THE MIKADO'S EMPIRE.*

AT last we have a book upon Japan and the Japanese of real and substantial value—valuable not only for what it contains, but also as indicating the abundance of material at the command of the future student and observer. The advantages possessed by Mr. Griffis are clearly and modestly set forth by him. Eight years ago several young men were sent by the authorities of Japan to pursue their studies in this country. Some of these were for two years under the instruction of the author, and he was, he says, "surprised to find these earnest youths equals of American students in good-breeding, courtesy, and mental acumen." He was invited by the Japanese Prince of Echi-

MUTSŬHITO, EMPEROR OF JAPAN.

* *The Mikado's Empire.* Book I.—History of Japan from 660 B.C. to 1872 A.D. Book II.—Personal Experiences, Observations, and Studies in Japan, 1870-1874. By WILLIAM ELLIOT GRIFFIS, A.M., late of the Imperial University, Tōkiō, Japan. New York: Harper and Brothers.

zen to go out and organize a scientific school on the American principle. He reached Japan in December, 1870, and remained there until July, 1874. "During all my residence," he says, "I enjoyed the society of cultivated scholars, artists, priests, antiquaries, and students, both in the provincial and native capitals. I bore letters of introduction to the prominent men in the Japanese government, and thus were given to me opportunities for research and observation not often afforded to foreigners. I was witness of the marvelous development, reforms, dangers, pageants, and changes of the epochal years 1872, 1873, and 1874. My facilities for extended travel were limited only by my duties. Nothing Japanese was foreign to me, from palace to beggar's hut. I may truly say that I have felt the pulse and heart of New Japan."

HARUKO, EMPRESS OF JAPAN.

When we compare these abundant facilities with the obstructions thrown in the way of every European who until within the last ten years has visited Japan, we are warranted in expecting something very different from the accounts given by previous writers, and we have a right to require that the man who had such advantages, if he undertook to put forth a book, should give his

readers the benefit of them. Mr. Griffis had before given good proof of his capacity to deal with Japanese subjects, notably in the very admirable article upon Japan in Appleton's *American Cyclopedia*, and in the first clear account of the recent revolutions in Japan, contributed by him to the *North American Review*. He himself shall tell us of the spirit which influenced him in the preparation of the present work:

"It is time that a writer treated Japan as something else than an Oriental puzzle—a nation of recluses, a land of fabulous wealth, of universal licentiousness, or of Edenic purity; the fastness of a treacherous and fickle crew, or a paradise of guileless children....My endeavor during eight years' living contact with these people has been, from their language, books, life, and customs, to determine their mental parallax, and find out how they think and feel. I have not made this book in libraries at home, but largely on the soil of the Mikado's empire. I have slight obligation to acknowledge to foreign writers, except to those working scholars in Japan who have written during the last decade with knowledge of the language. To them I owe much; first, and most of all, to Mr. Ernest Satow, who, in the special department of historical research, stands leader."

The work is divided into two parts: the first being a *résumé* of the history of Japan from the earliest times, mainly as told by the Japanese themselves; the second, narrating the author's personal experiences, observations, and studies during the years from 1870 to 1875. The native materials for the history of Japan are almost superabundant. First and foremost are the two great works, the *Dai Nihon Shi* ("History of Great Japan"), and the *Nihon Guai Shi* ("Japanese Military History"). These, especially the latter, according to Mr. Griffis, "are models of compression and elegance, and glow with the chastened eloquence that springs from clear discernment and conviction of truth, gained after patient sifting of facts and groping through difficulties that lead to discovery." In the minor accessories for historical research Japan is also rich. Almost every one of the eighty-six provinces, and nearly every large city, has its own special historian; towns and villages have their local written annals; family records are faithfully kept up from generation to generation; diaries and notes of passing events are preserved in most of the large Buddhist temples and monasteries; histories for the young are counted by hundreds. The drama draws its subjects mainly from actual life, past or present, of the people, and is often the most faithful mirror of actual history. And beyond these there are numerous works which we should designate as historical novels.*

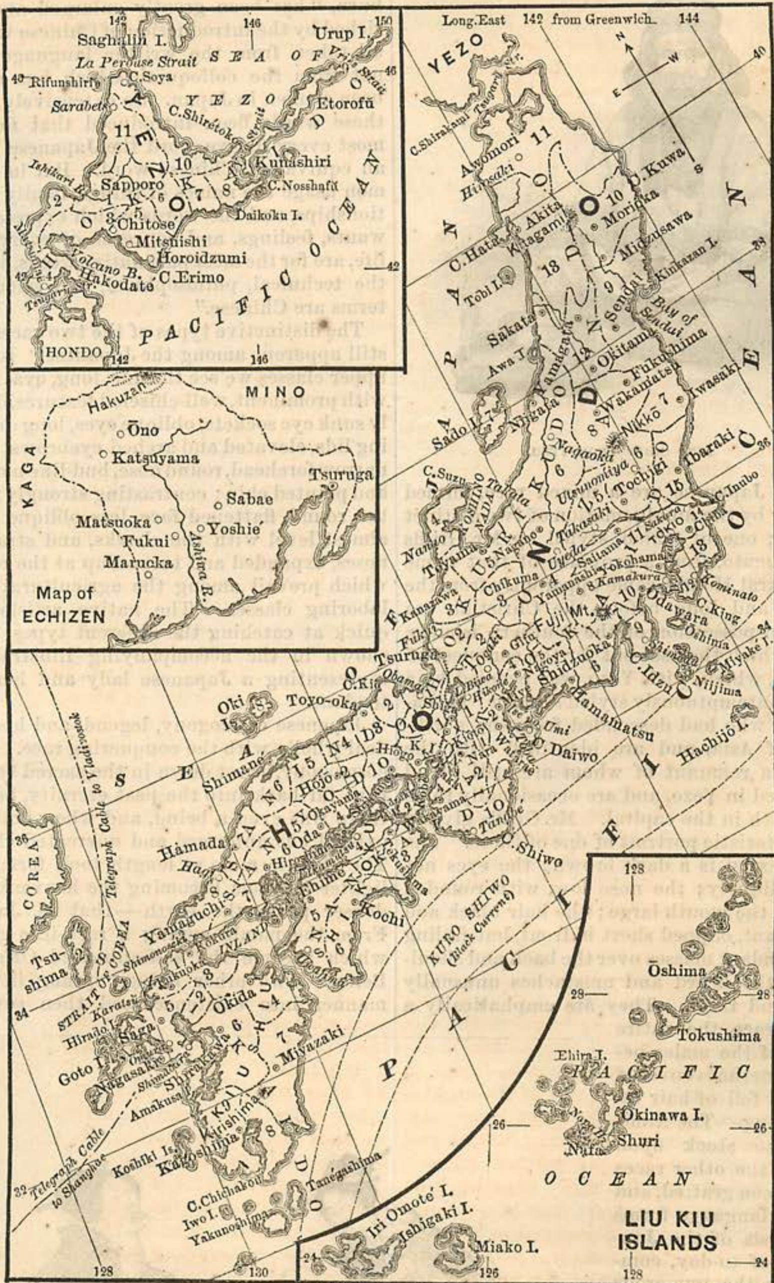
* The article on the Language and Literature of Japan, by Dr. J. C. Hepburn, of Yokohama, in the *American Cyclopedia*, presents an admirable *résumé* of the subject.

In a series of brilliant *tableaux* Mr. Griffis presents a rapid view of the history of Japan from 660 B.C., the time when the first of the 123 successive Mikados is said to have ascended the throne, down to the year 1875. In this paper we can only give a hasty presentation of some of the features which go to make up what we may designate as the romance of the history of Japan.

Dai Nippon (sometimes softened in pronunciation to Dai Nihon), that is, "Great Nippon," is the proper name of what we call Japan, which is a corruption of the Chinese *Shi-pen-kue*, "Sunrise Kingdom." The empire is composed mainly of four considerable islands lying in a crescent-shaped form off the northeastern coast of Asia, opposite Corea and the possessions recently wrested by Russia from China, from which it is separated by the Sea of Japan. Yezo, the northern island, has an area of about 30,000 square miles, but is very thinly inhabited, the population being only about 120,000. Next comes Hondo, the main island (on all our maps named Niphon),* with an area of about 90,000 square miles, and a population of about 24,500,000; then, cut off by the narrow winding strait called the Inland Sea from the southeastern edge of Hondo, is Shikokŭ, with an area of 7000 square miles, and a population of about 3,225,000; and south of all is Kiushiu, with 15,000 square miles, and nearly 5,000,000 inhabitants. Besides these four main islands are many others, some of them of considerable size, and many of them mere specks of rock, the whole number being officially stated at nearly 4000. The entire area of the empire is not far from 150,000 square miles, and the population, as reported in the census of 1872, is 33,110,825. The entire area of the empire is about equal to that of our New England and Middle States, the population somewhat exceeding that of Great Britain, and approximating to that of France. Of the three great cities, Tōkiō (formerly Yedo) has nearly 1,000,000 inhabitants, Kiōto and Ozaka more than 500,000 each; there are six other cities with more than 100,000, about as many with more than 50,000, and probably fifty with more than 20,000.

The northern point of Yezo is in about the latitude of Quebec, the southern point of Kiushiu in about that of Mobile; but owing to the surrounding ocean the climate, except when influenced by altitude, is warmer in winter and cooler in summer than that of our Atlantic coast. Two-thirds of the surface of Hondo consist of

* Popularly speaking, the Japanese have no special name for this principal island; but on the map published by the government in 1872 it is marked as Hondo, which means simply the "main-land," or, as we should say, "continent." We give the population of the empire as quoted by Mr. Griffis from the census of 1872.



MAP OF JAPAN.

mountain land, rising gradually from each extremity toward near the centre, where it culminates in the magnificent peak of Fuji-yama, fourteen thousand feet above the sea. The whole of Japan is an emerged crest of a submarine mountain, whose foot lies beneath the ocean which laves its breast. Perhaps, indeed, it is the edge of a hard rock left by the submergence of what was once a portion of the earth's crust, but which floors the Sea of Japan and the Gulf of Tartary. In the geologic ages volcanic action must have been extremely violent, and in all historic times it has been almost continual. There are now fully twenty active volcanoes, besides hundreds of dormant ones.

AINŌ CHIEF FROM YEZO.

The Japanese are a mixed race, formed mainly by the amalgamation of two distinct stocks; one of which, styled by Mr. Griffis the Yamato, from a province of that name in Central Hondo, came apparently from the south, and long before the Christian era were in possession of the southern islands, from which they set out for the conquest of Hondo, which, with Yezo, was peopled by a race contemptuously styled *ebisŭ*, or "barbarians," who had descended from the north-east of Asia, and are identified with the Ainōs, a remnant of whom are still found unmixed in Yezo, and are occasionally to be met with in the capital. Mr. Griffis gives a characteristic portrait of one of these. The complexion is a dark brown; the eyes not set obliquely; the nose low, with rounded lobes; the mouth large; the hair black and abundant, clipped short in front, but falling in abundant masses over the back and shoulders; the beard and mustaches unusually long and thick. They are emphatically a hairy race, the entire body of the males being sometimes covered with a fell of hair an inch long. The Ainōs are the stock upon which the other races have been grafted, and whose language forms the basis of the Japanese of to-day, compelling the numerous words which have been adopted from the Chinese to conform to its own laws of construction, somewhat as the Saxon masters the Latin element of the English language. "The Japanese vocabulary," says Dr. Hepburn, "has been greatly enlarged and enriched by the introduction of Chinese words, all taken from the written language, and not from the colloquial, which has never been spoken in Japan. So extensively have these words been introduced that for almost every native word the Japanese have an equivalent Chinese word. But in common usage the names of things, family relationships, and the words which express the wants, feelings, and concerns of every-day life, are for the most part native words, while the technical, philosophical, and scientific terms are Chinese."

The distinctive types of the two races are still apparent among the Japanese. In the upper classes we see the fine, long, oval face, with prominent, well-chiseled features, deeply sunk eye sockets, oblique eyes, long drooping lids, elevated and arched eyebrows, high narrow forehead, round nose, bud-like mouth, and pointed chin; contrasting strongly with the round, flattened face, less oblique eyes almost level with the cheeks, and straight noses, expanded and turned up at the roots, which prevail among the agricultural and laboring classes. The native artists are quick at catching the different types, as is shown in the accompanying illustration, representing a Japanese lady and her attendant.

Japanese cosmogony, legend, and history deal wholly with the conquering race. The cosmogony, as set down in the sacred books, runs far back into the past eternity, before there was even a being, and when nothing existed but unformed and uncreated chaos. The chaotic mass at length took form, the lighter portions becoming the heavens, the denser parts the earth—that is, Japan. From the mould sprang a reed-like germ, which became the self-animated Original Being. Two other Beings sprang in like manner into existence, and then several

HIGH AND LOW TYPE OF THE JAPANESE FACE.

Kami, or deities, such as the Kami of the Earth, of Sand, of Dwelling-places, who set about the work of creation by separating the primordial substance into the five elements—wood, fire, metal, earth, and water. Then in time the male and female principles that pervade all things manifested themselves in human form, and from them sprung offspring, one of whom became the Goddess of the Sun, another of the Moon, another of Storms, and another of the Sea. After æons of celestial turmoil the Sun-goddess bore a son who became the husband of a daughter of the first human pair, and she wished to make their son, Ninigi, the ruler over the terrestrial world. She invested him with the symbols of royalty—a mirror, a round stone, and a sword—bidding him, "Govern this country with the pure lustre which radiates from this mirror; deal with thy subjects with the gentleness typified by this smooth round stone; combat the enemies of thy kingdom with this sword, and slay them with the edge thereof." Then, accompanied by a host of inferior deities, Ninigi descended the floating bridge from earth to the near heavens, the bridge was withdrawn, the heavens and the earth receded from each other, and all access from one to the other was withdrawn. And so, in the words of one of the sacred books, "They caused him to thrust from him heaven's eternal throne, to fling open heaven's eternal doors, to cleave with might his way from out heaven's many-piled clouds, and then to descend from heaven."

In this legend lies the heart of the mystery of Japanese thought and institutions; for Jimmu Tennō, with whom Japanese history begins, was the fifth in descent from Ninigi, and the first Mikado,* and the ancestor of the long line of 123 sovereigns who for more than two thousand five hundred years have ruled Dai Nippon. Whether Jimmu was in any respect a historical person, or merely the personified embodiment of the national thought and tradition, is uncertain; but in the popular belief he is as real as any other hero; his name heads the list of Mikados, and the seventh day of the fourth month, answering to our April, when, 660 years before Christ, he assumed the sovereignty of the realm which he had won by his sword, is the national holiday of Japan.

Stripped of its miraculous accompaniments, the story of Jimmu runs briefly thus: From the foot of the sacred mountain in Kiushiu, upon which Ninigi had descended, he set out, at the age of fifty years, on his career of conquest. Crossing the narrow Inland Sea, he landed at Hondo, marched eastward, and after fifteen years of uninterrupted success he came to the spot where now stands the imperial city of Ōzaka. Here he suffered a severe defeat, which was ascribed to the wrath of the Sun-goddess, because he had marched from the west to the east, instead of following her course, from the east to the west. Leaving the ill-omened shores, he rounded the southern end of the island, and landed on the east shore, where a peaceful triumph awaited him, the king of the country acknowledging him as his sovereign by surrendering his sword. A representation of this scene appears on one denomination of the Japanese bank-notes. Moving westward across the mountains, and overcoming the Ainōs in many a battle, Jimmu reached the great plain, and fixed his seat near where now stands Kiōto, which until 1871 remained the capital of the empire which he founded. He lived to the age of 127 years, when he died, leaving three sons, one of whom he appointed to succeed him, and from that day to this the right of naming his successor has belonged to the Mikado. He also apportioned the lands of the conquered people among his principal followers, upon condition of military service, and thus laid the foundation of that feudal system which, culminating in a kind of dual government, has formed the distinguishing feature in the political history of Japan.

Passing over eight Mikados, most of whom lived for more than a century, we come to Sūjin, who reigned from 97 to 30 B.C., and is styled the civilizer of his people. Up to his time the sacred insignia of Ninigi had been kept in the imperial palace. Sūjin built for them the shrine of Uji, and placed them under the charge of his daughter, and ever since—so it is held—they have remained there under the charge of a virgin priestess of the imperial blood. Sūjin is styled the father of Japanese husbandry, for he introduced a general system of irrigation, by which alone the culture of rice, the staple grain of the country, could be carried on. He also divided his empire into military departments, and assigned his people into those military and agricultural classes which still form the groundwork of Japanese society.

The actual dominions of the Mikado in Hondo were as yet confined to the portion lying west of the great central range, the Ainōs to the east of it being only partially subdued. The conqueror of this region was the Prince Yamato-Dakě, a grandson of Sūjin, whose career reminds one of the famous Edward, the Black Prince, of England. In early youth he had distinguished himself by his prowess, and at the age of thirty-three was sent by the Mikado, his father, to subdue the Ainōs beyond the mountains. Stopping at the shrine of Iji, he took the miraculous sword of Ninigi, and after numerous conflicts descended into the great plain which stretches away from the bay of Yedo,

* The word Mikado, according to the most probable etymology, means merely "elevated gate," equivalent to the "Sublime Porte," the title of the Sultan of Turkey.

THE MIKADO ON HIS THRONE, SEVENTH TO TWELFTH CENTURY.

which he attempted to cross. The Sea-god, enraged at his presumption, raised a mighty tempest, and he was told that the wrath of the deity could be appeased only by the sacrifice of a voluntary human victim. His wife sprang overboard into the boiling waves, and the tempest subsided. The sole relic of her, her perfumed wooden comb, drifted ashore at a spot still shown within the bounds of the city of Tōkiō, and here he erected an altar. The spot is still marked by a shrine, at which the fishermen and sailors are wont to pay their devotions. The hero then pushed his conquest to the north, and upon his return crossed a high ridge, from which he looked down upon the bay of Yedo. The memory of her who had here sacrificed her life for him was recalled to his heart. "Adzuma! adzuma!" (My wife! my wife!) he exclaimed. The exclamation has become immortal. In Japanese poetry the plain of Yedo is styled Adzuma; and "Adzuma-kuan" is the name given to the Japanese iron-clad, once the Confederate ram *Stonewall*. On his way home Yamato was struck with mortal sickness. He wrote to his father, recounting his exploits and begging to see him. Before the messengers from his father arrived, the son was dead and buried. At their approach, a white bird flew up from the tomb, and sailed away into the blue air. When the tomb was opened, there was nothing within but the chaplet and robes of the hero. The flight of the white bird was watched until it alighted and disappeared. The spot still bears the name of "The Imperial Tomb of the White Bird."

Of the one hundred and twenty-three Mikados, ten were females. The most famous of these is Jingu Kōgō, the Semiramis of Japan, who reigned from 201 to 269 A.D. In 193 she accompanied her husband, the Mikado Chiuai, to suppress a rebellion which had broken out in the province of Kumaso, in Kiushiu. While worshiping on a lofty islet, the Sea-god appeared to her, and asked why she cared for so poor a conquest as that of Kumaso, while far away over the waters was the rich land of Shiraki, which we call Corea. "Worship me," he said, "and I will give you power to conquer that country, and by my help and the glory of your conquest Kumaso will straightway be yours." She told her husband of the divine message. He climbed to the summit of the mountain, gazed westward over the waters, and returning, said, "I looked every where, and saw water, but no land. Is there a country in the sky? If not, you deceive me." To which the Sea-god, speaking through the empress, made reply, "If you say there is no country where I have declared there is one, you blaspheme, and shall not go thither; but the empress, your wife, has conceived, and the child within her shall conquer that country." The Mikado marched upon Kumaso, was defeated and slain; but the empress took command, suppressed the rebellion, and then, encouraged by divine omens, equipped a fleet and sailed for the unknown land. As the white-winged vessels neared the shore, the monarch was astounded. "We never knew," he said to his followers, "that there was any country outside of ours. Have our gods forsaken us?" The Coreans acknowledged the supremacy of the invaders, and swore allegiance to Jingu.

That she might accomplish this bloodless conquest, the time for her motherhood was miraculously deferred; but to Ojin, her unborn child, the glory of the conquest is assigned in the sacred legends. He was born, at length, grew up to be a great warrior, and when sixty years old succeeded his

mother, and died at the age of one hundred and eleven, being the last but one of the Mikados whose lives reached a century. He was deified as the God of War, and is still worshiped by the military class. When, in 1874, the Japanese troops embarked on the expedition to Formosa, many of them implored the special protection of Ōjin.

The conquest of Corea opened a new era in Japanese civilization. Through this country Chinese culture and arts were slowly introduced into Japan. Foremost among these were the art of writing and the Buddhist religion. The ancient faith of the Japanese is called by them *Kami no michi*, "the doctrine of the gods," precisely our term "theology;" its Chinese equivalent is *Shintō*. We can here only cite from Mr. Griffis a few paragraphs, much abridged, indicating the nature of Shintō as it finally developed itself as the religion of the state:

"In Japanese mythology the universe is Japan. All the deities, with perhaps a few exceptions, are historical personages, and the conclusion of the whole matter of cosmogony and celestial genealogy is that the Mikado is the descendant and representative of the gods who created the heavens and Japan. Hence the imperative duty of all Japanese is to obey him. Its principles, as summed up by the Department of Religion and promulgated throughout the empire so late as 1872, are expressed in the following commandments: '1. Thou shalt honor the gods, and love thy country. 2. Thou shalt clearly understand the principles of heaven and the duty of man. 3. Thou shalt revere the Mikado as thy sovereign, and obey the will of his court.' Shintō has no moral code, no accurately defined system of ethics. The leading principle of its adherents is imitation of the illustrious deeds of their ancestors, and they are to prove themselves worthy of their descent by the purity of their lives. It expresses great detestation of all forms of uncleanness, and is remarkable for the fullness of its ceremonies for bodily purification. In its higher forms Shintō is simply a cultivated and intellectual atheism; in its lower forms it is blind obedience to governmental and priestly dictates. The united verdict given me by native scholars and even Shintō officials in Fukui and Tōkiō was, 'Shintō is not a religion, it is a system of government regulations, very good to keep alive patriotism among the people.'"

We have not the space here to give even an abstract of Mr. Griffis's account of Buddhism, which in Japan assumed a form suited to the practical character of the people, but keeping prominent the essential feature of metempsychosis, that is, that not only are men rewarded or punished hereafter for deeds done here in the body, but that they are also rewarded or punished here for deeds done in some previous state of existence. Buddhism was fairly introduced into Japan about 550 A.D. In time it branched into several sects, and one who should look upon Buddhism and Catholicism with an indifferent eye would discover not a few similarities between the development of the two systems. Take, for example, a rite called *nagaré kanjō*—"the flowing invocation."

THE MOTHER'S MEMORIAL, NAGARÉ KANJŌ—THE FLOWING INVOCATION.

KŌBŌ DAISHI.

Sometimes in the cities, but very frequently in country places, one will see by the side of a spring or rivulet a square of cotton cloth suspended by sticks at the four corners in such a way as to form a basin. Upon the cloth is written a name and the invocation, *Namu miō hō ren gé kiō*—"Glory to the salvation-bringing Scriptures." Near by, perhaps in the hollow of the cloth, is a wooden dipper, and by it stands an upright lath, notched at the top, and inscribed with a brief legend in Sanskrit characters. Ever and anon a passer-by, most likely a woman, will pause, offer up a prayer, pour a dipperful of water into the hollow of the cloth, and wait till every drop has strained through, all the while murmuring prayers. In almost all Eastern faiths there is something of impurity connected with birth and death. The newly made mother must be purified; a corpse is impure, and transmits its uncleanness to any one who touches it. When birth and death come together, as when a woman dies in childbirth, the impurity is intensified. It is a sure token that the mother has in some former cycle of existence committed some awful transgression, and is now suffering for it in some fearful metempsychosis, from which she can not be released until her spirit has been purified from this mortal stain. The "flowing invocation" is a vicarious rite of lustration, and is accomplished only when the symbolic cloth is worn out, so that the water no longer drains, but falls through at once. Then the freed spirit rises to a higher cycle of existence. Like Catholic masses for the dead, it is a touching rite, whatever we may think of its efficacy. "But," says Mr. Griffis, "the cotton cloth, inscribed with the name of the deceased, to be efficacious can be purchased only at the temples. It is no secret that rich people are able to secure a napkin which when stretched but a few days will rupture and let the water pass through at once. The poor man can get only the stoutest and most closely woven fabric; the rich man's napkin is scraped thin in the middle."

To one Buddhist monk the Japanese owe a lasting debt. This was Kōbō Daishi, born in 774 A.D., the inventor of the Japanese syllabic alphabet, one of the most perfect ever thought out, resembling in its essential features that of the Cherokee language devised by the half-breed whom we know as George Guess. His portrait, copied from a statue in a temple at Kiōto, bears no slight resemblance to the bust of Shakspeare at Stratford-upon-Avon.

The golden age of Japan was the period between the ninth and the twelfth centuries, when Chinese civilization received a development far beyond what it ever knew in its original home, yet modified by the Japanese national character. Agriculture was reduced to a system, if not to a science; the arts of pottery, lacquering, gilding, bronze casting, engraving, chasing, inlaying, sword-making, and goldsmith's work were brought to perfection. To this period belongs the colossal statue of Dai Butsŭ, "Great Buddha," 53½ feet high as it sits; the breadth across the shoulders is nearly 29 feet, the face being 16 feet from crown to chin, and 9½ feet broad. The bronze of which it is composed contains 500 pounds of gold, 1954 of mercury, 16,287 of tin, and 986,080 of copper, the entire weight being about 450 tons. Bell-founding was carried

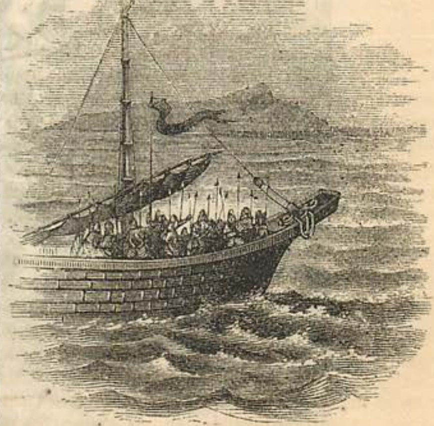
TEMPLE BELL FROM KIŌTO.

to a point of perfection never exceeded. Some of the great bells are ten feet high, chased and engraved with an elaboration which no other people has lavished upon such objects. That from the temple at Kiōto is adorned with sacred texts, images of heavenly beings, and of Buddha sitting on the sacred lotus, all in high relief. It is struck from without by a heavy beam of wood suspended by two cords, the bellman holding back the beam on its rebound until the notes begin to die away. On a still night the air is filled with the quivering melody for a circuit of a score of miles.

Kiōto, the imperial city of the Mikado, was the centre from which radiated all the influences which have moulded the national life. It is beautifully situated on a crater-like plain at the base of Lake Biwa, girt in by high wooded mountains. Streams, which unite just below to form the river Yodo, the outlet of the lake, nearly encircle it. It was magnificent, not so much for the imposing character of its architecture as for its shady squares, picturesque temples, pagodas, and shrines. To this sacred city came pilgrims from every quarter of the empire to pray at its holy shrines. Hither came artisans to study the work of the great masters of their crafts, and to carry back with them the skill thus acquired, which was transmitted from father to son from generation to generation. Here dwelt the poets, novelists, historians, and grammarians who created the national literature. Hither flocked the great nobles to bow before the Mikado, to learn the art of war, the etiquette of the court, the science of government, and the intrigues of the cabinet. Kiōto was at once the Rome, the Mecca, and the Paris of Japan.

But the seeds of decay lurked in all this splendor. First and foremost was the constitution of the Mikadoship itself. He had but one legal wife, but, to guard against the failure of the sacred line, he was allowed twelve concubines, all of whose children were legitimate and eligible to the succession at the will of the Mikado, and that successor might be an infant in the cradle. "Woe to the land whose king is a child." And as the golden age drew to its close, there was a succession of baby rulers. Thus, in 1108, Toba was made Mikado at the age of six; at seventeen he abdicated, or most likely was forced to abdicate, in favor of Shiutoku, his son of four years. He abdicated at twenty-four in favor of Konoyé, an infant, who died at sixteen. The next Mikado reigned three years, when he abdicated in favor of a boy of sixteen, who after six years was replaced by an infant; and he, three years after, by a boy of eight, who after thirteen years resigned in favor of a child of three years. Of course during this time, and before and after it, the real power lay not in these children, but in the politicians and warriors who elevated and displaced them. Meanwhile the great vassals away from the court gradually assumed a most independent authority, until the condition of Japan was very nearly that of France during that period of anarchy which followed its virtual conquest by Henry V. of England.

At length the imperial court took a step which changed the whole state of affairs, and decided the course of Japanese history for almost nine centuries. For this period we can but briefly touch upon a few of the salient points. Among the most able of the Japanese warriors was Yoritomo, the son of a court noble by a peasant woman. He was appointed *Shōgun*, a title which originally meant merely a general, and was borne by any commander of high rank. It now assumed a new significance, and the Shōgun became all and more than all that is now implied in our word "general" of the army.



JAPANESE WAR JUNK, TWELFTH CENTURY.
[Vignette illustration on the national bank-notes.]

Yoritomo having put down the general anarchy, established his "head-quarters" at Kamakura, 250 miles from Kiōto, and about thirty-five miles from where Yedo was built five centuries later. Here he set up a rival court, although under him and all his successors the supremacy of that of Kiōto was acknowledged, while its power was hardly felt. The Shōguns, or rather, in time, the court of the Shōgun, were the virtual rulers of Japan from about 1200 to about 1868.

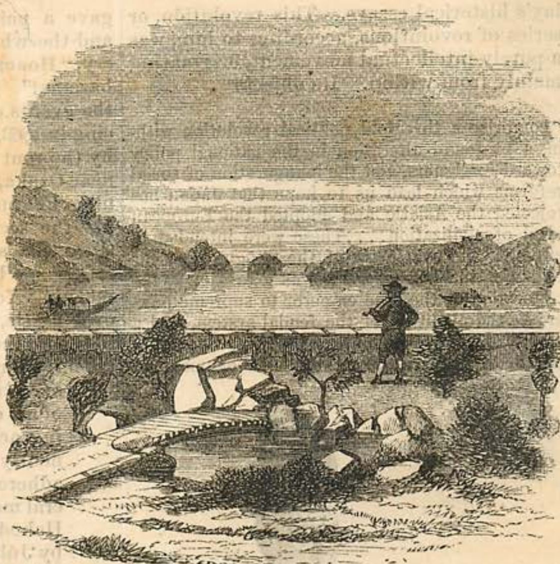
During all the years of its history Japan has been less disturbed by foreign enemies than any other nation. No foreign army has ever fairly held a rood of its soil. Once, indeed, such an attempt was made. About 1270, the Mongols, having overrun China, their leader, Kublai Khan, sent envoys to Japan with insolent demands, to which the Shōgun would not even listen. This was

repeated six times, and to the last summons the Shōgun Hōjō Tokimuné made sharp reply by cutting off the heads of the nine envoys. The Mongol ruler now equipped an armada, said to have consisted of 3500 junks and more than 100,000 men, for the conquest of Japan, and in 1281 their sails whitened the waters of the Inland Sea. The story of the "invincible armada" sent by Spain to conquer Great Britain is almost a repetition of that of the armada sent from China to conquer Great Nippon. The Japanese war junks were inferior in size and number to those of the enemy, still they were extremely formidable antagonists in the naval warfare of the time. Moreover, they were better handled, and the invaders, in spite of all their efforts, could only effect partial landings. The winds and waves fought for Japan. In no seas are the storms so sudden and violent as in those which encircle the islands of Japan. The Mikâdo and his predecessor, who had abdicated and retired to a monastery, wrote out a petition to the gods, which

THE REPULSE OF THE MONGOL TARTARS.

was sent by the Shintō chief priest to the holy shrine of Isé. At the moment of his arrival—so the record runs—a small cloud, like a man's hand, appeared in the blue sky. In a few minutes a fierce typhoon burst upon the Chinese fleet, dashing the vessels together, and flinging them by hundreds upon the rocks, strewing the shore with the bod-

ies of the dead. Those which escaped wreck were drifted to the little island of Taka, where the crews landed. Here they were attacked by the Japanese, and all were slain except three, who were sent back to China to tell their master how the gods of Japan had overwhelmed his proud armada. A painting of this repulse, made long after by a Japanese artist, who had evidently studied under Dutch artists, is a spirited battle piece, although it can not be accepted as a historical representation, or as a specimen of genuine Japanese art.



HOLLANDER ON DÉSHIMA LOOKING FOR THE ARRIVAL OF A SHIP.

In 1335 the Shōgunate fell into the hands of the Ashikaga family, who held it until 1574. This period is known as the "epoch of war," the country being, with short intervals of peace, torn by contests between contending clans. Nobunaga, who had the power of a Shōgun, without being one, undertook to reduce all the rival clans, but was assassinated in 1582. He hated the Buddhist priests, and welcomed the Jesuits, in whom he saw a possible rival to their power over the people. His successor, Hidéyoshi, a man of low birth but of great ability, also at first favored the Jesuit missionaries. He died in 1598, leaving an infant son, who was named as Shōgun. But his claims were contested by the Tokugawa clan, one of whom, Iyéyasŭ, perhaps the greatest name in Japanese history, became Shōgun in 1604, and founded the dynasty of Shōguns which ruled until the revolution of 1868, by which the whole feudal and dual system of government was swept away, the Shōgunate abolished, and the Mikado made the actual as well as the nominal ruler of the empire.

Europeans first set foot in Japan in 1542. They were three Portuguese sailors, who, in the language of the Jesuit fathers, "breathed into the Japanese atmosphere the first breath of Christianity." Missionaries soon followed, notable among whom was Francis Xavier, and in the course of half a century so numerous were the converts that one might fairly hope that in a few years the whole empire would be Christianized. But the Shōgun Hidéyoshi, who had learned of the Portuguese and Spanish conquests in India, grew suspicious of the new doctrines, and instituted a violent persecution of the Christians, which was continued by his successors. In 1637 it was alleged that the native Christians had entered into a conspiracy with the Portuguese government to overthrow the imperial throne. The whole sect was remorselessly crushed; all foreigners were expelled from the empire, excepting the Dutch, who had aided the Shōgun, and who were allowed to keep up a trading establishment on the little island of Déshima, which they were not allowed to leave, and where they were in effect prisoners, only three vessels being allowed once a year to come to them from Holland. Weary must have been the watch of these exiled traders as they paced along the shore of their little prison, straining their eyes in gazing over the blue waters to catch the first glimpse of the white sails which were to bring them some tidings from the world without. From this time dates that system of jealous seclusion which for more than two centuries kept Japan a sealed book from the rest of the world. Yet during all this time the empire enjoyed profound tranquillity under the system of dual government, which had in effect been instituted as early as the twelfth century, but had been brought to perfection by Iyéyasŭ and his grandson Iyémitsŭ. The introduction of Christianity and its complete extermination form a thrilling episode, but, after all, only an episode, leaving behind it no trace on the history of Japan and its institutions.

But the elements of change were at work as early as a century and a half ago, although they did not become apparent until after the arrival of the American expedition under Commodore Perry in 1853. It is utterly impossible, within the space at our disposal, to give any thing like an abstract of the admirable chapter of Mr. Griffis on "The Recent Revolution in Japan"—a chapter as clear and definite, and wanting little of being as brilliant, as the best of Macau-

lay's historical essays. This revolution, or series of revolutions, according to him, was a purely intellectual movement, originating mainly from within. Its objects

"comprise a threefold political revolution within, a profound alteration in the national policy toward foreigners, and the inauguration of social reforms which lead us to hope that Japan has rejected the Asiatic and adopted the European ideal of civilization.... These were intended to effect, 1, the overthrow of the Shōgun, and his reduction to his proper level as a vassal; 2, the restoration of the true emperor to supreme power; 3, the abolition of the feudal system, and a return to the ancient imperial *régime;* 4, the abolition of Buddhism, and the establishment of pure Shintō as the national faith and the engine of government. These four movements were historically and logically connected. The 5th was the expulsion of the 'foreign barbarians,' and the dictatorial isolation of Japan from the rest of the world; the 6th, the abandonment of this design, the adoption of Western civilization, and the entrance of Japan into the comity of nations."

KEIKI, THE LAST SHŌGUN OF JAPAN.

The immediate occasion, though by no means the cause, of the revolution, was the signing by the Shōgun (who assumed for the occasion the unknown title of Tai-Kun or Tycoon ("Great Lord") of the treaties with the foreign powers, beginning with the United States in 1854. The signing of these without the consent of the Mikado gave a point of union to the opposition, and the whole country resounded with the cry, "Honor the Mikado, and expel the barbarians!" We can not even touch upon the events of the civil war which, commencing in 1863, was virtually brought to a close by the rout of the Shōgun's army in a battle near Ōzaka, which lasted three days, beginning February 27, 1868. The Shōgun, Keiki—the second who had filled that post since the signing of the treaties—found refuge on board an American vessel, and reaching Yedo sought the seclusion of his own castle, where his retainers urged him to renew the contest. He refused. One of his ministers then exhorted him to commit *hara-kiri*, in order to preserve the honor of his clan; and the suggestion not being acceded to, the proposer incontinently cut open his own bowels. His adherents continued the war for several months, making their last stand at Hakodaté, on the island of Yezo; but by July 1, 1869, all vestiges of the rebellion had vanished, and "the empire was grateful for universal peace."

Meanwhile the Mikadoship had fallen to Mutsŭhito, "The Man of Peace," a lad of sixteen, who was entirely under the influence of men whose leading idea was the restoration of the ancient order of things, and not a few of even the ablest and most patriotic of them were also bitterly hostile to foreigners. Edicts against the Christians were issued (Mr. Griffis saw them still posted up in the streets of Tōkiō in 1871, although they had become a dead letter). But fortunately there were wiser men, who saw that the old order of things belonged to the dead past, and could never be revived, and they undertook to convert their associates.

"The great work of enlightening the Mikado's followers," says Mr. Griffis, "was begun by the Japanese leaders, Ōkubo, Kido, and Gotō, all of them students of the ancient native literature and of foreign ideas. The *kugé*, or court nobles, wished to ignore the existence of foreigners, drive them out of the country, or worry them by appointing officers of low rank in the Foreign Office, then an inferior sub-bureau. Ōkubo, Gotō, and Kido opposed the plan, and sent a prince of the imperial blood and the Daimiō of Uwajima to the port of Hiōgo to give the Mikado's consent to the treaties, and to invite the foreign ministers to an audience with the emperor in Kiōto. The British and Dutch ministers accepted the invitation; the others declined. The train of the British envoy was assaulted by fanatics, one of whom lost his head by a sweep of the sword of Gotō, who rode by the side of the foreigners, determined to secure their audience with the Mikado. At first sight of the strangers the conversion of the kugé was thorough and instantaneous. They

CHILDREN'S GAMES AND SPORTS.

made friends with the men they once thought were beasts; and now many of the very men who once wished the ports closed, the foreigners expelled, and who considered all aliens as little above the level of beasts, are members of the Mikado's government, the exponents of advanced ideas, the defenders and executors of Western civilization."

Ōkubo astounded the court by a memorial in which he said: "Since the Middle Ages our emperor has lived behind a screen; nothing which went on outside this screen ever penetrated his sacred ear. The imperial residence was profoundly secluded and unlike the outer world. Kiōto is in an out-of-the-way position. Let his Majesty take up temporarily his abode at Ōzaka, removing his capital thither, and thus cure one of the hundred evils which we have inherited from past ages." This, and more than this, was done. In a short time the seat of government was removed to Yedo, which in 1871 received the name of Tōkiō, "The Eastern Capital." The Mikado had in the mean while taken an oath before the Council of State and all the court nobles and daimiōs that "a deliberative assembly should be formed, all measures be decided by public opinion, the uncivilized customs of former times be broken through, and intellect and learning be sought for throughout the world, in order to establish the foundations of the empire."

What would seem to be the finishing stroke to the old order of things was the decree of July, 1871, by which the old feudal system was swept away at a blow, the revenues which the daimiōs and their ancestors had enjoyed for a thousand years sequestered, and replaced by salaries and pensions of a tenth of their amount, and all local forms of authority superseded by that of the nation. These pensions now constitute more than a quarter of the expenditures of the government.

About one-half of Mr. Griffis's book—would that it were twice as large—is devoted to sketches of the social life and manners of the Japanese. Of special interest are the chapters describing his residence of nearly a year as head of the college at Fukui, province of Echizen, in the very heart of Japan, where a foreigner had never before been seen, and where, for the greater part of the time, he was the only white person. It will be borne in mind that he had gone to Japan, upon the invitation of the Prince of Echizen, to organize "a scientific school on the American principle." The arrangements were soon made after his arrival at Tōkiō. A contract was duly drawn up in Chinese and English. By it he agreed to teach chemistry and physics for three years, and "not to enter into any trading operations with the native merchants," the Japanese authorities agreeing to pay his salary, to build for him a house in the European style, to hand his corpse over to the United States consul in case he should die, or to take him to the consul in case he should be disabled through sickness. Nothing was said about the matter of religion, but he was to be free from all duties on Sundays, and had absolute liberty to speak, teach, and do as he pleased in his own house.

The journey occupied eleven days: first, a voyage of two days in an English steamer to Hiōgo; thence in a steamer with a Yankee captain to Ōzaka; then by a boat propelled by poling up the Kobo River to Lake Biwa, and in a little steamer across the lake; thence overland by *norimono,* or palanquin, to Fukui, although for a good part of the three days he trusted to the means of locomotion with which nature had provided him. The entire party consisted of

ADULT GAMES AND SPORTS.

TRAVELING BY NORIMONO.

eight persons, among whom was the indispensable interpreter. For this purpose he had endeavored to procure the services of that personage known some ten years before in America as "Tommy," and the Echizen authorities offered him $1000 a year in gold, quite equivalent to the salary of a member of the cabinet in the United States; but Tommy, now grown into a rather "fast" middle-aged man, declined the offer; he preferred to enjoy the gayeties of the capital and the prospect of official promotion to burying himself in a dull provincial town. It was fortunate for our author that this was so, for the engagement fell upon Iwabuchi, a young man of twenty, "with broad, high forehead, luxuriant hair cut in foreign style, of delicate frame, his face lightened by intellect; as gentle as a lady; the very type of a Japanese man of letters. For over a year," continues Mr. Griffis, "he was invaluable to me, until my own articulation became bilingual, and from first to last we continued, and remain, fast friends."

When the land journey was begun, the party, including baggage carriers, numbered fifty-four persons—certainly a very respectable escort for the principal of a college. Twelve miles from Fukui, at a town where he was to pass the night, he was met by a number of officers of the prince, bearing presents; and late the next morning, twelve finely caparisoned horses having been provided, he and his escort rode on in state, reaching the city toward night. Of the number of the population of Fukui we find no mention in the account by Mr. Griffis, but we find it elsewhere named among the cities of the second class, that is, having more than 50,000 inhabitants. It is by no means an imposing town. "Upon approaching it," says our author, "I saw no spires, golden-vaned, no massive pediments, façades, or grand buildings, but simply a dark, vast array of low-roofed houses, colossal temples, gables, tufts of bamboo, and groves of trees."

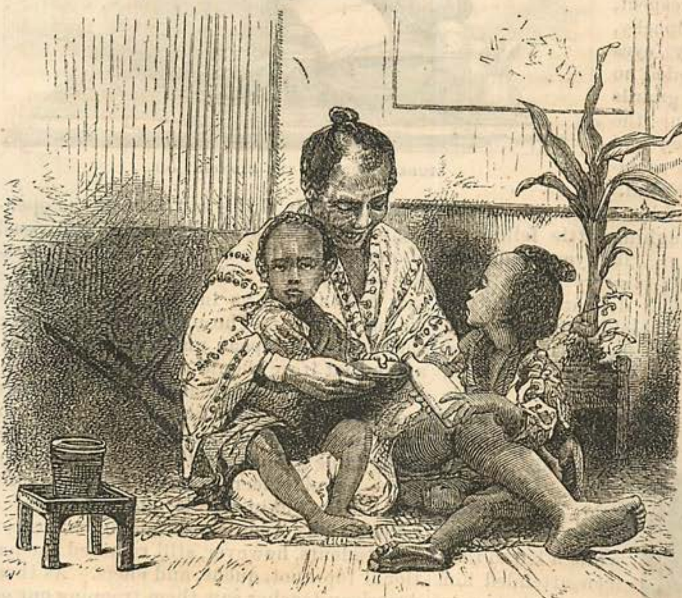
Upon reaching the house which was to be his residence until his own could be built, he was welcomed by several officers, "all in their best silks, swords, sandals, and top-knots, with low bows, and such awkward but hearty hand-shakings as men unused to it might be supposed to achieve." Upon entering, he found that ample preparations had been made for his comfort. There were glass windows, a stove whose inscription showed that it had been cast at Peekskill, on the Hudson, a handsome bedstead, bureau, chairs, and other furniture. He was wondering how all this had come there, when one of the officers said, in broken English: "I been in New York. I understand. You like." This officer, well named Sasaki —"Tree of Help"—became his right-hand man from that moment. The house was a grand old mansion of solid timber, sixty feet broad by one hundred deep, one story high, and with twelve spacious apartments, besides long, well-lighted corridors, and in the rear were servants' quarters. There were ten acres of ground, containing a beautiful garden, many tall old trees, and a neglected fish pond. The household, when fairly organized, consisted of the professor and his interpreter; the officer appointed to look after their wants, with an assistant and a clerk; four stout swordsmen, who were to act as escort when he went abroad, though

GONJI IN A BROWN-STUDY.

he soon found that there was no need for their services; a porter at the main entrance, and eight men to guard the four other gates. As for the servants, we are quite unable to enumerate them. Mr. Griffis particularizes several of them, among whom were Sahei, the head servant and *factotum;* his wife, child, and Gonji, a very fat and rather stupid boy, whose chief amusement was to wait upon the servant's child and worry the dogs, but who was occasionally suffered to wait at table, and was always thrown into a deep brown-study at beholding the wonderful manner in which the white man partook of his food. The domestic catalogue is thus tersely summarized: "The long, low house stretching away to the eastward was full of folks of the humbler sort, with many children and babies, and of dogs not a few."

MATSUDAIRA YOSHINAGA, EX-DAIMIŌ OF ECHIZEN, CHIEF MINISTER OF STATE IN 1862.

The day after his arrival, Mr. Griffis had a formal audience with the prince and his ministers. The prince presented him with an autograph letter of welcome and his photographic *carte de visite*, and all sat down to dinner. Then "followed a lively conversation, which kept Iwabuchi's two tongues busy for nearly an hour. Icy etiquette melted into good humor, and good humor flowed into fun. We had made the mutual discovery that we could get along together very well. Education and culture easily bridge the gulf that lies between two races, religions, and civilizations. I felt perfectly at home in the presence of these courtly and polished gentlemen, and the hour passed very pleasantly." The letter of the prince is a model of dignity and courtesy. It runs:



FATHER AND CHILDREN.

"It is a matter of congratulation that the President of your country is in good health. I greatly rejoice and am obliged to you that you have arrived so promptly from so great a distance over seas and mountains, to teach the sciences to the youth of Fukui. Concerning matters connected with the school, the officers in charge of education will duly consult you. As Fukui is a secluded place, you will be inconvenienced in many respects. Whenever you have

A LITTLE DAIMIŌ.

need of any thing, please make your wants known without ceremony.

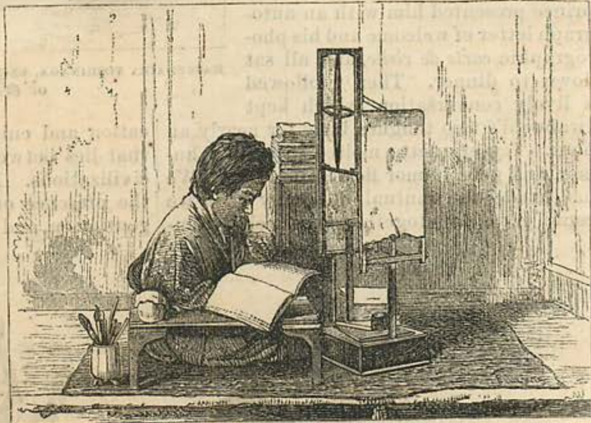
"MATSUDAIRA, *Fukui Han-Chiji.*"

"These words," says Mr. Griffis, "struck the key-note of my whole reception in Fukui. During the entire year of my residence, unceasing kindnesses were showered upon me. From the prince and officers to the students, citizens, and the children, who learned to know me and welcome me with smiles and bows, and 'Good-morning, teacher,' I have nothing to record but respect, consideration, sympathy, and kindness. My eyes were opened. I needed no revolver, nor were guards necessary. I won the hearts of the people; and among my happiest memories are those of Fukui."

A special favorite of his was a son of the prince—a lively, laughing little fellow of four years old, with merry black eyes, delicate brown skin flushed with health, rosy cheeks, and head shaven, except a little round space like a cap, from which projected a tiny queue. He wore a gold-hilted short sword in his girdle, while a lad of thirteen attended him as sword-bearer, carrying the longer badge of his rank. Fukui was the residence of the father of Kusakabé, one of the former pupils of our author, at New Brunswick, New Jersey, who had died and was buried there. Mr. Griffis had the mournful pleasure of presenting to the father the golden key of the Phi Beta Kappa Society of Rutgers College, into which the Japanese youth had been elected, he having stood at the head of his class.

JAPANESE NAVAL OFFICER.

Mr. Griffis was surprised to find the school so large and flourishing. There were about 800 students in all the departments, some of whom had studied English for two or three years under native teachers who had been trained at Nagasaki. But the authorities who had been desirous of a teacher of chemistry had faint ideas as to what that science was; they were, however, ready to furnish the requisite apparatus. Some of the students had already cut off their top-knots, and wore their hair in European fashion, which is the recognized sign of a foreignizing proclivity. It is significant that the Mikado has quite recently adopted this fashion, and that of European dress. In April, 1872, Mr. Griffis saw him, at the opening of the Imperial College at Tōkiō, dressed almost exactly like the picture of his ancestor on page 502. Not two years later he saw him attired as in the portrait which we have given. The naval officers wear a thoroughly European uniform; and we imagine that if we should meet one of them in the street, we should hardly suppose him to be an Oriental. Save for his position, while "burning the midnight oil," with his low study table by his side, the picture of a Japanese naval officer, from a photograph of one of the Fukui pupils, might have been taken at any American academy. Most of the students, however, still retained the national top-knot, queue, and clogs. As their American teacher saw them trooping out of school, with bare neck, arms, and legs, and



STUDENT BURNING THE MIDNIGHT OIL.

their murderous swords in their belts, his first mental question was, "Can it be possible that these young barbarians can be trained to be disciplined students? But," he says, "I found that they could instruct me in many things—in pride and dignity of character; in diligence, courage, gentlemanly conduct; refinement and affection, truth and honesty; and, in so far as I knew or could see, in good morals they were my peers."

A few months passed pleasantly, when all at once came astounding tidings from the capital. The imperial proclamation had been issued that the hereditary incomes of the nobles were to be cut down, the balance to go into the imperial treasury; all the public property of the provinces to become that of the imperial government; all superfluous officials to be dismissed; and all who were retained to be appointed direct from Tōkiō. The number of officials in Fukui was, at a blow, reduced from five hundred to seventy. Instead of fourteen school directors, there were to be only four. The four guards and eight door-keepers of Mr. Griffis were summarily discharged—at all of which he was not a little delighted. "Japan's greatest curse," he wrote in his journal, "for ages has been an excess of officials and lazy rice-eaters, who do no work. Sindbad has shaken off the Old Man of the Sea. Hurra for New Japan!" His new house was finished on the last day of September, and for three days thrown open to public inspection, being visited by some twenty thousand persons, after which he took possession of it.

Matsudaira, late Daimiō of Echizen, feudal head of the Fukui clan, was to be a mere private nobleman, residing at Tōkiō, and his public valedictory to his late people—almost his subjects—took place on October 1. It was a touching and graceful scene. A brief address was read, in which were set forth the reasons why the Mikado had resumed all the territorial fiefs, and at the close, after exhorting all his followers to transfer their allegiance wholly to the Mikado, the prince bade them a solemn farewell, and the next day set out for Tōkiō, amidst the tears of the people.

These measures occasioned great changes in affairs at Fukui. The best teachers in the school received official appointments at Tōkiō, and the best pupils were obliged by want of means to leave the school. Mr. Griffis had in the mean time been invited to take a position at the capital, which he decided to accept, notwithstanding he was urged by the authorities at Fukui to remain. On the day before his departure, January 21, 1872, his house was thronged by the people to bid him farewell, each, according to custom, bringing a present, some of them rare and costly; each, also according to custom, received some trifling present. A fierce snow-storm had been raging for a week, and the snow lay eight feet deep in the highway; but notwithstanding this, a large party of students escorted him several miles on his way. In due time he reached Tōkiō, where he remained nearly three years, during which he made several long tours in the country.

MR. GRIFFIS'S NEW HOUSE IN FUKUI.

Mr. Griffis, in the concluding chapter of his book, thus alludes to the future of Japan:

"Can an Asiatic despotism, based on paganism and propped on a fiction, regenerate itself? Can Japan go on in the race she has begun?

Will the mighty reforms now attempted be completed and made permanent? Can a nation appropriate the fruits of Christian civilization without its root? I believe not. I can not but think that, unless the modern enlightened ideas of government, law, society, and the rights of the individual be adopted to a far greater extent than they have been, the people be thoroughly educated, and a mightier spiritual force replace Shintō and Buddhism, little will be gained but a glittering veneer of material civilization and the corroding foreign vices, under which, in the presence of the superior aggressive nations of the West, Dai Nippon must fall like the doomed races of America. But a new sun is rising on Japan. In 1870 there were not ten native Protestant Christians in the empire; there were in May, 1876, ten churches, with a membership of eight hundred souls. Gently but irresistibly Christianity is leavening the nation. In the next century the native word *inaka* ('boor') will mean 'heathen.' With those forces that centre in pure Christianity, under that Almighty Providence who raises up one nation and casts down another, I cherish the firm hope that Japan will in time take and hold her equal place among the foremost nations of the world, and that in the onward march of civilization which follows the sun, the Sun-land may lead the nations of Asia that are now appearing in the theatre of universal history."

A SUMMER BIRD.

Cecilius Calvert, second Baron of Baltimore, has a hold upon the recollections of mankind far surpassing that secured by any monument in the noble city which he founded, in the fact that the most charming bird that makes its summer home in the parks of that city bears his name. That bird is the Baltimore oriole—*Icterus baltimore* of Linnæus. Its plumage is patterned in orange and black, the baronial colors of the noble lord's livery, and Linnæus only paid an appropriate compliment to the source to which he owed his specimen of the new species when, in 1766, he recognized the coincidence in the name.

Then as now the orioles were among the most beautiful and conspicuous of woodland birds. From their winter retreat under the tropics they return northward as the warm weather advances, arriving in Maryland during the latter part of April, and reaching Central New England by the middle of May. In these migrations, performed mostly by day, they fly continuously and in a straight line high overhead. About sunset they halt, and uttering a few low notes, dive into the thickets to feed, and afterward to rest. They do not go in flocks, but singly, or two or three together. The males come to us in advance, and instantly announce their presence by a loud and joyous song, in the execution of which they continually emulate one another during the week or more that elapses before the arrival of the females. But this emulation does not end with vying in song; they have many pitched battles, chasing each other from tree to tree and through the branches with angry notes. The coming of the females offers some diversion to these pugnacious cavaliers, or at least furnishes a new *casus belli;* for, while they devote themselves with great ardor to wooing and winning their coy mistresses, their jealousy is easily aroused, and their fighting is often resumed. Even the lady-loves sometimes forget themselves so far as to savagely attack their fancied rivals, or drive out of sight the chosen mate of some male bird whom they want for themselves. This is not all fancy, but lamentable fact.

Mademoiselle Oriole is not so showy as her gay beau. Persuade the pair to keep quiet a moment, and compare them. They are in size between a bluebird and a robin, but rather more slender than either. The plumage of the male is of a rich but varying orange upon all the lower parts, underneath the wings, upon the lower part of the back, and the outer edges of the tail; the throat, head, neck, the part between the shoulders, wing quills, and middle tail feathers are velvety black; the bill and feet are bluish; there is a white ring around the eye, and the lesser wing quills are edged with white. In the female the pattern of color is the same, but the tints are duller. The jet of the male's head and neck is rusty in his mate, and each feather is margined with olive. The orange part of the plumage is more like yellow in the female, and wing and tail quills are spotted and dirty. Three years are required for the orioles to receive their complete plumage, the gradual change of which is beautifully represented in one of Audubon's gigantic plates. "Sometimes the whole tail of a [young] male individual in spring is yellow, sometimes only the two middle feathers are black, and frequently the black on the back is skirted with orange, and the tail tipped with the same color." Much confusion arose among the earlier naturalists from this circumstance.

The singing of the males is at its height now that the females have come, and they are to be heard, not only from field and grove and country way-side, but in the streets of villages, and even in the parks of cities, where they are recognized by every school-boy, who calls them fire-birds, golden-robins, hang-nests, and Baltimore birds. The lindened avenues of Philadelphia, the elm-embowered precincts of New Haven, the sacred trees of Boston Common, the classic shades of Harvard Square, and the malls of Central Park all echo to their spring-time music.

The song of the oriole is indescribable, as to me are the tunes of most of the songsters. Nuttall's ingenious syllables are totally useless in expressing the pure and versatile fluting which floats down from the elm top.