

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

all these matters, and were making a comfortable living. Some of these fine fat fellows, dressed in silk robes, are now on board, and can afford to eat something more than rice in the steerage. Many others are in the employ of leading mercantile houses that deal with the natives, and are called "compradors." They evidently make themselves very useful to their employers, and receive large compensation.

Our bill-of-fare is made up of American and Japanese articles of food. We have California apples and canned fruits, but Japanese grapes, pears, oranges, persimmons, potatoes of both kinds, lettuce, radishes, beef, fish, quails, pheasants, snipe, and chicken. The grapes are very fine even at this late season, but the pears are insipid. The persimmons are as large as average apples and pears, and are very sweet and without the astringent taste which they have with us before frost. They are served for dessert, the same as oranges, but are eaten with a spoon. Of these latter one is privileged to eat as many as he prefers, as they are quite small. Usually several are eaten at one time. They are sweet, seedless, and of thin peeling, or rind. The Japanese fish are quite fine and of every variety, and are prepared by all modes of cooking. The buckwheat flour is good, but the best bread is made from California flour. Japanese rice is excellent. Only in some parts of America do the people know how to cook rice. On all these ships, and among the Japanese generally, it is steamed after it has boiled a little, and then every grain stands by itself and is twice its natural size. Served with curry and Bombay ducks (a sort of dried fish) it is very fine eating.

On Friday morning when we awoke our ship was stationary, and we knew that we had reached Kobe, some three hundred and forty-six miles from Yoko-

hama. After an early breakfast we went ashore in a native boat and obtained a fine view of the twin cities, Kobe and Hiogo. Separated from each other only by the dry bed of a summer stream, Kobe is the open port and Hiogo is the native town. They jointly number one hundred and twenty thousand inhabitants, several hundred of whom are foreigners. Hiogo is the terminus of a railroad that extends fifty miles into the interior to Kioto, the mikado's former capital, full of sacred buildings, and one of the most interesting cities of Japan. Tokio, where the emperor now resides, means "Eastern capital."

Kioto being beyond treaty limits, can be visited only by special permission from the government. Several missionaries reside there, and are doing a fine work. A Japanese student at Amherst and Andover, Joseph Hardy Nusima by name, having returned a Christian, obtained permission of the government to establish a school at Kioto and to employ his own teachers, called around him several missionaries of the American Board, and obtained permission for them to reside at Kioto. While nominally and really teaching, they are also preaching Jesus, and have organized two churches among their converts, and expect on next Sabbath to organize a third. They have been kindly received, especially through the influence of a counselor of the government, a blind man, much respected, who repeatedly says, "Confucianism is good, but it is not enough; Buddhism is full of lies; railroads and telegraphs will not do every thing. The hearts of the people must be changed, and only Protestantism can do it." The mayor of Kioto permitted the attendance of as many as fifteen at any one service, but when these services increased he refused to permit even fifteen to attend. Being held in the private houses of the converts, one went to him and

said, "These people keep coming to my house, and it would not be polite for me to send them away. Will you please come and send them away?" This appeal to Japanese politeness availed, and in the capital where for centuries the mikado was regarded as a divine being, the missionaries continue without serious interruption to preach Jesus.

It requiring several hours of red-tape to get a passport to visit Kioto, we concluded to spend that much more time at Osaka, a place of four hundred and twenty-five thousand souls, and the second city in the empire. The commerce of this place is so great that in its harbor are found junks from all ports of Japan. The trade between Osaka and Tokio chiefly supports the Mitshu Bishi line of steamers. It is connected with Kobe by railroad, trains leaving each point every hour and a half. The cars are English, and are first, second, and third class. On entering at the side we were locked in, and the car was not opened save to admit or let out passengers along the road, when the door was unlocked by the station-master, who has keys for each. The cars are well constructed, but without any heating apparatus or closets, and the seats are arranged along the sides. They were well filled, all save the first class, which, as in all foreign countries, are usually occupied only by "nobility, Americans, or fools." They are elegantly upholstered, but have no convenience over second class. The engineers are Europeans, but other officials are Japanese. The distance from Kobe to Osaka is twenty-one miles. Kioto is twenty-three or twenty-four miles beyond, and numbers two hundred and fifty thousand.

Our road runs through one of the finest agricultural sections of Japan. It is a broad and fertile valley from the mountains to the sea. At some points it is twenty-five miles wide, while it is per-

haps fifty miles long. The farms are like so many small gardens, no one farmer perhaps cultivating more than one acre. Even a single acre is divided up into from ten to twenty beds of all possible shapes, some round, some square, some oval, according to the lay of the land with reference to the ditches for irrigating it and the intersecting paths, elevated above it, on which coolies pass with heavy loads in baskets at each end of a pole carried on their shoulders. Sometimes these baskets are borne by horses, or even bullocks, and are heaped up so high that the form of the animal is hid. The plowing is done with a single bullock to each plow. The plow has but one handle, which the farmer holds in one hand, and guides the team by means of a rope tied to a ring in the bullock's nose. We saw some one or more that wore muzzles, but not "while treading out the corn." After the land is plowed it is made up into ridges with the hoe. The space between the ridges is for the water to irrigate the soil when turned on from the ditches that run through every part of the field.

The present crop is one of radishes, which grow to be nearly a foot and a half long, and are eaten all the year round. The crop being planted as we passed was rape, from the seed of which Japanese oil is made. The wheat is already sprouted, and will be harvested by next June, in time for the rice to be transplanted in trenches in the same soil, which will have been prepared and flooded for that purpose. The rice harvest is just over, usually occurring early in November. Beautiful stacks of rice, or straw, abound in every field. They do not seem to be more than eight feet in circumference, and about the same in height, being as large at the top as at the bottom. Both men and women were at work in the fields. The farmers live in villages altogether in the valley. This is alike for protec-

tion and economy, as every foot of the farming land is then utilized. The rice is cut by sickles and tied in sheaves. The heads are removed by being pulled through a sort of large iron comb projecting from the end of a board. The rice is then hulled by means of a machine which consists of ten or more long beams with a pestle at the end alternately striking into hoppers. These are worked by a treadle trodden by almost naked coolies. The farmer, with his fan in his hand (made of bamboo), then winnows out the chaff, or hulls. This is usually done in the villages, where the rice is spread out on mats in the street to dry before being packed in rice-straw bundles or bags and sent to market. From this straw all sorts of coats and shoes are made, besides mats without number. These mats, made of different kinds of straw or fine-split bamboo, are used for carpets in all the houses and temples of Japan.

By 9:30 A.M. we reached Osaka, and got out in a magnificent depot, having to surrender our tickets before leaving the building, which was by a passage-way where station-masters stand to collect the tickets of passengers leaving, and to punch those of any taking the cars. These are all the conductors necessary, and there is no putting off a passenger without a ticket, for he must have one to get on. Calling jinrikshas, we showed them the Japanese card of the Rev. Dr. Gordon, to whom we bore a letter of introduction, and quicker than we have written the sentence we were seated and whirling toward the foreign concession.

Osaka is the Venice of Japan. It is intersected in all parts by canals, over which, within the city limits, it is estimated that there are no less than one thousand two hundred bridges. All along these canals are fire-proof "go-downs," or warehouses, stored with merchandise brought by junks from the

interior. Osaka is really the great commercial city of Japan, and the people are as deeply absorbed in business as are the tradesmen in St. Louis. The little shops are filled with goods, and can soon be replenished from the go-downs, which are a sort of wholesale houses. There are very few foreigners in Osaka, and only three or four large buildings in foreign style—the mint, the city hall, and the depot. We could thus see primitive Japan on a large scale. We saw less than a half dozen foreigners during the whole day we were there.

After a most interesting interview with Dr. Gordon about the work being done here and in Kioto by the handful of missionaries, we took jinrikshas to see the principal points of interest about the city. The great objective point was the castle, a venerable pile of three hundred years' existence. Our road lay through two miles and a half of crowded streets and over numerous canal-bridges. The jinriksha men would clear the street by crying, "Hi, hi!" and in about twenty minutes we were in sight of the castle. The first thing to be noticed in entering, and while permission is being secured from the officer in charge to enter, is the immense moat that surrounds the entire castle-grounds of fully one hundred acres. It is very deep, and the outer wall rising from it is perhaps seventy feet high. Within the wall are two others, built of most massive blocks of granite, one of which, as we found on actual measurement, is forty by eighteen feet. The depth could not be ascertained, as it was fixed in the wall—probably, however, not less than eight or ten feet. Several were thirty by twenty feet. Within the grounds are military barracks, and many Japanese soldiers uniformed and with muskets. On entering the castle proper we found a deep well, the water far down out of sight. A small stone dropped in showed that there was bottom somewhere, as the

splash of the water was faintly heard after quite an interval. The curbing of the well was one huge block of granite with a hole in the center. The well was covered with a Japanese roof. From the walls of the castle a fine view was obtained of all Osaka and of the valley stretching up toward Kioto. On the walls is a brass cannon, which is fired at noon every day. We are thus in Japan constantly coming upon modern inventions in the most unexpected places; a Yankee clock or a cut-glass chandelier hangs in venerable temples filled with idols and bronzes hundreds of years old. Japan is thus ever contradicting herself. She is the anomaly of the present century. The Orient and the Occident meet on her shores. In the Middle Ages we find a modern Paris. Side by side with those who wear the dress of their ancestors are young men fresh from American colleges dressed in the latest New York fashions.

After leaving this grand old castle, we of course visited the great Buddhist temple of Osaka. While there we bought some of the beads used by the Buddhist worshipers in their prayers. By some they are counted just as the Catholic rosary, which they closely resemble. The prayer offered while counting is, "Save us, O eternal Buddha!" The priest who was preaching in the temple would say these words at frequent intervals in his sermon, when the sixty or more idolaters present would bow their heads and plaintively repeat them after him. Several came into the chief temple while we were there, and prostrated themselves on their faces before the idols. The temple did not differ materially from those we saw elsewhere, only that it lacked the magnificence of some in Tokio. One adjoining the large one has been appropriated by the government for a hospital. We also visited a missionary dispensary, where a native Christian physician has

a large supply of American drugs and surgical instruments, and a medical missionary gratuitously attends upon those who come for treatment. The good physician is often the good teacher as well, and a chapel is fitted up in the dispensary where the word of life is taught at night and on the Sabbath. Thus, as in the Saviour's time, many healed of their infirmities become his disciples. Certainly every missionary should understand medicine, or every station should have a medical missionary.

We returned to Kobe at 5 P.M., and after dining with Dr. Berry, medical missionary there, we attended, in company with the Rev. Mr. Atkinson, a missionary of the American Board, a Japanese prayer-meeting. It was held in the school-room of the lady missionaries of the same society. They have a girls' school of forty pupils, over twenty of whom are boarders. They have all they can teach satisfactorily. There were about fifty Japanese present, one-half being adults. Services are held every night, with an average attendance of about eighty, but this was a new and unusual place of meeting. After the meeting was opened with singing, prayer, and a lesson from Luke, briefly expounded in Japanese by Brother Atkinson, there was a brief pause, broken by a native saying, "Let us pray." There were then four prayers in succession, one by a Japanese woman, before we rose from our knees. We could not understand a word save the "Amen," in which all heartily joined at the close of every prayer, but the ear of One caught every sound and heard every petition. The prayers seemed earnest, and we were told that they were for spiritual, and not simply temporal, blessings. After another hymn, a note was handed to one of the native elders, who read it aloud. It was a request for letters of dismission for ten native Chris-

tians who were about to go to Osaka and Kioto to reside. The request was granted by a vote of raised hands. An informal conversation then followed about some difficulty experienced by the native preachers present on account of the mayor of some town up in the mountains denying them permission to preach.

The interview had not closed before Dr. Berry's coolly came to guide us with his lantern to the wharf, where we took a native boat back to our steamer, which had remained anchored in the harbor, receiving and discharging freight during the day. The water was beautifully phosphorescent in the wake of our boat as we glided rapidly toward the steamer. "Mitshu Bishi" was the only word we had in common with our native boatmen, but that was enough to bring us to the ship's ladder in safety about 9 P.M. We had learned enough during the day to satisfy us of the importance of this part of Japan as a field of missionary labor, and that while the field is so ripe for the harvest we should pray the Lord of the harvest to thrust forth laborers into his harvest. When we remember how slowly results have appeared in every other mission-field, it is cause of profound thanksgiving that so speedily, even before all the Bible has been translated into Japanese, more than a thousand souls have become disciples of Jesus. Verily, verily, what hath God wrought! The greatest cause of apprehension is that this great intellectual movement, which has resulted in so many of the Japanese forsaking their idols, unless the field is promptly occupied by Christian laborers to properly direct and educate the thought of the day, may make a nation of infidels and atheists. A very active spirit of inquiry is at work. Satisfied of the baseless claims of false gods, the people are closely examining the claims of Jesus Christ, and are full of diffi-

cult questions propounded in no idle spirit. Every Church that can send any laborers to the field should send the best she has.

On Saturday morning we left Kobe for a delightful sail through the Inland Sea of Japan. This body of water is about two hundred and forty miles long, and of variable width, often not over ten miles. The land is in sight all the while, and in many places we could see the farmers at work in the fields. The scenery is very fine, being mountainous all the way, while the hills in many instances are terraced to the very top, and are made to yield ample results for the labor expended. Here, as elsewhere in Japan, we saw that the hill-tops and hill-sides, and other places which could not be cultivated, were set apart for burial-places. The vast number of tombstones told that they were well filled.

Our ship often seemed to hardly know which course to take next, so circuitous at times was the channel, but she always made the proper turns, and surprised us with unexpected revelations of grand and imposing scenery. Fishing-smacks and junks abounded in the sea, and were navigated with the usual skill of the Japanese sailor. The square sails of the junks are so arranged that in the event of a squall they can be instantly dropped. Query: Has the Japanese habit of bowing been learned from these sails? for, like them, the native, when he bows, comes down "all in a heap." The only drawback to the pleasure of the run since we left Yokohama has been the bitter cold, which often drove us from the deck of the ship.

On Sabbath morning we reached Shimosaki, and after an hour's stop we continued our voyage, one hundred and ninety miles, to Nagasaki, one of the most interesting cities of Japan, where we cast anchor about 10 P.M. We leave here to-night for

Shanghai, from which we are distant only forty-eight hours' run. We mail this letter here that it may catch the "Alaska" on her return trip to America.

Steamer "Nagoya-Maru," Dec. 11, 1876.

## LETTER XI.

## FIRST DAYS IN CHINA.

OUR good ship weighed anchor at daylight on Tuesday, December 12, and sailed out of the beautiful harbor of Nagasaki. We had expected to leave at midnight, but could only have done so, on account of the extreme darkness of the night, at great risk to the junks and other boats along the coast. We kept in sight of land until late in the afternoon, when beautiful Japan faded from our gaze, perhaps forever. We were on the Yellow Sea, and in full expectation of rough weather. In fact, so usual is it to have a rough passage that the steward had the table-racks put on on general principles. But save during the first night, when for an hour the sea was rather high, and several waves broke clear over the ship, we had a smooth and delightful passage.

On the afternoon of the second day the freight clerk rushed into the social hall and announced "the famous and immortal Saddles." We went out on deck to get a fine view of the Saddle Islands, some ninety miles from Shanghai. One was shaped quite like a saddle. That night we anchored at the light-ship, some forty-five miles from Shanghai. Early on the morning of December 14 we were moving across the mouth of the Yang-tse, her waters for all the world like those of the Missouri, and coloring the sea for miles around with the