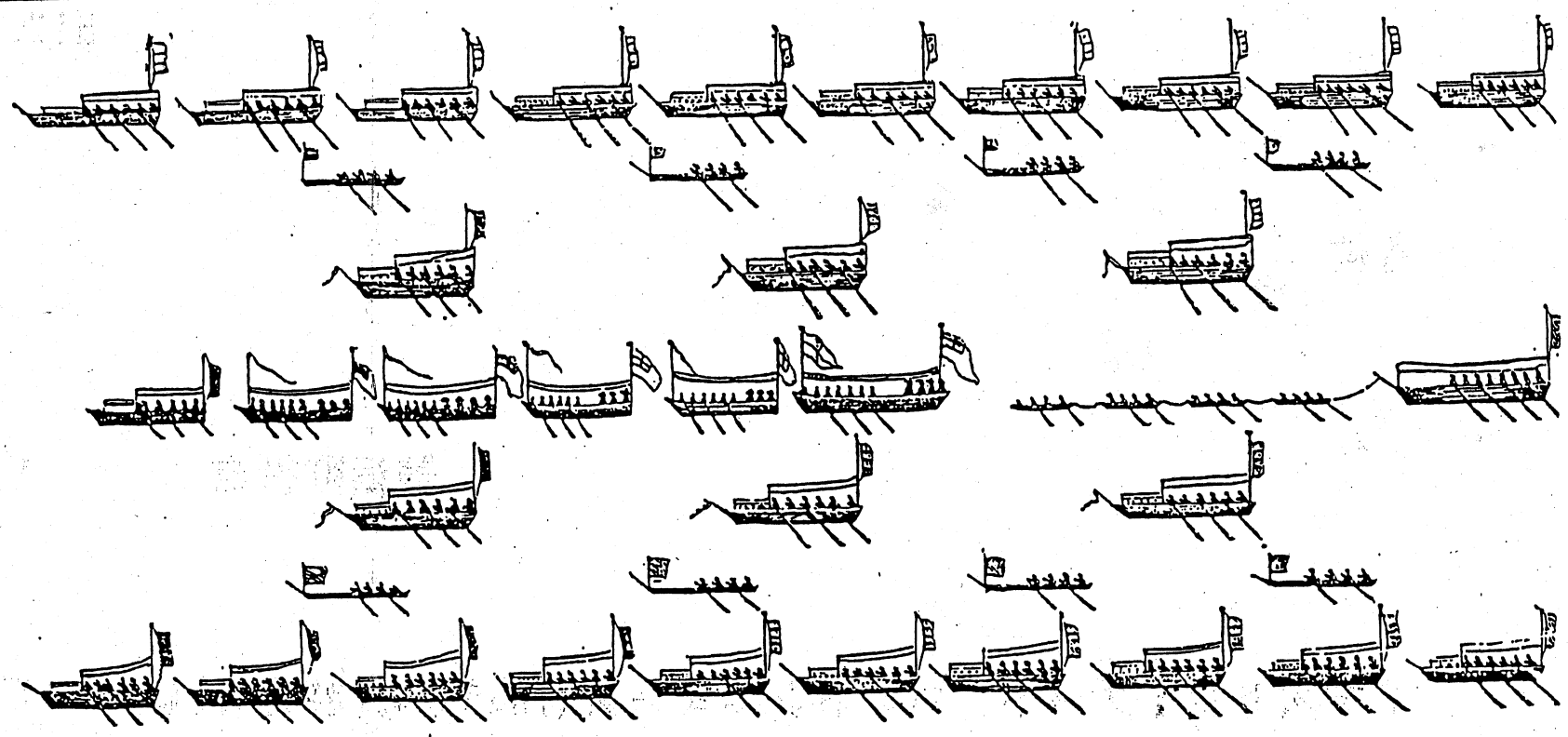
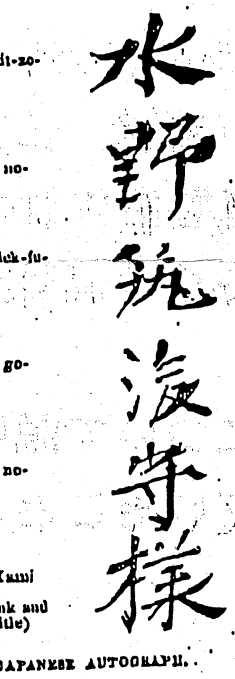


PROCESSION OF BOATS TO THE CITY OF NAGASAKI.—FROM A JAPANESE SKETCH.

THE LATE EXPEDITION TO JAPAN.

(From our own Correspondent.)

THE account published in the ILLUSTRATED LONDON NEWS, of the 13th January last, accompanied by sketches of the scenery, dwellings, vessels, groups, &c., appears to have had much interest for the public. You will therefore, perhaps, give them the boat procession, exactly as it was drawn by Olo, the Japanese Interpreter; indeed the paper is a tracing from his. You can also give the Imperial Standard, taken by tracing from one of the large Imperial lanterns, which was observed on board the *Winchester* only on one grand special occasion. The officers in charge showed much unwillingness to allow the tracing to be taken. In their opinion it was something sublime and sacred, and it was only when they were well assured that it would always be treated with respect, that they allowed it.



JAPANESE AUTOGRAPH.

Mit-zo-

no-

chiek-fu-

go-

no-

Kami

(rank and title)

Olo told us that this elegant three-fold device symbolised several things, serving as a kind of "memoria technica." The three large lobes represent the three grand religions—Sintoism, Buddhism, and Confucism. The first is the religion of the Kamis—a very important one, for its highly patriotic character, its antiquity, and the number of its votaries. It is, in fact, a kind of hero worship. "The Kamis of the first ages," says M. Fraissinet, "were knights errant, who dispensed justice by the vigour of their arms at a time when, as yet, there were neither laws nor magistrates, nor an armed force to make it respected. They crushed the tyrannical power of the giants, the dragons, and the monsters athirst for human blood. Several large towns have derived their names from these lofty deeds." In their temples are preserved the victorious swords of these Herculeses, Theseuses, and Quixotes (!) who have preserved the inoffensive inhabitants of their country, delivering them from the cruel attacks of the Japanese Antæus, or Procrustes. By an excess of veneration, these people, like the ancients, imagine that these holy relics are inhabited by the souls of those to whom they formerly belonged." These temples are called Miss, and put one in mind of the "Fana" of the Romans.

Their destination is the same; like them they are always found in the loveliest spots, on the richest soil, near the large towns, surrounded by verdure, beauty, magnificent trees and blooming flowers. You approach by a broad smooth alley between even rows of gigantic cypress-trees. You enter a spacious court, green velvet well spread; several temples may surround this, but the principal one stands in front of you, and sometimes when the miss stands on a slope, you mount by fine granine steps; a large basin, or vase, filled with water for the ablutions, stands near the entrance, and also a large wooden chest for alms. The buildings are strangely constructed by ingenious interlacing and equipoise of well-designed brickwork. When the worshipper arrives, he strikes the large bell three times, to let the gods know he is come, and then burns bits of perfumed wood, vegetable candles, and white paper, the emblem of purity.

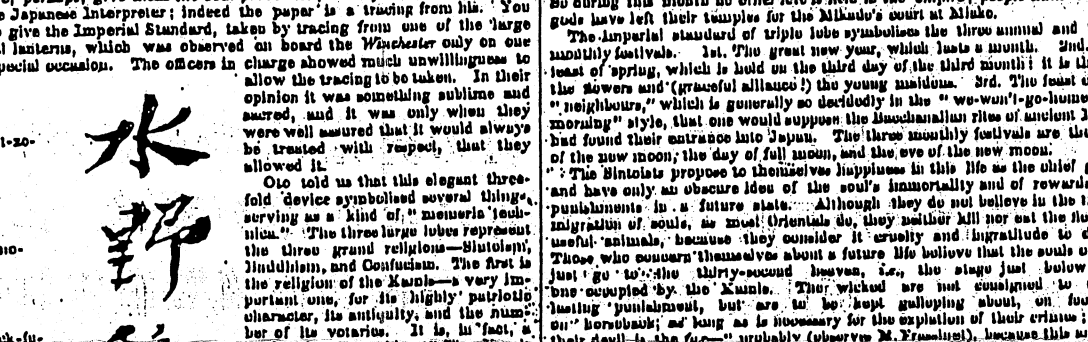
The chief Kami, or Dairi, resides at Miako. He claims to be the lineal descendant of that great Zeumiou who consolidated in one nation various erratic hordes, A.D. 660 (which corresponds with the seventeenth year of the Chinese Emperor Hoei-wang). He was the first deified; and after him other heroes, famous for wisdom, courage, or conduct, also received divine honours after death. No doubt our friend at Nagasaki, who was commissioned by the Emperor to treat with our naval Commander-in-Chief, will obtain his apotheosis. I send you his signature, which is read from top to bottom; the last character means "Kami."

We were told that the chief Kami is so highly venerated, that all the others are obliged to visit him once a year, and to pass the tenth month with him. So during this month no other fête is held in the empire; people think all the gods have left their temples for the Mikado's court at Miako.

The Imperial standard of triple lobe symbolises the three annual and three monthly festivals. 1st. The great new year, which lasts a month. 2nd. The feast of spring, which is held on the third day of the third month; it is that of the flowers and (graceful alliance!) the young maidens. 3rd. The feast of the "neighbours," which is generally so decidedly in the "we-won't-go-home-till-morning" style, that one would suppose the Bacchanalian rites of ancient Rome had found their entrance into Japan. The three monthly festivals are the day of the new moon; the day of full moon, and the eve of the new moon.

The Sintoists propose to themselves happiness in this life as the chief good, and have only an obscure idea of the soul's immortality and of rewards and punishments in a future state. Although they do not believe in the transmigration of souls, as most Orientals do, they neither kill nor eat the flesh of useful animals, because they consider it cruelty and ingratitude to do so. Those who concern themselves about a future life believe that the souls of the just go to the thirty-second heaven, i.e., the stage just below the one occupied by the Kamis. The wicked are not consigned to everlasting punishment, but are to be kept galloping about, on foot or on horseback, as long as is necessary for the expiation of their crimes; and their devil is the *fox*—probably (observes M. Fraissinet), because this animal makes great ravages in their country. It would be a curious investigation to trace out at what time, and how, so flourishing a graft of this portion of Japanese Sintoic theology found its way into the noddles of the squirearchy of Leicestershire, and other "gentlemen of England who live at home at ease." The Sintoists lays great stress on purity, internal and external. Purity of heart consists in following the laws of nature; those of reason, and the orders of the magistrate; external purity demands that none should be sullied with blood, nor eat flesh; and none must touch, or even see, a dead body. If a man cut his finger he must be impure, and excluded from the presence of the gods for seven days. A workman at a temple, if cut, is quickly replaced. It is still worse if it be a temple of the sun; for, in that case, if a workman's blood stain the edifice, it must be pulled down and begun again. They have a gradual scale of defilement—thirty days for having eaten the "flesh" of a quadruped; only one hour for fowl, or any bird; one day for having slain an animal, being present at an execution, or found near a dying person. The greatest defilement is the death of a relation, which varies according to the degree of proximity.

Olo told us that the Yammaboo, or hill priests, are skilled in magic science; they profess to cure sick men by writing on paper the history of their complaint, they then cut this up and roll it into pills, which they administer to the patient with sundry cabalistic evolutions, with unquestionable success. These Yammaboo manage the Blind Brotherhood of Seminiar, founded by a son of the first Emperor. He was a young man of extraordinary beauty; a Princess of the Imperial family fell desperately in love with him; her passion was warmly responded to, but the bliss of the lovers was of short duration; the young lady—a paragon of loveliness—died at eighteen, and poor Seminiar was so grieved that he wept his eyes out of his head; and, in order to perpetuate the memory of his lost love, he founded, under the Imperial seal, a "Brotherhood of the Blind," which benefited vast numbers. It was at last eclipsed by another, that of the "Feki Blind," which includes some of the great people of Japan. This society owes its origin to the following circumstance: In a civil war between the Gendsi and the Feki, Yoritomo and his Gendsi gained the day. Kukekigo, one of the most illustrious defenders of the vanquished party, was invited by Yoritomo, who knew his worth, to accept under him whatever post he wished to fill. Kukekigo replied—"I have served a good master, I mean to rest faithful to him. Yet I am under great obligations to you; it is to your clemency that I owe my life; and it is my misfortune that I am not able to turn my eyes towards you without longing to avenge by your death the woes of my Prince as well as my own. Receive, then, those eyes, which gaze hostilely on you; it is all I can offer you," and he tore out his eyes. Yoritomo, astounded at such magnanimity, loaded him with honours, and the blind General founded the Feki Society for the Blind. These people are taught to maintain themselves by work. They are employed in public festivals, processions, and at marriages. They are dispersed all over the empire; but the General and the principal directors of the society, who exercise great power over the numerous members, live at Miako.



JAPANESE FLAGS.

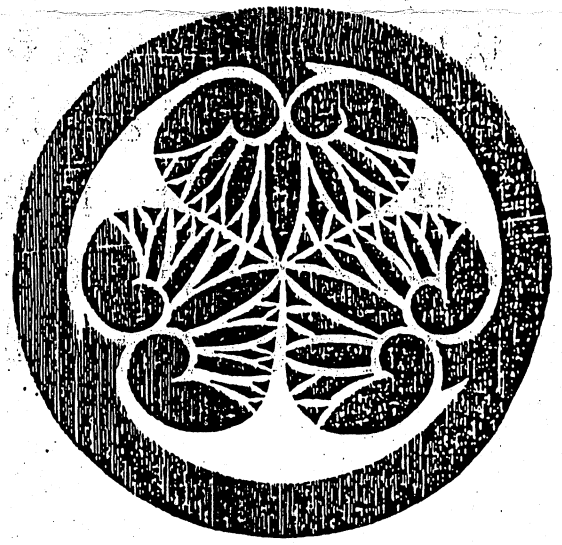
Buddhism teaches the Japanese that the souls of men and animals are immortal, of similar material, and differing only in the nature of the bodies they animate. When the soul of man is separated from the body, it receives, at once, its reward in a place of happiness, or its punishment in "*another place.*" The dwelling of the "blest" is called "The Place of Eternal Delights." There are various degrees of bliss, but all so pure that every one is content with his own share. Amida presides here. It is by his mediation, alone, that men can gain admittance. How are men to propitiate Amida? By virtue, and keeping the "law of Shaka." This is comprised in the "Gokai," or "five laws." Short enough they are:—*Sa Sro*—Don't kill; *Tsou-to*—Don't steal; *Sivin*—Be chaste; *Ango*—Stick to truth; *Oansin*—Abstain from strong drink. Buddhists believe in a purgatory and transmigration. The first statue of Buddha was introduced into Japan A.D. 550.

The law of Confucius, in Japan, differs from that in China. They call it Sinoto, or the "Path of wise men." A leading principle in it is that the greatest perfection, and chief happiness of men, consists in the calm delight felt by the spirit in a wise and virtuous course of life. Their doctrine may be comprised in five precepts which are expressed by five monosyllables, viz.:—

1. Dsin—To live virtuously.
2. Gi—To do justice to all.
3. Ite—Be affable and polite.
4. Tsi—Propagate and defend the maxims of a good and wise Government.
5. Sin—Have a pure conscience and an honest heart.

They do not believe in transmigration—they admit neither gods, temples, nor worship, and have nothing to do with the rites of the Sintoists nor Buddhists, except what etiquette demands. They do not burn their dead. They keep the body three days; then put it in a coffin, filled with aromatic antiseptic herbs. When all is prepared, they accompany the dead man to his grave on the hill-side, and bury him there in a very simple, quiet manner. Not only do they think suicide allowable, but they even regard it as heroic and meritorious, when it offers the only means of escape from a shameful end, or the disgrace of falling alive into the hands of a victorious enemy. These Sintoists are supposed to secretly favour Christianity; and therefore they are required to place an image, or at least the name of one of the gods usually adored, in the position of honour, with a vessel of flowers and a censer before it, in each dwelling.

In the Procession of Boats may be observed five bearing the British flag. In the first was the band, in the last the Admiral's suite. The Japanese boats took up their stations in the most perfect order, as represented, every one of which was distinguished by some flag. I send a Drawing of a few of these small flags, which are about a yard wide, a yard and a half long, brilliant in red, blue, black, and white. These denote the different guards and departments:—1st. There is the Guard of the Port, the Customs, Commissariat, Police, Messengers, Naval and Military. The Port-guard keep a journal, in which they enter the names of all persons, and even the least articles which enter and leave the isle. The Governor of Nagasaki inspects this journal once a month. Nothing is allowed to pass without an order from him or the Ottona, except the usual daily imports of necessity; and nothing reaches the Dutch, except through three sworn searchers. We laughed at a story about a Dutch captain, who used to wear a large robe of blue silk with



THE JAPANESE IMPERIAL STANDARD.

silver lace, *en Louis XIV.* Under its ample folds he conveyed, three times a day, such quantities of contraband goods that two sailors could scarcely get him along. All his officers, and others, did the same, until the Governor gave them a hint to change the style of their dress. The good people of Nagasaki, believing that all Dutch captains must be very stout, were completely mystified when they saw them all at once reduced to the ordinary size. The second guard is the "patrol." All night long you hear them mark the hours by striking two pieces of wood together; they have their boats and flags. There are other guards specially charged with the surveillance of strangers; the principal is the Imperial Guard, kept partly by the Governor and partly by the Prince-governors of the two provinces next to Nagasaki. Its circle of inspection extends about three miles round the town. Then there is the Foumaban, or "Guard of all vessels," who have charge of the bay and all adjoining waters. It is composed of eighteen soldiers, having at their disposal guard-boats and rowers. When a foreign vessel enters the harbour, two of these boats, commanded by an officer, station themselves on each quarter. They are relieved every two hours while the vessel remains at Nagasaki; when she goes to sea, they accompany her outside. The vessel-guard next take charge of her. Their duty is to see that the junks shall only unload at Nagasaki; and, when they have time, their duty is to try their hands at whaling. Lastly, the Toulban, or *far-seeing guard*, composed of twenty soldiers, who live, with their families, on a hill commanding the Dutch and Chinese factories. They watch the sea with telescopes, and have a staff of light fast boats ready to send to the Governor, if anything unusual is seen.

One of their highest watch-towers is a most picturesque object when seen from the bay, it is called "the mountain of flowers;" they keep a mass of combustibles there, which the sentinel has orders to light if he sees ten or more sail approaching, or even one Portuguese; or any popular movement in the neighbouring island. All these guards keep up a great degree of emulation among themselves; and they frequently told us, that their business was quite as much to watch each other as to keep their eye on strangers.

On one occasion several officers came up to the writer with a large bundle of the ILLUSTRATED LONDON NEWS, and pronounced, several times, with much energy the name "Wellington," making signs that they wanted to see his portrait. After a brief search, the old Duke's face was found. No, no—it was our big ship they wanted to see; they had heard that we had built the largest man-of-war steamer afloat. When the Number of the ILLUSTRATED LONDON NEWS containing a fine Engraving of that splendid ship was shown to them they were delighted. "The eyes of the ignorant are more learned than their ears;" and to these people, ignorant of our language, that engraving proclaimed our vast power and progress.