus flower. These images are cut in the granite, or the basalt, in extremely fine workmanship. The most ancient are moss-grown, or smothered in branches of ivy and other climbing plants. Gigantic pines, cypress-trees, and laurels, lend a charm by their picturesque grouping to the burial places.

One of the most interesting cemeteries in the neighborhood of Tokio is that of the Schorin; it is specially reserved for men illustrious in letters or sciences.

At the entrance of the villages, and sometimes in the open country, we find stones erected to commemorate some historical event; and frequently little chapels built in honor of some hero who fought in the wars which founded the dynasty of Iyéyas. Buddhism has affixed its stamp to every place worthy of exciting the attention of travellers. There is no grotto without its idol and its story; there is no lake which does not contain a little islet with its temple dedicated to Benten.

It is fortunate for the Japanese that their popular superstitions have developed in them a love of country life, and a proper regard for the vegetable wealth in which their country abounds.

CHAPTER XXVII.

THE NEW-YEAR FESTIVAL IN JAPAN.

THE Japanese have the capital habit of squaring all accounts by New Year's Day (except with foreigners). He who fails to do so, save with the consent of his creditor, is a dishonored man. Consequently, those who have been unsuccessful in business during the year, sell almost every article in their possession for anything it will fetch.

A million and a quarter Japanese—most of them poor—live in Tokio, and to give a last chance to the unfortunate debtor in a land where interest is perceptible enough to be reckoned by the day, there is a great fair held every New Year's Eve, extending about a couple of miles along the Ginza,—the main street,—with a flower market in the cross street leading from our hotel and the principal gate of the castle to Tsukiji, the only quarter of Tokio in which foreigners are given the right to have a house.

Pretty nearly every poor Japanese is more or less a shopkeeper, because the front of his house is thrown open to the street during the day in fine weather, and he is willing to sell anything he possesses, if the price pays.

Imagine every one of these who has not saved enough money to settle his debts, next day bringing as much of his worldly goods as he can carry, in funny square boxes, slung over his shoulders at each end of a bamboo, to be displayed on the pavement, or rudely improvised stalls, at the fair. We had been told that New Year's Eve and New Year's Day were the days of all the year in Japan, and that Tokio was the place to see them at their best. As soon as it was dusk we sallied out into the Ginza to see the great fair.

Two miles of stalls—two rows on each side of the street—brilliantly lighted with flaring and fantastic lanterns, but themselves the most ramshackle erections of dirty boards and flimsy cloths! At intervals festoons of crimson lanterns hanging slack from the street to the flagstaff of a two or three-story tea-house (as they call the native inns), and strings of lanterns over the saki kegs sewn up in matting covered with scarlet and green fish, dragons, and other emblems, which are piled up like a wall in front of its bottom story.

Variety of Stalls.

From every tea-house came the tinkle of samisens, or the mouse-like voices of the geishas, the singing girls.

The stalls, as a rag and metal exhibition, eclipsed anything I ever saw in the Campo de Fiore at Rome. There were mat stalls, cushion stalls, stalls where they sold the kimonos (wrappers) and the obis (sashes) worn by the natives, or their queer socks with divided toes—white for wearing with sandals, blue, studded underneath, for wearing unshod. There were stalls for straw and rope sandals and the high wooden clogs used in foul weather.

There were stalls where they sold the grass rope and fringe (nawa) used for hanging along the house front for the first week

in the year, to keep evil spirits from passing under; and the big grass tassels with the scarlet lobster and the gift bag; or the takara buné, the little plaited grass ship of wealth, with the seven gods of riches seated in it, one of which devices hangs over every portal during the same period.

Next to this might be a booth where they sold nothing but lantern boxes made of white card, painted in black with the owner's crest or device. These were really very picturesque, and I had several times longed to hang one up over a draught screen in our rooms, but had been deterred by the horrible suspicion that they were used for conveying the ashes of cremated corpses.

All Sorts of Wares.

An artist friend—Henry Savage Landor—who had been several months in Japan and went a-fairing with us, set my mind at rest on this point, and I there and then purchased one, and carried it with me all the evening, filling it gradually with such odds and ends as inros (Japanese porte-medicines); netsukés (ornamental buttons for stringing through one's sash); miniature temple ornaments—censers, candlesticks, flower vessels; the little pocket mirror and comb cases carried by musumés in their graceful hanging sleeves; the fantastic hair combs and hair pins, very old some of them, more or less battered, but of exquisite workmanship and materials; the queerest little china boxes, some of them only an inch across, holding the red or black pigment used for the seals which every Japanese carries to impress where we give a signature; the seals themselves, generally of brass; exquisite little bronze and silver charms; fine old brass or bronze ends for paper lanterns; little ivory boxes, hardly bigger or thicker than a gentleman's visiting card, used for the vermilion with which they brighten their lips, and other contrivances both curious and artistic.

The old metal and general curiosity stalls were largely in the majority; for, besides metal proper, they dealt in inros, netsukés, second-hand pipe cases, hibachis (charcoal hand stoves), swords and small pieces of lacquer. "Ikura?" (how much?) I would ask, picking up some charming little bit of pottery or metal work—each with its little flaw, crack or dent, of course. "Rokuji sen" (sixty cents—half a crown) would, perhaps, be the answer. I would say, laughing, "O Roku sen" (six cents).

Next time I passed they would call out, "Shijiu" (forty), and the next, "Nijiu" (twenty), and finally, as they saw my arms getting fuller and fuller of purchases, and feared that my purse would be running out, the proprietor and his wife, and any members of their family they had about, would commence kow-towing and smiling, hissing and calling out, "Yoroshi, yoroshi. Roku sen" (Good—all right! Six cents), and I would find myself saddled with something I never thought of buying, but, of course, felt bound to buy when my offer in fun was accepted in earnest.

Quaint Beauty and Ingenuity.

Now, when it is too late I wish I had bought a hundred dollars' worth of these fourpenny-halfpenny treasures to ship home. I had taken a hundred dollars out with me in case I saw any fine piece being sacrificed, as I was told they sometimes were, at these fairs, by an embarrassed trader who had put off selling till too late; and I could easily have spent the money, and spent it well. For every one of these little articles—many of them in domestic use by quite humble people—had some quaint beauty of shape or decoration or ingenuity,

and I have never seen one of them in England or America.

A pickpocket did his best to relieve me of my hundred dollars at one fell swoop, but his ignorance of European pockets saved me; the pocket he attempted to pick was one of the side pockets of my covert coat, in which I never carry anything except a pocket-handkerchief. While his hand was in my pocket I caught him. I rather expected the populace, who were all of the humbler classes, to sympathize with him against a foreigner.

Thieves and Pickpockets.

But much as a Japanese hates foreigners, it is nothing to his dread and loathing of a thief. The flimsy houses, constantly thrown wide open, are so at the mercy of thieves that a thief, or pickpocket, is regarded much in the same way as a horse thief is in the Far West. I thought they would have lynched him. I don't exactly know how he escaped.

But like some more enlightened nations, they are more lenient to thieving when it is done with the brains instead of the fingers.

It was a pleasing diversion to turn from pickpockets to watch a strolling samisen player or a masker. One could hardly believe that one's surroundings were not a dream. Was it possible that one saw with eyes awake that queer old Japanese gentleman in a wide sleeved, deep collared kimono of chocolate-colored leather, stamped in white with his device, two feet at least across; and all these queer coolies, in hose and doublets and hoods?

And what of the crimson lanterns swaying in the wind, and the tinkle and tum tum of Oriental music falling from the lattice of a tea-house. We plunged into a tea-house from which came shouts of laughter that must mean something irresistibly queer to us. Out at the back, one of the posture dancers who go about in little troupes at New Year's tide had a mask, and was going through a series of antics which were supposed to travesty a Chinaman. Nothing could have been more unlike, and the Tokio populace are familiar with Chinamen, for there are plenty of them in the Tsukiji quarter.

But they were just as much amused. The troupe received about sixpence for their performance, and were immediately succeeded by a troupe of boys with jolly, laughing faces, one of whom carried a banner the shape of a couple of canister lids, the smaller on the top, while the other two danced to the music of a flute—the flute and the drum constitute most of the music to street entertainments in Japan.

Tea in Tiny Cups.

Then we went back into the inn to listen to a samisen player—squatting down on the edge of the raised floor so that the mats should not be soiled by our boots. The natives always kick off their shoes or sandals on entering a house. We had hardly sat down before sweet little musumés (girls) brought us the pale straw-colored tea in tiny little cups, with metal saucers and without handles, and trays of queer little cakes.

But it was growing late, and we had still the flower fair to see before we returned to the hotel to spend the witching hour, at which the old year passess into the new, in thinking of home folks across the seas. The flower market was even more picturesque than the fair, with its rows and rows of blossoming plum trees, with blossoms single and double—white, pink, deep red, or even variegated. These were dwarfed to the size of geraniums, with every branch twisted into queer curves, and each in a blue or white porcelain pot.

Without the plum tree in the blue pot no Japanese house, even the very poorest, is complete at the New Year. The educated fir-trees (matsu-ji) were even more dwarfed and highly trained, and one could buy either of these, or a beautiful fan palm, in an artistic pot, for fifty cents; and for a crown or two one of the tiny artificial gardens, a couple of feet square, with its trained trees, and its lake and its toy pagoda, and bridges and stone lanterns (ishidoro).

Display of Flowers.

The flower fair, like the other, was a glare of light; and there was the same bargaining to be done, with the owner calculating on his so-ro-ba, or counting board, every time there was a rise or fall of a halfpenny in the offer.

Suddenly I looked at my watch. It was just on twelve. A clock began to strike. I paused and shut my eyes on the fantastic Orient, while a prayer rose to the crisp, starlit sky, and thought flew quicker than telegrams to the old home.

I fancy I can picture you upon this Christmas night,
Just sitting as you used to do, the laughter at its height.
And then a sudden silent pause intruding on your glee,
And kind eyes glistening because you chanced to think of me.

And now good-night; and I shall dream that I am with you all,
Watching the ruddy embers gleam athwart the panelled hall.
Nor care I if I dream or not, though severed by the foam—
My heart is always in the spot which was my childhood's home.

We did not get back from the fair till the small hours, but we were up betimes to see Tokio in its great transformation scene—decorated for the New Year.

As every one who has the smallest knowledge of things Japanese will remember, the Japanese have a minute and almost solemn etiquette for every operation in their existence. It is to an article in "The Transactions of the Asiatic Society of Japan," written by Mrs. Chaplain Ayrton, that I owe the precise composition of the decorations given below. She says the most striking feature of New Year's Day in Japan is the decoration placed, more or less complete, before each portal.

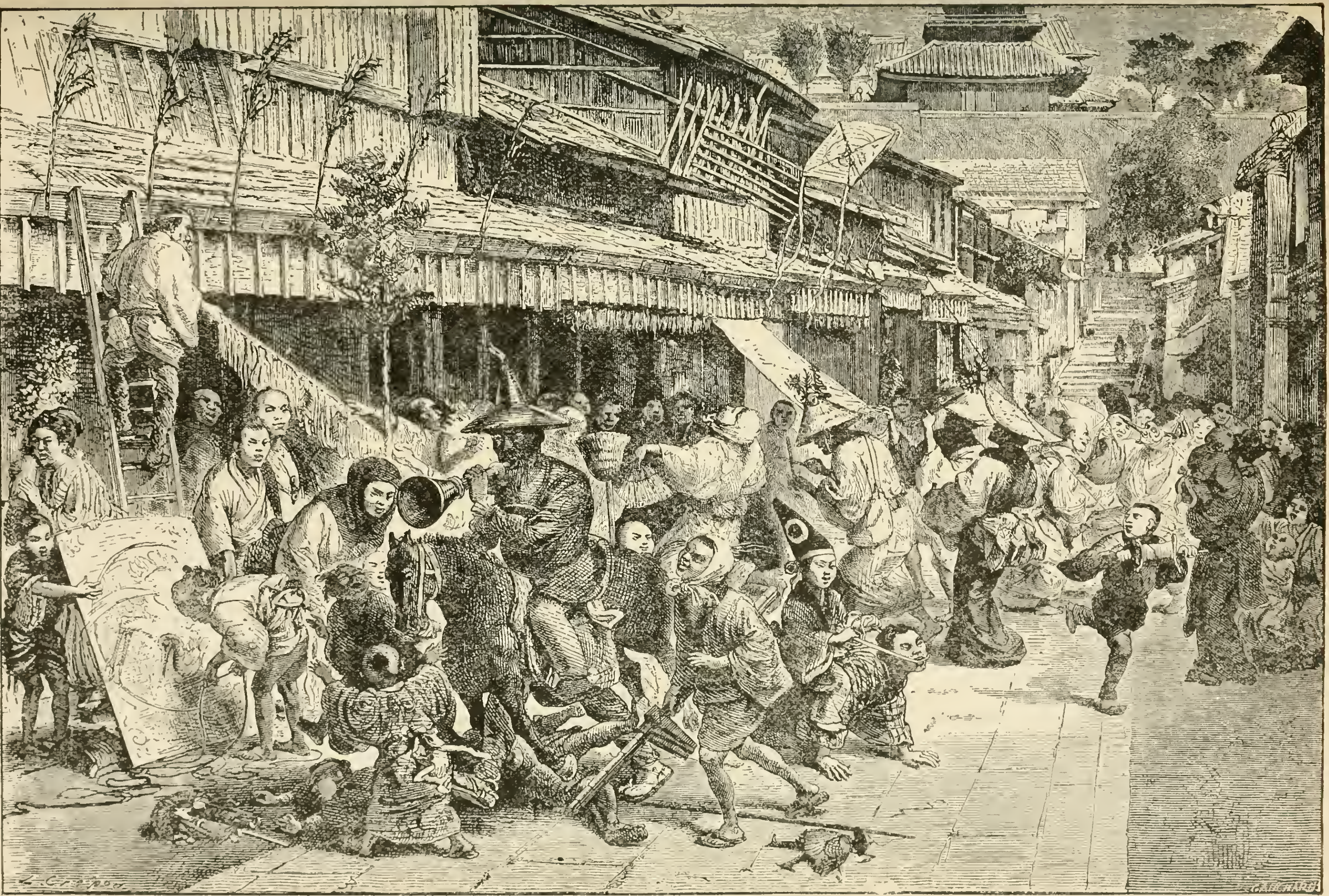
Every object in this has its symbolic meaning. If the spectator faces the green arch which this decoration forms, he will have on his right hand the me-matsu with its reddish stem, and on his left the black trunk of the o-matsu. Though pines are genderless, fancy has ascribed to the black-trunked tree a masculine gender, and to the lighter a feminine: Further, these hardy trees symbolize a stalwart age that has withstood the storms and troubles of existence.

Symbol of Ripe Age.

Immediately behind rises on each side the graceful stem of the take-no-iki (bamboo); of which the most convenient kind is selected. Its erect growth and succession of knots, marking the increase during succeeding seasons, make it a symbol of hale life and fulness of years.

There is a distance, usually of six feet, between the bamboos spanned by the grass rope (nawa), which though convenience obliges it to be high enough to pass under, should, to accord with its symbolical meaning, debar all evil and unclean things from crossing the threshold.

In the centre of the arch thus formed of pines and bamboos and the grass rope is a group of several objects, most conspicuous among which is the scarlet yebi or lobster



A STREET IN TOKIO ON NEW YEAR'S DAY.

(a crayfish, really), whose crooked body symbolizes the back of the aged bent with years. This is embowered in yusuri branches.

In the yusuri when the young leaves have budded the old are still unshed. So, many parents continue to flourish while children and grandchildren spring forth.

In the centre also are the graceful fronds of the shida, or urajiro. This fern symbolizes conjugal life, because the fronds spring in pairs from the stem. In Japan, fronds growing thus uniformly do not suggest equality of the sexes. Between the paired leaves nestle like offspring the little leaflets.

Here and there are gohei, the quaint scraps of paper offered to the Shinto gods; according to some, a conventionalized representation of the human form, the offerer devoting himself in effigy to the deities. According to others these offerings of cut paper represent offerings of valuable cloth—this is the more usual explanation.

The Family Tree.

Almost as conspicuous as the yebi is the orange-colored dai dai. There is a pun implied here, like the play upon words in English heraldry, for the second meaning of dai dai is generation—may the family tree flourish. The juice of the dai dai is prized as a specific against vomiting, as Europeans take lemons for a preventative against seasickness.

There is a pun, too, in the piece of charcoal beside the dai dai, for sumi (charcoal) has the second meaning of "homestead."

The honta wara, or zimbaso, a species of seaweed, is a memoral of good fortune. For about 200 A. D., when the Empress Jingo-Kobo reigned, she concealed her husband's death lest the people should be discouraged in the campaign against Corea. Her troops encamped on the seashore were in danger of defeat from want of fodder for their horses. She ordered the honta wara to be gathered from the shore for the horses, and refreshed by this meal they were victorious in battle. At the end of the war she bore a son named Hachiman, who from the circumstances of his birth became the Japanese Mars.

Another seaweed decoration is the kobu. Here also is a pun on the verb yoro-kobi—to rejoice or gladden. The last decoration is the fukutso tsumi; a square of white paper, held in by a red and white string which marks a present. This is to be considered a lucky bag, for its contents are suitable to the season.

The Ship of Riches.

These decorations are cut down in Tokio on January 7th, in some places on January 3rd. There is another decoration sometimes used—a miniature ship of twisted straw, laden with representations of bales of grain, bits of green, aud little ornaments of every kind. The idea of the ship is an offering of first fruits.

To bring the sleeper lucky dreams it is the custom, on the night of January 2nd, to cover the pillow with a rude picture of the takara buné, or ship of riches, having the seven gods of wealth seated in it. This representation of the ship of wealth is a very favorite subject in Japanese art. There is a splendid specimen in the museum of arms at Tokio.

Now that I have given an idea of their composition and symbolism, I can go on to describe the New Year's decorations, and New Year's festivities, as we saw them with our own eyes.

To start with the lobster group, to use Mrs. Ayrton's expression, we found that she had made a most important omission in describing the composition—the great tassel, or knot of grass, which is the most noticeable

feature. This knot with tassel ends is a constantly recurring feature in Japanese ornamentation from the mortuary shrine of a Shogun downwards.

Mrs. Ayrton is careful to use the expression, "more or less complete," of the decorations. She was wise. I had to walk a couple of miles along the Ginza, the main street of Tokio, to find a decent specimen of a lobster group to photograph. And when I found it, it needed no small generalship to kodak it successfully. First of all I had to obtain the permission of its proud owner. I could not speak a word of Japanese, he could not speak a word of English. I went into his shop and bowed as if I were a nigger waiter expecting a handsome tip. He squatted down on his hams, and bowed until his forehead touched the beautiful white mats on which he knelt.

Photographing the Lobsters.

Then I entreated him, with a gesture, to rise, and led him to the front of his shop, pointing at his lobster group, and patting my faithful kodak. He didn't understand a bit till a jinrikisha boy (the sharpest-witted men in the coolie class) said hasheen (pronounced shasheen), which means photograph. The proprietor was forthwith wreathed in smiles at the honor about to be paid to his "honorable" lobster group.

Then a new difficulty arose. Most Japanese shops are only five or six feet high; this was ten or eleven, and I, who am only five feet and a half, had to get my camera on a level with the object, and within two or three feet of it, to make the photograph sufficiently large. An idea struck me. I threw down my note-book and stick regardless of the fact that the strangeness of my behavior—from the Japanese standpoint, of course—had already attracted a crowd of a few hundred people who wondered what fate was to befall the group of lobsters.

I had seen a stool, intended not for a human being—the Japanese don't know how to sit—but for a red lacquer lantern with paper sides, or slides, which stood on it. I put down the lantern, carefully carried off my stool in triumph, mounted it just under the lobster group, lifted my kodak as high as I could over my head with both hands, and snapped a shot.

Eager for Something New.

The crowd were breathless with excitement, and had to be dispersed by a policeman, four feet and a half high, before we could get away. So like the Athenian of Biblical report is the Japanese in his thirst for some new thing.

Even the English residents in Japan solemnly hang the lobster group in the evergreen arch over their garden gate at this season of the year, partly perhaps to flatter Japanese sensibilities, a little perhaps for its supposed good luck, mainly as a kind of Christmas decoration. They put it up for Christmas Day, and not for New Year's Day, and so do some Japanese in Yokohama. In a few years' time they will probably shift the whole festival to Christmas Day; the Christmas-keeping people there, the English and Germans, being paramount in the treaty ports. It is not very much to shift the festival from the Western New Year's Day to Christmas Day, when it has already been shifted from the Japanese New Year's Day to the Western.

"What shall I do?" I asked of Abè San, the accomplished Japanese who manages the Tokio Hotel, "to see as much as possible of the New Year's decorations, games and holiday makers?" "You had better drive to Asakusa. It is far. You will have to drive

right across the city to get to it, and will see many people in their houses decorated, and in street playing. And at Asakusa very much people and wrestling at the temple—the temple of Kwannon." Jumping into rikshas, that is two-wheeled carriages, away to Asakusa we went.

For a wonder it was not one of those ideal days in which Japanese winters deal. But in spite of the grey London weather, what a fairyland diorama we enjoyed as we dashed through the Titanic gateway, over the broad moat, into the maze of narrow streets of wooden and paper houses, hardly higher than a tall American. The grass rope, nawa, was carried from end to end of each block, to keep out the evil spirits ; and every doorway had its New Year decorations in honor of the gods or the national custom, and its crossed flags in honor of the Mikado, a homage that is paid on all public holidays.

Evergreen Everywhere.

Every doorway had at least a patch of evergreen and these crossed banners, the red sun on the white ground—silk *crêpe* even for the poorest houses—mounted on lacquered bamboo staves, with gilt balls to replace the spear head or the eagle of Western ensigns.

Every now and then there would be a house which enjoyed the dignity of a second story, with the typical decorations. Most of the houses had nothing but the flags and a poor little lobster group. We only came across one showing the cut bamboo and red and black firs. It was a very typical little Japanese shop, with its shoji or inner shutters (as in many shops, made of glass, not paper), left up because it was a holiday. On business days, except in very bad weather, the shop is left open to the street.

We were in imminent danger of committing manslaughter the whole way, for the streets were simply packed with battledore players, mostly children, in the most brilliant costumes, who kept up the shuttlecock at distances and for periods that appear impossible to foreigners.

Fortunately our rikshas were drawn by human horses, or there would inevitably have been shying ; as one shuttlecock whizzed past one at a low trajectory, like a volley at lawn tennis, and another ended a slow and lofty parabola within an inch of one's nose, where a bat would be ready to despatch it on its return flight.

Soaring Paper Falcon.

The children blocked the streets with their favorite pastime, while their parents perched on the roofs wherever they were high enough to woo the wind for kite flying; a pastime of very uneven attractions. In the distance it is fascinating ; one sees the paper falcon at a dizzy height soaring amongst the eagles. Close to, whenever the kite is not winding its string round your neck, it will be found entangled in the legs of your riksha boy.

Just as we passed the castle's ramparts we came to a yashiki, one of the great black wooden kraals with its four sides formed by the strongly barricaded outer walls of the barracks of the clansmen, and an open space in the centre surrounding the town mansion of the Daïmio, or clan chief. Neither clan nor clan chief lives in them now ; but the great Daïmio under the Tokugawa dynasty spent half the year in Tokio, garrisoned by a whole army of feudal retainers. These yashikis have mostly fallen from their high estate, and become barracks for Imperial troops or tenement houses for the poor.

When we were passing one of the latter,

outside the great Tori-shaped gateway of massive black timber, two sweet little mites were playing another of the great New Year's games, which to the unallegorising Anglo-Saxon is simply bouncing ball ; but it means no end to the Japanese. These balls are made, not of India-rubber, but of paper and wadding symmetrically wound round about with thread or silk of various colors. The children sing all the time they keep up the bouncing.

Kite Flying and Battledore.

The boys seem to go in more for kite flying, the girls for battledore or ball. The kites are made of Japanese paper, thin and strong, on very light bamboo frames. In this season of prevalent winds they fly very easily, and a light humming noise is produced by a piece of whalebone attached to the kite, and set in rapid vibration by the wind.

The girls introduce more of the solemn ceremony, which the Japanese delight to impart into the "trivial round, the common task," in their games than the boys do.

In the middle of all this kite flying and ball playing and battledoring, we would come across a couple of Japanese of the humblest stations, say two small shopkeepers, whose whole stock in trade did not amount to ten dollars apiece, friends meeting for the first time in the New Year. They would be repeating the orthodox New Year greeting, probably: "Shin nen nogo shiogo, wo moshi agamas," and bowing to each other for about five minutes, accurately observing the etiquette of bowing to an equal, a superior, or an inferior as the case may be.

There are degrees even in penury, and I have seen a child of two years go through a lesson of the whole category of genuflexions in a humble curio shop where the profits could not have exceeded twenty-five cents a day. With each bob of the head of these ceremonious friends, there would be the corresponding elevation of the Mother Gamp European umbrella, which every Japanese who has a dollar in the world hugs, "whene'er he takes his walks abroad."

New Year's Day is the universal visiting day. The Mikado receives the great officers of state, and his subjects receive and call upon their whole acquaintance. How they manage it puzzled me, but I suppose that the Japs mark upon their name-paper (visiting cards are actually made of paper unless the owner affects Europeanism; and they are used as universally as the ginghams) the hour at which they will be at home on New Year's Day, as our hostesses mark their day at home, unless it happens to be Sunday.

A Salmon for a Present.

With the visit they generally combine the presentation of the seibo, which ought to have been brought the day before, and was, until etiquette became trodden down at the heel by the imitation of European slipshoddiness. Among the poorer classes the usual seibo seems to be a Hakodate salmon, squashed flat in the process of salting and packing, or a blue cotton towel such as the riksha boys twist round their heads. So prevalent are these particular forms of the seibo, that the stationers keep a line of gaily printed wrappers, something like our newspaper wrappers, for the specific purpose.

The most fascinating part about the seibo to me was the red and white twine, stiffened with rice paste, and tied with marvellous neatness into the inevitable tassel knot, with its little kite of red, white, or gold paper. I was very much amused with one great official on his way to call on the Mikado. His horse was shying, and he was only accus-

tomed to human horses who never show any unpleasant antics.

As we drew nearer and nearer to Asakusa, the plot thickened, the streets becoming crowded with Japanese riding in double rikshas (the more extravagant habit of having only one rider to each poor two-legged beast of burden being almost abandoned to foreigners). Sometimes the duet would be a respectable old Jap and his wife, more often a geisha (singing girl) with her chaperon or cavalier, the latter apt to be flushed with saki.

JAPANESE BARBERS.

The crowds of geishas made the street very picturesque with their delicate rainbow-hued silks; elaborately dressed, flower studded hair, whitened faces and vermilioned

lips. And so did the Inns, with their festoons of crimson lanterns swinging in the breeze, and their piles of great saki kegs, each sewn up in matting garish with a scarlet or green fish or dragon.

Anon there would be a mighty shouting, or a joyous singing, as, drawn by the patient ox, or a score or two of impatient coolies, rolled past the triumphal car taking home the rice — the Japanese harvest homing. There was a great variety in the processions. All had their array of coolies in brand new head kerchiefs and dresses of dark blue cotton, stamped mostly on the broad of their backs with their master's crest in red or white, or both.

An Immense Car.

When the services of an ox were required, the car was generally an elaborate affair, reminding one of the allegorical displays of the German brewers at an American Centennial. I took a picture of one that was higher than the highest houses it passed, culminating in a huge sun a dozen feet in diameter, made of crimson velvet, with a heavy gold fringe festooned across it, and gilt rays at least another dozen feet long springing from it. Round its base was a tangle of draperies and fans and foliage, blended with the unerring felicity of taste possessed by even the humblest Japanese; and on a kind of balcony in front, and on the piled-up rice bales behind, were a swarm of masqueraders, a bevy of girls, and a kind of king, most of them with some musical instrument.

More in the spirit of old Japan perhaps is the hand-car. I photographed a little one drawn by half a dozen coolies, and with no ornament on its rice bales but tall swaying bamboos, the tallest with a long white banner streaming in the wind and a crimson lantern firmly fixed on its head, the others with lanterns gracefully suspended, nodding like bluebells, and a plentiful supply of colored cloths, saki jars and bamboo branches. There was much music and much saki at work in all of them.

Haunts of Pleasure.

By this time we had crossed the fine iron bridge built by the Japanese themselves across the Sumida Gawa, the broad river-parent of innumerable canals and moats, which make Tokio, the Venice of the East, and were in the suburb of Asakusa; more abandoned to the haunts of pleasure than any spot in the city.

Soon we crossed a broad street and found ourselves among thousands of rikshas at the end of a lane, densely packed with the funniest little Japanese women in their most brilliant dresses, and bordered on each side by rows of white wooden booths, and a perfect avenue of gigantic cut bamboos with the foliage left on them. These were interspersed with endless banners, crossed over the gateways and drooped from the house fronts like pennons. At the entrance of the fair we were obliged to leave our rikshas.

We followed three sweet little girls, perfect pictures, with their soft grey kimonos and bare flower-brightened heads, up the narrow lane between the booths, which were filled with the ordinary gimcracks of a Japanese fair—toys, such as kites, battledores, shuttlecocks, dragon heads for the kagura dance, firemen's hooks and standards, flags, and dolls; female fripperies, such as lacquer combs, gay hair pins, ladies' satchels and pipe cases, mirrors, trumpery lacquer articles, cakes, and candies. The wares exposed were awful rubbish; and we were glad to elbow our way through to the great temple, which is the heart of all this holiday making,

casting a glimpse to our right at the five-story scarlet pagoda.

The open space outside was full of the Japanese Christmas trees, or perhaps I ought to say New Year's trees—a handful of long tapering branches fastened together at their bottoms, and so tapering that the paper toys and sweetmeats hung on them made them bend and quiver like a fishing rod with a black bass attached.

A Showy Temple.

Space forbids my describing here in detail the vast scarlet temple and gateway. The latter was as high as the temple itself, with lanterns hanging in its arch as large as the ordinary Japanese house, and the inevitable "Two Kings" (Ni-O) in their wire rabbit boxes, stuck all over with pellets of chewed paper. As we passed from the great sammon to the temple, we noticed an elaborate washing-place, and a huge hoarding, with the little white wood notice boards, to remind the gods of the prayers or benefactions of the faithful.

On entering the temple it was not long before we recognized the fact that there were sacred chickens. There were also images in profusion, and not a few stalls where priests sold cheap prints and pictures of the special incarnation of Buddha worshipped here (Kwannon Sama, the Goddess of Mercy, is tutelary of the temple).

I contributed to the support of the institution by spending two sen and a half—about two cents—and then turned my attention to the faithful, who were endeavoring to insure attention from a different quarter by clapping their hands to show that they were going to begin to pray; and, as a preliminary, throwing a few rin (decimal fractions of a cent) into the huge grated bath which is there to swallow offerings. We were not the only mere sight-seers, there were plenty of Japanese to keep us company; for the country has a duality of religions, and a plurality of inhabitants who don't "take any stock" in either.

Taro, my riksha-boy, who could speak quite a good deal of English, and was pretty well posted in the legends and superstitions, as well as the sights of Tokio, had left his riksha and his hat (a solar topee, though the thermometer was well down in the "forties"), and the Red Indian's blanket which every riksha-boy carries to cover the knees of his patrons, with his mates, and skipped in after us to play his favorite *rôle* of interpreter, and enjoy the holiday himself at the same time. On the strength of his erudition he always treats himself better than his mates. The explanations he made to us were so absurd that he evidently knew nothing about it. This is a Buddhist temple: he must be a Shintoist. He is not high enough class to be a skeptic.

The Corean Tiger.

From the temple he led the way to the Zoological Gardens mixed up with it, in the centre of which stands the famous cock-tower. But the main feature is a Corean tiger. The Zoological Gardens consist to a great extent of tortured fir trees in porcelain pots. Zoological is not a wide enough scientific term to describe this precious collection. There are, however, two bears from the big northern island of the Japanese group, Yesso, and a number of the storks (alive) which play such an important part in the decoration of the trash exported from Japan, but which, so far, we had never seen in Japan.

I could not help thinking what a pretty ornament they would make to the botanical gardens at Melbourne, where they are very

fond of acclimatizing water fowl, and where these birds would thrive. 'Possums might be sent in return. Their fur would be valuable here, and the Japanese would eat them —sharks and swordfish are quite a staple article of diet.

Would we go up to the cock-tower? Taro asks. "Must we take our shoes off?" Then we wouldn't, though the view is fine. We preferred to keep on our boots, and hastened past an artist, emulating in the dust of Tokio the men who pastel the pavements in London, to the montebank dentist.

Wonderful Pictures in Chalk.

Talking of the men who make those fearful and wonderful pictures with a few bold strokes of a stumpy chalk, and a few seconds' rubbing with the fingers, one recalls inevitably that one who used to take up his position outside Sir John Millais's huge house in South Kensington, and underneath his pictures write: "My rich brother lives in there, while I have not enough to eat." He referred, I believe, to brotherhood in art.

Here in Asakusa there was also a woman who dashed off her pastels with equal skill on paper, choosing her subjects principally from the mythological characters connected with this temple. She retailed her works at rather less than three cents each. I bought five of them—a couple of disreputable looking demi-gods, and three landscapes. These last included a Japanese eagle sitting on a snowy tree, another flying round a snowy mountain peak, and a picture of a gigantic red peony in a little straw case buried in the snow. The lady artist's genius had evidently had a wintry experience, not to say reception

"But are there not any jugglers?" I asked disappointedly of Taro. "Jogler? Oh yes," he replied; and led the way to a row of booths, surrounded by open-mouthed Japanese.

The first had five rin—a depreciated farthing—printed outside in large figures. But when I came to pay I was told that the board only referred to children, which was a lie, and I knew it; but I paid three-farthings all the same for myself and my wife and the riksha man, who followed in uninvited and then said I must pay because he had no money. The juggling consisted only of a small electric machine; and the simple switching of the current on and off elicited continuous applause.

However, we moved on past some wax works exhibiting Daïmio (feudal barons) in their pre-revolution costumes, and Aino (aborigines of the northern islands) in their native dress, to a booth which had on its signboard a tremendous fire-breathing sea-serpent, usurping a whole gulf, while a crowd of terrified Japanese stood on a cliff firing engines of war at it. This wormed another three-farthings apiece out of me, and we went in to see only a cub seal about a foot long, which went through a lot of tame-monkey tricks. This kind of thing, varied with an occasional theatre, went on to the end of the chapter.

Mimic Mountains.

At the end of the chapter came the pride of Asakusa, the miniature Fujiyama, 110 feet high, constructed of lath and pasteboard and plaster—a tower in the shape of the conventionalized mountains of Japanese pictures, commanding a view of the whole fair, and much of the great city behind. We walked up its shaky planks, and didn't find it very much fun, though on a normal winter day we should have seen the real Fuji, the Parthenon of mountains, soaring fifty miles away. All we did see from the top was the queerest conglomeration of grown-up children, who sent up the tinkle and tum-tum of

Oriental music, and the shuffle of myriad clogs.

We were very much more amused by the fate of the man who attempted to pick my pocket, and was detected (wonderful to relate) by a detective. He was a very ingeniously got-up crook, in the costume of a Japanese student—native breeches, a sad colored kimono, octogenarian European shoes, and a gray "boxer" hat. He also wore spectacles.

THE PATRON OF HORSEMANSHIP.

The first intimation I had of his designs was to see what looked like an elderly artisan, out for a holiday, rush at him, and begin boxing his ears so violently that his spectacles were knocked off, and his face was whipped scarlet. Then he dragged him up to me and put his own hand half into my pocket to intimate what had happened. I made signs, after feeling my pocket, that I had lost nothing. But that did not seem to signify; all the way to the police station he was shaking the poor thief by the collar, and boxing his ears. The Japanese are a nation of children, and their own authorities treat them like naughty children.

I lost sight of him as I turned round to listen to a Japanese street band; one of the little groups who go round soliciting contributions for a great temple at Kioto—a man with a drum, a woman with a gong and a boy with a sort of flute. I brought my kodak to bear upon them, but quick as lightning the old man, who was terrified at the evil eye of the lens, covered his face with his drum sticks. So I photographed him with his eyes darkened by suspicion.

Dealers in Curios.

And then we passed from a whole street of performances to a whole street of shops and stalls. Tea-houses and saki shops were in abundance. They invade even the sacred precincts of the Zoological Gardens, which are as jealously guarded as any thief in Tokio. The cheap curio stalls principally devoted to pipe-cases, predominated; surrounded by worsted dealers, sellers of "serop," cotton-wool tortoises, Japanese Christmas trees, and a conjurer, from whose tent was interpreted by Japanese musical instruments an ancient melody. This brought us to the famous rope bridge over the lotus pond, quite a long bridge, constructed of planks and rope, like the swinging bridges of the Incas, made immortal in the pages of Prescott.

We made a poor start for our return journey. Directly we were outside the

gates we found our riksha boy, the historical Taro, wringing his hands and yelling. His mate, his riksha, his blanket, and his hat had all disappeared. But at length the missing properties were found at a neighboring tea house, and the sun shone through the clouds again.

It was slow travelling, going as fast as we could, through the streets packed with soldiers, wearing "holiday" on their countenances, children one mass of sores, the queer little Jap omnibuses, looking like miniature police vans, or the carts in which butchers take meat from the shambles, and rikshas carrying Japanese dudes in marvellously swell clothes, and silk hats, very seedy.

A Mountebank.

At one point in the road we were blocked by a crowd which had collected round a mountebank whose whole stock in trade was a battered silk hat. This and his gestures seemed to cause uncontrollable amusement to the Japs. He certainly was a merry-looking Andrew.

We drove home along the Thames Embankment of Tokio, that city of muddy creeks and canals. It was almost deserted, though we did meet an old man, that *rara avis* in Japan, where the old are quiet and stay at home. They seem to dread an exposure of their feebleness. On we dashed, past high stockades and gabled white houses, with the black monograms standing out on their gables even in this dusky light, and past a little street temple into leagues of streets which were a forest of bamboo leaves and flags ; looking, oh ! so picturesque in the gloaming.

Our noses were taken up with the disgusting smell of the sesame oil with which the evening meals were being cooked, and our eyes with the lantern lighting. One old Japanese was climbing up a ladder to light a lamp which could not have been more than six feet from the ground, while a more intellectual neighbor was lighting his, twenty feet from the ground, with the aid of an ingenious pulley arrangement.

What glimpses of fairyland we had that evening ! First there came the newly lighted streets, with their rush candles glimmering through paper shoji (shutters) and fantastic swinging lanterns ; the queer, heavily gabled go-downs and yashiki looming through the deepening dusk. Then came the grim castle, with its Titanic walls and broad moats thrown into relief by the rising moon. How quaint the gnarled fir trees that grew on the top of the walls looked ! We had paused a minute just outside, to meet our host, at a house with an evergreen arch of the European pattern picked out with camellia blossoms, and festooned with mandarin oranges.

Houses in Decay.

And now we wheeled suddenly across one of these moats, and found ourselves once more among the long low yashiki, like so many huge kraals built in mediæval wood and plaster, enterable only by the heavy timber gates, shaped like the tori of the Shinto temples. Now, alas ! they are stripped of their glory. The king-making Daïmio of the Warwick pattern, with his army of feudal retainers, is a thing of the past, converted into a noble with an English or French title, or a nobody stripped of everything, according to the side he took in the Revolution. Some of the yashiki have sunk so low as to be turned into tenement houses for the poor.

By this time the dusk had deepened into dark, and the riksha boys had lighted the little paper lanterns they grip against one of the shafts. The whole broad drill ground

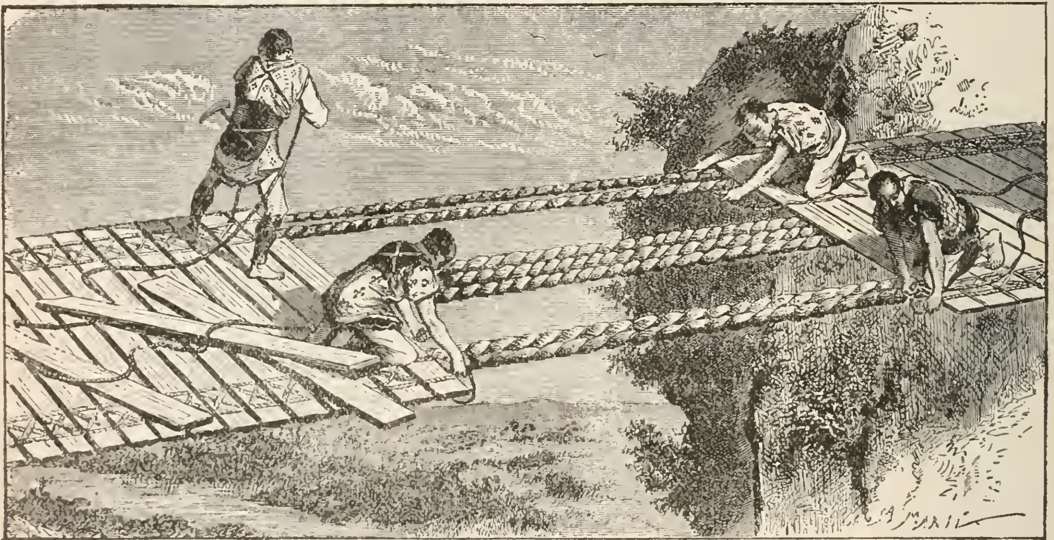
was a kaleidoscope of dancing lights, thrown on little wheels that looked like spiders' webs as they spun round in the glare. And as we neared Shiba, the rikshas made a regular procession of fairy lights, winding through the avenues of tall cryptomerias that stood out like needles in the crisp winter moonlight.

At last we drew up at the Ko-yo-kwan, and disbooted before walking up the glossy maple stairs on to the spotless white mats of the banqueting floor. Here we had a Maple Club banquet, with its endless unheard-of dishes, from live fish downwards—offered to us, sitting like Turks on piles of cushions, by the sweetest little musumés, or waitresses, squatting on their hams, to the light of sorry candles on tall candlesticks, set, like ourselves, on the floor. So I must not more than mention the music and dancing which our host had ordered to enliven the banquet.

The finest female dancers in Japan danced before us in exquisitely rich and beautiful robes, with the maple for the theme of their decoration; while beautiful women played the biwa, and koto, and samisen, and sang the story the others were setting forth in dumb show. At last the banquet, with its endless dishes and endless relays of tea and saki, came to an end; and then the games with which the Japanese beguile an evening at the club were played for our benefit, that we might miss nothing.

For bad weather, or for people too old for active sport, there are games such as the jiu roku musashi—a board divided into squares and diagonals, on which move sixteen pieces for one player, and one large piece for the other. The point of the game is for the sixteen pieces to hedge in the large piece so that it cannot move, or for the large to take all the sixteen. A capture can only be made when the large piece finds a piece immediately on each side of it and a blank point beyond.

Sugo roku is entirely a game of chance, a sheet of pictures. Educational pictures are the present fashion, but the oldest form is the



BRIDGE MAKING EXTRAORDINARY IN JAPAN.

journey between Kioto and Tokio. Players write names on slips of paper or some other suitable substance, throw a die in turn, and place on the pictures the number corresponding to the throw. In the next round, if the number you throw is written on the picture, you find directions as to which picture you should move forward or back to. But you may throw a blank and have to stay in your place. Winning consists in reaching a certain picture. Other games are:—Making verses (something like our own paper games); simple lotteries for various objects; card playing, etc.

Illustrated Books.

We had an equivalent for these games by being presented, each of us, with one of the choice books published by Hakubunsha (of which our host was the President) for the European market. All were exquisitely bound in delicate sandal-wood-colored silk. One had a book of flowers, another of birds, drawn and colored with the fidelity which only fails the Japanese when they depict beasts and foreigners, and I myself received a charming book, similarly illustrated, on children's sports.

And then we booted, and were bowed out by our pretty waitresses, who, as on the previous occasion, handed each of us as we stepped into our rikshas a little pile of wooden boxes in which every scrap we had left of the dishes placed before us was scrupulously packed. When the Japanese orders a banquet, he carries away all he cannot eat on the spot to gormandize at his leisure.

Our host insisted on seeing us safe home to the hotel. The hour was late, but the procession of fairy lights passing us was not perceptibly smaller, and from every tea house came the tinkling twang of the tokiwona, the strolling female samisen player who was plying her trade.

The motchi are a little New Year pile of two or more, usually three, round rice flour cakes, piled one on the top of the other and placed in a most conspicuous position on a lacquer stand. It is partly for ornament, in which capacity it serves till January 11th, when it is eaten.

ANCIENT JAPANESE ARCHER.

At the close of the old year there are plenty in the shops. It is also made by little parties of three men who go about the streets for hire, carrying a bottomless tub, with matting to replace the bottom, slung on a pole between two of the men.

The third has the heavy wallet for the prolonged striking of the paste with heavy thuds. To prevent rebound, the sticky mass is placed on the soft matting in the bottom of the tub. This man also carries the board used as the pastry board for making up the well-beaten cake.

Climbing a Ladder.

We called upon our late host in the morning, and had to clamber up the usual companion ladder without a hand rail, which takes the place of a staircase in the native houses. It was quite a large house, and we were shown into a delightfully sunny room without anything in it but the snowy mats on the floor; a few vases of flowers in the recesses of the guest chamber; a very plain screen, some floor cushions and a charcoal stove to each. But near the window, in the sunniest spot, were three stately snow white motchi on a scarlet lacquer stand, with a vase of flowers in front of them, as if they were part of the ancestor worship which, combined with loyalty to the Mikado, forms the Shinto creed. These cakes do, I believe, have a solemn family significance.

We were offered pipes, such as our host kept filling and puffing through in two or three whiffs, and refilling, the pipless Japanese mandarin oranges, confectionery, candies, and the inevitable tea, which was handed in steaming relays about every five minutes. A very brief inspection of the motchi sufficed. But Japanese ceremoniousness did not allow our leaving the house till we were afraid we should miss either the fire parade or lunch. We had no difficulty in finding our firemen, the Ginza being their favorite rendezvous, and the great mattoi or paper standard conspicuous a mile off.

The men rally at an appointed place to carry off their new standard, ladders, lanterns, etc. This procession pauses at intervals, when the men steady the ladder (in a perpendicular position) with their long fire hooks, while an agile member of the band mounts it and performs gymnastics at the top. His performance concluded, he dismounts, and the march is continued, the men yelling at the highest pitch of their voices.

Agile Firemen.

As the said gymnastics consist mainly of standing on one's head at the top of the ladder, and stretching out stiff at right angles with it, we were forced, after seeing it, to the conclusion that either all Japanese firemen were Japanese acrobats such as we had seen performing at Barnum's, or that all the acrobats were firemen. It must be added that even when they go to a fire they take this black and white paper mattoi and their paper lanterns with them. But they generally stand at a safe distance.

As we were returning to our hotel, in one of the narrow streets between the Ginza and the moat, we came upon a little troupe performing the ancient kagura dance. They are often called in to amuse the spectators by the quaint animal-like movements of the draped figure, who wears a huge grotesque scarlet (or green—a sort of cross between a lion's head and a dragon's)mask on his head. At times he makes this monster appear to lengthen and retreat his neck, by an unseen change in the position of the mask from the head to the gradually extended and draped hand of the actor, the beat of a drum and the whistle of a bamboo flute forming the accompaniment to the dumb show acting and forming a part of the performance.

CHAPTER XXVIII.

JAPANESE WOMEN.

THE Japanese woman begins at about four years of age, when she assumes the maternal function of carrying the next baby but one, swaddled on her back. She does not, however, cease to be a child, for she plays at ball-bouncing, battledore, skipping rope, and other noisy, shaky games, with the baby sleeping peacefully through it all, nodding its head like a pendulum. She begins dressing for society about the same time, in the most fantastic colors, and the richest fabrics that her parents can afford, with everything that a grown-up person would have, in miniature.

I have seen a little girl, destined for the profession of geisha, or singing girl, who might have been anything from seven to ten, with quantities of hair worked up with pomatum into an elaborate coiffure that looked like a great ebony butterfly, stuck with flowers, and coral and tortoise-shell hairpins, and high gilt combs. Her face was powdered, her lips carmined, her eyebrows shaved in the most approved mode. And she was dressed in flowered silk, with an obé of stiff and precious brocade. She was decked like this to be sold for a term of years. This dressing up was her mother's final attention.

The lower-class Japanese women always interested me most. They wear more Oriental-looking clothes. The higher-class women, who adhere to the native custom, dress in neutral colors—usually parson's-wife grays, but sometimes in exquisite fawns and doves. But this rather heightens the effect of their delicate complexions, delicate figures, slender necks, and thin, refined-looking faces, lending to these an additional charm.

The great ladies are generally foolish enough to dress like Europeans—Germans for preference. It is painful to think of the effect of an ill-made and totally unfitting gown, of a pattern obsolete in Dutchland, on a little pear-shaped Japanese. But the Empress and one or two others look well in European dress. The Japanese have the charm of looking very young until they look very old. In connection with a woman's wearing of European dress; it must be remembered that, if she does, she is accorded by her husband the respect paid to Western women; whereas in native costume she is little better than a kindly-treated slave.

A Singular Head-Dress.

But the women of the people! What jolly little things they are, whether in their working dress of blue coolie cotton, with a pale blue towel folded round the head like a sun bonnet; or in holiday bravery, tripping through a fair Shiba; or jogging complacently in a jinrikisha, with a male relative, to Asakusa. There the musumés (unmarried girls) are very resplendent in scarlet and fine hairpins. Japanese women never wear hats three sizes too large for them.

The two prettiest little musumés I ever saw were at the Toshogu festival at Shiba, the June day on which the adherents of the fallen Shoguns and the disestablished Buddhist creed meet at Shiba, Ueno, and Nikko, to celebrate the festival which no longer

appears in the calendars. They were peeping out of the covered gallery between the temple and the monastery, where the faithful were throwing offerings of a tenth part of a cent, screwed up in curl papers, at the pictures of their favorite saint. I was with an artist friend.

Our charmers were young—ten and fourteen; but the Japanese grow up quickly as they grow old slowly, and in the presence of the white-robed young priest, who alleged that he was their uncle (though I could have sworn that the girls were no relation to each other), they were not more timid than fawns accustomed to eat bread out of their keeper's hands. We of course bought them tea and cakes and candies, and the little gewgaws they sell round a Japanese temple at fair time.

Beautiful Olive Complexions.

I never saw anything prettier than these little creatures, with their delicate beauty, and clear, damasked, olive complexions, in their fantastic, bright-colored, Oriental dresses, playing about with the lightness and grace of foxes, and munching candies and laughing—a musical treble from a veritable rosebud of a mouth lined with pearly teeth.

Add that it was a fine June day, at sunset, in a semi-tropical country, and that we were in the most beautiful spot in Tokio, surrounded by exquisite trees and temples, and you have the picture.

The Japanese lower class abounds in women pleasing to the European eye. They are often no darker than Italians, and they have the coloring Giorgione loved—rich blood damasking a clear, sun-brown cheek. They have the true rosebud mouth, small and full, with beautifully white teeth, whose smallness is in keeping with the general *petite* effect. Sometimes, in married women, the teeth are barbarously blackened to please a jealous husband. Their eyes are not so slit and beady as those of the upper class, and their magnificent brown-black hair is conspicuous.

The dressing of it is a work of art. They will sit the best part of a day in front of their fryingpan-shaped, quick-silvered bronze mirrors, while the peripatetic hairdresser pomatums their hair to the consistency of potters' clay, and then molds it into fearful and wonderful shapes—a sort of cross between a butterfly and a hearse plume.

This, on gala days, is stuck all over with combs—gilt, scarlet, lacquer, ivory or pearl—and hairpins of flowers, tortoise-shell, coral, Venetian glass, ivory or mother-of-pearl. And then its fortunate possessor is set up for a week; for a Japanese pillow is a little block, about the size of the blocks you put your feet on for the brigade boy to black your boots outside the railway stations, with a little hollow or cushion for the neck, and generally a drawer in the base for the hairpins.

Clogs and Sandals of Straw.

Even the lower classes have exquisite hands and feet. The Japanese do nothing roughly; they move as gingerly as a cat in a china shop. On their lean, glossy, well kept feet they wear, in dry weather, sandals of fine straw; in wet weather, high kiri-wood clogs. These clogs, combined with the petticoat that pinions their knees together, give the women a most ridiculous shuffling gait, something like a weak-minded girl's on roller skates for the first time. And this is never so conspicuous as in a railway station, for the Japanese always runs when entering or leaving a train.

There is another variety: the mission-educated, and presumably Christian girl.

THE PROCESSION OF THE GOD OF THE SEA,

Her badge is a pigtail. The Christianized Japs never do their hair in the national way. The Misses Asso, Sir Edwin Arnold's pupils, wore pigtails—pronounced specimens—and they added to this profanation the wearing of hideous pseudo-European boots, silk gloves and German sunshades. They were very ugly though they had fresh cheeks, and as they seldom spoke more than a couple of sentences an hour, they must have had almost enough English for their requirements before his tuition began.

Nearly Always Charming.

I saw Japanese women under many aspects—the women of the people, who interested me—and I must say that they were never without charm except when they were dirty. The Japanese woman is such an impersonation of cleanliness that she seems divorced from herself when you see her, all dust-begrimed, dragging a truck up the hill at Kojimachi; or covered with liquid malarious-looking black slush as she transplants the young rice plants root by root; or smothered in coal smut, as, in company with hundreds of her fellows, she passes baskets of coal sufficient to coal a three-thousand ton steamer in a day at Nagasaki. Then she seems a mere beast.

How different from the little, blue-filleted, scarlet-kirtled maids, carrying their provisions in the tasselled kyoto picnic baskets, and their wardrobes and worldly possessions in cardboard boxes about the size of a biscuit tin, tied up in oiled paper, going to pick the tea (it was May) in the famous gardens of Uji. Those chubby, stumpy, apple-cheeked little houris, would teach you Japanese or take you to your bath as glibly as they brought in the best country dinner you ever saw in Japan.

But the Japanese *grisette* never shows to such advantage as at a fair or a tea-house. She loves little merrymakings, and gets herself up with such fascinating quaintness, in her very gayest kimono and obé and hairpins, under a circular parasol with all the colors of the rainbow and her favorite poem—Japanese poems have but thirty-one syllables—upon it. She buys toys and candies with fractions of halfpence; sips watery-looking tea from ridiculous little cups whose saucers never match them; gives you a pretty little simper; runs away as fast as her clogs will let her shuffle; allows herself to be caught; promptly enters into conversation; will go with you to a tea-house, and acquiesce in everything the foreigner proposes as a huge joke.

Thinks it a Strange Custom.

She thinks kissing the queerest custom ever invented, and learns to do it charmingly in a lesson or two—the Japanese themselves never kiss. And she seems to have absolutely no dread of the apparition of a wrathful papa. But she loves best of all to be taken to a tea-house at night. Some of Pierre Loti's most inimitable passages tell us how Madame Chrysanthème loved it.

And elsewhere he says: "After business the women dress themselves, ornament their hair with their most extravagant pins, and set out, holding at the end of flexible sticks great painted lanterns. The streets are filled to overflowing with their little persons, ladies or musumés, walking slowly in sandals and exchanging charming courtesies.

"With an immense murmur of fluttering fans, of rustling silks, and of laughing chatter at dusk, by the light of the moon or beneath the starry night, they ascend to the pagoda, where gigantic gods with horrible masks await them, half hidden behind bars of gold

in the incredible magnificence of their sanctuaries. They throw pieces of money to the priests, they pray prostrated, and clapping their hands with sharp blows, click clack as though their fingers were of wood. But most of the time they are chattering, thinking of something else, attempting to escape by laughter from the fear of the supernatural."

Guitar Players.

One naturally connects Japanese women with playing the samisen (guitar), an accomplishment more common than piano playing with us. Any time after dark you hear the strolling eta (parish class) samisen player, tinkling as she goes along, on the chance of being called into a tea-house to earn a few sen. The Japanese are very fond of their music, and those who can afford it go to a tea-house and hire the regular geisha girls, who sing to the accompaniment of the samisen, and are not famous for prudish behavior. Many of them are very pretty, and they may be readily detected in the street by their gaudy dresses, whitened faces, and elaborate coiffures. One generally sees them riding in double rikshas, two together, or one and a chaperon.

The young European also thinks nothing so "chappie" as to take a friend to a famous tea-house, order some beautiful geishas, and stand them all a Japanese banquet, at which he smokes, and drinks foreign liquors.

The women smoke too—the funny little kiseru, or Japanese pipe, made of brass and containing half a hickory nutshell of tobacco. The Japanese women smoke perpetually. The pretty little musumé opposite you in the railway carriage will pull out of her long hanging sleeve, or from her sash, her pipe case and tobacco case, the moment she has kicked off her sandals and tucked her feet under her on the seat.

The shopwoman while she is serving you will be tapping her pipe against the charcoal box to knock the ashes out. The coolie woman, when she rests for her tiffin from the hard labor which ought to be done by men, loads, whiffs through in a twinkling, and loads again the poor man's friend.

The tap tap of the kiseru against the box and the shuffle of the clogs on the paving flags, are as omnipresent in Japan as the rattle of the 'bus in our city streets.

The lower class women in the cities are apt to be worn out drudges or flighty little butterflies. But even a short way out they gain in dignity of deportment, and labor without losing their attractions. I was having a long drive out of Yokohama one day, and about a couple of miles before we got home, Sada, my riksha boy—a very superior fellow, though, I suspect, long-winded as a socialist, and certainly a trifle short-winded as a runner—stopped outside a Japanese farm house, with a neatly railed garden and a cornfield in front of it, from which the harvest was being "carried" on men's backs.

A Model of Neatness.

"That my father's house," he said; and pointing to a little cabin by the garden gate, "That my house." I dismounted, and, going up to it, flattered his vanity immensely by taking off my boots. The whole thing would have gone into a van, and the bulk of it was taken up with his riksha house. But it was as neat as a new pin, and in the midst of the one dwelling room sat his wife, with some dainty sewing on one side, and a large charcoal firebox on the other.

She was squatting on her heels when I entered, cooking rice and tea over a handful of embers; but she rose to greet me—such an exquisite creature—erect, graceful, dignified, with a clear, sun-browned skin and

dazzling teeth, her pretty hands and feet only browned, not spoiled by labor.

She showed me, with the ease and *chic* of a *grisette*, her simple cooking utensils, her household gods, her two Jappy little chests of drawers, and her sewing, and then she invited me into the garden, and picked me her best roses, and brought to me her beautiful children. Before I knew she was gone she was back with a little tray of tea, and, when I refused it, led me through the house of her father-in-law (an old Jap who looked as if he had been dug out, and a mummy of the first dynasty) to the well, with its mossy stone arch, its little red shrine, and its scarlet wild camellia tree.

When I reached Yokohama I got the ladies of our party to put up a great bundle of European garments for her, which, with her beautiful sewing, I have no doubt she transformed into marvels that smote her rustic sisters' souls with awe.

Many Europeans marry Japanese women for the time being, Japanese marriage laws being somewhat elastic in the matters of divorce; but British subjects must remember, if they do, that there is safety only in numbers. A Japanomaniac of my acquaintance, among his other tortuous ambitions, desired to marry a Japanese according to the Japanese rite, and to have his marriage recognized by English law.

A JAPANESE WEDDING.

After taking the case through all the courts up to the House of Lords, British Justice sardonically decided that if the marriage were duly celebrated according to Japanese custom, and the happy husband only indulged in one wife at a time, he was duly married. This probably carries with it a recognition of the divorce laws, in which Japan discounts Chicago; for not so long ago a filial Japanese divorced a wife he fondly loved because she didn't get on well with his parents.

A Valuable Book.

The best book ever published in Japan is Chamberlain's "Things Japanese." It would be worth buying if it contained nothing but *The Daigaku Onna* (*Greater Learning for Women*). Every day I am more and more struck with the fact that Americans do not take the same view of *Things Japanese* as Mr. Chamberlain.

Mr. Chamberlain, an American, whose acquaintance with things Japanese is so marvellous that he is Professor of Japanese Literature in their own University of Tokio, says that "the treatment of their women might cause a pang to any generous European heart." American men are said to be the best husbands in the world, and the least appreciated; and yet in the face of this, one hears every now and then of an American lady marrying a Japanese. One may safely say that the Japanese view of the wife's function differs from the American.

"A woman's lot is summed up in what are called 'the three obediences'—obedience, while yet unmarried, to a father; obedience, when married, to a husband and that husband's parents; obedience, when widowed, to a son. At present the greatest duchess or marchioness in the land is her husband's drudge. She fetches and carries for him, bows down humbly in the hall when my lord sallies forth on his walks abroad, waits upon him at meals, may be divorced at his good pleasure. Two grotesquely different influences are now at work to undermine this state of slavery—one, European theories concerning the relation of the sexes; the other, European clothes.

The same fellow who struts into a room before his wife when she is dressed in Japanese fashion, lets her go in first when she is dressed like Europeans. Probably such acts of courtesy do not extend to the home, where there is no one by to see, for most Japanese men make no secret of their disdain for the female sex. Still it is a first step that even on some occasions consideration for women should at least be simulated."

Whole Duty of Woman.

Such is the opinion deliberately expressed in his "Things Japanese," published in Japan by one who has lived among the Japanese for many years, and knows more of their language and literature than any foreigner living.

And it must be owned that what he says finds authority, or illustration, in *The Greater Learning for Women*, by the celebrated Japanese moralist, Kaibara, of which he gives a translation, and which he suggests might more appropriately be called "The Whole Duty of Woman."

This remarkable document has a preamble that might justly fill the American woman and girl child with horror.

"Seeing that it is a girl's destiny, on reaching womanhood, to go to a new home and live in submission to her father-in-law and mother-in-law (the American girl would rather board in one room with a bed that folded up into an out of date piano), it is even more incumbent on her than it is on a

boy to receive with all reverence her parents' instructions.

"Should her parents, through excess of tenderness, allow her to grow up self-willed, she will infallibly show herself capricious in her husband's house, and thus alienate his affections; while if her father-in-law be a man of correct principles, the girl will find the yoke of these principles intolerable. She will hate and decry her father-in-law, and the end of these domestic dissensions will be her dismissal from her husband's house, and the covering of herself with ignominy.

Virtue a Jewel.

"More precious in woman is a virtuous heart than a face of beauty. The vicious woman's heart is ever excited. She glares wildly around her, she vents her anger on others, her words are harsh and her accents vulgar, when she speaks it is to set herself above others, to upbraid others, to envy others, to be puffed up with individual pride, to jeer at others, to outdo others—all things at variance with the 'way' in which a woman should walk.

"The only qualities that befit a woman are gentle obedience, chastity, mercy and quietness."

The man who wrote this last paragraph was a Japanese Solomon. It reads like a lost chapter in the Book of Proverbs. In what follows, the foreigner from his own experience would imagine that some change must have taken place in Japanese notions of morality since *The Greater Learning for Women* was written.

"From her earliest youth a girl should observe the line of demarcation separating women from men, and never even for an instant should she be allowed to see or hear the least impropriety." The last might be pretty easy. The Japanese, to give them credit, have no oaths or coarse words in their language. They have to fall back on Anglo-Saxon.

"The customs of antiquity did not allow men and women to sit in the same apartment, to keep their wearing apparel in the same place, to bathe in the same place, or to transmit to each other anything directly from hand to hand.

"A woman going abroad at night must in all cases carry a lighted lamp, and (not to speak of strangers) she must observe a certain distance in her relations with her husband and with her brethren. In our days the women of the lower classes, ignoring all rules of this nature, behave themselves disorderly, they contaminate their reputation, bring reproach upon the heads of their parents and brethren, and spend their whole lives in an unprofitable manner." What a low lot foreigners must meet!

A Risky Lottery.

Marriage must seem a hazardous experiment to the Japanese lady. If her husband turns out to be an adventurer she mustn't utter a word of complaint, but put it down to the credit of Heaven; and if she is divorced "shame shall cover her till her latest hour"—a little hard considering the very elastic character of the Seven Reasons for Divorce, which include such natural little outbreaks on the female part as (1) disobedience to her father-in-law and mother-in-law, (2) jealousy, and (3) disturbing the harmony of kinsmen, and bringing trouble on her household by talking over much and prattling disrespectfully, and so on.

One would fancy that marriage must be rather a frightening prospect for a woman in Japan. She has to nurse every child till it is about three years old, and after marriage "her chief duty is to honor her father-in-law

and mother-in-law—to honor them beyond her own father and mother."

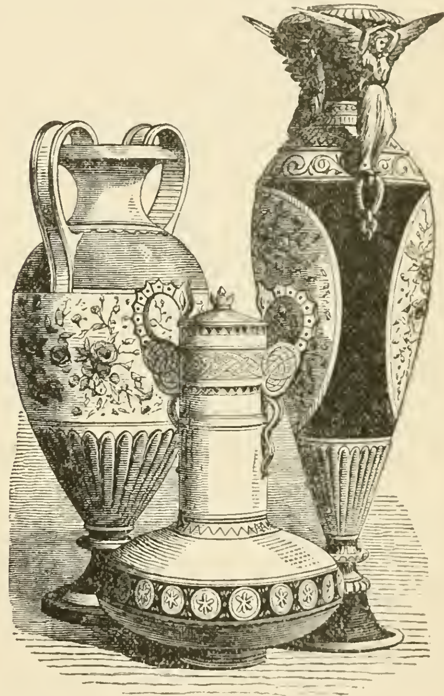
The Greater Learning for Women observes, sententiously: "While thou honorest thine own parents think not lightly of thy father-in-law! Never should a woman fail night and morning to pay her respects to her father-in-law and mother-in-law. Never should she be remiss in performing any tasks they may require of her. With all reverence must she carry out, and never rebel against, her father-in-law's commands. On every point must she inquire of her father-in-law and mother-in-law, and abandon herself to their direction. Even if thy father-in-law and mother-in-law be pleased to hate and vilify thee, be not angry with them, and murmur not! If thou carry piety towards them to its utmost limits, and minister to them in all sincerity, it cannot be but that they will end by becoming friendly to thee.

Supreme Duty of Obedience.

"The great, lifelong duty of a woman is obedience. In her dealings with her husband, both the expression of her countenance and the style of her address should be courteous, humble and conciliatory, never peevish and intractable, never rude and arrogant—that should be a woman's first and chiefest care.

"When the husband issues his instructions the wife must never disobey them. In doubtful cases she should inquire of her husband and obediently follow his commands. If ever her husband should inquire of her she should answer to the point—to answer in a careless fashion would be a mark of rudeness. Should her husband at any time be roused to anger she must obey him with fear and trembling, and not set herself up against him in anger and disputatiousness. A woman should look upon her husband as if he were Heaven itself, and never weary of thinking how she may yield to her husband and thus escape celestial castigation.

"As brothers-in-law and sisters-in-law are the brothers and sisters of a woman's husband, they deserve all her reverence. Again, she should cherish and be intimate with the wife of her husband's elder brother. Yea, with special warmth should she reverence her husband's elder brother."



JAPANESE VASES.

This is the law of primogeniture with a vengeance, and what follows leaves the Divine right in the distance. Lay it to heart, daughters of the *Mayflower*, how Priscilla should comport herself when she become Mrs. John Alden:

"Let her never even dream of jealousy. If her husband be dissolute, she must expostulate with him, but neither nurse or vent her anger. If her jealousy be extreme it will render her countenance frightful and her

accents repulsive, and can only result in completely alienating her husband from her, and making her intolerable in his eyes.

"Should her husband act ill and unreasonably, she must compose her countenance and soften her voice to remonstrate with him; and if he be angry, and listen not to the remonstrance, she must wait over a season, and then expostulate with him again when his heart is softened. Never set thyself up against thy husband with harsh features and a boisterous voice.

Slander and Lying Condemned.

"A woman should be circumspect and sparing in her use of words, and never, even for a passing moment, should she slander others or be guilty of untruthfulness. Should she ever hear calumny, she should keep it to herself and repeat it to none; for it is the retailing of calumny that disturbs the harmony of kinsmen and ruins the peace of families.

"A woman must ever be on the alert, and keep a strict watch over her own conduct. In the morning she must rise early, and at night go late to rest. Instead of sleeping in the middle of the day, she must be intent on the duties of her household, and must not weary of weaving, sewing, and spinning.

"Of tea and wine she must not drink over much, nor must she feed her eyes and ears with theatrical performances, ditties, and ballads. To temples (whether Shinto or Buddhist) and other like places, where there is a great concourse of people, she should go but sparingly till she has reached the age of forty. She must not let herself be led astray by mediums and divineresses, and enter into an irreverent familiarity with the gods, neither should she be constantly occupied in praying. If only she satisfactorily perform her duties as a human being, she may let prayer alone without ceasing to enjoy the divine protection.

"In her capacity of wife she must keep her husband's household in proper order. If the wife be evil and profligate the house is ruined. In everything she must avoid extravagance, and both with regard to food and raiment must act according to her station in life, and never give way to luxury and pride.

"While young she must avoid the intimacy and familiarity of her husband's kinsmen, comrades and retainers, ever strictly adhering to the rule of separation between the sexes, and on no account whatever should she enter into a correspondence with a young man. Her personal adornments and the color and pattern of her garments should be unobtrusive. It suffices for her to be neat and cleanly in her person and in her wearing apparel. It is wrong in her by an excess of care to obtrude herself on other people's notice. Only that which is suitable should be practiced."

Must Venerate Her Mother-in-Law.

The Japanese wife "must not selfishly think first of her own parents, and only secondly of her husband's relations.

"As a woman rears up posterity, not to her own parents, but to her father-in-law and mother-in-law, she must value the latter more than the former, and tend them with filial piety. Her visits also to the paternal house should be rare after marriage. Again, she must not be filled with pride at the recollection of the splendor of the paternal house, and must not make it the subject of her conversations."

The Greater Learning for Women is as full of wisdom as an egg is full of meat. The rules and regulations for her relations given above are not a whit more pithy than what a Westerner would call "the sizing up of the

servant question," which may be very beautiful in theory, yet difficult in practice.

"However many servants she may have in her employ it is a woman's duty not to shirk the trouble of attending everything herself. She must sew her father-in-law's and mother-in-law's garments, and make ready their food. Ever attentive to the wants of her husband, she must fold his clothes and dust his rug, rear his children, wash what is dirty, be constantly in the midst of her household, and never go abroad but of necessity.

"Her treatment of her handmaidens will require circumspection. These low and aggravating girls have had no proper education; they are stupid, obstinate, and vulgar in their speech. When anything in the conduct of their mistress' husband or parents-in-law crosses their wishes, they fill her ears with their invectives, thinking thereby to do her service.

Beware of Gossip.

"But any woman who should listen to this gossip must beware of the heartburnings it is sure to breed. Easy it is by reproaches and disobedience to lose the love of those who, like a woman's marriage connections, were all originally strangers; and it were surely folly, by believing the prattle of a servant girl, to diminish the affection of a precious father-in-law and mother-in-law.

"If a servant girl be altogether too loquacious and bad she should be speedily dismissed, for it is by the gossip of such persons that occasion is given for troubling the harmony of kinsmen and the disordering of a household.

"Again, in her dealings with these low people, a woman will find many things to disapprove of. But if she be forever reproving and scolding, and spend her time in bustle and anger, her household will be in a continual state of disturbance. When there is a real wrongdoing, she should occasionally notice it and point out the path of amendment, while lesser faults should be quietly endured without anger. While in her heart she compassionates her subordinate's weaknesses, she must outwardly admonish them with all strictness to walk in the paths of propriety, and never allow them to fall into idleness.

"If any is to be succored, let her not be grudging of her money; but she must not foolishly shower down her gifts on such as merely please her individual caprice, but are unprofitable servants."

The Five Worst Maladies.

The Greater Learning for Women must have been written by a Japanese Lord Chesterfield. It is a very gospel of expediency, founded on very much his lordship's caustic view of human nature. What follows is the climax of Woman according to Man.

"The five worst maladies that afflict the female mind are:—Indocility, discontent, slander, jealousy, and silliness. Without any doubt these five maladies infest seven or eight out of every ten women, and it is from these that arises the inferiority of women to men. A woman should cure them by self-inspection and self-reproach. The worst of them all, and the parent of the other four, is silliness.

"Woman's nature is passive. This passiveness, being of the nature of the night, is dark. Hence, as viewed from the standard of man's nature, the foolishness of woman fails to understand the duties that lie before her very eyes, perceives not the actions that will bring down blame upon her own head, and comprehends not even the things that

will bring down calamities on the heads of her husband and children. Neither when she blames and accuses and curses innocent persons, nor when in her jealousy of others she thinks to set up herself alone, does she see that she is her own enemy, estranging others and incurring their hatred. Lamentable errors!

"Again, in the education of her children her blind affection induces an erroneous system. Such is the stupidity of her character that it is incumbent on her, in every particular, to distrust herself and obey her husband."

The peroration is too long to quote entire, but it is a gem worthy of the occasion. It begins with remarking: "We are told that it was the custom of the ancients, on the birth of a female child, to let it lie on the floor for the space of three days. Even in this may be seen the likening of the man to heaven and the woman to earth."

"Parents, teach the foregoing maxims to your daughters from their tenderest years. Copy them out from time to time that they may read and never forget them. Better than the garments and divers vessels, which the fathers of the present day so lavishly bestow upon their daughters when giving them away in marriage, were it to teach them thoroughly these precepts, which would guard them as a precious jewel throughout their lives.

"How true is that ancient saying, 'A man knoweth how to spend a million pieces marrying his daughter, but knoweth not how to spend a hundred thousand bringing up his child.' Such as have daughters must lay this well to heart." These are specimen admonitions, supposed to contain much wisdom.

CHAPTER XXIX.

STRIKING FEATURES OF JAPANESE LIFE.

SIR EDWIN ARNOLD, the distinguished journalist, author and traveller, has furnished a glowing description of Japan and the Japanese. The following fascinating account is written with the grace and brilliancy peculiar to all his productions:

Arriving at night in a strange country, one always wonders what the daytime will disclose. It dawned on a scene of singular charm and beauty. Far and near, over the placid surface of "Mississippi Bay," as the inlet is called upon which Yokohama stands, rode at anchor a whole fleet of merchant ships of large tonnage, steam and sailing, seven or eight powerful men-of-war of various nationalities interspersed among them, her Majesty's vessels *Severn* and *Wanderer* being of the number.

Amidst, and around, and beyond these, scores of native fishing craft, with square sails of many hues, traversed the bay, while hundreds of "sampans"—light rowing boats, constructed of broad planks of pine—skimmed the quiet sea, propelled after the manner of Venetian gondolas, by two long stern oars, which are worked under water with a sculling movement by the lively little brown-skinned watermen. The white hulls of the men-of-war, the black mail steamers, the brown and yellow native craft with variously tinted sails, the fluttering ensigns of many nations—amid which the Japanese flag of red and white was everywhere conspicuous—filled the fair marine picture with bright points of color, and beyond the thickly-peopled water lay the picturesque town, planted on what was once a marsh, between two "bluffs," or ranges of hills, running inland.

Here was Japan at last, the country which surprises and fascinates everybody who visits it—the "Kingdome of Japonia," as the old authors styled it—and of which good Master Will Adams, its discoverer for English people, wrote—"This iland of Iapon is a great land, and lyeth to the northwards, in the lattitude of eight and fortie degrees, and it lyeth east by north, and west by south or west south west, two hundred and twentie English leagues. The people of this iland of Iapon are good of nature, curteus aboue measure, and valiant in warre; their iustice is seuerely executed without any partialitie vpon trangressors of the law. They are gouerned in great ciuilitie. I meane, not a land better gouerned in the world by ciuil policie. The people be verie superstitious in their religion, and are of diuers opinions."

Passing Quarantine.

We could hardly have patience enough for breakfast on board the *Belgic*, so much did the shore and the prospect of setting foot in the spacious city before our eyes excite the imagination. But the Japanese authorities are particular and punctilious. It was necessary to get a clean bill of health, and to fulfil all formalities, after which a steam-launch conveyed us, "bag and baggage," to the steps of the Custom House, which we passed with little or no trouble, and found

ourselves—with gait unsteadied by the ceaseless movements of the Pacific waves—safe, sound, and well pleased on the soil of the "Land of Gentle Manners."

Everybody has read and heard so much of Japan, by this time, and seen so many photographs of its people and places, that it cannot seem quite so novel, so astonishing to the modern traveller, as it was to Will Adams and his weather-beaten crew, when they came to "Nangasaque" and saw those scenes which the old seaman describes so well—"Then wee steered north north-west, and soone after came foure great fisher-boats aboord, about fiue tunnes apeece in burthen, they sailed with one saile, which stood like a skiffe saile, and skuld with foure oares on a side, their oares resting vpon a pinne fastned on the toppe of the boats side, the head of which pinne wos so let into the middle part of the oare that the oare did hang in his iust poize, so that the labour of the rower is much lesse, then otherwise it must be; yet doe they make farre greater speed then our people with rowing, and performe their worke standing as ours doe sitting, so that they take the lesse roome."

The King's Musicians.

And again—"The king came aboord and brought foure chiefe women with him. They were attired in gownes of silke, clapt the one skirt ouer the other, and so girt to them, barelegged, only a paire of halfe buskins bound with silke reband about their instep; their haire very blacke, and very long, tyed vp in a knot vpon the crowne in a comely manner: their heads no where shauen as the mens were. They were well faced, handed and footed; cleare skind and white, but wanting colour, which they amend by arte.

"Of stature low, but very fat; curteous in behauiour, not ignorant of the respect to be given unto persons according to their fashion. The kings women seemed to be somewhat bashful, but he willed them to bee frolicke. They sung diuers songs, and played vpon certain instruments (whereof one did much resemble our lute) being bellyed like it, but longer in the necke, and fretted like ours, but had only foure gut strings. Their fingring with the left hand like ours, very nimbly, but the right hand striketh with an iuory bone, as we vse to play vpon a citterne with a quill. They delighted much with their musicke, keeping time with their hands."

A Country That Never Changes.

People talk of Japan as already half-Europeanized, but within a couple of hours after our landing I had seen the quaint letters of the "Ancient Mariner" of Gillingham illustrated in twenty particulars, and found that, like all the rest of Asia, Japan has caprices of fashion, but never really changes.

Even here, where the Old and New Worlds throng Yokohama Gulf with shipping, and you may hear nearly every known tongue spoken upon the Bund, a walk of half an hour takes you away to scenes and customs which are as old as the beginning of the Christian Era, and older still. Under the thickest lacquer of new ways, the antique manners and primitive Asiatic beliefs survive of this curious and delightful people, in whose veins Mongol and Malay blood has mingled to form an utterly special and unique race.

How is it possible to convey a tithe of those first impressions of strangeness and vivid interest with which the streets of even cosmopolitan Yokohama fill the observant newcomer? Look at these roadways, moistened with a recent shower! Nowhere else

in the world would you see the mud marked with such curious tracks—innumerable transverse lines, parallel and sharply impressed, as if a goffering roll had passed everywhere along. These are the footprints of the *geta*, the wooden clogs which all Yokohama wears on wet days; and that noise, like the voices of very loud crickets, is produced by the pit-a-pat of thousands of *geta*, on the spots where the causeways are paved with stone or pebbles.

The Tiny Japanese Lady.

Plunge into the cheery, chattering, polite and friendly crowd going and coming along the Benten Dori, and it is as if you were living on a large painted and lacquered tea-tray, the figures of which, the little gilded houses, the dwarf trees, and the odd landscape, suddenly jumped up from the dead plane into the living perpendicular, and started into busy being. Here, too, are all the pleasant little people you have known so long upon fans and screens. Take the first that comes along—this tiny Japanese lady, whom you left, as you thought, on the lid of the glove-box at home.

Tripping along upon her *waraji*, she wears that *kimono* of puce-colored silk with the white storks, which you so well remembered, the *obi* of amber and blue satin, tied round her little body and swelling into enormous puffed bows behind—

> "She's a little bit thick in the waist, the waist;
> But then she was never once laced, once laced!"

Her snow-white socks, which only just cover the little foot, are divided into a private room for the great toe, and a parlor for the little toes, which gives her the air of being a little pigeon with white feet; and she waddles prettily, somewhat like a pigeon.

The *kimono* is folded demurely across her little bosom, and her long sleeves hang down from the small brown wrists and arms to her knees. In these receptacles she keeps sheets of soft tough paper, with which she blows her small nose and wipes the dust from her dainty skirts, besides innumerable other articles of constant use, such as her cards, her chop-sticks, perhaps her special porcelain cup for tea. She has the little clear-cut almond eyes which the artist so faithfully depicted, the funny little nose—"adpressus"—flattened into the little rosy, laughing face, which presents a lovely mouth with the whitest shining teeth, full curving lips, and dimpled chin, and amber-colored neck and throat losing themselves softly in the tender folds of the *kimono*.

Jet Black Hair.

Her hands are small and fine, the little nails veritable rose-leaves; and in her glossy hair she wears a red camellia with ever so many little fantastic pins stuck up and down the smooth waves of it. But there is where the artist of the fan and glove-box failed. His palette had not any black pigments black enough to represent the night-dark depths of the tresses of the Japanese girl.

Those puffed and perfumed bandeaux of oiled coiffure, so carefully dressed and arranged so that no single hair strays from the rigid splendor of toilette-room, would make a jetty spot on the heart of midnight. So black that the very highest lights of it are blue-black beyond inky blackness, black so that ebony would be grey beside it, the glittering tenebrosity of it makes her little visage and her little nape and throat emerge like dyed ivory from the contrast.

Then the *Kuruma-ya*, the *jinrikisha* men! Much as you have heard and read about them, you will almost die with laughter when you call one from the stand where the little

machines are ranged like fairy hansom cabs, and start for your first ride.

With a hat on his shaggy head like a white washing-basin, with a red or blue blanket over his shoulders, his little legs tightly encased in black cloth drawers, his feet thrust into straw sandals, his name and number gaily painted on his back, "San-ju-ban," or whatever else his ticket proclaims him, starts off at a run with the ridiculous perambulator into which you have entered, and whisks you here, there, and everywhere for fifteen cents, his little hoofs twinkling between the slender shafts, bedecked with bands of tin-foil.

On all sides, as you walk about Yokohama, the cry will be heard from the Kuruma stands of "*Sha, Sha!*" answering to the London "Keb, sir!" and should you have picked up a little of the language the polite phrases of the two-legged steed will be a good sample of "honorific Japanese." "If the honorable lord does not give himself the trouble of much illustrious delay, the fare will only be 20 sen. Condescend to make gracious use of this worthless servant!" Then the children.

Playful Children.

Japan is evidently a Paradise for babies and boys and girls. The babies are one and all slung upon the back in a deep fold of the *kimono*. There they sleep, eat, drink, and wobble their little shaven pates to and fro, with jolly little beaming visages, and fat brown hands and arms. The children are friends of everybody, and play ball and fly kites in the most crowded thoroughfares, never rebuked, never ill-treated, with grave happy ways, and long flowing robes, which give a certain quaint dignity to even the youngest.

Coolies go about carrying huge burthens on balanced bamboo baskets; fishermen hawk odd-looking piscine specimens in white tubs; the blind *amma*, or shampooer, wanders up and down tooting a plaintive note upon a double pipe of reed, to notify that he is ready to knead and pummel anybody troubled with rheumatism; the *isha*, or physician, passes with his drug-case hitched into his waistband by an ivory *netske;* the miller, standing naked behind the string-screen of his shop, grinds rice between two stones, his brown limbs powdered with the fine flour; the bath-man lifts the blue cloth curtain of his establishment, and begs you to "make honorable entrance."

Baths of Hot Water.

If you do you will see all sorts and conditions of men—and women, too—amicably tubbing together, and will be yourself invited to disrobe and sit in a tub, which will scald you, if not heedful, for the Japanese take their baths at nearly the temperature which boils an egg. And the little shops, and the little goods, and the little, funny, impossible articles bought and sold; and the little, placid, pleasant folk laughing and trotting about the ways; and the little trees growing in every nook, and the little absurd cakes and little morsels of food, and little cups and little bowls which they use. I know I abuse this adjective "little," but all in Japan is *chisai, choito*, except the shrimps—which are colossal—and the sea, and the mountains.

But the word "mountains" reminds me of Fuji-San, and one ought to speak first of this prodigious and renowned eminence, which is clearly visible from many spots in Yokohama. So, for the present, I leave the ever-wonderful population of the Japanese towns and pay tribute of distant respect to sublime "Fuji." The highest mountain in Japan, it stands between the provinces of

Suruga and Kai. Its height is variously stated at 12,234 English feet, 12,365 feet, and 13,287 feet.

According to the ancient Japanese legend, Fuji arose in a single night, while the Biwa Lake, near Kioto, was formed simultaneously. Eruptions are mentioned as having taken place in the years 799, 864, 936, 1082, 1649, and 1707. The last began December 16, 1707, and continued till January 22, 1708. On this occasion the hump called Ho-yei-zan, on the upper slope of the south side of the mountain, was formed.

Mount Fuji stands by itself, rising with one majestic sweep from a plain which is almost surrounded by ranges of mountains. The southern side curves down to the sea, its graceful line being only broken on the south-east by the rugged peaks of Ashidaka-yama. The ascent can be made from five different points, viz., Murayama, Suyama, Subashiri, Yoshida, and Shito-ana. The slope of the mountain is richly cultivated with rice, tea, tobacco, millet, and various vegetables, and higher up the paper plant abounds.

A Fine Mountain Peak.

Although in the present day it is not necessary to obtain permission before making the ascent, still a certain amount of etiquette attaches itself to the formal ceremony of opening the mountain on the first day of the eighth moon. Our earliest glimpse of this famous volcano, the finest peak of its kind in the world, was obtained from the "101 steps." At the top of these steps, beyond the Creek of Yokohama, is a Tea House, known to all, called "Fujiya" or the "Abode of the Wisteria." We had repaired thither to drink the little cups of pale yellow beverage for which the Japanese have so refined a passion, and to nibble the little yellow and red cakes, and smoke the little brass pipes, while chatting with O Take San, the agreeable Lady of the Establishment.

We had finished a repast, calculated to stay the appetite, perhaps, of a butterfly, or a Japanese; had heard the music of the "samisen," and some less abstruse melodies, among them a song composed to a Yokohama belle by an American officer, of which here are two verses—

"I strive to make love, but in vain, in vain,
My language, I know, is not plain, not plain,
Whenever I try,
She says, 'Go men nasai
Watakshi wakarimasen-masen.'

"She plays on the soft 'samisen,' 'samisen,'
She sings me a song now and then—and then,
And when I go away
She sweetly will say,
'Sayonara!' 'Do please come again—again.'"

Silvered With Snow.

Our "afternoon tea" was concluded, the *shoji* (a screen of frame and paper) was drawn back, we resumed our shoes, and with many a "O yasumi nasai!" and "Sayonara!" proceeded to descend the "101 steps." It was nearly sunset, and lo! half-way down in the rosy west, suddenly we spied the glorious hill raising its sharply pointed cone, all brilliant with snow, above the belt of light grey and rosy clouds which lay along the horizon. Although sixty or seventy miles distant, the giant peak stood forth plain as a *silhouette* of silver upon the golden background of the western heavens.

It was good to behold Fuji-San—the "Lady of Mountains"—so soon after arrival, and no wonder could be felt, even from that dim and remote vision, that the Japanese revere their beautiful and isolated volcano. Innumerable are the legends attaching to it. On the summit dwells a deity—the guardian God of the Crater—who is styled "O-ana-

Mochi no Mikoto," the "Protector of the Great Hole."

The sand brought down during the daytime by the feet of many pilgrims reascends of itself during the night. On the fifteenth day of the sixth moon the snow all disappears from the summit for twelve hours, to make the visit of the goddess "Fuji-Sen-Gen" perfectly convenient; and reappears the following day quite punctually.

A Theme for Poets.

The smoke of Fuji, her snows, her green girdle of canes and vines, her feet sandalled with flowers, her bosom from which issue streams fertilizing the plains, her perfect contour, her majestic beauty, fill Japanese poetry with passionate themes of eulogy and adoration. One native bard exclaims—

> "What words can tell, what accents sing
> Thine awful grandeur? 'Tis thy breast
> Whence Fuzugawa's wavelets spring,
> Where Narusana's waters rest."

Divine, truly, in majesty and grace rose the tall peak, about the precise height of which in feet and mètres it seems almost impious to dispute, when the living lovely vision of this mountain once comes in sight. For days and weeks together the clouds often shroud that splendid cone, and you can only know where Fuji-San stands by the masses of cumuli and cumulo-strati gathered about her from the Pacific Ocean at her foot.

All the more happy did we feel to catch a glance of the Goddess on the third day of our sojourn in Japan. The omen was good, and we mounted our jinrikishas and trundled home through the twinkling paper lanterns and busy little streets, with the resolve to see Fuji presently close at hand, even though the season should forbid the ascent of its sublime slopes.

We are on English soil again, for a time, being the happy guests of the British Minister and Mrs. Fraser, at her Britannic Majesty's Legation in Tokio, the capital city of Japan, formerly known as Yeddo. The run by railway from Yokohama is short but interesting. The carriages are of the English pattern; the names of the stations are painted up in English as well as in Japanese, and the eighteen miles of flat country are traversed in about three-quarters of an hour. In quitting Yokohama you pass under a large Shinto Temple, and skirt the fishing town of Kanagawa ("The Metal River"), where foreigners were first settled.

Tobacco and Rice Fields.

Then you come to Tsurumi ("Place to See Storks"), surrounded by extensive rice-fields, in which the people were reaping the ripe stalks and hanging them in circular-shaped sheaves upon the stems of the trees, so that every hedge-row presented a most curious appearance with these lines of swathed trunks. Tobacco grew green and plentiful everywhere, with patches of onions and of those gigantic radishes which the Japanese so much affect. Kawasaki ("River-Bend") is next passed, where numberless cargo-boats thatched with mats, and gliding sampans, driven by big-handled oars, testify to a lively water traffic.

The boat women work and row with their babies tied upon their backs, the little black round heads and doll-like eyes wagging and winking behind the totally unconcerned mother. Omori ("The Great Forest") succeeds, but its trees have mainly disappeared, though Kamada, close by, is famous for its plum-blossoms in April.

The love of the people for flowers is one of their many charming traits. We are too late or too early, for the red and white lotuses, the tree-peonys and the golden

lilies, which, with the jasmines and roses, embellish the spring and autumn lakes and fields; but it is the cream of the season for the chief blossom of Japan, her Imperial symbol—the chrysanthemum; and truly splendid are the displays seen of this many-hued and multiform flower.

Exhibitions of the National Flower.

Half the women wear a purple or amber pompone in their hair or bosom, and one of our objects in coming at once to Tokio is to be present at the annual exhibition of chrysanthemums, held in the Emperor's gardens. Passing Ikegami ("The Upper Lake"), we next see a famous temple, dedicated to the ancient Buddhist saint, Nichiren, and another sacred to Daikoku, the God of Wealth and Good Fortune, whose highly comic picture—sitting upon bags of rice which rats are busily gnawing—figures on all the one and five yen bank-notes current in Japan.

The jocund spirit of the people manifests itself even in these grave matters of finance. They will not and cannot take either life or religion seriously. Another ornamental shrine hereabouts, rich with lacquer and carvings, is raised in honor of Mioken, the Pole-Star. And thus our train comes to Shinagawa ("River of Merchandise"), at the head of the Gulf—a place mainly populated by fishermen, who catch and sell extraordinary quantities of odd-looking fish, and of those gigantic blue shrimps already observed.

The line now curves round, through suburbs of the metropolis, styled respectively, Mita ("The Three Fields") and Shimbashi ("The New Bridge"); and then we are in the station of Tokio, a really vast city, nine miles long and eight miles wide, containing over a million of inhabitants, the seat of Government, as well as of the Shiro, or Castle, wherein resides his Imperial Majesty the Mikado. This Shiro, with its huge ramparts of cyclopean masonry and wide moats full of wild fowl, banked by lofty slopes of grass and rows of ancient trees, is one of the perpetually striking features of Tokio.

While driving or riding in a jinrikisha you are always entering or leaving its massive gateways, guarded by neat little soldiers, and capped with Chinese-looking gatehouses. The broad moats swarm with fish, as well as with teal, widgeon and duck, but nobody is permitted to angle or shoot there.

Picturesque Scenes.

Tokio gives the impression of being mainly a bigger Yokohama, without the beautiful sea view, albeit it possesses its own maritime quarter, and is washed there by the head of the Gulf, into which runs the River Sumida. Yet the interminable thoroughfares present a far fuller stream of life, and even more surprising novelties than the seaport. Nothing but an instantaneous photograph, carefully colored, could impart even an idea of the picturesque population of the Nakadori or of Ginza Street.

The trundling jinrikishas; the little shock-headed Japanese in dark blue coats and tight trousers; the tiny womenkind with hair banded and brushed into fantastic, glossy, immovable coiffures; the mothers with the slit-eyed babies lashed upon their backs—so like to dolls that you almost look for the wire wherewith to make them wink and squeak; the smart little soldiers in brick-red breeches; the immaculately gloved policemen; the postmen in soup-plate hats running along with letter-bags; the endless clatter of the innumerable wooden pattens; the shuffling of the countless *waraji;* the slow, shaggy oxen dragging the bamboo wagons; the pretty, grave, delightful, happy

children, racing along the public way, with flowing sleeves, like those of a Master of Arts, and flowers in their hair, or flying kites of astonishing devices, or clambering about the stone gods and demons of some Buddhist temple, or broadly and blandly staring at the foreigner with languid almond eyes and little painted mouths wide open are conspicuous and form a part of this novel and attractive spectacle.

JAPANESE BUDDHIST PRIESTS.

The fishermen, with specimens of piscine natural history which make mermaids commonplace, and sea-serpents appetizing; the gigantic radishes; the absurd English inscriptions on the sign-boards; the funny small shops, with their hanging screens of blue cloth and reeds; the squatting shop-keepers; the cakeman with his tinkling bell; the blind *amma* or shampooer; the small black and white houses, ranged in endless rows as if out of a wooden toy-box, with paper fronts and sliding *shoji;* the tootling of the tramcar horns; the spick and span musumés tripping, with shining tresses and pigeon-feet, to dance or to dinner; the startling things in toyshops, and restaurants, and "butcheries" where badgers, wild boars and silver pheasants are hanging up at the poulterers', beside ducks, and snipe and hares; the great kites and noisy crows sweeping round and round above the traffic of the bazäar, and at the four-cross way, where a long vista opens westward, Fuji's grand and perfect peak sixty miles off, towering above

the rosy clouds of sunset, lifting itself to our far-off gaze in such majesty of form and color as no other mountain in the world possesses—a sight that puts on the other sights, as it were, the Creator's own mark when He made this wonderful, delightful, unique and mysterious Japan.

Dark blue, dark grey, puce, purple, and black embroidered with white, are the leading colors of the autumn dresses of the Japanese out of doors, so that the general aspect of the moving crowd is not so variegated as the throng of an Indian town presents.

A Merry Crowd.

But a happier looking population can nowhere be studied; they go chattering and laughing along, the porters singing between their balanced burdens, the air all full, far or near, of pretty salutations—"O hayo! O hayo gozaimas!" or "Sayonara! sayonara!" and at evening, "O yasumi nasai!" ("Condescend to take honorable repose!")

The deep reverences these little people make to each other in the street are charming for grace and apparent goodwill—the commonest coolie bends with the air of a finished teacher of deportment when he meets a friend or accepts an engagement. Indoors the obeisances are more lowly still. The little foreheads touch the earth or the spotlessly clean mats, and the little hands, almost always exquisitely formed—are spread out, while the kneeling musumé prostrates herself and musically utters the irrashai!

The children in the streets are for ever breaking into a dancing run for pure glee of existence, clattering along in merry groups upon their wooden clogs. Or else they gather at street corners and play softly boisterous games with each other, singing songs and beating hands to the tune. I secured the words of one of these, where the little brown-eyed, black-pated, Japanese babies stood in a ring, and swung their hands first outwards and then inwards, simultaneously.

It seems they were thus alternately imitating the opening and the closing of flowers, expanding the circle at the word "hiraita" ("opened"), and contracting it at "tzubonda" ("closed"). This joyous little street song, in the vernacular, was—

"Hiraitu; hiraita!
Nanno hana hiraita?
Renge no hana hiraita,
Hiraita to omottara, mata tsubonda.

"Tsubonda; tsubonda
Nanno hana tsubonda?
Renge no hana tsubonda
Tsubonda to omottara, matta hiraita."

Which is, being interpreted—

"Opened; opened!
Which is the flower has opened?
The lotus-flower has opened.
You thought so, but now it is shut.

"Shut! Close shut!
Which is the flower that's shut?
'Tis the lotus blossom that's folded.
You thought so, but now it expands!"

There is another graceful nursery rhyme that the dark-eyed Japanese babies sing in the streets, which goes—

"Chôchô! Chôchô!
Na no ha ni tomare
Na no ha ni akitara
Yoshi no ha ni tomare."

And this, again, in English as simple, is—

"Butterfly, butterfly!
Light on the rape and feed;
If you are tired of honey there,
Fly to the flower of the reed."

But the place of places in Tokio to see the Japanese small folk is Asakusa, a quarter

where a kind of permanent fair is established round the eminently popular temple of Kin Riu Zan. In this large and striking edifice is preserved a small image of the Goddess Kwannon Sama, made of pure gold, which was hauled up in a net from the Sumida River, and is too sacred ever to be publicly exhibited.

A JAPANESE PAGODA.

The shrine is naturally a favorite one with fishermen, but all classes frequent it, and curious it is to stand within the sanctuary and watch the *naïveté* of the worshippers. They go first to a little hut, and pay an infinitesimal coin for leave to wash their hands and mouths with water from a wooden ladle, for it would not be right to go unpurified to pray.

Then they pick out the particular incarnation in the great fane which suits their need, for one image is good at curing stomach-aches, another at bringing fish into the net, a third in making fair weather at sea, and a fourth figure in wood which will accord a becoming complexion if you stroke its face, has that countenance now completely rubbed flat and featureless by the innumerable palms of women and girls coming thither to benefit by the goddess.

With hands and lips washed, the votary pulls a bell-rope which is to awaken the attention of the deity. Then he throws a coin or two into a grated receptacle, joins his fingers together, breathes the supplication or whispers the wish, and afterwards claps his hands to let the divinity know that the affair is terminated, and that others can take their turn.

There is a pagoda near the temple, which is approached by a stone-paved walk. On both sides of this stand bright little shops for the sale of toys, ornaments, etc. The huge red building at the entrance contains two gods of colossal size, in large niches, protected by iron screens. They are the tutelary guardians of the gate, and are called "Ni-O" ("Two Kings"). One stands ready to welcome those who repent of their sins and determine to lead new lives; the other is the special god of children. The tame pigeons flying about are held sacred; and to give pious people an opportunity to feed them, women sell peas or rice in little earthenware pots.

A Cluster of Pleasure Resorts.

The Japanese do not visit Asakusa for pious motives only, but for pleasure also. Hence, within the temple grounds are theatres, archery galleries, tea booths, and a variety exhibition of birds, beasts and dwarfed trees. A white lath and plaster model of Fuji-San rises near, about 110 feet in height and 1000 feet in circumference. Large numbers ascend to the top daily, some days as many as 6000. All the paved way leading to the vast painted temple is full of toyshops, and all the small people of Tokio seem to repair thither on foot, or rocking about upon the maternal back.

The clattering of the wooden clogs, the blast of tin trumpets, the flutter of flags and toy balloons, the laughter, the chatter, the gossip of brown matrons comparing their brown babies and their home experiences, the good temper and pleasant recreation of Asakusa in the afternoon, are things to remember.

Here, too, as in other quarters at the present season, there are chrysanthemum shows, and the natives will spend all spring and summer in training the vines and growing the flowers for the exhibition, to which the visitor is charged about one cent. Each show contains two or three booths, fitted up with figures to illustrate some historical or traditional theme, and the chrysanthemum blossoms have been attached so as to constitute natural robes and scenic accessories. Sometimes a whole fable will be thus illustrated by means of several distinct floral tableaux.

Curious Little Trees.

The skill displayed by these Japanese florists is abundantly entertaining; but the most striking objects are always those dwarfed and twisted trees which they know how to produce, so that, like the Chinese, they can carry about a fir or thuja, or plum tree, sixty or eighty years old, in a small flower-pot. This is obtained with infinite patience by pinching off the rootlets week by week, and nipping and training the ends of the branchlets till the tree is stunted into the exact likeness of a giant of the forest, while it will not measure, perhaps, more than twenty-four inches high.

Then they dot these pigmy timber trees all about a tiny artificial hill, and plant all over it miniature rocks and crags, and dig out fairy-like lakes, and lead hither and thither absurdly pretentious little rivers, which, for their bridges, cataracts and rapids, might be the Nile, the Missouri, or the Orinoco; and near at hand they rear a delicious little tea-house, and sit there sipping ridiculously small doses of saké, from thimble-like cups, nibbling such tiny biscuits as might satisfy the appetite of a butterfly, and smoking microscopic pipes of brass and bamboo, which hold about three whiffs.

CHAPTER XXX.

STREET SCENES IN YOKOHAMA.

JAPAN is, after all, Japanese. Whatever its woods in spring and the lacquer of its temples may be, Japanese streets are neutral-tinted. One does not get the glorious reds and greens of the old tiled roofs and broad plantain leaves of Colombo, nor even the bright blues of China. One of the first things which struck me was the resemblance between life in Japan and life in Italy. The Japanese are the Italians, as the Chinese are the Germans of the East, and the masses present the same curious contrast of penurious economy with shiftlessness.

They, too, are a laughing, light-hearted people, feeling life of so little worth or prospect that death has no terrors. They, too, to the very lowest, are Nature's gentlemen in their manners, but treacherous, revengeful and shifty in their bargains. They, too, are born artists, and have all the indolence of the artistic temperament so strongly that, without feudal influences, they produce nothing great as they did in the old days. The poor rather remind one of the Italian poor in appearance—clothes apart.

And though their languages have no connection whatever, philologically, the same liquid note belongs to the genius of both. Such words as Tokio, Kioto, Yokohama, Nara, Hakodate, would sound as natural under the blue winter sky of windy Tuscany as under the clear December skies of blusterous Japan.

The Japanese, to the very lowest, have charming manners—a polish like their incomparable lacquer, and said by old foreign residents to be no deeper, though as difficult to chip through. Those who have had business dealings with both nations infinitely prefer the Chinese to the Japanese. The Chinese nibble, but they never repudiate. It is hard to pin a Japanese down in a bargain. He will never commit himself, and woe be to you if you go on trust, so say the oldest residents.

Postmen in Bicycle Costumes.

There are odd sights at every corner in Japan. His Majesty's mail is carried by postmen in blue serge bicycle club costumes, with knee breeches and white cotton gloves, but frequently no shoes or stockings. To make up for this, they invariably wear solar topees on their heads. But the queerest crew I have seen for many a day are parading about in green togas and limpet-shaped hats that look like extinguishers. I ask my jinrikisha man, who prides himself upon his English, who they are. He answers in his terse way, for he deals in only one part of speech—nouns—"church people," and I have to be contented.

The mention of church people and temples reminds me that it is Sunday. The Jap even keeps Sunday in a way. There are more people idle than on other days, and the upper class Japanese make a holiday of it. So do many of the Chinese, who go up to Tokio by rail (second class, not third), gorgeously attired in apple-green and sky-blue brocades and white silk stockings, smoking cigars of

the largest size. The Japs observe Sunday as they wear a European hat, because it stamps them as a superior class.

It isn't due to the missionaries, for whom they have the most undisguised contempt. The well-bred Japanese shudder to think of missionaries, while the poorer class do not keep the Christian Sunday at all, but go on trading as usual, though they may possibly feel grateful for a day on which Christian shops are shut, and Christian buyers driven to the counter of the unbeliever.

Curious Cabinets.

Even odder than the postman is the key smith, with a beautiful brass-bound cabinet containing his tools, fringed with a regular pawn-shop of old keys. His cabinet has delightful little drawers. Every specimen of the Japanese cabinet-maker's work has these drawers in all sorts of out-of-the-way places, which fly open and close in the most unexpected manner. These tool cabinets, especially those which are made by workers for their own use, are veritable works of art, and seldom obtainable by foreigners.

The Benten Dori, though a fair street to shop in, is not a very interesting one for native life. It is desperately anxious to be European in its style, though owned exclusively by Japanese. So it has a Pigeon-English signboard over every door, and asks Christians an exorbitant rate of profit. But, to-day, an ancient native, quite a Japanese Seneca, with shaven head and wrinkled cheek, and a *négligé* Roman senatorial dress, has strayed in, and is jesting gravely with a friend. We say to the jinrikisha man:

"*You go better street; more Japanee.*"

He rattles us off at a hand gallop (and there is a good deal of rattle in a galloping riksha) to the street where most of the native theatres are. This street is fuller of native life than any other, for here they do their lounging. All along the street, carrying funny little Jap babies in hoods upon their backs, are big sisters or young mothers—one can never be very sure which, in Japan—for the Japanese mature like rabbits, and don't look grown up until they are grandparents.

One hardly ever sees a gray-headed man in Japan. It is such a queer, contradictory, upside down sort of country, that very likely producing a moustache is a mark of middle age, and a full beard a sign that one is approaching the term of man.

Jealous Husbands.

I notice a woman washing the steps of her dwelling, and that dwelling only the humblest type of Japanese shop, with its tiny open front, and its almost total absence of stock, veiled by paper slides and banners of dark blue ship's canvas, ornamented in white with cabalistic designs which may be letters of the alphabet. If she were to turn round I should probably be confronted with a row of jet black teeth; for the Japanese husband, who is jealous, considers it his only safeguard to render his wife repulsive to other men by making her mouth a Gehenna.

Close by they are building a house (which will presumably be "somebody's" house) of black mud, on a very airy frame-work. The beaver makes a better job of it; but, on the one hand, he does not expect his handiwork to be upset by an earthquake any day, and, on the other, he does expect it to keep out the elements. Besides, it must be necessary to build things cheaply in Japan.

I can't form the wildest guess as to what the poor Japanese lives on. There are forty millions, and one can gauge the rate of wages by the fact that one can go half a mile in a riksha for three cents, and buy a cabinet three feet high with half a dozen

drawers and two sets of folding doors, for fifty cents. Yet every one is dressed well, and every one seems able to afford to pass a whole day at the theatre when he chooses, and to spend four cents on doing it, too. And all the business done is in the pettiest sums, and not too often at that.

I give it up as to how they make their living, but the old resident growls out: "Make their living, and a jolly good living, too, the scoundrels! You've no idea how well off they are." Which I am free to admit.

For vegetables, the poorer classes hover between the sea-weed stall and the radish-hawker. Other forms of green grocery are included in the business, but quite under a bushel compared to this mammoth radish—the daiku. The Japanese are very fond of it, but the Europeans of course pronounce it rank, as they would anything that was at once large and cheap, and relished by the natives.

ORNAMENTED JAPANESE BRONZE VASE.

The loads these poor people will carry on their shoulders are astonishing. I bought a palm tree when I got back to the hotel, four or five feet high, in a pot of earth a foot and a half square, which the hotel porters could hardly carry upstairs. The flower seller was carrying two of these, and a camellia, and half a dozen other large flowers to boot. For one of these enormous shrubs, in quite a handsome fancy wooden pot, I only gave him sixty cents; but twelve for the camellia. And I suspect that the hotel guide made him pay a pretty good brokerage out of this.

The odd Jap lanterns are a great industry in the streets. The boys who paint them are hardly bigger than our babies; but then,

infants are very precocious in Japan. Every five minutes you meet some queer little slip of mortality, with its little arms tucked, in characteristic Japanese fashion, each up its own sleeve, and with its thoughts devoted to the nation (or perhaps marriage).

How unwilling we are to turn our human horses' heads towards home. We feel as if we could stay out all night in this new earth (which has a very hazy idea, if any, of any heaven, new or otherwise). It looks even more like a willow pattern plate than it did from the deck of the ship.

Borrowing Almost Everything.

The Japanese seem to have borrowed everything. We know that they borrowed one kind of pottery from Corea and another from China; that they borrow every conceivable article from the civilization of the West; that they borrowed their very alphabet from China. It seems as if they had borrowed their scenery, too, from China. The very fish-hawkers carry out the national idea, by borrowing a couple of yen (dollars) one morning to buy a load of fish, which they have to pay back the next with the inconsiderable interest of twenty-five sen (cents)—about 5000 per cent. per annum.

However, the coolies at any rate are very Japanese, with their crested tunics. Nothing could be more Japanese than one I met, with his queer thatched stall balanced on his shoulder, and the innate brightness of this people, high and low, shining in his expression. His mate was carrying a couple of piles of boxes and baskets slung from his shoulder staff, as milkmen used to carry their pails in New York.

We hurry home past the Cricket Ground, which the English, as irrepressible as their own sparrows, have engrafted on the Land of the Rising Sun; past the headquarters of the Ken or District, and the General Post Office (every public building with a gilt Rising Sun proclaiming its Imperial connection); past the huge Consulate, over which waves the flag on which the sun never sets; past the Custom House Wharf, and along the bund to the Hotel.

Dinner over, the younger and more frivolous members of our party went off to kill time in a way so regardless of its being the Sabbath, as to remind me of a fellow-passenger I had when I went round the Cape of Good Hope to Australia. He was a Hebrew and Saturday was his Sunday. I met him one Sunday afternoon going down the companion stairs. "Where are you off to," I inquired, for the afternoon was lovely. "I am just going to 'ave a game of poker with two or three Christians." I didn't feel like "seeing" him after this.

An American Vessel.

When they went off with malice prepense, as the law hath it, I came up into our sitting-room overlooking the bay, to muse and ask myself if it were really possible that I was in the land of marvels, the most artistic in its heaven-sent way since Greece lost the art.

It was nearly nine o'clock when I came up, and from the beautiful *Omaha*, the United States corvette, which reminds me of an old-fashioned frigate with her graceful fiddle-bow, and of a faded belle with her retention of graces out of date in the present severe tailor-made fashion in ships, came the musical American bugle call. As I am writing, I hear the tinkle of "two bells," and the discharging of the nine o'clock gun. Looking out from the window I see, crisp and black in the moonlight, the lofty spars of the beautiful ship. How lovely is the pure, clear Japanese night following the shining Japanese day. I can see every ship in the

harbor, and so still is the water that the reflection of the steamer lights seems to bridge the whole space from the ships to the shore.

Yokohama was a good place to land; for nearly every one who goes to Japan from America does land here—chiefly, perhaps, from its vicinity to Tokio, the capital of the country. Besides, it is the principal foreign colony, and one can get excellent accommodation to recruit after the voyage, and a good many wrinkles about travelling in the interior. It was a great relief, after the close quarters on board the old chartered boats which run from Vancouver to Yokohama, to find one's self in the Club Hotel, with its fine hall and great, airy rooms, which had once been the quarters of the Yokohama Club.

Very novel and strange it was to sit down to a regular French lunch of many courses, served by a crowd of spindle-legged Japanese, in their picturesque dark blue tunics and hose, who (most of them) could not speak a word of English, and took their orders by the numbers on the menu.

In the Harbor.

"Boy, bring me some No. 1." Very funny we thought the shuffling noise they made as they ran about the floor, dragging their straw sandals by their big toes.

Landing in Japan is most entertaining. The moment a ship drops anchor she is surrounded by a flotilla of the queer little native boats, propelled with one oar by half-naked Japs, who swarm up on the ship's deck, sucking in their breath and bowing to the ground as soon as they are on board. Nobody patronizes them but the Asiatic passengers. Saloon passengers go off in the hotel launches, which in a few minutes, threading their way through the swarming native craft, land you close by the Custom House and prepare for your reception at the hands of officials.

Your luggage is carried up by a swarm of coolies. How quaint they looked the first time one saw them, in their tight hose and tunics, made of the universal dark blue cotton, ornamented in the back with some brilliant device in white or red. The coolie who carried up our hand parcels looked like a walking advertisement of the Waterbury watch. Most of them were barefooted, all of them were bare-headed, perspiring and smiling. Japanese smile from the day they begin riding on their sisters' backs to the day on which, to use a fine Buddhist phrase, they "condescend to die."

Houses of Foreigners.

There is a division between the native and European cities. The spacious mansion of the English Consul, a typical Eastern house, is on one side of the road, and on the other is the Kencho, where the business of the ken, or prefecture, is transacted. Just beyond this is the Post Office, a large brick building in the American style, ornamented with the golden emblem of Japanese nationality. (The Japanese themselves can't, for the life of them, tell you whether it was originally the rising sun or a chrysanthemum.) This road is planted on both sides with flowering trees, blossoming the day we landed, in the middle of winter.

Immediately after this, to our delight, we made our escape from the *Lie-European* town, as the Chinaman would call it, and struck the ordinary Japanese town in the Benten Dori (Venus Street). The houses here were, many of them, thoroughly Japanese—little one-story affairs, built of wood, with their fronts removed all day, replaced, if it was sunny enough, with dark blue or chocolate-colored curtains, like the door of

a tent, ornamented with the owner's name or device in huge white characters.

Most of them in this street were shops for the benefit of foreigners—photograph shops, porcelain shops, basket shops, silk merchants', haberdashers', or curio shops of the third order. The second order are in the Honcho Dori—the next street—which emblematizes its superiority by having the shop fronts glazed instead of open.

White Straw Mats.

Even some of the Benten Dori shops were un-Japanese enough to have counters. The true Japanese shop has a floor, raised about a foot above the street, covered with fine white straw mats an inch thick. On this the proprietor squats, the customer never stepping upon it without removing his shoes. The stock is partly spread out on the floor, partly on shelves, and partly hung from the ceiling. At the rear is a wooden ladder, like a ship's companion, leading to the attic, if there is one, and there is generally a passage on one side.

In the first shop a little boy was finishing off, with a hammer and agate burnisher, the gilt on one of the great "satsuma" jars which they make in Yokohama. We bought some note paper, ornamented with storks, temples, torii and Fujiyama, which we fondly believed to be what the Japanese used, until, a little lower down, we came to a genuine Japanese stationer, where we saw the hundred-feet rolls of porous wrapping paper, upon which the natives indite their *billets doux*, and saw them making the great white-covered account books, with knotted rope backs, so familiar to us now that we have been in Japan a whole week.

The "church people," whom we saw last week in the bright green cloaks and limpet-shaped hats, turn out to be mendicants licensed by some temple in Kioto. After leaving the Benten Dori we crossed the canal near the police station, and were happy at last, for we found ourselves in the "theatre-street"—a genuine bit of Japan. At the very entrance was a theatre where you could sit all day for about eight cents, and smoke your pipe and eat your dinner. It was ornamented outside with huge sign-boards, covered with the most blood-curdling pictures of dragons, as big as ships, breathing the traditional fire; of women being cut up like beefsteaks; of blood-splashing murders, and hair-breadth escapes, painted in all the colors of the rainbow, the hue of blood showing up nobly.

A Medley of Sounds.

Most Japanese plays are really exceedingly clever in simulating wounds; the murderer makes a savage cut, and blood spurts from his victim. A "tum-tumming" noise is kept up all the time the performance goes on, possibly to draw the attention of folks outside to the fact that the performance is going on.

Outside the theatre was a row of little girls, seemingly about four years old, carrying the next baby but one in the haori on their backs, and discussing affairs with the gravity of matrons, or skipping about to get out of the way of the passers-by. Whether they were standing still, or he was having his head shaken off, seemed a matter of pure indifference to the baby.

Close by stood the pipe-mender, with a rack full of second-hand pipes, ranging down to a penny in price; but most of his customers preferred to economize, and have their own dilapidated pipes mended. Then we drove on and passed an Ameya, or maker of dough toys, which he blows out in glass-blower's fashion in the shape of gourds,

cupids, cocks, etc.; and one of the little street stoves, where, by paying a penny, children can have a little dough and sauce, and spend the whole afternoon in cooking.

We go nearly every day to this queer street, with its theatres and bath houses, and bazäars where they sell semi-European trash, and the inevitable pipe cases and hairpins. It has one most fascinating by-street leading off it, where the cabinet-makers and fourth-class curio sellers congregate.

I have spent hours and hours in this street, picking up queer little articles of daily domestic use among the humbler Japanese, as artistic as a Greek temple in their observance of the science of shape and ornament, and each with its little bit of allegory or famous legend hinted at. There were brass bowls and plaques; pipe case clasps; wooden and bone netsukés; metal inkpots for the belt, hardly differing from the Turkish; bronze mirrors, and miniature temple ornaments; inros of rare lacquer, chipped out of all value, but interesting as specimens; the

AMERICANS MEETING THE EMPEROR OF JAPAN.

comb and mirror pouches used by singing girls, and what not.

It was in this street that I bought at a cabinet maker's a couple of old temple banners, twenty feet long, made of heavy cotton something like ship's canvass, painted one with the famous battle on the bridge between Yoshitsuné and Ben-Kei, and the other with the great old General Toyotomi Hideyoshi, the Warwick of Japan. They are splendid pictures, full of life and color, though, of course, with the absurd Japanese disregard for perspective. I have seen forty dollars asked for one not to be compared with them in a shop in New York.

The Famous "Bluff."

And every day when we get to the end of Theatre Street, the riksha boys, who, being paid by the hour (twelve cents), naturally want to spin things out as much as possible, suggest that we shall return by way of the bluff. "You see where English gentleman live, very rich."

Yokohama consists of at least five different quarters. The well-to-do foreigners all live up on "The Bluff," as the queer, flat-topped hill, of the orthodox Japanese pattern, at the entrance of the harbor, is called. Their places of business and the hotels are in the Settlement, separated from the Bluff by a creek, and mostly near the sea-front or Bund. At the back of this is "Chinatown"—Yokohama has a population of two or three thousand Chinese—and separated from the Settlement and Chinatown by the road to the cricket ground is the native town, faced in the front, mostly, by buildings in the European style. Beyond this, again, is the Kanagawa Bluff, where the wealthy Japanese live, almost overhanging the railway station.

The houses of the wealthy foreigners on the Bluff are some of them delightful. The unevenness of the ground gives a wonderful opportunity for landscape gardening, and with a bamboo brake, a few palms, a lotus pond, and one or two of the great stone votive lanterns they call ishi doro, one can be as oriental as Aladdin.

The houses themselves are great, roomy bungalows, full of the artistic things which can be picked up so easily in this land of recently decayed feudalism, and which will make the owner's fortune, or remind him for ever of the quaint Eastern land in which he was a pilgrim and a sojourner after he has returned home, as the American or Englishman in the East always means to do. The houses are full of picturesque, smiling, obliging servants, and really their owners have as much quiet luxury as any reasonable man could desire.

Beautiful Scenery.

Away beyond the Bluff are the cemetery and the race-course, which seem to have a sort of affinity in the Anglo-East, and, beyond them again, a scene of enchanting beauty, the Gulf of Tokio stretching away down to Yokosuka, with a long procession of crumpled headlands and islands; and right at one's feet a delicious little bay, with the sweet little village of Negishi nestling under the cliffs in its embrace.

Negishi, with its microscopic farms and tiny village houses with steep thatched roofs of marvellously picturesque shape, and its dear little graveyard scooped out of the cliff, with rows of pitiful stone Buddhas at the heads of the sleeping dead, is an idyl.

From the Bluff down to the Settlement the slope is so steep that riksha boys won't draw you down it unless they have a second man to act as brake, and won't draw you up it unless they have an assistant behind to act as propeller. It is bordered by rather nice

little curio shops, which have very pretty little things at quite moderate prices. They have to tempt residents, who know the value of things. Visitors don't trouble the Bluff much, except when they are asked out to dinner by the people to whom they brought letters of introduction, and this is of course at night. Then the people who entertain are prepared to receive their friends.

ANCIENT WARRIOR AND WEAPONS.

Tiffin, as they call lunch in the East, is at twelve, and so we had been able to drive all round the native town, the Bluff and the Settlement, and back in time to see some performances by daylight of the street tumblers and acrobats and monkey-trainers, who had collected round the Club Hotel on observing that a new ship had come in. The conjurer's principal tricks consist in lying on his back with his feet in the air, supporting tiers of human beings, or spinning an impossible number of large wooden tubs at the same time, or eating flaming charcoal. In Japan his sleight-of-hand is not, as a rule, remarkable. I soon got tired of the conjurer, and persuaded the monkey-trainer to begin. The "monkey-business" was very funny in this particular troupe. There were two men, and a very pretty and picturesque young woman—a regular gipsy, as black as a Malay—who did everything with an up-tossed head and a haughty look in her eyes, as if she "couldn't be bothered."

A Useful Attendant.

Her duties were multifarious. She had to twang the samisen, beat the drum, and keep the monkeys' wardrobes sorted, so that the performers could dress up the animals without delay. If the Japanese only knew how exactly the monkeys counterfeit them in the eyes of strangers, they would execute every monkey in Japan. Now it would be an imitation of a swaggering, two-sworded Samurai; now an old hunch-backed mendicant woman, hobbling along with a stick; now the haughty master scolding a servant kowtowing and grovelling his forehead in the dust—always too lifelike. We live luxuriously at the Club Hotel. We have a fine sitting-room with five windows less than a stone's throw from the sea, a private entrance to the street, and bed-rooms *en suite*, for almost half what it would cost us to live in the same style at quite a second-class

London or New York hotel, and our first dinner will give you an idea of how we are fed.

Our bill of fare that night included oyster and turtle soup, and fish better cooked than one ever gets it in an American hotel, and various kinds of meat, and poultry, and game, and *entrées*, and three or four kinds of pudding with fruit, and nuts, and ices to wind up with.

This is the "roughing it" which we had pictured to ourselves, and we often have a quiet laugh over it. After dessert I spend a delightful hour in the snug library of the Yokohama United Club, one of the cosiest clubs I know, and then I come back to our sitting-room to join the others, ensconced in easy chairs, with the feeling of content one has when one has had a thoroughly good dinner as a climax to a tiring day on shore, after the enforced idleness of that tiring fortnight on a stormy sea.

Quiet Enjoyment.

We sit with the dreamy happiness of lotus eaters, listening to all sorts of unfamiliar sounds; the shrill ho-he-to whistle on the double bamboo, followed by the clop-clop of a blind man's staff proclaiming the wandering momu (massage operator—a task performed almost exclusively by the blind in Japan); the clattering of the riksha boys, whose vehicles we can count by the glimmering lanterns of brightly painted paper; and at nine o'clock the bugling on the warships which summons to bed. The day we arrived, for once in my life, I obeyed the summons. I generally like to see the day duly finished before I turn in.

The kind of curio-shopping I enjoy most is rambling about among the street curio sellers, who from sundown to nearly midnight throng the Ginza in Tokio, or the Basha Michi in Yokohama. They crouch at the very bottom of the ladder among curio sellers. There are many rungs between them and a place like the Fine Art Gallery. There are whole streets of curio, silk, fan and porcelain shops in the Honcho Dori—a continuation of the main street of the settlement—and the Benten Dori, which runs parallel with, and next to it. But the properly constituted curio hunter, who has less money than time on his hands, ferrets for curios as bookworms ferret for second-hand books. Even the Benten Dori, which is distinctly humbler than the Honcho Dori, is tame and extravagant. For even here there is some pretence of style and arrangement.

Proud of his Boots.

Personally I mistrust a curio shop which contains no second-hand European boots; for it shows that the proprietor understands Europeans, and aims at business with Europeans only, at a corresponding increase of prices, and contempt for the little domestic curios, which show more than anything else how thoroughly art enters into the life of the Japanese. The lower class dandy in Japan values nothing so much as European boots, or boots which he considers to be a successful imitation of the European. Consequently, genuine Japanese bric-a-brac shops, with a native as well as a European clientèle, are pretty sure to contain some of those down-trodden knick-knacks.

Even the most modest of them have never quite the charm of a street stall to me. There is something so primitive, so simple, so humble, so childlike, so cheerful about the street curio seller. His whole stock-in-trade he can carry in two funny little piles of flat square boxes, which he hitches to the ends of his shoulder bamboo.

CHAPTER XXXI.

THE NEW JAPAN.

A GRAPHIC account of what may be properly called the new Japan is furnished by the brilliant pen of one of the members of the Japanese Legation at Washington. This account is authorized and endorsed by the Japanese Minister to our Government, as will be seen from the following note:

"The interest which the American public has taken in Japan is a source of profound satisfaction to my countrymen and to the government which I have the honor to represent in the United States. It is with pleasure, therefore, that in response to inquiries, Mr. Stevens of our Legation staff, has sketched the characteristics, resources and aspirations of Japan.

"SHINICHIRO KURINO."

Mr. Stevens's account is as follows:

I must confess to some temerity in presenting a sketch of Japan, wherein something of erudition may be expected. But one thing, I trust, I may be able to impress upon the minds of American readers, and that is that the problems which Japan presents are worthy of the study of the most learned, and that the events which have formed her national life during the past three decades will one day rank among the marvels of history.

The Empire of Japan consists of a group, or, to speak more precisely, of several groups of islands lying off the east coast of the Continent of Asia. These islands, irregular in shape, and even more irregularly distributed, consist of a main group of four islands, and of several smaller groups scattered in different directions, with here and there solitary islands and islets posted like sentries about the Island Empire of the Orient.

The main group consists of four islands. The northernmost is Hokkaido, once known as Yezo. Then comes the principal island, which, curiously enough, is really without a name, although it is sometimes called Honshin, and sometimes Niphon. This latter, with the prefix Dai, is the name of the whole Empire—"Great Japan"—but not distinctively of the central island. The explanation is that the Japanese looked upon that island as the mainland, which necessarily needed no other separate designation than the name of the whole country. The southernmost island is Kiushiu, or "The Nine Provinces;" the one to the east and north of that, Sikoku, or "The Four Provinces."

Beautiful Sea and Islands.

Between Kiushiu and Sikoku, on the one side, and the mainland on the other, almost completely landlocked, lies that beautiful body of water known as the Inland Sea, itself studded with islands and islets. The islands scattered here and there in irregular array form naturally the most unique and attractive feature. How many there are of these islands no one seems to know exactly—the Japanese themselves say some thousands.

Many of them are inhabited and in a state

of high cultivation, while others, ranging in size from mere rocks to mountainous and precipitous cliffs, have upon them no human habitations. In many cases fantastically shaped and curiously marked, with those that are inhabited, where picturesque villages cluster upon the shores, and the terraced hill-sides are tinted with the varied hues and colors of the growing crops, they combine to form a scene of novel and impressive beauty. The sea itself, although occasionally disturbed by storms, possesses at most times all the charms of a quiet lake. It is as if the land had snatched away a part of the stormy ocean, roaring in surly discontent upon its outer coasts, and decking it with these gems, torn from its own bosom, had wrapped it in a soft embrace and lulled it into a gentle sleep.

Land Well Cultivated.

Owing to the mountainous nature of the country there are but few large plains in Japan. But wherever irrigation is possible, and rice and other crops can be grown, every foot of soil is cultivated. In central and northern Japan you may see many thousands of acres of land under cultivation, but on the fertile plains and uplands near the seacoast the same land has been in use for centuries, and still yields abundant crops under a system of diligent and skilful husbandry that apparently is capable of little, if any, improvement. The land is subdivided in the great majority of cases into very small holdings, and it seems wonderful, especially to Americans, whose ideas of land are very naturally comprehensive, to discover that a Japanese farmer can live and prosper upon a "farm" little larger than a good sized house lawn.

Japan has a population of 41,089,940. The distribution of this population is very uneven. The main island has more than 31,000,000 inhabitants, the Hokkaido less than 400,000. The same differences exist to almost as great a degree between the provinces of the main island itself. Those in the north and in the mountainous central region are very sparsely inhabited, while in the south, and wherever a plain or a valley affords an opportunity for the irrigation, every available foot of ground is utilized. Japan is not a densely populated country in the sense that it is overcrowded, or that its resources are severely taxed to supply the needs of its inhabitants.

Not Fond of Mutton.

There are thousands of acres of fertile land lying fallow which will one day be cultivated, no doubt. The utilization of such lands depends to some extent upon the adoption of new methods of agriculture and the growth of new products, and somewhat upon the greater spread among Japanese of fondness for a meat diet. The government once made experiments in sheep farming, with a view to utilizing the great tracts of pasture land now lying waste. The experiment was in one sense a failure, not because the sheep did not thrive sufficiently well, but simply because the Japanese people did not care to eat mutton.

This condition of affairs is, however, changing. The raising of cattle and the cultivation of crops hitherto neglected are furnishing profitable use for waste lands, so that in time we may expect to find the population of Japan somewhat more evenly distributed than it is at present.

Cities, towns and villages are numerous in Japan, as is natural where the population crowds together in a favored district. For the purposes of this paper, however, it is sufficient to refer to only three of the larger cities—Tokio, Osaka and Kioto.

These three cities are Fu—that is to say, they have local governments of their own, while the rest of the Empire is divided into Ken, or prefectures, the form and mode of government being in both cases substantially identical.

Osaka is the ancient commercial metropolis of Japan, and serves as the centre of distribution for one of the richest and most populous regions of the Empire. It is a quaint, old-fashioned city, wealthy and conservative, and solid and substantial type, and yet not without many signs of the growth and spread of modern ideas. Its citizens are like itself—solid and substantial, and not too eager to adopt the new simply for the sake of its novelty, but very persistent and persevering in carrying out any project that may meet with their approval.

Ancient Seat of Learning.

They are the merchant princes of Japan, and in all the changes incident to the progress of the Empire within the past three decades they have retained for their city much of its ancient importance. The removal of the capital from Kioto to Tokio has deprived it of the political pre-eminence which it once enjoyed, but if business and politics have been divorced, the former has not suffered much by the process.

Kioto, only an hour's ride from Osaka, presents an entirely different aspect. If Osaka is the home of commerce and of industry, Kioto—at least in the days of old Japan—was the chosen abode of the muses, of learning and of the arts. During the time when a temporal ruler, nominally dependent, but in reality master, held sway at Yeddo, now Tokio; when the Shogunate had succeeded in usurping most of the real power, leaving only its shadow to the true sovereign, Kioto was the home of a venerated but impoverished Court, the members of which, debarred from the excitements of political life, turned their attention, whether from choice or necessity, to the cultivation of gentler pursuits. Here literature and letters flourished, and here many of the manual arts, which have made Japan famous, reached their highest stage of development.

Tokio is an attractive city, but cannot compare with Kioto in natural beauty, nor with Osaka in commercial importance. It was selected as his capital by Iyéyas, the great founder of the family of Tokugawa Shoguns, about three hundred years ago. For centuries it was a military capital, an immense armed camp, within which, for at least six months during the year, each territorial noble was obliged to take up his residence, accompanied by a goodly number of retainers. The presence of these large bodies of armed men gave the city a peculiar character, some memory of which lingers about it still.

A Flourishing Capital.

At the time of the Restoration, when the Tokugawa dynasty passed away, the city fell into decadence, and for a time wore a forlorn and deserted appearance. Its population decreased nearly fifty fold, and it seemed destined to pass into forgetfulness with the fortunes of its rulers. But when the Emperor chose it as his capital its ancient importance was revived, although in a very different form, and since then it has steadily gained both in population and in wealth.

Among the material products of Japan the agricultural naturally take the lead. The country is rich in minerals, and manufactures have increased in importance wonderfully within the past few years, but agriculture still retains its ancient pre-eminence.

Rice is the most important product. In

older times it was a unit of value, the incomes of nobles and others being calculated by the "koku" of rice, the koku being 133 pounds. As rice farmers the Japanese have nothing to learn from their Western brethren. Their implements may seem primitive and their mode of cultivation awkward, but the results they achieve are of the best.

They use the same land year after year, without intermission, and their children's children continue to use it after them. It never lies fallow, but in many cases, perhaps in the majority, is used for another crop as soon as the rice has been harvested, and always yields abundantly. Experience has taught the Japanese the secret of maintaining this uninterrupted cultivation, and, as to their methods of planting and harvesting, I give it, not as my own but as the opinion of experts who have carefully examined into the subject, that labor-saving machinery could not be introduced with profit for the improvement of either process.

An Important Industry.

The silk industry of Japan has received a wonderful impetus within the past few years, and the export of raw silk has grown marvellously. Each year the acreage devoted to the mulberry tree has been enlarged, and the number of those who occupy the whole or a part of their time in raising silk worms has been increased. This is an industry for which his patient and methodical habits especially fit the Japanese agriculturist. It is also an occupation in which the women and children of his family can engage with profit and without exhausting toil.

It has always been an important industry, but of late years it has spread to districts where it was not before known, wherever, in fact, the mulberry tree can be grown, until to-day there is hardly a hamlet or a solitary farm house in Central Japan where it is not carried on to a constantly increasing extent.

In porcelain clay the Japanese have a product which they have for centuries put to artistic uses with which the world is familiar. If signs of decadence have at any time appeared in the excellence of these products effective steps have been taken to prevent its spread.

Masterpieces of Bronze.

The same may be said of the lacquers and bronzes for which Japan is so renowned. In the old days a fine piece of bronze or of lacquer was a work of loving and thoughtful care, in which no element of personal gain entered—other than the hope of fame. The workmen—if they can be called workmen who were in the truest sense artists—were in most cases under the patronage of some rich man or noble, for whom they wrought slowly and carefully those masterpieces which have gained such fame for them and for their country. Such work as that is hardly to be expected in the hurry and bustle of a commercial age, but the art is not lost, and the artists of Japan still produce masterpieces in lacquer and bronze.

But no account of Japan would be even partially adequate which did not contain some mention of the uses to which these resources have been put during Japan's transition from the old to the new order of things. The manner in which a nation manages its material resources may be taken as a fair index of the stage of development to which it has attained, and of its capacity for progress in other directions.

The restoration of 1868 found Japan in a disordered and impoverished condition. Japan had been closed to the world for centuries, but no people can be shut out completely from knowledge of the rest of mankind

or from contact with the ideas of a progressive age. Strangely enough, the death blow to the ancient system was that event of which Americans are so justly proud, the conclusion of the Perry treaty.

It was this dawn of daylight from the outer world which showed intelligent Japanese how thoroughly out of touch their couutry and, above all, their form of government was with the spirit of the age. It was then that the little band of reformers, who were chiefly instrumental in bringing about the great change, began their work.

One of the first acts of the Emperor was to issue an edict abolishing the laws against foreign religions and their propagation among the Japanese.

New System of Government.

The daïmios, or feudal chiefs, surrendered their fiefs to the crown, and accepted in lieu the bonds of the government, at amounts, it should be added, much less than the value of their original holdings. This, it must not be forgotten, was an entirely voluntary act of self abnegation.

The samurai, or military class, whose privileges, rigorously secured and jealously guarded, made them the real masters of Japan, especially in times of domestic disorder, like their chiefs, the daïmios, accepted capitalized pensions, instead of the regular support to which their fealty and their service had entitled them.

The reorganization of the whole fabric of the public administration was naturally the first care of the Imperial Government. The departments were all established upon a new and an effective basis. Foreign advisers were employed to sssist in the work, and no effort or expense was spared to create a system which would be at once modern, practical and economical.

The government recognized the importance of education to themselves and to the masses. A complete system of educational institutions was established in every part of the Empire, beginning with primary schools in every hamlet, through middle, normal and other more advanced institutions up to the University in Tokio. Hospitals were endowed, and special attention was paid to education in medicine and surgery.

Schools for Women.

Nor was any distinction made between the sexes, but schools were established for the education of women as well as of men. This system has been steadily followed throughout, with only those changes which experience has shown to be advisable and beneficial. In all public works the government has taken an active and an earnest interest. The establishment of railway and steamship lines, of telegraph and post roads, and, in short, of all those facilities which increase the comfort and convenience of the nation have been their constant care. The telegraph and postal systems are equal to those of most countries, while as to railways, an increase from eighteen miles, in 1873, to almost two thousand miles, in 1894, may fairly be regarded as a good result even in this country of phenomenal railway development.

Nor should it be forgotten that a great deal of the progress which Japan has made in every direction has been due as much to private enterprise as to government direction. The railway and steamship lines, for example, are exclusively under the control of private corporations. The government has, of necessity, taken the initiative in many things, but oftentimes it has been merely to set an example which has been readily and aptly followed.

There is another phase of Japanese development which is well worthy of notice. I refer now to the newspaper press. The Japanese, like the ancient Athenians, and—may I add?—like modern Americans, are a people who delight in hearing new things. It need hardly be added that the press came to them, as it comes so often to us, to supply "a long felt want." Its development has been little short of marvellous, and now it flourishes like the green bay tree, from the scholarly periodical, the didactic weekly, the political daily, down to the "penny dreadful," for whose columns nothing short of murder and sudden death are fit matter.

Influence of the Press.

Many able, intelligent and patriotic men are enlisted in the ranks of the press in Japan, and they already exercise a potent influence upon public opinion and the conduct of public affairs. The government has deemed it necessary to establish regulations for the control of the press—a system more alien to American than to European ideas—but one which experience has shown is necessary to the public welfare. The heaviest penalty of all, the total suspension and confiscation of the paper, has never been inflicted.

In attempting to describe the changes through which Japan has passed and the effect which they have had upon the development of the country's resources and the increase of national wealth, it has not been possible to omit some mention of the political transformation which has been so notable a feature of her recent history. The one stands to the other in the relation of cause to effect, and what the future may have in store for Japan depends not a little upon the harmonious development of the governmental system which was adopted when the Empire emerged from its seclusion.

The present executive system was adopted in 1885. It consists of a Cabinet and a Privy Council. The former, presided over by the Prime Minister, is composed of the Ministers in charge of the executive departments, who are directly responsible to the Emperor for the management of their offices. The functions of the Privy Council are purely advisory.

The different Prefectures into which the Empire is divided are under the charge of Governors appointed by the Emperor upon the recommendation of the Minister of Home Affairs. In each Prefecture there is, as I have already stated, a local Assembly which co-operates with the Governor in the management of local affairs.

The Governing Houses.

The Imperial Diet is composed of two Houses, a House of Peers and a House of Representatives. The former body consists of members who hold office as a hereditary right, of a certain number who are elected by the different orders of nobility which are not entitled to seats in the House, and of a certain number appointed by the Emperor.

The members of the House of Representatives are elected directly by the people. A property qualification governs the exercise of the electoral franchise.

This, in brief, is the executive and legislative system now in force in Japan. When everything is taken into account it may be said to have worked smoothly and efficiently. Since the adoption of the constitution and the establishment of the Diet there has at times been a great deal of political excitement, but throughout every storm of this kind there has been no attack upon the privileges of the people, no thought of an assault upon the fundamental law. The constitution has been scrupulously observed,

and each struggle between the executive and the legislative branches of the government has been carried on within the lines defined by that instrument.

Such contests are inevitable where men strive for political supremacy. In Japan they afford a useful vent for political passions, and when, in time, party principles are more clearly enunciated and party lines more sharply drawn, there is no reason to believe that parliamentary government in Japan will not achieve all that was hoped for it. The fact that in Japan, even from ancient times, a system of local self-government in town and village, and rural district, was conceded by the government and jealously retained by the people, affords perhaps the brightest augury for the success of self-government in Japan.

Competitive Examinations.

The systematization and codification of the laws of Japan was one of the first cares of the government after the restoration. In the year 1884 a system of competitive examination for appointment to judgeships was introduced and has ever since been in successful operation.

The constitution itself provides that jurisdiction shall be exercised by the courts of law according to law; that the organization of the courts shall be determined by law; that the judges shall be appointed from among those who possess the proper qualifications according to law, and that no judge shall be deprived of his office except for misconduct and by due process of law. A statute passed for carrying these constitutional guarantees into effect, and providing for comprehensive and complete reorganization of the courts of justice, has been in operation for several years.

If we judge the future of Japan by the past—by what she has accomplished for the intellectual, the moral and the material improvement of her people—our forecast must be most sanguine. Admitting that accomplishment is justly a measure of reward, she cannot now be far from the goal of her ambition—recognition as a member of the family of nations fully entitled to the enjoyment of all those rights and privileges which independent commonwealths regard as inalienable prerogatives of national sovereignty.

America in the East.

Her continued prosperity and successful progress depend upon the attainment of this end, for she has reached the point where the harmonious development of her national life demands another and an even greater change than any that has gone before. The only obstacle which stands in the way is sentimental rather than practical. Some believe because no Asiatic nation has ever, at least in modern times, cared for those things and striven for those things for which Japan cares and which she seeks to make her own, that therefore no Asiatic nation is fitted to enjoy them. Such reasoning is as faulty as its premises are incorrect.

When, in the not distant future, Japan attains the goal of her ambition, it must always be a gratifying reflection to every American that it was his country which first brought her into touch with the world, and which first displayed a cordial, a helpful and a practical sympathy with the aspirations and efforts of the Land of the Rising Sun.

BOOK III.

Corea and the War Between China and Japan.

CHAPTER XXXII.

LIFE AND TRAVEL IN COREA.

AN interesting account of Corea is furnished by the Hon. George N. Curzon, whose travels and observations in this country have given him high distinction. His graphic descriptions are eagerly read, and afford an accurate idea of a nation which has, through recent events, been brought into the thought and notice of America and Europe.

The name of Corea has been for ages wrapped in mystery. It is an old country contemporaneous, as alleged, with Thebes and Babylon, but owning no ruins. It boasts a separate, if not an independent, national existence for centuries, yet is devoid of all external signs of strength. It contains beautiful natural scenery, still virgin to the traveller's foot.

Corea claims to have given to Japan her letters, her science, her religion, and her art, yet is bereft of almost all vestiges of these herself. Her people are endowed with physical vigor, but are sluggish in mind and morals. Such a spectacle is one which has no counterpart even in Asia, the continent of contrasts. A bridge between Japan and China, Corea is, nevertheless, profoundly unlike either. It has lacked the virile training of the Feudal System in Japan, and the incentives to industry supplied by the crowded existence of China. Its indifference to religion has left it without the splendid temples that adorn the former country, without the stubborn self-sufficiency of character developed by Confucianism in the latter.

Corea Suddenly Aroused.

Japan swept it clear of all that was beautiful or ancient in the famous invasion of Hideyoshi three centuries ago—an affliction from which it has never recovered. China's policy has been to keep it in a state of tutelage ever since. Placed in an unfortunate geographical position midway between the two nations, Corea has been, like Issachar, couching between two burdens. Suddenly, at the end of the nineteenth century, it wakes up from its long sleep to find the alarum of the nations sounding at its gates; the plenipotentiaries of great Powers appear in its ports to solicit or to demand reciprocal treaties; it enters the comity of civilized

peoples; and, still half stupefied by its long repose, relaxes but slowly beneath the doubtful rays of Western civilization.

The first glimpse of the Corean coast, which is mountainous, but little wooded, and relatively bare, gives no idea of the timbered heights and smiling valleys which may be encountered in the interior; but the first sight of its white-robed people, whose figures, if stationary, might be mistaken at a distance for white mileposts or tombstones, if moving, for a colony of swans, acquaints us with a national type and dress that are quite unique.

Peculiarities of Dress.

A dirty people who insist upon dressing in white is a first peculiarity; a people inhabiting a northern, and in winter a very rigorous latitude who yet insist upon wearing cotton (even though it be wadded in winter) all the year round, is a second; a people who always wear hats, and have a headpiece accommodated to every situation and almost every incident in life, is a third. But all these combine to make the wearers picturesque; while as to Corean standards of comfort we have nothing to do but to wonder.

As to their physique, the men are stalwart, well-built, and bear themselves with a manly air, though of docile and sometimes timid expression. The hair is worn long, but is twisted into a topknot, protected by the crown of the afore-mentioned hat. The women, of whom, those belonging to the upper classes are not visible, but the poorer among whom may be seen by hundreds engaged in manual labor in the houses, streets, and fields, cannot be described as beautiful. They have a peculiar arrangement of dress by which a short white bodice covers the shoulders, but leaves the breasts entirely exposed; while voluminous petticoats, very full at the hips, depend from a waist just below the armpits, and all but conceal coarse white or brown pantaloons below. Their hair is black, and is wound in a big coil round the temples, supplying a welcome contrast to the greasy though fascinating coiffure of the females of Japan.

Indeed, if the men of the two nations are unlike—the tall, robust, good-looking, idle Corean, and the diminutive, ugly, nimble, indomitable Japanese—still more so are the women—the hard-visaged, strong-limbed, masterful housewife of Corea, and the shuffling, knock-kneed, laughing, bewitching Japanese damsel. The Corean boy, indeed, might more easily be taken to represent the gentler sex, since, until he is engaged to be married, he wears his hair parted in the middle and hanging in a long plait down his back.

Fatal Epidemics.

Of this people, the males among whom exceed the females, there are believed to be about 11,000,000 in Corea, an area very similar in extent to Great Britain. Marrying at an early age, prone to large families, and undiminished for many years by war or famine, the Corean population ought to be on the increase were it not that the infant mortality is enormous, and that the death-rate from epidemics, against which no precautions are taken, and which sweep over the country every third or fourth year, is certainly high. On the other hand, the large tracts of uncultivated and almost uninhabited country that still await the ploughshare and the peasant will accomodate a much larger population.

The Coreans belong unmistakably to the Mongolian stock, occupying a sort of intermediate stage between the Mongolian Tartar and the Japanese. It is impossible to confound them either with the latter or with

the Chinese; and a Corean would, to anyone who has travelled in the country, be a known man in any city in the world. It has been supposed by some writers, who have observed a different variety with blue eyes and fair hair in Corea itself, that there is also a Caucasian element in the stock; but I am not aware that this hypothesis has found any scientific confirmation.

Their language is of the Turanian family, with the addition of many Chinese words.

If one does not either speak or understand Corean oneself, it is always possible to communicate with a Corean by using the Chinese symbols, which he equally employs. On the other hand, among the upper and lettered classes, Chinese itself is the invariable vehicle both of speech and correspondence, just as it is also the official language employed in government publications, proclamations, examinations and decrees.

Poverty Everywhere.

Of the people so constituted there appears to be but one opinion as to the national character and physique. While an invigorating climate has made them naturally long-lived and strong, their habits of life and morals have rendered them subject to many forms of ailment and disease; while their want of contact with the world and their servitude to a form of government which has never either encouraged or admitted of individual enterprise, but which has reduced all except the privileged class to a dead level of uncomplaining poverty, have left them inert, listless and apathetic.

As individuals they possess many attractive characteristics—the upper classes being polite, cultivated, friendly to foreigners and priding themselves on correct deportment; while the lower orders are good-tempered, though very excitable, cheerful and talkative. Beyond a certain point, however, both classes relapse into a similar indifference, which takes the form of an indolent protest against action of any kind. The politician in Söul remains civil, but is wholly deaf to persuasion. The coolie works one day and dawdles away his wages upon the two next. The *mapu*, or ostler, takes his own time about his own and his pack-pony's meal, and no reasoning or compulsion in the world would disturb him from his complacent languor.

Corea's Vast Resources.

These idiosyncrasies may only be interesting to the unconcerned student of national character, but they are of capital importance in their bearing upon national life. When, further, they are crystallized into hardness and are inflamed by the habits of an upper and official class—which subsists by extortion and prohibits, outside its own limits, either the exercise of surplus activity or the accumulation of wealth—they explain how it is that the Corean people remain poor amid stores of unprobed wealth, lethargic where there should otherwise be a hundred incentives to diligence, nerveless in the face either of competition or of peril.

I have seen a Corean coolie carrying a weight that would make the stoutest ox stagger, and yet I have seen three Coreans lazily employed in turning up the soil with a single shovel, by an arrangement of ropes that wasted the labor of three men without augmenting the strength of one.

So it is in every department of the national existence. An immense reserve of masculine force is diverted from the field of labor and is lost to the nation by being absorbed into the *yamens*, or offices of the local magistrates and prefects, where their function, instead of invigorating the blood of the country, is to

suck that of their fellow-countrymen. The population of Corea may, indeed, be roughly divided into two classes—the upper or official, entitled *yangban*, whose position or gentility is a bar to work, and who, therefore, must subsist on others; and the great residuum, whose business it is to be subsisted upon, and to filch from the produce of their labor the slender necessities of existence for themselves. Poverty in the sense of destitution their is not; but poverty in the sense of having no surplus beyond the bare means of livelihood and of the paralysis of all enterprise is almost universal.

An Official Burned Alive.

Any less indolent people might be expected to rebel; and occasional magisterial encroachments beyond the limits of practice or endurance result in short-lived spasms of mutiny, in the course of which an offending official is seized and, perhaps (as happened once in 1891), is burned alive. But ordinarily this implies too great an exertion; the people are unarmed and very helpless, and the system is mutely acquiesced in, unless pushed to intolerable extremes.

Travel in the heart of a country brings the stranger into contact with a type of humanity more primitive, but also more representative of the national character, than that encountered in the capital or in large cities, whilst it also discloses features of natural scenery of which the residents in towns or the frequenters of high routes alone may remain permanently ignorant. Both these advantages were derivable from the circuitous journey which I took from Gensan to the capital. The familiar route between these places, with the exception of one splendid mountain-crossing, traverses a landscape never without interest, though lacking in the higher elements of grandeur or romance.

A divergence, however, of a few days from the track brought me into a region which less than half a dozen foreigners have yet visited, and which contains some of the most renowned scenery in Corea, as well as the picturesque and venerable relics of the disestablished Buddhist religion, which for 1000 years before the foundation of the present dynasty, in about 1400 A. D., was the official and popular cult of the country.

Gilded Images and Idols.

This region is known as the Keum Kang San, or Diamond Mountains; and there—amid mountain valleys and recesses whose superb forest mantle rivals in amplitude, while it excels in autumnal tints of maple and chestnut the garniture of California canyons, where rushing, crystal-clear torrents dance through every glen, and far skywards bare splintered crags lift their horns above the foliage—are scattered a number of monasteries, whose buildings are in some cases many centuries old, and whose dwindling congregation of inmates perform in these secluded retreats, secure from any intrusion save that of the itinerant pilgrim, the stereotyped devotions before gilded images of Buddha and his disciples, in which they themselves, in common with the mass of their countrymen, have long ceased to believe.

By lovers of the picturesque nothing more enchanting than these monastic retreats can anywhere be found; nor will the discovery that, while every prospect pleases, man alone is vile—even though his depravity assume as is credibly alleged of the Corean bonzes, the most profligate expression, or, as it did in my own experience, the more modest form of larceny of one's personal effects—deter the traveller from keen appreciation of surroundings so romantic.

Surprise may be felt that in a country where the cloister is so generally and not unjustly despised, it should yet succeed, in spite of popular scepticism and official neglect, in attracting to itself a sufficient number of recruits. The answer lies in the incurable laziness of the people.

The Corean form of Buddhism is closely akin to the Chinese, and is widely divorced from that which found favor in the more artistic atmosphere of Japan. Its hideously bedaubed temples, which only become tolerable with age, and its multiform, grotesque, and barbarous images have little in common with the beauty of Ikegami or the glories of Nikko, or even with the less æsthetic attractions of Asakusa. Essentially Chinese, too, is the manner in which the original faith has been overlaid with superstitions, and has had grafted on to it an entire pantheon of semi-deified heroes.

Singular Superstitions.

Nevertheless, it is a welcome relief to alight upon the shrines even of a dishonored and moribund faith in a country where no popular cult appears to exist save that of spirits, dictated in most cases by nervous apprehension of the forces of nature, and where, as the old Dutch navigator put it, "as for Religion, the Coresians have scarcely any."

To these superstitions is the Corean peasant peculiarly prone. Outside his villages are seen wooden distance-posts carved into the hideous and grinning likeness of a human head, in order to propitiate the evil spirits. Of similar application are the bronze figures of monsters that appear upon the roofs of palaces and city gates, the rags and ropes that are tied to the boughs of trees (supposed, in Corean demonology, to be the particular abode of spirits), and the stones that are heaped together on the summits of hill-roads, in passing which our native camp-followers would invariably bow and expectorate.

Female sorceresses and soothsayers, to cast horoscopes, and to determine the propitious moment for any important action, are also in great request. In Söul I heard a story of a sick man who was supposed to be possessed by a devil, but was successfully cured by an English mission doctor, who affected to drive out the evil spirit, which was forthwith pursued down the street by a large crowd and "run to ground" in the mission compound.

Worship of Ancestors.

Among the upper classes the only vital form of religion is ancestor worship, developed by familiarity with Confucianism and by long connection with the Chinese. A man has no higher ambition than to leave male descendants who may worship his ghost and offer sacrifice at his grave. An outcome of the same ethical system is the sense of filial piety, which would have rendered Æneas a typical Chinaman, of unquestioning obedience to the sovereign, and of duty to the aged and to friends.

No Buddhist monks are allowed inside the cities—a prohibition which is said to have originated in the Japanese invasion 300 years ago, when the invaders crept into some of the towns in monastic disguise—although the King, in the neighborhood of the capital, has one or more secure mountain retreats, whither, in time of danger, he flees to the protection of a monkish garrison.

Travelling in Corea is best undertaken in the autumn months of the year. The climate is then perfect—a warm sun by day and refreshing coolness at night. In the winter deep snow falls and the cold is excessive. The summer heats are equally unpleasant. There are no made roads in the

country, and the tracks are mere bridle-paths, of greater or less width, according to the extent to which they are trodden.

In a country that is as plentifully sprinkled with mountains as a ploughed field is with ridges, these are frequently steep and stony in the extreme, and in the out-of-the-way parts which I visited the track was not unfrequently the precipitous and boulder-strewn bed of a mountain torrent, amid and over the jagged rocks of which none but a Corean pony could pick his way.

Tough and Wiry.

A wonderful little animal indeed is the latter. With the exception of the ox, which is the beast of heavy burden, and the donkey, which is much affected by the impecunious gentry, no other pack or riding animal is known. Rarely more than eleven hands high, combative and vicious, always kicking or fighting when he can, he will yet, with a burden of 150 lbs. or 200 lbs. upon his back, cover a distance of some thirty miles a day; and provided he has his slush of beans and chopped straw, boiled in water, three times a day, before starting, at noon, and in the evening, he emerges very little the worse at the end of a lengthy journey.

Each pony is attended by its own *mapu*, or driver, and the humors of these individuals, who sing and smoke and crack jokes and quarrel all day long, are among the alleviations of travel. If the destination be not reached before nightfall the bearers of official passports have the right to torch-bearers from each village. Long before reaching the latter, tremendous shouts of '*Usa, usa!*' (torch), are raised by the *mapus* or *yamen*-runners; and if upon arrival the Government linkmen are not forthcoming with their torches—made of a lopped pine-log or a truss of straw—they are roused from their slumbers or hiding with cuffs and violent imprecations. In a few moments half a dozen torches are ignited, and, amid waving banners of flame, the cavalcade disappears into the night.

Sport is a further and agreeable concomitant of journeying, although, as in every country in the world, not much game can be seen except by divergence from the hurried track of travel. Pheasants abound in the undergrowth on the mountains. In the winter months every variety of wild-fowl, from wild geese and swans to wild duck, teal, water hen, plover, and snipe, swarm along the coast and rivers or in the soaking rice-plots.

Shouts of Delight.

The natives either snare them or shoot them sitting; and the spectacle of a rocketing mallard brought down from a great height in the air is greeted by them with frantic shouts of admiration and delight. Turkey bustards, cranes, herons, pink and white ibis are also encountered, and there is a large eagle, whose tail-feathers are much prized by the Chinese for fans.

But the richness of the Corean covert lies rather in fur and skin than in feather. Hares, foxes, badgers, wild cat, wild boar, sables, ermin, and otter in the far north, and different kinds of deer (which are hunted for the medicinal properties supposed in China to belong to the horns of the young buck) are to be found in the scrub on the mountains. Leopards are quite common, and in the winter months sometimes venture even inside the walls of Söul.

But the tiger is the king of Corean quarries. He is of great size; and I saw, while in Corea, some splendid skins. His haunt is the wooded mountain-slopes near the east coast, and the entire belt of country north-

EXECUTION OF A CRIMINAL IN COREA.

wards as far as the forests on the Yalu, where man-eaters are not uncommon. In winter-time tigers have more than once come down into the settlement at Gensan and carried off a victim; I even heard there of a European who, going out to dine, met a tiger walking down the middle of the road; and when I was at Chang An Sa (the Hall of Eternal Peace), the principal of the Keum Kang San monasteries, one was said to patrol the quadrangle every night, and we came across their spoor and droppings.

Royal Tiger-Hunters.

The King maintains a body of royal tiger-hunters, who capture them by means of pits and traps, the commonest of these being a sort of big wooden cage constructed of timbers and stones, rather like a gigantic mouse-trap. A pig is tied up inside, and the entrance of the tiger releases the door and confines the beast, who is then despatched with spears. The natives, however, regard the animal with an overpowering apprehension, and there is an old Chinese saying that "the Coreans hunt the tiger during one-half of the year, while the tiger hunts the Coreans during the other half." They will not travel singly at night, but go abroad in company, brandishing torches and striking gongs.

They are also most reluctant to act as beaters; whence, perhaps, it arises that, common as the tiger is in Corea, I have rarely heard of a European who has bagged one to his own rifle. I am sometimes asked by sportsmen as to the charms or chances of a Corean expedition. As regards wild-fowl shooting, the great nuisance is that there is no means of disposing of the slain, and after a time mere slaughter palls; while, as regards big game, the difficulties and the hardships of travel, accommodation, food, and following, will probably send back the sportsman with a much worse appetite than when he started.

Thus wayfaring through the country one sees much of peasant life and agriculture. The villages are collections of mud-huts, thatched with straw (over which, as a rule, runs a climbing gourd), warmed by flues running beneath the floors, and surrounded for protection or seclusion by a wattled fence of branches or reeds.

On the clay floor outside are usually seen drying a matful of red chillies, or of millet and rice grains fresh threshed by the flail; long strings of tobacco leaves, suspended in festoons, have been picked from the garden plot hard by, from which also a few castor-oil plants are rarely absent. A small sty of black and abominable little pigs usually fronts the road, on which the children are disporting themselves in a state of comparative nudity.

Wide Wastes of Country.

Inside, the sour-visaged females are performing the work of the household, or are grinding, threshing, or winnowing the grain on the open threshold. The men are away in the rice-fields or among the crops of millet, beans, and buckwheat, which are the staple cereal produce of the country. Cultivation is assiduous, but not close. Hundreds of acres of cultivable, but uncleared soil, alternate with the tilled patches, and coarse grasses wave where the yellow grain should be ripening for the garner.

I saw no carts or wagons on my journeys, although they are used in the north, near Ham-heung, and in a few other places. The ox, which is the familiar beast of burden, sometimes drags after him a rude wooden sled. More commonly a sort of rack is fitted on to his back, and is packed with firewood for fuel. Men do not, as in Japan

and China, carry burdens on bamboo poles, but in wooded racks, called *chi-kai*, upon their backs.

They rest themselves by sitting down, in which position the rack, having a wooden peg or leg, stands upright upon the ground. The long, thin pipe of the country, between two and three feet in length, when not between the lips of its owner, is stuck in his collar at the back of his neck, and protrudes sideways into the air. When a pony is shod it is thrown down upon its back, and its legs tied together at the fetlock by a rope.

Tablets of Stone.

Outside towns of any size may commonly be seen a number of stones, or tablets (sometimes of iron or copper), bearing inscriptions in Chinese characters. These are erected either in connection with some historical event, or more frequently in honor of a local governor, who has earned the gratitude of the people, not for justice or clemency, which are not expected, but for wielding with no more than ordinary severity his prerogative of spoil; or of a successful local candidate at the literary examinations, or of some public benefactor, or of a virtuous wife who has found in suicide the sole consolation for the loss of her spouse.

Chinese influence is visible everywhere, notably in the disposition of the dead. The Royal Tombs are at a distance of ten miles from the east gate of Sŏul; but they are on a modest scale compared with the mausoleums of Peking and Hué. Mandarins' graves are frequently marked by a stone table or altar for offerings, and a *stele* or pillar, bearing the epitaph of the deceased.

Sometimes, after the Chinese fashion, stone effigies of warriors or animals are added, or a saddled stone horse, in case the spirit of the defunct should care to take a ride, or a small column in case it should have been metamorphosed into a bird and should require a perch. The commonest form of grave, however, is a large, circular, grassy mound, usually placed upon the side of a hill or summit of a little knoll, and surrounded with Scotch firs. The site is selected after consultation with a soothsayer, is visited every year on fixed days, and is ever afterwards kept inviolate from the spade or plough. The environs of Sŏul are sprinkled with thousands of such graves.

Officialism, which is the curse of the country, is not without its effect even upon the fortunes of travel. Such an incubus is the travelling mandarin, who quarters himself where he pleases and exacts rations for which he never pays, that the villagers flee from an official passport as from the pest. Though I paid for everything, chickens and eggs were constantly refused me, on the plea that none were forthcoming, but really, I suppose, from fear that, on the strength of the *kuan-chow*, I should appropriate without payment whatever was produced.

A Motley Crowd.

Under these circumstances, it is necessary to carry almost everything with one, in the form of tinned provisions. In the out-of-the-way ports few wayfarers are encountered; but near the capital the road will be crowded with officials, tucked up in small and comfortless sedans, with candidates going up to or returning from the examinations, with pilgrims, traders, professional players or mountebanks, beggars, picnicers, and impecunious vagabonds of every quality and style.

These are the picturesque sides and spectacles of Corean travel. There are some who would find in the Corean inn, which is the unavoidable resting-place at night, a

more than compensating pain. There are no good inns in the country, because there is no class to patronize them. The officials and *yangbans*, as I have shown, quarter themselves on the magistracies. The peasant accepts the rude hospitality of his kind, and the village inn is only the compulsory resort of the residuum.

Surrounding a small and filthy courtyard, to which access is gained by a gateway from the street, is on one side a long shed with a wooden trough, from which the ponies suck their sodden food; on another side is the earthenware vat, and the furnace by which it is cooked; opening off in a single, small, low-roofed room, usually eight feet square, unadorned by any furniture save one or two dilapidated straw mats and some wooden blocks to serve as pillows.

There the traveller must eat, undress, dress, wash, and sleep as well as he can. He is fortunate if the surrounding filth is not the parent of even more vexatious enemies to slumber. Nevertheless, I have wooed and won a royal sleep in the Corean inn; wherefore let me not unduly abuse it.

The government of Corea is a hereditary and absolute monarchy, and carried on through three ministers, besides whom are ministers of six departments. Caste is very powerful, and no office of even only local importance is held by other than a noble.

The earliest records of Corea carry us back to 1122 B. C., when Ki-tze with 5000 Chinese colonists brought to Corea Chines arts and politics. Down to modern times Corea has remained pecfectly secluded. A most the first knowledge of Corea obtained by Europe was through the shipwreck of some Dutchmen on the coast in 1653. The missionary De Cespedes had, however, entered Corea at the end of the sixteenth century, and from 1777 other missionaries followed. In 1835 M. Maubant gained a footing in Corea, but in 1866, after thousands of converts had been put to death, the only three Catholic missionaries left had to flee for their lives. To avenge the death of the Catholics the French sent an expedition, which was, however, repulsed, while a stranded American schooner was burned with her crew in sight of Phyöng-yang.

In 1871 the United States was baffled in the attempt to obtain redress. Japan was the first to effect a footing in Corea in 1876, when a treaty was concluded between the two countries. Corea followed this up with treaties with China and the United States in 1882; with Germany and Great Britian, 1883; with Italy and Russia, 1884; and with France in 1886. The three ports opened to foreign trade are Chemulpo, Fusan, and Gensan. The new policy led to discontent; and there was an insurrection in 1884. A rumor that Russia was about to establish a protectorate over Corea in 1888 was officially denied, although it is known she has long had her eye on that country.

CHAPTER XXXIII.

OUTBREAK OF THE WAR BETWEEN CHINA AND JAPAN.

ON the twenty-second of July, 1894, the startling news came from Shanghai that war between China and Japan was considered inevitable. It was known that there was a feud of long standing between the two countries concerning Corea.

Corea is a peninsula extending down from the mainland and is in close proximity to Japan. In area it is nearly twice as large as the State of Pennsylvania. The average width of Corea is 135 miles and the whole length is about 600 miles. There are eight provinces, each with a Governor. The King's revenues, which are considerable, are obtained chiefly by the letting of lands and from a tithe of all the produce. The King owns nearly all the land property.

The people are great sufferers through this system of land grabbing and tax farming. Grinding poverty holds them in a relentless grasp.

The capital proper is Seoul, a walled town of 250,000 inhabitants, about twenty-five miles inland and joined to its seaport by a badly made road. Seoul is in the heart of Corea and it is the one aim and object of every Corean to live there, for in the city every pleasure and vice is more easy of attainment and the chances of getting favorite posts by judicious flattering and canvassing of superiors are multiplied.

The King is a puppet in the hands of his Court, and the country only preserves its independence through the jealousy of the Chinese, Japanese and Russians, all of whom covet the land. Corea is claimed by Japanese and Chinese, and it is difficult to say which race the inhabitants hate most. They are, however, more afraid of the Chinese, who always assume superior airs as belonging to the dominant power.

A telegraph has penetrated Corea and a wire runs from Wan-San, a seaport town on the east side, to the capital and Chemulpo on the west coast.

It is the fate of weak Eastern kingdoms to be the prey of their powerful neighbors. Corea has not only to endure the rivalries of China and Japan, but is threatened with the dangerous assistance of Russia.

Civil War in Corea.

The Russians have long wanted an open Asiatic port to replace Vladivostock, which is icebound in winter time. Port Lazareff, or Gen-San, as the natives call it, about the middle of the east coast of Corea, would exactly suit them, but a Russian harbor there could hardly be accepted by Great Britain, considering that she gave up Port Hamilton on the condition of no Russian port being established in the Japanese Sea.

In 1891 civil war broke out in Corea. Ground down by official tyranny and extortion, the people rose in despair. A "national party,"—the "Tong Hak"—took the lead and succeeded in securing a whole province. Then Japan appeared upon the scene, sending troops to suppress the insurrection on the plea of protecting her subjects. The Mikado's Government next proposed to

China jointly to recognize the weak Corean administration after a more modern fashion, but China as suzerain of Corea, would brook no interference. Then, therefore, the question resolved itself into a trial of military force between the rival empires.

Li Houi, King of Corea, is the twenty-eighth sovereign of the dynasty of Han. He ascended the throne in 1864, when he was thirteen years old.

He has a variety of titles such as "Son of Heaven" and "King of Ten Thousand Isles," yet this hereditary claim and all his grandeur did not save him the humiliation of being obliged to ask China's permission to assume rulership or pay heavy annual dues. The Chinese Emperor regards him as a vassal, but the King of Corea is so holy a personage in his own country that it is a sacrilege to even mention his name. He literally has no name to speak of until he dies. Then his successor allows him one.

An Act of High Treason.

To touch him with an iron weapon is high treason. One of his predecessors, Tieng-tseng-tsi-oung, died from an abscess in the neck in 1800 rather than have it lanced. His present Majesty, presumably, shaves himself. On the other hand, any subject touched by the King's hand has to always wear a brass plate to commemorate the fact.

The King is now the Mikado's prisoner in his own capital, Seoul, July 23, 1894, though his subjects may not have known it, for this ruler of the Hermit Kingdom is a veritable hermit to the outside world, as invisible to his people as the Chinese Emperor.

His Queen, who belongs to the noble Min family, is nearly a year older than he. Their son, Li Tchok, the hereditary or crown prince, was born February 4, 1873.

Li Houi has a few ideas of modern ways, such as introducing the electric light into his palace. His time is largely occupied in religious ceremonies.

The Coreans are tall, well-formed men, very like the Chinese of the better class. Indeed, Corea in many ways is a kind of duplicate of China.

A Corean's great weakness is hats. His imagination runs wild on hats, and he wears a vast variety of them. The ordinary rain hat, made of oiled paper, looks like a folded fan. The common hat is so made of bamboo and hair cloth as to let in the rain in winter and the sun in summer. The upper classes always wear overcoats; the poor only wear them by way of evening dress.

Love for Children.

The principal moral virtue of the Corean is that he loves his children so dearly that he neither slays nor exposes them. In return, if a son meets his father in the street, he makes obeisance, and, if his father is imprisoned, it is a sacred duty to hang the whole time about the prison door.

There is no division of labor to speak of; each peasant makes everything he wants. Paper is the one manufacture. The national shoe is made of straw, with an aperture for the great toe to peep out of.

The Corean money, called "cash," is made of the basest and cheapest composition. It takes three thousand "cash" to equal seventy-five cents of our money. It is all a Corean pony can do to carry $15 in "cash." In the country districts coins of greater value than "cash" are of no use; one cannot get change for them.

The causes of the trouble respecting Corea may be summed up as follows:

First of all comes a permanent ill-feeling between Chinese and Japanese, who have a rooted dislike for one another.

Second, their mutual jealousy as the two great Far Eastern Powers.

Third, there were Japan's vastly preponderant interests—population, shipping, trade—in Corea, against China's ancient suzerainty and her modern political control of Corean affairs.

Fourth, the rebellion in Corea, threatening all foreigners, including Japanese, stands for something, but not so much as has been made out, for Corean rebellions are not very serious affairs.

Fifth, Japan was exasperated by the decoying of the pro-Japanese Corean rebel, Kim-Ok-Kiun, from his refuge in Tokio, and his brutal murder in Shanghai, winked at by the Chinese Government.

Russia Seeking a Port.

Sixth, Japan was afraid, not without reason, that China was about to settle her difficulties with Russia by allowing the latter to occupy a port on the east coast of Corea. Finally, both countries believed themselves to possess powerful forces of the European kind, and were not sorry to have an opportunity of showing what they could do with them. This was much truer of Japan than of China.

A high opinion was entertained of the Japanese army. Up to the time of the Franco-German war the instructors of this army were Frenchmen. The result of the war was sufficient, in Japanese opinion, to make a change desirable, and the French instructors were changed for English, German and Italian. Few of these remain, as the Japânese now think they know enough about the art of war to prosecute it without foreign assistance.

The Japanese army is equipped according to the most modern ideas, and is of considerable size, while the number of troops that China can put into the field is known to none outside of the "Flowery Kingdom," and to few within the realm. Their equipment, too, is a good deal of a mystery. The Japanese are not only well drilled and well armed, but they are brave and competent.

Regarding the suzerainty of China over Japan it amounts to very little. The "Son of Heaven," as the Emperor of China is styled at home, considers himself the suzerain of the world. He was suzerain of Lower and Upper Burmah, and lost them both. Thibet is the only country the "Son of Heaven" would fight desperately for.

The Crown Prince.

Of the King and Crown Prince of Corea few entertain a flattering opinion. The Crown Prince is described as little better than a "self-opinionated idiot." The King is a slight improvement upon this. Corea alone is never in a position to make a fight. The country is impoverished, and under its present ruler is of no use to the Coreans or to anybody else. There are only a few hundred Corean soldiers at the capital, and they are of the opera bouffe order.

The assassination of Kim-Ok-Kiun, if not the prime cause of the trouble between Japan and China, has had much to do with precipitating long-standing national enmities into active preparations for war. On March 27, 1894, three men arrived at Shanghai from Japan. They took up quarters in a Japanese hotel in the foreign settlement.

One of the three was Kim-Ok-Kiun, an instigator if not the instigator, of the Corean massacre of December, 1894. For nine years Kim had been a refugee in Japan. Unsuccessful demands for his surrender had several times been made by the King of Corea to the Japanese authorities. As the Emperor of China is the acknowledged

suzerain of Corea, much surprise was felt that Kim should have dared to set foot on Chinese soil.

An English journalist set out to probe the mystery, but before he found his way to the Japanese hotel the Corean was lying dead with three revolver bullets in his body. On the body of the murdered man was found a card, bearing the name, "Kim-Ok-Kiun," printed in Roman characters.

The murderer proved to be one Hong Sjyong-Ou, a Corean of good position, recently a somewhat prominent figure in Parisian society. He had, he said, assassinated Kim by order of the King of Corea. He was acquitted and set free. On Hong's return to Corea after the murder he was received with honors, while his victim's body was subjected to mutilation and public exposure.

Accused of Intrigue.

It is alleged in justification of his assassination by order of the King of Corea, that he had been intriguing not only with Japan, but with Russia, for the overthrow of the Chinese suzerainty.

At Yokohama, July 22, it was reported that the war feeling was running high and the whole nation was much impressed with the refusal of the Government to keep out of the Corean treaty ports at the request of China. Corea was also reported to have executed the proposed reforms, but it was said that the acceptance by Corea of the reforms proposed by Japan was conditional upon the withdrawal of the Japanese troops from Corea.

The Japanese Government was surprised at this firm stand, which was supposed to prove that Chinese influence was paramount in Corea. In the direct negotiations between Tokio and Pekin, China ignored the Japanese counter-proposals, and was not willing to yield her prerogatives.

Advices from Shanghai, July 23, stated that while war had not yet been actually declared, the outlook was not all encouraging. It was reported that Japanese gunboats, with a large force of troops are now bombarding Corean ports. There was considerable excitement in the city, and it was announced that the Government was already organizing regiments to reinforce the regular army of the Empire. The greatest loyalty to the Government was felt at the emergency.

Twelve thousand troops immediately left Taku with a fleet of gunboats, it was supposed for Seoul, with orders to fight the Japanese if they opposed China's occupation of any point in Corea. If war should be declared the government at Pekin would make a levy of 20,000 men from each Chinese province and send a fleet to attack Japanese ports.

Distrust of Japan.

It was generally believed that Japan did not desire a pacific settlement of the Corean dispute. As evidence of this, attention was called to the fact that as soon as one difficulty was overcome, Japan immediately raised another. The latest attitude of the King of Corea in the crisis was supposed to be due to China's decided measures to uphold her claim to sovereignity over the Corean peninsula.

The Chinese Government officially announced that it was preparing to block the Yang-Tse-Kiang River and the bar near Woosung at any moment in case of need.

In this connection it will be of interest to the reader to have a detailed statement concerning the strength of the Japanese army.

Immediately after the civil war the Emperor of Japan, who had decided to "Eu-

REGULAR TROOPS OF THE CHINESE ARMY.

ropeanize" his country and his court, saw first the immediate necessity of organizing the army. Young men were sent to study in the military schools of France and England, while French and English instructors were engaged to come to Japan. It was in 1868 when the French Empire seemed to be leading Europe, and had covered itself with glory in Algeria, Italy and the Crimea.

Grotesque Helmets.

The Japanese did not hesitate in copying the French army as much and as well as they could. French instructors were called to Japan, and the old huge, grotesque iron mask helmets—which were supposed to frighten the enemy—chain and lacquer armor, were replaced by modern uniforms copied from the French.

The Japanese of all times have always been great warriors, fearless, full of courage and energy, nearly the whole of the male population being accustomed to the use of arms. They are able to stand any amount of fatigue. After the war of 1870, the influence of France in the Japanese army yielded before that of Germany.

Prussian officers were called to Japan, and the French "kepi" was replaced by the German flat and round military cap. But of late the French have come to the front again, and many of the best Japanese officers are graduated from St. Cyr, the Polytechnique and Saumur.

The army uniforms and equipments of the modern Japanese officer are exactly like those of the French. I have seen in Tokio many a young officer who, had he been walking or riding in the Champs Elysees, would have been undoubtedly taken for an officer of the French artillery. The Emperor's uniform is that of a commander of artillery in France, the red band on the trousers being replaced by a gold one, and a similar uniform is worn by the male members of the Imperial family. As for the soldiers, they still wear the German cap, the rest of the uniform, however, being made like that of the French.

Since 1874 conscription is law in Japan, and every male inhabitant in the country is subject to military service from seventeen to forty years of age. The Japanese land forces are divided into :

First—Standing army—three years' service.

Second—Standing army reserve — four years' service.

Third—Reserves—five years' service.

Fourth—Territorial army—eleven years' liability to serve.

Size of the Army.

The standing army reserves are required to serve sixty days each year, but the territorial army is called out only in case of war or grave emergency. A sweeping system of exemptions exists, but, as it is, the standing army comprises about 50,000 soldiers. In a few days the number can easily be raised to 210,000, comprising only men who have served for the most part, three years.

The proportions of the different arms are:

Infantry	102,382
Cavalry	1,459
Artillery	7,881
Engineers	3,522
Transports	55,006
Gendarmes	1,436
Military schools	2,910
Central staff	2,014
Imperial Guard	5,591

There are 450 staff officers, 3,360 commissioned officers and 10,391 non-commissioned officers.

The infantry is armed with an eight-mil-

limetre-repeating rifle, designed from European models by a Japanese colonel, and is considered superior to those of Germany and France. It much resembles the Lebel system. The magazine, when fully loaded, contains eight cartridges; it has a ninth one in the breech and a tenth in the chamber, and it can be used as a non-repeater. The powder used is smokeless and produces very little noise. The bullet is of hardened lead, covered with copper.

Quick-Firing Guns.

The artillery is magnificently equipped with field quick firing guns, and they are drilled with a coolness, smartness and rapidity that would hardly be excelled. It is, however, to be feared that the Japanese artillery will not see much active service in Corea, the country being exceedingly mountainous and having no roads over which the guns might be transported.

The Japanese cavalry, on the other hand, whose number is altogether out of proportion with the remainder of the army, is extremely defective. There are but few horses in Japan, and they are not worth much. In spite of the greatest efforts, the Government has been unable to find a race of horses that could be acclimated. Nearly all the cavalry officers are graduated from Saumur, and can be relied upon as knowing their business thoroughly.

The Japanese navy has been copied from that of England, though of late nearly all the cruisers and torpedo boats not built in Japan have been ordered in France. The dockyard at Yokosuka and the arsenal at Koishikawa are thoroughly equipped, and first-rate torpedo boats and the most elaborate ordnance are turned out there. The cruisers and gunboats are among the finest vessels of their class afloat, and they are manned and officered entirely by Japanese who make competent commanders.

Some years ago Japan gave up building or buying large ironclads, of which she has only five. On the other hand, they have thirty-two cruisers and forty-two torpedo boats. The Itsukusima and Matsusima, of French build, are of 4277 tons. The Chi yoda steams over nineteen knots, the Naniwa (English built, of 3650 tons) has about the same speed, while the Yoshino has made over twenty-three knots, and is considered the fastest vessel of her class in the world, the United States cruisers excepted. Most of these Japanese cruisers are not sufficiently protected, many not at all, and could not possibly engage the heavy armored Chinese ironclads at close range.

Modern Inventions.

All branches of the two services are admirably organized, as well as in any European country. The coasts are defended by modern forts, well armed with quick firing guns, and are provided with electric search lights, strategical railroad lines, telephones, telegraphs, etc.

A well informed correspondent wrote to the *London Times* in the highest terms of the equipment and admirable military temper of the Japanese army. "The Chinese," he says, have sent an army to the Corea. But it would be as reasonable to match brave men armed with pitchforks against brave men armed with rifles as to pit, man for man, the Chinese in their present condition against the Japanese.

" The Japanese are armed with the Murat magazine rifle, and there is no better rifle in Europe. It is manufactured at the arsenal at Tokio; 1200 men are employed, and 120 rifles turned out a day in times of peace. It carries ten rounds in the magazine on the

Remington principle; the bullet is lead, coated with copper, that metal being plentiful in Japan; the Geneva Convention has no jurisdiction here, so the copper bullet is not tabooed.

"The Japanese cavalry are well equipped, though, to our ideas, badly mounted, but they are thoroughly aware of their shortcomings, and are taking steps to remedy them by degrees. The horse they are mounted on is, after all, the horse of the country, and no animal could be better adapted for service in Japan or in Corea. The same applies to the artillery horses, which are simply 14-hand ponies, but strong and hardy to a marvellous degree. Their field guns are 7-pounders, made at Osaca on a patent of their own, I forget its name, but its action is simple and rapid and resembles Krupp's; they have also 12-pounder Krupps, and heavy Armstrong guns for the defence of forts.

The German Drill.

"Their drill is that of the German army twenty years ago. They are precise and steady, and the officers know their work and how to teach it. In the cavalry swords were carried on the saddle until the Emperor one day remarked it, and said that only gentlemen wore swords and the cavalryman was not a gentleman, so swords are not now worn on the body.

"One great feature in all the barracks is the gymnasium. The men are thoroughly trained in this department, and some of the feats I saw performed by cavalry recruits of the guard at their general inspection would have done credit to any circus.

"Their wonderful neatness, completeness and regularity is what struck me most. Everything was tidy, everything was ready, everything was there. Their only trouble was the wearing of European boots. Men who had all their lives been accustomed to straw sandals having to thrust their feet into hard leather boxes, so to speak, very soon went lame. But this is the only thing I noticed that required alterations after a very careful inspection of the three arms, both guards and line.

Fine Soldiers.

"The troops they remind me most of are Indian Goorkhas, and of all native and colonial troops that I have seen—and I have seen most of them—I would, next to Goorkhas, prefer a regiment of Japanese. They are brave, temperate, patient and energetic, and though the Chinese might be made, under European officers, as fine soldiers as they are, at this moment they are about two hundred years behind them; and although the victory is not always to the strong, as was found out in the Boer campaign, from every data that a soldier can judge by, the Japanese should beat the Chinese in Corea with the greatest ease."

To proceed with the narrative of events, it was reported from Yokohama, Japan, on August 1st, that although war had not been declared, several naval engagements had been fought. The most important of these was on July 25th, in the neighborhood of Japan, and was claimed by the Japanese as a "signal victory." This is not the view of the English press of Japan, from which the following account is taken:

Three Japanese men-of-war, the Akitsushima, Takachiho and Naniwa, met at sea the Chinese cruiser Tsi Yuen, with a small despatch boat, the Kootsu, and the transport Kow Shing, and after an engagement lasting an hour and twenty minutes captured the despatch boat and sank the transport, while the cruisers escaped.

To fully appreciate the action the relative strength of the combatants must be considered. On the Japanese side were the Akitusushima, of 3150 tons, and with a speed of nineteen knots; the Takaschiho, of 3700 tons, and with a speed of eighteen and a half knots, and the Naniwa, fully as large, powerful and swift as either of her companions. The armament of these three included one 42-ton gun, four 28-ton guns, twenty rapid firing and thirty-two machine guns. On the other side was the Tsi Yuen, of 2355 tons, 2800 horse-power, a speed of but fifteen knots, and carrying two 8¼-inch guns, one 5-inch and nine machine guns. The despatch boat was entirely unarmed, and being a wooden ship not steaming more than eight knots, her power of resisting capture was as small as her capacity to evade it.

Immediately Opened Fire.

The Japanese war ships were proceeding toward Jinsen (Chemulpo), when the Chinese trio were met. The Chinese war ships, on seeing the Japanese flagship, immediately opened their ports, instead of observing the usual courtesies, and began fighting, apparently to cover the retreat of the transport steamer, which left, promptly pursued by the Naniwa. At this juncture the transport was flying a white flag, as well as the English colors.

What happened to her was not seen by the combatants, but was reported by the Naniwa. Her officers' account is that the flag of surrender was no sooner displayed than the Chinese on board prepared to attack the boarding parties from the Naniwa, and, in fact, did fire on them as they came alongside. The boats then returned to the cruiser and the transport was sunk with one well directed shot.

In the meantime, the Takachiho and Akitusushima engaged the Tsi Yuen and Kootsu. The former, after fighting stubbornly for over an hour, displayed flags of surrender, and the Japanese men-of-war were approaching her, when she suddenly discharged torpedoes, which, however, the Japanese were able to dispose of. The engagement was then renewed more hotly than ever, until, finally, the Tsi Yuen turned and made off at full speed toward Jinsen, being pursued for one hundred miles by the Japanese, but was not overtaken.

An Easy Capture.

The Kootsu got aground in shallow water while seeking sheltered anchorage, and thus fell an easy captive to the Japanese. The Chinese fought their guns much more rapidly than their opponents, and had they not been so greatly outnumbered would undoubtedly have achieved victory. As it was, it is a strong testimony to the skill of the Tsi Yuen's commander that he fought two of Japan's best ships for a full hour and then escaped.

From another account we learn that although the fighting, though of short duration, was very severe. One of the Japanese warships got within a comparatively short distance of the transport Kow Shing and discharged a torpedo at her. The missile was well directed and struck the transport fairly. A terrific explosion followed and the Kow Shing began at once to fill.

Prior to the discharge of the torpedo the crew of the transport, which was armed, and the military force on board of her, made a hard fight against the attacking force. Many of those on board of her were shot dead on her deck.

When the vessel began to sink there was great excitement on board. In the dire confusion that prevailed no attempt was made to

lower the small boats. But even had such an attempt been made the boats could only have carried a small percentage of those on board.

Every foreigner on board the transport, which had been chartered by the Chinese Government from an English company, was either killed in the fighting or went down with the vessel when she foundered.

The loss of life was very great. Of nearly 2000 Chinese troops on board of her only forty were saved. They were picked up by the French gunboat Lion that was cruising in the vicinity.

Only a short time elapsed between the explosion of the torpedo and the foundering of the transport. The vessel went down suddenly near Shopoint Island, at which place her commander made an attempt to beach her.

The Tsao Kian, which was captured by the Japanese, was an old man-of-war that had been impressed into use as a transport. Many men were killed on board of her before she fell into the hands of the Japanese.

The Kow Shing was the fastest vessel in Eastern waters, and the Japanese were glad of the chance of depriving China of her services. The presence on board of General Von Hanneken would also give an incentive to an attack upon the ship, as that officer was supposed to be on his way to take command of the Chinese army in Corea.

Another spirited battle between the Chinese and Japanese fleets was fought July 30th. After a fierce fight the Chinese ironclad man-of-war Chen Yuen, the largest and most recently built ship in the Chinese navy, was sunk, and two Chinese cruisers were captured by the Japanese.

The two Chinese cruisers were the Chih Yuen and Ching Yuen. It was reported that another cruiser, the Foo Tshing, was also destroyed. The Chinese fleet carried about one thousand men, most of whom were drowned. Among the killed were two German officers attached to the Chen Yuen.

The Chen Yuen was a battle ship of 7400 tons displacement, carrying 14½ inches compound armor at the water line. Her battery included four 12-inch guns protected by an armored breastwork, and two smaller Krupps, eleven Hotchkiss cannon, two 8¼-inch and 6-inch Krupps in her main battery and a secondary battery of Hotchkiss revolving cannon. She also had tubes for Whitehead torpedoes.

The Chen Yuen was a sister ship of the Ting Yuen and was the most powerful warship in the Chinese navy with the exception of the Ting Yuen. Its loss was a serious blow to the Chinese navy.

CHAPTER XXXIV.

THE BATTLE OF PING-YANG.

DURING the month of August reports were frequently received of the advance of the Japanese army into the Kingdom of Corea. War had been formerly declared by Japan, vast preparations had been made for carrying it on, troops had been landed upon the Corean coast, and it was evident that the Japanese had resolved to assume the aggressive and strike a powerful blow before China could prepare herself for the onset.

It is doubtless true that Japan had been anticipating the contest for at least ten years. She believed the time would come when she would have to maintain her claims in Corea by the force of arms. There is nothing to show that China expected an immediate war with her eastern neighbor. Her army, such as it was, could not compare with that of Japan in discipline, in modern equipments and especially in patriotic feeling and enthusiasm, the loyal spirit that can turn one man, as it were, into a thousand.

It may therefore be said that in all countries this side of the Orient there was a quite universal expectation that in the early stages of the conflict Japan would be victorious. Nearly all the reports of skirmishes and minor battles showed such to be the case. From point to point the various divisions of the Japanese army advanced, meeting but little opposition. At Ping-Yang, however, a place strongly fortified, the Chinese troops were massed and here an important battle was fought on the 15th and 16th of September, the result of which was a victory for the Japanese army.

Some account of this town will be of interest to the reader.

Ping-Yang, or, as it is more correctly spelt, Ping-An, is the capital of the Corean province called Ping-An Do, is situate upon the Da-Tong (Ta-Tong), or Ping-An River, about fifty miles from its mouth. Its location makes it a natural stronghold. The river is, next to the Yalu River, on the north, which separates Corea from China, the most important waterway of the country, and a number of considerable towns and villages are situated within its basin. It has been described as the Rubicon of Corean history, and at several periods anciently was the boundary river between China and Corea, or of the rival kingdoms into which, in olden times, the Corea of to-day was divided.

A Historic Town.

For a period of ten centuries, dating from about the commencement of the Christian era, Ping-Yang was a royal seat. In the remote past it has many times been besieged by both Japanese and Chinese armies, and many decisive battles have been fought in its vicinity.

The murder of the crew of the General Sherman, an American schooner, in 1866, took place on the Da-Tong River, not far from Ping-Yang. This occasioned the despatch, in 1871, of the United States naval expedition, under Admiral Rodgers, which ended ignominiously. The Gamsa, or Gov-

ernor, of Ping-An Do resides at Ping-Yang. The province was shown by the last census to contain 293,400 houses, and to have 174,538 men capable of bearing arms.

The people of this province are more aggressive and turbulent in character than those of the southern provinces. They are said to be not very loyal to the reigning dynasty, and the government is constantly apprehensive of revolutionary outbreaks among them. While this is especially true of the Ping-Yang province it equally applies to the people of the adjoining province on the south, Whang-Hai Do.

Ping-Yang is reported to be very rich in the precious metals and in minerals, but the mining of gold and silver is prohibited by the general government.

The Yalu River.

Another very important city of this province is Ai-Chin, or Ai-Chow (also written Yi-Chow, Wi-Chow, and A-San). It is the nearest Corean town to the Chinese frontier, and the gateway of the kingdom. It is situated on a hill overlooking the noble Yalu, or Ap Nok River, which is easily navigable for junks as far up as Chan-Son, a noted trading place, sixty miles from the mouth of the river. Yalu means "dragon's windings," and refers to the sinuous course of the river; Ap Nok describes its deep green color.

What was until a few years ago a "No Man's Land" stretched along the further bank of the Yalu, in Chinese territory. It was known as the Neutral Territory, and, though highly fertile, was laid waste by the Corean Government two or three centuries ago, and its cities razed to the ground to prevent its further occupation by Chinese outlaws and bandits, with which it was long infested. It is now Chinese territory. Fifty miles beyond the Corean frontier is Pien-Mun, "the Border Gate," where a great international fair was wont to be held three or four times a year.

The first despatch announcing the battle of Ping-Yang was dated at Shanghai, September 17th, and was as follows:

The Japanese attacked and carried Ping-Yang (Ping-An) on Saturday and Sunday after a stubborn resistance. The Japanese lost eight hundred killed and wounded. Twenty thousand Chinese surrendered.

The Battle Begins.

On Thursday, September 13th, a Japanese column from Pong-San made a reconnoissance in force, drawing the fire of the Chinese forts and thus ascertained their position. The column then fell back in good order with little loss. By Friday night all the Japanese were in position for a combined attack upon the enemy. The Gensan column threatened the left flank of the Chinese, the Pong-San column menaced the Chinese centre, while the Hwang Hai column operated against the right, which had been reinforced the day before by a detachment of marines from the fleet at the mouth of the Ta-tong River. The Chinese had utilized the old defences at Ping-Yang and thrown up new works, making the position an exceptionally strong one.

The battle was opened on Saturday at daybreak by a Japanese cannonade of the Chinese works, which was continued without cessation until afternoon, the Chinese responding. The work with the heavy guns showed good practice.

At about two o'clock a body of infantry was thrown forward by the Japanese, and maintained a rifle fire upon the enemy until dusk. Throughout the day only the Pong-San column was engaged. The Chinese defence had suffered greatly, but the losses

on either side were small, both the Chinese and Japanese having taken advantage of all the shelter available.

The Japanese troops, however, had gained some advanced positions. The firing continued at intervals during the night, and in the meantime two Japanese flanking columns had formed a cordon around the Chinese.

At three o'clock on Sunday morning an attack was made by the Japanese columns simultaneously and with admirable precision. The Chinese lines, which were so strong in front, were found to be weak in the rear, and here the attack was a perfect success. The Chinese were completely taken by surprise, and were thrown into a panic. Hundreds were cut down, and those who escaped death, finding themselves surrounded at every point, broke and fled. Some of Viceroy Li Hung Chang's European drilled troops stood their ground to the eastward, and were cut down to a man.

Capture of Immense Stores.

The Pong-San column, swarming over the defences in front, completed the rout. Half an hour after the attack was opened the positions at Ping-Yang (Ping-An) were in possession of the Japanese.

It was estimated that 20,000 Chinese soldiers were engaged in the battle. The Japanese captured immense stores of provisions and munitions of war and hundreds of colors. The Chinese loss was estimated at 16,000 killed, wounded and taken prisoners. Among those captured by the Japanese were several of the Chinese commanding officers, including General Tso-Fung, commander-in-chief of the Manchurian army, who was severely wounded. The number of the Chinese who were killed was estimated at 2,300.

The Japanese loss was only 30 killed and 270 wounded, including 11 officers. Most of the casualties among the Japanese occurred during the first day's fighting, and very few were the result of the night attack.

Within ten hours after the conclusion of the battle the military engineers had completed a field telegraph line from Seoul, the capital of Corea, to Ping-Yang (Ping-An). A large number of prisoners were brought into the Japanese camp from houses in which they had hidden themselves during the final assault. Several thousand Chinese fled toward a valley to the northward and, upon finding their retreat in this direction cut off, surrendered in a body. Ping-Yang (Ping-An) was searched in the belief that a number of important Chinese officers were hiding in the city under the protection of friendly Coreans.

Congratulations from the Emperor.

The walls of Ping-Yang (Ping-An) were badly shattered by the cannonade which was poured upon them by the guns of the Japanese, but the city itself was only slightly damaged. The Japanese Emperor telegraphed from Hiroshima, where the headquarters of the army are located, congratulating Marshal Count Yamagata upon the success of the arms.

Marshal Yamagata issued a general order commending the valor of his troops, which they demonstrated on the battlefield. The order concluded with an expression of pride on the part of Marshal Yamagata at being in command of so brave an army.

A flying column of the Japanese army pushed northward with the object of taking possession of the mountain passes. The Japanese force pursued the fugitives, who threw away their arms and readily yielded themselves prisoners.

A proclamation was issued promising full protection to the Coreans if they would re-

frain from acts of hostility toward the Japanese. On the other hand, they were informed that if they gave shelter to or engaged in traffic with the Chinese, they would be summarily dealt with by process of martial law.

It was reported that four Chinese generals, Tso Paokwoi, Wei Jinkwoi, Ma Yukowong and Sei Kinlin, together with 14,500 other officers and men, were taken prisoners by the Japanese at Ping-Yang. The Japanese outnumbered the Chinese three to one.

Excited by the News.

The Chinese were fearfully exicted over the news of the defeat and great slaughter of the Chinese army at Ping-Yang (Ping-An). The *Shanghai Mercury* printed a special edition containing despatches from the front, and in its editorial comments on the result of the battle expressed full appreciation of the crushing defeat and great slaughter of the picked troops composing the Chinese army engaged. The paper dilated upon the consequences of the disaster to the Chinese arms and expressed well-grounded fear of a speedy Japanese invasion.

Advices received at the Japanese Legation in London officially confirmed the report of the absolute and crushing defeat of the Chinese in the engagement at Ping-Yang.

Artillery salutes were fired at Tokio in celebration of the victory of the Japanese army.

Public opinion concerning the Japanese victory was freely expressed through our leading journals. One called the battle "The Chinese Sedan," and affirmed that the Japanese managed their campaign with a grasp of military science and soldierly ability deserving of the utmost eredit.

Another journal said: "It is difficult to see how China can recover from the blow which reveals the essential weakness of her military equipment and administration. The Powers will probably be content to accept the *faits accomplis* if the Japanese are wise enough to show moderation and a just sense of their position. The moment is favorable for the neutral powers to renew their overtures for peace. China might easily grant the virtual independence of Corea, which Japan is probably willing to accept."

Another journal commented as follows: "The Japanese have every reason to pride themselves upon the excellence of their military arrangements, but it is not safe to assume that the victory of the Japanese will incline the Chinese to sue for peace. Defeat in the past has only nerved the Chinese to more strenuous efforts. It is much more probable that the Ping-Yang fight will have the effect to embitter and prolong the struggle than that it will result in China's involuntary self-effacement in Corea."

Brave and Brilliant Work.

Says another journal: "The Japanese army has done its work bravely and brilliantly, but their navy will now have a tough task. If they can defeat the Chinese Pei-Yang squadron, the Japanese forces will certainly land in China and reduce Port Arthur and Wei-Wei from the land side, and possibly attempt to advance upon Pekin. When this happens the end will not be far off. The Mongolian colossus has feet of clay, which are crumbling. If the Powers, especially England, were to intervene promptly with friendly counsels, the conflict might be ended."

The Chinese army of the north, consisting of Manchus and Chi Li-men, at Ping-Yang (Ping-An), numbered, according to report, 50,000 men. The Chinese troops at Heijo and its vicinity numbered nearly 15,000, while there were with them 200 or

300 Coreans. There were also 2,000 more marching from Kasesan upon Heijo, and over 1,000 defeated troops from Seikwan and Gazan were also making for Heijo.

These figures were from Chinese official sources, and there is no doubt that she had, at least, 20,000 troops concentrated at Ping-Yang, including some of the best trained and bravest soldiers.

On August 18 there were 10,000 Japanese troops at Chemulpo, and about the same time 6,000 more were reported as having landed at the Taitung River.

An Advance Northward.

It might be assumed that the armies of Japan and China now in Corea numbered each 35,000 to 40,000 men. The Japanese landed their troops at Gensan, on the east coast, at Chemulpo, and at the mouth of the Ta-tong.

The main body of the army went from Chemulpo to the Corean capital, Seoul, and then advanced northward to meet the Chinese forces, which crossed the northeastern boundary of Corea in the latter part of July. Japan prevented the Chinese from sending reinforcements by sea direct to Corea by the admirable use she made of her fleet, one portion of which kept the Chinese warships occupied in the Gulf of Pechili, while another protected the transports carrying troops to Chemulpo, the Yalu River and other points.

In arms, drill and morale the Japanese troops in Corea were undoubtedly superior to the Chinese, the latter being for the most part the levies from Manchuria, though there was a goodly proportion of soldiers from Li Hung Chang's province who had been drilled in the European fashion by European officers.

It was believed that the first result of the crushing defeat inflicted on the Chinese at Ping-Yang (Ping-An) would be the complete occupation of Corea by Japan. Whatever might be the reorganization of the government and the reforms elaborated by the Corean Council, they would be in reality dictated by Japan and to her ultimate advantage.

Says a well-informed writer upon the problem of Corea : "Just outside the walls of Seoul is an archway of wood and stone about thirty feet high. This is called by the Coreans the Arch of Subjugation, but officially it is known as the Arch of Amity. It was under this arch, erected to commemorate her acceptance of the suzerainty of China, that Corea annually paid her tribute to China. It is now more than probable that she will not pay this tribute, and that the Arch of Subjugation will shortly be demolished or left as a memento.

May Throw Off the Yoke.

"It appears to be now established that the King has definitely resolved, under the influence of his Japanese advisers, to assert the independence of his kingdom and throw off the suzerainty claimed over it by China. This suzerainty has been for centuries more nominal than real. For unnumbered years Corea has derived from that country all that makes up her civilization. Her mental attitude has been and is Chinese. Her customs, the written characters in which her language is expressed, her culture, her art, her religion, have all come from her great neighbor. Her literature and education are formed on Chinese models.

"China's influence has, in fact, moulded her national life, and the control has been exercised in a peculiarly Celestial way—disclaiming all responsibility for Corea's acts when she has embroiled herself with Western Powers, and then rushing wildly to her

capital with troops and ships whenever Japan has made any forward move in the political game.

"Corea has been the buffer between China and Japan for a thousand years, and has paid tribute at intervals to either country or to both at the same time as far back as the third century, though for two centuries past the claims of Japan have been somewhat relaxed, thus giving China freer sway.

"Thus, when in 1876, the former succeeded, after some trouble, in negotiating with Corea an independent treaty, whereby she secured substantial trade advantages, rights of residence and property and the opening of three ports to her commerce, it took China several years to wake up to the fact that a new danger threatened her hold on the Hermit Kingdom, and putting forth freshly her claim of vassalage, she advised Corea to listen to the overtures of the United States, then knocking at her doors.

Treaties with Foreign Powers.

"On this advice a treaty was made with us in 1882, followed in the same year by conventions with Great Britain, France and Germany. The ancient tribute was more tenaciously exacted and a brilliant young Chinese army officer—then twenty-two years of age and a captain of infantry—was sent to Seoul as resident. This was Yuen, and he was commissioned to protect Chinese interests."

A second account of the decisive battle already described is as follows: Full details are now to hand respecting the great Japanese victory at Ping-Yang. The city of Ping-Yang, situated on the banks of the Tai Dong River, has been long regarded by China as the most invulnerable of all her strongholds. Ordinarily the city and surrounding forts are garrisoned with 20,000 Chinese troops, but shortly before Japan's attack upon the place these had been re-enforced by the refugee soldiers from Seikwan, where Japan's first victory in Corea had been achieved. Roughly estimated the Chinese forces in and around Ping-Yang must have numbered not less than 25,000 men.

Japan's attack upon this formidable stronghold had been carefully planned, and armies had been sent out by four different roads with orders to be in readiness for a combined attack on the city by dawn of September 15th.

The Troops Advance.

The western army started from Matsu-Bashi on September 13th, a town some fifty miles from Ping-Yang, and continued a forced march, till on the evening of September 14th it camped before the Chinese earthworks of the stronghold.

The northern army had left Tai-Cheng on the 13th and after camping for the night at a small town advanced on Ping-Yang from the north and occupied a position not far distant from that of the western army. The central army, in two divisions, had adopted similar tactics from the south, and both divisions advanced on a line with each other.

Finally the eastern, or so-called "mixed" army—it being composed of several divisions—boldly marched on the Chinese entrenchments from the east, as though challenging them from this quarter. It was these columns that were expected to draw the attention of the enemy from the advance of the Japanese troops from the north, west and south, or, in fact, from five different points for the central army had been divided into right and left wings.

Concerning the strength of Chinese positions it need only be said that Ping-Yang,

besides being a natural stronghold, was manned by China's finest troops. In the main fort or castle, close to the city gates, there were three Krupp field pieces and several Gatling guns, while all the soldiers carried Spencer or Mosler rifles, and there was no lack of ammunition. There were one or more field pieces and several Gatling guns in each of the Chinese earthworks and masked forts.

Altogether the Chinese troops were entrenched at twenty-five different points, and apart from the main castle there were five other large and well-armed forts—two to the south and one to the north of the city and main stronghold and two on the opposite side of the river. The masked fort built in front of the castle was undoubtedly the best piece of military engineering ever accomplished by the Chinese.

Formidable Defences.

The Northern and Eastern Japanese armies found themselves confronted by seven forts and earthworks, all well armed and manned, while behind each fort large numbers of Chinese troops could been seen to be encamped. To the south of these were other camps, toward which Major Okuzama marched his troops. All these camps were fired during the day of the battle, and the flames added to the horrors of the conflict.

There were two earthworks on the banks of the Tai Dong, opposite to the city, and two forts on the hillside among the pine trees. It was at these points that the Chinese forces, confidently expecting an attack from the east, had gathered in greatest strength, and it was Major-General Oshima who had been detailed to attack the enemy here.

The Chinese evidently had every confidence in the security of their position, and huge flags, upon which were inscribed the names of the various commanding generals, were flaunted proudly in every direction.

The "mixed" or Eastern army, under command of Major-General Oshima, had been re-enforced by another detachment from the south, and was the first to begin the battle. All attention was at once centred upon this point, as had been expected, and the northern, western and central forces at once advanced on the Chinese forts from the rear. Major Okugama separated from the mixed column and advanced on the forts to the south.

Hand-to-Hand Conflict.

The Chinese troops, in the meanwhile, were entirely ignorant of any advance of the Japanese forces from either the rear or flanks until the actual engagement had begun, and the Japanese armies were within one hundred yards of their various strongholds.

Now the Japanese charged upon the hillside forts, but the Chinese used their Krupps and Gatling guns with great effectiveness, and Major Tatemi quickly divided his detachment which had undertaken the charges into two swings. As they neared the fort, the Chinese fire ceased, but when the Japanese troops had reached the walls the Chinese stormed out upon them with a desperation born of despair, and a terrible hand-to-hand encounter ensued, the Japanese killing over fifty Chinese with their bayonets at one spot alone, while the rest of the garrison fled. The Japanese then took possession of the fort.

This was their first step toward victory, and occurred at seven o'clock in the morning. In the meantime a cold, drizzling rain, which later in the day changed to a steady downpour, increased the discomforts of the

attacking army but did not damp the ardor of its enthusiasm.

By this time the second wing of the northern army had placed their field pieces on the crest of the newly-gained hill and opened fire upon the Chinese in the earthworks and forts below, throwing them into a panic and causing them to retreat toward the castle and city in confusion. At eight A. M. the Japanese found themselves in possession of a second fort.

The western column, in the meantime, had been engaged in several skirmishes with the enemy and had captured several Chinese officers. They began to advance on the Chinese earthworks and forts to the east at five A. M. The troops of this division were divided into two wings, and by nine A. M. the Japanese were in possession of all the forts outside of Ping-Yang, with the exception of the castle and the masked forts on the hill beyond the city and castle. The opposition of the Chinese at these points, however, was most desperate.

The Chinese Cavalry.

Several attempts were made to storm the gate of the castle, but it was now two P. M., and the attacking forces of the eastern and northern divisions were well nigh exhausted by the continued fighting, and so the advance was stopped for a time.

Shortly after midnight on the morning of the 15th the central division advanced on the Chinese earthworks from the south, and were charged upon by a detachment of Chinese cavalry, who came out of the city gates, and hid themselves in a wheat field, the rain and darkness aiding their almost noiseless advance. But the Japanese, with fixed bayonets, were also in the wheat field, and after a sharp encounter the entire company of cavalry were killed, with the exception of eight that were taken prisoners and sent to the rear.

The Japanese officers of this division for the first time learned approximately what the other divisions had been doing, and how so many of the Chinese position were in jeopardy. Later in the day the central division captured several small bands of fleeing Chinese, and from them learned of their armies' victory. This division then fired the dismantled forts and deserted houses outside of the city, and continued the advance, meeting soldiers fleeing in all directions.

Desperate Fighting.

The mixed division in the meanwhile had formed into three wings—a right, left and central. They had hastily thrown up earthworks, but abandoned these to advance on the Chinese positions. The fighting was desperate ; those killed and wounded among the enemy seemed innumerable, while every officer of the second and fourth detachments of the Japanese forces of this division were killed.

The earthworks of the Chinese were strongly manned and armed with rapid firing guns, which they used with terrible affectiveness. The fighting continued uninterruptedly for some time, when the ammunition of the Japanese gave out, and the division was on the verge of a retreat.

A more extended account of the battle of Ping-Yang was furnished by the correspondent of one of our leading journals, who was with the army in Corea :

" The first battle of magnitude or importance in the Corean campaign was fought September 15th and 16th, and ended with a sweeping victory for the Japanese side.

" I have just returned to headquarters, at the south of Phyongyang (the Japanese name for Ping-Yang), after a hasty circuit of

those parts of the captured city to which civilians are admitted, and a short excursion along the line of retreat by which the great body of the Chinese fugitives escaped. Therefore, I am prepared to present an outline sketch of the operations which have left us masters of the chief stronghold on the peninsula.

"My opportunities of observation have been greater than those most of my comrades enjoyed, as from the beginning of the month I have been allowed the same freedom of action as an officer on staff duty. During the past two weeks I have travelled over most of the territory occupied by Lieutenant-General Nodsu's forces.

Rapid Progress Impossible.

"It has been plainer to me than to others that the impatience with which the army movements were regarded in Japan was not at all justified. The circumstances in which we were placed made it impossible to proceed with rapidity unless we were prepared at the same time to sacrifice all considerations of prudence.

"The condition of the country is indescribable. What Coreans call roads are unworthy of the name. There is little to choose between the open fields in the valleys and the wretched courses of slime and diluted clay which connect the towns in the northern provinces. Often the routes resembled rather a series of half-choked canals than proper lines of communication.

"To transport artillery and ammunition over districts flooded at intervals to a depth of from one to two feet is a task that tries the endurance of officers and men alike. It is a constant surprise that their cheerfulness and energy continue unabated day after day.

"To overcome difficulties by hard fighting, to push their way through the opposing bodies of the enemy, is a service in which my countrymen delight, as they proved six weeks ago at Songhwan. But the slow and wearing labor of dragging supplies and engines of destruction through almost impassable regions strains them in their weakest point.

"There have been many days when with their utmost strength they were unable to advance more than four or five miles. I doubt if the average progress of the main division has exceeded an average of six miles since the march from Seoul began in the early part of August.

"As was to be expected, plans of our generals were held in dark secrecy at the beginning of the campaign. It was not until our near approach to Phyongyang (Ping-Yang) that the scheme of operations in which we were engaged became clear to the troops in general. The privilege of moving in various directions enabled me to grasp the situation at a comparatively early date, and to form conjectures which it was my fortune to see realized in due course.

Strong Positions Chosen.

"It is now apparent that the sharp and effective engagements at Songhwan and Asan were not included in the original project of our leaders, but were mere incidents of the contest caused by the selection of the Naipo districts by the Chinese as a landing place for their troops.

"From the outset it was recognized that the scene of the principal conflict would be the Valley of the Taitong (or Daido) River in which many good defensive positions could be chosen by our foe and from which, in case of a success to their arms, they could descend by more than one avenue and menace our ports around Seoul from several points.

"The Japanese design was to seize the large towns along the Taitong and make the northern part of the peninsula untenable, while preparing for more extensive feats which are still to be essayed.

"As a preliminary measure, the intrenched Chinese at and near Asan had to be dislodged, and this enterprise was brilliantly carried through by Major-General Oshima, with a small force, which, after performing its allotted task, hastened to rejoin the body led northward by Major-General Tatsumi.

Active Night and Day.

"I was with a regiment which fought at Songhwan and did not get back to the main column until it had arrived at Kaisong, some distance north of Seoul. There I changed my limited range of duties for a more exacting duty I was called upon to perform, and for nearly a month lived in constant activity day and night, accustoming myself to look upon the details of food and sleep as mere trifles, scarcely to be considered beside the imperative requirements of my new service.

"The united army, which directed its course northward, consisted of from fifteen to eighteen thousand men. General Oshima conducted the left, General Tatsumi the right, and the chief command was assumed by Lieutenant-General Nodsu, whose quarters were in the centre and for a considerable time at the rear.

"The left moved upon the town of Hwangju under orders to cross the Taitong River, near that place. The right proceeded towards Songhwan, where another crossing would be made, and the centre bore directly along the main road (or mud ditch so designated) to Changhwa.

"To any one knowing these three lines of march it was plain that the object aimed at was the ancient fortified city of Phyong-Yang (Ping-Yang), once a capital of Corea, and a place of much greater natural strength than Seoul, the modern seat of government. Probably our destination was made public in Japan long before the army heard of it, but by the end of August there was little doubt on the subject, even among the lowest ranks.

"When the soldiers had satisfied themselves as to the precise object of attack the feeling of exhaustion and weariness which few had been able to resist vanished as suddenly as if the painful toil of the past three weeks were nothing but a dream. The spirit of Tamato Damouhi was rekindled in all its vigor, and the order of assault was awaited with feverish eagerness on all sides.

Eager for Battle.

"Perfect discipline is the controlling rule in the Japanese service, but it was evident to every beholder that from the moment the Taitong came in view of the foremost skirmishers each hour of restraint was a vexation and a grief to the whole mass of troops. Yet it was at just this time that they were called upon to curb their impetuosity and to lie idly on their arms, awaiting the development of events in other quarters.

"The machinery set at work to crush the Chinese in their chosen stronghold was not confined to the force commanded by General Nodsu. Experience had shown at Asan and elsewhere that the faculty of flight is one in which our enemies exhibit greater capacity than in any other, and it was assumed that if threatened by a determined onset in their front, they would sooner or later seek to escape, and would scatter themselves over the country in small and disconnected groups, pursuit of which would be futile.

"Precisely as before, they would probably be a terror to the peasantry, and would, per-

haps, indulge in the same excesses as those of General Yeh's disbanded soldiery, who not only pillaged far and wide, but put to death all who presumed to resist their demands. Among other atrocities they were accused of having murdered a much-respected French priest in the neighborhood of Asan.

"To prevent a repetition of these disorders, and also to provide against the regathering of the dispersed remnants at the Yalu River or any other place of retreat, the War Department organized a co-operative force, to be transported from Japan to Gensan, a port on the east coast of Corea, and to move thence across the peninsula upon the rear of Ping-Yang, thus enclosing the Chinese between two columns. Every effort was made to hide the details of this strategic combination. Beyond the bare fact that it was in progress, nothing was known about it to the mass of the combatants. But we were aware that Gensan is considerably to the north of Ping-Yang, and about one hundred and ten miles away.

Difficult Passes.

"A few years ago I was detailed to make an examination of the territory around that port, and for some distance into the interior, I then learned that the roadways were, if possible, worse than those in the neighborhood of Seoul, though the hilly character of the country renders them less liable to inundation. The passes over broken ranges between the eastern coast and the Taitong Valley are narrow, in many places blocked by heaps of fallen stones, and can hardly be less difficult to surmount than the bogs and morasses of the western provinces are to wallow through.

"From what I was permitted to learn, the troops landed at Gensan numbered four or five thousand, and were commanded by Major-General Oseko. They did not begin to penetrate southwestward until about September 1st, when the bulk of General Nodsu's Southern army was almost on the edge of the broad valley on the other side of which lies Ping-Yang.

"The reason why the attack from the south was delayed is now obvious. But to the troops enforced inactivity was most galling. The men who had come fresh from victory at Soughwan were burning to renew their triumphs, and those who had not yet shared in conflict were longing to rival the exploits of their more favored comrades. All were under peculiar influences, which greatly inflamed their desire to meet the adversary.

Daring Exploits.

"The whole region was full of brave associations, dear to the heart of every Japanese who cherished the memory of his country's glories in the past. It was in the valley of the Taitong that the warriors of Hidrioshi, the great Taiko, performed their most daring exploits during the invasion of the sixteenth century.

"Within the walls of Ping-Yang they made their heroic stand against the Tartar hordes, maintaining a desperate defence in the face of overwhelming numbers, subsisting towards the end upon the horses and other animals of their camp, and defying starvation itself, until the order from Kioto came directing them to give over the struggle, the fiery spirit that had sent them forth being conquered at last by death.

"However reckless the ambition of Hidrioshi may have been, the valor of his soldiers was incontestable, and the plains that encircled the ancient capital of Corea still bear testimony to many a deed of

chivalry which the decendants of the mediaeval heroes would rejoice to emulate.

"How anxiously and ardently the signal to resume the march was looked for, no one could bear witness to more surely than I, for in the first two weeks of this month I several times traversed the camp that lay crouching, I might say, along the southern border of the Taitong and through the valley below, and heard on all sides impatient murmurs of restlessness and agitation, which would have risen to complaining cries but for the loyal faith of the soldiers in the resolution and sagacity of their leaders.

"During the first ten days of September several changes were made in the disposition of the troops, and various small commands were transferred to increase the effectiveness of the onset to come. But the general plan underwent no alteration.

Supplies Cut Off.

"General Nodsu advanced to the front and assumed the direct management of affairs. Reconnoitring parties made frequent examinations of the belt of land between our van and Ping-Yang, which was found completely devastated by the ravages of the Chinese. The supplies which should have been provided the Chinese from Chefoo had been cut off for some time by the Japanese ships and the Coreans were compelled to give up everything that could contribute to the sustenance of the hungry multitude.

"Prisoners were occasionally brought in by scouts, and strange tales were recited for our amusement concerning the blood-thirsty characteristics attributed to our soldiers by both the Chinese and the Coreans. Most of the captives were at first speechless with terror and could make no reply when questioned by our commanders. They could hardly be prevailed upon to eat or drink, and at each word addressed to them they would fall prostrate, trembling and moaning as if expecting instant death. By gentle treatment they were generally reassured though some seemed never to recover from their paralyzing fright.

"None could give much information as to the number or organization of their army. It appeared that General Tsopaokwei, an officer of higher grade than any in our corps and ordinarily at the head of the Moukden garrison, was in chief command and under him we were told were 'many tens of mighty generals,' each leading countless myriads of invincible braves.

Living on Promises.

"Their stories with regard to their personal associations were more easily credited. They and their companions had suffered from want of sufficient food ever since they entered the peninsula and had been in the habit of foraging for themselves at every opportunity. Raw vegetables, dug from the fields, were welcome additions to their regular diet. For weeks previous to starting on this campaign they had received no pay, though brilliant promises of rich spoils had been held out to them.

"Their intelligence, except in one or two instances, certainly was not of a high order. Some could not tell the names of the officers under whom they immediately served. But they might have been mere camp followers and not fighting men. Stolid as they mostly were, they could not conceal their satisfaction at the indulgence they received, and, from their own account, their daily fare with us must have been absolute luxury compared with their habitual lot.

"Their gratitude, however, took no higher form than the expression of a moody regret for the awful fate in store for us. That we

are all destined to annihilation as soon as they should come in contact with their irresistable warriors was a conviction which nothing could shake.

"The second week of September brought some relief to the stagnation which oppressed us. After all, the idle term was not so long as it seemed to our over-wrought senses, and all discontent vanished as soon as the troops were called upon to march again.

"The central body passed Chung Hwa on the 10th of the month. The left reached Taitong on the 11th and was ready for crossing at Tetsudo Island on the 12th. On the same day the right passed Choldo and also prepared to pass over to the north bank.

Cheering News.

"On the 13th a singular thing happened. In the morning the news came that the head of a detachment from General Oseko's Gensan column had made its way to Songchon, only thirty miles from Chyong-Yang, and that the entire eastern force naturally would presently be in a position to participate in the joint attack.

"This intelligence, of course, was delivered privately at headquarters, and was communicated to only the subordinate generals and a few of their staffs. There was no possible way in which it could become public property. Yet on that very afternoon it was noticed that an extraordinary stimulus spread over the whole of the army, approaching from the south, and that even the most distant regiments appeared animated by some exhilarating impulse.

"I was a witness to several exhibitions of this feeling in front of General Tatsumi's wing. Sub-officers gathered in knots to inquire of one another if any event of unusual promise had occurred, and private soldiers not on duty ran about from tent to tent in search of information which no one could give, and of the existence of which no one outside of the highest circle had any positive knowledge.

"I have since heard that the same phenomenon, if it may be called so, was everywhere perceptible. All along the banks of the Taitong, from Kangdon to Hwangju, an inexplicable excitement prevailed, which lasted until the time came for striking the great, decisive blow.

"On the 14th the report was circulated that a squadron of warships had been sighted at the mouth of the river, directing its course towards our outposts. No anxiety was felt on this score, for enough was now known to make it understood that the Japanese Navy would not be behindhand in lending support to our movement, while the death-like silence of the Chinese fleet since the engagement near Asan warranted the belief that interference from that arm of the enemy's service was the last thing to be feared.

Investing the City.

"The clouds of smoke arising below Hwangju were hailed as a token that busy work was at hand, and, sure enough before nightfall the welcome order was sent forth.

"Early on the following day the troops were in motion from every side, converging towards the city, which the Chinese had selected as their main station of defence in Corea. From Sangchon the Gensan party rapidly descended, uniting with the advance force of our left near Kangdon, and then stretching across the river north of Ping-Yang, to close the avenues of escape in that direction.

"The central body, coming from the south, marched for the Taitong bridge and the gate through which the high road from

Seoul to the old capital passes. The left wing skirted the northern bank opposite Hwangju, until it reached Kangso, when it was divided, one part proceeding straight to the object of attack and the other ascending towards Shunnen, and blocking the line of retreat to Wiju, on the frontier.

The Chinese in the Toils.

"Before evening the Chinese were believed to be almost completely enveloped. Of what occurred while the investment was going on at the north I have heard no coherent details, but it was a surprise to those who conducted the onset from the south that the defence was not more obstinate and effective.

"Of the advantages possessed by the Chinese there could be no question. The city stands on a steep slope, and is surrounded by a wall which, though out of repair in many places, could easily have been made formidable in the long time since the army established itself there. Except at one gate, there was no bridge fit to aid the passage of troops over the Taitong, and it certainly seems that a resolute resistance on the north bank might have made the crossing a much more serious undertaking than it proved. Between the wall and the river the ground was most uncomfortable to the assailants, being largely cut up into swampy rice lots.

"Better fighting on the Chinese side was expected, even by those who had tested their incapacity at Songhwan, for here the chances were much more in their favor, and their behavior in some of the skirmishes along the route had indicated a determination to do at least a little towards retrieving their shattered reputation. But from the time when they were driven within their rough fortifications they appeared to lose all spirit, and allowed themselves to be chased from post to post with scarcely an effort to maintain order.

"The first troops sent forward by General Oshima were, according to present accounts, more vigorously met than any others, but this may have been due to the circumstance that there was a scarcity of ammunition in one brigade, necessitating a brief suspension of the advance on the afternoon of the 15th. There is nothing to show that General Oshima's wing was obliged to use extraordinary exertions in reaching its goal after his order. The regiments which pushed northward from Kangso are said to have been the most strongly confronted.

Confused Accounts.

"It is difficult, however, to collect reports that can be thoroughly trusted, so soon after the battle. Rumors are altogether too abundant to be safely relied upon when matters of minute detail come into question. I heard an officer of high position say, on the day after the affair was concluded, when the greater part of the army was resting and trying to remember what had happened, that it would be at least a fortnight before the Government at Tokio could receive a really full and accurate account of the event, and you may imagine the obstacles that stand in the way of a single observer who tries to present even a glimpse of the mighty scene in which, perhaps, thirty thousand combatants struggled for life and death through a good part of two fierce and furious days.

"Little more than forty-eight hours has passed since the last shot was fired, and the last flag lowered. It seems as if the echoes of the vast tumult and confusion were still ringing through the air, forbidding the mind to dwell upon anything but the colossal features of the conflict, or to gather together the multitude of incidents which must be brought into orderly array before the true character and import of this great achieve-

ment of history can be rightly estimated. What we now know beyond all doubt is that the strategic combination for the overthrow of the first Chinese army in the field has wholly and brilliantly succeeded.

"The campaign was carefully laid out in Tokio, and was executed with admirable dexterity by four of the best generals in the Japanese service, not one of whom, it may be mentioned, is of the highest rank. The single full general in Corea did not arrive in time to take any part in the proceedings, and even the lieutenant-general in command was not despatched from Japan until operations were in active progress.

Organizing Victory.

"But when he came he threw himself heart and soul into the work and set an example of energy and fervor which roused to emulation all who were brought into contact with him. To him and to the three major-generals belong the credit of having carried the enterprise through triumphantly. To the organizer of victory, who may be an approved tactician, or an unknown adviser of the War Department, the honor of the conception is due, and will, let us hope, be righteously awarded.

"A great blow has been struck, and with such force as to forever destroy the prestige of China in Corea. An army computed at not less than 12,000, and it may be 20,000—and which may prove to be still larger, for the looseness and negligence of the Chinese system is such that the exact number actually under arms is not known to themselves—has been defeated, and is now held captive, with the exception of the fugitives and the slain.

"Four generals of renown from the military standpoint of their country have surrendered—not with sufficient dignity, it is said, to entitle them to respect in their downfall.

"All the material results of the victory that could be expected have been secured. The entire store of weapons and ammunition is in our hands. A quantity of treasure, roughly calculated to be worth from $70,000 to $100,000, was siezed in the houses occupied by the commanding generals, together with dozens of bags filled with copper and iron "cash" of the country.

"Not a single condition of success appears to be lacking. And I can say with pride that the discipline, which it is so often difficult to preserve after great conquests has not been relaxed in the slightest degree. The districts I have visited in the last two days have been as free from violent disturbance as any part of my own capital in a time of profoundest peace. Soldiers roam about singing lively songs and occasionally shouting 'Teikoku banzai,' but perfect good humor is the rule, and not an angry voice is heard.

Spared the Horrors of War.

"The earliest order sent out on the 16th was for the firm enforcement of order and the protection of the inhabitants of Ping-Yang. The few citizens who are willing to communicate freely, which they can do in symbolic writing, though utterly ignorant of our language, are earnest in assurances of thankfulness at having been spared the horrors they had been led to anticipate in case of falling under Japanese control. But they are far from confident as to what the future may bring forth. That the security which now prevails can last is more than they dare hope for.

"Unless the Chinese who endeavored to escape by the Gate of the Seven Stars, at the northeastern corner of the city, fought harder than those who made a show of

standing to their posts it is not probable that the number of deaths will prove very great. But there is still a good deal to be learned about what took place in that locality and along the line of pursuit which followed.

"As I walked out yesterday on the western avenues leading from the city I saw heaps of weapons hedging the wayside as far as my sight could reach. Rifles, mostly of an old pattern, spears of the middle ages and swords of every conceivable manufacture were lying just as they had been thrown away, undisturbed as yet by the populace, who probably have not awakened to the fact that the late owners of the property have gone with no intent to return. Clothing enough to satisfy the winter necessities of the poor was also waiting to be picked up by the first comers.

"Until the cavalry detachments sent to overtake the runaways return to give an account of their adventures the lists of losses cannot be made up. At present it looks as if great results had been obtained without anything like the amount of bloodshed that usually accompanies a decisive battle. If, however, I attempted to verify this opinion, I should either be compelled to rely upon insufficient data or run the risk of overstepping the time allowed me.

"I close in the hope that when all the particulars are known it will be found that the rejoicings over our victory need not be too darkly shaded by lamentations over the sacrifice of human life."

CHAPTER XXXV.

JAPAN'S GREAT NAVAL VICTORY.

THE Yalu River is the boundary between China and Corea. Off the mouth of the Yalu a decisive naval engagement occurred, September 17th, between the Chinese and Japanese navies. At noon on September 17th nine Japanese war ships, convoying two armed transports, sighted twelve Chinese war ships and six gun-boats. The fighting began by an attack upon three of the Chinese war ships, which were sunk. As the fighting progressed another Chinese war ship was set on fire and destroyed, but the remaining eight, only one of which was uninjured together with the six gun boats, succeeded in getting away. The Japanese war ships Matsushima and Hi-Yei were slightly damaged and one of the armed transports was seriously crippled, but none of the Japanese ships were lost. The Japanese loss was twenty men known to have been killed and forty-six wounded.

When the Japanese sighted the Chinese fleet the latter ships were steaming towards the Yalu River, in which direction they proceeded, appearing indisposed to fight. The Japanese chased them for an hour, when the Chiyoda, getting within range, drew the fire of the Chinese flagship. A running fight of two hours' duration preceded the main engagement in the bay, during which the transports entered the Yalu River in safety.

The work of transferring the troops and stores from the Chinese transports to the shore was proceeding rapidly when the Japanese fleet was sighted. Admiral Ting of the Chinese fleet signaled to his ships to weigh anchor and form in line of battle. In obedience to this order the fleet was formed in a single line, with the exception of the cruisers Kwang-Kai and Kwang-Ting and four torpedo boats, which were formed in a second line at the mouth of the river.

The Japanese fleet advanced at full speed while the Chinese columns were forming in line, until they came within range, when the war ships formed in line of battle, nine of them in the first column and three gunboats and five torpedo boats in the second column. The firing at the outset of the engagement was of an indifferent order, but the Japanese were creeping gradually closer to the Chinese ships and their gunners were improving their aim by practice.

A Bursting Shell.

The Chinese barbette ship Ting-Yuen was the first to suffer any severe injury, a Japanese shell bursting in her battery. A ceaseless cannonade was kept up on both sides for an hour and a half, when the Japanese ship Saikio was rendered helpless, and, according to the assertion of a Chinese officer, sank soon afterward. Two of the big guns of the battle ship Chen-Yuen were disabled, but she continued to use her smaller guns. The vessels of both fleets worked very easily under steam, and the Japanese were constantly manœuvering, but the Chinese held their original position.

Suddenly two Japanese cruisers, believed to have been the Akitsushima and the Yo-

shino, endeavored to break the Chinese line. They were followed by three torpedo boats. As the Japanese ships advanced at full speed, the Chinese ships Chin-Yuen and Choa-Yung backed full speed astern to avoid disaster. The Japanese torpedo boats fired, but their projectiles were stopped by nets. The guns of the other Chinese ships were quickly trained on the two Japanese cruisers, and they retired after a short time, almost helpless. The Chinese declared they were sunk.

A Ship on Fire.

The Ching-Yuen was several times pierced by shells. The Chao-Yung ran ashore while retreating, and became a target for the Japanese guns until she was set on fire. The King-Yuen was in a terrible plight. A shell burst through her decks and she slowly foundered, while flames burst from all parts of her. The Tsi-Yuen withdrew from the first into the second column.

The Chinese torpedo boats vainly attempted to put the Japanese on the defensive, but the Japanese remained the aggressors throughout, although two or three attempts to break the Chinese line were repulsed. The cruiser Yang-Wei went ashore stern foremost and met a fate similar to that of the Chao-Yung.

After the first three hours of the engagement the firing was intermittent. The captain of the cruiser Chin-Yuen fought bravely when his ship was little better than a wallowing wreck, until the cruiser was sunk by a torpedo and her crew engulfed. The scene at this point is described as appalling. Many guns on both sides were disabled, the battered ships rolled heavily, and their steam pumps were kept constantly at work to keep them afloat. During the last hour of the battle some of the Chinese ships ran out of ammunition, and some of the Japanese ships threatened to founder. At dusk the Japanese ships moved slowly southward in double line. Another account of the battle is as follows:

Long before the rejoicings over the capture of Ping-Yang had begun to subside, Japan was excited by fresh enthusiasm by the news of another victory of even greater significance in the Northeastern inlet of the Yalu River. The 16th of September Admiral Ito, commanding the squadron, stationed at the mouth of the Taing, or Daido River was notified that a large Chinese fleet had arrived at the Yalu River, which divides Corea and China, in charge of transports, conveying reinforcements to the army on the frontier. He set sail the following morning with all the men-of-war that could be immediately summoned, viz: The Matsushima, flagship; Hashidate, Itŝukushima, Yoshino, Takachiho, Akitsushima, Naniwa, Chyoda, Fuso, Akagi and Hi-Yei. Accompanying these eleven was the Saiko, a merchant steamer, taken into the national service since the war began, of no strength and not intended for heavy work in action.

Commenced Firing.

She would not have joined the expedition, but for the desire of Admiral Viscount Kabayama, the naval chief of the staff, who being on a visit of inspection at the North, could not resist the temptation to witness the expected engagement. Between 12 and 1 o'clock, fourteen Chinese ships and six torpedo boats were discovered a little south of a harbor, called Taikosan, in Japanese pronunciation, the East of Kaiyoto Island.

Contrary to expectation they advanced unhesitatingly and commenced firing when 4000 yards distant from the Japanese, who reserved their first discharge until another

1000 yards had been covered. The serious fighting began between the vessels at the Chinese right and the Japanese left, the flagships of both sides leading the onslaught. By 1 o'clock the contest was general. Both lines maintained their positions steadily for an hour when the Chinese showed signs of wavering.

Ships and Crews go Down.

Three of their ships, either by accident or design, had for sometime been made special objects, and although they contended vigorously to the last, they were sunk, one after another, the crew climbing into the rigging and signalled wildly for help to their companions and assailants. These were the Lai-Yuen, Chih-Yuen and Chao-Puen. As soon as they were disposed of, the foremost Japanese ships directed their assault against the immense German-built vessels at the head of the Chinese column, for a long time without effect on the heavy steel plates which protected them.

At last, however, a lucky shell struck the Ting-Yuen a little above the water—and seemed to the Japanese observers to pierce the armor through and through. Their belief that this feat had been accomplished was increased when a thick body of smoke was seen rising from the flagship, and although no diminution of activity aboard was perceptible, they were convinced that she had been set on fire and remained burning up to the hour of her hasty departure.

Whatever the condition was, she succeeded in inflicting heavy punishment upon her chief adversary. The Matsushima was struck by two twelve-inch shells. The first upset and battered out of shape one of her guns, while the second exploded an ammunition box, dealing havoc among the crew and starting a fire, which was subsequently, with great difficulty, put out. In consequence of the mishap, the Matsushima withdrew from the scene and moved toward Tai-Tong, Admiral Ito transferring his flag to the Hashidate.

Meanwhile three other Japanese vessels had undergone extremely rough treatment. The Saiko, which Viscount Kabayama persisted in keeping in the thickest part of the fight, notwithstanding her obvious unsuitability for such duty, lost control of her rudder and found herself in much closer proximity than was desirable to the Ting-Yuen and Chen-Yuen. As she could not avoid them, she made directly for them, it is supposed, in the belief that she was about to ram them.

A Shower of Missiles.

The Japanese are of the opinion that it was under this illusion that the two huge ships separated, allowing the Saiko a passage about forty fathoms wide through which to escape. Torpedoes were discharged at her as she went by, but without avail. The Hiyei having been unable by reason of her slowness to keep pace with the rest of the fleet, became a conspicuous object to the Chinese, and was so deluged with missiles that she was set on fire before the afternoon was half over.

Her small crew was greatly reduced, and as the surgeon was among the wounded, the sufferers could not be properly cared for. When she had lost twenty killed and three wounded, she fell out of line and returned to Tai-Tong, but meeting a transport on the way, she obtained assistance in quenching the flames, and handed over the wounded, and returned with all the speed she could make, not waiting for a doctor, to take up her work where she had left off. In this hope she was disappointed, for the enemy

had flown and the battle was over. Still she was exposed to the enemy's fire.

It is reported that when she steamed away in flames she was thrice in great danger from torpedoes, but skillfully escaped by employing a device described in a recent magazine account of an imaginary fight in South America. To most readers of that sketch, the expediency of stopping a projectile by turning upon it a converging fire of shot and shell seemed purely fiction, yet this is precisely what the Hi-Yei is said to have done in, at least, one instance.

The Akagi, a small gunboat, was badly overmatched from the outset, accident having brought her under the fire of not less than six of the enemy's boats. Her commander was struck down and killed while she was thus hotly engaged, yet she would still have kept up a determined resistance, but for the loss of a mast, which rendered her unmanagable. She also found it necessary to return to the Tai-Tong.

The Flagship Retreats.

About the time that Admiral Ito left the Matsushima the disorder in the Chinese fleet plainly indicated that the contest could not be prolonged on either side. Three ships had been sunk, and a fourth, the Yang-Wei, had been half destroyed and abandoned. Beside the Ting-Yuen was on fire, and the entire force was thoroughly demoralized. A little later, after five o'clock, the flagship took the lead in retreat toward the home stations.

Four fast steaming Japanese cruisers were detailed to follow, and, if possible, to cut off their escape. But the torpedoes had to be reckoned with, and the possibility of being struck with one of them in the night made it imperative that the Japanese should exercise caution. Morning found them at the mouth of the Gulf of Pechili, with no ship of the enemy in sight. They steamed back to Kayioto Island, keeping a keen overlook on the way, but the Chinese had evidently reached a place of refuge.

The greater part of the Japanese squadron and reconvened near Takaisan Harbor, on the chance of getting another fight, bringing this time torpedo boats to cooperate. The need of them was so greatly felt on the previous day that it is safe to say no large number of Japanese ships will ever again sail without these essential adjuncts.

Loss of Life.

One of them was now put to a practical, if somewhat inglorious use, in breaking up the Yang-Wei, deserted and unfit for further service. Examinations show that none of the Japanese vessels received damages that could not be repaired with slight cost and labor. All but the four referred to were so free from injury that they could have gone into action the following day. The loss of life was the largest on the Matsushima. Her complement was 335. Four officers and thirty-nine men were killed and seventy officers and men wounded. The total loss was ten officers and sixty-nine men killed and one hundred and sixty officers and men wounded.

Further particulars of the great battle were learned from the following despatch from Tien-Tsin, dated September 21st: Wounded officers of the Chinese fleet confirm the original report of the engagement on the 17th inst. They say that the Chinese fleet arrived at Yalu River on the afternoon of the 16th and remained ten miles outside of the mouth of the river while the transports were unloading. At eleven o'clock on the morning of the 17th they sighted the smoke of the Japanese fleet,

which was approaching in two columns. The Chinese vessels steamed out to meet them in two columns, converging on the flagship. The Japanese fleet consisted of twelve ships, while the Chinese had ten ships.

The Chinese Admiral opened fire at a distance of six thousand yards, but the firing on both sides fell short until the opposing vessels came within five thousand yards. The Chinese endeavored to come to close quarters, but were prevented from accomplishing their purpose by the superior speed of the Japanese ships, which, keeping for the most part two miles off, manœuvred admirably and made splendid practice with the long range quick firing guns.

Went Down with all Hands.

The Chinese cruiser Chih-Yuen, Captain Tang Chi Chang, early in the day closed with one of the enemy's ships at full speed, intending to ram her.

Four Japanese vessels then closed round the Chih-Yuen, and she was ripped up by shots under the water line, and went down with all hands, including the engineer. Meanwhile the battle raged furiously round the flagship Ting-Yuen and her consort, the Chen-Yuen. A gunnery officer on the Ting-Yuen, was killed. The Japanese ships were difficult to identify, but it is known that the cruiser Yoshino received some damaging shots at close quarters, which enveloped her in smoke and made her invisible.

Some of the Chinese gunners devoted their attention especially to the Japanese cruiser Naniwa, and succeeded in setting her on fire, but none of the Chinese officers saw her sink.

An account received three days later says:

If naval supremacy of the future is to be decided by battleships, the crucial test of modern conditions for fighting at sea has still to be made. Of the twenty-seven vessels engaged in the fight at the mouth of the Yalu River only two had any pretensions to be called battleships. These were the Chinese vessels Ting-Yuen and Chen-Yuen. All the rest were of the protected or unprotected cruiser class.

All through the war the Japanese have shown that their intelligence department is excellently worked. There can be no doubt that they received accurate information about the destination of four thousand troops and large quantities of rice and military stores which left Taku about September 14th in the Chinese steamers Hsinyu-Tsonan, Chintung, Lee-Yuen and Haeting. These vessels picked up their convoy and made for Tatung Kou under the escort of six cruisers and four torpedo boats.

Approach of the Fleet.

When off Talienwan Bay they were joined by larger vessels of the Chinese fleet, and made their destination on Sunday, September 16th. The debarkation began under cover of torpedo vessels and two of the lesser draught ships, and was successfully accomplished, while the other nine vessels of the fleet remained in twenty-five fathoms, from ten to twelve miles south by east, from Tatung Kou.

The Japanese, with that provision which precludes the element of luck, had carefully surveyed the coast two or three years ago. The harbor master of Port Arthur had repeatedly urged the Chinese to follow their example, but without success. Steam was kept up, when at noon on Monday, September 17, a cloud of that obtrusive black smoke which the Japanese coal gives off showed the approach of their fleet from the south.

The Admiral at once weighed anchor, drew up his squadron, in formation like an obtuse angle, with two armored ships at the apex, and advanced to give battle. The Japanese came on in line and carried out a series of evolutions, with beautiful precision. The tactics of both sides are too highly technical for the layman, but in common speech they may be resolved thus:

Moving in a Circle.

The Japanese, having speed, kept circling around the Chinese, enlarging their radius as they came within range of the big guns of the armored Ting-Yuen and the Chen-Yuen, and coming closer in as they came opposite the unarmored ships and guns of less calibre.

The Chinese kept their wedge formation, but as all the halyards were shot away on the admiral's ship early in the action, they had simply to watch leaders and exact discretion.

The first evolution of the Japanese detached three Chinese ships. One was the fine Elswick cruiser Chih-Yuen (2300 tons, 18 knots, three 8-inch 12-ton guns, two 6-inch 4-ton and 17 rapid firers). Captain Tang handled his ship with great coolness. His vessel was badly hulled very early in the fight, and took a strong list to starboard. Seeing she was sinking he went full speed ahead at a Japanese ship which was sticking to him like a limpet, and making free practice with the intention of ramming her, but he foundered with all hands, 250, just before the ship got home. One account of it is that he did sink the Jap, but the weight of evidence is that he only disabled her by his return fire.

The King-Yuen, 2850 tons, 16-12 knots, two 8-inch ten ton guns, two 6-inch four tons and seven machine guns, took fire soon after this, but her captain, while subduing the flames, still fought his ship. Seeing a disabled Japanese near him, most probably the same vessel that the Chih-Yuen had tried to ram, he came up, intending to capture or sink her, but was incautious enough to cross the line of her torpedo tube at a short distance.

The Japanese thereupon shot her only bolt, and sure enough blew the King-Yuen up. Out of a complement of two hundred and seventy odd, some seven only are known to have escaped. One occount says that this fine vessel perished from fire, but subsequent information from Port Arthur gives the foregoing as the more accurate version of her end. With regard to the disabled Japanese vessel not one informant will deliberately say "I myself saw her founder," but without exception they all maintain that she sank soon after the destruction of the King-Yuen.

A Cowardly Captain.

The notorious Fong, the reinstated captain of the Tsi-Yuen, again distinguished himself by his devotion to the white feather. All the foreign survivors are very silent on this subject, but there is no doubt whatever that this poor creature signalled early in the day that his ship was badly struck and that he then promptly took her out of action. In doing so he ran precipitately into the shallows where the Elswick built cruiser, the Yang-Wei (1350 tons, sixteen knots, two ten-inch five ton guns, four four tons and ten machine guns) was in difficulties, struggling hard to get off.

Fong's navigation and pilotage were about equal to his courage. Finding his surroundings suddenly changed, he altered his helm and fairly rammed his unhappy colleague, escaping himself, however, with a damaged bow. The Yang-Wei's crew of 250 were

nearly all lost, and that vessel herself went down in about four and a half fathoms on a straight keel, with her tops and lighter guns out of the water and her turret or barbette just awash. She was seen in that position four days after by the returning transports.

The Tsi-Yuen ran at full speed for Port Arthur. There the foreign engineer came ashore and flatly refused to serve further with such a captain. News has since arrived in Tien-Tsin that he will be under no necessity of doing so, as Fong's head was promptly sheared off by an imperative order from Tien-Tsin. This poltroon had been recently court martialed for his conduct on the day of the Kow-Shing disaster and then, to the great indignation of the fleet, reinstated to his command.

An Eye to the Main Chance.

His villanous example was followed by the commander of the wooden corvette, the Kuang-Chia, 1100 tons, three twelve-inch rapid firing guns, eight machine guns. It is a moot point whether his ship was injured in action or not. He shows the woodwork of the latrines as a proof. At any rate, he bolted, and kept so keen an eye to the main chance after that, that at 11 P. M. he ran his vessel on a reef, some twenty miles east of Talienwan Bay, and for all that is known she is there still, although there is a rumor that the Japanese afterward put a torpedo into her.

The desertion of these two ships would have reduced the Chinese to seven had they not been reinforced by vessels from in shore, and later on by torpedo vessels, four in number. One of the two ships, the Yang-Wei, was, as stated, rammed by the Tsi-Yuen, the other, the Choayung, a sister ship, soon took fire, and also got into shoal water, where sne burned completely out. More than one hundred men were taken off by a torpedo vessel, but some of her crew were killed. The vessel remained visible, a useless shell, just above the wash of sea at low water. This completes the list of Chinese casualties and losses.

The torpedo boats found some difficulties in joining the fray. The loss of halyards and in some cases of colors made it difficult to distinguish friend from foe, but the young officers in charge did well and acted fully up to their instructions to keep well under the lee of the big ships during fire and then to dart out under the bank of smoke. Unfortunately for them, these little vessels had been scouting for three weeks and had been overworked. The result was lamentable. When they opened out their possible twenty knots sank to something between fourteen and fifteen. The smoke rose rapidly, and long before the Schwarzkopf range was reached they were seen and fired at. Oddly enough they were not hit once by anything worthy of notice.

Torpedoes of Little Account.

But, on the other hand, they effected nothing. The dreaded torpedo only scored once in the action, and that was in the case of the King-Yuen, an issue entirely due to over-confidence and rashness. In the meantime, the two armored vessels, the Ting-Yuen and the Chen-Yuen, were the recipients of the continued and persistent firing of the Japanese.

The Chen-Yuen, under the command of Commodore Lin, assisted by two foreigners made grand practice and kept admirable discipline. Her frequent fires were extinguished promptly, and the ship was admirably handled throughout the action. The foreign officers on board are both severely wounded, one in the arm, while the other, through an inadvertence, in the too prompt fire of one of

the heavy guns, got his scalp and face badly burned and was subsequently wounded in the arm.

So persistent was the fire of this vessel that the magazine was all but depleted, and she arrived at Port Arthur with only twenty rounds of heavy shell left. She fired one hundred and forty-eight six-inch shells, and quite exhausted her smaller ammunition. Her fire was as effective as it was sustained, owing to the skill and coolness of the foreign experts. This ship's superstructure was almost completely destroyed, and a shell struck the spindle of the hydraulic gear of the port gun, putting it out of action.

Little Damage.

With this exception it is amazing to find how little damage the heavy fire did to the guns and machinery. Only three guns were dismounted in the whole Chinese fleet, and in no case were the engines, boilers or hydraulic machinery (the Chen-Yuen's excepted) injured. No casualties were reported from the engine rooms, where the behavior was excellent.

The Lai-Yuen, a sister ship to the King-Yuen in build and armament, had her superstructure damaged by fire and shell more than any other ship in the fleet, and was an appalling sight in Port Arthur. Foreigners who saw her deemed it a marvel that she could ever have been brought into port, so completely wrecked was all her deck gear. She was essentially sound in hull, armament and engines, however.

The Ting-Yuen (flag ship, 7,430 tons, fourteen and one-half knots, four thirty-seven ton Krupp guns, two four ton Krupps, eight machine guns) was the scene of some striking episoded. A heavy shell, supposed but not known to be on the ricochet, struck the fighting top, killing instantly seven men in it and knocking the entire gear into the sea. Another shot in its vagaries bent but did not break the steam pipe. A third killed poor Nicholls, an ex-petty officer of the British navy, who, seeing another foreigner bleeding from a wound in the groin, volunteered to take his place for a few minutes while he went below.

The Admiral and the third engineer, who had volunteered from the customs service, were violently thrown off the bridge by concussion and rendered senseless for some time. It is supposed that heavy guns were simultaneously fired from the barbette. On recovering the Admiral was found to have sustained injury to his foot, while an attendant, in bearing help to his master, was literally blown into the air and sea in infinitesimal pieces by a shell—an accident which profoundly affected the brave old fighter.

The Engagement Renewed.

About three o'clock the Japanese hauled off for consultation, but came on again and renewed the battle. About five they took their final leave, the Ting-Yuen and Chen-Yuen following them up. This was probably a bit of strategy on the part of the Japs, for after running ten or twelve miles five of them turned round and fired. This was apparently the last kick, for to the unmitigated delight of the Chinese officers they finally hauled off and departed to the southward.

The Admiral then sent on a verbal message for the transports to come along. But they had gone far up stream when they knew what was going on, and did not dare to move without more special orders. It was supposed that they had fallen victims to the Japs, who returned the next day. But on Saturday they all arrived safely at Taku. They had left Tatung Kou on Friday, four days after the battle. They saw the shell of

the Chao-Yung and the tops of the Yong-Wei in the water on the scene of action. They called in at Port Arthur, where they saw six Chinese vessels, and crossed the Gulf of Pechili in perfect safety.

The following account ts valuable as coming from an experienced naval officer, who was present. The account is mainly a repetition of previous reports, but adds that the concussion of the first discharge of the guns of the Ting-Yuen threw everybody off the bridge of the ship. The Japanese ships approached in column of divisions, the line ahead of the divisions being disposed abeam.

At Close Quarters.

Coming closer, they tried to form a line abreast. The Chinese ships started in a sectional line abreast, at a rate of speed of seven knots an hour. As they came nearer the Japanese appeared to form in quarter line, to which the Chinese replied by turning two points to the starboard, thus keeping their bows toward the enemy.

Approaching within forty-four hundred yards the whole Japanese fleet seemed to turn eight points to port, thereby forming a single line ahead, and steaming across the Chinese line turned its starboard wing.

The Chinese were unable to keep pace with the enemy, and endeavored to follow their movements by keeping bow on them as the Japanese ships circled around, maintaining the while a heavy bombardment. The Japanese fleet that kept in the thick of the fight consisted of six ships of the "Yuen" class.

The Japanese ships, having completed one circle, hauled off to a distance of eight thousand yards, and went through an evolution with the object of separating into two divisions, the first consisting of seven of their best-known and the swiftest cruisers, and the second of five inferior ships, which stood off some distance. The battle thus arranged itself into two groups, four Chinese cruisers becoming engaged with the second division, while two ironclads, the Chen-Yuen and Ting-Yuen, attacked the first division. The fighting of the second division was irregular and difficult to follow.

It ended in the Japanese disappearing in the direction of Hai-Yung-Tao.

The first Japanese division carried on the fight with the ironclads by circling round at a distance of forty-five hundred yards. The Chen-Yuen and Ting-Yuen, keeping together, followed the enemy's movements in a smaller circle, the whole evolution taking a spiral form. Occasionally the distance between the opposing ships was reduced to two thousand yards, and once to twelve hundred yards.

Keeping at a Distance.

The Japanese aimed at keeping a long distance away, so as to avail themselves of their superior speed, and make the most of their quick-firing guns, which vastly excelled those of the Chinese. The object of the Chinese was to come to close quarters, so as to use their slow-firing guns of large calibre with full effect.

The firing continued between the Chinese ironclads and the Japanese first division until nearly five o'clock in the afternoon. The quick-firing guns gave the latter an immense advantage, scattering showers of splinters, occasionally setting the Chinese ships on fire and riddling everything that was not protected by armor. During the action one of the smaller Japanese ships was seen with her propellers out of the water and her bow nearly under. Another was seen to be on fire, enveloped in flames and apparently sinking.

The Yoshino and Matsusima were burning fiercely. The former, after receiving two shots each from the Ting-Yuen and Chen-Yuen, was enveloped in a cloud of white smoke, which lay heavily on the water and completely covered the ships. The Chinese vessels waited for the cloud to clear, and got their port guns ready, but before the Yoshino became visible their fire was diverted by a Japanese vessel of the Matsusima type, which came on at a distance of two thousand two hundred yards on the port quarter. The guns that were laid for the Yoshino were fired at the newcomer, with the result that she began to burn. Whether these three Japanese ships received mortal injuries is uncertain.

In the latter part of the battle the Chinese ironclads ran short of common shells and continued the action with steel shot. This was ineffective, as the Japanese vessels have no armor. The two ironclads fired 197 rounds with 12-inch guns, and 268 rounds with 6-inch guns. About four o'clock the Ting-Yuen was badly on fire forward, the smoke impeding the working of the fore-turret. Before five o'clock the Japanese had ceased firing, and the distance between the fleets was rapidly increasing.

Effective Armor.

In regard to the conclusions to be drawn from the battle it may be said that the Chinese battleships proved formidable. The Chinese ironclads stood the battering of the heavy quick-firing guns admirably. Their upper structures were severely damaged, but not a shot penetrated a vital part. The barbette protection of the 12-inch guns was most effective, very few men being wounded within the barbettes. Two barbette turrets were as intact after the action as before.

This fact, however, coupled with the fact that the 6-inch guns at both ends of the ships, which are only slightly protected, were also undamaged, seems to indicate that the destructive effect was due to the enormous number of projectiles from the quick-firing guns, rather than to the skilled direction of the shots. The manœuvering of the Japanese first division excited great admiration. Taking advantage of their speed and the long range of their guns, they always kept at the distance that suited them, maintaining perfect order throughout the fight, attempting nothing sensational and never coming within destructive range of the heaviest guns.

The Mast Cut Away.

Captain Sakamoto, of the Akagi, was aloft watching for torpedoes and signalling to the other vessels of the fleet their location, when the mast was cut away by a shot from the enemy and he was killed. The Yoshino's forward barbette was slightly damaged. All the ships of the Japanese squadron carried new guns, and these did excellent service. They used no torpedoes, all the damage sustained by the Chinese vessels being inflicted by shot. In view of this fact, the sinking of double bottomed vessels like the Lai-Yuen is considered remarkable, and it is the generally expressed opinion among nautical authorities that the work of the Japanese was the most successful thing since the time of Nelson.

Toward the close of the fight great confusion was observed on board the Ting-Yuen, King-Yuen and Ping-Yuen. These ships appeared to be on fire.

At sundown the Chinese fleet were in full retreat. They were pursued by the Japanese ships, which laid their course parallel to that taken by the enemy. The night being very dark, the pursuers kept at some distance

from the Chinese, fearing that should they follow the enemy too closely they might be damaged by the latter's torpedo boats. Owing to this fact and the extreme darkness the Chinese succeeded in getting away and reaching a safe shelter.

At daylight the Japanese vessels endeavored to find the enemy, but were unable to do so. They then returned to the scene of the previous day's action, where they found the Yang-Wei ashore and deserted, and destroyed her with a fish torpedo. None of the Japanese vessels were lost in the engagement and only three of them were seriously injured. All of them, with the exception of the Matsusima, remained on the station.

All the official reports of the battle were very laconic and greatly wanting in scientific and useful details, but from the foregoing statements the reader will be able to obtain a true account of the battle.

Literal Gifts.

The ex-Daimio of Mito, one of the great Tokugawa family of the Shogunatow, commemorated the victory of Ping-Yang by a donation of $8000 to the war fund. His younger brother gave at the same time $2300. Large contributions to the same object continued to be received from various sources, the theatre managers being especially conspicuous for their liberality, but the native journals complained that the prominent merchants and bankers, and especially the contractors, who were receiving enormous sums from the public treasury, offered no similar donations.

By command of the Empress, the pecuniary circumstances of the families of soldiers and sailors who died in the war, were ascertained for her Majesty's immediate consideration. Subscriptions to the war aggregated on September 25, $55,000,000, $10,000 being applied for at the rate above par. The call was for only $25,000,000.

Warnings of punishment in store for Li Hung Chang in consequence of the repeated defeats suffered by the Chinese Army and Navy were sent from Pekin, but the text of the decree proclaimed on the 17th of September, after the battle of Ping-Yang, was as follows:

Li Hung Chang Degraded.

"The Emojen (Japanese pigmies), having broken faith with Corea and forcibly occupied that country, the throne sympathized with its tributary kingdom in her distress and so raised an army to attack the common enemy. Upon Li Hung Chang, Imperial High Commander of Peyang, having chief control of the forces there, rested the entire burden of being prepared for emergencies, but, instead, he has been unable to act with speed and promptness in his military preparations, so that much time has elapsed without any important results. He has indeed failed in the trust reposed in him by us. We, therefore, command that his decoration of the Three-Eyed Peacock Feather be plucked off from his hat and that he be stripped of the yellow riding jacket as a slight punishment. It is necessary then that the said Imperial High Commander exert himself to the utmost and decide upon what should be done; that he direct and hasten the various armies from the various provinces to the front in order that all may put forth their best strength to chase and root out the enemy. In this way Li Hung Chang may hope to redeem former errors."

The position of foreigners in the interior of China, especially at the north, was regarded as extremely critical. Even residents of Shanghai felt it necessary to remind commanders of European fleets of dangers that

would threaten them in case the government suffered further reverses, and the few aliens who remained in Pekin had far more serious cause for apprehension.

The authority of Li Hung Chang, which would ordinarily be exercised on behalf of strangers was now so weakened that his promises of protection could no longer be trusted. No immediate movement from the capital could be safely attempted, as the roads were thronged with disorderly bodies of troops and a peasant population, famished and desperate. The presence of marines to guard legations and restrain the lawlessness of mobs, which seemed waiting only for a pretext to rise upon Europeans and Americans, was imperatively demanded.

A New Commander.

The call of Prince Kung to power was interpreted as another sign of Li Hung Chang's decline. This half-forgotten statesman, seventy years of age, controlled the diplomacy of the Empire some thirty years before, until he was set aside by one of the palace conspiracies which in those days frequently threw the government into confusion. His appointment was quickly followed by the nomination of General Sung to the chief command of the Northern armies.

This was understood as equivalent to a definite denial to Li's position to be entrusted with the direct management of the military and naval forces. The statement previously published that the Chinese fleet purposely carried no boats was corroborated. The crews of all the lost vessels perished, with scarcely an exception. The number of drowned was roughly estimated at nearly seven hundred. Every deck officer engaged was injured. On the ships which returned to Port Arthur about one hundred were killed and two hundred and fifty were wounded. The engagement was severe throughout, and the casualties were unavoidable.

An extraordinary Imperial edict was issued calling for a true report of the battle of Ping-Yang. The Emperor announced that the defeat was owing to dissensions amongst the defenders and rivalry of generals in charge of the several brigades and stated that the guilty parties would be severely punished.

A proclamation was issued warning British troops against accepting any engagements that might be offered. The Merchants' Steam Navigation Company continued the transfer of its ships from Chinese to German control.

One of the Imperial decrees announced that the sovereign had consented to the Empress Dowager's request to omit or postpone the celebration of that lady's sixtieth birthday and devote the immense sums of money collected for the ceremonies to the prosecution of the war. Reports of mutinies among Chinese troops in Manchuria gained strength and caused great agitation in Pekin and Tien Tsin.

Prompt Contributions.

"Ever since the war began," wrote a Japanese correspondent, "the enthusiasm of the Japanese has known no bounds. Contributions for the comfort of the soldiers in Corea flow in from all sides. Every imaginable article was piled up in the Army Department as gifts to those fighting for the country. Contributions from ten cents up to tens of thousands of dollars were daily reported. Mr. Fukuzawa, the famous educationalist and journalist, contributed $10,000 to the relief fund.

"Ladies, high and low, were sending money, as well as lint bandages for the wounded. Towns and villages were busying themselves in organizing militia companies to

offer their services to the Mikado. The Mikado, however, addressed the people, exhorting them that it was their duty to stay at home, to follow their own vocations, as there is a regular army sufficient for the occasion, although he rejoiced in their patriotism. This must have been a great disappointment to the brave and warlike Samurai class.

"To prepare for a prolonged war Japan issued this large five per cent. government loan of $25,000,000. The Minister of the Treasury consulted with financiers and bankers as to the advisability of the measure. The Minister was of the opinion that the bonds ought to bear six per cent. interest, but the bankers' enthusiasm was such that they assured him that the greater part of the loan would be taken by themselves at five per cent. and they felt sure that there would be no difficulty in raising the entire amount. The feeling of the whole country is at such a pitch that they cannot rest until they realize the long cherished hope of humiliating China."

Japan's Field Marshal.

The Commander-in-Chief of the Japanese army in Corea, Field Marshal Count A. Yamagata, who brought the Ping-Yang campaign to a brilliant close, may well be said to be a born soldier. He was called the Von Moltke of Japan, and his brilliant strategy at Ping-Yang would indicate that he deserved the title. In stature, he is tall and slender.

The reader will be interested in the following sketch: "Socially he is very quiet and silent, and here his resemblance to the great German general is brought out in bold relief. His influence and popularity are immense, especially in the army. He comes of very humble origin, his father being one of the Ashigaru caste, the lowest of all the Samurai classes, who, in feudal times, could not under ordinary circumstances be promoted to a higher rank.

"When still in his teens he was the head of the Chosin cavalry forces, and led them against the army of 20,000 men sent in 1864 by the Shogun, then the reigning power, for the chastisement of the feudal lord of the Chosin province. With the insignificant force of scarcely 2000 men he checked the advance of the enemy and completely defeated them before they could invade the Chosin territory. His strategy and tactics on that occasion were masterpieces in skill and precision. There has scarcely been any fighting since the war of restoration in which he was not actively engaged.

Japan's Greatest Marshal.

"It is the general opinion of Japanese that Marshal Yamagata is the ablest general that Japan now has. There are four field marshals in the Japanese army, and Count Yamagata is the only one who is not of princely birth. The other three are Prince Arisugawa and other high personages of royal blood.

"Marshal Yamagata has in his staff in Corea, Lieutenant General Nodsu, as vice commander, who has had as brilliant a military career as the Marshal himself. They have been together in previous battles, and know each other well. It is not likely that there will be any disagreement between them as to military operations."

CHAPTER XXXVI.

STIRRING INCIDENTS OF THE CAMPAIGN.

AFTER the great naval battle which resulted so disastrously to the Chinese navy, the Japanese army made preparations for a bold advance, having in view especially the towns and fortified places occupied by the enemy. A number of minor battles were fought, which although not decisive, or fraught with great results, yet served to show the superiority of the Japanese arms.

A strong patriotic feeling in support of the war manifested itself in Japan, and the populace were elated over recent victories and were enthusiastic in their support of the government. On all sides there was rejoicing and congratulations. By this time the conviction not only pervaded Japan, but other nations likewise, that the military power of China was only a mere shell and would easily be crushed in the conflict. As a result it began to be rumored that China was ready to propose terms of peace, and although this was denied by officials of high position the statement was again and again renewed and found a ready relief.

The fact also became known that England was extremely nervous on account of the events in the Orient which threatened her commercial relations with China. There was talk of interference by the European powers and it was only after mature deliberation that the decision was reached to allow the war to proceed and take its own course. The powers most frequently named were England and Russia, and it became an interesting question as to what part each would play in the sanguinary conflict. Reports flew from continent to continent with lightning rapidity, rumors and contradictions of rumors filled the air, and public interest with the dawn of each day inquired what new move had been made upon the chess-board of the Orient where nations were playing the great drama of Empire.

Meanwhile let us turn our attention to the military movements and incidents of the campaign following the battle of the Yalu.

Death of China's Commander.

After the battle of Ping-Yang, while the Japanese soldiers were engaged in burying those who had fallen in the fight, they found, surrounded by a heap of dead bodies, the remains of an officer very richly clad. On the body was found a letter from the Chinese government addressed to General Yeh, Commander-in-Chief of the Chinese forces in Corea. This letter, together with others, from the wife of General Yeh, and various documents, which were also found on the body, fixed beyond doubt the identity of the remains as those of General Yeh, who was supposed to have succeeded in making his escape after the complete rout of his forces by the Japanese. The body was interred with the honor due the rank of the deceased officer.

At this juncture of affairs it was reported that Japan was endeavoring to negotiate a treaty with the United States. The treaty was one which the Mikado's government regarded as more important than any ever

made by it before with any country. It provided for the abolition of that feature of the present treaty which is known as "extra-territorial" jurisdiction, which is equivalent to placing the affairs of foreigners in Japan under the control of courts composed of consuls representing the commercial powers.

Japan has made such progress in civilization during the past two decades that her national pride revolts at a continuation of such authority, which is only demanded in our treaty negotiations with semi-barbarous nations. This was the real bone of contention in the proposed new treaty, and it was one from which Japan emphatically declined to recede.

Concerning Immigration.

Another important clause was that which relates to immigration. This, however, it was believed, could be satisfactorily adjusted, inasmuch as the policy of the Tokio government is to discourage emigration, and, moreover, it is claimed, the Japanese are not a migratory people, and there is no probability that this country would ever be threatened with a "Japanese invasion," as has been the case with the subjects of China.

The proposed new treaty was drawn on practically the lines of the treaty agreed to by Great Britain. It specifically enumerated the respective rates of duty which would be levied on importations from the United States, and it provided for the abolition of the export duty on silks and teas, both of which articles are principally exported to the United States, and which yield to the Japanese government a revenue amounting to more than $1,000,000 annually. As the consumer in this case "pays the tax" the pecuniary sacrifice made by Japan will be a benefit to the American people, and will furnish an additional proof on the part of the Japanese government for an expansion of their trade with the United States. The treaty also contained other provisions of an economic nature, which, it was believed, would tend further to increase our trade relations with that country.

Public interest was further awakened in the affairs of the Orient by reliable news of a proposition to partition China among the European Powers. The following despatch from St. Petersburg indicated what was going on in diplomatic circles:

Partition of China Proposed.

"In a long and remarkable article on the China-Japanese war the *Novosti*, a leading journal, strongly advocates European intervention, and advises Great Britian, France and Russia to come to an understanding, with a view to the partition of China by a joint occupation. The conquest of China by these three Powers, it is contended, would be an easy undertaking and would render vast service to civilization at large. It would be of benefit to the Chinese people themselves, in saving them from certain decay and in freeing them from an arbitrary round of routine in order to bring them into the common sphere of civilization.

"The *Novosti* draws a glowing picture of the enormous economic advantages which would result from the transformation of China into a vast market, which would be the receptacle of the superabundant products, natural and industrial, of Europe.

"Commenting on the situation in Corea, the *Novoe Vremya* says:—'Russia is entitled to more preponderating influence than Great Britian in the settlement of the Corean question, in view of the fact that the geographical position of Corea places that country within Russia's sphere of influence.'"

The obstacles in the way of carving China

up for an all round distribution, such as the Russian *Novosti* suggested, would be very great. But these obstacles would not for the most part be furnished by China herself. It is true that she has a population of many millions, and she possesses arsenals where cannons, rifles and ammunition of the most modern type are turned out in considerable quantities. But there is no country in the world where scientific warfare is less intelligently studied or understood. "The Chinese army," says a highly qualified English observer, "under Chinese officers, even with muskets in its hands and cartridges in its pouches, is an undisciplined rabble of tramps, about as well qualified to withstand a European force as a body of Hyde Park processionists would be to repel a charge of the Life Guard."

Great, but Weak.

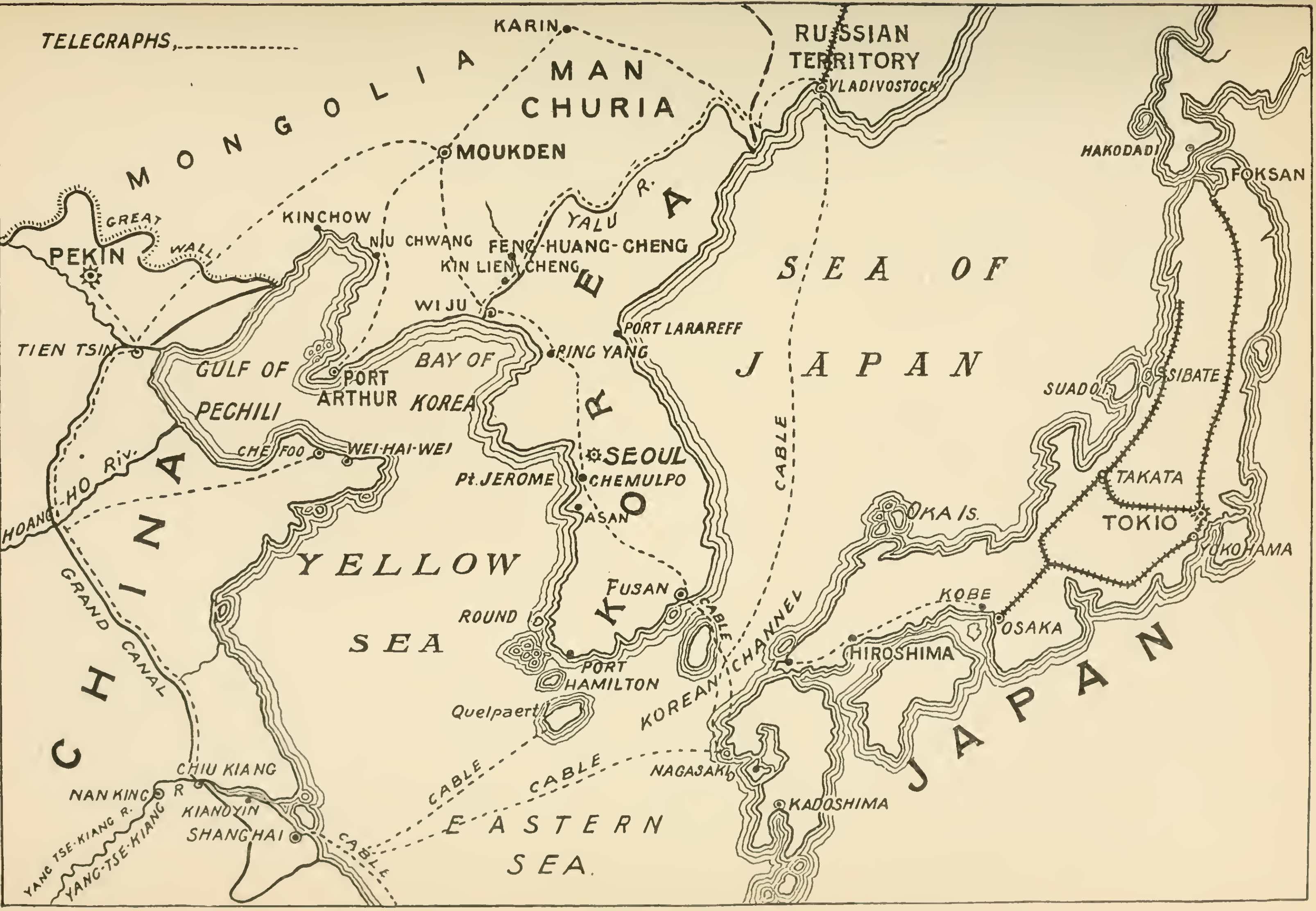
All history goes to show the facility with which China, notwithstanding her overwhelming numbers, may be worsted by a determined invader. Two and a half centuries ago she yielded to a few hundred thousand Tartars, who founded the present dynasty. Four centuries before that she had bowed before the Mongols. In recent times many territorial losses have borne testimony to her weakness. Tonquin, Annam and Cochin China have been taken by France; Siam no longer owes her allegiance; Burmah has become a British possession; the Loo-Chow Islands have passed under the dominion of Japan; and now finally Corea has been wrested from her uncertain grasp.

There is yet another reason why China could not hope to resist a partition should the Powers decide upon making it. The Chinese are not one people—not a single community, but a congeries of communities. There is among them no national unity or cohesion. The Thibetans and Mongolians, the Turki and Mussulmans are not united in a real band. The inhabitants of the northern portions of the Empire cannot so much as understand the speech of their southern fellow subjects. The provinces are all independent, with their own armies and their own government, strung loosely together by the same submission to the reigning house. This *nexus* removed, internal disruption would inevitably result.

Anarchy would Result.

Were the capital occupied by an enemy the Emperor expelled and the dynasty overturned, it is doubtful whether China would persevere in any protracted resistance, or initiate a policy of revenge. The various elements of disorder scattered through the Empire would each find its local focus, and a reign of lawless anarchy and universal dislocation might be expected to ensue. It is clear that this crumbling of the Empire upon the removal of its Emperor would enormously assist the division of its territories among a number of greedy and powerful foreign states.

The effect of the war news upon the Japanese was electric and was the occasion of some striking scenes in the large cities. At Yokohama a large number of flags taken from the Chinese were exhibited in front of the Shokonsha shrine, which is dedicated to the spirits of the soldiers that have fallen in battle since the days of the restoration. Thousands of people daily gathered round the place, their countenances beaming with delight at this tangible proof of the superiority of the Japanese arms. The pride of those in the crowd who had soldier relatives was freely expressed, and such phrases as "my brother" or "my cousin" did this or that were frequently to be heard. The ex-



MAP OF JAPAN, COREA AND NORTHEASTERN CHINA.

hibition of flags was of itself well worth seeing, but the exhibition of family pride and loyalty was more touching.

It is estimated that more than fifty thousand soldiers were in Tokio, the majority composed of the first-class reserves. The barracks were full to overflowing, and the houses of wealthy private citizens were appropriated, as many as fifty men being billeted on one house.

The calling out of the first-class reserves resulted in sorrow to many households. The metropolitan journals reported one case of peculiar interest, which revealed the crime of infanticide. The young wife of a time-expired soldier died, leaving the widower with an infant daughter. On being called to go to Corea he made strenuous efforts to get some one to take his baby, but, being very poor, was unable to procure a home for the little one. As there was apparently nothing else to do he killed the child and then joined his regiment. The crime was not discovered until after his departure for Corea. He left word with a friend that he was resolved to die on the field of battle.

Fears for Missionaries.

As a result of the outbreak of the war the gravest solicitude was felt for the missionaries located in China. After a Cabinet Council instructions were cabled to the British Minister at Pekin, and to the British Consuls at all the treaty ports to send to the mission stations in the interior, imperative directions for the withdrawal of all the missionaries to the protected coast districts. The Consuls were empowered by their instructions to call for assistance upon Vice Admiral Freemantle, commanding the British fleet in Chinese waters, who was authorized to send gunboats to any possible distance up the Chinese rivers, if such action was deemed necessary, to cover the withdrawal of the missionaries.

The instructions also directed that all missionaries, without regard to nationality, should be protected. The few and meagre telegrams received by the Minister and Consuls from the nearest mission stations, indicated that the missionaries there were determined not to desert their posts, but to continue their work in the face of all risks. The largest Protestant inland mission in China is engaged in the provinces of Se-Chuen and Hu-Pei, in which provinces anti-foreign riots have most often occurred.

Remained at their Posts.

The managers of this station, instead of withdrawing the workers under their supervision, sent fresh drafts of missionaries to the various sub-stations in their district, they having received advices that there was no more cause for fear of ill-treatment than usually existed. The society which operates this station, also, has four stations in the province of Pe-Chi-Li, in which province Pekin is situated, and these four stations employ 614 missionaries, no one of whom, so far as is known, was preparing to retreat. The same may be said of the Catholic missionaries, whose numbers are largely in excess of the Protestants.

In Nieu-Chang and Moukden, which are near the centre of the district where the war was being carried on, there were stationed twenty-three Catholic and seventeen Protestant missionaries. The mail advices received from those points stated that the churches and houses of native converts had been pillaged and burned, but that the foreign residents had meanwhile remained unharmed. The position of affairs debarred the Admiralty from sending explicit orders as to how to dispose of the vessels covering the ports,

but Vice Admiral Freemantle was advised to station gunboats at the Che-Foo, Ichang and Hankow, and also at the furthest inland port, Chun-King. At Shanghai the Indo-European police force was increased on representations made by British shippers there.

Taking Shelter in Pekin.

The London Missionary Society received a cablegram from the missionaries under its charge located in Tientsin and vicinity, stating that they were well, but that their families were leaving for Pekin, fearing the result of the anti-foreign feeling which had made itself manifest on the part of the natives.

China, with her teeming millions, has always been regarded as an important field for missionary labor since the Nestorians in the seventh century first carried the standard of the Cross into that country. The Jesuit missionaries that went to China about the time when the present Manchu dynasty came into power were well received by the Chinese government. Many of them succeeded even in obtaining high official posts through their scientific attainments.

Protestant missionaries made no attempt to enter China till the beginning of the present century. The opening of the five ports in 1842 gave an impetus to missionary labor às well as to trade. The field was gradually widened by the subsequent opening of other ports. At first the missionaries naturally confined their operations to these places. Not content with this limited sphere of action they soon established themselves in other parts of the country. Now the different missionary societies in this country and in Europe have mission stations in every province of the Empire.

The American Board has four principal missions in China, called, respectively, the South China, the Foo-chow, the North China and the Shansi. The China Inland Mission has appropriated to itself the interior parts of China as its special field. These examples are sufficient to show how ubiquitous the missionaries in China are. In fact, one may come across these self-sacrificing men and women in any out-of-the-way corner of the Empire. Their isolation in this fashion in remote districts renders it practically impossible to afford them adequate protection.

Execution of Japanese Students.

On October 11th it was reported that two Japanese students who were surrendered to the Chinese authorities by the American Consul at Shanghai had been barbarously executed at Nankin by order of the Viceroy. They died bravely. The arrest of these Japanese was the cause of a spirited controversy, the question involved being that of territorial jurisdiction. The two Japanese were students in Shanghai, who, it was alleged, at the outbreak of hostilities between China and Japan, gathered information concerning China's weakness for the use of their government. It was not known whether they succeeded in sending any of this information to Japan. The Chinese authorities claimed that they detected them in their alleged unlawful work and attempted to place them under arrest.

The Japanese fled to the French Consulate in Shanghai, but remained there only a short time, the French Consul General turning them over to the United States Consulate. Some days after their arrival at the United States Consulate the Chinese authorities demanded that they be turned over to them, and not having jurisdiction over them, our Consul General Jernegan had to accede

to their request. This action was considered in the United States Senate December 5th.

The next advices from the seat of war stated that on October 10th a detachment of Japanese cavalry and infantry made an attack upon and routed a force of 2,000 Chinese at Wi-Ju, and that the place remained in the hands of the Japanese. The Japanese force had been greatly delayed in its advance by the badness of the roads. The heavy guns could be brought forward but slowly, and the troops were compelled often to wait for supplies. Pioneer troops had to be used repeatedly to make the roads passable. The main Japanese column reached Yung-Chen, a short distance to the south of Wi-Ju, on October 4. There was no sign of the enemy. Four days later the scouts who had been sent out towards Wi-Ju reported that a small Chinese force still occupied the city.

The Town Captured.

The strength of the enemy was estimated at about 2,000. A strong body of infantry and cavalry, supported by light artillery, was thrown forward at once. The Chinese offered little resistance. They retired before the first attacking party, and eventually broke and fled across the Yalu. The Chinese loss was hardly more than a hundred killed and wounded. The Japanese line of communications was now complete throughout Corea.

The Japanese Parliament, convoked to consider war measures, was opened at Hiroshima, October 18th, by the Emperor in person. A bill was submitted providing for increased expenditures for the army and navy. The war expenses were estimated at $150,000,000, of which amount $26,000,000 was to be taken from the Government reserve fund. Another bill introduced provided for raising a further internal loan of $100,000,000, payable in instalments, with interest not to exceed six per cent.

A resolution was submitted by the radicals under the terms of which the increase of the navy proposed at the fourth session should now be accepted and executed as rapidly as possible. Under the resolution work upon the ships in course of construction would be pushed to completion, the additional defences heretofore proposed be rapidly constructed, and the necessary supply of arms and munitions of war be secured with the least possible delay.

The Emperor's Speech.

The following was the speech of the Emperor to the extraordinary session of the Imperial Diet at Hiroshima:

"NOBLES AND GENTLEMEN:

"We have convened an extraordinary session of the Imperial Diet at this time, and have specially commanded our Ministers whose departments are concerned to lay before you a number of measures of great urgency. These are the bills relating to the naval and military expenditure.

"We have again to repeat that China, in disregard to her duty, declined to co-operate with Japan for the preservation of peace in the East. The present conflict is the result. But the sword once drawn, hostilities must not be permitted to cease until the object of the war is attained.

"It is our earnest desire that our loyal subjects shall in perfect union and harmony devote themselves to the promotion of the interests of the Empire, and to the securing of the complete and final triumph of our arms, and thereby bring about a speedy restoration of peace to the Orient. It is for you, nobles and gentlemen, to exert your

selves to obtain the complete realization of this object."

An address in reply to the speech from the throne was presented by the Presidents of the two Chambers of the Diet, thanking the Mikado for advancing the standard of Japan by personally assuming direction of the war, the natural results of which direction by His Majesty have been the Japanese victories on land and sea. The address of the Presidents concluded as follows :

"Your Majesty rightly considers China an enemy to civilization, and we comply with the Imperial desire to destroy the barbarous obstinacy of that race." The patriotic tone of the speeches in the Japanese Lower House strengthened the Government.

In Favor of Peace.

The deep-seated repugnance of war on the part of many of the American people found expression at Washington on October 19th. The members of the American branch of the International Peace Bureau issued an appeal to the Emperors of Japan and China to arbitrate their difficulties. Some of the successful arbitrations that have been achieved by these International Peace Associations were mentioned in the appeal, the more prominent of which were the treaty of London, which gave to Belgium her neutrality; the treaty of Washington, which resulted in the settlement of the Alabama claims, and the Behring Sea Arbitration, known as the treaty of Paris.

The appeal stated that further loss of life and property could be avoided, without any reflection upon either country, by submitting their pending disputes to arbitration with the same results and without loss of prestige, as were secured by the contending nations which were parties to the foregoing arbitrations. It recommended as arbitrators the Pope of Rome, the Emperor of Austria, Queen Victoria, the King of Denmark, and the Queen Regent of the Netherlands. Pending the negotiation of such submission to arbitration all hostilities to cease and the usual international forms of truce to be strictly observed by both the contending parties. The appeal, in conclusion, pledged that the International Peace Bureau would do all in its power to have this armistice strictly observed.

Across the Yalu River.

Meanwhile, military operations went forward. Count Yamagata, commander-in-chief of the Japanese forces in Corea, reported to the government at Tokio that a detachment of 1600 Japanese infantry crossed the Yalu River on the morning of October 24th, at Sukochin, above Wi-Ju. Shortly after crossing the river the troops met a body of Chinese, composed of 600 cavalry and 100 infantry, with two cannon.

The Japanese at once made an attack upon the enemy and the latter fled, leaving behind them the two guns and a large number of muskets. The Chinese lost twenty killed or wounded, but there was not a single fatality among the Japanese. The latter also seized a fort near the scene of the engagement. A detachment of the Japanese forces advanced upon Lishiyen and the main body crossed the Yalu River.

The force of Japanese that crossed the river and defeated the Chinese was composed entirely of riflemen. Earthworks had been thrown up at Sukochin by the Chinese, but a slight deviation enabled the attacking forces to cross the river without hindrance. The Chinese position was garrisoned with a small force of artillery and infantry, and these fled after two or three rounds of shots had been fired.

Count Yamagata added: "We captured the works with a rush. A regiment of Manchurian cavalry came up as the enemy were driven from the earthworks and covered their retreat. The retiring force took refuge within Chinese batteries further down the river, throwing away their muskets in their flight.

"Our advanced detachment now holds the fortifications erected at Sukochin ferry by the Chinese, and is prepared to guard the passage across the river of the main body, which will probably be made at dawn of the 25th inst. Pontoons have already been placed in position at Nodzu, and all the men and materials are ready for a rapid advance. There are still many Chinese troops in the batteries opposite Wi-Ju, but their number has not been increasing during the past week. The opposing forces have both been making reconnoissances since the Chinese were driven out of Wi-Ju, but no fighting had taken place until the morning of the 24th.

The Chinese Force.

"Scouts have made their way to a considerable distance down the river, and have also pushed into the interior, but none has met any armed Chinese. A report is current that the entire effective Chinese force is intrenched close to the Yalu River on the Moukden road. The main attack on the Chinese will be made before Sunday."

A startling incident of the war was the murder of a high Corean official. "Corrupt and treacherous though China's official circles may be, says the *Jiji Shimpo*, of Tokio, of September 22, we never have given credence to the report that the late Chinese Minister to Corea, Yuen-Si-Kwei, was killed by poison. But a recent despatch from a trustworthy source says that this dreadful tragedy of Chinese treachery was enacted in the very capital of China itself, in Pekin. At the outbreak of the war Li-Hung-Chang was accused of having brought on the premature rupture of peace between China and Japan.

"Matters were getting too hot for the Viceroy, and he sought means to extricate himself from the charges made against him, and to protect his own safety by transferring the whole blame upon Minister Yuen. He answered the impeachment of the Pekin court with the arraignment of poor Yuen, whom he charged with acting in the Corean question without his order and without his knowledge, thus bringing about the present conflict.

A Piece of Treachery.

"At this juncture Yuen returned to China from Corea. No sooner had he touched the soil of Tien-Tsin than Li took possession of him, and, apprehensive of Yuen's exposure of his share in the Corean complications, induced him to conceal his whereabouts. Li kept him literally in a state of confinement, while he was using his every effort in Pekin to bring him into disgrace. Yuen's indignation was great when he finally learned of this piece of treachery on the part of the old Viceroy. Determined to protect himself from danger by giving facts and evidence before the high officials of the Pekin court, Yuen escaped to the capital.

"The dread of Li-Hung-Chang in consequence of the disappearance of Yuen can well be imagined. He was quite at a loss at first what to do, but he determined to take some extreme measure for his own safety. Yuen arrived at the capital, where he was happy at the prospect of being able to appeal to the court, and of establishing his innocence by exposing the whole affair before

TYPES OF COREANS.

the high officials. On the night of his arrival he was invited to dine with a friend from whom he had been separated since he went to Corea as Minister. He returned home and retired, feeling unusually comfortable for the first time after his arrival in his native land. But next morning Yuen was no more. He was dead."

Field Marshal Count Yamagata reported to the Emperor that at daybreak on October 25 the Japanese army under his command completed its crossing of the Yalu River, and in the forenoon attacked and defeated the Chinese near Fu-Shang, also capturing a fortress on the right bank of the River Ai. According to the statement of a Chinese officer who was made prisoner the enemy were eighteen battalions strong. The Chinese lost two hundred killed and a large number wounded, though it was not known how many. The number of Japanese killed or wounded was five officers and ninety men.

A Forward Movement.

Advices received from Nodzu stated that the Japanese began to transport the main body of their army across the Yalu on the evening of October 24. The work of crossing continued throughout the night, and at day-break on October 25 all the guns, horses and men had crossed without mishap and formed an intrenched camp. In the meantime Colonel Sato, who had taken a flying column on the morning of October 25 for the purpose of reconnoitring, came upon the enemy, who occupied a fortified position near the village of Fu-Shang, on the right bank of the Ai River. Colonel Sato attacked the Chinese at ten o'clock in the morning, the fight continuing until past noon. The Chinese offered a stubborn resistance, but were ultimately driven out of their fortifications and retired in disorder to Kiu-Lien-Chen. The Japanese then destroyed the fortress and rejoined the main army.

Count Yamagata's report to the Emperor added that the Chinese engaged in the fight greatly exceeded the Japanese in number. He further said that his plans for the coming fight were completed. These contemplated the movement of several columns in a concerted and concurrent attack upon the Chinese from all sides. Already, he said, a network was being drawn around the Chinamen, and it was expected that the attack would take place at daybreak on October 27, though it possibly might be made earlier.

Precipitate Flight.

Subsequently the Marshal reported that on October 26th, at daylight, he had arranged to attack the enemy at Kiu-Lien-Cheng, but found that this place had been evacuated by the Chinese, who, apparently frightened, had fled at the approach of the Japanese. The number of men in the Chinese force he was not certain of, but it was reported that there were 16,000. During the last three days, the Field Marshal reported the Japanese captured thirty guns, a large quantity of ammunition, rice and fodder and 300 tents.

After the capture of Kiu-Lien-Cheng on the 26th, the Japanese headquarters were moved from Wi-ju to this point. Two columns chased the Chinese in various directions. The Chinese fled without fighting, throwing away arms and drums in their flight. The capture of Wi-Ju was a victory of great value to the Japanese, it seems, as it is a place of considerable strategic importance. Whoever controls this city controls the mountain passes and roads around it that lead into Corea on the one hand and into Manchuria on the other. The Yalu river at this point is very wide and deep. Its

banks are moderately high and slope upward with a gradual ascent till they meet the hill on which the city stands.

Wi-Ju is described as being the handsomest and cleanest place in either Corea or China. This means a great deal, because most of the places in those two lands, and especially in the Celestial Empire, are monuments of filth and disease. It is a walled city of the first class, and occupies a site whose natural advantages cannot be surpassed. The hill on which Wi-Ju stands is about a mile wide and more than a mile and a half long. On its summit is the city, which is surrounded by a long, high and strong wall of cut granite, which ages of exposure have bleached to a dead white. At intervals are watch towers with windows, from which the sentry can spy out in every direction. It is high and pierced with openings to allow the archers to shoot down upon invading armies.

A Historic City.

Before the invention of artillery the place was considered almost impregnable. The walls of the city are so high that but little can be seen of the city within. Here and there are glimpses of red roofs and porcelain copings, the top of Buddhist temples, and the upper stories of official buildings. Trees and towers are half concealed by tree tops and running vines. To the northwest, west and southwest the city looks upon a fertile rolling plain divided into farms and fields, water courses and woodlands. The city has been besieged, sacked and conquered at least twenty times.

Centuries ago it was the outpost of the old kingdom of Liaotong, and long before that—in the third century of the Christian era—it was the capital of one of the so-called Sushun kingdoms. It is the distributing centre and the chief market of this part of Corea and Northeastern China. Its warehouses contain large amounts of rice, grain and other foods, and its wells and streams supply an inexhaustible amount of good water.

Complaints against Chinese Soldiers.

General Tatsumi started for Fens-Huang on the 27th and arrived there on the 31st. The garrison made no show of fight, but fled toward the main body as soon as the Japanese approached. The principal generals were proceeding with their troops toward Moukden. The inhabitants of Haichao and Takushan complained bitterly of the violence of the Chinese soldiers, from whom they suffered constantly during the occupation. They were very friendly toward the Japanese. Three hundred Chinese bodies were found after the capture of Kiu-Lien-Cheng, many of them having died of wounds received in previous battles.

By the capture of Feng-Huang-Cheng and two more abandoned places, the Japanese came into possession of 55 cannon, 20,000 rounds of ammunition, 1500 muskets and 2,000,000 cartridges, besides an enormous quantity of miscellaneous supplies. Marshal Yamagata ordered that all labor and supplies be paid for as soon as obtained by the Japanese, consequently the inhabitants of the country volunteered their services and gladly provided the commissariat with any needed provisions. Marshal Yamagata then established an office of civil administration in Antong, and placed in charge Colonel Komura, secretary of the Japanese Legation in Corea. He issued a proclamation promising protection to the people and ordering them to pay taxes to Colonel Komura.

It was reported on November 5th that the English government was attempting to put

an end to the war. This was a renewal of the attempt made a month previously, which was unsuccessful. The English press, acting for the commercial interests of the nation, advocated an alliance with other Powers, and the adoption of such measures as would bring hostilities to a close. It was rumored that China had already submitted to the Powers the terms upon which she was willing to make peace.

Anti-War Sentiment.

The public sentiment was expressed as follows by one of the journals: "No European government can desire to see this disastrous conflict prolonged. Even the United States, despite the Monroe doctrine, must be concerned by the regularity and security of their trade with Japan. Sooner or later—and better sooner than later—there must be an international settlement. It will be difficult to contend that interferences will be premature now.

"There is reason to believe that China has resolved to formally ask the Powers who have immediate commercial interests at stake to stop the war. The Chinese Minister is said to have communicated the request to the Foreign office in London. According to a telegram from Pekin, China is disposed to conclude peace upon the basis of the acknowledgment of Corea's independence and the payment of an indemnity to be fixed by the Powers. The Powers who are willing to support this arrangement are requested to intervene.

"The conquerors will for the first time display a lack of sagacity if they decline to accept reasonable overtures for peace. They are no longer despised by the Chinese, but, more than ever, are hated, and could not hope to govern a single province of China proper, if it should be formally ceded to them. Meanwhile the Powers have a common interest in averting the disintegration of the Celestial Empire. Humanity peremptorily forbids the thought of allowing a government under which hundreds of millions live, to be destroyed. Japan may lose the whole fruits of her victory by clutching for too much."

On November 7th it was reported that Ta-Lien-Wan, on the north of Port Arthur, on the northeastern shore of the Regent's Sword, had been taken. The Emperor of China was desirous of consulting personally with all the foreign Ministers on the situation. A provisional local government over the conquered territory had been established by the Japanese, with its headquarters at Antong. One year's taxes were remitted by the Japanese authorities to the natives.

Battle Ships off Port Arthur.

The Chinese reported that the Japanese were rapidly advancing in the rear of Port Arthur, and that a strong Japanese fleet, including thirty torpedo boats, was outside the harbor. It was expected that Port Arthur and the Chinese fleet would fall into the hands of the enemy.

Japanese reports from Nin-Chwang stated that deserters from the Chinese army were arriving there by fifties, and that a great panic existed among the Chinese, hundreds of whom were leaving by every steamer. The Japanese flying squadron was reported to be a hundred miles off Niu-Chwang, and the Chinese there were reshipping their goods, considering it unsafe to remain there during the winter.

An incident of the campaign was the arrest of several Americans by the Japanese authorities. The two who were arrested on the steamer Sydney, at Kobe, were named Hope and Brown. The name of a China-

man who was taken into custody at the same time was Cham Fam Moore. He was believed to be the interpreter of the Chinese Legation at Washington. The Japanese authorities informed the captain of the Sydney before attempting to make the arrests that if he would surrender these passengers he would be allowed to proceed for his destination. The offer, however, the captain refused to avail himself of, whereupon an armed force boarded the Sydney, and, despite the protests of the French Consul and the steamer's captain, seized the three men and removed them from the vessel.

A despatch from Tokio stated that the two Americans and the Chinaman arrested by the Japanese authorities appeared to be under contract with the Chinese government to attempt to destroy the Japanese fleet.

Story of the Captives.

The arrest was explained to some extent by the following statement, made by a Washington newspaper correspondent: "A story is told of the China-Japan war which is full of dramatic interest. About six weeks ago the report was circulated in diplomatic circles here that Mr. Moore, one of the attaches of the Chinese Legation, had been recalled to Pekin by the home government. It was said that he had been ordered back in disgrace, and his friends were profuse in their expressions of sympathy. It was noticeable, however, that Mr. Moore bore his ill fortune philosophically, but by many it was feared that his return to his native country would be followed by his speedy decapitation. It now appears that the supposed recall was not in any sense a recall, but that Mr. Moore was returning to China in pursuance of a clever scheme, which had for its purpose the destruction by dynamite and torpedoes of the Japanese fleet now in Chinese waters.

"Mr. Moore is the Chinaman referred to as having been arrested, and his associates are Mr. John Wild, an inventor, of Providence, R. I., and a Mr. Cameron, a Scotchman, who was employed for a time as a workman in a torpedo manufactory at Providence. Messrs. Wild and Cameron had, it appears, satisfied the Chinese government of their ability successfully to destroy the Japanese vessels, and Mr. Moore was instructed by the Pekin government to conduct them to Shanghai. They travelled to San Francisco and thence to Yokohama under assumed names, Mr. Wild being known as Howie and Mr. Cameron as Courtney.

The Plot Discovered.

"The Japanese government, through sources which they decline to reveal, learned of the plot, and when the trio sailed from Yokohama they were arrested en route at Kobe, a Japanese seaport city. The particulars of their arrest are contained in a dispatch dated at Hiroshima, the headquarters of the Japanese army and navy. The dispatch is as follows:

"'A Chinese official, with two foreigners, an Englishman and an American, arrived at Yokohama a few days since on the steamer Gaelic. All were under assumed names. The foreigners were suspected of entering into an agreement through Chinese officials, with the Chinese government, for the purpose of engaging in the war against Japan. They landed at Yokohama and took passage on board the steamship Sydney, for China. The captain of the Japanese war vessel Tsukuba, under orders from headquarters, exercised the right of visit and search on board the Sydney when she was in the harbor of Kobe, and found in their possession an agreement with the Chinese government to destroy the entire navy of Japan within eight weeks by

the use of torpedoes. Other official documents on the same subject were also found. In consequence, the three were arrested and taken ashore, and the ship released from detention.' It is understood that none of the trio will be punished by the Japanese government, but will probably be held as prisoners of war indefinitely." This would effectually prevent any damage that otherwise might be inflicted upon Japanese war-ships, which have acted an important part in the war.

THE KING OF COREA AND HIS SON.

Wild's scheme of destruction was offered the United States government some two years before. He claimed that at the expense of a few thousand dollars he could annihilate any foreign fleet which he attacked. His plan was to throw from a torpedo boat shells filled with chemicals, which, on striking, would explode, creating an impenetrable and suffocating smoke, and to follow this up by attacking with torpedoes. The Navy Department was not convinced of the merits of Wild's plan, and he left. When the Eastern war broke out Wild came to Washington and offered his plan to the Japanese Legation. It was not favorably considered, and he went straight to the Chinese Legation. There his scheme fell on fallow ground. Under pretence of leaving for a vacation, Interpreter Moore went to New York, and thence to Providence, R. I., where he met Wild and his associate, Cameron, and arranged the details for the destruction of the Japanese fleet. But the Japanese Legation had lost sight of neither Wild nor Moore. Their movements were shadowed, and they were allowed to proceed across the country and across the Pacific to Japan, where they were arrested at the latest possible moment.

Offered No Protest.

Secretary Gresham was officially notified of the arrest by the Japanese Minister, receiving from that official a copy of the despatch wired to the legation by the Japanese authorities. It was decided by the State Department officials that this government could offer no protest against the arrest of the American. All it could do was to prevent any unnecessary cruelty being practiced on him. Intervention on this score, it was not believed, would be requisite, in view of the lenient manner in which the Japanese had hitherto treated all prisoners and were disposed to treat them in the future.

Immediately upon the receipt of the information of the arrest of the American, the State Department authorities began looking up precedents in this matter. An important one was found in the Formosa expedition in 1874. Speaking on this point, a State Department official said:—"No action can be taken in the case of the American held by the Japanese for conspiring against them. If criminating evidence had not been found on his person, as was stated in the despatch transmitted to the department from the Japanese Legation, the department might have entered a protest, and some trouble might have followed, as a result. One of the best precedents found which bears upon this case is the Formosa trouble, in which three Americans participated. All we can do is to see that the American is not maltreated. The Japanese government has a perfect right to hold him as a prisoner of war in view of the fact that he was at the time of his arrest in the service of China, hired to destroy Japan's navy."

The King's Appeal.

A correspondent who obtained an interview with the King of Corea gave his impressions as follows: In the midst of the perils that overwhelm his kingdom and threaten his life, the King of Corea received the correspondent and made a direct appeal to the people of the United States for help. He recognizes our government as the first to treat with Corea as an independent power and claims to have a special right to look for some practical proofs of friendship from America, at a time when war and private conspiracy are infringing upon the autonomy of the "hermit nation." The king no longer speaks of Corea as a sealed kingdom. He sees plainly that this country must surrender to civilization at last.

It was a strange experience to return from a bloody battlefield and see this gentle monarch standing among sinister courtiers like a frightened woman and to hear him say that his one desire was to entrust his person to a guard of American soldiers. When the correspondent saw the King, the unhappy monarch was surrounded by police officials. On the right stood the crown prince, a half-witted, open-mouthed youth, attired after the fashion of his father, save that purple took the place of crimson. Three slow bows and a pause. The interpreter folded his hands across the embroidered storks on his bosom, bent his head reverently and advanced.

Seeking Protection.

"I am glad to receive a representative of the American press," said the King. "I take this opportunity of saying that it is the wish of my people as well as of myself that Corea should be absolutely free and independent. I appeal now and shall continue to appeal to the civilized nations of the world, to use their influence in preserving the integrity of this kingdom. I especially rely upon the friendship of the United States in this moment of difficulty and danger. Your Government made the first treaty with Corea, and has always promised to befriend us. I now look to America for a fulfillment of these promises. My faith in the United States is unshaken. I am waiting patiently."

The correspondent asked His Majesty how the United States could help Corea, assuring him that the American Government had already shown its disposition to resent any attempt to interfere with the autonomy of the nation. The King looked embarrassed and his voice dropped almost to a whisper. It was plain that he felt constrained in the presence of his courtiers. He hesitated, looked about him nervously, then

said: "If a few American soldiers were sent to the palace to protect my person, it would change the situation.

"I have already told the American Minister, Mr. Sill, what I ask the United States to do," continued the King. "I hope for a favorable reply. The United States Government has from the very beginning of our relations repeated its assurances of a very special interest in this kingdom. We gave your country the first treaty, because we were convinced that your Government had a sincere and disinterested friendship for Corea. I hope I shall receive some practical proofs of that friendship now. I ask the President and people to help in protecting the independence of the kingdom."

Ready to Open Corea.

Tai Won Kun, the supposed regent of the country, added: "We are ready to open Corea to the world. The country can be no longer kept sealed to foreigners. But this change is too sudden. It has thrown everything into disorder. The people are in a state of great excitement. Corea is a peculiar country. For thousands of years our people have clung to certain usages. The customs of ages cannot be surrendered to the world in a day. The change must be gradual. Our first duty is to quiet the people and restore order and the reign of law."

The Japanese issued proclamations to the various Manchurian cities through which they passed. In these they declared that they were waging war against the Manchu Government only, and promised safe protection to all people remaining quiet and following their ordinary occupations. The Chinese troops were deserting in large numbers and passing themselves off as farmers. The garrisons of Ta-Lien-Wan and Kinchow, on the neck of Regent's Sword Promontory, both of which places were captured by the Japanese, numbered respectively three thousand and one thousand. They fled after making a feeble defence. The Japanese loss amounted to fourteen.

On November 11th, a special steamer arrived at Hwang Chu, with despatches as to the course of the war in Corea. Kinchow, on the Regent's Sword Promontory, was taken by the Japanese on November 4th. The garrison consisted of some 1,200 infantry and artillery. The batteries were very badly served during the defence. The first division of the Japanese army advanced to the attack with spirit on the morning of the 4th. The resistance of the Chinese was feeble. The fire from their guns was weak and ill-directed, and the outlying fortworks were cleared quickly.

Fled in Confusion.

A panic then took possession of the troops in the interior works. They abandoned their guns, standards and stores, and fled in disorder, the infantry even casting aside their small arms in their haste. The defence was so weak that only a few Japanese were wounded, and but twenty or thirty Chinese were killed and wounded. It is believed that many of the garrison had deserted on the 3d, when they became convinced that the battle was at hand.

After the victory the first division joined the second division in investing Ta-Lien-Wan. In the evening of the next day (November 5) fire was opened on the Chinese position. On the 6th the works were carried with a rush. The garrison of 3,000 men hardly waited to resist the attack. They fired a few shots and then fled toward Port Arthur, strewing the road with their firearms, swords, drums and standards. In the confusion of their flight the Chinese lost some fifty men, killed

and wounded. The Japanese loss was two killed and ten wounded. The Japanese fleet, cleared for action, steamed into the bay at Ta-Lien-Wan on the afternoon of the 6th, but it was too late to assist the land force, which was then celebrating its victory.

From Ta-Lien-Wan the first and second divisions started for Port Arthur, which they were confident of capturiug within a week. Admiral Ito's despatch to the Mikado concerning the fleet's part in the operations at Ta-Lien-Wan confirmed the account sent by the land commander.

General Oyama made the attack from the rear. Nineteen war-ships and six torpedo boats were prepared to assist him, but the Chinese, who had expected the main assault from the sea, did not wait. They hardly resisted the Japanese. They abandoned everything and retreated in disorder.

Sketch of General Oyama.

"Count Oyama, the commander of the forces," says an authentic account of recent date, "is a field marshal in the Japanese army, and is a brilliant soldier. He took a prominent part in the War of the Restoration, in the sixties, and in the Satsuma Rebellion in 1877, in which he fought side by side with Marshal Yamagata, the victor of Ping-Yang, against the rebel Takamori Saigo. Some years ago he was sent to Europe by his government to study military science as practiced in the West, and he witnessed the Franco-German war.

"Later on he served in the Tonquin campaign, fighting with the Chinese against the French. On returning from Europe he passed through the United States, and stayed for some days in New York. For several years he held the post of Minister of War, which he relinquished a few weeks ago in order to command the present expedition. Personally the Count is strong, muscular build and tall, with an imposing figure. His fellow countrymen have every confidence in his military genius and experience."

Another startling incident of the war was the suicide of the Empress of China, which was reported on October 31st, and further disclosed the critical state of affairs at Pekin. A brief sketch of the Empress will be of interest.

A Very Young Empress.

Yo-Ho-Na-La was a little Manchu maiden of thirteen when she was married to the boy Emperor against her will and against his. He was but eighteen at the time, but he had a will of his own, and he resented bitterly this thrusting of a child-consort upon him by the imperious Empress Dowager. Having been forced into union with Yo-Ho-Na-La, who was the daughter of General Kuei-Hsiang, the Empress Dowager's younger brother, the Brother of the Moon never became reconciled to her, and the life of the young couple was most unhappy. There were many quarrels between them, and then the end came. The girl Empress, completely broken in spirit by the humiliation to which she found herself constantly subjected, chose to face death rather than try to bear the burden of her unhappiness any longer.

It was in February, 1889, that the wedding was solemnized. On the 31st of December, of the previous year, the State Department had been informed by the United States Minister at Pekin of the edict of the Empress Dowager, published in the *Pekin Gazette* of November 9th, reading as follows:

"The Emperor, having reverently succeeded to his exalted inheritance, and increasing day by day in maturity, it is

becoming that he should select a virtuous consort to assist in the administration of the palace, to control the members of his household, and to encourage the Emperor himself in upright conduct.

"Let, therefore, Yo-Ho-Na-La, daughter of Deputy Lieutenant-General Kuei-Hsiang, whom we have selected for her dignified and virtuous character, become Empress."

By a further edict of the same date: "Let Ja-Ta-La, aged fifteen years, daughter of Chang Hsii, formerly Vice-President of the Board, become secondary consort of the first rank, and let Ta-Ta-La, aged thirteen, also daughter of Chang Hsii, formerly President of the Board, become an Imperial concubine of the second rank. Respect this."

Many Chinese Beauties.

The selection of the bride was goverened by the rules laid down in the Book of Rites, and is a tedious and elaborate process. The dynasty is Manchu and the Emperor must marry one of his own race. For a year before the marriage was celebrated hundreds of fair competitors, all daughters of Manchu mandarins of not less than the third rank, competed for the honor of sharing the Imperial throne. After several inspections, in which the beauty, family influence, and intellectual attainments of the young ladies were taken into grave consideration, the list of aspirants was reduced to thirty.

The Emperor himself was deeply smitten with the charms of the daughter of a high Manchu military officer, and he expressed his intention to share his throne with her. He also selected another fair damsel whose beauty struck his youthful heart with admiration, for his second wife. But the old lady who had so long and so nobly wielded the sceptre during his minority had no intention of allowing the young Emperor to follow his bent in this matter, and had already decided on a match for him by which the throne would be shared by one of her own family.

Accordingly, the lady selected was her niece, who was anything but a beauty, from a Chinese or Manchu point of view, and after a great many "scenes" and violent altercations, the Empress Dowager proved her authority by having the marriage with her niece celebrated.

Family Quarrels.

The young Emperor was urged by his tutor, the great Ung Tung-ho—the most powerful man at the present moment in China, and the one who really governs the Emperor's acts—to marry the lady whom the Empress Dowager flouted, and the old lady, afterwards learning of Ung's part in the business, gave him a warm piece of her royal mind. She had already enlisted on her side Prince Chung. After the marriage there prevailed the most bitter acrimony between these august personages, and in the struggle the youthful ruler, assisted by his crafty tutor, for the moment gained the upper hand. But it was a dangerous game to fight the Empress Dowager, who was a determined and subtle antagonist to tackle, and in the end young Kwangtsu might have fallen a victim to the necessities of the moment, as his predecessor Tung-Chi did, had he not come to terms with the old woman.

Nor would the Gorgon of the Dragon Throne allow its youthful occupant to console himself by bringing the fair object of his choice into his harem, but selected two strong-minded damsels, also of the Imperial clan, to form the nucleus of the seraglio, which Chinese custom prescribes shall be limited to seven, but which is unlimited.

CHAPTER XXXVII.

THE FALL OF PORT ARTHUR.

ACCORDING to accounts in the Chinese press, a party of Japanese sailors, some three or four hundred in number, landed, at the end of August, in Victoria Bay, some miles to the northward of Port Arthur, and made a reconnaissance with a view to discovering if the landward defences were as strong as reported. Apparently the reconnoitrers came to the conclusion that there was no chance of a coup at that time, for they left the neighborhood in a hurry, as a torpedo boat sent to look for them found their surveying instruments on the beach.

The following is a description of the great arsenal before its capture by the Japanese: Port Arthur itself lies at the head of, or perhaps it would be more correct to say around, a large inlet. The entrance is by a channel not more than 200 yards wide, and although there is no large space for anchoring vessels, there is a tidal basin in which as many as a dozen ships can be accommodated. There are also a dry dock, machinery shops, and coal stores, and for the repairs of a small squadron like that of Admiral Ting that is fairly adequate.

The fortifications consist of thirteen batteries distributed on either side of the channel, and covering about four miles of seaboard. They are well placed, and fitted with all modern implements and material of artillerist's profession. The armament of the forts consists of about fifty 6-inch and 9-inch Krupp guns, several rifled mortars or howitzers, and a number of quick-firing guns. The entrance to the port is also provided with an elaborate submarine mine field, and there is a small flotilla of torpedo boats attached to this port.

On its landward side to the east, hills of from three hundred to six hundred feet are crowned with small forts, entrenchments and earthworks. To the west a shoal harbor and more mine defenses, covered by quick firing guns, afford all the needed protection.

Strong Japanese Force.

The garrison of Port Arthur was variously stated at from four thousand to ten thousand men, but whatever the number, there could be no question that the reconnaissance of August put them on their guard, and from fifteen thousand to twenty thousand men would be wanted to capture it. There were, however, at least twenty thousand Japanese on the promontory. They constituted the second Japanese division, which left Hiroshima at the end of September, under the command of Count Oyama. Their destination was then unknown, but after they effected a landing on the Regent's Sword Promontory, it was easy to understand why their important mission was kept secret as long as possible.

The mouth of the Gulf of Pechili, at the head of which lie Taku, Tien-Tsin and the short route to Pekin, narrows to about one hundred and ten miles between Port Arthur and Wei-Hai-Wei. These ports seem thus marked by nature as the strategic outposts of the northeastern coast line of China. The

former, which is the chief naval arsenal of northern China, lies at the head of a large inlet. The port affords no room for the anchorage of a considerable squadron; but a fine tidal basin has been constructed capable of accommodating about fourteen large vessels. It is, apparently, a comfortable place in which to lay up a squadron, but somewhat ill adapted to the needs of a force which desires to be able to get quickly to sea. It is here that the Chinese vessels damaged in the great sea fight off the Yalu River were docked for repairs, and were satisfactorily prepared again for sea.

The coast defences are spread over more than four miles of seaboard, and consist of about twelve batteries equally distributed on either side of the entrance of the port.

Redoubts and Fortifications.

In addition there is a torpedo boat station, and an elaborate system of submarine mines has been provided. Altogether the coast defences of Port Arthur, so far as mere material is concerned, seem to rise fully to modern standards of fortification. On the land front the shoaling of the harbor gives protection on the western side. On the east encircling hills rise to heights of 350 feet to 650 feet, and small fortified camps, redoubts and miniature Chinese walls affect to guard this important arsenal.

The rear of the place appears to be relatively weak, although in accordance with all the teaching of history, this would necessarily be the way of approach selected by an enemy. The garrison, however, has been considerably reinforced from Taku, and it is estimated that an expeditionary force of at least 15,000 men would be needed to achieve success.

The population of Port Arthur is about 6,000, exclusive of the garrison, which numbers probably 7,000 more. There are two large temples, two theatres and several banks in the town. The prosperity of the place—it was formerly a small village, consisting of sixty or eighty mud houses and a few inns—began with the determination of the authorities in 1881 to establish a naval dock yard at the port. The work was at first intrusted to native contractors, but they proved altogether incompetent, and in 1887 the contract was taken up by a French company, who, in three years' time, brought it to completion.

The Army Welcomed.

In the early part of November the stampede of the Chinese throughout Manchuria continued. After the advance of General Nodsu's force to Feng-Huang-Cheng and the dispersal of the Chinese there, the Japanese troops searched in vain for an organized body of the enemy. They marched westward and southward unopposed. They were everywhere welcomed with enthusiasm by the entire population (excepting the officials) who found themselves relieved from the oppression of the mandarins, under whom they had suffered patiently so long.

Likewise in the province of Chi-Li, it was ascertained that no stand would be made by the Chinese against the Japanese until Pekin was reached, which Colonel Hanneken, a German commander, was fortifying with all haste. At a meeting of the Emperor, Prince Kung and the Grand Council, it was determined that the court and the personnel of the government should leave the capital before it fell into the hands of the Japanese.

It was believed that an *entente* existed between Viceroy Li-Hung-Chang and Japan. It was even said that he had gone to Port Arthur to watch the operations there, instead of following the command of the Em-

peror to proceed to Pekin. Many of his relatives vanished quietly, taking with them their valuables and personal effects. The humanity of the Japanese, which caused the people of Manchuria to welcome them as friends and deliverers, and the unexpected display they made of splendid statecraft created consternation in Pekin.

The Chinese army of the North were reported to be in a terrible plight, suffering from starvation and exposure to the extremely cold weather. They retreated to the mountains, far removed from their base of supplies, while the Japanese army was encamped at Feng-Huang-Cheng. Fifteen thousand Chinese, mostly raw recruits were pursued by the Japanese.

Hundreds of Chinese arrived at Che-Foo from Manchuria, whence they were fleeing, frightened at the approach of the Japanese. The Chinese troops and such vessels of the Chinese fleet as were not cooped up at Port Arthur were ordered to attack the Japanese wherever they met them.

The Troops Landed.

The second Japanese army, under Field Marshal Count Oyama, landed on the morning of October 26th, on the Chinese coast, at a place called Hon-En-Ku, fifteen miles north of the islands known as the Elliot group, and about eighty-five miles north of Port Arthur. With the exception of the Talien Bay, close to Port Arthur, there was not a decent landing place along the coast. It was impossible to land at Talien Bay, the Chinese having fortified the coast, and planted torpedoes. This place was chosen, not that it was better than any other, but because the road from Wi-Ju to Port Arthur passes here nearer the coast than anywhere else.

The landing, however, was most difficult, the water being so shallow that the steamers had to anchor four to five miles from the shore. It was absolutely impossible to land when the tide was low, as a mile and a half of thick mud was left uncovered by the sea, and one could well imagine the difficulties of landing 25,000 men, soldiers and coolies, horses, artillery, ammunition, wagons, provisions, tents, ambulances, etc., under such conditions. Four hundred barges and flatboats and one hundred steam launches were hard at work, but in spite of all the efforts and of an admirable organization, they progressed very slowly.

The Fleet Sails.

The transports and the fleet met at the mouth of the Pei-Yang, or Tatong River, on the 23d of October, at night. Twenty-five men-of-war, thirty-eight transports and sixteen torpedo boats were anchored together. On the following morning the fleet sailed, followed by twelve transports. The remainder, among which was the Nagota Maru, on board of which were the Field Marshal and staff, proceeded at night, no lights of any kind, being shown on board, and the following morning arrived opposite the Chinese coast.

General Yamaji had already landed with part of the infantry. He had encountered no resistance at all. There was not one Chinese soldier in sight. There are here four villages, each composed of half a dozen large stone houses, well and strongly built, but very dirty, yet much cleaner than those in Corea. At the approach of the fleet the people fled without losing a minute.

A Chinese prisoner was sent out in the country to say that no harm would be done to the people, and that they could return to the villages in all safety. A few came back and sold their provisions to the Japanese at very high figures.

These people were absolutely ignorant of the fact that war was going on between China and Japan. They fled without knowing what "barbarian devils" were landing, but supposing they were English or French. The Japanese posted large bills everywhere announcing that they were not fighting the people, but the armed forces of the government, in a just cause, and that the people had nothing to fear.

While the main body of the army was landing, General Yamaji, commanding the advance, was rapidly pushing on in the direction of Port Arthur. Six Chinese men-of-war and six torpedo boats left Port Arthur. Their destination was unknown, but two-thirds of the Japanese fleet immediately left to hunt them up. A few Chinese attacked the advanced posts of General Yamaji. They were either killed or made prisoners. None escaped.

An officer of the British warship Porpoise gives the following account of the capture of Port Arthur by the Japanese:

FISHERS OF FUSAN.

The Porpoise was standing out to sea a few miles on the afternoon of the 20th of November, when we saw dark masses of men in solid columns, whom we afterward recognized as Japanese infantry, deploying before the outlying forts of Port Arthur

The artillery was ahead, engaging the Chinese, whom the Japanese had steadily driven inward. The Chinese line was falling back and abandoning position after position, after feeble resistance. This was several miles east of the fortress proper. The Japanese fleet was moving in line ahead, the three flagships leading each division and co-operating with the land forces. The ships were the following:

First Division.—The Matsushima, the Itsukushima, the Chiyoda and the Hashidate.

Second Division.—The Fuso, the Hiyel, the Takao and the Yayeyama.

Third Division.—The Yoshino, the Naniwa, the Akitsushima and the Takachiho.

The small gunboats were shelling the Chinese lines and were close in shore. The naval and military forces were moving beautifully together.

Terrific Fire of Artillery.

The next day the advance continued. The Chinese outposts were all driven in, and the outlying forts occupied. The Japanese kept up a terrific fire with their field artillery, machine guns and infantry, the big guns of the forts answering occasionally, and there was a hot fire for some time from the smaller guns. The fleet was moving continually, but kept out of range of the forts. The movements were now quite visible.

The Japanese army was in three divisions and was moving as if on parade. The regular volleys were sharp and unbroken. The manœuvring of the cavalry was done in dashing style, and they cut off the retreating bodies that were escaping from the forts. The artillery was splendidly placed and was doing deadly practice upon the forts. The Chinese were replying in an unspirited and desultory way, and evidently without any one directing them. The two northerly and easterly forts were occupied at noon.

The Chiyoda and another cruiser then steamed around to Pigeon Bay, on the other side of the peninsula and began to drop shells among the forts, which could not see the two ships. But apparently this was done more with the object of making a diversion than of doing material injury to the enemy.

Torpedo Boats Engaged.

On a signal from the General on shore, Admiral Ito's cruisers all steamed past the forts just outside of range, when ten torpedo boats, covered by two cruisers specially detailed for the duty, divided into two squadrons of four each, dashed inside the fire line of the 50-ton guns and began plying their machine and rapid fire guns with deadly effect on the Chinese, who had been driven in an easterly direction from the water side forts by the Japanese army.

The other torpedo boats tore into the mouth of the harbor and cut off the retreat of two small Chinese steamers which were stealing away along the shore. The first steamer reached the extreme point of the land to the east, landing some one in a skiff, which afterward carried him aboard a steamer lying some miles outside. The torpedo boats, however, afterward drove the two small steamers ashore, peppering them terribly under the very noses of the small forts, which fired 7-pound shells at the torpedo boats without hitting them. One steamer was sunk and the other was beached.

The forts, meantime, were blindly blazing away at the Japanese fleet. The line aim of the gunners was good, but the shots fell short from lack of elevation. The Porpoise found the fire so hot that she had to steam outside at full speed. The torpedo boats

were dashing about in all directions, wherever they could get a shot at the Chinese, but were obeying the signals of the convoying cruisers, which again followed the orders conveyed by Field Marshal Oyama's field telegraph.

The Chinese big guns fired fifteen rounds at the Japanese fleet. The latter did not reply, however, only drawing the fire off the torpedo boats, which did all the work. The British officer speaks enthusiastically of the latter, which, he says, would be a credit to any navy, for their dash, skill and precision, which will make them a valuable adjunct in future military operations.

Gradually the firing of the Chinese guns on the land side was silenced, the gunners deserting their posts before the hailstorm from the machine guns, the rapid firing guns and the infantry. All night the Japanese gunboats and three of the larger vessels were throwing shells among the flying Chinese troops, who were escaping eastward, a mere rabble.

A Brilliant Victory.

All the naval and military experts consider the achievement of the Japanese as marvellous. They astonished every one. They are equal to any European army and navy. The Japanese generals and officers spoke of the matter with quiet dignity and without boasting. The men were held in splendid restraint throughout the engagement, and there was no unnecessary bloodshed. It was an honestly won victory, of which any nation might be proud.

The Porpoise left for Chefoo, returning with the British fleet, which visited the place. The British officers were perfectly astonished at the order introduced by the newcomers in two days after the capture of the port. Some of the Japanese vessels had gone into dock, and were being overhauled and painted as calmly as if they had been there for years.

Port Arthur was simply abandoned. The Chinese behaved disgracefully. When the final attack was made by the Japanese the place had a garrison of 9,000 men, of whom one-third were destroyed. The person who escaped to the steamer was Kung, the Taoti in charge of the whole fortress. The British officers think that the taking of Wei-Hai-Wei will be a simple affair for the Japanese after this victory.

Masters of Warfare.

Asked his opinion of the Japanese as allies, the British officer replied: "They would make very bad enemies. We could smash them at sea probably, but we could do nothing against Japan on land. We can teach them nothing in military science. They are masters of modern scientific warfare. The capture of Port Arthur was a perfect revelation."

The British officer fully confirms the reported atrocities committed by the Chinese upon Japanese prisoners, who were found with their heads and dismembered limbs stuck on stakes along the roadsides.

In connection with the above description of the capture of Port Arthur by an English naval officer, we publish the story cabled by a special correspondent from Hiroshima, Japan. The two accounts taken together give a complete story of the brilliant work done by the Japanese, ending with the capture of the port at five o'clock of the afternoon of the 21st of November:

Port Arthur was captured on the 21st. On the 18th the cavalry advance guard met 2,000 Chinese eight miles from Port Arthur, and fell back on the first brigade, leaving several wounded behind. They returned

with one battalion of infantry and defeated the Chinese. The wounded Japanese were found with their heads, hands and feet cut off, and their bodies awfully mutilated. On the 19th all the army had passed before these victims, and the men were much moved at the sight.

At night the army was about four miles from the enemy, who held nine sea forts and eleven land forts. On the 20th, while the Japanese were looking for field artillery positions, 6,000 Chinese made a sortie in three columns—on the left, the right and the centre. All the forts were firing at us, and we were in great danger. A part of the army and artillery behind the advance guard and two battalions of General Yamaji's division repulsed the Chinese after five hours' fighting.

Fine Marksmanship.

On the 21st the Japanese fleet made a demonstration at six in the morning, but did no fighting. At half-past six A. M. the Japanese artillery, which had taken position during the night, opened fire on the three forts on the right, and displayed magnificent marksmanship. The Chinese forts on a hill five hundred feet high answered strongly.

At eight o'clock the forts were taken by assault by the infantry, who showed magnificent courage. Lieutenant O'Brien, of the United States Army, was present. At nine o'clock our left brigade, commanded by General Sasegawa, advanced upon the remaining eight forts. Fifty Chinese guns poured shell and shot upon them, but nothing stopped them. It was great fighting. At one o'clock all the forts were taken by assault and the army advanced upon the city. The inhabitants, who had been armed with express rifles and explosive cartridges, resisted in the city, and the houses had to be taken by storm. Many Chinese were killed.

The sea forts fell without fighting, and all was finished at five o'clock. The Chinese generals fled after the first fort was taken. Had they surrendered many Chinese lives would have been saved. Many Chinese were killed during the battle, but the Japanese, however, treated kindly those remaining in the city. Some eighteen thousand men were engaged on each side. There were 250 Japanese killed and wounded. The Chinese killed numbered 1500. The dead were buried or cremated.

Prowess of Japan.

When war between Japan and China was declared a few believed the former would be simply overwhelmed by the vast hordes which the latter could put in the field, as it seemed incredible that a nation of 40,000,000 could overcome one of 400,000,000. But the general sentiment was otherwise. Japan for twenty-five years has been making rapid strides in civilization; she has welcomed modern education and manners, and has organized and equipped her army and navy according to the latest and most approved methods of warfare. China on the other hand has made little or no progress. A few bright minds secured good naval vessels, erected magnificent coast defences and armed some thousands of soldiers with effective weapons, but the results of their work were practically nullified by the prejudices and hatred of the masses against modern civilization, and by the deep corruption existing among almost all those in authority, great and small.

It was the existence of these conditions which gave rise to the conviction of the sagacious few that the advantage would be with Japan; but it is doubtful whether anyone looked for the brilliant and rapid suc-

cesses attending the arms of that country. In every engagement the Chinese were outmanœuvred in all branches of warfare. Their armies were outgeneralled, their navy rendered ineffectual, and Japan's successes culminated in the brilliant capture of Port Arthur, which, on account of its position and admirable defences, was not inaptly termed the "Gibraltar of the East."

COREAN CHILDREN.

Says a leading journal: "That the capture of this great stronghold virtually decides the war there is little reason to doubt. Without it China is practically helpless as far as the present contest is concerned. There appears to be absolutely nothing that can prevent General Oyama marching his victorious army to the walls of Pekin, while Marshal Yamagata, with his command in Manchuria, effectually prevents the Imperial court taking refuge in that quarter. The fall of Port Arthur is the Appomattox of the struggle; the Waterloo of the hopes of China. Whatever fighting shall be done from this time on will be in no wise likely to change the result, and it would be wisdom on the part of China to treat for peace as speedily as possible, since every day's delay simply means a heavier indemnity for it to pay, and possibly harder terms to comply with in other directions.

Successful Strategy.

"By the capture of Port Arthur, Japan has accomplished a feat which must take its place among the phenomenal military and naval events of history. It was one of the few strongholds of China which was given over to Europeans in order that the tremendous natural strength of the place might be reinforced by the best and latest engineering skill. It was mounted with powerful guns and encompassed by an elaborate system of mines on land and torpedoes at sea. Nothing but the most brilliant strategy and almost reckless bravery accomplished its downfall.

"The war which Japan has successfully waged against China may be regarded as one of the most important of the century, on account of its far-reaching consequences. It creates a new first-class power among the nations of the earth, from one which only a quarter of a century ago was considered barbarous, and over which extra-territorial jurisdiction was insisted on by

civilized countries, and from which only now it is about to be emancipated by the United States and Great Britain. It makes Japan, in a measure, supreme in the Yellow Sea, and a fighting power which will have to be considered by England, Russia and other nations interested in Eastern questions. It opens up for it, besides, a great future as a maritime, commercial and progressive nation, with important interests to be looked after over the whole world.

An Enterprising Nation.

"Japan's eagerness to adopt civilizing influences, and its conduct during the present war, render it easy to regard with some complacency its defeat of ignorant and barbarous China, and less difficult for the other great nations to receive it with some degree of cordiality as one of their class."

Some ghastly accounts of atrocities on the part of both the Chinese and Japanese armies, showed the barbarous spirit by which some of the soldiers were actuated. For example, the correspondent of the London *Times* telegraphed as follows from Hiroshima, Japan:

"I have just returned from the seat of war, and had a conversation with Viscount Mutsu Munemitzu, the Foreign Minister, in regard to the misconduct of the Japanese at Port Arthur. I informed him that I had watched the Japanese army enter the town. The Chinese resisted to the last. I saw Chinese in plain clothes with firearms concealed on their persons. I also found explosive bullets. The Japanese reported that civilians fired upon them from the houses, and they therefore deemed it necessary to exterminate them.

The Japanese were further excited by finding the mutilated remains of Japanese prisoners. Some of these prisoners had been burned alive. I saw no resistance in the town. During the next four days the Japanese pillaged the whole town and killed almost every man. Very few women or children were killed. I saw scores of Chinese prisoners pinioned, stripped and shot, hacked with knives and disemboweled. Many bodies were partly burned.

The Foreign Minister expressed himself as intensely surprised and grieved. Hitherto, he added, the Japanese army had been admired for its humanity and discipline. He was unwilling to believe it possible that they had acted as reported or to express an opinion on the subject until a detailed official report arrived. Meanwhile he authorized me to say that he was certain the Government was determined to act on principles of humanity and civilization."

Rumors of Mediation.

In the early part of November it was reported that the United States Government had been asked to interfere between China and Japan, or at least to exercise its influence in securing peace.

As a result of negotiations then pending it was confidently believed that the United States would very soon be asked to mediate between Japan and China, with a view to permanent peace on a basis satisfactory to both countries.

It was stated positively that the United States had declined to join with European powers in any arbitrary intervention to force a settlement. But while unwilling to act in any arbitrary manner, either individually or jointly with European nations, the representatives of the parties to the war were given to understand that the good offices of this Government would be gladly exercised to secure peace in case such was their expressed wish. Naturally Japan insisted that China should take the initiative in any nego-

tiations looking to a restoration of peace, but that she was entirely willing to accede to any reasonable proposition is not doubted.

At the outset Great Britain sought to have the United States and the great powers of Europe intervene. The facts as to these negotiations at Washington were now known. Cable directions from the London foreign offices first came to Mr. Goschen, the British resident Minister in the absence of Sir Julian Pauncefort.

Mr. Goschen saw Secretary Gresham in person and presented Great Britain's proposition that the United States co-operate with other powers toward peace. A reply was duly given that this country would not co-operate on the ground, it was said, that the policy of the United States was to avoid entangling foreign alliances on questions in which it had no immediate concern. After that time no efforts on the part of Great Britain to urge the negotiations were made.

Peace Proposals.

Under these circumstances the proposed negotiations did not involve foreign intervention, but a mutual arrangement between China and Japan, to which foreign powers would give their moral support. To what extent the Chinese Minister at Washington directed the negotiations was not exactly known, as the Legation officials were very secretive. It was known, however, that the Chinese Minister had long conferences with Secretary Gresham. But the main proposition on the part of China came direct from United States Minister Denby, at Pekin.

From the very beginning of hostilities the Chinese were anxious to have the United States arbitrate the differences between themselves and the Japanese, which led to the war, but, of course, there could be no arbitration except upon the request of both parties, and that was lacking. Thus the matter stood.

But after the battle of Kiu-Lien-Cheng, on October 25th last, when the Chinese suffered their severe defeat at the hands of the Japanese troops who had crossed the Yalu River, and were obliged to retreat toward Moukden, they became thoroughly alarmed and convinced that something must be done to terminate the war. They could not, however, so humble their pride as to sue for peace directly to Japan, but casting about for some means of opening peace negotiations, hit upon the treaty with the United States of 1848.

An Old Treaty.

The very first article of this treaty pledges the United States in case China is oppressively or unjustly treated by another power, to use its good offices to arrange the difficulty. It is similar in scope to the first article in our treaty with Corea, which led Secretary Gresham at the beginning of the trouble to write a note to the United States Minister at Tokio, relative to the Japanese occupation of Corea, which excited much comment.

Encouraged by the attitude of the United States at that time the Chinese Government appealed to United States Minister Denby, at Pekin, to cause his Government to intervene and Mr. Denby transmitted the application to Washington, where it was laid before the President, who had it under consideration for a week or more. As our representations in the case of the occupation of Corea had little effect, there was no reason to suppose that a different result would follow an attempt to use our good offices in favor of China. As already indicted, our Government was indisposed to co-operate directly with European nations in any effort to coerce either party to the war and for

this very reason we were in a better place than any other power to act as an independent intermediary in bringing about peace.

Both China and Japan were assured that we were free from any suspicion of a desire to secure accessions of territory in Asia, which hung over the great European powers, and their confidence in our fairness and impartiality was strikingly manifested by the selection of the United States by both nations to care for their subjects in the other's territory. So the United States was placed in a position where she would naturally be looked to by both China and Japan to serve as an arbitrator in case of a difficulty in arranging terms for peace.

Concessions by China.

China no longer concealed her inability to prosecute a war. She recognized that she was caught unprepared, and that it was the part of wisdom for her to make the most of a bad situation by getting peace on the best terms possible. She did this with the expectation and assurance that Japan would come half way. Japan began the war for the purpose, as she said, of securing Corea's complete sovereignty. This China would fully concede. It also seemed probable that China would pay a fair indemnity. This, however, would be in cash and not in Chinese territory.

The capture of Port Arthur monopolized discussion at Washington. In all circles nothing but praise was heard at this victory of the Japanese. It was not unexpected, but it was a brilliant victory, and the hardy little fighters received credit for the masterly way in which they conducted their several campaigns, and especially this last important affair. The belief was strong that the Japanese would devote themselves to the capture of Wei-Hai-Wei, and that this was to be the destination of the third army, which, it was reported, had just left Japanese shores.

Loss of Life.

Further reports received by the Navy Department from the intelligence officers of the Asiatic squadron in relation to the battle of the Yalu River stated that the shells fired during the fight contained nothing but gun-cotton, and that the great damage wrought was due to its action on the woodwork of the ships. The reports stated that the woodwork was set on fire by the explosions, and splinters flew in every direction, killing and maiming a large portion of the crews of the vessels engaged.

This information confirmed the belief of the ordnance officials that ordinary gun-cotton is all that can be desired in the way of an explosive for shells, and, while experiments would be conducted with any new chemical that might be brought in, the probabilities were that the Ordnance Bureau would return to gun-cotton as its chief explosive. The energies of the ordnance officials would be directed toward finding a detonator for the gun-cotton, and not to find a new explosive.

That the Japanese government purposed pushing their past and present advantages with a view to the capture of Pekin was not doubted. The capture of Port Arthur made easy the progress of the Japanese troops to the Chinese capital. Competent military authorities who were thoroughly familiar with the physical conditions of China, said that a Japanese army could march from the coast of the Gulf of Pechili to Pekin in ten days.

CHAPTER XXXVIII.

A JAPANESE ACCOUNT OF THE WAR.

A CAREFUL review of the military operations in the Orient is furnished by a well-informed Japanese, Julius Kampei Matumato, a graduate of one of our colleges, who followed closely the progress of events, and whose concise summary is as follows:

Up to a very short time ago, Japan, by the pen and tongue of facts and artists who have visited the land of the Rising Sun, has been thought to be merely a country of poetry, fragrant flowers and picturesqueness.

The Western nations hardly imagined Japan as a nation enlightened by a modern educational system, and developed in naval and military art to that pitch of excellence which lifted her into the position of a first-class power, and would enable her to gain an unbroken succession of victories against the largest empire on the globe.

The war in the East is certainly interesting from more than one point of view. Viewing it from the humane standpoint, Japan is the true standard-bearer of civilization and progress in the far East. Her mission is to enlighten the millions of souls in the Celestial Empire darkened for generations. Politically, Japan has lifted herself into the rank of the most powerful nations of the earth. Commercially, she has demonstrated herself the mistress of the Pacific and Asiatic seas.

From the outbreak of the war, all the civilized nations, except England, have sympathized with Japan, especially the people of the United States. America has given a strong moral support toward Japan. It is not because this country is the warmest friend of Japan, whose wonderful progress in civilization is largely due to America, but because Japan is the propagandist of civilization and humanity in the far East.

At the beginning of the hostilities a majority of the people had an idea that the overwhelming population and resources of China would soon be able to crush Japan, but they overlooked the fact that in our day it is science, brains and courage, together with perfected ammunitions of war that grasp the palm of victory. Thousands of sheep could do nothing against a ferocious wolf. So the numerical comparison has but little weight.

The Military Spirit.

Some sagacious writer compared Japan to a lively sword-fish and China to a jelly-fish, being punctured at every point. Truly Japan has proved it so. More than once the world has seen that that artistic nation could fight. The Greeks demonstrated this long ago and France in later times has seen a shining example. Japan was reckoned as one of the most artistic nations in the world, as the producer of fancy goods, as the lover of fine arts and natural beauties. But the world knew it not as a warlike country.

"In no country," as Mr. Rogers says, "has the military instinct been more pronounced in the best blood of the people. Far back in the past, beyond that shadowy line where legend and history blend, their story has been one of almost continual war,

and the straightest path to distinction and honor has, from the earliest times, led across the battle-field. The statesmen of Japan saw, as did Cavour, that the surest way to win the respect of nations was by success in war."

Corea was a worthy diplomatic problem when on June last the Mikado ordered a Corean expedition. A brigade composed of infantry, artillery, cavalry, engineers and commissariat, with a contingent of nurses, clerks and artificers, in all about 5000 men, left Hiroshima. China then had 3000 troops at Asan, forty miles south of Seoul. In the meantime China hurried forward reinforcements. July 25th the Naniwa, the Japanese war-ship sank the chartered transport Kow Shing, one of the fastest vessels engaged in the Chinese seas, off the island of Phun-do, in Corea.

Work of the Navy.

The first collision of the two navies resulted in the complete victory of the Japanese, in their capture of the Tshao-Kiong, a gunboat of 900 tons; in the destruction of another war-ship, the Kuan-Yi of 1100 tons, and in the sinking of the Kow-Shing. The Chi-Yen escaped, but was badly injured. The Yoshino, Naniwa and Akitsu, which effected this destructive work, proved the superiority of the Japanese Navy.

The battle of Asan which followed four days later was the first victory of the Japanese on land. The fortresses of Asan were situated on a hill at Seikan, an important position. In front of the hill are rice paddies and marshes crossed in the middle by a little stream which runs into the Asan Bay, and a narrow path leads up to the hill. It was a position easy to defend and hard to attack. Three thousand Chinese soldiers of Li-Hung-Chang's famous Black Flag Army, the flower of the Chinese Army, defended this position.

At dawn the Japanese army began to move. Lieutenant Matsuzaki led his troops across the river under a deadly fire from some 500 Chinese troops who were in ambush. As the fight took place in the dark and the river was swollen by rain the difficulty of crossing was great. In spite of all obstacles Lieutenant Matsuzaki got his men across with comparatively little loss, but soon after he had reached the opposite bank a bullet struck him in the chest and he fell dead on the field.

Carried by Storm.

The second part of the battle began at 6 o'clock in the morning. The Japanese stormed the entrenchments again and again and eventually dislodged the enemy from its position. The Chinese broke and fled in all directions, leaving behind a large quantity of ammunition, which fell into the hands of the victors. The Japanese pursued the fugitives to Yashan, where they expected a stand to be made, but to their surprise found that the Chinese, evidently demoralized by their defeat, had abandoned the position together with several hundred thousand cartridges, four cannon, 700 bales of rice and a large supply of clothing. Some important official documents were also found.

Early in August an engagement between China's strongest ironclad, the Chen-Yuen, and the Japanese composite armored cruiser, the Hi-Yei, took place. The Japanese warship was handled admirably and showed desperate courage. After this fight the Japanese terrorized the Chinese navy and enjoyed complete sway on the sea. The Chinese fleet as soon as they saw the Japanese squadron fled into well fortified ports. Li-Hung-Chang and Admiral Ting recog-

nized the fact that if the fleet was destroyed there was not much to hinder the Japanese from marching upon Pekin.

In fact, the Japanese became so bold that, on August 11th, they attacked Wei-Hai-Wei, which is one of the strongest naval ports in Northern China. The Japanese fleet, consisting of twenty-one vessels, found the Chinese warships hiding in port. They took advantage of the darkness of night and crept

A COREAN PORTER.

into the harbor of Wei-Hai-Wei unknown to the Chinese in the forts and vessels. Six torpedo boats were sent out with the purpose of blowing up the Chinese warships anchored within. When midway a British man-of-war which was anchored there fired salutes for the Japanese vessels, it is alleged to warn the slumbering Chinese. Such an unfriendly act spoiled the plan to take the Chinese navy by surprise, and the Japanese retired. But for this warning important results might have transpired.

At the end of August the Japanese fleet bombarded Port Arthur for the second time, and took possession of some islands in Society Bay without the slighest molestation as a basis of action.

On land, as at sea, the Chinese were flying from Corea, so little confidence had they in their own army. Both Seoul and Chemulpo and Kan-Hon were abandoned, and the Chinese retired to the North. Meanwhile Japan had strengthened her military position in Corea. The Chinese force at Asan had been completely annihilated. Japanese reinforcements were landed at Fusan and Gensan converging upon Phynonyan, some distance to the north of Seoul, in readiness to meet the Chinese army which was then concentrating and fortifying the strong defences at Ping-Yang to made a stubborn resistance.

A March Northward.

The battle of Ping-Yang had strategical importance. The Japanese force in Seoul, about 17,000, then commanded by Lieutenant-General Nodzu, started on a northward march, August 7th, toward Pongsan through a country exceedingly rough and unfitted for military movements. To reinforce this army and to guard against an attack on the right flank 8000 men, under Major-General Sato, were sent by sea from Japan to Gensan, a port on the east coast of Corea. On September 15th these armies were able to make combined attack upon the enemy at Ping-Yang. The Gensan column threatened the left flank of the Chinese, the Pongsan column menaced the Chinese centers, while the Hwang-Hoi column, which had been reinforced the day before by a detachment from the mouth of the Taitong River, operated against the right. The defences of Ping-Yang were strong. Ping-Yang is situated on the north

bank of the Taitong River, which is navigable up to the city. It lies on the only road to the northward by which the Japanese army could advance into Manchuria and Pekin.

The walls of the city were strengthened by earthworks by the defenders. There were in it three Krupp field pieces and several Gatling guns, while the garrisons were equipped with Spencer or Mosler rifles and had plenty of ammunition. In front of the castle was a masked fort, which is described as being the best piece of military engineering ever accomplished by the Chinese. The Chinese considered the fortress to be absolutely impregnable. The population of the city is about 40,000, and it and its surrounding country were strongly in sympathy with China. It was, therefore, plain that the first Japanese movement must be to destroy the force there intrenched.

Fighting Under Cover.

The battle was begun Saturday, August 16th, at daybreak, by a Japanese cannonade of the Chinese works, which was continued without cessation until afternoon, the Chinese responding. Early in the afternoon a body of infantry was sent forward by the Japanese and maintained a rifle fire upon the enemy until dusk. Throughout the day only the Pong-San column was engaged. The Chinese defence suffered greatly, but losses on either side were small, both the Chinese and Japanese having taken advantage of all the shelter available.

The Japanese troops, however, gained some advanced positions. All other forts were captured by the Japanese on the first of the two days of fighting. Although repeated attempts were made to storm the gate of the castle the desperate courage displayed by the garrison rendered that futile.

In the meantime two Japanese flanking columns, the one from Gen-San, the other from Wang-Hai, had formed a cordon around the Chinese. On the next day early in the morning an attack was made by the Japanese columns with admirable precision. The Chinese lines, which were so strong in front, were found to be weak in the rear, and here the attack was a complete success. The main body of the enemy was attacked in front and rear.

Thrown Into a Panic.

The Chinese were completely taken by surprise and were thrown into a panic. Hundreds were cut down and those who escaped death, finding themselves surrounded at every point, broke and fled. Some of Viceroy Li-Hung-Chang's European-drilled troops stood their ground and were cut down to a man. Half an hour after the attack the Chinese army was flying toward the Yalu River.

At last the white flag was raised on the walls and the Chinese general promised to surrender at sunrise next day. General Nodzu, commander-in-chief of the army, consented, on this understanding, to a cessation of hostilities. At evening the Chinese army made a sortie, but were driven back by the Japanese left flank, and at the same time a squadron of the Manchu cavalry, charged the Japanese right flank, but when at 200 yards the magazine rifles suddenly opened on them, they became utterly demoralized and scattered off the field without killing a single foe. Inside the ramparts in many places it came to a matter of cold steel, and here the Japanese soldiers did terrible work with the bayonet.

The weakest point of the Chinese army is the lack of harmony. There is no supreme commander in the Chinese army, for no one

could willingly take such a responsible position as commander-in-chief. The Chinese generals, Yeh, Tso, Neih and Wei, were all in equal command of corps and jealous of each other. It is told that General Yeh proposed to evacuate Ping-Yang and retire before the stubborn defense should be taken. Tso, a more conscientious commander, turned on him in a rage:

"Retire, never! Give me your brevet, and then go if you like!"

At this Yeh looked shame-faced. "Oh! I only said it to test your courage; we all really know that Tso is a brave man."

Fell on the Ramparts.

And Tso proved so. Early in the battle he set an example of courage by mounting a rampart very much exposed to fire. He fell in battle. After his death no general had courage enough to stand his ground, and the forces fled.

The victorious Japanese then entered the city, which was a heap of ruins. The streets were littered with the dead bodies of Chinese, Coreans, oxen and horses. The only living things remaining were a few dogs and pigs. The palace of the Governor was occupied as the headquarters of the Japanese army. Thus the Japanese brought the Ping-Yang campoign to a brilliant close.

In this battle 192 Japanese were killed and 487 wounded, and the Chinese loss is estimated at about 2000 killed and wounded and 700 prisoners. The Chinese soldiers wore the blue uniforms. When Chinamen heard that the terrible Jap was coming, they immediately cut off their hair and took the white clothing of the Coreans. The spoils captured by the Japanese in the battle consisted of thirty-four guns of modern artillery, several thousands of rifles, ammunition, innumerable battle flags and much treasure.

China sent five transports conveying soldiers to re-enforce the Chinese army in Ping-Yang. These transports left Tau September 14th. They were convoyed by the powerful Chinese Navy. At this time the Japanese squadron was searching for the Chinese fleet in the Yellow Sea. On September 14th the Japanese squadron steamed toward the mouth of the Yalu River, expecting to sight part of the Chinese fleet, but failed to find a single Chinese war-ship. On September 16th, the Japanese ships moved toward the island of Kaiwo. The squadron consisted of twelve men-of-war, namely, the Yoshino, Takachiho, Akitsushima, Naniwa, Matsushima, Chiyoda, Ikutsushima, Hashidate, Hiyei, Fuso, Akagi and the transport Saikiyo Maru, the latter under the command of Admiral Kabayama, who was making a tour of inspection.

Ships in Sight.

Soon after passing Kaiyo Island, on the morning of September 17th, the watchers in the turrets signalled "smoke in the distance!" and soon after eleven formidable ships of the enemy were seen on the horizon. The eager cry of "the enemy, the enemy!" went from mouth to mouth. It was now 11.30, and orders were given from the flagship Matsushima for dinner to be served on all the ships, for men cannot fight with empty stomachs.

The enemy was now in plain view and rapidly approaching. The Chinese fleet consisted of the Yang-Wei, Chao-Yang, Ching-Yuen, Lai-Yuen, Chen-Yuen, Ting-Yuen, King-Yuen, Chin-Yuen, Kuang-Ti, Tsi-Yuen, Kuang-Ting, Ping-Yuen and six torpedo boats. They were almost the whole strength of the Chinese Navy. They steamed out of the mouth of the river in battle formation and at the distance of 4000 metres opened fire. The Japanese, fearing that

their fire would do little execution at such a distance, waited until within 3000 metres of the Chinese ships, and then brought their guns into play.

The Japanese ships, possessing higher speed and maneuvring powers, circled about the enemy, coming in closer when engaging the smaller vessels, and increasing the radius when they came within the range of the heavy guns of the Chinese battle ships.

The Japanese mariners showed great skill with the long range quick-firing guns. They maintained their line of battle, but the Chinese, after a short time, broke their formation.

A Target for Shot.

The action was extremely hot at times. The Lai-Yuen sank first, stern foremost, and her bows rising, stood for a minute and a half out of water. The Chih-Yuen was the next vessel to go down. She made a desperate charge against the Japanese. She is said to have been struck 200 times, mostly by machine guns. The Yang-Wei was next disabled. The steering gear of the Haikio-Maru, the Japanese transport, on which boat was Admiral Kabayanea, the head of the Naval Command Bureau, was disabled by the explosion of one of the enemy's shells, and that vessel was obliged to drop out of the line.

She was pursued by the Chinese, and was forced to pass between the powerful Ting-Yuen and Chen-Yuen, within a distance of eighty metres. The commanders of these vessels, thinking it was her intention to ram them, steered off, leaving the packet room to escape. The Chinese discharged two fish torpedoes at her, but they were aimed too low and passed beneath her, doing no damage.

Shortly after the mishap to the Haikio-Maru, the flagship Matsushima's forward quick-firing gun was struck by a shell and many casualities resulted. The ship was so badly damaged as to necessitate her withdrawing from the line of battle, and Admiral Ito shifted his flag to the Haskidate. Another Chinese shell exploded in the Hiyei, killing and wounding many persons, including the surgeons, and setting the ship on fire. She left the line of battle to extinguish the flames and transfer the wounded, after which she returned and again took part in the fight.

Captain Sokamoto, of the Akagi, the smallest gunboat, was aloft watching for torpedoes and signalling to the other vessels of the fleet their location, especially that of the Chin-Yuen, when the mast was cut away by a shot from the enemy and he was killed, upon which a sailor of the Akagi jumped into the sea and rescued the dead body of the Captain.

Trying to Escape.

While the Japanese were fighting like lions the Chinese fled like sheep. The King-Yuen went down. The Yang-Wai got aground and was rammed and sunk by the Tsi-Yuen, which her cowardly captain was taking out of action. The Tshao-Yung caught fire and was beached. The Kuang-Ping went ashore north of Port Arthur, where here commander was fleeing from the scene of the action and was lost. The Chen-Yuen caught fire and she turned and steamed away. When she passed it was noticed by the Japanese that not a single member of her crew was in sight.

At sundown the Chinese fleet was in full retreat. They were pursued by the Japanese ships. Owing to the extreme darkness the Chinese succeeded in getting away and reaching a safe shelter. The Chen-Yuen and the Ting-Yuen, the two largest ships in

the Chinese navy, were both greatly injured. When the Ting-Yuen arrived at Port Arthur she was three feet down by the head. The Chen-Yuen had 120 shot holes in her sides.

All the Japanese ships fought splendidly throughout. The maneuvring was excellent. All signals were exchanged by flag and were promptly answered throughout the battle. None of the Japanese vessels were lost in the engagement and only three were injured. All of them, with the exception of the Matsushima, remained on the station.

At daylight the Japanese vessels endeavored to find the enemy, but were unable to do so. They then returned to the scene of the previous day's action, where they found the Yang-Wei ashore and deserted, and destroyed her with a fish torpedo and quantities of wreckage. Thus ended Japan's glorious victory on the Yalu. Since the battle of the Yalu the Chinese warships which survived have never came out of fortified harbors.

The Japanese army had crossed the Yalu and entered Manchuria. It is now about time (November 25th), that the Japanese troops are in the sight of Moukden, the sacred home of the reigning Chinese dynasty.

It is now reported that the Japanese have captured Port Arthur, which is the great naval stronghold of China and is known as the Gibraltar of Asia. The second Japanese army under Marshal Oyama is now moving toward Pekin.

According to a despatch from Tokio the third Japanese corps has sailed from Mjina, Hiroshima. It is affirmed that the objective point of the corps is the Yan-tsu-King River, the heart of the Chinese Empire. Now we see Japan attacking China in three different directions. Soon China's humiliation will be completed and the civilizing mission of Japan will be done. When the banner of the rising sun is placed on the walls of Pekin it will signify the beginning of a better era for benighted China and darkened Asia.

CHAPTER XXXIX.

THE CAPITAL OF CHINA.

THE crowning ambition of Japanese patriotism after war was declared against the Celestial Empire was to emulate the prowess of the French and English and march to Pekin. The ancient and gigantic Chinese capital, therefore, occupied the attention of the onlooking world.

Its sights have often been depicted by travelers who have had the good fortune to visit it in its normal, workaday state in the piping times of peace, but by none more graphically, more picturesquely than M. Pierre Loti, French naval officer, litterateur, Academician, who is idolized by the feminine readers of France for his poetical romances, replete with the love, color and mystery of the East.

Subjoined is a translation of M. Loti's experiences:

En route for Pekin! Clic! Clac! "Ta, ta, ta, ta!" cries our pigtailed coachman, and our two thin mules start off with a trot. Our vehicle is mounted upon two enormous wheels, and covered with a blue awning to protect us from the dusty north wind. Our mules are imbued with unshakable principles, which preclude them from going over forty lis an hour (about three and one-half miles).

The landscape which meets our eyes consists of a cloud of dust, come expressly from Mongolia to vex us. It envelopes everything. Do not take the trouble to look outside, for you will see nothing. Do not speak, for in opening your mouth you will swallow pounds of dust. Just keep quiet for this is the best thing you can do.

However, our little trip will only last three days, and we shall have for distraction the view of our muleteer, a frightful little Chinese jackanapes, dirty from head to foot, and as round as a barrel under his seven or eight goatskin mantles. Toward the evening of the second day we perceive in the horizon an old, gray crenellated wall, with bastions situated at intervals of an arrow's flight from each other.

The Mysterious Palace.

At full trot, with a loud jingling of bells, our *cortége* enters Pekin and wends its way through the small, tortuous streets, reeking with filth, animal and vegetable detritus, dogs dead and alive. Behind us is the huge palace of the Son of Heaven; one perceives the top of its mysterious walls, within which no European has ever been. It still slumbers in its inconceivable splendor, and at its feet the Lotus Lake lies tarnished and dead under the January ice.

One experiences a sort of indefinable uneasiness at the thought of the immensity of this city, awaking in the bright morning; one feels oppressed, as it were, by this cramped, confused, inextricable dedalus one makes out around one, covering a greater extent than any capital of Europe.

The dogs bark furiously at us and make menacing charges at the legs of our animals, whose movements are becoming restless and irregular. These dogs issue from all the

alleys, and the troop pursues us, showing their sharp fangs, eager to bite.

The countenances of a few young Tartar girls, who have just got up, already appear at the doors of the little, low, gray-brick houses. Their broad, full-moon-like faces, befarded with white and vermillion, peep curiously after us, like a lot of kittens' heads; they have little airs of timidity; blankness and astonishment at the sight of this Western carnival passing by. Their large casaques and bulging pantaloons stand out in bright, raw colors against the gray walls of the houses; they poise themselves awkwardly on feet that are too small, in the pretty poses of little firescreen figures.

Old Yellow Town.

These images defile rapidly on each side of us; they disappear, and we again encounter an interminable series of deserted streets. We are in the Yellow, or imperial town, and all these old, dead districts bear an aristocratic character. Walls, walls without end; walls all crooked with age, all carpeted with moss and ferns. Behind them are immense parks, where a nature artificial and whimsically Chinese has been fashioned at great expense.

Occasionally entrances are opened, entrances with heavy oaken doors worn by time, and enormous pilasters. They have extravagant roofs, these entrances, yellow roofs whose extreme angles are raised skyward in capricious crooks, in grimacing forms of dragons and monsters. All are guarded by two marble beasts, half lions, half chimeras, which, with one clawed paw posed on a ball, regard the passer-by with a mysterious air.

And over all this the neighboring desert has placed its mark: a layer of gray dust, effacing the ancient colors and gilt, the strange medleys painted upon these Yamen by the artists of long ago.

In the direction of Sitchemen, the Western gate, which will give us access to the country, we now follow a great, straight artery, entirely bordered by palaces. As we advance, the lines of monumental and imposing constructions emerge from the whirlwinds of dust, and the semi-obscurity of the luminous mist; a double row of hoar-frost, covered trees stretches before us in endless perspective; and on either hand there are always the same great walls, the same grand entrances with their pent-houses bristling with chimeras and monsters, the same marble lions squatting on the ground and grinding their teeth at the people who pass. These Yamen are academies, ministries, law-courts, temples, bonzeries, convents of lamas.

A Lively Scene.

As the hour advances, the boulevard becomes animated; we meet wagons, bourgeois on donkeys, cavaliers mounted on little Mongolian steeds, with large heads, and the ruse, knavish airs of learned horses.

Now the boulevard begins to fill with people; it is becoming a perfect tumult. Riders come and go, preceded by Mafoos in livery. They are all of a heap in their long gowns, and look as though squatting on their high saddles. They are attired in garments of silk trimmed with precious furs, and black velvet boots turned up at the tips, with thick immaculately white soles, made of layers of paper. Among them are phisiognomies that, while very Chinese, are stamped with a kind of distinction peculiar to the upper classes.

They eye us as we pass with a certain expression of astonishment, with an imperceptible shade of irony, though in their de-

portment there is nothing but benevolence and courtesy: but the Asiatic expression is always there, even in the kind and distinguished physiognomies of the upper classes. There is an impassable abyss between this antique Asia, which still lives in spite of all, and us, who. born yesterday, have changed everything.

A cloud of dust: children scampering about and uttering cries as piercing as a steam whistle; dirty looking men beating gongs; people out of breath, carrying lanterns, in broad daylight, at the end of long staves with red pendants; halberdies; lictors dressed in black puffed-out doublets and breeches, and lofty hats bedecked with plumes, shaking, with frantic gesticulation, whips, weighted cat-o'-nine-tails, chains, and instruments of torture; and then, advancing in the same headlong manner, people carrying green dragons, red screens, chimeras and monsters stuck on the end of long poles.

The Famous Viceroy.

Finally the great personage thus escorted appears on a splendidly caparisoned horse. He is Li-Hung-Chang, the Viceroy of Petchili, who is going in state to visit Kong, the Prince-Regent. He is tall and thin. His bony face, with goatee and long mustache, has a sanctimonious expression. The peacock feather of China's great men floats behind the rose-colored ball which surmounts his high official coiffure.

All this flies past very quickly; the people afoot run; the riders trot, a jogtrot which makes all their bells jingle, shakes the long, disheveled manes of the horses and makes the men's pigtails dance. The gold badge of the Order of the Pheasant bobs up and down on the breast of the powerful seignior; the cloaks of the mandarins flap in the wind like wings. They have passed. The suite comes along at full speed, like the advance guard; secretaries and scribes on horseback, all in official caps, with comical importance, their rolls of papers and documents slung over their shoulders. Then the valets, a sinister-looking rabble, dressed in queer rags, running with all their might. And that is all. We can continue our journey.

We arrive at a triumphal arch with three arcades, painted blood red, and surmounted by the inevitable roofing turned up with monsters' heads: it is the gate of the Red Town. Here everything changes; one would imagine it to be the entrance to one of those huge cities of by-gone ages. The boulevard continues through this Red Town and loses itself in the distance.

Beasts of Burden.

We advance slowly and painfully through the maze of wagons and riders, while trying not to lose sight of our Mafoo, who is clearing the way for us. Now and then at crossings formed by other large boulevards, which cut ours at right angles, we are forced to stop to allow interminable files of camels to pass, enormous beasts with dusky muzzles and long rough hair, which amble along on their comically jointed legs like machines out of gear.

The fellows leading them are Mongols from the Northern desert. Their large, flat faces have something jovial and hardy about them, which contrasts agreebly with the perpetual Chinese grimace. They are dressed in long blood-colored robes, with waist belts bristling with poignards, and are coiffed with a kind of curtained capelin of fur, surmounted by a red cone, ornamented with a tuft.

We trot along on a sort of high embankment, reserved for horses and vehicles,

while on each side, on a lower level, is a road reserved for pedestrians. Around us still are rich cavaliers, befurred and begowned ; blue carts without number ; ladies of quality in black sedan chairs, shaped like street lamps, and bourgeois of placid mien, mounted on hired donkeys and followed by donkey boys, who flog the animals with sticks and shout : "Ta, ta, ta ta !"

On the roads below are groups of people, simple folk, standing open-mouthed before a dancing bear, funambulists performing tricks, mountebanks who go through hideous contortions. And shops upon shops, always gilded and splendid, wherein are sold Mongolian furs, gold and silver brocades, priceless stuffs embroidered with fantastic things in dreamy shades, enamels and beautiful pottery, all the relics of an inconceivable past, extravagant in richness and color.

A Strange Cavern.

Then there are fortune-tellers grouping the people, acupuncturist doctors operating upon dummies laid on trestles. There are also banking-houses swarming with a whole population of sheep-faced employés, feverishly manoeuvring the strings of balls on the calculating machines with the tips of their long, sharp, Chinese claws.

At last, at last, we come to a large donjon, perched on a high gray wall, and a black gulf. It is a Sitchemen, the direct Western gate. Let us penetrate slowly and prudently into this cavern, so as not to break our horses' legs between the old, disjointed flagstones, dating from the time of Khali-bai-Khan, grandson of Gengiz-Khan and founder of the Youen dynasty.

Let us traverse this hideous tunnel, then an inner court, then a second tunnel cut under a second donjon, whose four white walls rise above us, pierced with black embrasures, like the portholes of a ship. Let us hasten through a cloud of human lice, beggars sinister and terrible ; let us escape their somewhat alarming attentions and issue at length from this Dantesque cave.

More camels, more tumbledown houses of an old sordid faubourg, and a great plain opens before us. We are in the open country.

Concerning the Emperor.

From another account by one well informed concerning court customs in China we learn that the Chinese idea of the Emperor is that he is second only to Almighty God, and is the connecting link between ordinary humanity and the Almighty. He is held to be the legal monarch of the whole earth, of which China is merely the "Middle Kingdom," all other nations being therefore his tributaries and subjects. The practical outcome of this dual theory of the sacredness and universality of the Emperor's sovereign claim has been to exact from foreigners admitted to audience certain conditions which other States have with good reason never been willing to concede.

These requirements had reference, first, to the character of the obeisance made by the foreigner admitted to the interview, and, second, to the building in which the audience took place. As regards the former, the foreigner was formerly expected to perform the *kotow*—in other words, to kneel thrice and knock his forehead nine times on the ground. As regards the site of audience, the humbleness of the stranger received by the Son of Heaven was emphasized by receiving him not in the Imperial palace, but in a building of an inferior kind, involving the idea of political independence.

Upon these extravagant pretentions and their negation by other States, the whole audience question in China has turned.

As already stated the first English ambassador to have audience of a Chinese Emperor was Lord Macartney, in 1793. Lord Macartney offered to *kotow* to the Emperor if a Chinese nobleman did as much before a picture of George III, which he had brought for the purpose. The offer was refused. Lord Macartney knelt on one knee when presenting his credentials in the interview that was eventually granted, but the Chinese always declared afterward that he had *kotowed*. They further illustrated their Emperor's claims by exhibiting before His Lordship, who was innocent of any knowledge of Chinese, a flag with the inscription:—"Ambassador bearing tribute from the country of England."

Receiving the Envoys.

When the war between England and China came to an end, in 1860, article 3 of the treaty concluded by the conquerors stipulating that Britain's representative "shall not be called upon to perform any ceremony derogatory to him as representing the sovereign of an independent nation on a footing of equality with China." For some years—during the exile of Hsien-Feng and the minority of Tung-Chih—it was not possible to act upon the right of audience implied in this clause of the treaty.

As soon, however, as Tung-Chih assumed the reins of government, in 1873, the foreign Ministers at Pekin collectively requested permission to present their congratulations to him in person. The request could not be denied, but, just as the Chinese had in Lord Macartney's case saved their armor proper by means of a flag, so now they achieved the same result by receiving the envoys in the Tsu-Kuang-Ko, a building on the outskirts of the palace enclosure, which, being inferior to the palace proper, carried with it, to the Chinese mind, the tributary idea, and was therefore the less objectionable.

Tung-Chih died in 1875, and was succeeded by the present Emperor, then a minor. The audience question accordingly slumbered again for a time, but when the new ruler assumed the control of the government it came to the front once more. Kuangsu, however, did not wait for any representations to be made to him on the subject, but on December 12, 1890, he issued the following proclamation, the first intimation that the outside world received of the progressive spirit actuating the present Emperor:

"I have now been in charge of the government for two years. The Ministers of foreign Powers ought to be received by me at audience; and I hereby decree that the audience to be held be in accordance with that of the twelfth year of Tung-Chih (1873). It is also hereby decreed that a day be fixed every year for an audience in order to show my desire to treat with honor all the Ministers of the foreign Powers resident in Pekin."

The Dragon Pillar.

This voluntary action on the Emperor's part marked a distinct step in advance, but it will be seen that he adhered to the precedent set by Tung-Chih of holding the reception in the Tzu-Kuang-Ko. A good deal of dissatisfaction was expressed on this point, but the audience, nevertheless, took place on March 5, 1891. The Emperor sat on a dais behind a table covered with yellow silk. Each of the six Ministers received, bowed at stated intervals, as he walked up the hall, and then pausing at what was called the Dragon Pillar, read his letter of credence, which was translated by the interpreter and finally handed to the President of the Tsungli Yamen, or Foreign Council, by

whom it was placed on the yellow table. The President then received on his knees the Emperor's reply, which was written in Manchu, and which, after descending from the dais, he communicated in Chinese to the Minister by means of an interpreter.

The members of the Diplomatic Corps, however, were not satisfied with the arrangements, and a request was made to the Tsungli Yamen in the Imperial Palace itself. A compromise was eventually arrived at by which it was arranged that future audiences should be granted in the Chang-Kuang-Tien, an ancient building on the eastern side of the marble bridge, which spans the lake in the Palace grounds.

The Palace Closed.

This structure is not part of the Palace proper, but the use involves no reflection upon the status of persons received, and in it the representatives of Austro-Hungary, Great Britain and Germany have been accorded an audience. France and Russia, however, still maintain a determined attitude on the question and refuse to permit their Ambassadors to be received anywhere but in the Palace itself. It is thus that the matter stands at present. Audience is granted by the Emperor without any question of the "Wowtow," but the diplomats have not yet been accorded the privilege of approaching the throne in one of the great audience halls in the body of the Palace.

The Palace grounds in Pekin occupy the entire space within the third and innermost walled enclosure of the city, called Tze-Kin-Cheng, or the Purple Forbidden City. This enclosure is nearly a square in shape, with its sides facing the four points of the compass. Two walls running from north to south divide the space into three portions; the one in the middle contains the principal edifices. The main entrance to this part of the grounds is the "Wu Mun," or Meridian Gate.

On passing through this gate one enters a large court, with porticos and corridors on the right side and on the left, and an artificial stream, spanned by five ornamental bridges of sculptured marble, running from east to west across the middle of it. The gateway in front leads to another court, at the head of which stands a magnificent structure, called Tai-ho-tien, or the Palace of Supreme Peace, which is the principal hall of audience. It rests on a terrace twenty-three and a half feet high, and rises to the height of 130 feet. Five flights of nine steps each lead from the pavement below to the principal audience hall above.

On His Throne.

The landing that crowns the first flight of steps is, in fact, a raised platform, paved with purple tiles. There the high dignitaries of the Empire assemble on all State occasions and perform the required ceremonies before the Emperor, who is seated on a throne above. The remaining four flights of steps are divided into five approaches, each by balustrades of white marble.

In the centre of the audience hall is placed a throne, upon which the Emperor mounts New Year's Day, winter solstice, or his birthday, to receive the congratulations of the assembled officials.

Some time ago portions of the Palace grounds were accessible to the foreigner, but for several years a policy of the strictest exclusion has prevailed. Everything is closed and nothing can be seen from the outside but the yellow roofs of the great halls and the pavilions crowning the higher elevations. To the innermost Palace no man is admitted. It is here that the Emperor resides, with his

harem surrounded by an army of from eight to ten thousand eunuchs.

There seems little ground for surprise at the Imperial attitude toward the envoys of foreign States when the isolation of the Emperor from his own subjects is borne in mind. When he visits any of the temples or a neighboring palace no one is allowed to be abroad in the streets. All stalls and booths are removed, and the houses are barricaded with mats. It is only in the country, where such precautions are physically impossible, that glimpses of the Emperor may be had as he passes swiftly along in his magnificent sedan.

The Royal Emblem.

So vast, indeed, has been the gulf of separation between the sovereign and his people that many articles have been exclusively associated with the former, and therefore forbidden to the latter, as, for instance, the color yellow, which is exclusively the Imperial emblem.

The *kotow*, or form of worship, is rendered not merely to the person of the sovereign in Pekin, but to every form in which he delegates his authority to others. It is well known that the Imperial edict is always received with the nine prostrations and the burning of incense. But it is not so generally understood that an official of even superior rank has to perform the *kotow* on meeting another official who has recently quitted the Imperial presence. Similar obeisances are paid during the week containing his birthday to the Emperor in the Imperial temple to be found in every provincial capital.

The fact that the Emperor's proper name is never mentioned, and that to pronounce it is a criminal offence, shows how exclusive the dynastic policy of the Chinese has always been. On ascending the throne the ruler takes what is called a "kwoh hao," and by that name he becomes known to his people and to history.

An extraordinary sensation was occasioned some time ago when, during his annual pilgrimage to the Eastern tombs of his ancestors the Emperor not only permitted himself to be seen by the people, but actually stopped and spoke to some abnormally audacious persons who ventured forward to present a petition. Naturally there are Mandarins who look upon such departure from the established order of things with horror. But the young Emperor seemed to be bent according to his lights on ruling in a more liberal spirit than his predecessors, and his former determination to take a direct personal share in the conduct of the war was an indication of his purpose to govern his huge Empire in a fashion more comfortable to modern ideas.

Threatened Uprising.

Despatches from the East in November indicated the probability of an early movement in China against the reigning dynasty. The provinces were described as being in an excited and troubled condition, while the dissatisfaction among the official classes had become acute.

For the first time since the Taeping rebellion, "expulsion of the Manchus" was openly talked of in the tea shops and other resorts of the capital. In ordinary times the average Chinaman would not dare to breathe such things to his nearest friends, but now the topic had become so hackneyed that people everywhere discussed the prospects of upsetting the existing order and driving the Emperor and his court to their original home at Moukden.

The account continues: "A prophecy, moreover, with regard to the speedy downfall of the dynasty, was being secretly circu-

lated throughout the country, and formed part of a general scheme for preparing the people for a change of rulers. The misfortunes which have befallen China since the war broke out, have helped forward the plans of these conspirators by increasing the general discontent, and the prospects of a dynastic change are accordingly still more obvious than they were in May. In these circumstances it is of interest to recall in brief the history of the house which at present rules the teeming millions of the Celestial Empire.

A Mixed Race.

"The present occupant of the Chinese throne comes of a race different from those over whom he rules, though allied to it. For two centuries and a half the Manchu dynasty of Tsing has swayed the rod of Empire in China. This long period has not yet brought about the amalgamation of the conquerors and the conquered into one homogeneous people. To-day China presents a spectacle somewhat similar to that which England presented in the twelfth century, when the inhabitants of the island had not yet learned to regard themselves as Englishmen, but as either Normans or Saxons.

"A dual administration of public affairs is the outcome of this anomalous state of things. Thus, all the departments of the Chinese government have at least two heads, one Manchu and one Chinese. The Manchus naturally get the lion's share of the important offices."

The reigning House traces its origin to the Kin Tartars, who wrested the northern part of China in the eleventh century from the House of Sung, but had to flee in the beginning of the next century from the victorious advance of Genghis Khan, and take refuge in the wilds of the Amur. The founder of the Imperial family, Aisin Ghioro, is said to have been the chief of a nomadic tribe at Otole, a place situated in a wild region about ninety miles southwest of Ninguta. But little is known about his descendants for several generations, until they migrated southward and established themselves at Hingking, about eighty miles to the east of Moukden. There the ancestors of the present Chinese rulers dwelt for four generations and waxed strong and great.

It was toward the latter part of the sixteenth century that they, under the leadership of Tien-ming, started on their career of conquest.

This warrior became the head of the tribe when he was only twenty-five years old. He was a born leader, able, daring and fertile in expedients. His land was hemmed in on all sides by hostile tribes, but he succeeded in the course of a few years in reducing them all to subjection, and in extending his territory from the Amur on the north to the Yellow Sea on the south, and from the desert of Mongolia on the west to the Pacific Ocean on the east.

Picked a Quarrel.

At that time a weak scion of the House of Ming was on the throne of China. The Liao River divided the territories of the Chinese Emperor and the Manchu chieftain. The ambitious Tien-ming found no difficulty in picking a quarrel with his neighbor, and accordingly made repeated incursions into Chinese territory. Shinyang and Liaoyang fell into his hands, after a stubborn defence. Then he removed his capital from Hingking to Shinyang, and changed its name to Moukden. Distracted by internal dissensions the House of Ming was not in a position to offer an effective resistance to the invasions of the Manchus. Inch by inch the Chinese forces

were driven back toward the Great Wall. That barrier only served to check the advance of the Manchus for a time.

At the eastern terminus of the Great Wall is an important pass, called Shan-hai-kwan. As long as the Chinese held that pass the Manchus found it impossible to retain an inch of territory within the Great Wall. But a favorable opportunity presented itself to the Manchus in an unexpected manner. Revolts against the central government in different parts of China at that time assumed such proportions as to defy the authorities to put them down. The insurgents made a bold advance upon Pekin, and succeeded in capturing the city.

Suicide in the Palace.

The last Ming Emperor committed suicide. The Chinese general who commanded the Imperial forces at Shan-hai-kwan refused to submit to the rebel leader, and in an evil hour invited the Manchus to enter China and put down the insurrection. The invitation was, of course, gladly accepted. The insurrection was speedily crushed, and then, having made themselves masters of the country, the Manchus refused to retire. Thus for a second time China passed under a foreign yoke.

The alien rulers of China increased the extent of the Empire by adding their own possessions to the eighteen provinces of China. No sooner had the process of subjugation been completed than the tide of conquest began to turn. The conquered in war soon proved their superiority in the arts of peace. Instead of the Chinese becoming Manchus, the Manchus gradually assimilated with the Chinese.

A recent event of importance was the agreement between China and our Government by which intercourse between the two nations was regulated. Ratifications of the new immigration convention between the United States and China were exchanged at the State Department December 7th, 1894, by Secretary Gresham and Minister Yang Yu. The convention will remain in force ten years, and, unless six months before that time notice of its final termination shall be given by either party, it continues for a similar period.

Article 1 stipulates that except under conditions subsequently specified the immigration of Chinese laborers to the United States shall be absolutely prohibited.

Article 2 excepts from the provisions of the preceding article the return to the United States of every registered Chinese laborer who has a lawful wife, child or parent in the United States, or property to the value of a thousand dollars, or debts of like amount pending settlement.

Chinese Laborers.

Article 3 accepts the right at present enjoyed of Chinese subjects being officials, teachers, students, merchants or travellers for curiosity or pleasure, but not laborers, of coming to or residing in the United States. This class, however, is admitted only upon a certificate approved by the diplomatic or consular representative of this country at the port whence such Chinese depart. The privilege of transit of Chinese laborers across the United States in journeying to or from other countries is continued.

By Article 4 it is agreed that Chinese of the laboring or any other class, either permanently or temporarily in the United States shall have all the protection to their persons and property that is given to citizens of the most favored nations, except the right to become naturalized citizens. Article 5 recognizes the right of China to enact and enforce

similar laws and regulations to our Chinese registration act, providing for the registration of all American skilled and unskilled laborers residing in China, and binds this government to report to the government of China the full name, age, occupation and place of residence of all citizens of the United States, including missionaries, within and without the treaty ports of China.

The Coming Nation.

We may appropriately close this chapter by an extract from a leading American journal respecting the rapid progress and increasing influence of the Land of the Rising Sun:

The recent progress of Japan is the marvel of the world. History records nothing like the advance she has made within the last quarter of a century. Coming up from paganism and semi-barbarism, she now boasts police and educational systems equal to those of the United States. She has established a national system of customs, post-offices, telegraphs, telephones and railways. She has a national mint and a decimal currency. Her recent victories arise from the fact that she has her own arsenals and shipyards, with a well-disciplined, finely-officered army and a steel-clad navy with all the modern appliances of warfare.

A Sabbath of one day's rest in seven has been ordained, and is kept as a general holiday. Every dweller of Japan is free to worship God according to the dictates of his own conscience. With the birth of religious liberty began the era of Japanese progress. No other so-called pagan land gives so warm a welcome to missionaries of the Christian faith. Its people have been quick to recognize the fact that wherever the faith prevails, there the elevating and refining arts of life have their highest development. In reckoning the agencies which have brought about this peaceful yet radical revolution in Japan the work of the Christian missions must be given a very high place.

These Yankees of the Orient have been eager to assimilate all Western culture and to exchange for it the traditions, prejudices and superstitions of an effete past. They have sent many of their brightest young men and women to study in European and American halls of learning; they have summoned to Japan as teachers in all arts, sciences and professions representatives of the best occidental talent and learning. This hospitality to new ideas has brought about the entire transformation of a whole people.

Modern Ideas.

It is to be regretted that Japan signalizes her new birth of freedom, education and all progressive arts by making war upon a neighboring nation. But war is a wickedness which even the most advanced Christian nations have not yet outgrown. It seems to be ordained that in this way Japan should teach to her benighted neighbor the value of modern ideas; the utter worthlessness of a civilization which draws its whole sustenance from the past, and obstinately hugging old traditions, shuts its eyes to the fact that the world moves, and that the nation which does not move with it must eventually be crushed under the wheels of its car of progress and hasten to its own downfall.

CHAPTER XL.

CAPTURE OF WEI-HAI-WEI AND END OF THE WAR.

THERE was only a brief lull in the activity of the Japanese army after the capture of Port Arthur. The victors, proud of their achievements, were eager for new deeds of valor.

On December 11, 1894, it was reported that they had landed a force and captured Kinchow, the second city of Manchuria. Kinchow is a city in the Manchurian province of Shingking. It is situated between the Ta-Ling and the Siao-Ling River, a short distance from the northern shore of the Gulf of Liao-Tung. The imperial highway between Pekin and Moukden passes through this city. Its occupation by the Japanese practically cut off all communication between the central government at Pekin and the Manchurian provinces. The force which took Kinchow was part of the army under Marshal Oyama, which captured Port Arthur.

Two days after the capture of Kinchow it was announced that the Japanese garrison at Feng-Huang had defeated a strong force under General I. In accordance with General Nodzu's instructions, the Feng-Huang garrison, which was confronted on December 12th by 4000 Chinese, began the attack on the enemy at daybreak. The garrison was 1400 strong. The main battle took place at Yih-Min-Shan, five miles from Feng-Huang. The Japanese attacked with spirit and defeated the Chinese, driving them to Tse-Mat-Sie. The Japanese loss was three officers killed and seventy privates killed and wounded; the Chinese, 250 killed and wounded and thirty prisoners. The Japanese captured four field guns.

Despatches of December 17th reported that the first and second Japanese armies were marching direct on Tien-Tsin. They were north of Niuchwang, which place had been captured. Several other cities were also taken, all without any serious fighting. The force of the two armies combined amounted to about seventy-two thousand men.

The Shanghai officials of the native city removed their wives and families to the foreign settlement for safety in anticipation of an outbreak, which was feared in consequence of the imposition of the war tax.

Flight of Chinese Soldiers.

General Yamaji's division of the Second Japanese army advanced northward steadily for a month, and on December 18th occupied Kai-Ping. No defence was made. On December 17th scouts reported to Lieutenant-General Katsura, then near Laio-Yang, that a large force of Chinese had been seen moving in the direction of Laio-Yang. This force proved to be the defeated garrison of Hai-Cheng, under the command of General Sung. The Chinese had fled with all possible speed ever since the 13th, when their position was captured by the enemy. They were then in a rather demoralized condition and were making for Moukden.

Katsura decided to intercept them. He left camp on the night of the 18th with his whole force, and the next morning overtook

the Chinese at the village of Kung-Wasai, where they made an obstinate stand. Although in poor condition, they were nearly ten thousand strong and were able to force some fierce fighting upon the Japanese. In the midst of the battle Oshima's brigade from Hai-Cheng came up and gave Katsura active support. The Chinese held out with surprising bravery. They faced the well directed fire from five Japanese batteries and fought desperately, although without effective organization.

At the Point of the Bayonet.

The Japanese infantry charged twice through the scattered lines, but the enemy rallied. Three bayonet charges eventually won the day for Katsura, after five hours of the hottest fighting yet experienced by the Second army. The Chinese faltered as the third advance began, and they fled in disorder toward Ying-Kow. The losses were not known, but the Chinese were reported to have left five hundred men on the battle field.

It was reported from Washington that arrangements were in progress for peace negotiations between the contending powers. The attempt of China to have Secretary Gresham pull her chestnuts out of the fire signally failed, and Japan maintained her dignified position in favor of peace, but placed China in the attitude of suing for it. Japan's firm and dignified attitude apparently brought China to her senses, for an official despatch received at the State Department at Washington from Minister Denby announced the appointment of Chang Yin-Hoon and Shao as Peace Commissioners and their immediate departure for Tokio to arrange terms for peace.

Chang Yin-Hoon, who was appointed by the Emperor of China to negotiate peace with Japan, was at the time of his appointment the senior vice-president of the Board of Revenue. From 1886 to 1890 he held the office of Chinese Minister to the United States, Spain and Peru. It was he who signed, in 1888, a treaty with the United States absolutely prohibiting the coming of Chinese laborers into this country, which the Chinese government refused to ratify.

On returning from his diplomatic mission abroad he was honored by the Emperor with promotion after promotion, until he reached a high position. He was also made a member of the Tsung Yamen, or Department of Foreign Affairs, shortly after his return from abroad. Before he was appointed Minister he had filled the post of Taotai, first at Wuhu and afterward at Chefoo, and also served at one time in a subordinate capacity in the Tsungli Yamen.

Commissioners Sent Back.

Shao Yiu-lien, Chang Yin-Hoon's colleague on the commission, was also a diplomat by training. For some years he represented the Chinese government at the Russian Court as Charge d'Affairs.

The Japanese Government refused to receive the commissioners, for the reason that they were not possessed of full power to conclude terms of peace, but were evidently sent either to cause delay, or to learn, if possible, upon what terms Japan was willing to end the conflict.

Under date of Washington, December 27, came the following announcement :—"China is evidently preparing for a strong diplomatic fight before yielding to the demands of Japan. This is the one important deduction to be made from the announcement to-night that ex-Secretary of State John W. Foster has been appointed and has accepted the position of legal adviser to the two Chinese peace plenipotentiaries. Mr. Foster has had an

extended diplomatic career, having, in addition to being Secretary of State in President Harrison's Cabinet, represented the United States at the Court of Spain, and more recently one of counsel of the United States in the Behring Sea arbitration at Paris. He is not only one of the best international lawyers in the country, but he has wide experience in Chinese affairs, and will therefore doubtless be able to render valuable service to the Chinese government.

Meaning of the Appointment.

' In diplomatic circles his appointment is taken to mean that China will fight step by step every effort made by Japan to secure Chinese territory as a part of the indemnity to be demanded. It has been admitted by the Chinese Minister here that his government is willing to pay an indemnity, but his government is not prepared, as far as he is advised, to relinquish any of its territory. I am told that Mr. Foster has already been doing some missionary work in this country in the direction of preparing the ground for the negotiations of a loan for the purpose of meeting the war indemnity. This is considered another evidence that his services have not been engaged for the purpose of fighting the payment of an indemnity, but to stave off Japan's demands for Chinese territory."

The following announcement was made by Mr. Foster himself:—"Mr. John W. Foster has been requested by the Chinese government to go to Japan and meet the plenipotentiaries of the former government, to aid them in their negotiations for peace. He has accepted the invitation, and expects to leave Washington within a day or two, sailing from Vancouver for Yokohama on January 7, unless informed of a delay in the departure of the plenipotentiaries. The Japanese government has been advised of the appointment, and its Minister in this city has expressed his satisfaction with it. Mr. Foster desires to have it understood that he goes to Japan purely in a private capacity, as an adviser of the Chinese plenipotentiaries. He has no authority to represent or speak for the government of the United States."

Independence of Corea.

The following important despatch was sent out from the capital of Corea, January 8, 1895:

"The King of Corea yesterday proceeded to the ancestral temple and there formally declared the independence of Corea. He was accompanied by the members of the Cabinet and the other high functionaries of the Government. The royal party was escorted by a body of soldiers armed and equipped in modern style. Ministers Bokuyeiko and Jokohan were specially guarded by Japanese policemen and the streets were kept clear by the new Corean police.

"Lio-Hun-Yon, grandson of Tai-Won-Kun, the King's father and ex-Regent of Corea, has been appointed Corean Minister to Japan and will leave Corea for Japan in a few days.

"This proves once more that the Japanese are keeping the promise which they made to the foreign representatives at the beginning of the war to the effect that they would not try to annex Corea, but simply do their best to make it a strong and independent country.

"The state of anarchy and oppression into which Corea had fallen at the time had first to be dealt with, but the Japanese, in order not to be accused of forcing the reforms against the will of the Coreans themselves, simply advised the King to appoint a commission, composed of eighteen Coreans, to be chosen from the most enlightened and liberal men in the country. This commission is also advised by a number of foreigners,

the legal adviser to the Crown and the Council being an American, Mr. Greathouse, late United States Consul General at Yokayama.

"The Commission has been meeting every day for the last few months, and has already done much to improve the dreadful condition of things in Corea. One of the very first steps was to reform the Department of Justice and to create a police force. By the convention of Tien-Tsin, signed by Count Ito and Li-Hung-Chang, both Japan and China had agreed to request the King of Corea to keep up a sufficient force of soldiers, armed and equipped in the modern style, to insure his own safety and that of Seoul. Both had agreed that the officers commanding these men should be neither Japanese nor Chinese. The Japanese are still keeping their part of the agreement, and the troops in Seoul are under command of two American officers—General Oyer and Colonel Vienstead. These are the soldiers who escorted the King to the ancestral hall.

The People in Ignorance.

"Japan had recognized the independence of Corea in 1878, when both countries signed a treaty on the footing of perfect equality. A similar treaty was soon after passed between Corea, the United States, France, England and other Powers, but so far these had remained unknown to the great bulk of the Corean people. Thousands of those were still ignorant of the facts. Most of them had read the big bills posted by the Chinese generals before the battles of Assan and Ping Yang, stating that the Chinese soldiers had been sent by the suzerain State, China, to protect the vassal, Corea. Few of them knew what stand the King and the Corean government had taken on the matter.

"The King has now publicly declared the independence of Corea, and the news will be known in every city as quickly as the government messengers can reach them. The Coreans will now understand that their King has definitely repudiated China's suzerainty, and, what is more, that the Japanese have no intention of annexing Corea, but that their aim is, as they stated from the beginning, to assure its independence.

Sent to the Court of Japan.

"The news that the Tai-Wan-Kun's grandson has been appointed Ministei to Japan proves that Count Inouye must have been successful in bringing about a settlement of the quarrels which for months have divided the different court factions. The King's father had been accused of trying to pave the way for his grandson to become King of Corea. His depaiture from that country will leave the Crown Prince to breathe easier.

"Certain papers had reported that while smiling to the Japanese, the Tai-Wan-Kun and his family were working against them. It is useless to say that the Japanese would never have accepted his grandson as Corean Minister had they any ground to believe that he is anti-Japanese. The new Minister is considered as one of the most intelligent and liberal men in Corea.

"Count Inouye, who is now advising the King of Corea in the name of Japan, but who does not interfere with the commission nor with the foreign advisers, is one of the greatest Japanese statesmen. For many years he has been Minister of State for the Interior and was still holding this high position when, in October last, the Emperor relieved him of his functions to send him as a special ambassador to Corea. He speaks English with great fluency and is undoubt-

edly one of the foremost figures in the far East. His successful efforts toward bringing the King to declare Corea's independence is the best answer which he could give to those who accuse Japan of being anxious to make conquests."

During the early part of January, 1895, the military operations on the part of Japan were continued. A portion of the Japanese army left the Talien Gulf on January 19th, and reached Yun-Chin, near Wei-Hai-Wei, where a landing was easily effected, the Chinese force at that point making only a feeble resistance. A second detachment of transports arrived subsequently, and the troops on board were also landed.

Great Battle at Wei-Hai-Wei.

The meaning of this operation was evidently that the Japanese intended to capture Wei-Hai-Wei, the only naval station then remaining in Northern China, which, with Port Arthur, would furnish them with two important bases for supplies and reinforcements when the time came for the advance on Pekin.

The following graphic account of the great naval battle at Wei-Hai-Wei is furnished by one of the war correspondents who was at the scene of the conflict. Under date of February 20, 1895, he writes:

The past fortnight has been full of tragic incident, all tending toward the complete subjugation of China and the shattering of her absurd pretences to naval and military prowess at the hands of the all conquering Japanese, who have now carried the war into the heart of the leviathan's territory. This was the situation as I began to write it two weeks ago:—The reduction of Wei-Hai-Wai is almost complete. The shattered remnants of the Chinese fleet, now numbering one crippled ironclad, the Chenyuen, which Admiral Ting uses as his flagship since the destruction of the Tingyuen; the two very second rate cruisers, Pingyuen and Kingyuen; an unarmed training ship, the Kingyuen, or Kungping, and five or six small gunboats.

This sad relic of the once proud Pelyang squadron lies huddled together in a cluster, as if for mutual protection and to infuse each other with courage in its final hours. For it is evident that the old Chinese Admiral has made up his mind at the eleventh hour to vindicate his lost reputation for courage and to die with his flag at the fore. There is something almost pathetic in the closing days of Admiral Ting, who looks upon his force constantly diminishing, and yet refuses to surrender to a foe who would treat him with the consideration due to an enemy, fighting a losing battle, against great odds, with the blind ferocity of despair.

A Masterly Defence.

We are all astonished at the suddenly developed fighting spirit evinced by Ting and his handful of officers. His defence of the island of Lukuntao has been quite masterly, and though every other day he loses a ship or two without inflicting any loss upon the enemy, he is fighting with astonishing gallantry.

First of all, he locked himself up in a splendid harbor, behind several lines of torpedoes and a heavy boom, under the fire of two blocks of forts at the eastern and western ends, which he allowed to be captured almost without a struggle. These forts are in the hands of the Japanese. True, when the garrison of 3,000 men ran away from the western forts as the Sendai division of the Japanese army approached, Admiral Ting landed a party of artillerists from his ships, blew up the forts and destroyed all the heavy

guns in that place so that the Japanese victors should not turn them against their late Chinese owners.

But he omitted to take a similar precaution at the eastern forts, where the Japanese occupants now ply two dozen Krupps of from 12 to 28 centimetres upon the island forts and Chinese fleet. Perhaps he had not time to act in this point as he had in the west, as the attack by the Kumomto division, under General Kuraki, was terribly sudden and irresistible, and the explosion of the large magazine, entailing a terrible loss of life, may have demoralized the Chinese, if a people always at such a low moral and physical temperature are capable of suffering any more demoralization by a sudden access of misfortune, or by the infliction of any unexpected blow.

A Sudden Dash.

During an unusually vigorous bombardment by the Japanese gunners, who kept up a constant stream of iron into the neighborhood of Koto, a sudden fit of insanity or desperation seemed to seize the Chinese torpedo flotilla. Whether it was preconcerted or the result of example of one or two, I know not, but at about half-past nine the whole thirteen boats, accompanied by a good-sized steam tug, suddenly made a dash for the western channel and passed safely over the boom and through the line of explosive obstructions. At first they hugged close to the nearest end of the island. They had not seen what we saw.

Five of the Japanese ships, the Yoshino, the Takachiho, the Akitsu, the Chiyoda and the Naniwa, at once appeared, as if by magic, just outside the western channel. Upon seeing them the Chinese torpedo boats seemed to be stricken by terror and indecision. They broke from two lines into a confused and scattered mass, spread out over a large surface, each steaming at top speed in different directions around and across each other, until their lines of white smoke wove a regular spider's web upon the smooth face of the sea.

The five great Japanese war ships formed a circle round the torpedo vessels and closed them in. In a few moments the quick firing guns of the Yoshino and the other four ships commenced to spit fire, and the water all round the dying Chinese craft was cut up by a storm of Hotchkiss shot, which knocked up pillars of water and spray on every side of the panic-stricken torpedo craft. The tugboat which accompanied the torpedo vessels in the dash across the boom was quickly struck as she tried to make for a small bay on my left hand side, about half a mile off, and I saw her give a lurch to starboard and then settle down, sinking in a few minutes, with her crew, which must have numbered a dozen hands at least.

Destruction of Torpedo Vessels.

Through the storm of small shot several of the torpedo vessels contrived to break away, and made a dash for liberty toward the northwest, in the direction of Chefoo. Four or five of them were sunk under my eyes, about a mile from the shore, by the Japanese cruisers' quick firing guns. A Hotchkiss shot from the Naniwa struck the beach beyond one of the torpedo boats, and, after ricochetting, came unpleasantly close to your correspondent, who is using it for a paper weight while writing this despatch. A few of the torpedo boats were driven by the severity of the fire to run for shelter into the small coves at the foot of the hill from which I watched the engagement, and after stranding the boats the officers and crews ran ashore and endeavored to escape by hiding themselves in caves in the rocks. Fourteen of them were captured

subsequently by the Japanese soldiers stationed along the shore.

The rest of the boats—that is, those which had not been sunk outright—put out to sea. The Yoshino pursued them at full speed, and either captured or sunk every one. Not a single boat escaped. The entire thirteen were either sunk or captured. The pursuit lasted till the Bluff at Chefoo was almost reached.

The Japanese fleet kept up a furious bombardment on the forts of the island, and at least one of the forts at the far end was silenced. On the 9th the bombardment was renewed by the Japanese in the eastern forts. The Chinese replied spiritedly, but the Chinese fleet made only a faint resistance in the morning. They were all driven to the eastern end of the harbor. The Kingyuen, Pingyuen and Chiyuen, attended by a couple of gunboats each time, were sent by Admiral Ting to reply to the eastern forts.

Struck by a Shell.

During one of these engagements the Chiyuen was struck by a shell from one of the big guns at Rokkakushi. She had just fired her big gun and was going about, when the shell struck her. She gave a rapid heel to port on her beam end, her starboard side and stern rising out of the water. She was so close that I could hear the whirr of her twin propellers as they revolved or raced in the air. It was evident that she had been hit on the port side, forward the engines, from the angle at which she keeled over. After ten minutes, or perhaps a quarter of an hour, she began to settle down more evenly. Her stern sunk until it was on a line with her bows, from which we on shore inferred that her bulkheads gave way and the water became more evenly distributed throughout all her compartments.

At about eleven A. M. the firing, as if by general consent, ceased from both the Chinese and Japanese forts and ships. The Chinese fleet seemed sadly dispirited by the fate of the Chyuen, which was their best cruiser at the time. They gathered together at the western end of the harbor like a flock of frightened wild fowl, and seemed glad enough to let the Japanese gunners fire the last shot.

A Day of Spirited Fighting.

The western forts did not fire at all in the morning. The Japanese plan was merely, then, to try to silence the Chinese forts on the island, not to destroy the Chinese fleet, the remnant of which they seem to wish to capture intact. But equally determined do the Chinese seem to sacrifice their few remaining vessels and their men, though I learn that Admiral Ting is anxious to save those of his officers who have distinguished themselves to train the nucleus of the Chinese navy of the future.

At half-past one o'clock P. M. of the 9th the Japanese fleet and forts resumed the bombardment. Again the eastern fort guns were played upon the far forts on the island almost without intermission, and the Chinese fleet, which had obviously counted upon a respite, and had returned to the middle reach of the harbor, was driven back to the western section. The Chinese continued to reply spiritedly. Great consternation was visible in their lines when the Japanese unexpectedly opened fire from the western forts, or rather close above them. A hail of shrapnel could be seen bursting over the fort at Koto and over the Chinese fleet.

One shot from Koto or the Chenyuen's great guns would have blown the extemporized Japanese battery of popguns into fragments, but the Japanese had concealed their puny pieces with consummate skill. Their firing, too, was marvellously accurate, con-

sidering the nature of their artillery, and by three o'clock the heavy guns at Koto ceased to reply. The Chinese field pieces on the face of the island continued to fire intermittingly.

At half-past three, the Chenyuen, after having stood the fire of the mortars for two hours, got into position to reply. She opened with her bow 30-centimetre gun and followed with a similar piece from her stern. The mortars continued to hurl their bursting shrapnel at the ironclad, and I saw three or four so well aimed that they burst in the air directly over her masts. After each of these doses of iron rain the Chenyuen seemed to be silenced for a time, as if her decks were cleared by the shrapnel, but she got her heavy guns to bear again and poured in an almost incessant fire until dark. But her shooting was again wretched, only one of her shots going anywhere near the mortar battery, wounding three men.

Small Loss of Life.

What the Chinese losses were we have as yet no means of knowing. The Japanese losses during the two days' bombardment were almost incredibly slight. A few men only wounded in the western forts, none in the eastern, about a dozen killed and wounded on the fleet—this was the price of the destruction of the formidable Chinese torpedo flotilla, the sinking of the Chiyuen and one of two tugboats, the dismantling of the Chinese forts on Lito Island, and the silencing of several guns at Koto, and the far end of Lukuntao.

It was expected by us on shore that the bombardment would be renewed on the 12th, but as the day wore on it became evident that a change of some important character had taken place in the situation, though the Chinese ships and the flagstaff surmounting the highest point of the island still flew the Celestial ensign. Later, we found out that some negotiations were in progress, and next morning—13th—it was definitely known that an armistice was on, and that it was now only a question of arranging the final details for the surrender of what was left of the Chinese fleet, and the forts on the islands. Full explanations were soon forthcoming clearly showing that the rival admirals were in communication with each other, and that there was at last an end to the fighting.

Flags at Half Mast.

About eight o'clock A. M. on the 13th we noticed that the flags on the Chinese ships were half masted, but we on the shore could not then divine the reason. In a little time the reason became known, but the first reports were received with incredulity. The Chinese Admiral had followed the most honorable course, a la Chinois, for a defeated commander, and sealed his defeat by his own voluntary death. Even now we here know but little of that tragic ending to a checkered career beyond the mere fact that, after having arranged the terms of the surrender, Ting retired to his chamber and took opium. His two chief officers also ended their lives in a similar manner.

When Admiral Ito heard the tragic news he was greatly moved and actually burst into tears. The two Admirals knew each other well, and Admiral Ito, whatever the Japanese fun-loving journals may say, actually entertained a high regard and respect for his vanquished rival. Admiral Ito had sunk, captured or otherwise disposed of three-fourths of poor old Ting's fleet and all his torpedo flotilla, but the gallant Japanese Admiral felt the sad ending to his important rival's career acutely.

It should be stated here that subsequent

reports cast doubt upon the actual suicide of the Admiral. It was believed upon what appeared good authority that he escaped with the soldiers that fled from the town, and that the body supposed to be his was that of a dead soldier that had been substituted. Whether there was truth in these reports or not could not be determined.

The report of Admiral Ting's suicide will be more easily accounted for when it is remembered that he commanded the Chinese fleet which was so badly defeated in the battle of the Yalu. At that time he was accused of cowardice and incompetence. He was by education not a sailor, but a soldier. When the war broke out he was first given the command of the army which had its headquarters at Tien-Tsin, from which post he was transferred to the navy and placed in command of the northern squadron, which came to grief at the Yalu. He is described as being a tall man of commanding presence, between fifty and sixty years of age. He was reputed to be a good soldier and a dashing cavalry commander. His worst vice was that of gambling, and it was said that he did not hesitate to indulge in it even at the expense of discipline aboard ship.

A Powerful Stronghold.

The capture of Wei-Hai-Wei was one more clinching proof of the inestimable value of the command of the sea. From the opening day of the war Chinese engineers were striving hand and foot to make Wei-Hai-Wei impregnable. The forts were scientifically constructed and powerfully armed; the channels that lead east and west into the harbor around the island of Liu-Kung were sown thick with submarine mines and torpedoes. And the very strength of the place was its ruin. The Chinese fleet might have attacked Admiral Ito; it might have put itself in a position to act freely against Marshal Oyama; it might at least have dashed out and tried to save itself to southward.

But its own excellently arranged mines and torpedoes were far more fatal to it than to the enemy, and the last ships of the Chinese efficient navy were bottled up in the harbor to be taken at leisure. If the Chinese fleet had held the sea neither Wei-Haï-Wei nor Port Arthur would ever have been taken from the weak landward side—Japan could never even have landed her army in Shantung. If by an accident she had, the force would have been cut off and ruined in theory and in a short while in fact also. Even if she had taken the naval ports by a sudden and desperate onset from inland, they could never have been held except they rested on a commanding squadron at sea. The value of sea power could not have received a more complete or more striking demonstration.

A Novel Scheme.

Among the foreigners at Wei-Hai-Wei at the time of the surrender were several Americans, including John Wilde, who, under the assumed name of William Howie, went to Japan in November, 1894. Wilde, who was accompanied by a Scotchman named Cameron, travelling under the pseudonym of "Courtney," and E. F. Moore, formerly translator at the Chinese Legation at Washington, had a scheme for destroying the Japanese fleet. He claimed that at the expense of a few thousand dollars he could annihilate any fleet which he attacked.

His plan was to throw from a torpedo boat shells filled with chemicals, which, on striking, would explode, creating a suffocating smoke, and to follow this up by attacking with torpedoes. On their arrival at Kobe the party were arrested by the Japanese

authorities, who had been kept informed of their movements and intentions. Subsequently the prisoners were released on giving a written guarantee that they would give no assistance to the enemy—a guarantee which apparently Wilde, or "Howie," did not respect.

The reader will be interested in the following additional account of the capture of the great Chinese stronghold:

The surrender of the Chinese fleet and of the remaining forces of Wei-Hai-Wei constituted the most striking scene in the drama of the war. Several days before the event Vice-Admiral Ito, Commander-in-Chief of the Japanese naval squadron, had addressed a letter to Admiral Ting, who held a corresponding position on the Chinese side. The two men were intimate friends, as they had often come together before the breaking out of the war, and each had been attached to the other by mutually similar qualities of bonhomie and professional zeal.

The Admiral's Letter.

Admiral Ito, therefore, in addressing Admiral Ting by letter, while the fleets commanded by the two admirals were waiting to destroy each other, divested himself entirely of his public capacity, and spoke simply as a friend. The gist of the letter was to advise Admiral Ting to abandon the doomed cause and to take refuge in Japan until the termination of the war. Naturally the question of Admiral Ting's personal safety was kept out of sight. Admiral Ito based his advice solely on patriotic motives. China's disasters, he said, were due to inherent weakness; they were the outcome of defective systems, corrupt government and blind conservatism.

"You know well," he wrote, "what troubles Japan had to encounter thirty years ago, what points she had to surmount, but she owes her preservation and her integrity wholly to the fact that she then broke away from the old and attached herself to the new. In the case of your country, also, that must be the cardinal course at present. If you adopt it, I venture to say that you are safe; if you reject it, you cannot escape destruction in the contest with Japan. I vow that I believe that your wisest course is to come to Japan and wait there till the fortunes of your country are again in the ascendant, and until the time arrives when your services will be again needed."

Thought to be Impregnable.

The Chinese Admiral when he received the letter had a fine fleet under his command—a powerful ironclad, several cruisers, seven gunboats and eleven torpedo boats. The land defences at Wei-Hai-Wei were also intact. Garrisoned by a strong body of troops and excellently planned, they appeared impregnable. Admiral Ting believed that Wei-Hai-Wei might defy the Japanese attacks and prove the turning point of the war. Even though all the mainland defences fell there would remain the island forts, capable of long and stubborn resistance.

Three things were essential to the success of his plan. First, that every fort evacuated by the Chinese should be previously dismantled, otherwise its guns might be used against Chinese ships. Second, that in the event of the capture of the eastern forts, the garrison of the western should still hold their ground and trust to the fleet to defend the approaches to their position. Third, that Japan should not obtain destructive access to ships inside the bay.

All these contingencies were based on false assumptions, the two first on the hypothesis that the Chinese troops at Wei-Hai-Wei would fight with courage and cool-

ness such as they had never previously displayed; third, on the supposition that Japanese pluck and daring would fall short of the standard hitherto attained by them.

Admiral Ting's projects were therefore doomed from the outset to disappointment. The defenders of the eastern forts lacked courage to hold them until the process of dismantlement had been carried within the reach of certain success. Their plan was to blow up the powder magazines before evacuating the forts. For that purpose they employed a somewhat primitive device—a joss stick fastened to a fuse. All joss sticks are of corresponding dimensions, and every Chinaman knows pretty accurately how many minutes are absorbed in the burning of a given number of inches of joss sticks.

Burning Joss Sticks.

But to use these things as a means of conducting fire to a magazine at a given moment coolness and deliberation are required, and the Chinese are neither cool nor deliberate under fire. It is true that in one case their project was disturbed by the accuracy of the Japanese artillery, which blew up a magazine before the garrison of a fort had begun to fix the joss sticks in position.

It is also true that in another case only an inch of joss stick remained to burn when the Japanese infantry stormed the fort and extinguished the fatal cylinder of incense. But in a third fort there was plenty of time to remove the explosives. Dynamite bombs are really dangerous only in the hands of men prepared to die with those they kill—anxiety to save one's self disturbs the effectiveness of the act of destruction. Thus it resulted that after the rout of their garrisons there remained in the eastern forts eleven serviceable pieces of artillery.

Admiral Ting, ignoring this failure of programme, ran his ships close in shore toward the forts the Japanese had taken. Meanwhile General Tai, commander-in-chief of the land forces, effected his escape to Liu Kung Island.

Admiral Ting was a bluff man. Originally a pirate, he possessed the faculty of conveying his meaning forcibly. What he said to Tai restored that fugitive's conception of manhood. With the Admiral's reproaches ringing in his ears, he resorted to the Chinaman's final retreat from trouble or disgrace—a fatal dose of opium. Admiral Ting's projects were gradually undergoing defeat. Mainland forts were all lost, those on the east with their armament virtually intact; the fleet was therefore condemned to confine itself chiefly to the west of the bay. Remnants of a large co-operative programme that looked so promising at the outset were now reduced to a squadron and island for this.

Steel Wire Hawser.

It might still be possible to hope that the Japanese sailors would refrain from the desperate adventure of entering the bay to attack the Chinese vessels, but the obstacle to the western channel was now purely passive—a boom consisting of three lines of steel wire hawser, with heavy blocks of timber lashed vertically at short intervals. Had it been possible for one or two ships to lie in the vicinity of this boom, bringing it under the range of their quick firing guns, the operation of breaking a passage through it would have been almost hopeless.

But the eastern forts, armed as they were, held the Chinese ships at bay, so that Japanese torpedo boats were able to find their way in and sink three of the best Chinese ships and a gunboat. The eastern forts sunk another. Then ensued the destruction or

capture of the whole Chinese flotilla—eleven boats—chased by Japanese cruisers, beached, shattered or taken before they could effect their project of fleeing to Chefoo.

Admiral Ting's case was now desperate. He was held in a vise by the Japanese. Escape or effective resistance was alike impossible. On February 12th he despatched to Admiral Ito the following letter:

"I have received a letter of suggestions addressed to me by the officer commanding the united Japanese squadrons, but I did not reply because our countries were at war. Now, however, having fought resolutely, having had my ships sunk and my men decimated, I am ready to give up the contest and ask for a cessation of hostilities in order to save the lives of my people. I will surrender to the Japanese ships of war now in Wei-Hai-Wei harbor, together with Liu-Kung Island forts and armament, provided my request is complied with—namely, that the lives of all persons connected with the army and navy, Chinese and foreign, be uninjured, and that they be allowed to return to their homes. If this is acceded to, the commander-in-chief of the British naval squadron will become guarantor. I submit this proposal and shall be glad to have a speedy reply."

The Surrender.

Admiral Ito accepted the proposed terms. He dispensed, however, with the foreign guarantee offered by Admiral Ting.

"I place implicit reliance," he wrote, "on your assurance as an officer."

Admiral Ito knew his man. There was no precedent justifying such trustfulness. Time and again the Chinese had used the white flag dishonorably. Even on an occasion so recent as the assault on the Wei-Hai-Wei forts a deceptive flag for surrender had been hung out by a Chinese garrison to lure their assailants within point-blank range. But Ting's methods of warfare did not belong to that class.

In acknowledging the despatch of surrender Ito sent to his old friend a few cases of champagne, claret, etc. But Ting would accept nothing. His mind was set on other things. Once again he wrote Ito:

"Your answer just received. It gives me much satisfaction on account of the lives of my men. I have also to express my gratitude for the things you have sent me, but as a state of war is existing between our countries it makes it difficult for me to receive them. I beg to return them herewith, though I thank you for the thought.

Request for Delay.

"Your letter states that arms, forts and ships must be handed over to-morrow, but that leaves us a very brief interval at our disposal. Some time is needed for military and naval folk to exchange their uniforms for travelling garments and make up their baggage. It would be difficult to conform with the date named by you. I therefore beg that you will extend the period to enter the harbor from the 22d day of this month, according to the Chinese calendar (16th February), appointing a day for taking over the Liu-Kung forts, the armament and ships now remaining. I pledge my good faith in the matter."

Immediately after writing this the stout old sailor retired to his cabin and poisoned himself with opium. His example was followed by the second officer in command, Commodore Liu, and by the officer commanding the Liu Kung garrison, General Chang. These three men had done their duty bravely, but knew that nothing excuses failure when Chinese judges are on the

bench. To have returned home would have been to court certain disgrace and decapitation and to involve their families in their fate. By dying as they did they saved their wives and children and their own honor.

Admiral Ito restored one of the captured men-of-war in order that the bodies of the three officers might be carried home in due state, and as the vessel steamed out of Wei-Hai-Wei every Japanese ship manned its yards and fired a salute to the memory of China's bravest soldiers.

Immediately after the fall of Wei-Hai-Wei there were rumors of a renewal of effort on the part of China to obtain peace. Viceroy Li-Hung-Chang, after several audiences with the emperor, was commissioned to go to Japan with full power to conduct and conclude negotiations. He proceeded at once to Shimonoseki, the place agreed upon for meeting the representatives of the Japanese Government.

Li-Hung-Chang Wounded.

Upon the day after his arrival the startling report was sent abroad of a distardly attempt upon his life. The following was the despatch:

"March 24, 1895.—At the close of the peace conference yesterday Li-Hung-Chang, when returning home, was shot at by a young Japanese and wounded in the cheek.

"The imperial doctor was immediately summoned to attend the Viceroy, whose wound, it is hoped, will not prove serious.

"Much regret at this unfortunate event is felt both by the Japanese government and by the people generally.

"Li was returning from the peace conference in which he conducts negotiations in behalf of the Chinese mission, and was accompanied by several of his suite. When he was a short distance from his apartments a young Japanese ran up to him and fired a pistol in his face. The young man was seized and disarmed at once by the police. At the station house he gave his name as Koyama and his age as twenty-one years. According to the short report received in Tokio, Li's wound is not dangerous.

"The author of the murderous attempt on Li-Hung-Chang is probably one of those cranks or fanatics from whom Japan is not exempt any more than the countries of the western world, where not long ago a President of a republic met his death at an assassin's hands.

A Dangerous Class.

"Unfortunately Japan has more than her share of these cranks, who are mostly desperate young students. They are always found in the set of students and young men called 'Soshi,' who, disappointed in their fortune or crazed by European socialistic writings, are a constant trouble to the government, and menace to the peace of the nation.

"These Soshi are most conspicuous on the occasion of Parliamentary elections, when they use threats, and sometimes violence, in order to get the most votes for their own favored candidates. In the years following the War of the Restoration of 1867, Japan suffered greatly from their doings, and among Japan's illustrious statesmen who were their victims was that great statesman Toshimichi Okubo, Prime Minister in the early seventies, who was stabbed while riding in his carriage by a young fanatic, because he had favored and adopted a peace policy toward China, contrary to the wish of the war party.

"Since this occurrence there have been a dozen instances of similar attacks. In one of these the life of the present Russian Czar was aimed at, but he was fortunate enough to

escape with a slight sword wound on his forehead."

Further particulars of the bold attempt to take the life of the Viceroy are given by a war correspondent, and are as follows:

"The shooting of Li-Hung-Chang, Chinese Viceroy and Peace Ambassador, has caused an immense sensation in Japan. I was called thither from Hiroshima on the night of the attempted assassination, and have secured the facts at first hand. The shooting took place at about four o'clock on the afternoon of March 24. Li-Hung-Chang, borne in a sedan chair by four servants, was within a hundred yards of the temple assigned to him as a residence, on his way home from a meeting of the Japanese peace negotiators. He had raised the curtains on each side and in front and was looking ahead over the rims of a pair of gold mounted spectacles, which had slipped down on his nose.

A Bullet in His Cheek.

"Suddenly a young Japanese, who stood in the crowd lining the way, with a cocked revolver in his sleeve, sprang forward to the front of the palanquin and, from a distance of six feet, fired directly at the Viceroy's face. The bullet struck the left eyeglass and lodged in the aged statesman's cheek. The sedan bearers paused for a moment and then trotted off.

"The assassin turned and ran into a shop, where he was speedily arrested. He laughed aloud as the police hurried him away. To-day, at his preliminary hearing, he boasted of his deed, and said he was sorry the bullet did not kill the Viceroy. The assassin had passed the night in the streets near Li's residence, and, it appears, came to Shimonoseki in order to shoot Li-Hung-Chang.

"Li's behavior was admirable. He pressed a handkerchief to the wound and called to his bearers to hurry on. By the time he reached home the handkerchief and upholstery of the chair were soaked with blood. He walked unassisted to his bedroom. The day after the shooting I saw the Viceroy at his luncheon, his face swathed in bandages. He was using chop sticks as though unhurt. A few days later I had a personal interview with him.

Li-Hung Asks Questions.

"He lay on a lounge, with one foot on a chair. His dress was a jacket of thick fur and a brocaded skirt. His face was still bangaged, but he seemed free from pain. The Viceroy chose to do the interviewing himself. I told him I had been to Port Arthur, Tallenwan and Wei-Hai-Wei. He began to get interested, and, with a quick gesture, put another question through the interpreter.

"'How many soldiers had Japan at Wei-Hai-Wei?'

"I answered, 'Twenty thousand.'

"'Ah,' he replied, 'our troops were greatly outnumbered. They were only six thousand.'

"Then the Viceroy put question after question as to the behavior of the Chinese troops at Wei-Hai-Wei, and the garrison left there. At my request his body servant brought in the garments which Li wore at the time of the shooting. I saw the spectacle shattered by the bullet, and the long yellow robe, lined with squirrel fur, streaked with blood on the front and the sleeve, and also the under jacket of blue cloth, and the outer jacket of otter fur, both blood stained. These relics are to be taken back to China before being cleansed.

"'The Viceroy would like to ask,' said the interpreter, 'if you know any instance where an ambassador has been shot in a country to which he was accredited?' This is a query

which Li puts to all visitors. He asked if the people of the United States would sympathize with him in his misfortune. 'I have many friends there,' he said, 'though my best friend, General Grant, is dead. Mrs. Grant is living, I think. She was very kind while at Tientsin to Lady Li.'

"The viceroy has behaved throughout with the utmost coolness and courage."

After protracted negotiations, the treaty of peace between China and Japan was signed at Shimonoseki April 16, 1895. The terms of the treaty, as reported, were as follows:

First—The independence of Corea. Second—Japan's retention of the conquered places. Third—Japan's retention of the territory east of the Liao river. Fourth—Permanent cession of Formosa. Fifth—Indemnity of $100,000,000. Sixth—Japan to have commercial privileges in China.

The Progress of Events.

The following is a summary of the events of the war: The first act of war occurred on July 25, 1894, off Phungdo, when three Japanese cruisers met three Chinese war vessels conveying troops to Corea. One of the Chinese vessels, a despatch boat, was captured; one, a gunboat, made a desperate resistance, but was driven on shore and destroyed; the third, a protected cruiser, ran away. Of the three transports, two got into port safely; the third, the Kow Shing, was sunk.

July 30—Capture of Asan. The first blow struck by Japan at sea was speedily followed up by others on land.

September 15—Battle of Ping Yang.—Outside the town every commanding position was strongly intrenched, sheltering breast-works being thrown up to cover the infantry with Krupp and Gatling guns, mounted behind regular parapets. Altogether the place was defended by about sixteen thousand men. After two days' intermittent fighting all the outlying forts on the east and southeast were captured and the Japanese summoned the defenders of the city to surrender.

September 17—Battle of the Yalu.—About the middle of September the Chinese authorities, becoming anxious about the position at Ping Yang, despatched a number of transports with troops from Talien Bay, near Port Arthur, to the Yalu. The transports were sent up the river, the main body of the fleet remaining at anchor some ten miles to the westward. About ten o'clock in the morning of September 17 the Japanese fleet, under Admiral Ito, was seen approaching. It consisted of four very fast cruisers in line ahead, followed by a second squadron of three coast defenders, a belted cruiser and a belt and battery protected armor clad. There were also three other vessels—a slow armored corvette, a gun vessel and an armed merchantman.

Chinese Fleet Disabled.

The Chinese fleet, which consisted of ten vessels, fought bravely, with the exception of the Tsi Yuen and the Kwang Ki, both of which made off as fast as their engines would carry them, but were out manœuvred and beaten on every hand. The Chih Yuen was sunk and the Lai Yuen and King Yuen were set on fire.

November 21—Fall of Port Arthur.—The capture of Port Arthur on the Regent's Sword promontory was the next great event in the war. It was effected in the careful and deliberate style which had distinguished the Japanese campaign throughout. For a whole fortnight the invaders drew their net slowly around, two divisions marching so as to command both sides of the peninsula on

which Port Arthur stands and to keep in touch with the fleet. One after another the defences succumbed, the Chinese fighting pluckily for once, and contesting the ground so that the Japanese advanced almost foot by foot for two days.

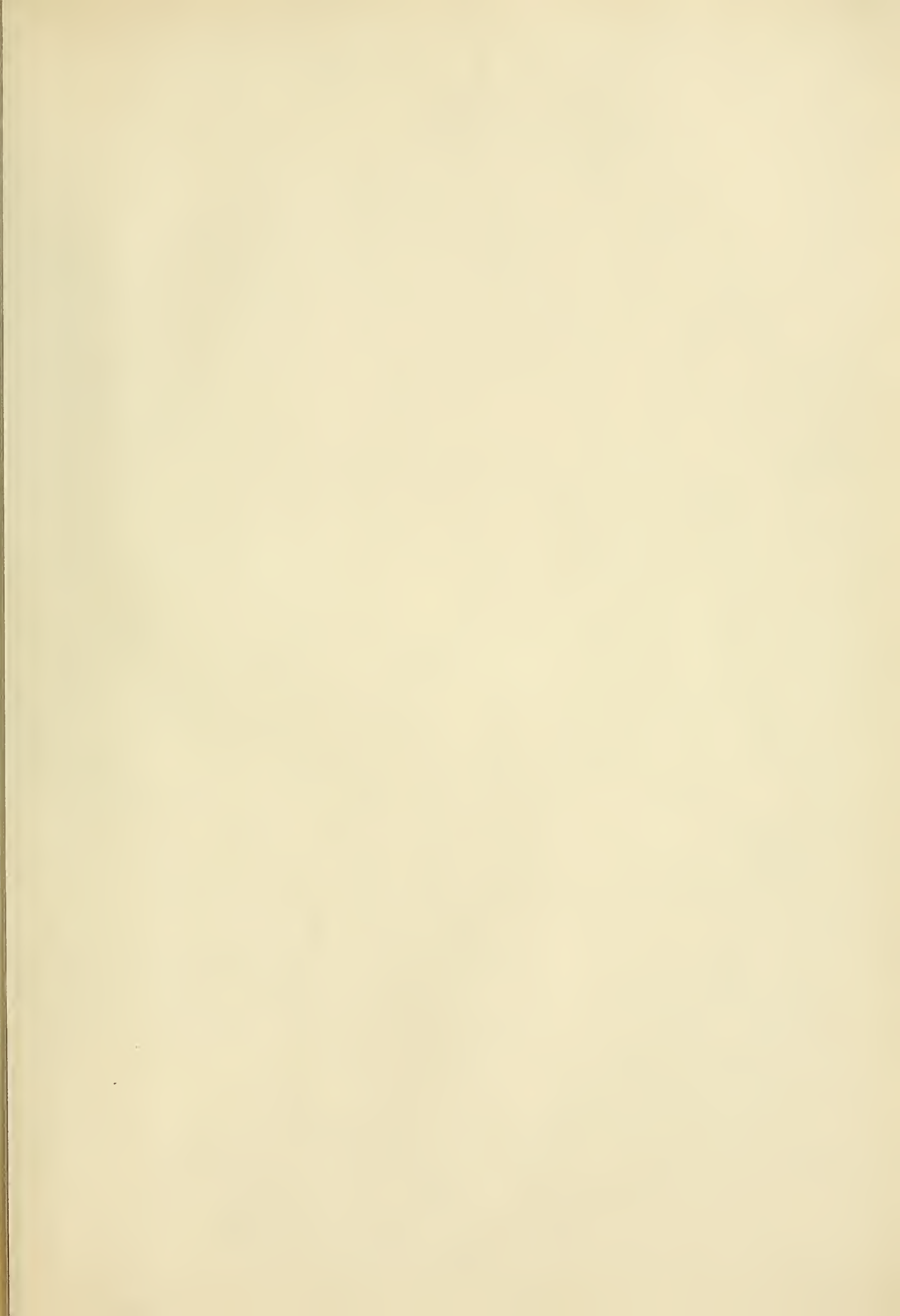
Finally a flotilla of Japanese torpedo boats entered the port and distracted attention seaward, while a smart assault on the remaining works carried the day, leaving the Japanese masters of the most important arsenal and dockyard in China and in command of the Gulf of Pechili. Fifteen thousand Japanese were engaged against thirteen thousand Chinese, and two thousand of the latter succumbed. The rest vanished.

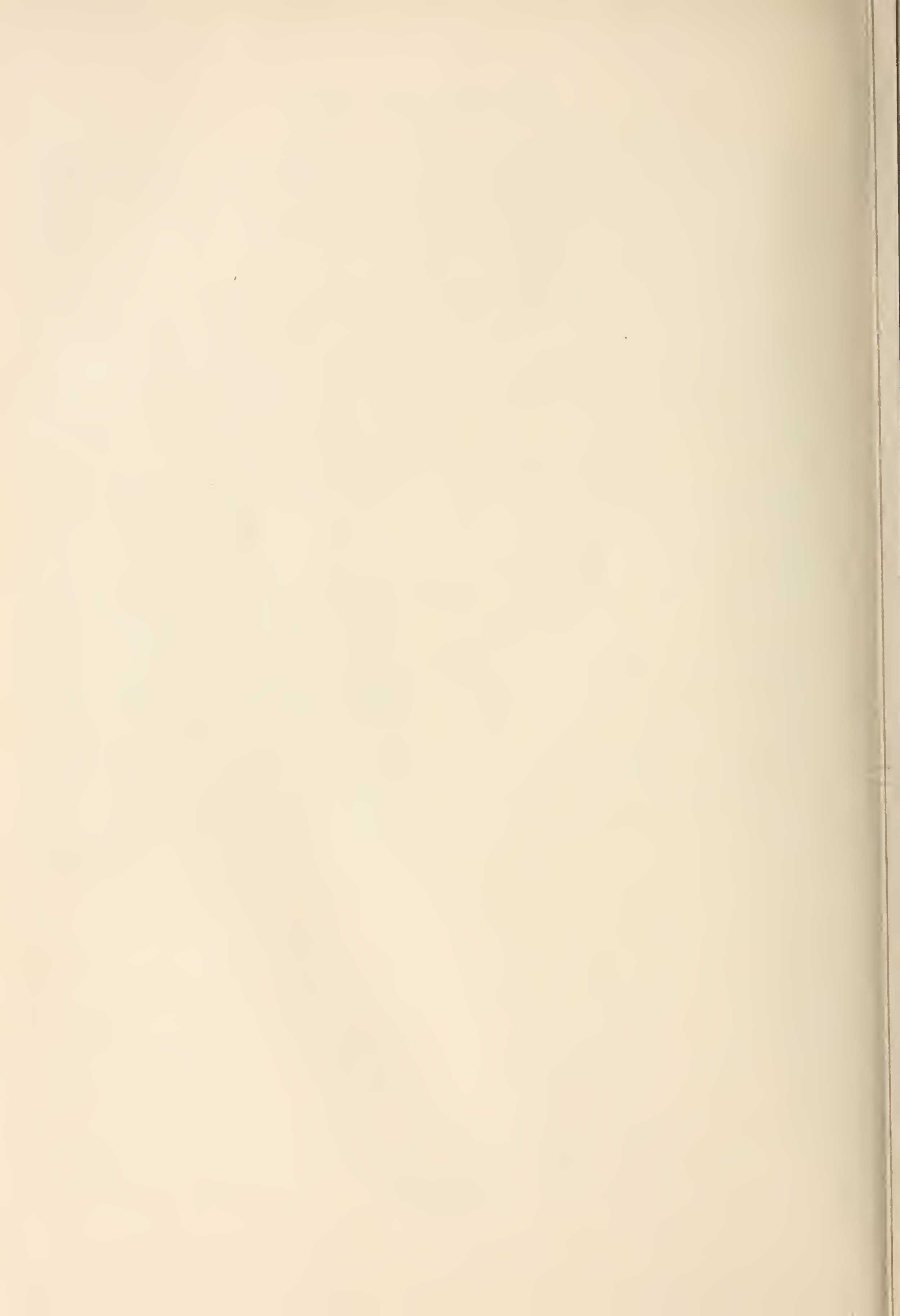
February 13, 1895—Capitulation of Wei-Hai-Wei.—Port Arthur having fallen, the victorious Japanese turned their attention to China's other great naval stronghold, on the Gulf of Pechili, and toward the end of January a landing in force was effected near Wei-Hai-Wei. Two circumstances combined to make the capture of this place a more protracted operation than that of Port Arthur. The Chinese fleet in harbor, although indifferently handled, showed, as in the battle of the Yalu, that it was possessed of creditable fighting powers. On the other hand, the island of Liu-kung-tao constituted an independent fortress entailing further operations on the part of the Japanese. On January 30 the invaders practically obtained command of the whole of the inland defences. It was not until the 13th that Admiral Ting proposed the surrender of the fleet.

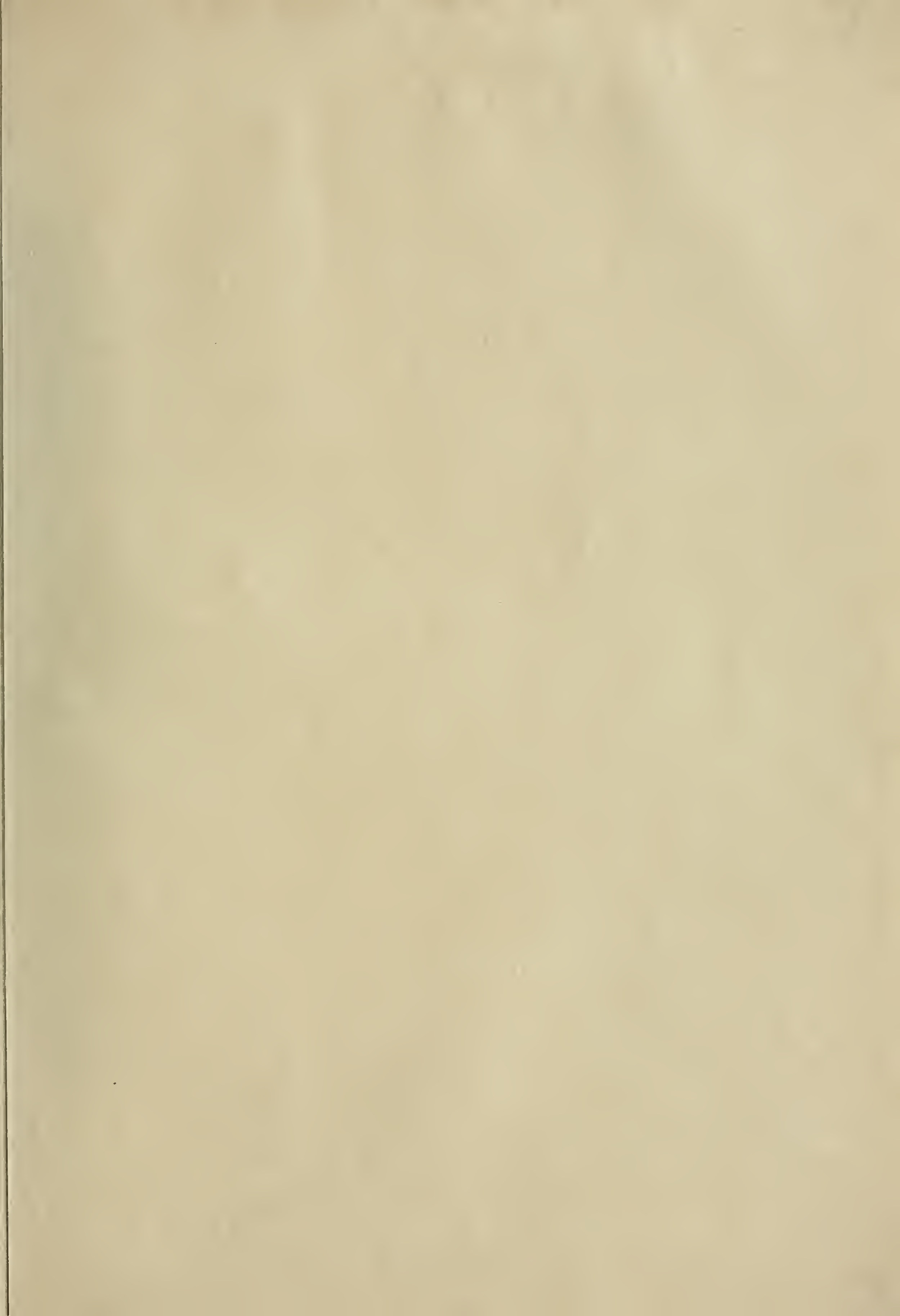
March 21—Fisher Island occupied.—Having firmly established themselves in Northern China the Japanese now opened their campaign against Formosa, and took their last active steps before the conclusion of the armistice. On March 21, 1895, they occupied Fisher Island.

Meanwhile Li-Hung-Chang had reached Japan in the character of China's plenipotentiary to treat for peace. China had made two ineffectual attempts to secure an armistice by despatching, first, Commissioner Detring and then two Chinese officials to discuss terms with Japan. As soon, however, as it was found that these commissioners were not clothed with full powers they were informed that no negotiations could be entered into, and so at last China was forced to send her greatest statesman, armed with the necessary credentials, to bring about the cessation of hostilities. This was effected as already stated.

1721







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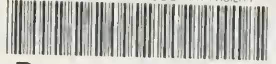
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