

platform at the end covered with cushions and carpets; or sometimes small wooden seats before the door, from which the customer may get a good view of the country and what is going on outside; in the way of furniture, a stove where are prepared the coffee, sherbet, and other drinks allowed by the prophet; a collection of chibouks, pipes, narguillehs, and perfumes; a small fountain playing in summer, and a chafing-dish with a heap of coals burning in winter; the master of the place calmly setting an example to the smokers and drinkers; and his Armenian assistants attending to the customers with the utmost possible deliberation—such are the principal objects and characters which together make up the scene usually presented to an observer on entering a Turkish barber's shop.

Some of these establishments are distinguished by greater splendour and importance, and are really elegant models of Byzantine architecture. This is the case with that depicted by our artist, but such instances are exceptions to the general rule.

On entering a Turkish barber's shop, the first thing to be done is to take off one's shoes or slippers. You then squat down on a mat or climb up into a stall of the wooden seat which runs along the sides of the shop, and is covered with cushions. They bring you a pipe and a cup of coffee; the pipe is as large as the cup is small. You fill the pipe again and again, and take as many cups of coffee as you choose. The Moslems carry out the precept *festina lente* (hasten slowly) to perfection. There are some who spend two hours in emptying a chibouk, drinking in the mean time fifteen or twenty cups of coffee.

When you have finished smoking and drinking, the barber's man comes up stropping his razor on the leather attached to his girdle. He then covers your face with the lather and commences operations in good earnest. Beware of opening your eyes, and breathe through the nose if you can—if not, you will stand a good chance of being stifled, for the performer is as slow and impassive as he can well be. He passes his razor over your skin with as much indifference as if he were scraping a board. He seizes you by the nose, the moustaches, and the hair; knocks your head against the wall; turns it to the right, to the left, forward, and backward; pulls and pinches your cheeks; and cuts the beard down to the flesh, passing over it again and again without paying any more regard to the blood which he sheds than if he were a butcher skinning a sheep. If you groan, he is deaf; if you cry out, he does not relent; if you struggle, he heeds not; and if you storm, he says not a word. All you get for your pains is to be held still tighter, handled more roughly, and grazed and gashed more

pitifully. At last you are out of your misery, and you see your executioner wiping his razor between his finger and thumb. He makes you a slight bow as he shakes his fingers, at the risk of bespattering you with soapsuds; after which, taking out a new implement from his bundle, he catches hold of your ears, pulls them out, blows in them so as almost to deafen you, and then picks them as a cook would scrape the bottom of a dirty saucepan.

For a European, the crisis is now over; nothing more remains to be done but to look at himself in the glass which is brought him and give repose to his distorted muscles by smoking a final pipe, accompanied by a few draughts of coffee.

But in the case of a Mussulman, the operation is only half over. After the face, the head must be shaved. The reader will see in our engraving a sort of funnel hanging over the head of the patient. From this the barber pours a stream of tepid water over his head and face. If the poor wretch is drenched, that is his look-out. The man gives him a basin in which he must catch the cascades as he best can. Now, as he is compelled to shut his eyes to keep out the stinging soap and water, the pretended reservoir only receives a few drops, while the rest goes over the tunic and the trousers. But the Mussulman resigns himself to his fate. It was so ordered, is his remark, and this notion carries him safely through all his troubles. When the head is shaved, the barber perfumes it with scented oil and gives it the polish of a new doll. The pipe and the coffee conclude the whole business.

It is related of an Englishman who was staying in Constantinople that, on going to get his hair cut, he was horrified to find they had shaved his head before he could avert the calamity, and ran in a great fury to an officer of the police who was smoking in motionless silence at a coffee-house. The *civis Romanus*, as Lord Palmerston would say, laid his complaint before the official with no lack of words and plenty of vehement gesticulation, and concluded by calling for summary vengeance upon the offender. There was not a word of reply. He raised his voice to a higher pitch, he swore, he stormed. Still no answer. Yet the officer understood him, for he spoke in French, as he had been brought up in Paris. At length the Englishman, driven to distraction, vowed he would go and inform the English ambassador, the matter would be brought before the Sultan, and Great Britain would demand satisfaction. To all this there was no more answer than before. The officer merely uttered an exclamation between two whiffs—a sort of *pish!*—and then sank back into his impassive state. The Englishman, struck with astonishment, ran off, but whether he ever obtained redress, is more than we can pretend to say.

## JAPAN AND THE JAPANESE.

THE enterprise and energy of our nation and government bid fair to make Japan ultimately as well known as the British Indian provinces. But at present it is comparatively unknown; the Dutch having by no means exhausted all that might be made public relative to this country, which, while owing something to its mystery, is likewise of itself interesting. Instead of waiting for the day, then, when we shall have yacht voyages to Nippon and Kiusiu, as we have yacht voyages to Texas and China, we continue to give our readers, from the most recondite and best resources, some account of Japan as it is known. As the materials exist almost exclusively in huge and expensive Dutch works—a language not so familiar to the general public as French—our information must prove valuable.

The social, political, and religious characteristics of the country are very curious. It does not appear that their present education has been a thing of all time. The timidity and mystery of the rulers of Japan is of modern growth. During the days of early intercourse, it was marked by high-bred courtesy on their part, combined with refined liberality and hospitality, without questions as to circumstances, rank,

calling, or nation.\* When a governor of the Philippines was wrecked and destitute, they at once treated him according to his rank. He was received with princely honours, which were continued during his residence. Every assistance was given him to depart. The poor boy Adams, who was wrecked there, rose from the state of "apprentice to master Nicholas Diggins of Limehouse" to be a prince in Japan. He became the counsellor and friend of the monarch. For a whole century trade was free and unshackled, and profits were enormous. The amount of gold and silver sent home by these traders was very great.† The missionaries succeeded in making two million converts to Christianity. They were allowed to build temples and to teach the tenets of Rome. Toleration was extended to the religion of Budha, the votaries of which now outnumber those of Sinto. There are

\* See "Memorials of the Empire of Japan in the Sixteenth and Seventeenth Centuries," edited, with notes, by Thomas Randall. London: for the Hakluyt Society.

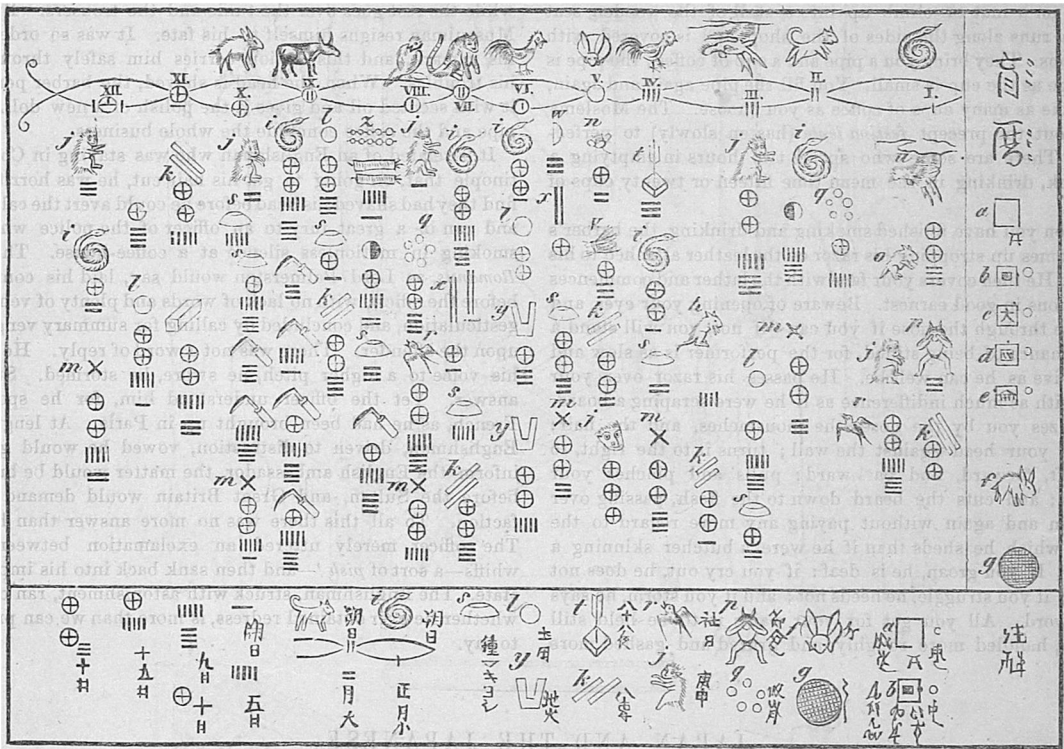
† See "Summary of the Narrative of Don Rodrigo de Vivero y Velasco," in Appendix to Memorials, etc.

besides thirty-four other sects, which are all tolerated and live in great harmony. Adams never recanted from Christianity. The English and Dutch factors were kindly used. But the Spaniards and Portuguese opposed with great energy the presence of rival nations. They declared the Dutch to be rebellious subjects of Portugal. Minno-motto-no-yes-yeas, or Gongin Sama, the emperor, who gave privileges to the English, always refused to listen to the intolerant Portuguese, declaring that all people were alike to him, and that Japan was an asylum for people of all nations.\* A change has since taken place. The government of Japan is now exclusive and barbarous. But the change may be explained.

The Portuguese first visited that empire in 1542; the Spaniards a little later. In 1587 occurred the first disagreement. The Spaniards interfered too much with religion; while the Portuguese stole some of the Japanese and sold them as slaves, and also ate the flesh of oxen and cows, which was offensive to the Japanese. The Portuguese tried to explain, but with little success. A decree was published, expelling the missionaries, and pulling down all crosses. But

In 1805 the Japanese had the pleasure of becoming acquainted with Russia. At the suggestion of Count Resanoff, two officers of the Russian imperial navy, named Chowstoff and Davidoff, made a descent on one of the Kuriles. They landed within territories dependent on the government of Japan, inhabited by Japanese subjects, and governed by Japanese authorities. Pillage, slaughter, incendiarism, and crimes of every hue, marked their track. They took away many prisoners, and threatened to return.

On the present state of affairs there is a curious extract to be made from a native writer.‡ He says:—"The ancients compared the metals to the bones in the human body, and taxes to the blood, hair, and skin, that incessantly undergo the process of renewal, which is not the case with metals. I compute the annual exportation of gold at about one hundred and fifty thousand kobars: so that in ten years this empire is drained of fifteen hundred thousand kobars.§ With the exception of medicines, we can dispense with everything that is brought us from abroad. The stuffs and other foreign commodities are of no real benefit to us. All the gold, silver, and



ALMANACK FOR THE BLIND.

the decree was very nearly a dead letter. It was, however, to the over-zeal of the priests that the exclusive system was entirely due. Christian revolts took place, which were put down with a ferocity and cruelty unexampled in the history of the world. The Dutch, too, succeeded in persuading the government that the Portuguese meant to conquer the empire. All Christian nations were thereupon expelled, a price was put on the heads of priests and Christians, and Christianity banished. All natives were prohibited from leaving the country, under penalty of eternal exile. Japan was, to use Kœmpfer's phrase, shut up.†

The Dutch have retained their position by the exercise of the arts of patience and submissiveness. The English retired honourably from Japan in 1623, and then sent a mission in 1673; but Charles II. being married to a daughter of Portugal, it failed.

\* See Charlevoix "Histoire du Japon," t. iii. ed. 1754.  
 † See Kœmpfer, vol. i. p. 317-18.

copper, extracted from the mines during the reign of Gongin (Ogosh-Sama) and since his time, is gone, and—what is still more to be regretted—for things we could have done without."

There may be two opinions on this point, as the Japanese appear very much behindhand in most of the arts of civilised life. Still the country is rich. There is an extensive and lucrative trade between the provinces. Extensive tracts of land, each with its own climate and its own peculiar productions, separated from each other by ranges of rugged mountains, by impervious forests, or by broad arms of the sea, promote an immense coasting trade, by which the various productions are disseminated and circulated, to the great comfort of the population and the no small gain of the trader.

One of the means of transport is represented in our engraving, (p. 85), which portrays the bearers who carry goods over

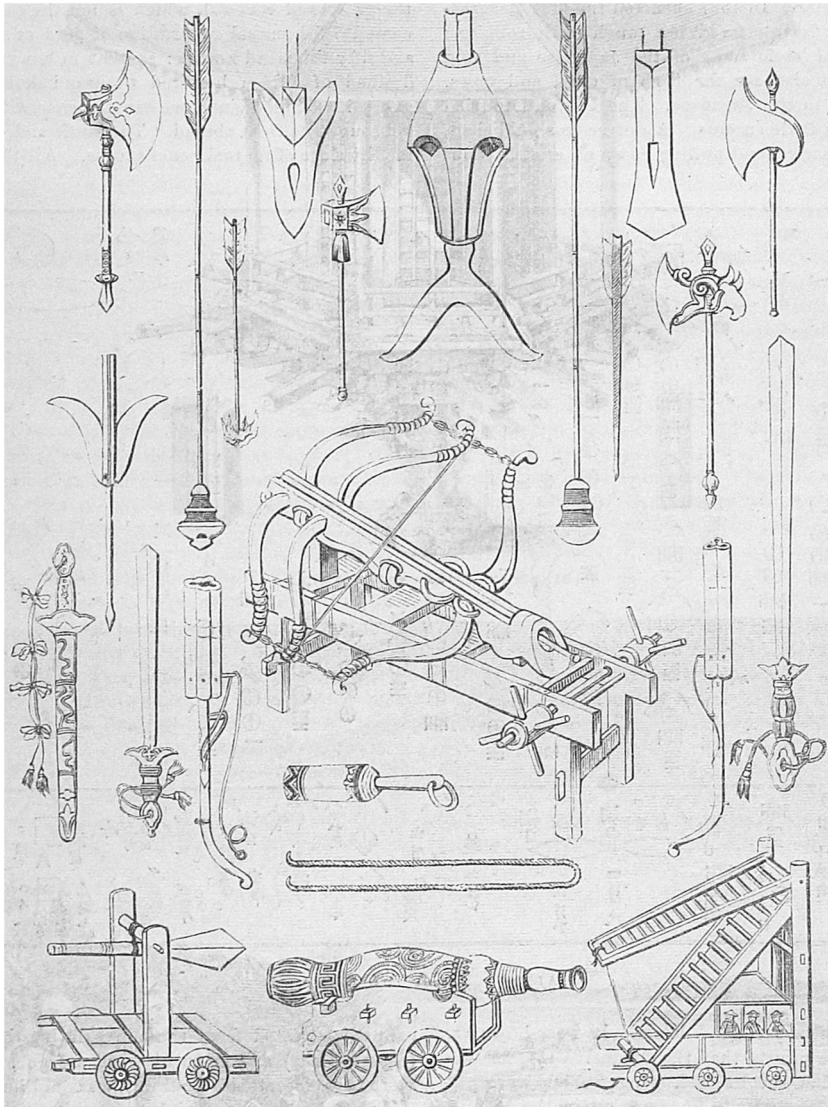
‡ A treatise composed in 1708 by the prime minister of the Emperor Tsouna-Yosi, in Jetsingh's "Illustrations of Japan."  
 § £2,500,000.

the fords of the river Wata-Si-Mori. It is certainly a very primitive way of conveying goods. The articles of trade are very varied. Much attention is given to the manufacture of arms. Swords they excel in.

The Japanese are very ingenious in manufacturing almanacks or the blind, and other almanacks for general use. Their porcelain has degenerated from its former superiority, owing to a deficiency of the peculiar clay necessary to make it. Their most beautiful silks are woven by high-born criminals, who are confined upon a small, rocky, unproductive island, their property confiscated, and themselves obliged to pay for

and their outlines are clear, and their drawing as good as can be expected without a knowledge of perspective and anatomy. They are unable to take correct likenesses, and so the professional portrait painters devote themselves to the dress and general appearance rather than the features. In buds and flowers they succeed better; and two folio volumes of paintings of flowers, with the name and properties of each written on the opposite page, the work of a Japanese lady, and by her presented to Herr Tillsing, are highly spoken of. Delicate finishing is their art.

Landscape and figures they do not shine in, though there



JAPANESE ARMS.

their daily food with the produce of their manual labour. The exportation of these silks is prohibited.

The circulating medium is gold, silver, and copper; but the gold and silver alone can be properly called coin. They bear the mint stamp, and have a fixed value. Small silver pieces and copper pass by weight. They use paper money and bills of exchange.

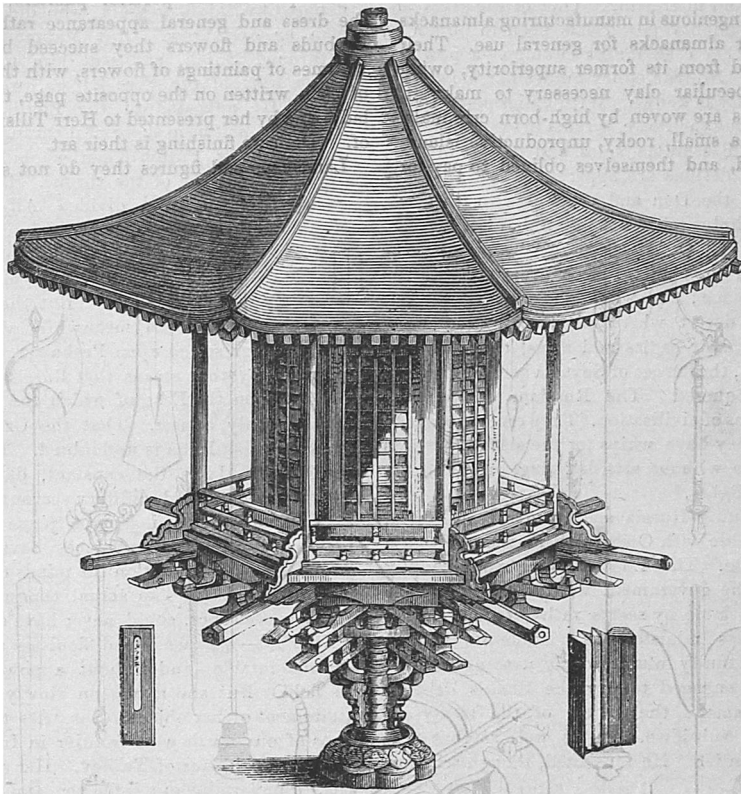
The arts are very much in arrear among them, though this is a point on which there is a very great difference of opinion. They are, however, very fond of painting, and are eager collectors of pictures; are said to sketch boldly in charcoal and even in ink, never having occasion to efface;

are in Japan some of the most wondrous scenes which the eye of man has ever beheld. The paintings in their temples are very inferior, though some of the articles of show are elaborately carved and lackered (p. 505). They do not understand oil-painting, but use water-colours with ease. They prepare these from minerals and vegetables, and obtain tints of remarkable beauty.

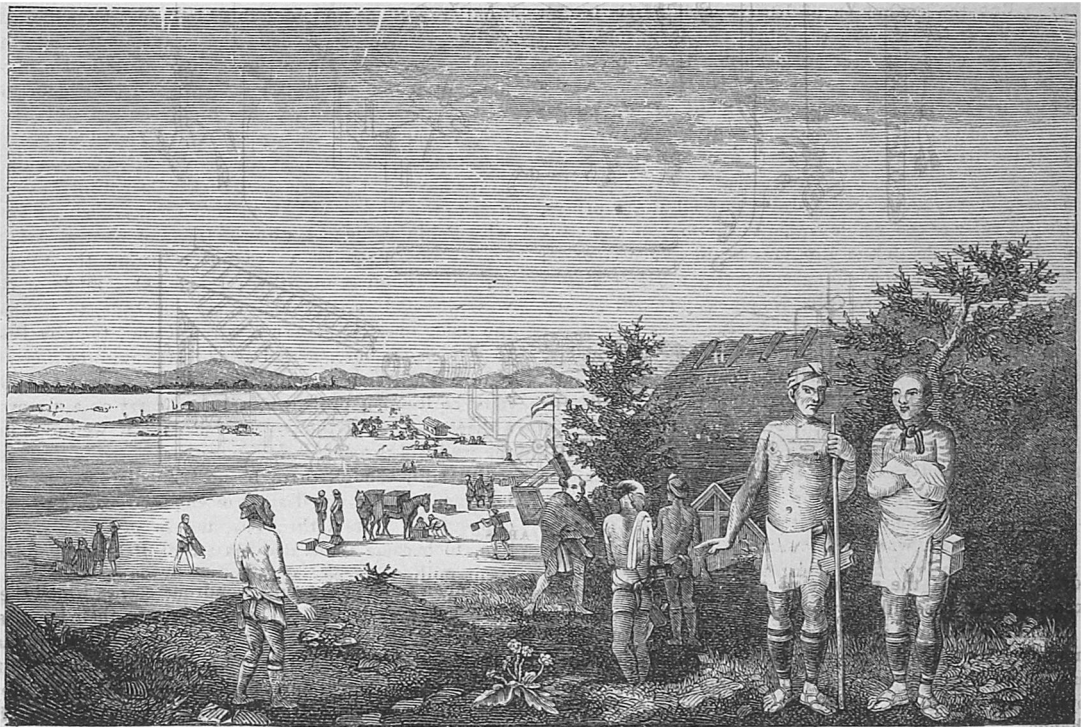
Wood-engraving is well known, and engraving on copper has been recently introduced. Sculpture is only known to the extent of a few carvings for ornaments. But they have, on the other hand, a very good idea of the art of casting metals. Their bells, which have no metal tongues, but are

sounded by being struck with wooden mallets, are remarkable for tone and beauty. Of architecture, as an art, they have

that there is little fear of conquest being attempted, the throwing open of this country to the commerce of the



CABINET IN A JAPANESE TEMPLE.



FERRYMEN OF THE WATA-SI-MORI.

no conception. The art of cutting precious stones is quite unknown.

It will be seen that, on the whole, Japan has more to gain than to lose from mixing with civilised nations. Now

world must be productive of much advantage. We shall have a new system of civilisation to study, and if we are but wise, a new ground wherein to sow the seed of the gospel.