

two per cent. In either case no stock passes between the parties to such a transaction, which is completed by the loser paying over to the winner the sum due to him. The reader will see that this is pure gambling, and nothing else. The reason why men engage in it may be that they fancy they have more skill than others in forecasting events, or that they have, or imagine they have, some control over the market, so as to raise or depress prices to suit their own purposes.

In foreign countries the state of the English funds is always a subject of interest more or less. The Continental politician gauges our prosperity by the buoyancy of our public stock; and the foreign potentate contemplating a loan, and knowing that if he gets it the largest share will come from British sources, sees in the price of consols an infallible index of the state of the public purse. Further, the fluctuations in price of our Government funds have a moral as well as a financial significance. Consols will go down in seasons of national depression and foreboding, as surely, if not as rapidly, as in the face of actual calamity. There have been times when a word spoken at the Tuileries has sent them down as with a sudden shock, and at other times they have fallen continuously, from the growth of public dissatisfaction, and distrust of cabinets and men in power. A striking instance is on record of the belief entertained by the people of the United States, as to the correspondence between the price of consols and the state of public confidence existing in England. In 1848, the year of European revolutions, the popular party in New York took it into their heads that the Britishers were in a state of panic, and the ministers of the Crown at their wits' end. The latest news from England was hungrily sought after and ravenously devoured; and, whenever a mail-steamer hove in sight, despatch-boats were sent out to meet her and bring in the news, which was thus circulated an hour or two sooner than it would have been in the ordinary way. When the great Chartist meeting was announced it was thought the crisis had come, and the excitement was consequently at its highest pitch. A man with stentorian voice was hoisted on a barrel, and commanded to read the news, the eager crowd flocking around him to hear. He opened the paper and read—first a portion of a leading article, which was soon cut short by the listeners—they didn't want that, they said—then a portion of a speech in Parliament, which was cut short even sooner, being still less to their taste. The reader, at a loss how to act, turned the paper over and over, shouting out a word here and a sentence there, amidst the murmurs of the crowd, who wanted to come to the point, but could not see their way to it. At length a man bawled out, "What's the price of consols?" All present felt that he had struck the key-note in asking that question, and it was immediately re-echoed from side to side. The reader turned to the money article, and in a loud voice quoted the price of stocks in London at the time when the political excitement there had been at the highest. Every man who heard it had his answer: the fluctuation of stock had been but trifling during the whole period of excitement; and all knew that the Britishers had not taken the anticipated panic, but still retained their customary coolness and composure.

OUR SISTERS IN JAPAN.

OUR Sisters in Japan lead lives far less secluded than is generally the custom with women in eastern countries; their feet are not distorted so as to prevent easy loco-

motion, like those of our sisters in China whose manners have already been depicted in the pages of the "Leisure Hour" (March, April, and May, 1863), nor are they shut up in dreary hareems, having no intercourse with the outer world, like the women of Mohammedan countries; but all classes are permitted to mix freely in society, without let or hindrance; and it is no unusual thing to meet ladies in the streets attended by their servants, or carried in a norimon—a most peculiar and uncomfortable kind of conveyance. As single women they are allowed to associate with their friends and relatives, both male and female; and when married the utmost confidence is placed in them, they can come and go as they please.

Their appearance is very pleasing and eminently lady-like, even women of the lower classes possessing as a rule that refinement of manner and grace of movement which amongst ourselves is the proof of high breeding. They are very short, generally less than five feet in height, with hands and feet proportionably small. Their countenances are often charming, the black hair, always so carefully arranged, framing a delicate oval face, clear complexion, dark liquid eyes, and pretty nose and mouth. They move about very gracefully, notwithstanding their rough sandals and long draperies. The musical language of the country loses none of its melody from their pronunciation, for their voice is low and sweet, always an excellent thing in woman.

It is pleasant when climbing a green hillside, or exploring a lovely valley, to exchange a cheerful "O hy o," or "Good morning," with mothers returning from market, or leading their little ones to visit some relative in a neighbouring village.

The men give utterance to none of those contemptuous expressions with regard to the female sex which are so frequently heard in China, nor does a Japanese ignore his wife and family, but readily enters into conversation respecting them. The women in consequence of this have a frank self-reliant bearing, which shows they are treated as rational beings, although they are not entirely on a par with men, being dependent on their male relatives, and unable to hold land, give evidence, or enjoy any position of rank.

The freedom of intercourse women enjoy in Japan is, however, not without its drawbacks, and leads to many evils, which will ever be the case where the pure morality of the Gospel is not known or not acted upon. The depravity of human nature vitiates all that is most lovely and pleasing, unless its tendencies are governed by Christ's precepts; and thus, in a highly civilised heathen country like Japan, where women are almost on an equality with the men, the very association which ought to refine and elevate the whole moral tone of the community has unhappily produced a freedom of conversation and manners which is positively repugnant to a Christian mind.

JAPANESE HOUSES.

These are of very light construction, and consist generally of a ground floor with one storey. The house is raised about three feet from the ground. A verandah runs all round and gives access to the various rooms, which are separated from each other by sliding panels of wood-work covered with translucent paper. These are either windows, doors, or walls, according to the purpose to which they are applied. For instance, a room is shut up—that is to say, the paper framework panels close it in on every side. To obtain an entrance you have only to step on to the verandah, push aside one of the panels, which runs very easily in its grooves, and pass into the room. The floors are covered with beautiful soft mats, made of very finely plaited rice straw, about two inches



JAPANESE HOUSE. FROM A NATIVE PAINTING.

thick, and bound along the edges with a dark blue cotton material. Each mat measures six feet by three feet, and rooms are always made of the size of so many mats; and thus the room is made to fit the carpet, instead of *vice versa*, as with us. The exterior of the houses, with their framework of dark-stained wood, and high-pointed roofs, reminds Europeans of Swiss chalets. Bricks and stones are not used in the construction of Japanese dwellings, on account of the frequent occurrence of earthquakes, which would render too substantial houses dangerous residences; but wood entering so largely in the erection of these buildings renders them very inflammable; and in consequence, if a fire breaks out in a closely populated neighbourhood, it often spreads far and wide and consumes whole districts before it is possible to extinguish it. Fireproof buildings, or rather those which are supposed to be so, are made up of chunam, a mixture of lime and dried mud. The wooden framework is thickly covered with this compound, over which a smooth facing of fine white plaster is worked, which resists a certain degree of heat, and, therefore, godowns, or what we should term warehouses, for storing valuable goods, are built of it. The interior of a Japanese house is particularly comfortable in appearance, although destitute of "furniture," in our acceptance of the word. The floor is covered with the clean soft mats we have already mentioned; the ceilings are often panelled in good carved work. The accompanying sketch, from a native painting, will give a fair idea of a Japanese ladies' house. The projecting verandah, surrounding and connecting the detached portions of the residence, also protects the slight paper frameworks from the rain. Two of these panels are open on the upper storey, and two ladies have just come out from one of the rooms, and are speaking to a coolie, or man of some lower class, who is on his knees before them, the usual attitude of inferiors when in the presence of persons of superior rank. The elegantly dressed lady whose head appears to touch the woodwork of the upper verandah is looking on to the courtyard, where dwarfed trees and flowering shrubs are planted, and ponds with gold fish are often found. A female servant is on her knees, and has apparently a picture in her hand to show her mistress. The lady in front, whose head-dress is so elaborate and porcupine, has her basket on a mat on which she has been sitting *à la Japonaise*—i.e., on the heels. Lanterns are suspended at frequent intervals, and these will be lighted at night with fish oil. It will be clearly seen from this drawing how largely wood enters into the construction of a Japanese dwelling; every part is admirably fitted to the other, and each joint is neatly morticed, for the Japanese are excellent carpenters.

GARDENS AND COURTYARDS.

In the lower compartments of the houses and shops, the paper walls are generally pushed aside during the warm weather, and persons passing through the streets can see the courtyard at the back of the house. Here stands of flowers are arranged all round, bamboos and orange trees shade the miniature garden, and there is frequently a small pool of water, in which a kind of peculiarly delicate gold and silver fish are seen swimming about. Some Japanese ladies take great pains with their potted plants, those with variegated leaves being especially prized, and, by a curious system of dwarfing, forest trees are rendered small enough to be held in ordinary sized flower-pots. At Nagasaki, the chief of the Dutch interpreters, Metoske, has a valuable collection of plants in a space not larger than a London drawing-room. When it was shown to us, Mrs. Metoske seemed to share her

husband's botanical and horticultural tastes, and took as much interest as he did in displaying the pretty plants. One of the most beautiful of the hoyas, or wax flowers, is a native of Japan, and received its specific name from this Japanese, and is called the Hoya Metoske. A picture of it, from one of the English botanical works, was hung on the walls of his sitting-room, and he and his wife seemed very proud that it should bear his name.

Large spaces of ground surround the residences of the superior classes, and are kept in exquisite order, like the parks and gardens of our own landed proprietors. The various portions of the dwelling, which frequently cover a considerable space of ground, are connected by means of rustic bridges thrown over artificial ponds, where small islands, with lovely flowering plants, are placed. Japan is the natural habitat of the azalea and camellia, which there attain a size and beauty unknown in other climes. The delicate white-flowering azalea mingles its pure blossoms with the deep magenta and exquisite rose-tinted varieties; and in spring the gardens are rendered gorgeous by enormous masses of these lovely shrubs, which grow in the open air to a height of fifteen or twenty feet. The camellia, too, is very large, many of the double blossoms measuring nearly five inches in diameter, while the tree bearing the single blossoms is thirty and forty feet high, reaching almost the dimensions of a forest tree. The Japanese ladies often dress their hair with sprays of the azalea, whose rich colours contrast well with their dark hair. Orange and lemon trees shed their perfume on the air, and tall dark firs and bamboos afford a delightful shade during the heat of the day. Terraces commanding beautiful views, rock-work from whose crevices spring waving ferns and velvety cyclamen, trickling streams conducting the rivulets down the hillsides, all give charm and variety to these delicious spots, where the Japanese ladies pass many pleasant hours.

FURNITURE.

The rooms are, as has already been mentioned, almost destitute of furniture. The dining-tables are about six inches high and fifteen to eighteen inches square. These are placed on the clean mats. The guests seat themselves round, and partake of the savoury messes from variously-shaped cups and basins. The position they place themselves in is peculiar: their legs are doubled up under them, and they sit resting on their knees and heels. Custom enables them to continue thus doubled up for a long time in an attitude which a European finds absolutely unendurable. Chairs are entirely dispensed with, though a sort of low form is occasionally used. Bedsteads are unknown. Here again the mat comes into requisition, and sleepers place a small bolster on the ground, wrap themselves in a warm quilt, and slumber on what we should term the bare floor. Screens are sometimes used; they are made of a framework of wood, and covered with paper, whereon are painted flowers and birds, the attitudes of the latter generally being very beautifully and faithfully portrayed. To furnish a house is a matter of but little difficulty. A few pots and pans, cups and basins, with a fire-box to contain charcoal and keep the pot boiling, a set of drawers, and perhaps a picnic basket, will serve to start a modest establishment when once the house is complete and the mats are arranged.

Teapots and teakettles are, in fact, amongst the first requisites of furnishing. These are of various shapes and sizes, chiefly of earthenware and china, with occasionally bamboo handles. If the tea, the beverage in ordinary use, is to be drunk at once, it is made by

pouring boiling water on a small quantity of tea in a cup, and covering it over for a few minutes with a small saucer; teapots are only used when it is wished to keep some ready at hand. The kettles in the tea-houses are very large, made of copper, and capable of holding many gallons of water. To keep the water boiling a chamber is constructed in the centre of the kettle, and filled with burning charcoal. The vessel is suspended from a framework, and, like our swinging table tea-urns, is nicely balanced, and can be easily tilted to pour out its contents.

LANTERNS AND CANDLESTICKS.

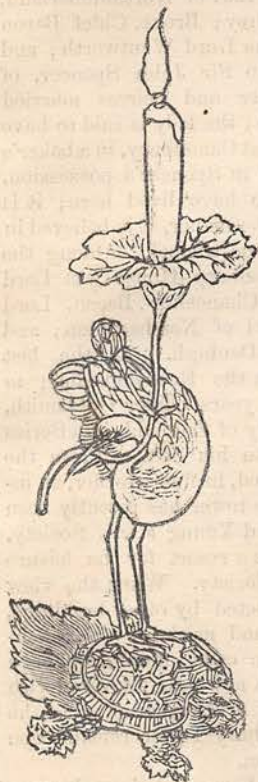
These also are so essential as to deserve a separate heading in describing the furnishing of a Japanese house.

Lanterns form conspicuous objects in the decoration of Japanese houses and temples, both externally and internally; and they are ornamental by day as well as by night.

Some are globular, made of paper, stretched on thin pieces of bamboo, painted with pictures of flower-stalks, figures, etc.; lacquer work forms the solid portions to which the other parts are attached; and silken tassels of various colours depend from the bottom. Of this kind are the lanterns suspended in the verandah. At the centre of the lower piece of lacquer, a sharp iron spike projects, on which the candle is stuck. Candles are made from the vegetable wax tree, or *Rhus Succedanea*; a rush forms the wick, and into this the spike at the bottom of the lantern passes, and supports the candle during combustion.

The common folding lantern is made of thin rings of bamboo of two sizes; paper is gummed from one ring to the other, and the whole can be shut up flat when not required for use.

There is also a curious bronze candlestick in common use, which is equally economical of space. Two of these were sent over to England with a number of other curiosities; but their use could not be divined, till a former visitor to Japan solved the problem, and unfolded the candlestick. Other candlesticks remind one of the grotesque bronzes recently manufactured in Paris. For example, we give one formed by a crane, standing on a tortoise, and holding a lotus flower in his mouth. The idea is certainly pretty. Candles are also sheltered from the air by every variety of protection of paper and bamboo that can be devised.



CURIOSITIES OF ISLINGTON.

BY JOHN TIMBS.

I.

ONE of the most remarkable returns in the last census of the population of the metropolis is that showing the vast increase of the ten years in the suburbs; of which the extensive parish of Islington showed an addition of

within 32 of 60,000 souls; the excess of births over the deaths in the same period being 15,881, and the entire population in 1861 being 155,291. Now, the increase of St. Pancras in the ten years, in a population of 199,000, was little more than half that of Islington. These facts and figures explain the great stream of traffic which is ever pouring into and through Islington and its leading thoroughfares after nightfall; and it is not too much to expect that the Parliamentary return of the "lodgers" will be more numerous in Islington than in any other metropolitan suburb. The parish is reckoned to be sixteen miles in circumference.

The name "Islington" seems to be a vernacular corruption of *Yseldon*, anciently pronounced and written *Bysseldon*; but we find it written *Islington* certainly before the reign of Edward IV, when one of the judges of the King's Bench rode to Islington (*chevaucha à Islington*) and interrogated a woman on her death-bed in the case of an appeal of murder, as reported in the Year-book of the period. The name has a host of etymons, amongst which the Saxon derivation, according to Sharon Turner, is *Ysseldune*—i.e., the Down of the Yssel—taken to be the original name of some river, most likely the River of Wells, which joined or fell into the Fleet River. Another derivation is from the British word *Ishel*, lower, and *don* (from *dwyn*), a fortified inclosure, inferring that *Iseldon*, according to that interpretation, meant the Lower Town or Fortification; and Mr. Cromwell seems to favour this derivation as agreeing with the site of the original village. The various other etymons given in Mr. Edlyne Tomlins' "Perambulation of Islington" are curious and interesting, as is every page of that treasurable work.

Upon the arrival of the Romans in Britain, when a thick wood stretched over the summits of the sister hills of the modern Hampstead and Highgate, the conquerors penetrated the dense forest of Middlesex, and civilised the barbarous inhabitants. The Romans formed works of importance within the limits of the present parish of Islington. They had a camp in the fields, near the present Barnsbury Park, and a summer camp at Highbury. "It is not very long since the camp at Barnsbury could be clearly traced; and within the last few years a stone with a Roman inscription has been found in a field at no great distance from the Barnsbury Camp, on the side of the Caledonian Road." (Lewis's "Islington as it is and as it was, 1854.") This inscription stone was found in 1842, upon the remains of Reedmont or Redmont Field, a camp of *Suetonius Paulinus*, between White Conduit House and Copenhagen House. Arrow-heads and figured pavement were also found at Reedmont in 1825; and one of the streets off the Caledonian Road is appropriately named *Roman Road*.

Before the Saxons were mingled with the Britons, rude habitations had no doubt been raised, forming the original hamlet of *Iseldon*. From the richness of the soil, the parish must have been at a very early period one of the chief sources from which London drew its supply of agricultural produce, and its meadow or pasture land, gardens, and nursery-grounds, must have been extensive; but these have mostly been cleared for the sites of streets and roads. The meadow, such as remains, is used as grazing-land, and occupied by cowkeepers for the purpose of feeding milch kine. "In fact," says Mr. Tomlins, "the land on the north side of London has been so applied from time immemorial." Its rich dairies are of great antiquity. Nay, we find, three centuries ago, the Squier Minstrels of Middlesex glorifying Islington with the motto, *Lac caseus infans*; and in 1628, Wither sung:—

"Hogsdone, Islington, and Tothnam Court,
For cakes and cream had then no small resort."

A stormy episcopate had Grosteste. Twice excommunicated by popes, often obliged to contend with his monarch, and with his own priests, we find him once under the last ban of Canterbury, pronounced solemnly with bell, book, and candle. He had refused to put his seal to a circular letter for forcibly raising money to pay off the Archbishop's debts.

Three times he was cited to Lyons, then the papal residence. When seventy-seven years of age and very infirm, he appeared for the last time. We are told of his uttering, in the very presence of Innocent, the bold words—"O money! how great is thy power, especially at the court of Rome!" He composed a long sermon on the vices of the papacy, and gave copies of it to the pope and cardinals. We can only wonder that he ever came back to England.

He was dying on the sixth of October in that year. During the long wakeful night of restlessness which almost always precedes dissolution, he conversed with his chaplains on spiritual matters. Speaking of the state of the church, he said that nought but the edge of the sword could deliver it from the Egyptian bondage under which it laboured; he declared the pope a heretic, who for earthly and fleshly gain abused his trust of the care of souls. Some of the dying man's words seem distinct prophecies of the Reformation. And so, as Matthew Paris writes, "the holy bishop Robert departed this world, which he never loved."

Perhaps one of the best eulogiums on him was the triumph and delight of his papal foe Innocent. "I rejoice," he exclaimed, "I rejoice; my great enemy is removed." But all righteous men and faithful "clerks" throughout England went mourning for Robert Grosteste.

E. H. W.

LIFE IN JAPAN.

II. FOOD.

JAPANESE dinners are not very tempting to European tastes, consisting so much of what we are apt to term "messes." Beef, mutton, and pork, the substantial viands to which we are accustomed, are not eaten by the Japanese. The ocean, which surrounds and intersects their islands in every direction, is their store-house, and fish is their principal article of food. When presents are sent from one friend to another, a small piece of dried or salted fish, and some seaweed, accompanies them, tied with a red and white string, and wrapped in a paper, on which is written a sentence that, translated, means, "Happy those who never depart from the wisdom of their ancestors." This is done to keep them in remembrance of their origin from a race of fishermen, and their dependence on the ocean for their daily food.

The dinner-service consists of lacquered or china bowls and plates, on which the dainties are placed. The dining-table is not more than nine inches high, and the guests sit round it on their heels, using chopsticks to convey the food to their mouths. Dried fish, prawns on a kind of sweetmeat resembling toffee, rock-leeches, pickled eggs, salted ginger, boiled rice, yams, pears, a kind of wild raspberry and radish, with capsicums, are amongst the principal dishes at a Japanese repast. Bread is represented by a sweet sponge-cake, and saki or rice wine, in great variety, is the invariable accompaniment. Tea is also largely drunk. A very delicate kind, used only on special occasions, is made from an infusion of dried peach-blossoms.

The coarse brown flesh of the whale is eaten by this nation of fishermen and women. Sharks' fins are par-

ticularly sought after. Bêche de mer, cray fish, dried shrimps, salmon fresh and dried, in fact, almost every kind of inhabitant of the waters, pay tribute to the dwellers on land. Even seaweed is compelled to furnish a nutritious food. Rice is the staple grain; the flour of millet makes nice little cakes; the lotus-seed (a kind of nut) is much appreciated. The Japanese raise a great variety of vegetables, but they are coarse, and without flavour. Beans, peas, lettuce, cabbage, etc., grow well on their fertile soil. Potatoes, also, are successfully cultivated on the hill sides. Large quantities are exported to the neighbouring Chinese coast, where they form a grateful addition to the tables of our countrymen and women in the Far East. Some other vegetables have also been introduced into Japan since it was opened to western intercourse. The cauliflower in particular has been most successfully acclimatised. Some seeds were obtained from England, and planted in the European gardens on the Bluff, near Yokohama, and the result was somewhat startling; for the stems attained the height of five or six feet, and one head was sufficient to supply a large dinner party.

The native vegetables are wanting in flavour, and the people seem to have no delicacy of palate. Many fruits flourish, but the fruit is not permitted to ripen, being gathered before it has attained maturity; thus all their peaches are rendered valueless to foreigners; pomegranates and persimmons are also wasted. Grapes are better appreciated; they are grown on some of the Damios' estates, and are said to belong to the ladies, who, if so, certainly bestow much care upon them. This fruit is occasionally sent great distances, carefully packed in boxes of arrowroot, which effectually secure it from the light and air, and when taken out it is perfectly fresh, with even the delicate bloom untouched, though it may have been transported some thousand miles.

The tender shoots of the bamboo are boiled as an esculent; it has a woody, but not disagreeable flavour; preserved as a sweetmeat it is very nice.

COOKING.

Stewing and boiling are the native methods of dressing food. In countries where coal is not in general use, strict economy in the matter of fuel must be practised, and therefore we see in Japan no vast kitchen ranges consuming large quantities of the black diamond, but instead, various stoves, in which a small amount of charcoal is burnt, just sufficient to produce the necessary degree of heat to cook the food. The kitchens attached to the temples and monasteries are spacious; and stewing, boiling, and soup-making are carried on, on a comparatively large scale, over charcoal fires embedded in brick-work.

In private houses, such as those which belong to the well-to-do shopkeepers and merchants, the cooking is accomplished without much display. A wooden fire-box, about the size of a cubic foot, lined with a substance which answers the purpose of a fire-brick, contains sufficient fuel to prepare a dinner; for, with proper attention from the cook, several pots containing rice, small pieces of fish, and vegetables can be kept at the due simmering degree of temperature.

Baking is done on a small scale, to prepare cakes and biscuits of different kinds from wheaten and rice flour.

Like their neighbours the Chinese, the Japanese convey food to their mouths by the aid of chopsticks, or thin pieces of wood, bone, or ivory, about nine or ten inches long. It requires considerable dexterity to manage these implements properly. The two sticks are held in a peculiar way between the fingers of the right

hand, and if the rice be the edible undergoing consumption, the small basin containing it is held close to the mouth, and the contents are, as it were, shovelled in in a very ungraceful manner, according to our ideas. Then, if it is desired to partake of any fish, or meat, or vegetables, small pieces are taken out of their respective dishes by the help of the same chop-sticks which had been previously used in the rice, carving-knives being entirely dispensed with, as the food is cut up small before being cooked.

The Japanese china ware used for dishes, plates, cups, and basins is very beautiful. The material itself is excellent, and the colouring with which it is decorated is generally in very good taste and well harmonised. The egg-shell porcelain, which is as thin as the fragile article from which it derives its name, can be used, but it is, of course, too delicate for ordinary purposes. China cups, round which bamboo is beautifully interwoven, like basket-work, or strengthened with lacquer-ware, ornamented with mother-of-pearl, are also seen, but the common china is white, with a blue pattern running over it.

DRINKS.

The stimulating drinks of the Japanese are prepared from rice, and are generally known to foreigners under the name of sakee. They vary much in strength and flavour, probably to as great an extent as our own wines. Sakee is usually drunk warm. Some kinds resemble pale sherry in colour, and are by no means disagreeable; others are very strong, and their effect is soon seen on the people, numbers of whom are, unhappily, addicted to drinking—even the women indulging in this vicious habit. So general is this practice of drinking to excess, that towards evening the streets of a Japanese town become dangerous for quiet people, many two-sworded men, or Yaonins, frequenting them, who, when under the influence of sakee, become peculiarly quarrelsome, more especially towards foreigners; and murders have several times been committed in consequence.

We have already mentioned a delicate drink made from an infusion of peach blossoms, which is offered to favoured guests. The leaves of the tea shrub afford the most common, as well as the most refreshing drink. It is taken without either milk or sugar. Milk is not in any form an article of diet, cattle being kept for agricultural purposes only, such as ploughing, irrigation, etc. Some very choice delicate kinds of tea grow in Japan, the sandy hill sides being well adapted for the successful cultivation of this useful species of camellia. It is a pretty plant, having dark-green shiny leaves with serrated edges, and white blossoms, somewhat like our small dog-rose. The fresh leaf, when eaten, leaves a delicious flavour on the palate, and the odour which pervades the building where tea is being fired or dried resembles the delicate perfume of a hay-field on a dewy summer evening.

Our sisters in Japan are largely engaged in the manufacture of tea. The female hand is well suited to the delicate process of gathering the choice tender leaves of the early crops; and it is women who manipulate the tea in iron pans over charcoal fires, when preparing it for the foreign market. The tea used in Japan is merely picked and sun-dried, and does not require any further preparation. The firing and preparing tea for shipment give employment to large numbers of very poor women, whose appearance becomes exceedingly unattractive after they have been occupied for some time in the warm and dusty rooms, their complexions assuming a greenish hue from the light particles of the tea floating in the air and settling on them.

PETS.

All over the world dogs take the first position, when one wishes to speak of creatures of the animal kingdom selected as objects of care and interest by men and women.

The Japanese ladies possess a very choice breed of pet dog, supposed to be the same as that known in Europe as the Charles the Second spaniel. As some intercourse was still kept up with Japan by England, through the East India Company, during the reign of the Merry Monarch, it is probable that these pets of his court were introduced to this country from the land of the Tycoon. These dogs are small, with beautiful silky hair, fringed paws, and pug nose. So completely is this feature diverted from the purpose it ordinarily serves in dogs as a breathing passage, that it is difficult to believe the effect has not been artificially produced. It was not until we saw some very young puppies quite as deficient in useful noses as their parents, that we could believe the pretty little doggies were not cruelly used in their infancy, by their noses being in some way compressed. They are very delicate little creatures, and the utmost care is bestowed upon them by their mistresses, which they repay by manifesting much satisfaction when in female society, and selecting the long dresses to sleep on. Owing to the peculiar formation of the nose, they snuffle and snort during sleep, and the tongue hangs out from the left side of the mouth. We recollect once going to a dog-fancier's at Nagasaki, where numbers of these little animals were collected for the purposes of sale. They lived in elegant kennels, and at certain times were let out into a small dry courtyard for their morning airing, where they frisked, and barked and snuffled together to their hearts' content, and then these dear little things, dear in more senses than one—for the price ranged from twenty-five to fifty dollars, or from £6 to £12 each—were fed on boiled rice and fish, and replaced in their domiciles.

Japanese cats are different from our English tabbies, inasmuch as their tails are merely stumps. In that respect they resemble the Manx cats. Pussy, without her long curved appendage, loses much of her grace of form and movement, and it is some time before the eye becomes accustomed to the deficiency. Cats are there, as here, the household pets, and are encouraged for the same services which they render to us, viz., that of preying on rats and mice. If Dr. Rolleston's theory be correct, that the white-breasted marten used to be the mouser of the Romans, perhaps pussy has come to us from Japan; only it is curious she should have developed a tail in every other country but the Isle of Man.

A small pond, containing gold, silver, and purple-spotted fish is often introduced into the gardens. These fish are, of course, privileged pets, and swim about in happy ignorance of the fish-devouring propensities of their mistresses. The fins and tails differ much from those of the species we are accustomed to; they are particularly large and diaphanous, and the fish appear to move through the water by the aid of delicate white lace sweeps. The head is square and large, and the prominent eyes give it a singular appearance. A particularly choice kind has a round white body, with a golden head, and tail divided into three.

Japan is the land of pheasants, and the denizens of its woods have been caught and caged, to charm, with their brilliant plumage, those who care for and tend them. That gem of birds, the golden pheasant, with its bright crest, elegantly-marked ruff and rich orange-red breast, graces the aviaries, as well as the quieter silver pheasant, whose delicately-pencilled plumage has

a quiet charm of its own. The purple-breasted and copper varieties are also found in them.

Sportsmen and battues are unknown in Japan, so that the happy pheasants do not number man amongst their natural and most dreaded enemies.

The wild fowl around Yeddo—geese, ducks, teal, etc.—are never disturbed by the sound of fire-arms, it being contrary to the decrees of the government to fire a gun within a certain distance, (10 re.) of the Imperial city; so that they are perfectly tame, and the foreigner has some difficulty in believing that they are not domesticated birds. The bantams are particularly pretty—just such delicate-plumed little creatures that lovers of birds would choose for their pets. The tail of the cock bird is very curved and long, and quite sweeps the ground as he proudly struts about. The eggs are small, delicate in flavour, with very thin shells.

ON BOARD THE GALATEA.

IN our December part we gave some account of the good ship Galatea, and of her gallant and royal commander, the Duke of Edinburgh. The progress of the voyage is well known to the public from the official announcements in the press, but our readers may be glad of some further notes from the private letters to which we were indebted for our former communication.

The Galatea steamed out of Simons' Bay, Cape of Good Hope, on Wednesday morning, October 2nd, without any ceremonies, but merely a signal from the fleet, wishing her a pleasant voyage. She proceeded on her course with favouring weather, and making way at the rate of from ten to thirteen knots an hour. All went, according to the wish, as merrily as marriage bells, till Saturday the 12th, "when," as our correspondent writes, "after blowing fresh all the forenoon, we got into the fury of a cyclone, and had 'a regular sneezer' during the night. At 12:30 the lower deck was cleared, and all the men in the ship were up and at work on the upper deck to reduce sail, which it took three hours to do, the ship rolling so heavily that they could not stand, and were being continually washed into the lee scuppers. One of the young-officers* set a brave example to the crew, by running out himself upon the fore-yard, and showing the most timid (and, though British sailors, there were some such) what was to be done. Thus the duty was performed and the sail reefed."

Our informant, writing not for public, but private information, goes on with his description, in a manner which we trust will be found of sufficient general interest. "You know," he says, "what a cyclone is. It is a circular wind, and rather a disagreeable thing to encounter, as it sometimes shifts so rapidly as to leave but short time for meeting its tempestuous changes. To give you some idea of its force last night, you must conceive one of the coppers with which ships' bottoms are sheathed, and there were three or four of them lying on the upper deck, which were lifted up and thrown overboard as if they were so many sheets of paper. We were obliged to run before the gale, and for some time in a direct line for the Cape again. It was at times quite terrific. The ocean was one mass of white foam, and the seas immense, rising up and rushing along like so many living monsters, as if threatening every moment to devour the ship. Are you aware that

the waves in these parts are supposed to be the largest in the world? and I believe the supposition is nearly correct. I never saw such, and the Galatea,* being so long, works a good deal, and was set leaking like an old basket. I do not mean any serious leak, but annoying little drops dripping from every square foot of the berths, sides, top and bottom, and making dry clothing impossible—every deck wet, and the water washing about everywhere. The gale lasted, on and off, nearly a week, and through it all the gallant ship rolled on. By the 19th the angry winds had moderated, and the weather was again auspicious, with a fine breeze. She had sailed over 300 miles a day, and made 3050 in fourteen days."

On the Sunday our friend treats of an altogether different scene; but if its simplicity touches our readers as it touched our feelings, they will not be displeased if we present, in his own words, his account of a funeral at sea.

"The only new thing in the monotony of a sea voyage is the very old thing, death; and *that* came on board of us last night in the middle watch, and seized its victim, a poor marine, and so departed for the time, satisfied, but who knows how long? We buried him this afternoon at half-past three. If our burial service on land is considered beautiful and impressive, how much more so is the same ceremony performed at sea! Surrounded and alone, as it were, with only the greatest of His works, the mind has nothing to distract it from the contemplation of the solemn and last duty we pay to a fellow creature, taken from the midst of familiar comrades. Dong! dong! dong! Hark, there sounds the bell, and all officers and men, assemble on the deck. All is prepared and ready, the chaplain, in his surplice, waiting for the body, as the first glimpse of the white, red, and blue of the Union-jack appears, as it is carried up from below. We all uncover save the marines, and they present and then reverse arms, forming a lane for the bearers and their burden. After the rattle of the arms has died away, the silence, only broken by the tolling of the bell, the creaking timbers and the sighing wind, is absolute. Even 'look-out' in the fore-top, a hundred feet away, is, I see, standing reverently and bareheaded, to witness the last of one who till late last night was a shipmate. Up into the daylight comes the Union-jack, and as it reaches the upper deck the wind raises the bunting gently, but enough for me to see the grating, and a red stain of a deeper colour than the flag, oozing through the hammock† (his coffin), and marking the wood. And now it is resting on the gangway, partly overhanging the heaving water. I hear the murmur of the chaplain's voice (for I am too far away to hear the words), then a splash sudden and solemn, and the gangway is empty. We have committed the body of our brother to the deep, and before the service is over, and the three volleys of musketry have died away, he is far astern and many fathoms down:

"The bright blue sky above his head,
The waters all around him."

And so ends the last of this strange eventful history. Yet what of that? we are one the less; the band will play, the crew make sail, and the lost mariner will be by most forgotten. Yet he may be missed in some expectant quiet nook of old England as a good husband, a loving father, and a dutiful son, when the sad news

* We may be pardoned for extracting the name of this gallant midshipman—the Hon. Mr. Curzon—whose "pluck" was rewarded by the prince calling him aft when the service was over, and commending him warmly for the intrepid conduct he had displayed.

* Our correspondent, like all true sailors, speaks of his ship as if he loved her. There is nothing to compare with her on the ocean, except, perhaps, her companion, the Ariadne, and on the present occasion she "rather astonished some of them" by the manner in which she strained and worked.

† The cause of death to account for this is not stated.

Henry replied that he should be glad to receive the small amount of salary due to him, and the merchant, with the generosity frequently met with among Americans, added to the trifling sum a parting gift of fifty dollars.

A few days afterwards the young Englishman bade farewell to the friendly merchant, and set forth on his second journey through what was almost the extreme west of the settled portion of the North American continent.

This time, however, he chose to travel by land, though, had he been so minded, he still might have followed the windings of the vast Mississippi river as far as Fort Crawford—only a hundred miles westward from the south shore of Lake Michigan.

LIFE IN JAPAN.

III.

DRESS AND APPEARANCE.

PECULIARITIES of costume always strike a traveller's eye, and the Japanese have certainly a style which is all their own. Women of the lower class wear a long loose dressing-gown sort of garment, that folds in front; a broad girdle is passed round the waist, and fastened in an immense bow behind. The hair is dressed very carefully, and in a peculiar fashion, which will be afterwards described, and the feet are covered with cotton-cloth stockings, made like an infant's glove, the great toe being separated from the others. This makes the foot somewhat resemble a cloven hoof when thrust into the sandals, which are only worn out of doors, and put off on entering a house, that the matted floor may remain unsullied. These sandals are held on the foot by a soft leather band, which passes over the instep and inside the great toe; the sole is composed of leather, shod with iron under the heel, and a layer of beautifully fine-plaited bamboo, on which the foot rests. Men, women, and children all wear sandals of the same pattern, differing only in size and quality. Men and women also in wet weather put on high patens of wood, plain or lacquered; they must be very dangerous to walk in without great practice, and yet they are in constant use, even when the snow lies on the ground. Ladies wear many petticoats, with trains as long as those prescribed in the year 1867 by European modistes. In fact, the latest fashions from Paris seem inspired by Japanese tastes, the high chignon, the silken bow tied behind, and long narrow petticoats, being all seemingly copied from Japanese costumes. In out-of-doors dress the colours are quiet, great attention being paid both to harmony and contrast. The prevailing hues are grey, black, and dark-blue for the dress, and brilliant crimson and rose colour for the scarves which encircle the waist. Silk and cotton materials are chiefly used, and beautiful fabrics are manufactured from the former product. Extraordinary labour is taken with one kind of scarf, made of a loosely-woven crape. Before being subjected to dyeing, it is caught up at regular distances in pyramidal twists; when it has been passed through the dye-pot, the twisted parts are left white, and a curious parti-coloured, almost elastic tissue is the result of the process.

At home most gorgeous garments are worn, with very striking patterns, and the ingenuity of the designer must be as severely taxed as in Western countries to invent new ones. But the circumstance which makes Japanese ladies look most strange is, that so many of them have black teeth, and are without eyebrows; when

the mouth opens for a smile, a yawning black chasm is seen, made uglier by the deep red colour of the painted lips. These great disfigurements have, however, a meaning, and are the tokens of matrimony. Every married woman, instead of wearing a golden circlet on her finger, makes herself hideous as a matter of course; it is, perhaps, to prove that she loves but one, in whose eyes she ought to be beautiful under any circumstances. Her blackened teeth and face, rendered meaningless by the absence of eyebrows, are a passport to her everywhere, and she is permitted the utmost freedom of action. Until they undergo this voluntary disfigurement, Japanese women are, as a rule, very pretty, and even this alteration does not altogether destroy the charm of their appearance and manner. The teeth are blackened by a mixture of steel filings; every day they are cleaned with a powerful tooth-powder, and the mixture re-applied. Custom has wonderful influence; but we think that young English ladies would ponder a long time before uttering the "Yes" which must be followed by such a transformation.

STYLE OF DRESSING THE HAIR.

Like all Eastern women, our sisters in Japan take great pains with their hair, disposing it in large loops and bows, drawn off the face, and gathered in a chignon behind. The colour is a glossy black, and it is smoothed with a bandoline, made by placing the shavings of the *Uvario Japonica*, a creeping plant, in water; a mucilaginous liquid is produced resembling a decoction of quince seed, and this serves to prevent the hair becoming rough and disordered, which is of special importance, as no covering to the head is worn out of doors in fine weather. Individual taste is not suffered to determine the style of dressing the hair, except in the matter of ornament, it being always arranged in the same fashion. The glossy black of the hair contrasts with the bright coloured pins and flowers which are placed in it; the brilliant scarlet pomegranate, the bright tinted azalea, the delicate white Cape jasmine, and the primrose-hued *lar-mai*, are all used to adorn the jetty tresses of the Japanese ladies. The pins are mostly made of white glass filled with coloured water, generally of a golden sherry tint; they stick out from the head, and remind one somewhat of a *cheveux-de-frise*. Some years since, combs and ornaments made of glass, filled with various chemical preparations, such as sulphate of quinine, etc., through which the electric spark was flashed, were exhibited in some of our scientific institutions. The idea of filling glass ornaments for the hair with coloured preparations was novel to Europeans; but in the Far East these fragile ornaments have been in use for a long time. Of course, accidents will happen, and a lady may easily lose a large portion of her head-gear by a fall. That the coiffure may not be disturbed during sleep, the head is placed on a small pillow of flexible bamboo.

PAPER.

This is an article of the greatest utility to our sisters in Japan. Not only do they use paper fans, paper pouches, and paper lanterns, but also paper pocket-handkerchiefs, paper umbrellas, paper waterproof cloaks, paper walls, paper windows, and paper string. When a collection of the different kinds of paper was made, to be sent to the Exhibition of 1862, no less than sixty-seven varieties were forwarded; and, in fact, without paper to turn to a thousand and one different purposes of use and ornament, Japanese life would be at a standstill. So necessary is it, that a stipulation is always made in the

marriage contract that the bride shall receive a certain allowance of paper.

The Japanese obtain it from a different source from our own. Instead of old rags being converted into clean paper, they make use of the bark of the *Broussonetia papyfera*, stripped, dried, and then steeped in water till the outer green layer comes off. It is boiled and rendered quite soft, beaten to a pulp, and then two other kinds of bark are added, one to make it tough, and the other glutinous; the latter is often the bark of the Sane Kadsra or *Uvario Japonica*, a creeping plant, which has already been mentioned as the plant which the Japanese women use to make handoline. The whole is then well mixed, and spread out in thin sheets on matting frames, and dried. It is cheap, four sheets of the ordinary quality being worth about one farthing. It is a paper that does not tear evenly; some kinds are tough—more like cloth. When required for string, it is deftly twisted into a strong twine, which in some cases is made of part of the paper forming the wrapper. The paper used to cover the framework walls is quite thin and can easily be torn, so that privacy is very difficult of attainment.

When oiled, it is made into waterproof clothing, or stretched on a neatly constructed bamboo frame and used as an umbrella. One kind is manufactured to assume the appearance of leather, and is made into tobacco-pouches, pipe, and fan-cases. The conjurers use a kind of white tissue paper in the famous butterfly trick, when a scrap, artistically twisted, hovers over a paper fan with all the fluttering movements of the living insect.

ABYSSINIAN NOTES.

WHATEVER other results may follow the Abyssinian expedition, we are certain to obtain much knowledge of the physical geography, geology, and natural history of the country. The Royal Geographical Society is represented by Mr. Clements Markham, who has communicated valuable reports on the districts hitherto explored. Before the war is over, and the country evacuated, we may hope to have ample and accurate knowledge of the land and people of "Ethiopia."

The following extracts from Mr. Markham's reports describe some of the places mentioned in the narratives of the expedition from the coast to the interior:—

At Annesley Bay he says that the sea is very shallow for some distance from the shore, and the spring tides rise so as to cover a considerable area of the low land, which, near the beach, has a slope of one in four hundred. The ordinary rise and fall of the tide is four feet six inches. The plain looks green from the anchorage, and when it is clear there is a magnificent view of the Abyssinian Alps. The ridges appear to rise one above the other in a succession of waves. On landing, the illusion as to the greenness of the plain is dissipated. A sandy plain overlying the clay extends from the sea shore to the mountains. It is intersected by dry beds of torrents, overgrown with such plants as salicornia, acacia, and calotropis; and there are also patches of coarse grass. On a few mounds were found broken pieces of fluted columns, capitals, and fragments of a very dark-coloured volcanic stone. A slight excavation revealed the bronze balance and chain of a pair of scales—an appropriate first discovery in the ruins of a great commercial city which existed when the Greeks, in the days of the Ptolemies, carried on a thriving trade with Annesley Bay.

The modern village of Zoulla is at a little distance from the mounds on the right bank of the Hadas, one of

the streams which crosses the plain. The Shohoes inhabiting it are a black race, with rather woolly hair, and small-boned, but with regular and, in some instances, even handsome features. They wear cotton cloth round the middle, and a cloak of the same material. Their head and feet are bare, and they are armed with a curved sword, worn on the right side, a spear, a club, and a leather shield. They cultivate a little jowaree, and have cattle of a very diminutive breed, asses, horses, and sheep. Their huts are scattered over the plain. Their burial-places are extensive, and appear to be used by the people for a considerable distance around them, there being only two between the coast and the entrance to the Senafé Pass. The mode of sepulture is peculiar. The graves are marked by oblong heaps of stone, with upright slabs at each end. A hole is dug about six feet in depth, and at the bottom a small cave is excavated for the reception of the body. The tomb is closed with stones, and the hole leading to it is filled up. The plain around Zoulla abounds in game—antelopes, gazelles, hares, bustards, and spur-fowl. During rains the game is said to be still more plentiful. The coast rains usually commence in December, but there is no great fall; and, beyond a drizzling morning on the 15th of last December, there was no rain up to the end of the month.

At Lower Ragolay a great salt plain extended to the south as far as the eye could reach. The ground was white with incrustations of salt. The whole region had been under volcanic action. Evidences of it were observed at every turn. The most valuable discovery made was the nature of the Ragolay River system. It was ascertained that the eastern drainage of the whole Abyssinian watershed from Senafé to Atebi consisted of tributaries of the Ragolay River; and these two places are about seventy geographical miles from each other. Where the party touched the river it was a perennial stream. In flowing towards the sea, it descends into a depression 193 feet below the sea level, probably caused by some violent volcanic action, and its waters are finally dissipated by evaporation under the intense heat of a scorching sun, and by absorption in the sand. The great salt plain may be looked upon as occupying the place of a vast lake outlet. Under similar circumstances such a lake would exist in a less burning climate; but here the heat of the sun gives rise to such rapid evaporation that no moisture remains except a swamp here and there, and the ground is left with an incrustation of salt.

The Senafé Pass was first examined early in November, and the advanced brigade were led up it between the 1st and 6th December. Koomayloo, the entrance, ten miles west from the camp at Mulkutto, is 433 feet above the level of the sea. The road winds up the dry bed of the Nebhaguddy to Lower Sooroo, a distance of eight miles. In places the alluvial deposit brought down by the torrent was from ten to twenty feet thick. The pass winds very much, and is narrow, whilst the gneiss mountains rise up perpendicularly on either side. In this part the vegetation is like that of the coast plain. At Lower Sooroo the rain-water which flows from Upper Sooroo, four miles off, is lost. Volcanic action is here distinctly visible. The gneiss cliffs are perpendicular on the west side, and in one place a vertical crack, some five feet in width, is filled in with a black volcanic rock. The eye is caught by it at once; it looks like a broad black mark painted on the face of the cliff from the summit of the pass. The road turns sharp to the right, and enters a very narrow pass at Middle Sooroo. It is not more than from 50 feet to 100 feet across, with cliffs on either side, rising to a

observant of himself in all things, careful lest he should eat anything that might cause him to relapse, as also careful not to commit any other excess that might cause him to fall into the same disorder; so he who is endowed with a tolerably sound mind will have, while only convalescent, to live very careful of himself in all things, and very self-observant, seeing well to it that every obstacle be removed out of his way, and not engaging in anything that might cause him to relapse, or to lose aught of the health that he has acquired, being equally attentive and vigilant, when in conversation and other worldly matters, not to take any part in them that may do him harm—just like a convalescent at a banquet or elsewhere, who fears lest he should err in anything whereby he may possibly injure his bodily health; feigning to eat, but not eating, and so conducting himself that he neither damages his own health, nor offends those persons who have their eyes upon him.

Moreover, I mean to say that, as he who, having been sick, and having been convalescent, although he may find himself in health, if he be discreet, does not permit himself to indulge in eating things prejudicial to the body, nor to injure himself by excessive exertion, although he may not live with that attention, nor with so great care as he did when convalescent, fearing lest he should again be overtaken by that sickness of which he was cured; so, likewise, he who finds himself cured from some mental infirmity, feeling himself much mortified and much quickened, ought not to live negligently, nor to deviate into practices and conversations relating to things of the external world, fearing lest through mental depravity he should return again into the past disorder, considering that relapses in diseases of the mind are worse than relapses in diseases of the body. Though from this relapse God himself ever preserves those who have gained health by regeneration and renovation, wrought by the Holy Spirit in them who are incorporated in Jesus Christ our Lord.

The seventieth Consideration is "Of the Nature of those three Gifts of God, Faith, Hope, and Charity; and wherein their eminence amongst other gifts consists; also the pre-eminence of Charity."

Considering that the apostle places Faith, Hope, and Charity amongst the highest and most excellent of God's gifts, I have frequently occupied myself in examining in what this eminence consists, and not having been able rightly to understand of what they consist, it appears to me that I have not been able to understand wherein consists their eminence over the rest.

But beginning now, as it appears to me, to understand of what they consist, I begin likewise to perceive wherein their pre-eminence consists.

I understand that Faith consists in this: that a man believes and holds for certain all that is contained in Holy Scripture, placing his trust in the Divine promises contained in them, as if they had been peculiarly and principally made to himself. As to those two parts of faith, Belief and Confidence, I understand that the human mind is in some measure capable of the one; I mean to say, that man is self-sufficient to bring himself to believe, or to persuade himself that he believes; but I understand him to be incapable of the other. I mean to say, that he is not self-sufficient to bring himself to confide, nor to persuade himself that he does confide. So that he who believes and does not confide, shows that his belief is due to mental industry and human ability, and not to Divine inspiration; and he that in believing confides, shows that his belief is due to inspiration and revelation. Whence I understand that confidence is a good sign in a man whereby to get assured that his belief is due to inspiration and revelation.

I understand that Hope consists in the patience and endurance with which the man that believes and confides awaits the fulfilment of God's promises, without impiously engaging himself in the service of Satan, or vainly in that of the world, or viciously in that of his own fleshly lusts. Like an officer who, having been promised by the emperor that on his arrival in Italy he would give him a commission, although the emperor delays, and he is solicited by many princes, who would avail themselves of his services, he declines to accept any terms, awaiting the emperor's arrival, fearing lest, if he should come and find him in the service of another, he would be unwilling to employ him. This hope presupposes faith. I mean to say, that to wait involves necessarily faith upon the part of him who hopes, by which he credits what has been said to him, and places trust in what has been promised him, for otherwise he could not keep up his expectation. And that hope properly consists in this, I understand from some passages which we

read in the Gospel, like that of the ten virgins who wait for the bridegroom, and that of the servants who await their Lord's return (Matt. xxv).

I understand that Charity consists in love and affection, which the man who believes, confides, and hopes bears to God and Christ, and similarly to the things of God and Christ, being peculiarly attracted and enamoured by faith, confidence, and hope; so that, because the man who has these three gifts of God is united to God in believing, hoping, and loving, it is with great reason that these three gifts rank above all others as the highest and most excellent.

Having understood in what these three gifts of God consist, and what constitutes their pre-eminence, and desiring to understand for what cause the same apostle places Charity above Faith and Hope as being most eminent (1 Cor. xiii.), I think and hold it for certain that the pre-eminence consists in this: that he who believes and confides will never be firm in faith, unless he find pleasure and relish in believing and confiding; nor will he who hopes be firm in hope, unless he find pleasure and relish in hoping.

Charity, then, being that which gives the taste and relish with which Faith and Hope are sustained, it plainly follows that Charity is more eminent than Faith and Hope, forasmuch as it maintains and sustains the others, whilst unaided it maintains and supports itself; and, inasmuch as Faith will fail when there will be nothing to believe nor to confide in, and Hope will fail when, Christ having come again and the resurrection of the just having been accomplished, there will remain nothing more to hope; but Charity will never fail, because it will always have objects to love, and will always have what it can enjoy; for in the life eternal we shall love God and Christ, and we shall find pleasure and relish in the contemplation of God and Christ; we who in this life have lived in Faith, Hope, and Charity, incorporated in Jesus Christ our Lord.

LIFE IN JAPAN.

IV.

GRAVEYARDS.

REVERENCE for the departed is a striking feature in the Japanese character. The most lovely spots are selected as burial-places, generally on hill-sides, and commanding magnificent views of the surrounding country. Only small plots of ground here and there can be made available for the purposes of interment; and each plot is carefully terraced and levelled, and set apart for the graves of a single family, reminding us of the chapels and vaults in our own country churches, reserved as the last resting-places for the owners of one name.

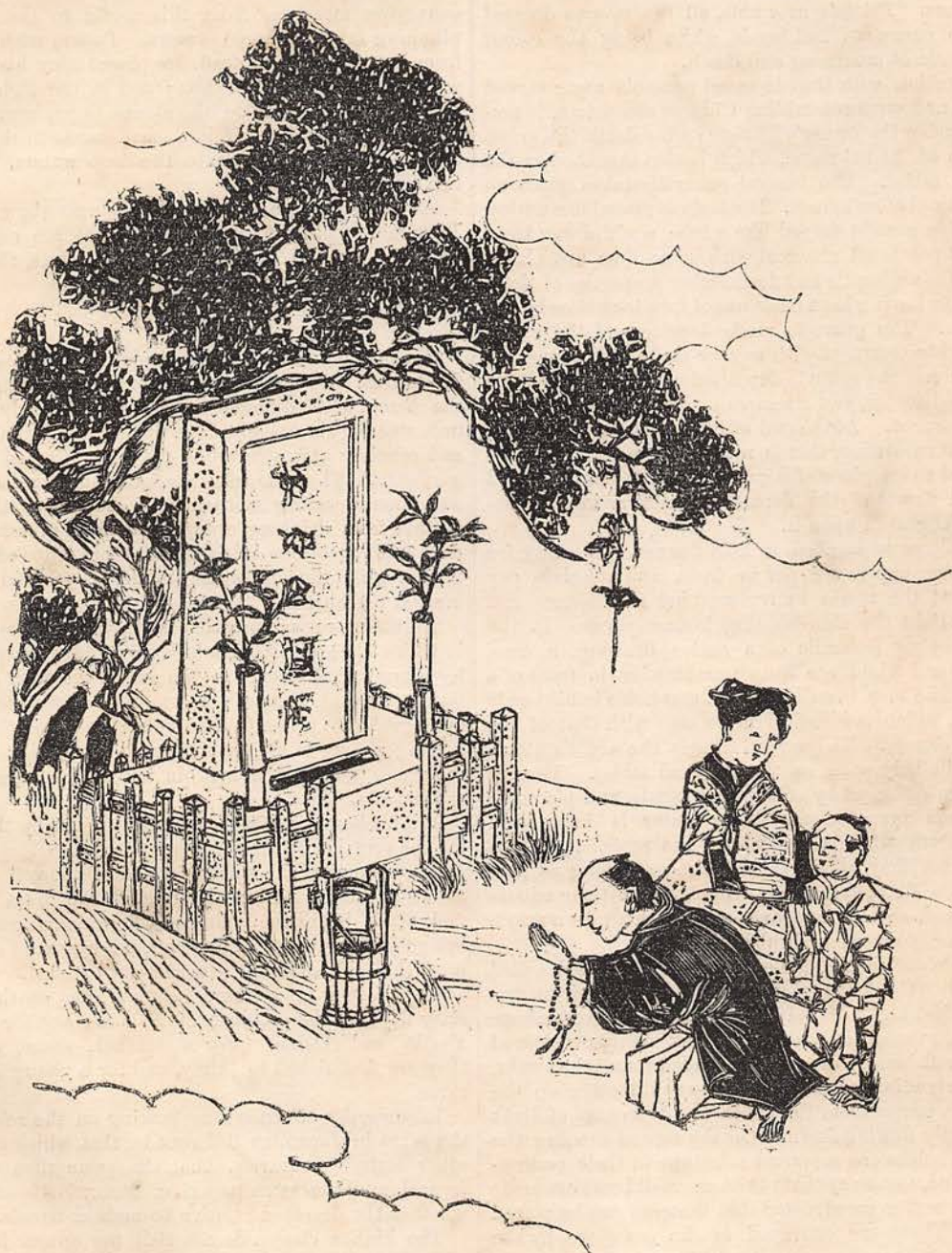
The graves occupy but little ground, being circular, and not more than about two feet in diameter. Above each the ancestral tablet is raised, and small figures are also frequently placed upon them. Terrace above terrace, far up the hill-sides, rise these little open-air chapels, connected one with the other by a few steps, each with its row of solemn grey granite figures and tablets.

Every one is carefully tended; the bamboos hold fresh flowers, gathered sometimes from the hill-sides, sometimes brought from home gardens. Day by day the relatives sweep and garnish these last resting-places of their beloved ones, burning the votive incense-paper, the sweet perfume from which hangs about these favoured spots, and is borne on the breeze. Rising ground is almost always selected for these beautiful cemeteries, and the mountains surrounding a large town are covered with these mementoes of the dead. A temple is generally attached to each.

Wandering at sunset amongst these tombs, one sees so much evidence of repose, and tender, thoughtful care, that the mind becomes insensibly soothed and filled with a sentiment of tender regret for those who lie around. From beneath rises the distant hum of a busy town, situated on the shores of a land-locked bay. On all sides lofty hills raise their rounded or pointed

summits, testifying to the internal igneous agencies, which are still so actively at work in producing geological changes in these beautiful regions. Below, one sees the carved and fantastic roof of the temple, whose priests are guardians of the tombs; and the frequent sound of

ripple, and the tracks of the fishing and pleasure-boats that glide quietly over its surface. The delicious perfume of orange and citron blossoms, mingled with the scent of the Rivei-wha, is wafted on the air, and to some extent compensates for the absence of the rich concert



REVERENCE AT THE TOMBS. (Facsimile of a Japanese drawing.)

silver-toned bells, and the chanting of monotonous prayers, which ascend from the building, indicate their presence, and the observance of the prescribed services. The tall pines and graceful bamboos wave overhead in the gentle evening breezes, which breathe softly over the surface of the bay, where are mirrored the gorgeous crimson hues of the sunset sky and the outlines of the opposite hills, behind which the sun sinks slowly down. The smooth water is broken only by a gentle

of song with which the birds in our own country usher in the evening. One would have thought that amongst these quiet groves, hallowed to the dead, birds of all kinds would have abounded, choosing these spots as a special and safe retreat. There is, however, a singular absence of winged life in Japan, particularly of the finch tribe, that contributes so many sweet songsters to our English woods.

The ideas of the Japanese as to the immortality of the

soul are vague, though the solicitude bestowed on the body's resting-place can only be given under the impression that their loved ones are conscious of their care.

HOMAGE AT THE TOMBS.

When a death takes place a priest is sent for, who offers up prayers. Friends assemble, all the women dressed in white garments and hoods, white being the colour emblematic of mourning and death.

The tablet, with the deceased person's name carved upon it, in figures resembling Chinese characters, is prepared during the owner's lifetime; after death the priest gives an additional name, which is also inscribed on the *sisak* or tablet. The funeral generally takes place an hour or two before sunset. The body is placed in a sitting posture, in a coffin shaped like a tub; a white wand and a pot of powdered charcoal with some lime are placed within, the antiseptic and deodorising properties of these substances having been made use of for a long time by the Japanese. The grave is made circular, and the inside is smoothly plastered with mortar made with a superior kind of lime; the coffin is deposited within, slabs of stone are placed across, and a temporary wooden structure is erected over it. At the end of fifty days, the prescribed season of mourning, this is removed, the ancestral tablet raised to its place of honour, with the temporal and spiritual names of the deceased, the latter in gilt characters, engraved upon it.

Two pieces of bamboo, to hold flowers, and a tray for the incense-paper, are put in front, and relatives pay homage at the tombs by replenishing the flowers, and setting alight the slow-burning incense-paper. In the accompanying facsimile of a native drawing, a man, woman, and child are thus worshipping in front of a tablet. The man is on his knees, and holds in his hands a rosary, which is identical in its uses with that of the Romish church. The woman directs the child's attention to the holy name on the upraised tablet. Flowers have been gathered by affectionate hands, and placed in the stands prepared for them; water is kept in a bucket, from which the bamboos are replenished, that the flowers may retain their freshness as long as possible. The floral treasures of Japan yield their tribute to the dead, scarcely a grave being without its sprays, flowers, or blossoming shrubs.

In the month of August a festival is celebrated, called *Bong*, when the dead are supposed to revisit their homes. On the first night of the feast lanterns of every shape and kind, ornamented with the greatest variety of coloured devices, silk tassels, etc., are suspended round the tombs, which, extending as they do in every direction up the hill sides, cause them to appear as if streams of light were gently flowing down. On the second evening the departed spirits are supposed to return to their resting-places; and, to convey them thither, small boats are made of straw, and so constructed that lanterns can be placed within. These are conveyed to the sea shore by the relatives, with much ceremony, and floated on the waters, which carry them whither they will, unless the frail bark chances, as is frequently the case, to be consumed by the light from the candle within—the consummation most wished for.

Amongst the *Sin-toos*, the most widely spread of the Japanese creeds, the idea is prevalent that on the death of the body the spirit passes at once to a place of happiness or misery, according to the way in which the life has been spent—their standard of virtue being very similar to our own, but unhappily it is just as seldom attained.

There is a curious custom which assists the bonzes in

extracting money from the pockets of the believers; namely, that of obtaining loans, for which they return bills of exchange payable in another world; and these bills are buried with the lender. Again, near one of the inland monasteries there is a lake, and a devotee will sometimes present himself to the priests, desirous of conveying messages from this world to the next, by plunging into its sacred waters. Papers with writing, from living friends to dead, are placed upon his person; weights are attached to him; and in the sight of the monks, who assemble on the shores to perform various rites, he paddles himself in a small canoe to the centre of the lake, and plunges into the deep waters, never to rise again.

All these strange and terrible customs show that the Japanese, together with all nations that are not utterly degraded, possess the idea of a future state, though in a most imperfect and uncertain form.

MOURNING.

The period for the outward display of mourning for the dead varies with the relationship to the deceased, and with the custom of the different provinces. The body remains unburied for six or eight days, during which time friends and relatives assemble round the coffin, dressed in white garments. The near relatives fast from the death until the funeral, eating neither flesh nor fish; they also abstain from drinking every description of sake; tea, rice, and vegetables being all they are allowed to partake of while the corpse lies unburied. Smoking, however, is permitted.

All the mourners present at the funeral are dressed in white clothes. After the coolies have retired, who have brought the coffin to the grave, the chief mourner lights several incense-sticks, and distributes them amongst those present; then waves his before the tablet, bowing nearly to the ground each time; all the other mourners (men and women) in succession repeat these movements.

If a husband or wife dies, a space is left by the grave for the remains of the surviving partner.

The shroud of the wife is formed of the veil she wore at her wedding. After the funeral, the dress is modified, black being the colour of the principal garments; but something white is, however, worn around the neck until the expiration of the accustomed period.

For a father or mother, the mourning continues for sixty days, in the province of Nagato; and for fifty at Yeddo and Osaka. For a brother, sister, or wife, they are diminished to thirty, and for a young child to three.

It is worthy of remark, as bearing on the relation of the sexes in Japan, so different to that which exists in other eastern countries, that the same rites are performed, and the same period of mourning is observed, whether the deceased relative be male or female.

The higher classes do not visit nor appear in public while mourning for their relatives, but every day go to the grave and pay the accustomed honours to the dead. The necessary occupations of the lower or working classes prevent them maintaining the strict seclusion which etiquette demands from the members of the upper ranks of society.

NAMING.

When an infant, either male or female, is about a month old, all its near relatives assemble to take it to the temple to be named.

It is not considered a feast time, although sake and sweetmeats are handed round. The child is borne in its mother's arms, while she is conveyed in a *norimon*,

escorted by her friends. On arriving at the temple, they stand before the family shrine, and the priest places his hand over the child's head, and calls it by the name which is to individualise it, and which corresponds with our Christian name.

The names of brothers and sisters bear a certain relation to each other, being distinguished by an affix; for instance, if the name of a brother be *Yos-yero*, the sister's name will be *O-yosi*, making use of the two first syllables, with the prefix *O* to distinguish the sex.

The priests sometimes choose these names, because they are supposed to be learned in the knowledge of lucky and unlucky designations; at other times the name is selected by the parents. When a female child has been thus named, she is taken to her nearest kinsman, who gives her a shell filled with paint.

There is no religious sentiment connected with this ceremony of naming, which yet, in its outward form, bears a curious resemblance to our christening service. The family name is added to the one conferred at the temple, exactly as amongst ourselves.

WORLDLY WISDOM OF BENJAMIN FRANKLIN.

READY MONEY.—In buying goods it is best to pay ready money, because he that sells upon credit reckons to lose five per cent. by bad debts; therefore he charges on all he sells upon credit an advance that shall make up that deficiency.

KEEPING ACCOUNT OF EXPENSES.—If you take pains to write down particulars, it will have this good effect: you will discover how wonderfully small trifling expenses mount up to large sums, and will discern what might have been saved, and may for the future be saved, without occasioning any great inconvenience.

HEAVY TAXES.—The taxes are indeed very heavy; and if those laid on by the Government were the only ones we had to pay we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, and from these taxes the Commissioners cannot ease or deliver us.

THE WAY TO BE RICH.—The way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, Industry and Frugality; that is, waste neither time nor money, but make the best use of both. Without industry and frugality nothing will do, and with them everything. He that gets all he can honestly, and saves all he gets, necessary expenses excepted, will certainly become rich—if that Being who governs the world, to whom all should look for a blessing on their honest endeavours, doth not in his wise Providence otherwise determine.

CHEAP BARGAINS.—You call them "goods," but if you do not take care they will prove "evils" to some of you. You expect they will be sold cheap, and perhaps they may, for less than they cost; but if you have no occasion for them they must be dear to you. Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.

DOING GOOD.—"When I was a boy," wrote Dr. Franklin to Dr. Cotton Mather, of Boston, "I met with a book entitled 'Essays to do Good,' which I think was written by your father. It had been so little regarded by a former possessor that several leaves of it were torn out, but the remainder gave me such a turn of thinking as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good than any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book."

TIME IS MONEY.—He that can earn ten shillings a day by his labour, and goes abroad, or sits idle one half of the day, though he spends but sixpence during his diversion or idleness, ought not to reckon that the only expense; he has really spent, or rather thrown away, five shillings besides.

BUNYAN'S PILGRIM'S PROGRESS.—Honest John is the first that I know of who has mixed narrative and dialogue together, a mode of writing very engaging to the reader, who, in the most interesting passages, finds himself admitted as it were into the company and present at the conversation. De Foe has imitated it with success in his "Robinson Crusoe," and other works, as also Richardson in his "Pamela."

WATER OR BEER?—I drank nothing but water. The other workmen (at Watts's printing-house, near Lincoln's Inn Fields), to the number of about fifty, were great drinkers of beer. I carried occasionally a large forme of letters in each hand up and down stairs, while the rest employed both hands to carry one. They were surprised to see, by this and many other examples, that the American Aquatic, as they used to call me, was stronger than those who drank porter. The beer boy had sufficient employment during the whole day, in serving that house alone. My fellow-pressman drank every day a pint of beer before breakfast, one between breakfast and dinner, one at dinner, one again about six in the afternoon, and another after he had finished his day's work. This custom appeared to me abominable; but he had need, he said, of all this beer in order to acquire strength to work. Every Saturday night he had to pay a score of five or six shillings for this cursed beverage, an expense from which I was wholly exempt.

HOW TO BORROW £100.—For £6 a year you may have the use of £100, provided you are a man of known prudence and honesty. He that spends a groat a day idly spends idly above £6 a year, which is the price for the use of one hundred pounds. He that wastes idly a groat's worth of his time per day, one day with another, wastes each day the privilege of using one hundred pounds.

EARLY RISING.—How much more time than necessary do we spend in sleep! forgetting that "the sleeping fox catches no poultry, and that there will be sleeping enough in the grave." Sloth makes all things difficult, but industry all easy. He that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him, as we read in poor Richard, who adds, "Drive thy business, and let it not drive thee; and early to bed and early to rise makes a man healthy and wealthy and wise."

WASTING TIME.—Dost thou love life? Then do not squander time, for that's the stuff life is made of. If time be of all things the most precious, wasting time must be the greatest prodigality. Lost time is never found again, and what we call time enough always proves little enough. Let us then be up and doing, and doing to the purpose.

PRIVATEERING.—The United States of America, though better situated than any European nation to make profit by privateering (most of the trade of Europe, with the West Indies, passing before their doors) are, as far as in them lies, endeavouring to abolish the practice, by offering, in all their treaties with other powers, an article, engaging solemnly, that, in case of future war, no privateer shall be commissioned on either side; and that unarmed merchantmen on both sides shall pursue their voyage unmolested. This will be a happy improvement of the law of nations.

DEISM.—I soon became a perfect deist. My arguments perverted some other young persons, particularly Collins and Ralph. But in the sequel, when I recollected that they had both used me extremely ill, without the smallest remorse; when I consider the behaviour of Keith, another free-thinker, and my own conduct, which at times gave me great uneasiness, I was led to suspect that this doctrine, though it might be true, was not very useful.

DIVINE PROVIDENCE.—Let me with all humility acknowledge that to Divine Providence I am indebted for the felicity I have hitherto enjoyed. It is that Power alone which has furnished me with the means I have employed, and that has crowned them with success. My faith in this respect leads me to hope, though I cannot count upon it, that the Divine Goodness will still be exercised towards me, either by prolonging the duration of my happiness to the close of life, or by giving me fortitude to support any melancholy reverse which may happen to me, as to many others. My future fortune is unknown but to Him in whose hand is our destiny, and who can make our very afflictions subservient to our benefit.

literary proceedings, and which I hope I have made arrangements shall be continued to the "L. G." from time to time, through the Swedish Embassy here. The Swedes, I have been astonished and pleased to find, are extremely literary. Every one who pretends to the character of gentleman writes English, and every officer of their navy must undergo a severe examination in French, German, and English before he is considered as qualified to serve. Northern antiquities and mythology, to which their attention has been called by the writings of Sir Walter Scott, are at present the favourite subjects in Sweden; and really if I could recollect half the delightful anecdotes which my friend told me on these subjects I could make a wonderful "Gazette" for you. However, he has promised to put them down for me, and you shall have them, as well as his further communications.

Not a word yet from that lazy dog Wyon [the admirable designer of our mintage]. He shall have another twopenny.

I expect a collection of North Pole plants, and anecdotes concerning them, in a few days, which shall be of course at your service.

I have just got your note. I really sympathize hand and foot with our poor poetess. The possibility of one who possesses so much innate fire as L. E. L. catching cold, never entered my head.

Our cloaks? I will write to the demure Deborah by tomorrow's post, and you shall be acquainted with the result.

Ever truly yours,

T. CROFTON CROKER.

Buckingham's paper—*sad* stuff, heavy as unleavened bread. It cannot rise!^{*}

The "Literary Journal" (from "the editor" of which I have had rather a cool letter)—a mere childish affair evidently without the slightest pretension to connection.

The next is full of literary chit-chat.

Admiralty,

30th July, 1828.

MY DEAR JERDAN,—In the first place I was delighted at seeing even your handwriting once more this morning; but more on that subject hereafter. In the next place I want you to put Mr. Dagley's christian name and address on the enclosed note, and shall further "be obligated to your honour" by forwarding it to him. It contains the proof of Miss Dagley's really very pretty story, and I am of course anxious to get it back that it may be printed off.

Now for myself. I have been full of business, morning, noon, and night, with the "Christmas Box," which I have at last got into good train, and hope all will now go smoothly with me.

I have written for Allan Cunningham's book a little Irish tale, in return for some verses which he sent me for mine. I was obliged to decline Southey's ballad which he wrote for the "Christmas Box," about a cock and a hen, on account of the price—£50!!!

I have sent Miss Edgeworth, according to your advice, £30 for her article. I have got pretty contributions from Miss Mitford, Henry Ellis, Major Beamish, Mrs. James Douglas, Mrs. Hofland, Madame de Labourt, etc.

I have nearly completed a jewel of a book for you, of which you shall have an early copy—"Legends of the Lakes; or, Traditionary Guide to Killarney." I am quite pleased with it myself, and I think it must be exceedingly popular. But not a word more until you see the volume, which is printing off as fast as Whittingham can work it. It is a musical, poetical, political, legendary, topographical, and pictorial work.

I will scribble something about the books which you sent me this morning, early next week. I must also send you (which I shall without delay) the sketch of society at Hastings, long promised, and live in hopes of seeing you when all this bustle is over.

Most faithfully yours,

T. CROFTON CROKER.

I add a third, simply as quoting some acute remarks on biography by the other Mr. Croker (J. Wilson); it refers to a memoir for Fisher's National Gallery.

Admiralty,

20th December, 1832.

MY DEAR JERDAN,—I have just received a letter from Mr. Croker, from which I copy the portion wherein you are concerned. It is dated yesterday.

* It got into more clever hands, however, and did rise to extensive circulation.

"I will, at my first moment of leisure, send you a sketch of Lord Hertford's life; but nothing is so hard as to write the life of one still living (unless he happens to be at your elbow), as it is very difficult to get at dates and facts with which the Peerages supply one in the case of the dead. In two or three days I shall hope to be able to send you a short memoir, which your friend may use as it stands, or may add to, alter, or improve upon as he may think proper.

"I shall also, if it would be agreeable, send you a little notice of a story book which a *young and fair friend of yours** has written, and which is about to be published by Mr. Murray. 'Tis a trifle, but to me it seems clever in its way."

I have written to Mr. Croker begging him to send the memoir without loss of time, as the month is so far advanced, and I therefore reckon on it by Saturday. I hope this will answer your purpose; and as I am going into the city this afternoon, if I can, I will call at Fisher's, and give them your reason for the delay, should the Marquis of H.'s portrait be for this month.

Ever yours,

T. CROFTON CROKER.

I shall only add that Croker delighted in practical jokes of the most amusing kind. He was for many years President of the Noviomagians, a playful offshoot from the Royal Society of Antiquaries; and I once, in conjunction with his wife, took him in female attire to be hired by friends who wanted a servant. They happened to be out walking; and, waiting their return, the applicant maid was taken into the kitchen by the cook. The confidential revelations of that functionary of all her master's and mistress's faults, and the disagreeables altogether, were so formidable that our Sally begged leave to decline! It was a very droll adventure.

LIFE IN JAPAN.

V.

FEMALE EDUCATION.

THE Japanese women have more attention paid to their education than is usually bestowed upon the instruction of the female sex in other Eastern countries. For the lower classes of society there exist what may be termed primary schools, where both boys and girls are taught together. At a proper age the boys are drafted off to separate schools to pass through a definite course of study, and the girls are instructed in domestic matters. The accomplishments of painting and music and poetry are taught to women of the higher classes, as well as to those whose only object is to attract attention. There are dramatic, historical, and poetic works written by women, which command as much attention as those produced by men. This, of course, evidences an amount of mental culture in Japanese women, nearly if not quite equal to that of the other sex. The possession of the power of literary composition amongst Japanese women is of very ancient date; for we find poems written by them amongst popular collections which go back to very ancient times. For instance, Jito wrote the second Ode in a number gathered together by Teika, who died A.D. 1241. Her mother was the daughter of a nobleman. Jito married the Emperor Ten Mu, and after his death assumed the government in the year A.D. 702.

Another lady, with the difficult name of Murasaki-Shikibu, wrote fifty-four very celebrated histories, to each of which she prefixed a figure composed of five upright strokes, connected by horizontal ones, and a name was given to these strokes which served to designate

* Mrs. George Barrow.

the stories they headed. The whole collection was termed "Gen-ji-mo-no-ga-ta-ri." This means, when translated, "The History of Affairs of the Original Families." It probably was a work similar in character to Burke's "Anecdotes of the Peerage;" that is, a narrative of events which occurred in the oldest and noblest families of the land; and these have been handed down to the present day, one of them being embalmed in the collection before referred to.

So, again, we hear of a mother and daughter, high in rank, who both possessed so much poetic talent that, on some verses composed by the daughter being read at court, the audience refused to believe they were not the mother's production, until she disavowed having in any way assisted her daughter in writing them.

These facts, which can be relied on as authentic, show the great age of these Eastern civilisations compared with our own; for at a time when England was divided into numerous small districts, and its inhabitants engaged in constant petty warfare, when letters were preserved only in the monasteries, and the chieftains knew no arts but those of the sword, Japanese princesses were composing poems which, repeated from mouth to mouth, and multiplied by the process of printing, have been handed down to the present day.

Painting is another art in which Japanese women excel. It is particularly in depicting animals, birds, and flowers that their talents are displayed. In harmony of colour they are not surpassed by any other artists, and their delineation of birds in every variety of attitude, either during flight or on the ground, is most true to nature. Sometimes it is the wild goose, just rising from a cover of reeds, or the stork preparing to rest on the ground, or with outstretched neck taking its distant flight, that is drawn with a fidelity and life-like truthfulness that seems the effect of genius, and not of mere imitation. The stork, which endears itself to the inhabitants of every country it visits, is a very favourite subject for the decoration of boxes and cabinets, and is drawn as frequently as the domestic fowl and the pretty little sparrows.

Books, fans, boxes, and screens serve as vehicles for the display of this talent; the perspective is somewhat out of rule, though much superior to that of Chinese pictures, and the colouring is so harmonised and tempered that the eye at once recognises its beauty. Water-colour painting is the only branch of the art known in Japan; and so much freedom has been attained in the use of the brush, that with a few touches of broken tints, defined, perhaps, with Indian ink, the design stands clearly on paper. The art of printing in colours has been practised for centuries in the Land of the Rising Sun, whilst with us it is still quite a recent discovery.

Designs are also furnished for embroidery, which are beautifully executed on satin, the drawing being copied in coloured silks and gold thread. The absence of substantial walls to their apartments may perhaps account for pictures, simply as pictures, not being seen in their houses; but a substitute is provided in the shape of paintings on scrolls, which must be unrolled to be displayed. These often represent mountain passes or views of the Bay of Yeddo, with the far-famed Fusi-yama in the distance. Its graceful cone, and the reverence which is felt for it by the Japanese, has probably educated their taste in the appreciation of beautiful form. In alluding to it we may as well diverge from our immediate topic to speak of this, the "Matchless Mountain," and the influence it has had upon Japanese

art. Its elevation is far greater than that of any mountain in its neighbourhood, being a few feet higher than Mont Blanc, or about 14,150 feet.

Rearing its graceful snowy summit far above the surrounding hills, it can be seen from great distances, and, though situated sixty miles inland, it serves as a landmark to the navigator when steering through these dangerous seas. Every atmospheric influence lends it a fresh charm. When the morning sun strikes upon it and gilds its silvery cone, or when the sun, sinking behind it, makes the sky glow with crimson, and throws into full relief its lovely yet gigantic proportions, Fusi-yama is seen in all its magnificent beauty. Then, if mist dull the view, its summit, raised far above earth-born clouds, is sometimes seen emerging from them; but from its height it is difficult to distinguish between mountain-land and cloud-land. Sometimes the jealous mists roll suddenly away, and reveal it in all its grandeur. Occasionally, in the fierce heat of summer weather, the melted snow may be seen trickling down its steep sides in glistening streams.

Fusi-yama is regarded as the type of beauty, purity, and strength, and certainly combines, in a way that no other form does, the ideas of vastness and loveliness, ideas which are not usually excited by the same object.

Sin-foo, the warrior priest, and founder of the purest sect of Japanese religions, was buried on that mountain 300 years B.C., and his tomb has ever since been looked upon with awe and reverence, and a pilgrimage to it is considered as one of the most sacred duties.

The ascent of this extinct volcano is, as may be anticipated, very steep and rugged, and many of the pilgrims have lost their lives in endeavouring to attain its holy heights, for fierce storms sweep down its rocky sides, and overwhelm the tired traveller exposed to their strong blasts. The difficulty of the undertaking, of course, increases its merit, and invests the pilgrim with a holy character, when successful; and thus the most deeply-rooted principles of human nature, as well as the strong love of natural beauty implanted in them, make the Japanese regard this mountain with love and awe.*

Though Fusi-yama is no longer in active eruption, yet the whole district betrays its volcanic origin, and constant earthquakes shake the solid earth, and show what powerful perturbing influences are still in operation beneath. Like other volcanic soils, the ground in the neighbourhood is favourable to the growth of the vine, and delicious grapes are produced, which, as has been mentioned before, our sisters in Japan pack carefully in arrowroot for transmission to distant parts.

Subjects for decorative purposes are chosen from other sources besides the winged tribe and landscape scenery. The floral kingdom, also, contributes many beautiful objects for designs. The iris, or blue flag; the mowtan, a flower similar to our peony; the peach and plum blossoms, the pomegranate and lilies, are often represented, each kind generally forming a separate study. The feathering and graceful bamboo is used with great effect in every variety of decoration, whether it be for the embroidery of a little boy's robe, the decoration of a cabinet, or the foreground of a landscape.

* This monarch of mountains exerts an almost equal fascination over foreigners residing at Yokohama and Kanagawa, who soon come to look upon it with pleasure and affection, and it is a constant object of attraction in their daily walks and rides. An English lady has recently ascended to the top of Fusi-yama, Lady Parkes having accompanied Sir Harry S. Parkes, our Minister Plenipotentiary, in his expedition to its summit. Some British merchants were with this privileged party.

doubt. Instead of butter, you can, if you like, season the bread with molasses, or preserved fruits, and you may imbibe any quantity of milk you choose. Dinner consists of mutton, almost invariably roasted, and limited, by recommendation at least, if not by rule, to one serving of about six ounces—of potatoes, with occasionally some green vegetable—and of puddings of a light and digestible kind, made of bread, rice, tapioca, sago, &c. Tea is the same as the breakfast, minus the porridge, but in fine weather this meal is only partaken by a part of the inmates, the majority being at this hour enjoying their distant excursions. Supper is a mere *nominis umbra*, being represented by some small sections of bread and a few cans of milk placed on a table at which no one sits down, but where whoever chooses may help himself. The chief variation in the above simple dietary takes place on the Sunday, when the dinner is a little more generous, and the tea really is distinguishable from the cocoa.

There being no baths administered on the Sunday, we feel it to be a special holiday, and enjoy it accordingly. The peal of the church bell comes sounding along the valley about ten, and we file off in different directions to our several places of worship. All denominations are represented in the Bank, from Episcopalians down (or up, which you will) to Primitive Methodists. If you are an invalid or only half convalescent, you can attend service in the crypt or underground chapel of the chief hydropather's establishment, where you will sit, not on a hard bench made of a nine-inch plank, as in a London chapel, but in a luxurious settee of ample cushioned area, affording ease and repose to every limb.

The dinner table on Sunday is usually the most frequented of the week, and offers a good opportunity of reckoning up the inmates. Our family circle numbers in all between sixty and seventy, about two-thirds being males, and includes all ages, from twenty to threescore and ten. Though they are all here avowedly in search of health, they may yet be divided into three classes—those who have nothing the matter with them; those who are but slightly indisposed either from overwork or free or careless living; and those more or less sadly afflicted with serious and chronic complaints. The first class is made up chiefly of young or more mature men in the middle rank of life, who are out for their annual summer holiday, and who make the bath-house their hotel and temporary home. Many of them are teetallers by profession, so that the dietary, simple as it is, is just that which they prefer, and they amuse themselves with the baths as much as they like, and no more. The second class are those who really reap a substantial benefit from the institution; they come here prostrated in strength by hard work—or congested and feeble from free living—or nervously depressed through the intricacies of business—or dizzy and giddy through prolonged business excitement; and because they come here in time before any fatal mischief has been done, we see them growing better day by day, and almost hour by hour. It may be that what the system of treatment does for them it does in a negative rather than a positive way—that it acts beneficially rather in removing the causes of disease than in supplying real remedies; but the man who is restored to health does not care a straw about that—the health he had lost is restored, or at least it is so far restored as to invigorate him again for work, and he goes back to his business after a few weeks' experience at the water-cure, endowed with new energies and capacities. Next year he will probably return to the Bank to be recruited once more, and will repeat his visits from year to year, as many

are in the habit of doing, to their manifest advantage. Of the third class one cannot speak so hopefully: many of them are the victims of confirmed disease for which medical aid has been already tried in vain, and which the use of the baths will avail at best to mitigate in a greater or less degree; some have the incurable disorder of old age; some are tortured with rheumatism; some have been stricken with paralysis; and some are manifestly wasting away in decline. One thing is noticeable with regard to all the inmates, and that is that whatever their ailments, whether trifling or serious, they manage to put on a cheerful countenance before company, each one setting an example as it were to the rest in bearing complacently what has to be borne. It is impossible not to be struck at times with the sound pluck and heroism of men, and women too, who, while suffering sadly, will force a good-natured laugh in place of a groan, or translate the complaint that rises naturally to their lips into the language of a joke. Even those who are inwardly sustained by the highest source of strength, by this cheerful outward bearing help one another to put the best possible face on their common affliction.

The result of my short experience at the Bank of Health may be summed up briefly as follows: We who lead a town life, or a business life anywhere, lead an artificial life—we neither eat, drink, breathe, nor sleep in a regular and natural way, and we get out of order through violating the laws of nature. Now the hydropathic doctor will not allow us to commit such violation; he takes the means of self-indulgence from us, compels us to eat simple food, to drink water, to breathe pure air, and to retire early to rest; and to all these restoratives he superadds the invigorating processes of the baths: in other words, he puts his patients back into a natural way of living, and assists nature by the application of her own best remedy. As a curative agent hydropathy need not be expected to work miracles. When disease has not got the upper hand it may, and often does, by strengthening the general health of the patient, enable him to fight with it successfully, and in the end to shake it off. But in order to reap this benefit the patient should resort to it in good time—should, in short, consider it as a first—not a last resource, as too many seem to do.

LIFE IN JAPAN.

VI.

BOOKS, WRITING, ETC.

JAPANESE books are printed from wooden blocks, metal type being unknown, on thin paper, one side of the sheet only being used. The leaf is doubled and the edges uncut; and the letters are arranged in vertical columns, beginning like Hebrew at the right-hand side of the page, and, as we should call it, at the end of the book. The covers are generally very plain, made of dark coloured paper, somewhat thicker than the interior sheets; and the gilding which is put on the outside on the edges of our books, generally adorns the inside of the cover, and what may be termed the fly-leaves, in irregular patches. The origin of the art of printing is lost in the obscurity of distant ages: it has been handed down from one generation to another without any trustworthy record of its discoverer being preserved.

Cheap common books are often badly printed, the characters being indistinct and blurred, a defect frequently arising unless special care is taken when printing from wooden blocks. Mind your stops, an injunction so often enforced on English juveniles, cau-

not be needed in Japan where punctuation is but rarely used. A simple alphabet is also wanting, various systems being in use according to the style of literature. For instance, ordinary works, romances, histories, etc., are written in characters of a comparatively easy nature, representing syllables. Songs and popular poems have these easy syllabic characters mingled with others of a more complex kind. Works of science, religious treatises, some dictionaries and prefaces are written in ideographic characters, *i.e.* characters representing ideas not sounds, derived from the Chinese alphabet; and in many cases, these are easily read and understood by educated Chinamen. In others only the roots of the words are given in ideographic signs, the Japanese inflections being written in the syllabic character and the Japanese arrangement of words followed, which renders such sentences almost unintelligible to one who has studied Chinese only. When the pure Chinese character or a modification of it is made use of, this has often a running commentary at the side in Japanese cursive writing as an explanation of the text. There is also a system made use of only by the priests called *Bou-zi*. Inscriptions on tombs and altars are engraved in these characters. Signatures and seal inscriptions are frequently written in a peculiar style of Chinese writing. All these diversities of method create great difficulty and confusion, and render the printed literature very puzzling to a learner, whether native or foreign. They result chiefly from the adoption of a foreign system adapted to a language that admits of few changes or inflections, and the incorporation of it with one which possesses many grammatical variations.

The Japanese dictionaries contain more than 38,000 characters, each of which has a name derived from the corrupted pronunciation of the original Chinese; this is of one syllable, in accordance with the spirit of the Chinese language, and to this is added several words of Japanese origin which translate it into the vernacular.

Pictures cut in wood have been also used to illustrate the text for many centuries; and printing in colours, an art of late development in Europe, has been practised in Japan during many ages. Specimens of printing in colours have been brought to England. The colours are brilliant without being gaudy, the drawing is somewhat rude and conventional, and the perspective imperfect; but there is a certain life and animation in the figures and scenes which redeems them from being mere caricatures.

Periodicals are issued at certain intervals giving tales and narratives in parts. As yet this system has not been extended to works of instruction or to newspapers.* The power of the press is entirely undeveloped, public opinion being formed only by the interchange of ideas at the baths and other places frequented by the common people. Books and pictures are inexpensive, and booksellers' shops numerous: they appear to have plenty of customers.

Of late the habits and manners of foreigners have afforded a fertile topic for the native artist and author. Pictures of ladies in bright coloured dresses, with largely developed crinolines, carrying parasols, may be seen in

the shop windows; and naval captains in bright blue uniforms and gilt buttons are favourite subjects for representation. Sewing machines and pianos, christening, wedding, and dinner parties, children playing at tip-cat and hoop, and everything European at all strange or new, are seized upon and depicted with sufficient accuracy to render them recognisable.

Japanese writing is very free and flowing, and well deserves the term "cursive," which is usually applied to it. Like printing, it is in vertical columns, commencing at the right-hand side of the page. Although this method of writing does not appear to admit of so much variety in the shape of the letters as the horizontal system, it is very rapidly done, and looks very characteristic. It is difficult for a student to decipher, as a very curious style is adopted, and the variations of handwriting always cause written characters to be less easily intelligible than printed matter. Pens and ink are of course not used: a brush consisting of a nicely arranged bunch of hair, finely pointed, in a bamboo handle, is passed along a stone, on which some Indian ink has been rubbed down with water. The writing paper is porous, and easily receives and retains the characters lightly and rapidly painted on it by the writer.

That which renders it difficult to speak and write Japanese correctly is, that the phraseology varies according to the position in life and relationship of the person addressed. A Japanese lady, when conversing with her female relatives, uses a different choice of words from what she would do were she speaking either to her male relatives or to her servants. To fail or to misplace these expressions betrays a want of refinement and education which is instantly discoverable by the practised ear; and thus one may be well acquainted with the colloquial language of the common people, and yet be unable to address those of higher rank.

In reference to writing, it may be mentioned that post-offices exist in all Japanese towns and cities, except "Jeddo," the capital of the Tycoon. The postage of a letter from "Simonosaki" to Jeddo (for letters are received there, though there is no public office whence they can be despatched) is five *tempo*s (about sevenpence-halfpenny). The distance is over 200 miles, therefore the tariff is not much higher than what our fathers used to pay. In a country where money is worth so much as it is in Japan, it is sufficiently high to prevent a very large correspondence being carried on, but this means of communication is always available.

MUSIC.

It is strange that the sense of colour or the harmony of sight should be strong in nations where the harmony of sound is defective, if not entirely absent. A horizontal thirteen-stringed harp is the instrument most played upon by the Japanese ladies, but the sounds produced from it are lacking in sweetness and fulness. The strings are caused to vibrate by being struck with a piece of ivory or horn about four or five inches long, the handle of which is shaped like the handle of a table knife, while the part which comes in contact with the strings is widened out and thinned. The strings are stretched on a frame of lacquer work, which is often highly decorated and inlaid with mother-of-pearl. A kind of guitar somewhat similar to the banjo is also considered as a musical instrument, though it produces but a few tinkling sounds.

The drum and fife are represented by small *tomtoms* and flutes, the latter played always in a melancholy minor key like that to which the voices are attuned.

The Japanese do not understand the modulations of

* An attempt has been made to supply this want as far as European news is concerned, by the issue of a periodical called the "Flying Dragon," edited by James Summers, Esq., Professor of Chinese at King's College, containing a summary of news and information in Chinese characters, illustrated by woodcuts. It circulates at the various ports both of China and Japan, and may be regarded as an important step towards a mutual understanding between Europe and these distant communities. It is also a useful medium for advertisements, of which many manufacturers avail themselves, and thus serves to introduce European productions to the notice of these large populations.

the voice requisite for the production of the sweet harmonious sounds of which the human throat is capable. Singing with them is merely sustaining a series of monotonous high-toned falsetto notes resembling the sad howling of the wind on a stormy night, or the wail of a banshee, rather than the rich flow of song to which our western training has accustomed us. This melancholy music is, however, introduced on all festive occasions, and itinerant musicians are constantly met with in the streets. Every group of jugglers or actors has one or two male or female performers on the guitar and flute accompanying it, and at the picnics in the temple and tea gardens musicians are constantly to be found who entertain the pleasure-seekers with their dismal strains.

At some of the feasts in the spring, evening water parties are made up, that row about on the smooth land-locked bays in large boats ornamented with coloured lanterns. There is generally a musician on board, and at a distance the melancholy sounds wafted over the calm surface possess a wild melody, in keeping with the lofty hills and the deep unruffled waters.

The Bikuni, daughters of one of the sectarian priesthoods, wander over the country begging alms, and carrying in their hands various kinds of musical instruments, such as the guitar before alluded to, or a small flute, with which they attract attention to their wants.

In wedding processions, when the bride goes to her husband's home, musicians herald her progress with loud-sounding horns and drums and a kind of shrill clarionet. In China also we find this custom prevalent, of singers and musicians performing upon miserable flutes and tinkling guitars, proceeding at the head of all bridal processions, as well as others of an entirely religious nature. A system of musical notation exists, but it is not elaborated; in fact, music, as a science, is unknown in these vast countries. It is curious to find nations, highly civilised in many respects, possessing the same organisation as that of their more musical fellow-creatures, yet with all these faculties of harmony undeveloped, not from want of power—for the Chinese at our missionary schools can be taught to sing quite melodiously, and the Jesuits instruct their neophytes to intone the various chants of the Romanist service with singular sweetness—but simply from want of skill. And so with the Japanese: there is no physical incapacity to prevent them producing good music, but a want of knowledge of the art. We have before alluded to the absence of singing birds in the Japanese islands, and it is a singular coincidence, that the inhabitants of these countries, where the sweet song of the lark and the rich notes of the nightingale, the blackbird, and the thrush are unknown, should in their music imitate the harsh melancholy cry of the gull and the hawk, instead of developing the numberless sweet sounds, the most varied and melodious of all of which the human voice is capable. Such music as is known is imparted to Japanese ladies and forms part of their education, and to women of the lower classes it also furnishes a means of employment. •

DR. LIVINGSTONE.

The tidings of the safety of Dr. Livingstone, after his long disappearance in the interior of Africa, spread a thrill of thankful gladness through all civilized lands. None of the detailed accounts since made known approach in interest the first letters which reached England. They were addressed to his trusty friend Sir Roderick Murchison, who persevered in his confident expectation of the traveller's return, even after the event had been given up as hopeless by almost all "African authorities."

The first letters read before the Royal Geographical Society are worthy of being recorded:—

"Bemba, Feb. 2, 1867.

"My dear Sir Roderick,—This is the first opportunity I have had of sending a letter to the coast, and it is by a party of black Arab slave-traders from Bagamoyo, near Zanzibar. They had penetrated here for the first time, and came by a shorter way than we did. In my despatch to Lord Clarendon I gave but a meagre geographical report because the traders would not stay more than half a day; but having written that through the night, I persuaded them to give me an hour or two this morning, and if yours is fuller than his lordship's, you will know how to manage. I mentioned to him that I could not go round the northern end of Lake Nyassa, because the Johanna men would have fled at first sight of danger; and they did actually flee, on the mere report of the acts of the terrible Mazitu, at its southern extremity. Had I got them fairly beyond the lake they would have stuck to me; but so long as we had Arab slave parties passing us they were not to be depended on, and they were such inveterate thieves it was quite a relief to get rid of them, though my following was reduced thereby to nine African boys, freed ones, from a school at Nassick, Bombay. I intended to cross at the middle of the lake, but all the Arabs (at the crossing station) fled as soon as they heard that the English were coming, and the owners of two dhows now on the lake kept them out of sight lest I should burn them as slavers. I remained at the town of Mataka, which is on the watershed between the seacoast and the lake, and about fifty miles from the latter. There are at least a thousand houses in the town, and Mataka is the most powerful chief in the country. I was in his district, which extends to the lake, from the middle of July to the end of September. He was anxious that some of the liberated boys should remain with him, and I tried my best to induce them, but in vain. He wished to be shown how to make use of his cattle in agriculture; I promised to try and get some other boys acquainted with Indian agriculture for him. That is the best point I have seen for an influential station, and Mataka showed some sense of right when his people going without his knowledge to plunder at a part of the lake, he ordered the captives and cattle to be sent back. This was his own spontaneous act, and it took place before our arrival; but I accidentally saw the strangers. They consisted of fifty-four women and children, about a dozen boys, and thirty head of cattle and calves. I gave him a trinket in memory of his good conduct, at which he was delighted, for it had not been without opposition that he carried out his orders, and he showed the token of my approbation in triumph.

"Leaving the shores of the lake we endeavoured to ascend Kirk's Range; but the people below were afraid of those above, and it was only after an old friend, Katosa or Kiemasura, had turned out with his wives to carry our extra loads that we got up. It is only the edge of a plateau peopled by various tribes of Manganja, who had never been engaged in slaving; in fact, they had driven away a lot of Arab slave traders a short time before. We used to think them all Maravi, but Katosa is the only Maravi chief we know. The Kanthunda, or climbers, live on the mountains that rise out of the plateau. The Chipeta live more on the plains there. The Echewa still farther north. We went west among a very hospitable people till we thought we were past the longitude of the Mazitu; we then turned north, and all but walked into the hands of a marauding party of that people. After a rather zig-zag course we took up the point we had left in 1863, or say 20' west of Chimanga's, crossed the Loangwa in 12° 45' south, as it flows in the bed of an ancient lake, and, after emerging out of this great hollow we ascended the plateau of Lobisa at the southern limit of 11° south. The hills on one part of it rise up to 6,600 feet above the sea. . . . I have done all the hunting myself, have enjoyed good health, and no touch of fever; but we lost all our medicine, the sorest loss of goods I ever sustained, so I am hoping, if fever comes on, to fend it off by native remedies, and trust in the watchful care of a higher Power.

"I have had no news whatever from the coast since we left it, but hope for letters and our second stock of goods (a small one) at Ujiji. I have been unable to send anything either; some letters I had written in hopes of meeting an Arab slave-trader, but they all 'skedaddled' as soon as they heard that the English were coming. I could not get any information as to the route followed by the Portuguese in going to Cazembe till we were on the Babisa plateau. It was then pointed out that they had gone to the westward of that which from the Loangwa Valley seems a range of mountains. The makers

of maps have placed it (the Portuguese route) much too far east. The repetition of names of rivers, which is common in this country, probably misled them. There are four Loangwas flowing into Lake Nyassa."

The following letter from Dr. Kirk, dated Zanzibar, the 1st of March, was also read:—

"I am glad to announce that a letter has just been received from Miramuezi confirming the news brought three weeks ago. Livingstone has been in Ujiji in the middle of October last, where he would meet the agent in charge of stores and letters sent to him from Zanzibar. This letter reached us in fifty days. It was bought by slaves in advance. The Arabs of the caravan will be here in fifteen or twenty days hence; probably they will be bearers of Dr. Livingstone's letters from Ujiji. He has, no doubt, long ago gone forward to Albert Nyanza. I sent him Sir Samuel Baker's map, together with an account of all I know of the geographical problems involved, for it must be remembered that when Dr. Livingstone left England Sir Samuel Baker's discoveries had not yet been made known. With this map in his hand he will be able to apply himself to ascertaining the missing links in the chain of lakes. The Sultan of Johanna has been addressed on the subject of Mooss and his companions, and I trust he will take measures to have them punished, not simply for having fled, but for having given a false tale in their defence, and thus caused so much grief as well as no little expense."

First and last, in all his travels, the suppression of the slave trade and the permanent amelioration of the poor African races, have been the ruling motives of the good missionary traveller. In the recent volume of another missionary of African fame, the Rev William Ellis, "Madagascar Revisited," there is an interesting letter from Dr. Livingstone, written while Mr. Ellis was at the Court of King Radama II. Dr. Livingstone says—

Apart from all consideration of justice and mercy, it is impolitic to allow a traffic which tends to render labour unpopular. The Malagasee will rise in the scale of nations only by hard work. You may tell the king, if you think proper, that while labouring to put a stop to this horrid traffic by pacific means, it will be a joy to my heart in Africa if he will co-operate in the same noble work in Madagascar. I got out a steamer at the beginning of this year for Lake Zanzibar alone. She is in pieces, and when we get up to the cataracts of the Shire we shall unscrew her, and carry her past; but we had to put her together first in the low Zambesi delta, and had great sickness in consequence. My dear wife, who I never intended for that exposure, was the only victim of the fever, and I now feel lonelier in the world than before. Much reduced by sickness; and having a Johanna crew who wished to return home, we came away in the Pioneer."

On this letter Mr. Ellis remarks—

"The king was interested, and deeply affected by Dr. Livingstone's statement of the frightful number of slaves exported *vid* Zanzibar. In reference to Madagascar, he said it was contrary to his wishes and orders that any should be imported to the country, and he did not think there could be many brought in. He had sent orders to the authorities to prevent slaves from another country being landed, or sold. To myself Dr. Livingstone's letter was welcome and refreshing. It was just the kind of letter which one Christian labourer might be expected to write to another so circumstanced. I had been near him abroad, some years before in Mauritius: we had been long acquainted, and I had last met him in London, and when I found that he had sailed along the west coast of Madagascar, it did not seem to me that we were so far apart as before. I had always honoured his noble self-devotion, and steadfastness of purpose in pursuit of the great objects at which he aimed. I had always believed that the end of the geographical was to be, in his aim, the beginning of the missionary enterprise, and that in whatever direction his steps might tend, he would carry with him a true missionary heart. I believed also that he was, to his own apprehension, furthering the great missionary work by opening up new fields to Christian effort, and by endeavouring to substitute, for the misery, and the murderous barbarism of the slave trade, honourable and lawful commerce as a means of preparing the way for the entrance of the Gospel of freedom and of peace. I have sympathised deeply with him in the heroic patience he manifested under the suffering and disappointment recorded in his last volume, and most earnestly desire for him an easier path, and happier results, in the arduous enterprise in which he is now engaged."

Varieties.

POLICE IN TOWNS.—The last annual return of the numbers of the police shows that in 1866 the police in the city of London, officers and men, were 699, being one to every 147 of resident population. In the metropolitan police district the number was 6,839, being one to every 500 of resident population, not reckoning the 739 dockyard police. The cost of the city police for the year was £60,123, and of the metropolitan police, £574,457. In Liverpool the police force was 1,100 in number, or one to every 440 inhabitants; the cost for the year was £76,844. In Manchester the number was 674, or one to 532 inhabitants, and the cost, £41,936; in Salford, 112, or one to 1,008 inhabitants, and the cost, £7,820. In Birmingham the force was 377 strong, or one to 891; and the cost, £26,119. In Leeds, 270, or one to 845; the cost, £17,675. In Sheffield, 245, or one to 891; the cost, £14,875. In Bristol, 303, or one to 540; the cost, £19,854. In Newcastle, 154, or one to 794; the cost, £12,362. In Hull, 152, or one to 692; the cost, £10,546. In many of the smaller towns, which maintain a separate force, the police are not one to 1,000 of population, and the total number is, therefore, inconsiderable. Some of the small boroughs present in the return almost the caricature of a force; Bodmin is returned as having a police force of three for its 4,500 inhabitants; Berwick five for its 13,000. The average for all England, town and country, is one to 894 of the estimated population. In these calculations the number of the police "establishment" is taken, and not the actual number on any particular day; and therefore where there were any vacancies the force is to that extent over-estimated. By the number of inhabitants is meant the number of persons sleeping in the town; persons resident during the business hours of the day, but sleeping out of the town, are not counted. In the city of London the resident population in the day is more than double that of the night; and the police force is only one to every 406 of the resident population in the daytime.

LOUIS PHILIPPE.—"He was a prince and a Bourbon; he was born and educated in the bosom of the old French monarchy, at the court of its kings; he was not a stranger to the maxims and traditions of the monarchies of Henry IV and of Louis XIV; he knew and comprehended them, not as a history we study, but as we know and comprehend facts we have witnessed. Very enlightened as to the vices and weaknesses of the old system, he was also well aware of the principles of government which long duration had introduced into it, and he judged it without animosity as without ignorance. Associated, on the other hand, from his youth with the ideas and events of the Revolution, he was sincerely attached to its cause, but also strongly impressed with its wanderings, faults, griefs, and reverses, and greatly mistrustful of the revolutionary passions and practices which he had seen in full play. All these spectacles, all these reminiscences, so many impressions and observations so variously heaped together in the short space of his life, had left him sadly perplexed as to the issue of such a great social crisis and the success of his personal efforts to put an end to it. He believed at the same time in the necessity of free government and in the difficulty of its establishment. We were talking one day alone in a small drawing-room at Neuilly; the king was in one of his moments of doubt and discouragement—I in my usual habit of optimism and hope. We were arguing with animation. He took me by the hand. 'Listen, my dear minister,' said he; 'I wish with all my heart you may be right, but do not deceive yourself. A Liberal Government in face of absolute traditions and the spirit of revolution is very difficult; we want Liberal Conservatives, and we have not enough. You are the last of the Romans.'"—*Guisot.*

VALUE OF REAL PROPERTY IN AMERICA.—The marvellous rise in real property in the metropolis of America is shown by the following from the "New York Times":—"The south corner of Broadway and Bond-street has been valued within a lifetime at ten dollars; it was sold once for 250 dollars, then offered for 500 dollars, then for 2800 dollars, and in 1839 was again sold for 18,000 dollars. Recently an enterprising Sewing Machine Company offered 200,000 dollars for it, which being declined they have leased the premises for a long term, and are about to open the most magnificent sewing-machine establishment in the world. During the past forty years the property has doubled in value every seven years. The whole of New York Island was once sold for ten dollars."

que soy, contrabandista, yo ho!"* and express their delight by the loudest acclamations.

Almeria, once one of the most flourishing and richest towns on the coast, is now in a complete state of decay. The Moorish castle was repaired and strengthened in the reign of Charles v, and a bell of large size was placed there to give timely notice of the approach of pirates. There is a curious cape on this coast, called El Cabo de Gata, with a white mark called Vela blanca, on the rock, forming a well-known landmark with sailors.

We were very well pleased with the arrangements for our prolonged ride. One of the mountain horses in our train carried stores, including tea, sugar, and such eatables as we were not likely to meet in out-of-the-way inns. Shall I ever forget the delight of travelling far on into the beautiful nights, having rested during the glare and the heat of the noonday?

LIFE IN JAPAN.

VII.



FAC-SIMILE FROM A JAPANESE SKETCH.

FAMILY RELATIONS.

The Japanese are affectionate towards each other in their family relations. Amongst the lower classes fathers may often be seen caressing their children. I have before me now a native sketch of a family, father, mother, and children, walking along the shores of one of the numerous inlets of the sea which intersect these islands in all directions. The father bears a single sword, and therefore belongs to a class above that of a labourer or tradesman. By the sumptuary laws of Japan, doctors, for instance, are permitted to carry one sword, while the retainers of princes, and all who are accounted gentlemen, wear two. This father carries on his back his son, a stout child, who is stretching out his hand to his mother. The boy's head is carefully shaved with the exception of a small

* "Here am I! a contrabandista."

tuft on each side above the ear, which, as he grows older, will be permitted to lengthen, and finally will be drawn up and stiffened into a coiffure similar to that of his paternal parent. The mother has the aid of a stick, necessitated by her using tall pattens. Her large straw hat hangs from her shoulders. She also carries a parcel strapped by a thong round her waist. We may conclude that they are travellers who have had wet ground to pass over, from the careful way in which their feet are protected, the husband wearing, instead of his ordinary sandals, others that are adapted for bad roads. In the distance rises Fusi-yama. Possibly, therefore, these travellers are proceeding to Yeddo, the capital city of Japan. The sea is dotted with rowing and sailing boats, most of which are employed in fishing operations, so necessary where the population depends mainly on the finny tribe for their maintenance.

In the summer-time, almost naked copper-coloured fathers may often be seen carrying in their arms entirely naked copper-coloured children, who seem perfectly contented with their nurses.

Sometimes drink is the cause of much unhappiness in Japanese homes, as in those nearer to us, but as a rule domestic matters roll on smoothly enough, thanks to the forbearance of the wives, for the habits of the husbands are not always conducive to the happiness of married life.

Once a year a feast is celebrated to commemorate the births of children. Houses where there has been an addition to the family are decorated with flags and streamers of coloured cotton. Over the threshold small figures, dressed in gay colours, are suspended from long poles; two denote the birth of a son, one that of a daughter.

Amongst the higher classes the heads of families often show their devotion to their relatives by the extremest self-sacrifice, killing themselves by the Harikari, or happy despatch, when through any circumstance the law has been violated, in order that the consequences of the act may not fall upon their relatives, who would otherwise be liable to forfeiture of property, or perhaps death, if the untoward act were not at once acknowledged and atoned for by this shocking kind of suicide. Amongst the high officials it is a point of honour to perform this act if any failure occurs in their department which would render them liable to the displeasure of the supreme power, and by so doing all bad consequences are averted from their children, and their sons are sometimes placed in high offices as a reward for the fathers' self-abnegation.

As another instance of self-devotion, the servant of a much-loved lord will sometimes cause himself to be placed in a small stone enclosure, and covered with earth, a pipe conveying sufficient air to the mouth to support respiration. The devoted servant prays incessantly for his master, until death from inanition puts an end to his self-inflicted sufferings.

Parents are said by the old Dutch writers frequently to give up their property to their children on the latter attaining their majority, and from the tender care of the latter for their father and mother, they have seldom cause to regret this abdication of power and property.

Toy-shops abound in Japan, and this fact is regarded as a proof of the thoughtfulness of the seniors for the young people. By-the-bye we may mention here the admirable way in which the squeaking Dutch dolls are imitated by Japanese toy-makers with a few bits of bamboo and paper. These babies, which have the

unmistakably Dutch features, squeak on pressure quite as successfully as those which amuse our own children.

Female domestics wait on their mistresses, attend them to the baths, hold umbrellas over their heads to protect them from the glare of the sun, or from rain or snow, cook food, and sweep, and do the small amount of housework requisite in Japanese houses.

The system of noblemen assembling around them all their most distant retainers, makes the ramifications of Japanese families extend as widely as did those of the Highland clans in the last century, and these retainers are as devoted to the interests of the head of the family, and as willing to sacrifice life and all that makes it valuable for their prince, as the dunnie wassels were to fight and die for their chieftains.

The kago is a lighter, but equally inconvenient vehicle, carried by two men. Its framework is like two great wicker Vs, joined together. A wadded quilt is folded upon it, and on this a mother and her babe may be seen passing up the hillsides, the former doubled up as if she had been amputated at the knees.

The great princes spend half the year at Yeddo, the governmental city, and half the year on their territories. Their wives and families are supposed to be left at Yeddo as hostages for their good conduct. This frequent change of residence causes the ladies to travel about more than is usually the case in Eastern countries. A ford has often to be crossed, and then they quit their norimons and sit on a light kind of platform, which is carried across on men's shoulders. Women of



THE HALT OF THE NORIMON.—From a Japanese Sketch.

TRAVELLING.

The norimon, a kind of palanquin in which travellers both male and female are carried, is constructed on a principle only adapted for a people whose ideas of repose and comfort are utterly at variance with our own.

Our sisters in Japan, when fatigued by moving about, sit down on their heels in an attitude suggestive of cramps and stiffness, and appear to be as well rested by remaining in that position as we are by sitting on a chair or reclining on a sofa, and so they submit to be packed for hours in a sort of lacquered cage, which is suspended from a strong pole borne on men's shoulders. Two bearers go in front, and two behind. The norimon only clears the ground by about one foot. In cold weather the bearers are dressed in a long cotton tunic, which they tuck up under their waistband when they are carrying an important personage, in order that the limbs may be moved freely. The badge of their master is stamped or embroidered on the shoulders and back, but in summer even this garment is dispensed with. They carry the norimon with its live freight at the rate of about three miles an hour; the movement is very unpleasant, and tiring to those unaccustomed to this kind of locomotion. There is an opening at the side, but it is almost impossible to look out of it without straining one's neck, so that one is conveyed across the country very much like a bale of goods, and can only catch an occasional glimpse of the passing scenery.

the lower classes, who are unable to pay for the extra accommodation, frequently sit on the stalwart porters' shoulders. These men are responsible for the lives of their passengers, and as death is the general penalty for grave misdemeanours, in cases of accident they frequently prefer meeting death with their burdens rather than face it at the hands of justice.

Accompanying this is a sketch, by a native artist, of coolies resting for a while upon their heels (the uncomfortable position previously referred to) by the roadside. They have deposited their burden on the ground, and its peculiar shape, and the heavy pole from which it is suspended, when carried, are well drawn. The stolid faces of the bearers' countenances show clearly that they belong to the inferior grades of society. A far more intellectual expression is given when it is wished to represent persons who belong to the educated classes.

Behind them is a high bank, on which some fir-trees, resembling the Scotch fir, are growing, and a row of thatched cottages is also seen, that gives an excellent idea of the buildings in which the Japanese peasantry live. They are mean erections, but there is an air of neatness about them which redeems their appearance from anything squalid or poverty-stricken.

A large number of bearers are always taken on long journeys, in order to serve as relays.

The rugged paths along the steep mountain sides, and the uneven character of this hilly and volcanic country render a norimon-bearer's life a hard one.

They must ford the numerous shallow streams, toil up the rocky paths, often merely the dry beds of mountain torrents, and carry the norimon and its contents for many a weary mile. Even in the towns the labour is not slight, for high flights of stone stairs are often necessary in the streets, in order to facilitate locomotion. Up and down, up and down these out-of-door staircases the bearers and their burdens must go. It is no unusual thing in some of the southern cities for a temple to be approached by flights of granite steps, numbering a hundred or a hundred and forty, and up these the norimons frequently pass when conveying Japanese ladies to their devotions. Ponies, also, can run up these staircases almost as safely as cats. They are spirited and somewhat vicious animals, tolerably easy to ride but always snapping and biting at each other. It is a Japanese custom to shoe them with straw shoes, which of course are rapidly worn out. They are then left on the roadside, and a fresh pair tied on. A supply is attached to the saddle.

Japanese women are never seen on horseback.

MY FIRST CURACY.

CHAPTER IX.—LECTURES, READINGS, NIGHT SCHOOLS.

My anecdote about the vicar's wife has caused me somewhat to digress from the immediate subject we were engaged upon, namely, the utility of lectures.

I cannot help thinking, one great reason why our series were more successful than many others, arose from the fact that they were not dry nor very learned. Another reason was, that an hour and a quarter was the well-kept limit allowed to each lecture. A kind friend, quite unintentionally, placed the whole series in jeopardy by keeping us two entire hours in the moon, clothing his ideas in a mist of the most scientific language, and far-fetched words. The room was densely crowded at the commencement of the lecture, but gradually thinned as it proceeded. I am sure that not more than four persons of the whole audience could understand five consecutive sentences. The preparing of the lecture must have involved much labour, and its materials showed great powers of research and a very high order of intellect. But he might as well have delivered a Greek oration, for all the benefit or amusement our people obtained. I did not again ask my learned friend to assist us.

These kind of unsuitable lectures do more harm than good. You cannot expect uneducated persons to sit quiet, and to be interested in a subject which in itself may be highly instructive, but which, from the peculiar organization of the mind of the lecturer, or from the absolute want of common sense, he is unable to present in a popular manner.

After three years' trial of lectures alone, we thought it wise to introduce a little variety; accordingly, the lectures (which were held every fortnight) we alternated with readings of poetry and prose. Now, these readings took remarkably well, partly because we had a different reader every ten or twelve minutes, and partly because there was a continual change of subject from grave to gay, though, of course, great care was exercised lest anything vulgar or coarse might crop up. We found, also, that in these readings we were enabled to obtain far more assistance than we could in our lectures, and thus our own burden was considerable lightened. Under the name of "Penny Readings," these entertainments have lately become

quite "an institution," but our adoption of them was entirely our own experiment.

In summing up the practical results, both lectures and readings, I think they were chiefly these. First, they formed a subject for conversation, both before and after the event itself. Now, the gaining of this simple point alone was worth the trouble taken, for I am sorry to say our village was much given to scandal and gossip. Secondly, they certainly imparted a large amount of instruction and information to the people generally. Thirdly, by frequent reference to particular books in the lending library upon kindred subjects, they very much aided in the circulation of these particular volumes, thereby creating a taste for reading which was, of course, a great object attained. And lastly, I found that they tended to produce a more kindly feeling among the parishioners themselves. The more distant ones were asked by those dwelling nearer the lecture-room to come and spend a social evening, of which the lecture was to be the centre of the night's amusement. In thus drawing the people together, and inculcating a love of hospitality, which from various causes is not very general among the middle class in the country, much good, I believe, arose, and there was produced a kinder feeling.

I do not, for one moment, pretend to say that the lectures or readings succeeded in drawing old drunkards from the public-houses, or in attracting all the idle characters of the village. This would have been simply impossible to bring about by any form of entertainment we could have established, in which plenty of good eating and drinking, especially the latter, did not form the principal attraction. But I subsequently found that the minds of many of the parishioners were enlightened upon numberless subjects, concerning which they had hitherto possessed but little knowledge, and among the young men especially, a desire to hear and to read more about them was certainly created. And when you consider the long winter evenings, the early hour at which, of necessity, the farm labourer must leave off work, the unoccupied time hanging upon his hands, unless some instructive amusement is provided for him by others, the result is in nine cases out of twelve that the evenings are spent unprofitably, and too often foolishly and sinfully. I know that the getting up of these things, and the keeping them going when set on foot, entails a vast amount of extra work, but it must be done—and by the clergy too, for we get very little help and still less sympathy from the laity of our respective parishes in our desire to raise the tone of our rural population. Our efforts are very often frustrated, and our schemes of usefulness brought to nought, because we are not supported as we ought to be by the employers of labour.

With regard to night-schools and adult classes, I had three evenings a-week devoted to them during the winter months, two for all ages, one exclusively for young men. How fearfully these classes were wanted! I never could have believed that such ignorance existed as I found to be the case. I would not disgrace these pages by the unintentionally absurd, and even blasphemous answers given in reply to my various scriptural questions, but I think the reader will easily imagine they were bad, when he remembers that I have told him in a previous chapter, that all the Bible history the children had been taught at school, was contained in the two books of Leviticus and Revelation, not forgetting the earlier part of the first chapter of the Gospel according to St. Matthew. Let one answer showing genuine simplicity in a little girl suffice. A lady of my acquaintance was asking her some questions about a

at 4.39 P.M., and on the 31st at 3.32 P.M. He is consequently now very favourably situated for observation, and is a beautiful evening telescopic object, with his four attendant moons. Jupiter is above the horizon all night at the beginning of the month, but at the end he disappears below it nearly three hours before sunrise.—Saturn can only be seen during this month in the south-west, as an early evening star, for an hour or two after sunset. He sets on the 1st at 7.41 P.M., and on the 31st at 5.52 P.M.—Both Uranus and Neptune can be observed as telescopic objects in October throughout the night.

The moon will be only a short distance from Jupiter on the evening of the 1st. On the 5th she will be near the Pleiades, and on the morning of the 6th near Aldebaran. On the 10th she will be in conjunction with Mars, and on the morning of the 12th Venus, Regulus, and the moon will be near each other. On the 28th, during the evening, the moon will be again near Jupiter at 8 P.M., when they will only be separated by about two degrees. At this time both objects are in the constellation Pisces.

The principal lunar phases are as follows:—Full moon on the 1st, at 7.58 P.M.; last quarter on the 9th, at 6.13 A.M.; new moon on the 15th, at 11.1 P.M.; first quarter on the 23rd, at 9.42 A.M.; and full moon, for the second time this month, on the 31st, at 11.5 A.M. The moon is nearest to the earth, or in perigee, on the 13th, and most distant, or in apogee, on the 25th.

LIFE IN JAPAN.

VIII.—AMUSEMENTS.

THE public amusements of the Japanese are nearly as varied as those of more western nations. Dramatic representations, including equestrian performances, wrestling matches, feats of skill and strength, ropedancing, conjuring, etc., afford them entertainment.

There is no desire to shorten the enjoyment of theatrical displays, neither are they reserved for the evening time. A large square, or horseshoe-shaped space, is surrounded by temporary erections of two storeys. The upper one is reached from the outside, and partitions are set up at regular distances: each of these boxes will contain a family, and may be hired by the day or week. The enclosure is open to the sky, and the stage extends along the whole of one side. The audience are summoned by the sound of a rattle (which is sometimes continued for two or three hours). They are in the habit of providing themselves with provisions and refreshments; and a whole day can be passed quietly in witnessing the performances, which are sometimes of a soothing, sometimes of a rousing, character. Scenes of love and hatred, revenge and retribution, form the subject of their dramas. Male and female performers act the parts. Comedy does not enter largely into these compositions; but single combats are frequent, and seem to be much appreciated by the lookers-on. Their history, which has been of a most varied and striking character, furnishes them with numberless plots, and love, jealousy, and murder, supply the usual quota of domestic incidents. In some of the representations several plays are carried on alternately, that is, the first act of number two succeeds the first act of number one, and number three that of number two, and then the second and following acts of the three plays are performed in similar order; thus spectators can choose which piece they will follow, and in the intervals they may retire and attend to their business or pleasure.

At some of the theatres the performers pass through the midst of the audience to reach the stage, in order to familiarize them with the dress of the part they are acting, as the great object of a Japanese actor is to represent as many different characters in the same piece as possible. There are seldom more than two or three personages on the stage at one time, so this can be effected without much difficulty.

Occasionally the performance is so natural that the tragic episodes exercise great effect upon the more susceptible of the audience, and tears are freely shed when the hero of the piece, who ought to wed the fair heroine, falls a victim to the sword, or is secretly poisoned by a rival; but, as a rule, the performance goes smoothly on without much demonstration of feeling on the part of those who are present. In fact, the length of time through which these performances continue prevents any excessive outburst of emotion, as it would be impossible to keep the feelings harrowed and sympathy excited for a week or so on account of the woes of those who are palpably acting their parts; for the broad daylight which shines around, and the absence of accessories in the shape of scenery and lights, renders the task of a Japanese actor a particularly difficult one. Gorgeous dresses of silk and satin are worn, both the materials and colours being much richer than those which are in common use.

Besides set theatres, with a regular *corps dramatique*, itinerant performers are met with in the streets, who represent shorter plays and scenes. Both women and men in these small companies have their faces hideously coloured with red and white paint. Their dresses are poor, compared with those of the superior class of actors. They soon gather a large crowd around them in the busy streets, and seated or standing on mats and cushions, they recite their parts and enact the scenes in the open air, the spectators throwing down a few cash or a tempo when the performance is concluded.

The equestrian performances are rather plays on horseback than scenes in the circle, and consist of mounted actors, who ride in and out gesticulating, fighting, and going through mimic combats, while managing their wild-looking steeds on the wooden platform; a great clatter ensues, but the results are by no means terrific. In an exhibition of this nature, witnessed at Nagasaki, the only feat worthy of note performed by the horses was the ascent and descent of a somewhat steep wooden staircase; but as all travellers in Japan are constantly passing up and down stone steps when mounting the hill-sides and visiting the temples, such a performance was by no means extraordinary.

Japanese jugglers deserve a special mention for the great dexterity they exhibit in some elegant and surprising feats of skill. Nothing can be prettier in that way than the celebrated butterfly trick. A conjuror twists a piece of thin paper into the shape of a butterfly with outstretched wings; he then places it on his fan, and with a slight movement launches it into the air, where it flutters about, now settling on the edge of the fan, whose gentle motion regulates its movements, now flying high in the air, and then once more hovering over the fan with all the fitful gracefulness of a live insect. A second fan is sometimes brought into requisition, and the butterfly passes from one to the other, or flies away seemingly directed alone by its own will; the illusion is rendered still more perfect when another butterfly joins its companion, and the two together flutter about, hovering over a bunch of flowers, which the conjuror holds in one hand, seemingly sipping their sweets as they rest for a few seconds on the coloured petals, and

then dance away again on their airy flight. A teapot is held out, and the butterflies quit the bright flowers and rest on its rim; then they fly inside, as if anxious to explore the dark interior, and are lost to sight for a few seconds; but they soon emerge and flutter about more gaily than ever, glad, it would seem, to regain the light and liberty. One experiences a feeling of regret when the pretty graceful butterflies are at length ruthlessly caught and torn to pieces, so completely do they seem animated creatures, and not mere toys.

Top-spinning is also carried to perfection in Japan. The tops are of various sizes and shapes, chiefly that of a brightly painted wooden cylinder, pierced by a small round metal axis, on which the cylinder moves freely. Others are more like umbrellas, but nearly all can be made to revolve in extraordinary places. For instance, a top is set spinning along the edge of a sharp sword, on a slender piece of twine, or up an ascent and into the interior of a box, where it strikes a certain number of bells and then emerges at an open door, still spinning as fast as when it commenced its curious journey. It is well to mention, as another peculiarity of Japanese top-spinning, that this journey is made on the side of the cylinder, and not on the point of the axle. Family—or, as they are sometimes called, hen and chicken—tops are also common. A large top contains a number of small ones, and while the large one revolves these pop out one after the other, and commence spinning around the parent top, which is soon surrounded by a number of small ones, all turning so rapidly that the eye can scarcely see them move.

The tops vary in size from three inches to three feet in circumference; sometimes a large top is, as it were, wound up to such a degree that the sides of smaller tops are applied to its side, and the momentum thus acquired is sufficient to set them spinning at once. From time to time the performers wipe their hands on their paper pocket-handkerchiefs, so that no moisture may impede the perfect action of the top. The top is removed from place to place with the greatest freedom, the equilibrium being maintained, whether it is spinning on the point of a bamboo or on the surface of a flat table.

Birds are trained to play many tricks; to select cards, pull up small buckets, carry weapons, and run up ladders, open doors, etc. The clever little performers hop about with a well-satisfied air, and are rewarded for a successful trick by the present of a hemp seed. When going through their mimic labours they are quite at liberty, and have the full use of their wings, but do not attempt to escape, and seem perfectly under the control of their trainer, who, with his assistant, carries the cages and apparatus from village to village, stopping at the country houses of the better classes, and at the residential parts of the temples, where he exhibits his little companions' skill to the admiring eyes of the ladies of the establishment. There is a serious gravity of demeanour about these exhibitors, when, seated on their heels, and dressed in dark silk garments, they direct the movements of the birds, which renders these performances far more picturesque than similar ones in England.

Some of the balancing is also very extraordinary. The Imperial Japanese troupe, at present exhibiting in this country, give examples of these efforts of skill and strength. Some of them are in the highest degree sensational; yet but few persons feel alarmed at these exhibitions, so calmly do the performers go through their evolutions, and each one manifests such perfect confidence in the address and skill of the others. It is also a feature of Japanese exhibitions, that

a number of assistants are always at hand, dressed in handsome garments, who stand about in picturesque groups, and, while adding to the general effect of the scene, are prepared to act should an emergency arise. Sensational as many of our exhibitions are, they are equalled by those of the Japanese rope-dancers, bamboo-climbers, and acrobats, who appear to have learnt from the monkeys the art of ascending upright poles, and of clinging by the toes and hands to the smoothest surfaces; and while the performer is in a position which to an ordinary person would be one of the greatest danger to life and limb, he calmly draws out his fan from his girdle and begins to fan himself, regarding the spectators below with a self-complacent and nonchalant air. A juggler lies on his back and balances a huge tub on his feet, and puts it through a variety of evolutions; a number of buckets are placed under it in succession, and raise it to a considerable height; after balancing these for a short time, first on one foot and then on the other, he kicks away the small buckets, and catches the large tub upon his feet. A boy sometimes is introduced, and takes the place of the large tub.

Musicians, either male or female, accompany these exhibitions with their tinkling guitars and sharp-toned flutes. Feats of posturing and agility are also performed, and boys, whose vertebral columns must resemble india-rubber, put their heads between their legs, double themselves up, and walk in the most crab-like fashion; and when two of them are gambolling together, it is difficult to distinguish to which individual the respective heads and limbs belong. Some street mountebanks dress themselves up in a feathery head gear, or draw over their heads a mask, which makes them resemble frogs, whose movements they imitate.

WRESTLERS.

The Japanese differ from the Chinese and Hindoos in the value they attach to athletic games, and wrestling is the national sport. Wrestling matches are therefore amongst the most popular exhibitions.

Each Damio has a number of professional wrestlers attached to his establishment, who, like the gladiators of old, devote their existence to trials of strength. These men are remarkable for their muscular development, and they take a great pride in the size and strength of their limbs. They are attended by servants, who wait upon them, hand them their fans, and dress and undress them, for when they engage in wrestling they are all but perfectly naked; but this is not remarkable in a country where the men of the lower or working classes throw off their loose garments the moment they have any extra work to perform. Wrestling is not reserved for the professionals, but nearly all Japanese men exercise themselves in it, and when the labours of the day are concluded, arrange matches amongst themselves. A circle is formed, the spectators squatting on their heels, and two antagonists step into the ring. First they assume the national attitude of sitting on their heels, then they each take up a handful of earth and cast it over their shoulders, and watch each other like two cats, intent upon a spring. Several feints are generally made before an opportunity arises of seizing each other. The great object of each one seems to be to throw his opponent over his head; and when a skilled wrestler encounters a novice, this is quickly done; in other cases, the contest continues for some time, the wrestlers exerting their utmost strength, and entwining their limbs round each other in their efforts to throw one another. But no ill-feeling seems engendered, and there

are no spiteful blows or savage looks, but the conquered and the conqueror part in perfect good temper. A succession of antagonists enter the circle, until all have exhibited their prowess or tried their strength. It is not alone at matches that they thus exercise themselves. If two coolies meet who have nothing particular to do, they may be seen striving with one another; and in default of a living antagonist, a strong young sapling has been seen to serve as a substitute, the wrestler putting forth all his strength and pushing against the tree, as if endeavouring to overturn it. This national characteristic is doubtless an indication of the greater vigour of mind and body possessed by the Japanese, and which causes them to present a strong contrast to the more enervating forms of ancient civilization met with in Asiatic communities.

MY FIRST CURACY.

CHAPTER XI.—SOME SPECIAL CASES.

THERE exists no parochial clergyman but has met with cases of peculiar interest in the course of his ministrations. I will endeavour to relate in this chapter one or two of the most interesting cases that fell under my immediate notice in my first curacy.

In a former part of my narrative I have alluded to three burials in one family. The case was as follows. Abraham Adams had been a tradesman from early manhood in one of our neighbouring towns; indeed he succeeded his father in his business, that of a tailor, and at one time was well-to-do in circumstances. But when he was about thirty years old, the hereditary disease of his family, consumption, attacked him; it had previously carried off several of his relatives. He strove against its insidious progress as long as he was able, but was soon obliged to relinquish an active share in the management of his business. This declined, and the foreman robbed him, and absconded with so much ready money, that Adams was made a bankrupt. The family honourably paid all their debts, but when this was done, very little, in fact only a few pounds, remained to them. They gathered all together, and took a lodging in a poorer part of the town. Here Adams became rapidly worse, and as the only means of saving his life, the surgeon who attended him ordered him into the country. Hopes were created which were only raised to be blighted, for when he arrived at our village, I saw upon my first visit that there was not the slightest chance of his recovery. He was extremely patient under his trying affliction, but he did not live long after he came into the parish. On the particulars of his illness and my repeated visits I will not dwell, though to me, as a clergyman, they were gratifying and hopeful.

One remarkable and sad coincidence occurred at this trying period. Adams's two sons caught scarlet fever, and it was so violent in its attack that they both died on the morning of the fifth day after they were taken ill. The same evening their father died. Thus was the poor wife bereft of her husband and two sons in one day.

But a worse personal calamity also quickly befel Mary Adams. Her eyesight had been rather defective for some time; indeed, during her husband's illness she had rather overstrained it by taking in a little needlework, so she told me, in the town where she had lived. But now, from excessive grief at her triple loss, and from anxiety of mind with regard to the future, in six weeks time from the death of her husband and children she became totally blind, and when I left the parish she

remained in that sad state without the slightest hope of restoration.

The father and two sons were buried on the same day, and the overflowing congregation testified to the deep sympathy excited by the sad events. We succeeded in raising a sum of money for the widow, as the distressing nature of her affliction created sympathy on every side. With the money she purchased a mangle, and was promised the linen belonging to many families; she was only able to turn the handle of the mangle, while her little girl, the only child left, laid the linen straight within the rollers.

It was a saddening sight, and also pitiful, though comforting in another view, to see the eagerness with which this woman tried to learn the raised letters of Moon's type for the blind. How very quickly she learnt to master the difficulty! Perhaps this arose partly from the fact that she had been a pretty good scholar in her earlier years; but, however this may have been, certainly God does seem, when he deprives any of his creatures of one sense, to sharpen and strengthen the powers of those remaining. Very regularly was the widow to be seen in her wonted place in the house of God, led by her little daughter; and I know that it often caused a feeling of shame in the minds of other people, to behold her peaceful resigned expression of countenance, knowing how light their own trials were compared with hers.

I have previously stated that the wages of an agricultural labourer in this part of Devonshire were very low, compared with those of other counties. But the smallness of the pay of the farm-labourer was distanced by the poverty of the needlewomen in the district.

A manufacturer in the nearest town contracted very largely with Government for shirts for the army and navy, and these he was accustomed to have made by the women living in the villages surrounding his warehouse. But he paid these women very badly, and must have made a very large profit from his different contracts. Two old women in my district had been employed by him for many years. But after all, what was their remuneration? Threepence-halfpenny a shirt, in which they had to work six button-holes, and to find their own needles and thread!

One of the poor old creatures informed me that she had been engaged in this kind of shirt-making for ten years; that when she had mastered the little difficulties which have to be encountered at first learning any trade, her fingers were so nimble that she could regularly make three shirts a day, which were all able to bear the severe strain of the "approver and weigher;" but now that she was getting old, and her fingers stiffening with rheumatism, she could only with difficulty make one shirt during the day.

I could tell even of worse things than this, for I really found some of our women engaged upon coarser shirts for a French house, receiving the mere pittance of twopence halfpenny each shirt, working four button-holes in each, and finding their own needles and cotton! Surely Hood's poem was no fable.

Another case I have to report which was painfully interesting. I was called upon, in the vicar's absence, to go immediately and visit a man said to be dying in one of our most remote hamlets. With a little difficulty I found my way to the house I was in search of, if it was allowable to apply such a term to a building consisting of a mere decayed heap of "cob," with the thatch off in many places, and with large stones placed on the remaining portion to keep it from being entirely blown away. A broken gate and neglected strip of ground led to this dilapidated-looking dwelling. Two noisy

circumspection and ability, that with the aid of the document she fully attained the object of her visit. The warrant prepared for this occasion set forth the facts, and the insufficiency of evidence, together with the refusal of the son of the deceased to institute criminal proceedings against Manlicken, as the reason of his liberation. Eventually both Manlicken and Peter had to pay a considerable sum, the former as a penalty, the latter for the expenses incurred in the prosecution.

Barbara enjoyed the sweet reward of the sacrifice of her own feelings to her filial affection when she beheld her father ascending, or rather staggering, up the steps that led from his living tomb. Even the heart of the dissolute courtier, the young baron, was agitated by an unusual sensation at the touching scene of their reunion. But who can describe the scene at the moment when the father, pale from the cruel usage he had received, and leaning on Barbara for support, came into the midst of his family? Alas! none observed that after the first burst of delight at the return of Manlicken had subsided, Barbara, pale as the marble statue at the fountain of Salzburg, sat down speechless and fainting as she contemplated with anguish her future prospects. On the following morning, with increased sorrow and disquietude, she prepared to depart. Frequently she essayed to inform her parents and her brothers of the lot which awaited her, but the words died upon her lips; she had not the courage to cast her beloved Hans from the bright hope of the future in which he was indulging to a state of utter despair.

A loud knock at the door made her start as if she were a murderess. Her sad forebodings had not deceived her. The door opened, and the red head of squinting Peter peeped into the room. "Good morning," said he, drily. "I am come to fetch my sweetheart to the wedding. Art thou ready, love?"

Her countenance assumed a deadly paleness as she answered firmly, "I am."

"Well, then, come with me." He seized her hand, to lead her out of the room.

It was but natural that Hans should be the first of the astounded family to oppose this proceeding. But when Peter in decided terms asserted his claim to the maiden, referring to her own testimony in his behalf, and when Barbara confirmed its truth, there arose an outcry of sorrow and protestation. Hans, weeping aloud in agony of desperation, was on the point of felling Peter to the ground with a billet of wood, which he had seized. Manlicken looked for his walking-stick to return to his dungeon. Catherine implored their kinsman to resign his claim to her and take away the whole of their property instead. The brothers held their sister fast in their embraces, and would not part from her. But the cripple, relying upon Barbara's promise, continued inexorable.

"Well, how is all this to end?" he earnestly asked the wretched victim, who, releasing herself from the arms which were thrown around her for her detention, took Peter's hand, and uttering a half-stifled farewell to the astonished family, left the room. But she could not advance farther than the passage; her strength forsook her, and had it not been for the support of her newly betrothed, she would have fallen to the ground. Placing her upon a seat, he said with much emotion:—

"Barbara, I should be happy in calling a beloved being my own; to love and be beloved, and to participate with her both joy and sorrow. But when I see thou feelest as if I were leading thee to thy death, I cannot make thee unhappy. Go," he cried, passionately—"go

to thy Hans! I give thee back thy promise! Thou art free! May thy father unite thee to the man of thy choice."

Tears, which could not be repressed, rolled down his sun-burnt cheeks as he spoke. Then, taking the hand of the perplexed maiden, and not venturing to look again upon her face, he left the house as hastily as his lameness would permit him.

LIFE IN JAPAN.

IX.

MONEY.

SOCIETY is divided into orders, according to occupation, and merchants and traders of every kind occupy the lowest grade in the scale but two, notwithstanding that they form so large a proportion of the population, corresponding, one may say, to our middle class. Women engage in various kinds of trades. At silk shops, lacquer ware depositories, fruit, vegetable, flower, and fish stores, women buy and sell, bargain and receive payment.

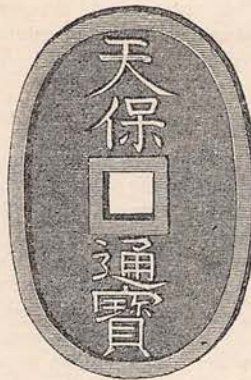
There are gold, silver, bronze, and copper coins. The most valuable is called an obang, and is worth from £15 to £25, according to the weight of gold: this coin is very large compared with European pieces of money, being an oval-shaped plate of pure gold about five inches and a half long, by three broad.

There are two other kinds of gold coin, the old and the new cobang: the former is worth thirteen silver boos, or a little over eighteen shillings of our money, while the latter is only equal to four silver boos, or

about five shillings and sixpence. The boo is the silver coin, and is here depicted: it is an oblong piece of solid silver, about an inch in length, and somewhat resembling a domino in appearance, with its name stamped upon it in Chinese characters, and the name and seal of the prince in whose territory it was issued. One Mexican dollar is equal in value to 3·11 boos, the Mexican dollar being the ordinary medium of exchange between Japanese and foreigners in their commercial transactions. A boo is therefore worth about one shilling and fourpence three farthings of English money. Half and quarter boos are largely in circulation, and then next in value comes the tempo, a

large bronze, oval, well-made coin, with a square hole in the centre, by which it may be strung on a string with a number of others. The tempo is worth about a penny, being the sixteenth part of a boo. Last in value, though most in use amongst a population where the necessaries of life are so cheap, is the copper cash, a round coin about the size of our shilling, with a square hole in the centre for the same purpose as the similar aperture in the tempo.

The cash is made of inferior copper largely mixed



with iron and sand, and is a badly-executed piece of money compared with the carefully-produced gold, silver, and bronze coins. The constant friction it undergoes when passing rapidly from hand to hand may be the cause of the impressions being so much less perfect than those of the superior kinds of money. Its value is infinitesimally small, being the ninety-sixth part of a tempo, or the twenty-fourth part of a farthing, yet many articles in daily use are separately worth but a single cash, and can be purchased for this insignificant outlay. Strings of cash separated into lengths each containing a decimal part of a boo (between sixteen and seventeen hundred being worth a boo) are carried over men's shoulders, purses being impracticable for such a weighty commercial medium.

The boos, when issued from the mint, are wrapped up in packets, each containing one hundred pieces. The Government stamp is impressed on the tough paper which encloses them. They circulate thus as one piece of money without being counted, and thereby facilitate large operations.

Gold, silver, copper, and many other metals abound in the volcanic soil of Japan. A limited quantity only is permitted to be annually extracted from the mines, lest the supplies should become exhausted, and posterity be left without a sufficiency of metal.

The tempo is the coin for which little boys used to clamour so eagerly when foreigners passed through the towns and villages. "Tempo cashee," "Tempo cashee," "Give tempo," "Give tempo," was the constant cry shouted out by the youngsters of both sexes who flocked round the strangers, and appeared to think that Europeans carried with them boundless stores of this useful coin. Some naval officers who accompanied the first expedition to Japan, found that buttons were also much appreciated by these vociferous young people, and kindly denuded their uniforms of the gilt anchor in order to gratify them, so that "Bouton cashee," "Bouton cashee," was as loudly heard as "Tempo cashee," when any officials were present.

The boo is the nearest approach to a unit or standard of value, though the Japanese cannot be said at present to have any definite standard. They are, however, contemplating great changes in their coinage, and it seems probable that the standard adopted will be of silver, and that the form of the coins generally will be circular.

PICNICS.

ONE of the most characteristic of Japanese amusements is a picnic; in fact, they may be called, *par excellence*, the pic-nicking people. Sometimes the summit of a hill, sometimes a temple, sometimes a tea-garden, is chosen as the scene for passing the day in the open air. The means are simple enough and the expense trifling. When looking over articles of Japanese lacquered ware, we often find amongst them a variety of handy arrangements for carrying eating utensils: plates, basins, cups, bottles, and a tea-pot, are scientifically fitted together so as to occupy the least possible space; and equipped with one or two of these "chow-chow baskets" (as Europeans, in their debased Chinese-English, term them), well stocked with provisions, a Japanese family betakes itself to the spot selected for the day's recreation. This is always some beautiful spot chosen for the loveliness of its scenery, or because it is consecrated by some religious observance. Sometimes it is on one side of a mountain, clothed to the summit with graceful bamboos, dark pines, and the polished leafed orange-tree, or on the banks of a rippling stream,

or by a land-locked bay, under the shade of bright-blossomed azaleas and delicate-tinted camellias. The day is passed in tranquil enjoyment; the ladies of the party displaying their accomplishments in reciting poetry, singing to the accompaniment of the syamsie, or guitar, or telling stories; or jugglers are hired to entertain the pleasure party with their tricks.

If it were not for that bane of all innocent enjoyment, strong drink, there would be much to admire in these pleasant rural amusements. Unfortunately, a supply of sakee is always taken in the picnic-basket, and though much tea is also drunk, warm water being always procurable at the numerous temples and tea-gardens at hand, yet the usual result of the indulgence in alcoholic beverages is often manifest, and a day which should have been spent in the enjoyment of nature's tranquil beauty ends too frequently in noise and drunkenness.

At the summit of every hill near a large town a little chapel or oratory may be found—a small erection built of stones, and dedicated to some kami or holy person. These oratories are the excuses for innumerable picnics, for on a certain day in every year each of these must be visited, and thousands of people—men, women, and children—leave the town, climb the steep hills, and cluster round these praying-places, till the top looks from a distance as if covered by a swarm of bees. Devotion at the shrine does not occupy much time, and then the chow-chow baskets are opened and the contents consumed.

The spring and autumn are the seasons when these excursions are most enjoyable and the greatest pleasure can be derived from the delicious climate and lovely scenery. At these times the air is bracing and invigorating, the sky bright and clear; and on the verdant hill-sides one drinks in draughts of air, wafted across the bright valleys, that exhilarate the spirits and make mere existence delightful. The sense of sight, too, is gratified in the spring time by the varying tints of the shrubs and plants. The plots of rape-seed dot the hill-sides with their yellow blossoms, and the fresh light green of the small rice-fields is interspersed with the broad leaf of the lotus plant, the bright yellow melon flower, and the overhanging foliage of camphor and wax trees. It is in the spring that the pomegranate puts forth its brilliant scarlet blossoms, and the trellis-work, over which the pear, peach, and plum blossom are trained horizontally, sometimes for more than a hundred square feet, looks like huge arbours, the wood-work being entirely hidden by the bunches of white and pink flowers. The westeria twines its branches round the supporting maple and evergreen oaks, and trails its long lilac blossoms amongst their dark foliage.

The fact that the Japanese are not sportsmen renders the birds wonderfully tame: they have nothing to fear from men's approach, so that they do not instinctively shun them as their enemies. In the large moats round Jeddo immense flocks of wild fowl—creatures in other countries so timid and shy—feed undisturbed, and add the charm of life and movement to the scenery. The wild goose, the teal, the mandarin duck, the graceful white paddy bird, and the crane, pass their existence there as if they knew of the decree issued by the Tycoon's government, that no gun shall be fired within ten re, or thirty miles, of the city.

The rainy season and the warm summer put a stop for awhile to the pic-nicking propensities of the people, but in the autumn they can again indulge in these national as well as natural pleasures, as the air is still balmy, and the varied colouring of spring, indicative of

the renewal of life after nature's winter sleep, is exchanged for the scarcely less beautiful, though more sombre hues, that prelude the fall of the foliage. The maple-leaves turn scarlet, while the numerous ever-greens still afford shade and verdure to the landscape.

GAMES.

Chess and draughts are amongst the sedentary amusements of the Japanese. The latter is a very elaborate game: a large board is used, and the pieces number over four hundred: the directions in which they may be moved are very numerous.

The Japanese game of chess can easily be understood by a foreigner; it is a great favourite amongst them, and they call it Sho-Ho-Ye. The inmates of the guard-houses often divert their leisure hours with this, and another, which resembles the well-known European game of *loto*, only that it is played with small black and white stones. Card playing was unknown in Japan till it was introduced by intercourse with foreigners in the sixteenth or seventeenth century. The pack consisted of fifty-two cards, but so much gambling resulted from their use, that a decree was issued forbidding the Japanese to play with them under heavy penalties: this decree is, however, evaded by the use of smaller pieces of cardboard, forty-eight in number, which can be made available for the same purposes as the larger ones, though they differ from the European model.

The excitement, too, of games of chance is carried on by means of dice, and exquisite little sets of dice, made of ivory, and inlaid with ebony and coral, are carried about the person, a set of them being enclosed in an ivory box three quarters of an inch long, or in a globe the size of a large cherry.

The Italian game of *moro*, so dear to the Neapolitan *lazzaroni*, which enables them to kill so much time, is represented in Japan by a somewhat similar game with the fingers.

The flying of kites is undertaken with such seriousness, that it seems almost without the category of mere amusements; men, not boys, are the kite-flyers, and they will stand or sit for hours regulating the flight of the grotesque figures borne on the breeze at the end of the long strings. Figures of animals, birds, centipedes, men and women, etc., are made to ascend, and do not seem more difficult to manage than the kite of common shape, with the long tail of strips of paper, which we are accustomed to see.

A LADY'S JOURNEY THROUGH SPAIN.

CHAPTER XIII.

WE returned to Madrid from Toledo, as we had engaged our carriage at the former place, and we had also to take a final leave of kind friends before our departure from Spain. I will not dwell on those always melancholy last days, nor yet can I afford to linger on my road; but I must say a few words respecting the Basque provinces, as both the country and its inhabitants well deserve some notice.

The Basques are the most thoroughly national of all the Spanish people, regular mountaineers, having had less admixture with other races, as they generally contrived through every change to keep themselves to themselves, as the saying is. One singular characteristic of this people is their equality: all claim to be the veritable Spanish *caballero* untainted by any cross, whether of Jew or infidel. Their pride is something astonishing; and where all are equally proud, it is im-

possible but that offence must sometimes be given. However, they do not bear malice, and quarrels are soon made up again. Their bravery is undoubted, and they are said to make excellent soldiers, but more in their own guerilla kind of warfare, than amongst regular troops and in a pitched battle. Though now incorporated with the Spanish provinces, the Basque country is still governed by its own peculiar laws and constitution. Many a hard struggle have the Basques maintained sooner than permit the slightest infringement of their rights. This has given a sort of determined, independent character to these people, as peculiar as it is attractive. In some respects they resemble the Tyrolese. The country also differs widely from all other parts of Spain; it has neither the soft luxurious loneliness of the southern provinces, nor the grandeur of the wild mountain regions. It is more a peaceful, smiling, pastoral country, with secluded valleys, gently rising hills, clear sparkling streams, verdant pastures, and fertile, well-cultivated lands. Agriculture is well understood amongst the Basques. The timber is very fine. In some parts oaks and chestnuts cover the hills. There is excellent fishing in many of the streams.

We made a halt at Irun, the first town on the Spanish side. It is on the high road to Madrid. For travellers coming from France into Spain it may indeed be called the first Spanish town on that frontier; and as such it of course will always possess a sort of interest which it has no other claim to. We only halted there as a starting-point for an expedition to St. Sebastian.

As the weather was still so delightful, we determined once more to give ourselves the pleasure of a riding excursion. Accordingly, having procured suitable animals, we started on a morning so warm and bright that, had we not known beyond a doubt that it was the month of November, we should have pronounced it to be a lovely glowing day early in September. It was enchanting. The road ran along the coast, and greatly we enjoyed the sight of the sea, and the varied costumes of the Basque peasantry. The women have beautiful hair, which they wear in long plaits down their backs, and adorn, for any festivity, or on the saints' days, with coloured ribbon. The married women cover their heads with a very unpicturesque sort of hood. The young girls have bright, fresh complexions. The men wear the sandal almost universally. The one great passion of the Basque peasantry seems to find vent in pilgrimages to their favourite shrines. There is no trouble they will not take to accomplish their object, and no distance they will not travel, even on foot, to reach some pre-eminently holy shrine, frequently for the benefit, as they credulously believe, of some relative especially dear to them, who may be suffering from one of the many ills that mortality is heir to. Prayers offered up at these shrines are looked upon as far more efficacious than any prayers offered up in a church near at hand, and they most implicitly believe that if the sick are to be cured this is the way to accomplish it. Many and many a time during our residence in Spain did we meet parties of the country people bound on some such errand; and affecting it sometimes was to see the utter forgetfulness of self, the patient endurance of toil and fatigue, the warm affection, the loving hopefulness displayed, even in connection with these baseless superstitions.

San Sebastian is a very striking spot, situated as it is on an elevated rock, that seems actually to overhang the sea. Indeed, it is almost surrounded by water, as the

letters of introduction. With the greatest impatience he awaited his son's return, to crown his ambitious projects. In the midst of these plans that he was indulging in, he received a letter from his son, now known as Gottwalt. He saw at once the schemes he had laid for his aggrandisement defeated. The now childless father stormed and raved. The haughty baron was the most miserable of men.

For the unchristian expulsion of his subjects, the Archbishop Leopold Von Firmian was rewarded with a letter of approbation from the Pope, and the title of "Excelsus." This, however, afforded him but little comfort when he lay upon his death-bed. In vain his attendants supported him, and smoothed his luxurious eider-down pillows; the long prayers of the numerous priests who surrounded him availed not to assuage his anguish. He shuddered as he gave back the silver image of the crucified Saviour, whose command of charity he had so recklessly transgressed. No tears of a beloved wife or child soothed his fevered mind, no gentle hand wiped the cold damp of death from his pallid countenance, or closed his glazed eye. Unlamented they laid him in his magnificent sepulchre.

When thou comest, sight-loving traveller, to the charming capital of Salzburg, the cicerone will show thee the stables once belonging to the archbishop, where one hundred and fifty horses were fed out of mangers of white marble, and were bathed in a reservoir of the same costly material, ninety-three feet in length, in the midst of which a gigantic prancing steed is beheld, from whose nostrils issues a lofty jet of water, whose bridle is held by the statue of a groom also cut of the solid marble. Leopold Von Firmian caused this magnificent structure, with its costly sculpture, to be erected to perpetuate his memory; those who suffered from his severity remarked that it served also as a memento to show that he preferred brute creatures to his fellow-men. Frederick William I likewise erected for himself a monument; a monument imperishable, and which reflected a greater lustre on his name than did that of Firmian. History tells of the twenty thousand Salzburgers to whom he gave an asylum, and who thus by bloodless means he incorporated into his kingdom. They have since increased to hundreds of thousands, and repaid tenfold the care bestowed on them by their assiduous industry.

Manlicken lived seventeen years in Prussia. The latter part of his life was not free from bodily pain, and his feet often swelling, the consequence of his confinement in the damp prison, confined him much within doors. He therefore frequently longed to depart to Christ, and be with his Catherine and Barbara. One summer evening, in the year 1749, they found him on his easy-chair, with his hands folded on the Bible which was lying before him, and his eyes directed towards heaven, as if in prayer. The hands were cold, and the eyes raised to heaven were stiff and glazed. His spirit had departed to heaven. The passage in the open Bible on which his hands rested was, "I know that my Redeemer liveth."

The lamentations of the exiles have long since been silenced. Since the period of our narrative a hundred years have elapsed, and a new generation has sprung up. Peacefully are friends and foes slumbering in the bosom of mother earth. One only of the exiles was yet alive. For when their descendants were celebrating the great jubilee of 1832, in remembrance of their

emigration into Prussia, thousands flocked around a venerable old man, who, more than a century old, stood as the monument of a past generation. It was Peter Weinleidtner, who, when a child of a year and a half old, had entered their new fatherland, led by Gottwalt. The new Shippen yet preserves its name; while Manlicken, Pommer, Weinleidtner, and Gottwalt, live again in their children and grandchildren.

LIFE IN JAPAN.



JAPANESE LADY AND CHILD.

MARRIAGE.

MARRIAGES can only take place between persons of the same rank in life; and sometimes it happens that there is only one family of a particular class residing in a town. A partner must then be found for any of the marriageable sons and daughters in some other locality. Thus, if the governor at Nagasaki has grown-up children, he must make alliances for them amongst the children of some person of an equal rank; and as there is no one near whose position is similar to his own, an eligible parti or partie has to be sought for at a distance. Marriages generally take place at an early age. When a youth has seen a maiden whom he wishes to make his wife, he plucks a branch from a shrub (the *Celastus alatus*) and fastens it to the doorway of her parents' house. If the young lady does not reciprocate

his affection, she leaves the branch to wither and die, and the lover knows his suit is rejected, without being subjected to the disagreeable of a verbal refusal; if, on the contrary, she is willing to become his bride, she blackens her teeth, and thus proclaims her engagement. Such an evident sign of betrothal prevents any other lover making the mistake of proffering his suit to a lady whose promise has been already given, as occasionally happens in England. Friends of both the lovers are then summoned to discuss the arrangements for the wedding, to settle the terms of the marriage contract, and to choose two auspicious days from the almanack—the first for an interview between the betrothed pair, and the second for the wedding. The bridegroom then sends valuable presents to his future wife, who gives them to her parents. The parents then make a suitable return to their future son-in-law. The young lady burns all her childish toys, to intimate that her girlhood is over, and that she must now attend to the serious business of life. Her parents give her a handsome wedding dress, and some useful articles of furniture, which always include a spinning-wheel, a loom, and culinary utensils, of all of which the future wife is supposed to know how to make a practical use. These presents are conveyed with much state and ceremony to the bridegroom's house on the wedding-day, and there exhibited to the guests. Marriage is considered a civil contract, but it is usual to call in the priests of the religious sect to which the families belong to consecrate the nuptials. Prayers are offered, benedictions bestowed, and bridal torches are kindled; the bride's is lighted from the fire on the altar, the bridegroom's from hers. The meaning of this is both obvious and poetic. The bride is dressed entirely in white, and covered with a veil, which is carefully preserved when the wedding ceremony is over, and laid by till her death. It is then used as a shroud. It is said that the wedding veil is reserved for this melancholy purpose in order to remind the young wife that she is now dead to her father's home and family.

Arrayed in fine white garments, she is seated in a kind of sedan-chair, and, escorted by her relatives, is carried to her new home. Upon reaching it, still covered with the veil and accompanied by two young girls, she passes into the principal room, where the bridegroom sits awaiting her, and surrounded by his parents and friends. In the centre of this room stands a table, upon which are some small figures representing a fir-tree, a plum-tree in blossom, a crane, and a tortoise—emblems respectively of man's strength, woman's beauty, and a long and happy life.

Upon another table stand bottles and cups. The bride approaches this table, and commences her wifely duties by pouring out sake, and distributing cups of it amongst the guests. Many minute forms are carefully attended to in this pouring out of wine, in which the bridesmaids, who are fancifully called butterflies, take a distinguished part, as this drinking of wine completes the bridal ceremonial. Three days afterwards the bride and bridegroom visit her parents to pay their respects to them.

Polygamy is not allowed in Japan, but it is not considered a disgrace for men to have a number of concubines, in addition to the one legal wife. Any children there may be are rendered legitimate by being adopted by the wife. Married women of the middle classes are allowed perfect liberty of action, and they assist their husbands in their various occupations, and their conduct as a rule is irreproachable, though laxity of manners before marriage is not deemed a disgrace, nor is it any

impediment to a marriage with a man in a respectable position.

Women of the upper classes are noted for their modesty, grace, and beauty, and the annals of the country are enriched with many incidents in which they have taken an active part.

BATHING.

The constant use of the warm bath is a great feature of Japanese life. It is not a luxury reserved for the wealthy in the seclusion of their homes, but a national habit indulged in by the lower classes in the most public manner. It has been suggested that the system of espionage for government purposes universal in Japan has gradually obliterated the reserve as to personal matters which seems instinctive in most civilised communities. It is difficult to assign a cause for such a remarkable result; but no one passing through a Japanese village or town towards evening can fail to perceive that the whole population is indulging in the bath, either in the little gardens or courtyards at the back of the houses, or at the public institutions where, on the payment of a few "cash," men and women can have a tub with a plentiful supply of warm water. When the tubs are made use of in the back gardens just referred to, it is not considered necessary to close the sliding panels which shut out the view from passers-by in the street; and if the advent of a foreigner, or any other incident should arise to attract attention, the bathers will leave their tubs without waiting even to throw on their loose garments, and run to the door in a state of nudity to see what is passing. Those who object on the score of morality to such a want of personal reserve will find their objections strengthened by the general laxity of conduct which they cannot avoid observing when residing among these singular people. It is said that when Lord Elgin's embassy proceeded to Yeddo on their first visit, that everything which it was known would in any way shock the European sense of propriety was carefully concealed. If this be true, it shows that the Japanese can appreciate the scruples of other nations even when opposed to their national habits. It accounts also for the favourable reports then made of Japanese morals.

Besides the warm water bath, vapour baths are also in request, and many of the dwellings have a very simple arrangement at the back of the garden or courtyard for this kind of bath. A small apartment, three to four feet high, with a floor of narrow planks of wood placed a few inches asunder, is built over the stove which heats the warm water for the general family bathing; there is a small aperture, through which the individual desiring to be steamed creeps in, and there are two large tubs of water, one warm and the other cold. The atmosphere of this little chamber soon becomes intensely warm and full of vapour; but the bather can regulate it as he pleases, as there are two small windows at the side to let off the steam, and he can also plunge into the tub of cold water when he chooses.

This constant bathing is doubtless very conducive to health, but it is unfortunately not accompanied in the lower classes with cleanliness of clothing. The same garments are put on without being washed time after time, until no longer wearable, so that much of the benefit arising from the free use of the bath is lost; still it is better than the custom of our lower classes, many of whom seldom bathe at all.

Sir Rutherford Alcock, formerly our minister in Japan, considers that the public baths have an important bearing on Japanese political life, as it is there that

great numbers of people, male and female, meet, and discussions arise on all subjects, and thus public opinion is formed in a community which possesses no periodical literature similar to our newspapers. In these discussions women have equal rights with men, and thereby conduce to the permanence of the Japanese Government; for, according to Sir Rutherford's views, women do not often become political conspirators, and therefore the influence of woman is to be viewed as a conservative element in the state. In the present state of public affairs in Great Britain, when women are endeavouring to obtain the franchise, this view may have a bearing upon our own political life.

Shampooing is an operation much indulged in by the Japanese. It is very different from what is called shampooing in England, which consists merely in having the head well washed. According to the Eastern idea it is the calling in of a skilful operator, who subjects every muscle in the body to a gentle kneading and rubbing, which dissipates fatigue, and renders the stiffened muscles easy to move and free from pain. The luxury of such a process is best appreciated by those who have undergone some unusual bodily fatigue, and who find, after they have undergone it, that all the weariness and distress they experienced are removed as by a charm.

THE MEASUREMENT OF TIME.

An important branch of Japanese education consists in learning the almanack: the chronological system being most complicated. The year is divided into twelve months, distinguished by the twelve signs of the zodiac, which according to Japanese astronomy are named after twelve animals, viz., the mouse, the bull, the tiger, the hare, the dragon, the snake, the goat, the monkey, the dog, the boar, the horse, the cock; but these twelve months vary in length year by year, and the Mikado, or sacred emperor, at his court at Miako, arranges the number of the intercalary days and the months to which they are to be added.

Even an answer to the ordinarily simple question of "What's o'clock?" requires the exertion of much thought and calculation, before it can be answered according to the Japanese system.

The diurnal revolution of the earth is divided into twelve parts, and if these divisions were reckoned consecutively there would not be much difficulty in ascertaining the time of the day or night: but owing to the peculiar sacredness attached to the number nine, the principal epochs of day and night, namely, noon and midnight, are both known by the number nine. And the whole system of numbering the divisions of time is based upon the multiples of this perfect number, and upon the circumstance that sunset and sunrise are always called by the number six. Thus if we begin to reckon from noon, that is called the hour of nine: for the next division of time we take twice nine, or eighteen; subtracting the decimal, eight remains: it is therefore called the hour of eight. For the next or third hour, the third multiple of nine is used, *i.e.*, twenty-seven. The decimal number is again subtracted, and seven remains; for the fourth division, the fourth multiple, thirty-six; and again subtracting the tens, we have six left, which must be the hour of sunset: next the fifth multiple, or forty-five; subtracting the forty leaves five, or the fifth hour; and so with the sixth multiple, or the hour of four. The succeeding division is midnight, at which point the numbering recommences, with nine and its multiples; the fourth division is again six, or sunrise, and so the circle is completed at noon.

In order to distinguish the divisions of the day from

those of the night, besides the number belonging to each division of time, it is also called by the name of one of the twelve signs of the zodiac: thus midnight, or nine, is the hour of the mouse; sunrise, or six, the hour of the hare; noon, that of the horse; sunset, that of the cock. The subjoined table may make these daily divisions of time clear to those who have not understood the foregoing explanation:—

Noon . . .	9th hour, called also	The Horse.
8	" " " "	The Goat.
7	" " " "	The Monkey.
Sunset . . .	6 " " " "	The Cock.
5	" " " " "	The Dog.
4	" " " " "	The Boar.
Midnight 9	" " " " "	The Mouse.
8	" " " " "	The Bull.
7	" " " " "	The Tiger.
Sunrise . . .	6 " " " "	The Hare.
5	" " " " "	The Dragon.
4	" " " " "	The Snake.

As sunrise and sunset must always be called the sixth hour, this introduces another element to complicate the calculation, in order to allow for the variation constantly taking place in the relative length of the day and night. It necessarily follows from this that in the summer the divisions of the night succeed each other much more rapidly than in the winter, and that those between sunrise and sunset are proportionably prolonged.

It is one of the duties of the priests in the temples to mark the lapse of time by sounding their beautiful bells, and the practised ear soon recognises, even in the depth of night, whether it is the hour of the boar or the bull that has just been rung out on the silver-toned bells by the watchful priests.

The native methods of measuring time resemble those made use of according to tradition by our King Alfred the Great. Instead of a candle marked with painted bands of different colours, the Japanese use a small beam of wood, the upper part covered with a kind of glue and white-washed. A narrow groove is made in the glue, and on each side of the groove at certain distances there are holes for nails. The groove is filled with a powder, which has the property of burning very slowly, and thus the divisions of time are literally consumed. Every three months the distances between the nails are readjusted, so as to allow for the alterations in the lengths of the days and nights.

LOVE BY TELEGRAPH.

We often hear of "love at first sight," but a curious case lately happened of courtship carried on, and marriage arranged, without the lovers seeing one another at all. Telegraph clerks are in the habit of sending inquiries and messages on their own account, when the wires are free and time is heavy on their hands. The "good morning" salute, and the natural question, "What is your name?" soon expand into general subjects of conversation. A clerk, finding he had a fair correspondent, not unwilling to exchange messages, soon began to "wire" love-letters to her, with the romantic result of making a match of it. Our informant, a director of the company, assures us that this is not a singular case. The story reminded us of a remarkable paper of Addison in the "Spectator," where the electric telegraph itself, and this special use of it, seem to be anticipated. The paper is on absent lovers, and the methods by which the pains and inconveniences of absence may be relieved. Among the contrivances suggested is that described as follows:—