



JAPANESE HOUSE.

LETTER IX.

JAPANESE SHOPS, SCHOOLS, AND SHRINES.

OF course we went among the merchants, or more properly the shop-keepers, of the capital. The most costly display of goods is frequently made within the smallest conceivable compass, the merchant squatting within easy reach of most of the articles for sale. Sometimes the business houses have two stories, and many choice wares are found on the second floor, but in no case do the buildings have much depth, or whatever part is cut off is used for a dwelling-house. The shop-keeper was usually found warming his hands over a charcoal fire in a stove of earthenware shaped like an open box. This shows that the Japanese *do* suffer from cold, although, while in the country a day or two before, we saw hundreds of coolies with nothing on below their loins (unless straw sandals on stockingless feet), while they stood at night warming their naked shins by straw fires. Still the cold is not so severe in this part of Japan as to cause the erection of substantial houses, properly heated, to protect against it.

The shop-keepers here vary as in America. Some are always eager to show goods, while others will allow you to inspect their stock without saying a word, unless you ask "Ikura," or "How much?" when they promptly respond as the case may be. If you reply "Too high," they will often drop one-

third of the price. Formerly the prices were much more reasonable, but since it has been found out that foreigners will often give any price asked, the first price is usually much above the value of the goods. Frequently, however, the merchant has "one price only," and that a fair one. Often, too, he will tell you that an article is damaged, or of inferior quality. But he usually expects you to buy something, and does not believe in "no trouble to show goods." Often the manufactory and the salesroom are the same, and one can see the making of nice straw or bamboo goods, whether shoes, mats, shades, or baskets. The display of goods at the door does not always mean that they are for sale. Wishing to purchase a pair of straw shoes, such as are worn by all the lower classes, and seeing a number hanging up in front of a house on the street, in Yokohama, we stepped up and laying our hand on a pair asked, "Ikura" ("How much?"). Immediately the Japanese began to laugh very heartily, and told us, by our interpreter, that they had just been purchased for family use, husband and wife wearing the same kind. They readily consented to sell us a pair at the usual price, two tempos, less than two cents. Even horse-shoes are made of straw, and sell at about the same rate, or less.

There are a number of shops filled with American goods, which excite as much attention here as Japanese goods do in America. A very small proportion of Japanese have adopted the American costume, and few are likely to do so for years to come. Even English-speaking students in their schools wear only foreign hats and shoes, and often not those. The fact is, our foreign clothes are too expensive. One can buy a very good suit, such as is usually worn by the merchants in Japan, for about one dollar and fifty cents. The coolies often now, and until lately did universally, dispense with every

thing but such a coat, more like our dressing-gowns, cheaper ones costing less than a dollar. No head-covering is usually worn, save a handkerchief, and often not that. A rainy day brings out most peculiar straw coats, and bamboo hats, and paper umbrellas. The clogs keep the feet out of the mud, while at such a time they wear a sort of overshoe, covering simply the front of the foot. This sheath, as it may be called, is fastened to the clog. Usually clogs are worn by a better class than the coolies; still they are very cheap. We bought three pairs of sandals and clogs for twenty cents. The socks reach about to the ankle, and sell for ten cents a pair. They are always worn about the house or in the temple, when the sandals are removed. They are made with a separate place for the large toe, so that the thong of the sandal may fit between.

The carriage or wagon shops of Japan are usually jinriksha shops. Even wagons of two or four wheels, capable of carrying several tons weight, are pulled and pushed by coolies, who utter a peculiar word at every step. Whether it were a song or grunt we could not tell. Some believe that every boat and every wagon has a peculiar song of its own, which the coolies sing. At any rate, you can hear these men at their work blocks away, and we have several times been awakened at night by a passing boat on the canal or river. The toy shops abound in every quarter, and in every street may be found playing children. Often the wares are placed on mats out in the streets. This is especially true at night. Japanese lanterns (like Chinese) illumine the streets, and often the display is really attractive. For a foreigner to stop to make a purchase is usually the sign for the gathering of a crowd of natives. Always respectful, they are sometimes inconvenient, and all that is necessary is to call one of the nearly four thousand uniformed policemen of Tokio, and

they soon scatter. It is usual on leaving a shop to say to the shop-keeper, "Sayonara," or "Good-by." It really means, "Since it must be so."

The Japanese are doubtless the most polite people in the world. When they speak to each other at all, it is always done in the most graceful and imposing way. One touching sight was four blind men all walking together in the middle of the street, each having his hand on the shoulder of some other. Of course everybody gave way to them. We were apprehensive, however, of the result of their walk. "If the blind lead the blind, both shall fall into the ditch." There are plenty of canals in Yeddo for that purpose. There are a great many blind people here, and yet more with feeble eyes who wear glasses. This excessive blindness is attributed largely to hereditary causes, and to the way in which mothers carry their children, tied around their backs, with their eyes more or less exposed to the sun. We have seen little girls seven years old with babies tied to their backs. When the child cries the twofold remedy is for the little girl to bump her head against his, and then to dance around in a quiet way until he falls asleep.

While out at Kanazawa we had the pleasure of visiting a country school, with ninety scholars and three teachers. We could hear them a hundred yards off, reciting at the top of their voices. The coming of foreigners excited great attention, but we were heartily welcomed when it was learned that we were Americans. The whole school made the profoundest bow, limited only by the desks in front. Boys and girls sat together, and most of them on mats on the floor. All were in their stockings or barefooted, having, as is usual, left their sandals and clogs at the door, and over them we had to pick our way in entering. Wall-maps, slates, blackboards, and school-desks, looked very strange in this native

building, lighted through paper window-panes. The teachers sent out for chairs for their guests, and were very attentive. One, however, smoked his pipe during the visit, and in the school-room before all the scholars, who were evidently accustomed to it. He lit it at the open box-like stove. Any request from the scholars was prefaced, as with us, by raising the hand. This he would grant, and then go on with his smoking. He smoked some two or three pipefuls. It should be known, however, that a small pinch of tobacco fills a Japanese pipe. Usually after a couple of whiffs it is blown out and re-filled. The pipe is wholly of metal, although sometimes the stem is of bamboo. A peculiar globe in use was a combination of a Japanese lantern and umbrella. It could be folded up at pleasure, when it looked like a closed parasol. The teacher had us point out on this our homes in America. The scholars were drilled a little for our benefit, although our interpreter, Dr. McClay, says they were first asked if they could do a certain sum. At a given signal they all opened their desks together, at another took out their slates, and at a third closed their desks again. On leaving we thought the teachers would never cease bowing, and *we* kept it up sometime, to see how often they would bow. Two of them followed us to the gate, while ten or fifteen scholars came to the door to see that it was all done properly. It was a delightful visit, as this kind of school showed a new era opening for Japan.

While in Tokio we visited the Kaisi-Gakko, or the Imperial College. The Japanese director received us very kindly, and ordered tea for our benefit. This we drank without sugar or milk, in the meantime talking over the great advance made by Japan, especially in the department of education. He requested our cards, and in turn gave us each a catalogue of the university indorsed with his com-

pliments. There are some thirty-five instructors and three hundred students. The leading professors are Americans, and we had the pleasure of meeting the Rev. Drs. Syle, Parsons, Veeder, and Dr. McCarty, and briefly witnessing the work of their recitation-rooms. The instruction is wholly in English, the preparatory department, numbering some seven hundred students, teaching them English before they can enter the college proper. Many of the American features of education were noticeable, so without looking at the students you would suppose yourself to be in America. Dr. Syle requested Bishop Marvin to address his class on the study of mental and moral philosophy, as the love for physical science tended to lessen, in the minds of the students, a sense of its importance. The young men listened attentively to the few excellent remarks made, and seemed to comprehend them without difficulty. So many of them understand English that some of the missionaries have enough at their services to justify preaching to them, and have Bible classes for them, in the English language. The late chief director of the university was baptized before his death.

An American may well feel proud at the good work being done by his countrymen for the education of Japan. They are generally Christian men, and prepossess the minds of students and statesmen in behalf of Christianity. They receive all the way from one thousand five hundred to four thousand dollars a year, besides a dwelling-house furnished by the government. Dr. Murray, of New Jersey, is the superintendent of education throughout Japan, and is just now returning to his duties, after visiting the leading American colleges in company with the Japanese minister of education appointed for that purpose. His influence will be felt in every country school throughout the empire.

The empress has become favorably known as a patron of education for females, and the normal school, now in successful operation, is the result of her kindly interest. Strange to say, hitherto the educated women of Japan have been those who, with us, are the most depraved enemies of society. They have been educated to make vice attractive, and wives have been chosen from their number even at this late day.

The buildings, both of the university and normal school, are foreign and modern, and will in time give place to yet larger and more splendid ones. The school of engineering is a magnificent building in English style.

It is strange to go from such a college to a heathen temple, and yet there are many such within easy distance, where, perhaps, the parents of these students still attend. The most popular one in Tokio at present is Asakusa. It was a rainy day when we were there, but we found many worshipers coming and going, though doubtless fewer than in former years. The place is made very attractive by gardens, booths, tableaux, etc. Buddha is worshiped in the temple, and we saw several casting in their money and muttering their prayers. The wooden image of one of Buddha's original sixteen disciples is at one side of the altar. The people believe that whatever pain they have will be cured by first rubbing the same place on the person of the image and then rubbing the hand over the place of the pain. We saw several seeking relief in this way. The image has been rubbed so much that you can hardly realize what it is. The eyes, nose, lips, and ears, have entirely disappeared. We noticed, too, many symptoms of colic, to judge from the person of the image. Near the chief temple is a magnificent praying-machine, an octagon in shape, twenty feet high and fifty in circumference. We were told to

turn it two times and we should become very happy. It is elegantly lacquered and gilded, but very hard to move, as we found on making the effort. If our happiness depended on its being often turned we should get a steam-engine for that purpose.

Another fine temple is Uyeno, in a different part of the city. A fine pagoda is on the right as you enter, as at Asakusa. This is a Shinto temple. There are no images, but simply a large metallic mirror, to represent the all-seeing eye of the deity. The Shinto worship is much simpler than the Buddhist, although they are often confounded together. Immense stone and bronze lantern-stands form, as usual, one of the imposing features of the temple-grounds. Uyeno ranks second in magnificence to Shiba, described in a previous letter. The imperial splendor, the elegant gilding, carving, and lacquer-work, and the superb bronzes of these temples, display the royal patronage shown them by the Shoguns who lie buried in the temple-grounds. Either Tokio has a far smaller population than Yeddo, whose name it has substituted, or heathen worship was once far more popular than now. Probably both facts are true, for, with the presence of the daimios and their retainers and servants six months in every year, Yeddo at times must have had not less than two millions. Mr. Tsuda thinks even a half million more than that not too high an estimate. These temple-grounds cover hundreds of acres in different parts of the city. The government is now turning some of these grounds into parks, Uyeno among others. Tokio numbers less than a million souls at present.

It was a special pleasure before leaving Tokio to attend the Missionary Conference at Dr. Verbeck's. Nearly all the missionaries of the city were present, and after interesting exercises we were served with tea by Japanese girls without sandals, and in their

own peculiar native costume. A valuable paper, on "Native Helpers," was read by the Rev. Julius Soper, followed by remarks as to the manner of their employment and nature of their training and work. Nearly twenty missionaries were present, and many participated in the exercises. This we learned that night: that if these missionaries are proper representatives of their fellow-laborers generally, then the Christian Church has no more scholarly, eloquent, and judicious ministers at home than these men who are laying the foundations abroad. Any one of them could get four thousand dollars a year from the Japanese government, when probably no one of them receives more than one thousand five hundred dollars from the Missionary Society, and most of them not over one thousand dollars.

We were glad to obtain the following reliable statistics of missionary work in Japan up to October, 1876: Foreign missionaries, including forty-six clerical, eight medical, and twenty-five educational, number seventy-nine; native missionaries, thirty-three; stations, forty; average weekly attendance, four thousand; baptized converts, one thousand; schools, nineteen; scholars, five hundred and fifty-seven; students for the ministry, forty; Sabbath-schools, ten; scholars, six hundred. A religious paper has one thousand one hundred copies in circulation.

Our last night in Tokio was marked by our first experience of an earthquake. It was quite a shock to one unaccustomed to it, but nothing compared to the great one in 1855, when so many lives were lost in Tokio. We returned to Yokohama in time for the steamer "Nagoya-Maru," of the Mitshu Bishi line, which bears us to Kobe, where we shall probably disembark for a visit to Osaka, the second city in the empire. On reaching the wharf, as we were about to embark, we found a number of native

Christians of the Methodist Mission waiting to bid us good-by. It is not strange that we took off our hats to these polite Japanese, so full of gratitude for the gospel first brought them by American missionaries, and that had proved the power of God unto their salvation. We shall never forget their cordial "Sayonara" as we took their hands for the last time.

Every thing that fraternal love could suggest was done by the Rev. Dr. McClay, and the Revs. L. H. Corbett and Julius Soper, to make our visit interesting and profitable. We could scarcely realize that we were in a heathen land. We have been in sight of the beautiful land all day, and we cannot but pray that this "land of the rising sun" may now arise, her light being come and the glory of the Lord risen on her. Thank God, the missionaries have now come to stay! The most valued counselor the Japanese government has ever had is the Rev. Dr. Verbeck, a Christian missionary. Nor, we believe, will the promise fail, "Behold I have set before thee an open door, and no man can shut it." May all these beautiful hills and valleys resound with the praises of Jesus!

Steamer "Nagoya-Maru," Dec. 7. 1876.

LETTER X.

ALONG THE INLAND SEA OF JAPAN.

THE steamer which bears us safely over the Inland Sea of Japan is under the control of the Japanese government, and has several Japanese officers, although the navigating officers are all Americans, and were formerly in charge before the ship was bought from the Pacific Mail Company. The company now owning it is called the Mitshu Bishi. It has a number of steamers and is doing a large business between Yokohama and Shanghai and along the ports of the Inland Sea.

The passengers interest us greatly. Often at the same table may be seen Americans, Europeans, Japanese, and Chinese, all eating in modern style. Many of these latter show evidences of wealth and good living. The Chinese very rarely cross the Pacific other than as steerage passengers. Here they travel first class. They are the bankers and brokers of Japan. In Yokohama, for the first time in our life, we found money, especially silver, to be a very inconvenient thing. Trade-dollars would not pass at all, because being purer than Japanese *riôs*, or dollars, they would soon make the latter fall below par, and hence the government would not allow them to be taken. Even Mexicans were at a discount of four per cent., and had to be exchanged for the paper currency or silver of the country. The Chinese bankers usually attended to