Aug. 12 1910

My dear Mr. Robertson,—

I have just learned that the University of Chicago has authorized her team to go to Japan, give to play the base ball with Japanese nativo team. I am exceedingly glad to hear this, for I know what good the going of Washington and Wisconsin University's made for the toward not only good understanding of the two universities in the both continents, but also of the two nativo as general.
Mr. Kasai has been telling me how much his friend Mr. Shibata, who accompanied the Wisconsin team, and Mr. Sasa who accompanied the Washington team, have done for introducing these universities to Japanese students in Japan so that they can see real student life in those universities. I have been wishing for a considerable time that Chicago would do the same thing. We have such a great institution here which we are so proud of, but very few Japanese students
American Colleges besides Yale and Harvard. In spite of the facts that we
have more than a dozen Ph.D. and M.
from Chicago, the real "Chicago" is
not known to our Countrymen, only due
to a single fact that none of the Japanese
arsen men back who had enjoyed the undergraduate
life in here Chicago, the life, I can
never forget. And I think this is a grand
opportunity that we should put our best
effort to introduce our beloved university

But Japanese Young men, and to public in general.
Dear [Name],

I arrived in [Location] yesterday and everything seems to be in order. I've been exploring the city and it's quite fascinating. The architecture is beautiful and the local cuisine is delicious.

I've also met some interesting people already. I hope to get more involved in the community and make some new friends.

The weather has been perfect, not too hot or too cold. I'm looking forward to exploring more of the area and discovering new places.

Looking forward to hearing from you.

Best,

[Your Name]
We Japanese "Chicago Student," feel responsible for any recognition of our Alma Mater in our own nation's bond, and are very anxious to let them know Chicagoans who will fill the seat beside the Eastern college with the best standing.

I hope whoever a Japanese student upon one going to take with you, he will be the one who is royal Chicagoan and learn real Chicago undergraduate life together various tradition which characterizes our Alma Mater.

If it were the case where we could suggest any name, I would like so much to have nominated a man like Mr. G. J. Kacza,
Who is such an audacious Chicagoan, and whose friends (both personal) scored such successes with Wisconsin and Washington teams. And I believe he can make Chicago team feel comfortable doing the trip.

I am writing this letter at the moment of my receipt of this good news and hoping that we could get most out of this for making "Chicago" known to Japan, and for giving Chicagoan the first time in Japan. As I have some memory of several occasions when you took great interest in the Japanese affairs in Chicago, I thought I ask you to take a particular pain in choosing Japanese student to take with, for I realize this again as a great opportunity for introducing...
to the modern "spirit" of the modern University of the world to Japan, and to choose any person who would help for the cause if this relation is a rather important matter for the Japanese Chicago alumni.

Believing you would do your best to the "Chicago Spirit" and be apologizing for my bad writing and stationery and various mistakes which I may be in conscious of.

I am your sincere student,

Shin Tashiro

Mr. B. L.

Woods Hole, Mass
Keichi Yamasaki
Consul of Japan

Chicago
May 10, 1910.

Dear Dr. Judson:

Mr. K. Yamasaki, who has for some time been Vice Consul-General of Japan in New York, now goes as Consul to Chicago for his Government, and I take great pleasure in giving him this note of introduction to you; for you will find Mr. Yamasaki a well-informed and most interesting gentleman.

In the important Japanese colony here, as well as in the general life of the town, Mr. Yamasaki has played an important and interesting part during the years of his residence in New York. I bespeak for him your friendly consideration, and I am,

Most heartily yours,

Walter H. Page

Dr. Harry P. Judson, President,
The University of Chicago,
Chicago, Illinois.
The Monroe Award

SUNDAY, NOVEMBER 18, 1954

TO THE \NAME\ OF \PLACE\.

WITH BEST WISHES,

Sincerely,

[Signature]

Dr. \NAME\, President
The University of Chicago
Chicago, Illinois
President Harry Pratt Judson:

Dear President:

Prof. Whitman has shown me your note to him dated June 27th, 1906, before he has gone to Woodstock. Since then I haven't heard from him about the matter of my appointment. I am very sorry to trouble you so many times yet if I may ask you, could you write me whether you get a fund to Zoology Department for me from the Anatomy or not? If you kindly could arrange for me to move toward Zoology as an assistant, it would be my great pleasure. My work leads me great deal to Zoology and I feel the need of morphological training in Zoology very much.

I want to know definitely about this matter before long if I may, for I have to make my plan for next year. Hoping to receive your answer,

Very truly yours,

Katsuki Takakashi

July 31, 1906
December 28, 1904

Mr. T. Iyengar,
President W. R. Harper
Hotel St. George,
University of Chicago,
Brooklyn Heights, New York.
Chicago, Ill.

My dear Sir:

We have studied very carefully your letter of December 25th. There are many reasons why we should like exceedingly to comply with the suggestion which it contains, namely in reference to commissioning you to visit Japan and the East for three months hence. I am afraid that this would involve us in difficulties; however, even larger than the other proposition. After fully canvassing the proposition and going over it with the Committee, I am compelled to say that they do not favor the proposition; and consequently I am not able to indicate my approval of it. I sincerely hope that in spite of this fact you will consent to accept the last proposition made. I shall resist the temptation of accepting the more immediate and large.

Yours very truly,

[Signature]

December 25th, 1904.
My dear Sir:

We have attached your certificate and letter of December 7th. There are some errors in your report which we point out.

It is necessary to comply with the regulations with which you are familiar.

We have to reply to your communication. You are aware that it is

required in reference to correspondence, you are to return them and

that the report form should be completed.

I am afraid that the number of reports in the afforestation, however, are different from the afforestation of other provinces. After receipt of the reports, I shall endeavor to send

your report on the afforestation and as a result I hope that you will receive my approval of it.

I must also state that you will receive a copy of the report.

Yours very truly,

[Signature]
COPY.

December 25th, 1904.

President W. R. Harper,
University of Chicago,
Chicago, Ill.

My dear President Harper:

I have the honor of acknowledging the receipt of your favor
of December 23rd, with the letter of Mr. Payne enclosed.

Permit me to express my most sincere thanks for the kindness
you are pleased to treat me. I fully appreciate the strength of Mr.
Payne's statement that in deference to a number of able men of long
connection with the University, you are not prepared to accord me a more
generous treatment financially than are accorded to them. I can now
understand the difficulty the University has to meet, though the argu-
ment of Mr. Payne will lose much of its force when the period of my en-
gagement is considered.

However, fully appreciating the great honor you have been
pleased to confer on me, I shall resist the temptation of accepting the
more immediate and larger pecuniary indulgence I have on hand, and shall
be most happy to accept the second proposition recommended by Mr. Payne,
namely, that between October 1st and June 23rd of each year the
University shall have exclusive control of my time, with the annual
salary of $3000.00. I beg, however, to attach to this acceptance the
following reservation, to wit: That the University will commission
me this year, or the next, to visit for the period of three months or so,
Japan, Corea, and Manchuria in order to study the recent conditions
therein, the University defraying the traveling expenses amounting to
$666.00, payable at any time the University sees fit during the period of
As Mr. Payne has suggested, such a visit will add a great deal—at least in the eyes of the American public—to the worth of my lectures. And it is, I believe, to the interest of the University, which secures my services, to do so.

The above sum is not sufficient to cover the expenses of the proposed travel. Moreover, I shall have to forgo the receipt of such incomes I may derive from my extra work during the said period, which is not small. But I shall be ready to sacrifice this and further to cover myself the expense that will exceed the above stated sum paid by the University.

If the University is disposed to send me to the Far East this year, the Spring engagements have to be cancelled, and I have to ask the permission of the Bureau with which I have made the Summer lecture contract, to limit my time to the latter part of July and to August.

I hope the University will see the wisdom of such an undertaking, and accord me the honor of the above commission. Paying the expenses to the amount of $660.00 by the University will not be exposed to the objection Mr. Payne has raised, which I have already quoted. For, it is the special commission and is undertaken for the interest of the University.

If the University will decide to do so it will have to communicate to me the matter as soon as possible, for I have to negotiate it with the aforesaid Bureau, before it is too late. I cannot be sure whether I can now succeed to persuade the Bureau, but I will try.

I hope the President will be good enough to grant this proposition which will go to enhance the value of my lectures before the people's eyes. And I trust the University will be properly compensated financially by the larger receipt of the income from my lectures so that the traveling expenses will not at all be wasted to the University.

Negging your kind consideration of the matter, and thanking once more for your goodness,

I am, Sir, Yours very respectfully

(Signed) T. Iyenaga.
I have written to the Board of Education, Jardine, and MacLean in regard to the case, W.P.E.

November 19, 1904

Mr. K. Takahashi,

175 Ocean Avenue,

Atlantic City, N.J.

My dear Sir:

President Harper desires me to express his warm interest in your letter of the 14th inst. He appreciates the situation and extends his sympathy. Furthermore, although he is unable to say anything more definite at the present time, he has directed me to see whether we can not find here some more congenial employment for you. If I am successful, I shall be happy to communicate with you further.

Yours very truly,

F. W. Shepardson
Secretary to the President
Mr. President

Mr. Secretary to the President

I am writing to express my deep concern regarding the recent letter you sent to the 14th Infantry. He spoke with great interest in your letter of the 14th and I am attaching a copy of the original letter for your information. Furthermore, I am unable to say anything more definite at this present time. I am apprehensive as to whether we can get any results from the efforts we have made. If I am successful, I shall be happy to communicate with you further.

Yours very truly,

F.W. Spencer
Dear Sir,

I have duly received your kind letter for which I present my best thanks, again offering my warmest expression of gratitude to your kindness, and in the hope that no man should ever fail to attain his goal if he pursues it in his own way with faith and sense of honour. Some day in future I shall succeed in my task and spread my glaring renown on half the world which I deem is in the best way of availing your generosity conferred on me,

Your Very obedient humble servant,

K. Takeahachi

175. Ocean ave.

President Harper, So one can discover my mind, Atlantic City.

P.S. It is no easy task to detect the right end of the straight path to success.

Only thing shall be now allowed to state to you is that my stay here is not a mere dependence upon a vain hope, but an decided will to become a great tradesman on the world.
THE PERRY MONUMENT.

Forty-eight years ago, on the 8th of July in the 6th year of Keyle, an American envoy arrived in Japan, on a mission which was destined to become an epoch-making event in the history of Japan. This envoy was none other than Commodore Perry, U.S.N., who, by order of the President of the North American Republic, came to this country for the purpose of concluding a treaty of commerce and friendly intercourse between the two nations. On the 14th of the month above mentioned, the envoy landed at Kurilama, Minato-ku, in the province of Sagami, and there held conferences repeatedly with the officials of the Tokugawa Regency. The object of his mission successfully accomplished, the Commodore sailed home shortly after.

This visit of Commodore Perry was in a word the turning of the key which opened the doors of the Japanese Empire to friendly intercourse with the United States, and subsequently to the rest of the nations of Europe on similar terms, and may in truth be regarded as the most memorable event in our annals—an event which paved the way for and accelerated the introduction of a new order of things, an event that enabled the country to enter upon the unprecedented era of national ascendency in which we are now living. There is a reason then—a strong reason—that this visit of Commodore Perry, no less than the spot where those memorable conferences took place should be perpetuated in the memory of the Japanese people.

True Japan has not forgotten—not will she ever forget—that next to her reigning and most beloved Sovereign whose high virtues and great wisdom are above all praise, she owes, in no small degree, her present prosperity to the United States of America, in that the latter rendered her the great and lasting service, already referred to. After the lapse of these 48 years her people have, however, come to entertain an uncertain memory of Kurilama, and yet it was there that Commodore Perry first trod on the soil of Japan and for the first time awoke the country from a slumberous seclusion of three centuries—there it was where first gleamed the light that has ever since, illuminated Japan's way in her new career of progress. Even writers seldom mention the place now and the spot where the American envoy landed and which should forever be remembered in our history threaten to be forgotten altogether.

Last fall we had the pleasure of meeting Rear-Admiral Beardslee, U.S.N., who as a naval cadet and a member of the crew under Commodore Perry, landed at Kurilama on the historical occasion and who after these 48 years once more came back to pay a visit to this country. Brought by the memories of the past the Admiral went to Kurilama immediately after his arrival in Japan but he was only able to ascertain the spot where the envoy and his party had landed half a century ago, by the help of an old survivor of those by-gone days. We were greatly moved by his account of his second visit to Kurilama and we immediately set on foot a movement to erect a suitable monument which may perpetuate the place in question in the memory of our posterity. We have since made such progress with this movement that a site for the monument has already been selected. It is our determination to accomplish the end in view with all possible promptitude and to hold the ceremony of unveiling the monument on the coming anniversary of the landing of the American envoy at Kurilama, the 14th of July this year. We hope that those who are interested in the matter will favor us by endorsing our undertaking in a substantial manner.

BARON KENTARO KANeko,
President, Bei-yu Kyo-kai,
(American Association of Japan).

Tokyo, January, 1901.

P.S.—Subscriptions should be sent to the office of Bei-yu Kyo-kai, 12 Yamashiro-cho, Kyobashi-ku, Tokyo. Subscription list will be closed on the 30th April, 1901.
November 14, 1904

Dear Sir,

Since I have long admired your name for a time, I venture to present this letter to you, although with a very much reserve and after much hesitation, considering that this sort of application is not in accordance with the Japanese manners and with your Benevolent permission, I shall be glad to detail the reason of my writing this letter. I am a young Japanese student from Japan, coming to America to acquire the scientific knowledge that is yet very difficult to obtain at home. Unfortunately, however, my father recently failed in his Business and under these circumstances, I was enabled to come over to this city, where hither to I have been earning my scanty life by sending some Japanese art objects which a few persons were kind enough to lend me, with the intention of there by saving the means for advancing my studies in a long run. Nevertheless, as the institutional features of Atlantic City do not harmonize with me at all, it is very evident that such an insignificant employment in such an unfit place cannot bear on me any sign of hope that I can attain the object of my
aim, also to pass the time as invaluable to my youthful activity in such a condition is great a matter of pity.

in my present state of life there being not a thread of knowing when I may go back Asia, atired in the glory of success, so grievously disappointed, I am holding an earnest desire to move myself to your place, which I know will suit our people's characteristics, to decidedly promote myself as a Merchant Man;

beginning myself in any situation and now as Valiant seaman under your patronage. very improper and very important as it is to solicit your kind attention to the sort of entreaty, yet in the very earnest and longing expectation of your sympathetic response to my request,

I have the honour of remaining,

your very obedient humble servant,

K. Takahashi

175 Ocean Ave.

Atlantic City

N. J.

O. S. A.

Prof. Harper.
Hon. William R. Harper,
President, Chicago University,
Chicago, Ill.

Dear Sir:-

Allow me to thank you most heartily for your presence in the insignificant affair in the West Pavilion the other evening.

In regard to the Japanese art collection in your city, which has been embodied in your conversation that evening, I have given due consideration. Concurring with you in that the Japanese Government at present is in no favorable position to undertake any step toward the line of your suggestion, may I venture to suggest that there are quite a number of masterpieces of art placed on exhibition in the Palace of Fine Arts of this World's Fair, and that I will do all I can in securing those masterpieces of arts at lowest price possible by consulting with their exhibitors, if the proposition of establishing a museum in such a manner meet your approval?

For your reference, I am sending you, under separate cover by express, a copy of "The Official Catalogue of Japanese Exhibits" and another of "Illustrated Catalogue of the Fine Arts Exhibits." By consulting the marked portions of those books, you will get a fair view of the specimen of arts I have referred to.

Respectfully yours,

Commissioner General for Japan.
Mr. S. Time,
Commissioner-General for Japan,
St. Louis, Mo.

My dear Sir:-

I have your letter of Sept. 29th. I am very much obliged to you for the full statement which it makes concerning the Japanese art collection. Permit me to say that I had something in mind larger than an art collection. My thought is that there should be in Chicago, as the central city of the United States, an exhibit which would represent everything relating to Japanese life and thought — a national museum; and I am hoping that in time the Japanese government will see its way to co-operate in something of this kind. Meanwhile, I thank you for your kind letter and the information which it contains.

Yours very truly,
My dear Sir,-

I have your letter of Sept. 26th. I am very much obliged to you for the full statement which it seems necessary to make in connection with your application for collection. Permit me to say that I have some time in mind to give you an interview in my office at the earliest possible moment, and shall be happy to see you.

I am in the constant state of the utmost anxiety as to the Khartoum situation and your visit may be of some assistance in some of the kinds of measure that I hope you can take.

Yours very truly,

[Signature]
SIGNIFICANCE OF THE MEETING OF EAST AND WEST

A Course of Illustrated Lectures
by
ERNEST F. FENOLLOSA
SIGNIFICANCE OF THE MEETING OF EAST AND WEST
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13. European and Asiatic Art Face to Face: First Part. **Two Lanterns**
14. European and Asiatic Art Face to Face: Second Part. **Two Lanterns**
15. Principles of Line Construction, with Application to Educational Problems: Elementary. **Two Lanterns**
16. Principles of Line Construction, with Application to Educational Problems: Advanced. **Two Lanterns**
17. Principles of Dark-and-Light Construction, with Application to Educational Problems: Elementary. **Two Lanterns**
18. Principles of Dark-and-Light Construction, with Application to Educational Problems: Advanced. **Two Lanterns**
19. Principles of Color Construction, with Application to Educational Problems. **Projectoscope**
20. Contribution of the Far-Oriental Mind to World Culture. **No Lantern**
21. America's Responsibility in the Far East. **No Lantern**
22. The Christianization of Asia. **No Lantern**
23. The Influence of the Far-Orient upon English Literature. **No Lantern**
24. The Social Value and Spiritual Meaning of Art. **No Lantern**
944 East 57th St.
Chicago, Aug. 16, 1904.

President Harper,
The University of Chicago.

My dear Dr. Harper,

The matter I wished to speak to you about is a course of lectures arranged by Mr. Penrose, representing the results of his artistic research in the East and the comparative study of Art of all periods. If there...
The course the Fundaçao gave this summer has aroused a very enthusiastic interest. It seems to me that Fundaçao has discerned the principles of artistic development and may be able to inspire and stimulate both the creative and appreciate faculties which are so dull and dormiḍed in some of the more cultured and promising American minds.

The Fundaçao desires to give the course under the auspices of a University, as a part of its educational program and its application to modern educational methods.

I expect to clean the city at the end of this week—and am hoping to have some encouragement or assurance from you that this may be arranged. I shall pay no expenses as I am very anxious to assist in making it possible.

My very yours,

[Signature]
is any way that the course
may be given out by the
University—preferably in the
late Fall? I can assure
you of a sufficiently large
support and interest to justify
it. So many people are in-
terested, and anxious for the
opportunity to hear the series
that sufficient subscription
can be brought in to insure
the payment of the lecturer's
fees. If the University can
provide the place to give
W. R. Harper Esq.,
My dear President,

I duly received your kind letter dated Aug. 21st in answer to my request made last month. I am so thankful that you have taken trouble to see to the matter and arrange the work for me, which I am always willing to take. I am, however, obliged to make a further request, not knowing to go for it to any other person than you. You could hardly imagine me in my straitened circumstances, but I am now left almost without any fund for the coming school year. I have to discharge such things but have done so thinking it better to be frank with you than not. And so if some proper arrangement is not made for it, I can not well take up the new quarter's work. My request for this is that some extra work will be assigned me that will bring $5 or so per week. There are two works that I think just now - (1) I can operate on a typewriter. You must have good deal of manuscript for university magazines or others to be typewritten, part of which work I desire you to let me do for 15 cents per sheet. I shall then work on it two hours every morning including Saturdays. (2) I shall be glad to be made an intern (English Library) for the last two hours every day and whole Saturday afternoon.

I don't know what kind of work you give me in living tuition fee but it is this that which I now see can cover the above.
The University of Chicago

In thirds, I shall be very glad. This may be quite hard on me but I feel much happier if for that I can devote myself to my study without any worry about the expenses. I feel sometimes I had better go home if I cannot continue my studies in some way. But believing that there is some possibility which our Father always provides for His honest children, I apply this to you.

Hoping you will consider favorably my request.

I am,

Your obedient servant,

Sakae Shinga.
September 24, 1901

Mr. Sakae Shivya,
5483 Ellis Avenue,
Chicago, Illinois.

My dear Sir:

I have your letter of the seventeenth. I regret that it would not be possible to provide the work which would bring you in the extra five dollars per week. It is possible that Mr. McLean, who has charge of the Employment Bureau could find some work which would help you. The University has nothing in the way of typewriting or in library work, which it could arrange with you for. Will you not take this letter to Mr. McLean and see at once what he can do in the matter.

Very truly yours,
September 24, 1907

Mr. Frank Griffin

3385 Fifth Avenue

Chicago, Illinois

My dear Sir:

I have your letter of the seventeenth. I regret that I was not able to provide the work mentioned in your letter of the 24th. You will find below a copy of the letter of Mr. Watson, who will give you the help you require.

The University has not yet received a copy of the letter of Mr. Watson. He promised to send it to you as soon as he can. He takes the letter to Mr. Watson to see what can be done.

Very truly yours.
Mr. Sakae Shiota,

5486 Ellis Avenue, Chicago, Illinois.

My dear Sir:-

I think we can arrange for you to take the work during the next three quarters. If you will present this letter to my Secretary during the last week of September, he will give you a voucher for the Autumn Quarter. I am glad to know that you have been so successful.

Yours very truly,
Mr. Skene Square

88 Eighth Avenue, Chicago, Illinois

My dear Sir:

I think we can arrange for you to take the mark a little
the next time we meet. If you will please write me a letter
of my secretariat during the first week of September, I am
ready to give you a number for the Autumn quarter. I am
ready to know that you have been so successful.

Yours with esteem,

...
June 7, 1900

President William R. Harper

Dear Sir:

I think you had received my letter which I wrote few days ago. If you were starting here to Europe.

But at that time I could not get your answer. As I thought you were very busy and had not time to settle my request. I believe that you understand enough my actual situation by that letter, but please let me write again about that matter.

From one month ago I took typhoid fever. I was very bad, so send me to Hospital. But by the getting better I came back school.
day before yesterday. This was a great misfortune and it is a strong blow in present situation. I lost my health utterly now, so Dr. Small advised me to take rest a while without study if it possible and I hope to for reconstruction of my health again. But as you know, it is my situation of bare struggle for existence in here. By the struggle for bread and butter, it is impossible to take rest, because it was main cause of my sickness. I think, you will say that it is not time to conserve energy excessively now, but future plane is point to centralize whole energy. Well, it is not wise policy to spend life in here by negative way. Negative life is a process into darkness.
So this misfortune of my health forced me
more strongly to consider going back to home
country and to take actual and positive
life with whole interest.

But as I wrote before and as you
know, poverty is my partner as it was
at first. It is the hardest thing to
realize my plan to go home and publish
my work as a first step to appear
unto nation. Only refuge is your
philanthropic hand. I presume that
I can repay in two years, or it is
due in five years.

Necessary expenses will want
$250, but if I get $300 it
will help great. So I request you $300 as I did before. By this your deep
sympathy I will be a man of positive life,
and whole my genius will be realized.
The University of Chicago

in history. I have strong self-confidence in my great future mission to the mankind, and I must fulfill some of it. I hope that I may be a great figure in East some days after by your help.

I like to see you about this matter by whole heart, but I am not yet strong enough to see you. How I lost my usual job, so question. I have struggle for existence is at face. How must I go for food and for home? This letter is only hope in my actual situation. I believe you shall help me very gladly in position way.

Greeting of our sympathetic hand,

Yours respectfully,

[Signature]

37. 7th. 8. 6th.
Mr. D. N. May 16, 1889.

President Mr. R. Harper.

Dear Sir:

I think it is short way to write than meet with you in busy hour concerning this my request.

Since I came here, many young students asked to me that "did you ask to President Harper to begin a new course of Japanese languages in this institution?"

I have heard also that some schools in France and Germany, it already spend in study of our language.
That is the necessary circumstance of harmony between the Eastern and the Western civilization. I suppose the 20th century, its contact, struggle, and harmony of two current of civilization of the World: East and West; yellow v white, monarchy and democracy, and Panstwowa and Monarchia.

Universities of America and Europe necessary should open their door to the oriental language. From the point of view, isn't it necessary to sacrifice a platform of your institution? Don't you think so?

The light of the civilization of Japan has been America. The United State as an instructor has done good for
to his smart pupil. History of near half century has brought about an intimate relationship between two nations. For who has done taught to new nation, also to have responsibility to recommend to the world about this young nation's thought and literature. Don't you think so, Dr. Harper?

National and Diplomatic movement in the history has been friendly relationship between two nations; and in my mind, future activity it will be common close and warm understanding each other. This tendency necessary push to study each nation's thought and institutions, and it is to part to call attention to my language. Thank it
true?

Since your late honorable war and geographical expansion, it is not only expansion of national power, but also commercial expansion in the East. This surely leads to hurry for study of Japanese language.

After all, there is one great merit to request to open your institution for my language. If it is that, study of Japanese is also Chinese. Study of one nation's language leads us to understanding of two nation's thoughts and literature. Therefore it is the shortest way to the student of oriental civilization.
Study of oriental language, Needless, is necessary among warlike people. From above reasons I sincerely request you to give one platform of your university to the my mother tongue.

In the setting of our country, I wish to offer something by gift to your people for my fatherland's honor. I believe that to teach your people my language, is most patriotic and humanly dead.

If you agree to my plan, please give me opportunity as you can arrange for it, then I will surely build up a foundation of it. I have heard that Chicago University is leader
of Progressive institutions in your country. I will wait no more longer, because I am trusting in your broad mind and prophetic observation. I am yours very truly.

J. Taylor.
My Dear President,

Year after year, my works in school are increased and so it became hard to me to keep my promise to you. When I left New Haven, nearly two years ago, you requested me to write to you once a month, and I said "yes." But when I said it to you, I could not think that my work here is so busy as now. I can not keep my "yes" very well but, President, excuse me, for it comes not from my neglect but from my Biblical works which you request me to do as much as I can.

As our school was closed at June 30, I went to the Summer School in Sume.
where it is by the sea coast and not far from Kioto. It was opened from July 5 to 20. There were pastors, teachers, students, girls, and ladies. All together 600 men were attended to our lectures. I delivered one lecture on Wisdon Literature and two lectures on Book of Job. Mr. Haraoda was there too.

Kioto is very hot. Now I am in vacation. I wish to escape from book-reading and do nothing but to swim in water and to catch fishes. So I have decided to go and stay one month in Swaji Island. Swaji is one of the most beautiful islands of Japan. How much shall I spend my money in going
to such an island as a gentleman? It costs not high. It may be too strange to you. I wish to let you know that living is not hard in Japan. One month's vacation needs only 10 yen ($0.50 in American gold). I will go by the Ray Bird of 3 hours' ride from Kyoto to a sea shore town called Akashi. It costs 55 sen (100 sen = 1 yen). Then I will cross the sea 6 miles from Akashi to Awaji Island.

This small boat costs only 5 sen. Of course, I will have a good dinner before I will cross the sea but it needs 40 sen.

I can stay in the best hotel at Awaji Island 20 sen.
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map till at time & may
and turn bi primed with around
mistakes therefore end.

at 3.30 = never finish

Here I. (Chapman mentioned

E. I. James went up to get up
so that many also turned
killed not a good as he do.

3.10. 1.30 = 3.30. 0.30

may believe & shall it come

killed injury at Ireland.

plan others took & came

Here I. reasons. I web

expected occurring going a week
to that add with across sunny

web of weather

that with no water was I
web will break injury on today
each day for first class boarding and room. So one month (30 days) needs 6 yen. I will use 2 yen for watermelons, icy water, some little instruments for catching fishes and other expenses, but not ice cream (which is not here) I will need 1 yen more when I will go back home. If my wife be there, she will need 15 yen. Wife is an expensive thing! All together 25 yen (= $15.24 in American gold) are enough for a gentleman's 30 days summer vacation in the beautiful island of Awaji.

Of course, this is for natives, not for foreigners.

I have put into my trunk the Old Testament in the Jewish Church (Robertson
wished of make thing my happy have
summer some oh... many know
him. may 2 dance

much of what should it be? automatically
make be his what 1 keep think
just will sound loud up. him
time with, must. do things
no to afraid. may 2 keep
unimportant. I must. with
threw remaining over 1 get 2
_impossible to my thinking as
et. we must become much speak 3
in order to know and understand


The study of Comparative Religion is becoming important more and more in Japan. Japan is a land of Religions! Here it is easy to collect its facts. Doshisha is going to have a Religious Museum in the New Theological Hall which is building and will be finished next September.

I am appointed by our faculties as one of its committees. We begin this new Museum with a hope to collect all
I don't see any clear text in the image provided.
Sacred writings, wood or gold images, musical instruments and other sacred things of Buddhism, Shintoism, Roman Church and other Oriental religions.

Now is the time to make such a Museum in Japan.

10 years after now it will be almost impossible to make it even here. Only trouble is that, though there are many good images which are made by the famous artist in ancient time and many old inscriptions which are written by the religious founders, they cost very much. We can not have at first so good Museum as we expect until we get some money.

I will write you about it more detail sometimes after.
Pres. Rigway of the Biblical Institute in Evanston came to Kyoto. He was very sick. He is still in the Doshisha Hospital. I met Mrs. Rigway few days ago and he was better at that time.

Pres. Kozaki of our school Doshisha will go to Chicago, leaving Japan August 19, to attend the Religious Assembly in the World Fair. He wished very much to see you when he goes there. I trust you will be glad to see him. You will be pleased to hear from him about our School. I think you can not find any body better than Pres. Kozaki.
He asked me if you had your violin with you. I think it was
not here then. 

You sent me the book. I buy it. I shall write to you
soon to tell you more.

Another week has passed badly. I go many
places to see friends.

I have heard a great deal about
our friends. They are all well. I have visited two
of them. I hope to see the others soon. I
write more later.
to hear of the present condition of the Christian Churches and of the public or private educations in Japan. Pres. Kozaki needs surely your help. I shall write you again after I come back from vacation travel.

Believe me,

Yours very sincerely

Richard Yearan
Mr. Hope for me -

Do you know J. Mr. Horwich of Act Museum -

He knows more about Japanese Chinese Art than any living man I believe; little little as we may think of it, there is a vast deal to be learned from these very people. -

Your's could have been lectured next year. I feel the two ideas I have which you must come close companion ship.

Will you forward me the suggestion -

Yours, Respectfully,

Mrs. Oakley, Cambridge
St Louis, Missouri, June 9th 193

My Dear President Sturgis,

I have not been able to reply to your communications in relation before this date. I regret now to say that my coming this Summer is not possible. Am awaiting a
Committee. Gen. Howard K. Woodford, whom you say you doubt know, I then introduce to the Equations Stationer of Grant for Brooklyn.

I thank you for the honor in asking me - to lend that I was from what illness came. You can I should have been in Chicago. I took the pleasure of nothing before you offer American art, a subject close to my heart. - Yours Very
Dear Dr. Harper,

I am now stopping in Hawaii, on my way home. I expected to see you before I left Chicago, but for some important reasons I was not able to do so. I was very sorry that I could not go to your receptions to the graduating students, but thought you would excuse me if I told you that I was then extremely busy, getting ready to go home.

I am glad indeed that I have completed the work, and am now only ten days from my dear mother. No word
can tell how grateful I feel for your constant kindness and assistance ever since I came to America. I do not know how to repay you. All I can do is to introduce Mr. Yuzasa to teaching Semitic and other languages and of interpreting the Word of God. I think I shall have to teach both at the Methodist Seminary and the Presbyterian Theol. School in Tokyo. Mr. Yuzasa is teaching Semitics in a Western city of Japan, and I expect to settle down in our Metropolitan city and revise the studies of the O.T. there.

We are trying to get two or three scholarships in our O.T. department at the Methodist Seminary and as many in the N. T. department. These scholarships will be about $50 each. But if we can not secure enough money, we shall have some minor scholarships of less than $50. Doctor, would it be impossible for you to take special interest in our school, and help our practically need departments, by persuading some wealthy friends of yours to establish some of these scholarships in our school? If we can not have permanent scholarships, we should be glad to receive them even for a few years. If you fail to get anything like this, would you kindly give us some help to establish prizes for our Biblical studies. You must not think this a denominational enterprise, for the purpose is nothing but to encourage our earnest students of the Bible. If you have no sympathy with
this very place, I have still another thing to tell you. We are thinking of offering a prize every year for the best paper on some O. T. subject. This will be open to any student in theological schools of Japan. If you will help us carry out even this plan, we shall be exceedingly happy.

One thing more. It is the custom of one of our summer schools in Japan to invite some eminent scholars from abroad, and ask them to give a series of lectures. Two years ago we had Prof. Drummond, and last year Prof. Ladd of Yale. I wonder if you can spend a summer in Japan within a few years, and stimulate the minds of
our young Biblical students. Of course, this is not an official communication, but I should like to know what you think about it, before I recommend your name to the Board of Managers.

Hoping that you are well,

I remain,

Yours very truly,

E. Aoda

P.S. Please address me at:

Toyama College, Tokyo, Japan.
Dochisha, Kioto, Japan.

Jan. 31, 1882.

My dear President,

Your favor of Dec. 14th has been received. It gives me great joy to hear from you about your help to give the Hebrew Bible and dictionary to the Dochisha theological library. Your Hebrew Manuals and Grammar which my students ordered to America have come few days ago. I commenced to use them in my class. I think this is the first time of using your books among the Japanese students (not among American missionaries). Hebrew is an elective course in Dochisha. We are teaching many languages: English, German, French, Greek, Latin, Chinese and Classical Japanese besides Hebrew. I hope I shall have a summer school in next summer for Hebrew study if I could gather the students.

In the winter vacation of this year, I went to my home 200 miles from Kioto and gave 7 lectures of the O.T. study to the people in my native town. It was really a
University Extension. I am writing something about Biblical literature in a paper called "Christian" every week. Mr. Harada has come back from America and became the pastor of the Church in Tokio instead of coming to our School. It makes me more busy. I tell you, Dear President, it is true that the Bible must be studied with head as well as heart. It is not only the book of Critics, theologians but that of people. The love of God and man is only way to understand it. I need Christ in order to teach the Word of God. My work is very slow but sure. Remember me in prayers. Please give my best regards to Mrs. Harper and your Children. My wife wishes to give her best regards to you though she has never seen you in person. By the way, I could not send you my December letter. Excuse me from it. I will send money for the O. and N. Testament Study and Hebrew.

Yours Truly

K. Harada.
Kyoto, Japan
Oct. 13 1891

My Dear Professor,

It is a long time since I have written you, but I have not forgotten that I have promised to write you once a month. Now I want to begin this duty from this month (October).

I have none but the following three things which I must tell you and thank God for them.

1st. I married just a few days ago with a girl who was in love with me seven years, though any engagement has not been made before.

My wife is famous in Music. She is good Christian.
I am living in my new house.

2nd. Since I returned from Japan, I gave my lectures to the Christians and un-Christians sometimes in my native town, sometimes in Tokyo, the greatest city of Japan, and sometimes in the college or the Churches of Kyoto where I live now. My subjects were -

"How to Study the O.T."

"Prophet and Preacher"

"The Book of Isaiah"

"Biblical Criticism"

"Inspiration of the Bible"

3rd. As I have begun my work in Doshisha College, I am teaching

Pentateuch (now Genesis)
The Book of Proverbs, Ecclesiastes, and English Literature (now "Hamlet" in Shakespeare).
Dorohiha, Kiaso, Japan
November 6, 1891.

My Dear Professor,

Again one month is passed since I wrote you.
This is my second letter to you after I returned Japan.
I might say to you many things but I write you this. As I told you before, those who are studying Hebrew under me are 35 young men. All of them can understand English. They can use your "Manual and Grammar" of Hebrew.
Ten of them ordered to buy your manual and Grammar through a professor of Dorohiha who takes care of buying books.
weather front, sky is leaden, stormy weather

is it warm and muggy

weather at sea is rough, waves are high,

we weathered the storm, we made it.

weather was hot, we were

we were above weather.

brates were hard, we made it.

we were above weather.
from U. S. A. Some of them are very poor and yet so anxious to learn the Word of God in the Original. They have pure motive but their means is not enough.

Have you not any friend who has power and heart to give 5 Hebrew Bibles, 3 Davies' Hebrew Lexicons, 4 or 5 your Manual and Grammar of Hebrew (Old editions are enough because I afraid their price is too much) to the theological Library of Dabohshah college but not to the students directly?

I know that you have such a friend who can give those books but you need him to fill first your children (I mean American students).
Write a memoir. Be of no work at the library. As much as possible at the games.

Heave and ho! It is too hot.

Read it and never read other

Please be generous

Know your work well.

To read and never read other

Read it as I want it to

Know if I can wear it

And never wear it.

Provide ideas, etc.

To keep that well

After this, students at

Would you find this valuable?

After this, students at

Would you find this useful?
But remember, Dear Professor, that "the dogs under the table eat of the Children's crumbs." (Mark 7:26) I ask you for Our Lord's sake, but not my own desire.

I am very glad that I read my work on the Book of Proverbs in the O. and N. T. Student of September. Where are you now? I think in Chicago. I could not get your address in Chicago and so I send this to New Haven.

"Good by" till next month! Please give my best regards to Mrs. Harper and your children!

Yours truly

K. Yusa

P.S. I send a picture of my wife and myself.
Beside this I am teaching Hebrew by lecture. It is hard to teach Hebrew without text book. I think every thing is hard to begin. This is the first study of Hebrew since Japan was created by God. But my students are 38. Most of them are going to buy your manual and Grammar of Hebrew. I hope they can use your books from next term.

Where are you now? I suppose you came back from Europe. Please give my best regards to Mrs. Harper and your children.

Yours ever

K. Yuasa
P.S. Please send me "The Old and New T. Student" for this year and "Tebrica" too. I will send money for them. My address is Prof. T. Yoda, Dobusha, Kyoto, Japan.

I think I have something more but I could not remember now and so I will write you again next month.
Japanese disciple
introducing Dr. Harper's
methods in Japan. Harper
wants him to write a
letter once a month.

Japanese Students
Doshisha, Kyoto, Japan.

Mar. 15, 1897.

My Dear President,

As I have just gained freedom from taking care of my wife who had a fever many days, which made me busy, I write now to you though I could not send last month any word to you. My wife has not yet leave her bed but she is far better today. She will be all right soon.

I lived with my brother in the same house since I came back from America untill last month. I am now living in my own house. It is small and yet lovely, it is surrounded with the garden of pines, bamboo and flowers. It is situated near the imperial palace in the northern part of the city of Kyoto. I can go to Doshisha University ground by 7 minutes from my house.

My family consists of 3 persons, myself, my wife and a servant girl. I wish to have one more being. I mean a dog. It is strange thing. It is very hard to find a pure Japanese dog in Japan.

Most of our dogs today are the mixed
of the American and the Japanese. I feel that human family needs God's blessing more and more. I am sorry to hear by your last letter that Mr. Morse cannot help us this time, but I trust God and you in this matter. My Hebrew class is very well. I am delighted with the good news of your University which I read in "Christian Union" and other papers. I am very glad to hear that your University work is growing at the rising sun. I gave a lecture of Your Life to the students and teachers of Doshisha four days ago. Its subject was "Pres. W. R. Harper as an educator."

I am an admirer of our old Japanese Classics in words (not in spirit). I do not believe that the Japanese literature from henceforth to have a sacred poem at all. I, therefore, desire to study carefully and slowly the Book of Job and the Song of Songs. I wish first to translate these sacred poems of Man and Woman into...
<table>
<thead>
<tr>
<th>Name</th>
<th>B.C.</th>
<th>B.C.</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Jimmu</td>
<td>75</td>
<td>660</td>
<td>127</td>
</tr>
<tr>
<td>2. Jinmu</td>
<td>32</td>
<td>581</td>
<td>84</td>
</tr>
<tr>
<td>3. Nintoku</td>
<td>37</td>
<td>548</td>
<td>57</td>
</tr>
<tr>
<td>4. Utukuri</td>
<td>33</td>
<td>510</td>
<td>77</td>
</tr>
<tr>
<td>5. Kōki</td>
<td>82</td>
<td>475</td>
<td>114</td>
</tr>
<tr>
<td>6. Kōsoku</td>
<td>101</td>
<td>392</td>
<td>137</td>
</tr>
<tr>
<td>7. Kōri</td>
<td>75</td>
<td>290</td>
<td>128</td>
</tr>
<tr>
<td>8. Kōgen</td>
<td>56</td>
<td>214</td>
<td>158</td>
</tr>
<tr>
<td>10. Dajin</td>
<td>67</td>
<td>97</td>
<td>119</td>
</tr>
<tr>
<td>11. Akinari</td>
<td>99</td>
<td>29</td>
<td>141</td>
</tr>
<tr>
<td>12. Keiko</td>
<td>59</td>
<td>120</td>
<td>143</td>
</tr>
<tr>
<td>13. Seimu</td>
<td>59</td>
<td>121</td>
<td>108</td>
</tr>
<tr>
<td>14. Chinn</td>
<td>8</td>
<td>192</td>
<td>52</td>
</tr>
</tbody>
</table>

*Jingō (Empire Regent):*

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Average Age</th>
<th>Average Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Jingō</em></td>
<td>109</td>
<td>201</td>
<td>269</td>
</tr>
<tr>
<td>15. Ōjin</td>
<td>270</td>
<td>310</td>
<td>110</td>
</tr>
<tr>
<td>16. Nintoku</td>
<td>313</td>
<td>399</td>
<td>110</td>
</tr>
</tbody>
</table>

16) 1037

Average reign: 65;
Average life: 108

Note: When a famous scholar was taught by a foreigner with the impossibilities of this table, he retorted that these excessive ages were no more wonderful or unreasonable than the age of the patriarchs in the Bible! Here (frustrated?) there may be mistakes in names, or order, or dates; or the names may be 27 times.

*His reign is officially included in that of Ōjin.*
List of Late Japanese Emperors

(Official)

<table>
<thead>
<tr>
<th>Name</th>
<th>Reign</th>
<th>Accession</th>
<th>Death</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>17. Richū</td>
<td>4405</td>
<td>406</td>
<td>60</td>
<td>69</td>
</tr>
<tr>
<td>18. Kanzei</td>
<td>4453</td>
<td>412</td>
<td>80</td>
<td>56</td>
</tr>
<tr>
<td>19. Tokujo</td>
<td>456</td>
<td>454</td>
<td>60</td>
<td>56</td>
</tr>
<tr>
<td>20. GoKō</td>
<td>479</td>
<td>457</td>
<td>49</td>
<td>18</td>
</tr>
<tr>
<td>21. Yoriyakko</td>
<td>506</td>
<td>480</td>
<td>41</td>
<td>41</td>
</tr>
<tr>
<td>22. Daiei</td>
<td>487</td>
<td>485</td>
<td>60</td>
<td>50</td>
</tr>
<tr>
<td>23. Kenzō</td>
<td>498</td>
<td>488</td>
<td>82</td>
<td>70</td>
</tr>
<tr>
<td>24. Ninken</td>
<td>534</td>
<td>534</td>
<td>50</td>
<td>70</td>
</tr>
<tr>
<td>25. Muschū</td>
<td>535</td>
<td>536</td>
<td>63</td>
<td>93</td>
</tr>
<tr>
<td>26. Kōtai</td>
<td>571</td>
<td>540</td>
<td>48</td>
<td>63</td>
</tr>
<tr>
<td>27. Anken</td>
<td>585</td>
<td>572</td>
<td>69</td>
<td>69</td>
</tr>
<tr>
<td>28. Senkwa</td>
<td>587</td>
<td>586</td>
<td>73</td>
<td>73</td>
</tr>
<tr>
<td>29. Himmei</td>
<td>592</td>
<td>588</td>
<td>70</td>
<td>70</td>
</tr>
<tr>
<td>30. Bihituru</td>
<td>628</td>
<td>593</td>
<td>49</td>
<td>49</td>
</tr>
<tr>
<td>31. Yōmei</td>
<td>641</td>
<td>629</td>
<td>59</td>
<td>59</td>
</tr>
<tr>
<td>32. Seijun</td>
<td>654</td>
<td>642</td>
<td>59</td>
<td>59</td>
</tr>
<tr>
<td>33. Genkō (Emperor)</td>
<td>683</td>
<td>654</td>
<td>82</td>
<td>82</td>
</tr>
<tr>
<td>34. Jomei</td>
<td>684</td>
<td>645</td>
<td>59</td>
<td>59</td>
</tr>
</tbody>
</table>

Note: These names are certainly historical.

The dates are probably correct in sequence, but some of the other names are perhaps historical.

Average life 62\frac{1}{2}.

Edward Clements.
In the beginning, heaven and earth were not separated. The perfect principle and the imperfect principle were not disjoined. Chaos, under the form of an egg, enveloped all things. The world floated in this mass, "like a fish in the water, or the yolk in an egg." This chaos contained "a germ," the breath of life, self-produced, including the germ of all things. Then the pure and the perfect elements or principles ascended and formed the heavens; and the dense and impure elements or matter coagulated and became the earth. Then the young hand floated in the water like oil, and drifted about like a jelly-fish. Out of the soft, warm earth a shoot of the *Organum japonicum* (a kind of rush) sprouted.
which were born two deities. After
these came seven generations of gods; all "sickless" and "self-begotten".

Then the gods "separated the primor-
dial substance into the five elements-
wood, fire, metal, earth, water." In the
seventh generation of these gods the male
and the female principles were first
manifested - in Izanagi (male) and Izan-
ami (female). These two begat the Sun-
goddess, the Moon-god (dies), the Sea-god,
the Fire-god, and others. The earthly deities,
marrying among each other, begat rice,
wheat, millet, beans, sorghum and other
articles of food. In the course of time,
from the marriage of Prince Fire-god with
the daughter of the Dragon King under
the sea, was born Jimmu, who, in
660 B.C., (if we believe it follows pure
tradition), founded the Empire of Japan.

* The first absolutely sure date in Japan-
ese history is 461 A.D.

E.W. Clements.
N. B.

This account is made by combining the important elements of several stories, which differ only in the details. It may be expanded into a long but interesting paper.

The similarity, even in the combination and also in the more detailed account, to Graeco-Roman mythology is remarkable. At the Folk-Lore Congress last summer I outlined some points of resemblance, and shall investigate the subject in all possible details. The story of Japanese cosmogony reads like an almost literal translation of the early portion of Ovid's Metamorphoses.

The similarity with the Hebrew account seems slight.

Has it not the usual peculiarities and absurdities of the extra-Biblical accounts?
Suggestive Thoughts

I. Japan feels kindly toward the U.S. because:
   1. Perry opened Japan.
   2. U.S. has been friendly to Japan.

II. Japan is interested in Chicago, because:
   1. It is a "hive city."
   2. It is the destined metropolis of the U.S.

III. Japan has shown that interest by:
   1. A donation of $5,000 after the "big fire."
   2. Large appropriation (500,000) for World's Fair.
   3. Donation of palace on Wooded Island.
   4. Most generous donations to the Columbian Museum.

IV. Japanese civilization & institutions are worthy of special study, because:
   1. They are unique
   2. They are the culmination of Oriental development.
   3. They have valuable features & lessons in [Similarity, Contrast].
   4. They have a grand future.

V. The University of Chicago was the first institution to admit Japanese to its faculty.

VI. The University of Chicago should also be first to have Japan & the Japanese a branch of study.

Department of Japanese Civilization & Institutions:
Instructor? Does it? Lectures?
The Japanese apparently have no elaborate stories corresponding to those of "The Origins of Man and his First State of Innocence," "The Garden of Eden and the Beginnings," "Cain and Abel and the Beginnings of Civilization," "The Sons of God and the Daughters of Men: Angels and Giants," "The Deluge," "The Dispersion of Nations," and "The Confusion of Tongues." They also lack any sense of shame in nakedness. I wonder what bearing these points would have upon the subject of the origin of the Japanese (Mongolian?) race. It seems very certain that the Japanese are descended from antediluvians; it is quite probable that their ancestors were "pro-Adamites" or "non-Adamites." Some scholars call them "Cainites.*

* Others think them the lost tribes of Israel! (over)
The following gives the usual Japanese approach to "The Tale of Tub" and "The Birth of Venus":

"The son of Ninigi were named Prince Fire Palace and Fire Glow. While fishing, they had a quarrel, and Prince Fire Palace went down beneath the sparkling ocean waves to visit the Palace of the Dragon King of the Underworld, where he married the King's daughter, the Jewel Princess. After a time, the Dragon King sent Prince Fire Palace back to earth armed with the jewels of the ebb and flowing tides. With these he was able to cause or to quell a flood of monsters. He found one that threatened to drown the whole world, but then his brother Fire Glow behaved himself. Prince Fire Glow begged pardon and became the servant of his brother, who possessed the wonderful tide jewels."

* Hades (death)

[From Dr. Giffen's "Japan: In History, Folk-Lore and Art"]

Ernest W. Clements.
President Judson.

Dear sir:—

How are you getting along these hot days? The heat seems to be especially unbearable this summer. Are Mrs. Judson and all your family well?

Thank you so much for your trouble in writing me in return to the last letter. Owing to your kind answer, I told Miss Takeichi to write to you about her wish and purpose to study, and ask your personal help to find some means for her self support.

The other day she came to me and said that she was very anxious to learn your answer, for the time for matriculation of your school is coming. I suppose you are very busy on your business. But if I could be induced by your great kindness again, I beg to let me know whether Miss Takeichi can get some means for self support or not. It is a great delight.
the text is not legible due to the quality of the image.
of us both, if she is able to meet such a happy chance.

I am glad to know that your University is succeeding in every attempt, and thanks to your kind aid, my school is, too, going on very well.

Remember me very kindly to Mrs. Judson.

Yours very truly,

Mrs. M. Snowe.
Dear Mr. Jackson,

I am writing to express my gratitude for your kind assistance in my recent project. Your expertise and guidance were invaluable, and I appreciate the time and effort you put into helping me.

I have enclosed a small token of appreciation as a way to show how much your help means to me. I hope it will be a reminder of the valuable lessons I learned from you.

Please accept my sincere thanks and best wishes for your continued success and well-being.

Sincerely,

[Signature]

P.S. Enclosed is a small gift as a token of appreciation.
List of Japanese Alumni from 1910 to 1913.

1. Shiro Tachiro, Ph.D., '12. 46. Physiology
   73rd, U. of C.

2. Katsuki Hatia, Ph. D., '13, 3219 Trouveland Ave.
   Kiji Nishina, A.M., '11, Prof. Hiroshima
   Nor. Coll., Tappocho, Hiroshima, Japan.

   Fudonamachi, Makabe, Nagoya, City, Japan.

   Togiro Natsukawa, Ph.D., '10, Gov. Official.
   Civil Adviser, Dairen, Manchuria.

5. Yoshi Ichida, L.B., '12, Grad. Student,
   817 8. 58th St.


7. Kiyoshi Yabake, A.M., '13, Room 54, Middle
   University Hall, U. of C.
Japanese Students who have taken Degrees
1892 - 1913

1893  Eija Asada, Ph.D.
1901  Enos H. Yosiaki, A.M.
1903  Sokae Shioya, Ph.M.
1906  Frank N. Otsuka, D.B.
1907  Kunisabura Nakagawa, A.M.
1907  Shigeo Yamancuchi, Ph.D.
1907  Gen-ichiro Yoshioka, Ph.D.
1907  Toru Sato, Ph.M.
1908  Yoshitaro Nakumara, J.D.
1910  Tojiro Katakura, Ph.B.
1911  Heiji Hishinuma, A.M.
1911  Kazuyoshi Tajima, A.M.
1912  Yoshio Ishida, S.B.
1912  Shiro Tashiro, Ph.D.
1913  George Jiiji Kasai, Ph.B.
1913  Katsugi Kato, Ph.D.
1913  Jitsutaro Takatani, A.M.
1913  Kiyoshi Yabe, A.M.
明治四十三年十月
常川佐吉

御礼奉申上候

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Extracted from the

TRANSACTIONS

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VOL. XVIII. PART I.

THE TOKUGAWA PRINCES
OF
MITO.

BY E. W. CLEMENT.

(Read 15th October, 1889.)
THE TOKUGAWA PRINCES OF MITO.

By E. W. Clement.

(Read 16th October, 1899.)

This paper can make no claim to originality, for it is only a compilation, whose inception and completion were as follows. During the past year, in the advanced classes of the Ibaraki Common Middle School, I assigned "The History of Mito" as a topic for compositions. Having become greatly interested in the essays which were presented, from various ones I culled the most important facts; then, with the help of two of the teachers of the school, I gathered other facts, and harmonized as far as possible the conflicting statements: and finally I verified or corrected the same, and obtained yet more important material, through the kindness of Mr. Kwan Kurida, a well-informed historian, who is now engaged in collating valuable facts for the Dai-nihonshi, the famous history of Japan. In some instances, although the English is not perfectly accurate, I have quoted the exact phrasing of certain students. Therefore, to them, to Professors Tanii and Obara, and to Mr. Kurida, belongs the credit of the facts of this production, although they are not responsible for all matters of opinion expressed herein. As I have become more and more interested in my studies in this line, I hope to be able to continue them, both for the purpose of correcting the mistakes of this paper, and of collecting other important material from this new field. Although, as local history, it may not have much general interest now, I trust that, since in time the national history must be written from local history, it may hereafter be found useful.
And now, although I have written so much by way of explanatory preface, I venture, by way of introduction to my subject proper, to trace briefly the history of this part of the country, before it came into the possession of the Tokugawa family. When the Mito castle was first built, I have not ascertained: but, according to my informants, the first famous prince of this region was Taira Kuniya, in the reign of the Emperor Daigo (898-931 A.D.). Taira Daijo, as he is also called, was a son of Prince Takamochi, the first ancestor of the famous Taira family. Not Mito, however, but Ishida, of Makabe county, was the place of his residence; while his grandson, Taira Koremoto, and his descendants, lived in a place called Misamori. But in the twelfth century, Baba Sukecoto, belonging to a branch of the Taira family, came to this place, then called Baba; and his descendants lived here, and some of them enlarged the castle. This state of affairs continued till 1427, when Yedo Michifusa, defeating Baba Mutsunoto, took possession of this place, which was then for the first time called Mito.

This name, as you are aware, is a compound of misa and to, and, therefore, means "water-door." There is a tradition that in very ancient times the ocean, which is now 3 ri to the east, extended to this place; and that the mouth of the Naka River was here: hence the name. This is quite probable; for the upper town (Kami-ishi) of Mito is on the verge of one of the low-lying hills of the Tsukuba range, and the land between it and the ocean is very low and flat. Moreover, in support of this theory, I may quote what Messrs. Satow and Hawes say in their "Hand-Book of Japan" about the Tsukuba Mountains. On page 470 I read as follows:— "Tsukuba is said to be composed of two Chinese words meaning 'built bank,' and the legend is that Izanagi and Izanami constructed the mountain as a bulwark against the waves of the Pacific Ocean, which they had forced to retire to the other side of Kashima, formerly an island in the sea. This tradition is in accordance with the fact recently verified by geologists, that the eastern shores of

Japan have been gradually rising during many centuries past." It seems probable, therefore, that Mito obtained its name from a geographical fact which had passed into the traditions of its people. Indeed, according to one informant, Mito was the original name, changed to Baba, and restored by Yedo Michifusa.

In 1590 the Yedo family gave way to Satake Yoshishige, who soon after was succeeded by Satake Yoehinobu. The latter in the Sekigahara campaign (1600) was an ally of Toyotomi Hideyori, and, after the defeat of the latter, was removed by the victorious Ieyasu to Akita in Ugo (1602). When Ieyasu divided the spoils of war among his adherents, in 1602, Mito fell to the lot of his fifth son, Takeda Nobufush, who came from Sakaha in Shinô, but died the same year. Inasmuch as he had been adopted into the Takeda family, he is not included among the Tokugawa Princes of Mito.

If these dates are correct, there was a short interval till 1603, when Tokugawa Yorinobu, the tenth son of Ieyasu, assumed the lordship of Mito. In 1609 he was transferred to Suruga and Totomi, and ten years later to Ki-shi, where he became the ancestor of the Tokugawa Princes of Kii. In his place Tokugawa Yorifusa, the eleventh son of Ieyasu, was assigned to Mito with an estate of 280,000 koku, and is the founder of the Tokugawa dynasty of Mito Princes; and it is with him, therefore, that my subject properly begins. Yorifusa, born in 1603, ruled in Mito from 1609 till his death in 1652, after which he was known as Iko. At that time the most prominent lords of Japan were the Tokugawa Princes of Kii, Owari and Mito. Three of these families were given, on account of their influence with the bakufu, the appellation of the go-sante, or the "honorable three houses." As one student expressed it, "These three branches bore the responsibility of protecting the main body; and especially the Prince of Mito, who, though inferior as regards the possession of wealth, in power far exceeded the

* Increased in the time of Tosa Yeda to 330,000 koku.
† The Shôgunate or Government of the Shôgun.
others, assumed the office of advising the government, and usually stayed at Yedo." In Yedo he laid out the Korakuen, in which he built a mansion for himself and his successors: which place is now the site of the Arsenal. It is said of Ieyasu, that, while he liked, he also feared Yorifusa: and, when the former was dying, he told his heir, Hidetada, that Yorifusa was “like a sword in its scabbard—safe, if kept there, but dangerous, if unsheathed.” This probably had reference to the courage and ambition of Yorifusa, who, when a boy, had wished for many vassals, that he might obtain as much power as possible. It was said that he feared no man; and certainly in his government he pursued a strong and fearless policy. His eldest son, Yorishige, was first made ruler of Shimodate with 50,000 ko7u; and afterwards of Takamatsu in Sanceki with 120,000 ko7u: while his second son, Mitsukuni, became his successor in the Mito domain.

Mitsukuni, born in 1628, had been made heir when he was only five years old. At the age of seven, one day, with his father he watched the beheading of some criminals. The sight was very dark: but, when his father asked him if he could bring the heads of those men, he unhesitatingly replied in the affirmative. He then went alone to the place of execution, searched in the darkness for the corpses, took hold of the heads, and brought them by the hair to his father.

When his father died, Mitsukuni did not wish to succeed, but, by order of the bakufu, he had to assume the power. He then called together his brothers, and said to his elder brother: "I am very much ashamed to supplant you. I wish to make your eldest son, Tsunakata, my successor." Therefore he did so; and he also adopted Tsunayoda, the second son of his elder brother; while his own son, Yorisune, became the heir of that elder brother. In those days, when a lord died, his favorite servants usually committed hara-kiri; so that, when Yorifusa died, a few tried to kill themselves; but Mitsukuni prevented them from carrying out their intention. Afterwards the government prohibited that practice.

In the government of his han (principalities), Mitsukuni, although he is said to have been sometimes cruel to those who opposed him, appears in the main to have adopted a kind and wise policy. He often disguised himself, and, going around to the villages and hamlets, examined the condition of the common people. He helped poor families; and, as an example of industry, cultivated his own rice-field. "He prohibited luxury, and made taxes low." For several continuous years the dry season was very severe, so that the crops suffered great damage, and the taxes could not be paid in full. Accordingly, Mitsukuni diminished by half his own supply of dishes, food, and clothes. He also formed a plan to build public granaries in many places. On account of this storing of provisions, when, in the seventh year of Tempo (1835), there came a great famine, not a person perished within the dominions of the Prince of Mito. Mitsukuni also published books on medicine, and distributed them among the people. He made a light-house at Minato, the port at the mouth of the Naka River: he built large ships, and sent his subjects on voyages to Manchuria. He planted pine-trees on the way-side of Kogangahara, which is a plain in Shimōsa on the direct road between Mito and Yedo. He opened many pastures; and he planted many useful trees such as the kōzu (paper-mulberry), urushi (lacquer), and hase (wax). He brought mulberries from Yedo to Ise, a sea-shore village 3 ri from Mito; and from Yedo, he brought stones on which konbu (an edible sea-weed) was growing. In religious matters his policy was thorough: on account of abuses of the priests, he destroyed many Shintō, and about 900 Buddhist temples; but he was a protecting patron of the oldest and most famous temples of both kinds.

But Mitsukuni, or (to call him by his posthumous name) Gido, is best known, perhaps, as a scholar and a patron of scholars. In his time the government, favoring Chinese learning, literature, and religion, established a library and a school, and built a temple to Confucius, in Yedo. To this library the Prince of Mito presented many old Japanese
books, such as the *Nihonshoki*, the *Zokuinshoki*, etc. But not being content with these opportunities, which were outside of his own domain, he collected books, and established a library called the Shōkōkan. The succeeding princes added to it from time to time, so that now it amounts to more than 200,000 volumes, most of which are Chinese and Japanese works, though a few Dutch books on natural history and zoology are included. This library is not thrown open to the public; but by the kindness of Mr. Kurida I was permitted to see it. At that time I was also shown 45 models, about the size of an ordinary dog-kennel, and of various styles of Confucian temples. In the Shōkōkan Mitsukuni not only collected many valuable works, but he also called in "a host of scholars from all parts of Japan," and invited to Mito a learned Chinaman, named Shu Shunsui. The latter was among those Chinese scholars, who, when the Ming dynasty was overthrown by the Shing dynasty, fled from China, and found refuge in Japan. Shu Shunsui died in Yedo in 1682 at the age of 83, and was buried at Mount Zuirin, about 13 miles north of Mito. This place, which is the burial-ground of the Mito Princes, is reached by passing through Ota, where the Satake family's castle was located. The tomb of this Chinese scholar is in the heart of the woods among the sepulchres of the princes. His monument is inscribed on the front with his name and titles, and on the other three sides with his biography.†

It was also during the time of Mitsukuni that another Chinese, named Shinyetsu, became a priest of the Gion (Buddhist) temple in Mito, and, dying here, was buried within the precincts of that temple.‡

It is said of Mitsukuni, that he ordered his scholars, instead of following the custom of shaving their heads, to let their hair grow long.

Thus, with excellent Chinese and Japanese scholars under his patronage, Mitsukuni began literary labors on his own account. He wrote the *Jōsambushik*ō, a collection of 20 vol-

* For further particulars of Zuirin see Note A.
† See Note C.
‡ See Note D.

umes of essays on various subjects; the *Jōsanime*, a collection of 5 volumes of his Japanese poems; the *Rokuguren* (510 volumes), treating principally of various Japanese rites and ceremonies; and, last but not least, the *Dainihonshi* (242 volumes), a history of Japan. This last work, "written in the purest Chinese," began with the reign of Jimmu Tenno, and was brought by Mitsukuni "down to the time when the two imperial courts became united in one" (1393 A.D.). The subsequent princes gradually added to it, and circulated it by copied manuscripts, "until 1851, when the wide demand for it induced its publication in print" [Griffis].

The present work of Mr. Kurida in connection with it, under the patronage of the present members of the Mito branch of the Tokugawa family, is the compilation of important geographical, agricultural, commercial and monetary facts. The original work includes "a chronological record of events and biographies of particular persons;" and, although it often needs explanatory notes, "it is considered to be the most complete ever written in this country."

This history, according to my pupils, "stated the relations of emperor and subject." It also "affected the minds of the people, and brought on the Revolution." But I do not need to rely on the opinions of young men yet in school; for I may also quote Dr. W. E. Griffis, who in his turn quotes Mr. E. M. Satow. The former in his "Mikado's Empire," although he makes two little errors (in the date of Mitsukuni's birth, and in the number of the volumes of the *Dainihonshi*) writes very appreciatively of that history. He speaks of it as "the classic which has had so powerful an influence in forming the public opinion which now upholds the Mikado's throne." On the same page (298) he says: "The tendency of this book, as of most of the many publications of Mito, was to direct the minds of the people to the Mikado as the true and only source of authority, and to point out the historical fact that the Shōgun was a military usurper." He also quotes the words of Mr. Satow, who called Mitsukuni "the real author of the movement which culminated in the Revolution of 1868."
But now I presume, that you are perplexed, as I was at first, because the Mito princes of the Tokugawa family, in the time of Mitsukuni and afterwards, were working against the Shōgun in favor of the Emperor. In the case of Mitsukuni, his feeling found expression not merely in words, written and oral. He also raised a large monument at Hyōgo to Kusunoki Masashige, the famous general of the Emperor Go-Daigo in the fourteenth century. He did this, it is said, to excite once more feelings of royalty; for he understood well the advantages of nationality. Another says that the Tokugawa Shōguns were wicked, while the Mito Princes were good; and, therefore, as light can have no fellowship with darkness, the latter were opposed to the former. Yet again it has been suggested, that jealousy of the other two branches, Owari and Kii, was the prime cause. The domain of Kii was 555,000 koku and that of Owari was 550,000 koku. Moreover, just before his death, Iyeyasu had issued a law, that, in default of an heir to the Shōgun's throne, the successor should be chosen from one of those two houses (Kii and Owari), and that the Princes of Mito should be only advisors of the Shōgun. It seems likely that jealousy, or ambition, may have been the motive in the case of Nariaki, in the present century, as we shall see later; but with Mitsukuni, who seems to have had an aversion to the responsibilities of authority, patriotism was undoubtedly the motive. However it may be, the Mito Princes were almost always found in opposition to the Shōgun and in loyalty to the Emperor. And, if any one is especially delighted in tracing the revolutions of history, let him take careful notice of the following facts. Only once during the régime of the Tokugawa Shōguns did any of the Mito branch attain to that exalted position, and then by adoption into another family. And after the long-waged warfare of the Mito Princes against the usurped power of the Shōguns, it was that one Mito Shōgun, Keiki, who was compelled to surrender that office to the Emperor.

Chiefly, it is probable, on account of its literary activity, Mito, to quote from a pupil, "became the first place through-out the whole empire of Japan." I cannot, moreover, refrain from quoting the beautiful language of another pupil, who wrote: "Therefore Mito made great progress in literature, while other coynymen sank into an ignorant condition." Such an extremely egotistical statement we must receive with several grains of salt; but, making allowance for the exaggerations of local pride, we must acknowledge that Mito, at least in the realms of literature, was at that time famous and influential. The name of Mitsukuni was known in China, Corea, and other countries; and "foreign deputies never neglected to inquire after his health." Dr. Grifis says: "The province of Mito was especially noted for the number, ability and activity of its scholars." The schools of Mito were the best in the Empire.

In 1600 Mitsukuni, probably on account of his political principles, was obliged by the bakufu to resign the government of his clan to his adopted heir, Tsunayada. Mitsukuni therefore retired to Nishiyama, near Ota, to the north of Mito. In this cool and beautiful place, where crane abounded, he could live very quietly. The day after he gave up the power, he was promoted by the Emperor to the position of chūnagon. When he was going back from Yedo to Mito, he left for his heir a poem, which contained the following four points of advice:

I. Govern with mercy.
II. Calamities arise from the harem (okugōten).
III. Do not violate the laws of the gerin, which are defined in Dr. Hepburn's dictionary as "the five human relationships of father and son, master and servant, husband and wife, friend, and brother."
IV. Morning and night think about loyalty.

Mitsukuni died at Nishiyama in 1700 at the age of 73.

As previously stated, Mitsukuni had made his elder brother's first son, Tsumakata, his heir, and had adopted the second son, Tsunayada. By the death of the former, the latter became the heir and the next Prince of Mito. He had been born in 1656; and he died in 1718. I have only a little
CLEMENT: ON THE TOKUGAWA PRINCES OF MITO.

Shōgun's council (Gorōjirō), and, although a bad man, had gained great influence with the Shōgun (Iyesharu). This councillor liked flattery and bribery; and in these things he was imitated by others throughout Japan. Finally, by a movement in which Mito had a great share, he was obliged to resign; and Matsudaira Sadanobu, one of the best councilors ever known, took his place, and carried out a system of reform.

In 1792 the first Russian fleet came to Yezo. The government ordered all the important places in the maritime provinces to be strongly fortified. Therefore, the Prince of Mito not only fortified Hitachi, but he also made large ships, hired good captains from Nagasaki, and trained his subjects in military and naval affairs. He thought it very important to examine the condition of Yezo, in order to be able to protect that island against the Russians; and he therefore sent a Mr. Kinnon to Yezo to make such investigations.

Haruyasu was also a learned man, and wrote two or three books. He had what was a rare thing at that time—a good knowledge of geography, astronomy, and natural history. He died in 1805, received the title of Sunko, and was succeeded by Harunori, born in 1773.

This prince, posthumously known as Rikō, liked reading, shewed great talent in writing Japanese poetry, and was a very skilful warrior. When he was very young, happening to see a small snake, he asked one of his attendants the name of that object. The attendant answered, that it was only a little animal, and need not be dreaded. Thereupon Harunori remarked, "Then you should not be afraid of me, as you are of my father." When he came to power, he forbid all bribery. Before his time various princes borrowed money from rich men, and occasionally, on account of the pressure of financial embarrassments, diminished by half the allowances of the samurai: but Harunori stopped such practices. He improved the army laws, and increased the military supplies.

In 1816, upon the death of Harunori, Narinaga, who had been born in 1797, came into power. In 1823, some
fishermen discovered a foreign ship off the coast of Hitachi, and had an opportunity to go aboard. In the ship they found many swords, guns, etc., and they saw the crew getting oil from whales. When they returned to the shore, they noticed the officers of these facts. So great alarm was felt throughout this province, and also in all the provinces on the eastern shore of this island, that soldiers were sent to the coast to guard against the expected invasion. During the same year twenty or more foreign ships were seen off Hitachi; and the next year twelve foreigners who had landed at the village of Ōtsu were seized. The excitement reached its highest point: but, upon the explanation of interpreters, that these men landed only to obtain water and fuel, the foreigners were released. Many young samurai were dissatisfied with what they called "a weak policy." But the prince, it is said, was not at all afraid, because he had previously learned from Japanese interpreters in Nagasaki the condition of foreign countries. He had also learned that many foreign ships might subsequently come into Japanese waters, but that they would not prove dangerous, since they were only fishing-vessels.

This prince, known after his death as Aikō, was very fond of music, Japanese and Chinese poetry, and a connoisseur of old and rare works of art. He had his educational officers write a book upon the old customs of the gentry (bakufu), and a history of Mito from Iyō to Buō. He was a strict, grave, but kind man, called by the people "a second Gikō," and his early death in 1629, was greatly lamented.

Aikō had no son, but a brother named Nariaki. Before the death of the former, his ministers, Sakakibara, Akabayashi and others, took the power, and caused misgovernment. As they were afraid of the sagacity of Nariaki, they secretly concerted with a state-councillor, Mizuno Dewano-Kami, and formed a plan to make Shimizu-Kō, a son of the Shōgun, the heir of the Mito principality; but that plan became known to the public. Kawase, Azaiwa, Fujita and others, indignant at this action, went to Yedo, and asked to have Nariaki made the next Prince of Mito. In this they succeeded; and, when Nariaki came into power, he dismissed his brother-ministers, and took Fujita and other talented men in their places. This was the origin of the great "civil war" of Mito between the so-called Kantō (Wicked Party), consisting of the opponents of Nariaki, and the Seito (Righteous Party), comprising Nariaki's friends. There was also a band of neutrals, called aptly the Yamagiri (Willow Party); but these are not especially mentioned in the chronicles of this strife. From the time of Nariaki's accession, the Kantō, being naturally offended, were planning to recover their power at the first opportunity, which, however, did not come for more than a decade. And as, after that time, the local contest became more or less connected with the great political agitations of the entire nation, I shall stop here to write a little about Nariaki's personal accomplishments and local policy.

He seems to have been a very learned, energetic and ambitious man. In the words of one of the pupils, he "personally took the work of governing with great diligence, so that the luxury which hitherto had possessed the minds of the people, left no trace in less than a year, and an air of simplicity and honesty was breathed in every place of country or city." He built a place called Kodōkan, in which he instructed the samurai in civil and military subjects; and in this spot he planted 1,000 plum trees, which in their season still shed forth their beauty and fragrance. Before he retired and gave up the government of his clan to his successor, he laid out on the western edge of the city what is now known as the Tokiwa Kōen (Tokiwa Park), and there he built for his comfort a house called the Kōhanten. In one part of this retreat, which is beautiful beyond description, he set up a huge stone, containing a Chinese inscription, written by himself, and explanatory of the object of the Kairakuen. [For a translation of this inscription see Note B.]

Adjoining this park is the Shintō temple, called the Tokiwa jinja, where Nariaki is enshrined as Rekkō, together with Gikō.
At first the opinions of Nariaki concerning public matters were gladly received by the bakufu. In regard to Yedo, he gave the wise advice that that island should be opened, settled and cultivated, because of its important position and prospective wealth. In connection with foreign affairs, he appears in history as the hater of foreign influence and the leader of the yōi party: but I am not exactly satisfied in my mind as to the real motive of his policy. I have heard from a well-educated Japanese, whose name, however, I am not at liberty to mention, some statements which indicate that Nariaki was not at first so bitter an enemy of foreigners as his afterwards appeared to be. For he is said to have sent, through a Japanese who managed to get away to America, a letter inviting the Americans to come to Japan and attempt to open intercourse with the Japanese. This letter, moreover, brought to Japan by Commodore Perry, and sent by him to the Japanese government, is said to be now among the official archives. And, if we may believe the story, that after Nariaki's death among his personal effects were found a Bible and a picture of the Virgin Mary, it would seem that at some time or other he had also been studying Christianity. He is known, at any rate, to have been no great friend of Buddhism; for at one time "to provide the sinews of war, he seized the Buddhist monasteries, and melted down their enormous bronze bells and cast them into cannon" [Griffis]. One of these cannon can now be seen at the Tokiwa Shintō temple above-mentioned.

Now I have no proofs of the truth of these reports, which are both affirmed and strenuously denied; but I give them so that they might, perhaps, be either proved or disproved, if any one has good evidence. I am aware that, if they are true, they tend to make out Nariaki as inconsistent or dema, gogical. But it is not the historian's duty to show every one as an ideal personage: and it is especially difficult, in studying the history of those confused times in Japan during the last fifty years, to fathom men's motives. The Japan Mail of April 1, 1889, in noticing editorially Mr. Fukuzawa's

"History of the Japanese Parliament," says concerning the part played by the samurai in the Revolution of 1868:—

"Mr. Fukuzawa well describes how they hid their broader purpose under the yōi battle-cry; how they coquetted with their liege lords and the Court at Kyoto; how they accomplished the overthrow of the Shōgunate and of feudalism, and how they became, rather by force of events than of set purpose, the pioneers of Western civilization." And surely in the history of that revolution, there is found no greater "inconsistency" than that of the Imperialists, who, having overthrown the Shōgunate "under the yōi battle-cry," afterwards adopted for themselves the foreign policy which they had vehemently opposed! I am not, however, aware that political "inconsistency" is always a terrible sin; for in every country a Duke of Wellington, or a Sir Robert Peel, or an Earl of Derby, must sometimes yield to the power of public opinion. But it is not necessary to discuss this question any further, until the above-mentioned reports concerning Nariaki are proven either false or true: therefore, I pick up "the thread of my discourse."

In 1854 the bakufu, being envious of Nariaki, sequestered him and did not allow him to take part in any government affairs. Consequently Fujita and others of the Shōgun were also sequestered, and Ōkage and other Kantō men resumed power and opposed the policy of Nariaki. It was during this period, probably in 1848, that Nariaki retired from the active government of the clan in favor of his son, Yoshimatsu. In 1853, when, as one of the boys expressed it, "foreign ships were dancing near our islands," the Shōgun released Nariaki, and, recognizing his ability, ordered him to attend to the fortification of the maritime provinces. At that time also, Nariaki discovered the intrigues of the hostile faction (the Kantō), and advised his son not to employ their leader, Ōkage. In 1855, at the time of the great earthquake in Yedo, Fujita was among the victims, but Nariaki escaped. This Fujita, by the way, was among the number of those who obtained a posthumous rank from the Emperor at the time of the promulgation of the Constitution. In the year
immediately following the earthquake, Nariaki was an adviser of the bakufu; but, as he had been appointed to that position only to satisfy public opinion, he had but slight influence. Yûki and others of the Kantô, seizing another opportunity, formed a conspiracy; but they were discovered, and put to death.

In 1858 the Shôgun (Iyesada) became sick and died without a proper heir. The Emperor and many lords favored Nariaki’s seventh son, Keiki, who had been adopted into the Hitotsubashi family; but the Prime Minister, Ii Kanmon no Kami, paying no regard to the opinion of the Princes of Owari and Echizen, made Ieyimochi, the young Prince of Kii, Shôgun. In the eighth month of that year the Emperor sent orders to the Mito Chônan to help the bakufu to drive out the foreigners. But Ii, because he foresaw that, if the samurai had intercourse with the officers of the Emperor, they would obstruct the policy of the bakufu, was very angry. Therefore, he seized many persons, some of whom he put to death, and others he imprisoned. In 1859 Ii compelled Nariaki to retire again to Mito; and at the same time he tried to annul the order of the Emperor, but failed. In the 1st year of Manyen (1860), sixteen Mito samurai with one from Satsuma, as a student poetically expressed it, “scattered the crimson maple leaves in the white snow of the Sakurada;” in other words, at the Sakurada gate of the palace they assassinated the Prime Minister, Ii, who had always been the bitter enemy of Mito. In September of the same year, Nariaki ended his eventful career. His wife, known as Teihô-in, still survives, at the age of 86, and is hale enough to make a trip now and then to Mito and Zuiri. She lives in Mokôjima, Tokî.

In 1861 some Mito men made an attack on the English Legation, then located in the Tôzenji, a Buddhist temple, in Takanawa; but they were repulsed. In the following year three Mito men were among the number of those who attempted at the Sakashita gate to assassinate the then Prime Minister, Andô Tsushina no Kami. After that the bakufu, regarding the current of public opinion, decided that the Shôgun should go up to Kyôto the next year, to see the Emperor and settle the public policy. The Emperor sent an order to Yoshiatsu, of Mito, to come to Kyôto the next year with the Shôgun. Consequently in 1862 the Shôgun, and Yoshiatsu with him, went to Kyôto, where a council was held; but they failed to agree upon a policy. Only the Prince of Nagato (Chôshû) supported the opinion of the Emperor and insisted on the fudô policy.

From about this time all Japan began to be very much disturbed. To quote again from a pupil, “The fearful evening in Paris continued day after day in Japan.” Fujita Koshiro, a son of the former Fujita, and a brother of one of the present secretaries of the Ibaraki Ken, was then a youth of only 23 or 24, but very active. He collected an army of Seiô men, and intended to make Nikkô a base of operations; but, failing in this, he took up a position on Mount Tsukuba. Ichikawa, the Kantô leader, getting an army from the bakufu, tried to dislodge Fujita; but he failed, and returned to Mito. Then Fujita, returning the compliment, attacked Ichikawa in Mito, but was repulsed. Yoshiatsu, the dainyô, wishing to reconcile these internal dissensions, sent to Mito as his representative Matsudaira Oi no Kami, of Shishido. He came down with many soldiers: but Ichikawa, disliking many persons who were under Matsudaira’s banner, refused to receive him, and fired on his party. Then Matsudaira, having effected a junction with the army of Fujita, went to Minato. Ichikawa, obtaining help from the bakufu of many thousand soldiers, several times defeated his opponents; and in Mito, becoming very haughty, imprisoned or killed the wife and children of many Seiô men. But one day Ichikawa sent a messenger to make peace, and allowed Matsudaira to enter Mito. But that was only a deep-laid trick, by which he obtained possession of the persons of several of his enemies. Matsudaira, because he had united with the Tsukuba army, and had fired at the soldiers of the bakufu, was sentenced to commit suicide by hari-kiri. Several of his attendants were beheaded; and many persons surrendered to Ichikawa and the bakufu army.
But Fujita and Takada with a small force were still at large; and they now planned to make their way, via the Nakasendo, to Kyōto. Repulsing many attacks on the way, they arrived in January, 1865, at Imashō in Echizen. It was very cold; the snow was deep; food was scanty; they were very tired; and in front of them was the large army of the Prince of Kaga. Therefore they were obliged to surrender. The Princes of Kaga, Inaba, Bizen, Hamada, Shimabara, and Kitsuzegawa, the last five of whom were brothers of the Prince of Mito, entreated the bakufu to pardon the captives; but in vain. Of the survivors 136 were banished, and 350 were put to death.

In 1867 Iyemochi, the Shōgun, died, and Hitotsumashi Yoshinobu, or Keiki, was made the successor. But the Revolution could no longer be prevented; and, before the year was out, Keiki had resigned his power to the Emperor. Mito, of course, at first sided with the party of the Shōgun, who was his own brother; but, when the latter resigned and became a royalist, Mito sent soldiers to Mutzu and Dewa, and shared in the victory of Hakodate. In 1868 Yoshitsune died, and was known thereafter as Junkō; while his brother, Akitake, the eighteenth son of Rekkō, became the Prince of Mito.

The overthrow of the Shōgunate produced a complete reversal of the situation of affairs in Mito. Ichikawa and others of the Kanto, after making a vain attempt to find refuge in Aizu, returned to Mito about 800 strong, and entered the Kōdōkan. The other faction, taking new hope, soon raised an army against them. Then, to quote once more from the poetically inclined student, "the men belonging to the two factions alternately attacked, defended, butchered till all the young men of steady heart sank to earth, all the magnificent buildings from the castle to the Kōdōkan turned to ashes, all splendor changed to the cry of evening ravens and to the song of night insects, leaving only plum-trees and monuments to reflect the old dream." The prosaic fact is, that the Kanto was defeated; and its leaders fled, but were finally captured. Ichikawa, when taken, was brought back to Mito, and publicly crucified in broad daylight. Thus terminated the civil war, in which, according to the amazing statements of one of the students, "the good men were all killed!" Another very concisely wrote: "To-morrow of the storm there is nothing; only numerous poor widows."

In response to my inquiry concerning the objects and principles of the two factions, I received the following answer: "The aim of the Sōtō was to obey the will of Nariaki, to improve military enterprises, to raise the glory of our country, to respect the Emperor, and to help the government; but the Kanto sought only wealth and pleasure through peace." This statement sounds rather one-sided, except possibly in the acknowledgement that the Kanto sought peace, which acknowledgement is, however, rather indefinite. Moreover, the very titles of the factions, "Wicked" and "Righteous," have the nature of a prejudgment. I can not learn that the Kanto gave themselves any particular appellation; but they called their opponents by the suggestive name of the Tenguō, (the Hobgoblin-party). In the absence, however, of sufficient material for forming a fair judgment, I refrain now from any further attempt at an historical analysis or criticism; but, if I have opportunity, I hope to make that civil war the subject of special study.

At the time when feudalism was abolished in Japan, Akitake returned his power to the Emperor, but served awhile after that as governor of his former principality. A few years ago he "retired from active life" (tankō suru), and is now residing at Makōjima in Kyōto. He was succeeded as head of the Mito family by Marquis Tokugawa Asayoshi, the present Japanese Minister to Italy. Thus with Akitake ended the Tokugawa dynasty of Mito Princes after a sway of about 260 years. Two among them, Gikō and Rekkō, attained more than local fame; and these two have been called "the bright flowers of Japanese feudalism." During the first two centuries of this period Mito, though not rich, seems to have been quite famous and fairly prosperous. But the civil war was destructive of its power and prosperity; and the city and province are only now begin-
Clement: On the Tokugawa Princes of Mito.

The sepulchers at Zutiriu.

The burial ground of the Tokugawa Princes of Mito at Zutiriu is a spot of wild natural beauty. The sepulchers, of course, are artificial; but all else is as rough as nature made. The road from Ota is down-hill and up-hill. Just before you reach Zutiriu, on the right side of the road, is an immense cherry-tree, which was planted by Gilb (sic) about 200 years ago, and a shoot from which has become a large tree in front of the Kodak in Mito. The parent tree bears the name hata-sakura (Ong-cherry). At the entrance of the burial-ground, you must register at the keeper's office; then, procuring a guide for five yen, you climb rough stone steps to the first sepulcher. As the style of construction is the same in every case, I need describe it but once, and then shall mention the little difference in other respects.

To reach the enclosure of the tomb, you must ascend ten smooth granite steps; and then you can look through the railing, but can not enter. The monuments are of marble; and they stand, as you look in, with the prince on your left, and his wife on your right. In Jinko's mausoleum there are three tombs, because his first wife died in her youth, and he married a second time. In Reiki's mausoleum, which, with Jinko's, I did not visit on account of their distance from the others, there are two tombs; for, although Reiki's wife is not yet dead, her sepulcher is ready. Each monument rests upon the back of a tortoise, and is inscribed with the name of the deceased. The enclosure contains no special decorations, except Buriki's where a pine-tree grows, whose purpose I could not ascertain. The young prince of the family all lie buried in one compound; but there, with one or two exceptions, the tortoise is lacking. Below Gilb's sepulcher is a smaller tomb made by himself, and called Oda no kake (The plum-village teacher's tomb). I was told that, Matsujiro Kitagawa, who during the civil war was compelled to commit suicide, is also buried at Zutiriu; but I did not see his tomb. I have already mentioned the Chisamata's sepulcher, which is pretty, but plainer than the others, and lacks the tortoise. Having made the rounds, just as you come out where you entered, you pass on your left the store-house which is said to contain many interesting and valuable relics.

Genealogical Table.

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* Symbol of long life (e) - Chinese idea.
THE PRINCES OF MIYAZAKI

Clement: The Tokugawa Princes of Mito. 23

The spring morning, when flowers are still sleeping in dew, and the autumn evening, when the moon has just uncovered her veil of cloud, are the best hours for the recreations of those who study. And hawking birds in the green summer fields, and chasing game in the bare winter woods, are the recreations best suited to those who cultivate military arts.

I have gone around through almost all parts of my province. I have visited many mountains and various rivers. To the west of the capital I have found an open spot, from which Mount Tsukuba is visible, and the quiet waters of Semba (lake) are seen from above. wooded hills and knolls, which are concealed by white streaks of mist, and the neighboring country, mantled by a sheet of vivid verdure, embellished with mingled dots of flowers, are laid out just in one picture. On the mountain there are growing vegetables and barking animals; and in the water there are fishes and dragons (rin, tates). Indeed, this is a place which can give the utmost pleasure to both wise and kind persons.

It is, therefore, the place best suited to gratify our noblest pleasures.

Consequently, I planted several thousand plum trees, built two pavilions, cleared away the boulders, and brought stones. I not only intend to make this the place for my retirements; but I also wish to have my people enjoy themselves here, as I do. What a pleasant thing it would be, if they, following my principle, should not spend their time idly, but should cultivate their virtues, pay good attention to their occupations, and at their leisure bring their wives, children and friends; walk about the garden; write poems, sing songs and make music among the handsome flowers; drink wine or sip tea in the bright moonshine; or fish in the lake! In short, they may enjoy themselves as much as they wish and take moderate relaxation. I am very glad, indeed, to share their enjoyment, and, therefore, to make my purpose known. I call this garden the "Kairaku-ya." [1]

Tempfu, tenth year [1830], fifteenth month. All composed and written by Kairan (hatai-jin or Redha).

[On the back of the stone are inscribed the following restrictions (hatai-jin).]

It is forbidden to enter the park before six o'clock in the morning, or after ten o'clock in the evening. The two sexes are forbidden to take recreation together. Intoxication, disorderly conduct, and vulgar music are forbidden. It is forbidden to pick the flowers and fruits of the plum-trees in the park. It is forbidden to anyone, except a sick person, to ride in a Kozen in the park. The regulations concerning fishing and hunting must not be violated.

[There is evidently a reference here to the Chinese sayings that "kind men, like mountains, are never moved," and "wise men, like running water, forever become stagnant."

[Note: Kairaku-ya is the equivalent of tetsu or famonchu-ya, which means "a garden for recreation together," and may be loosely translated "social enjoyment park."
[NOTE C.]

THE GRAVE AND RELICS OF SHINYETSU.

I visited the Giso temple the other day, and, by the kindness of the priest, was permitted to see not only the grave, but also many relics, of Shinyetsu. The grave is situated at the back of a small compound, which, as it bears on the front some carvings of the Tokugawa crest, evidently belonged to that family. The monument is made of granite, and is quite plain. It is inscribed only in front, with the words: shichi
ko kinnamoto no mi, which mean literally "Long life, prosperity, opening third great priest's tomb."

The relics are, of course, kept in the temple, and are about ten in number. The first one shown me is considered the greatest treasure of the temple. It is a gold seal, about 1,200 (?), years old, of Kangu, a famous Chinese warrior. The accompanying paper contains a drawing of the Buddhist-like box in which it is kept, and an impression made with the original itself. There are also two strings of beads; one of yellow, made of agate; the other of 34, made of hodon, a kind of pearl, said to be found in the head of a thousand-year-old clam. A bow, or short wand, is shown, with a horse-hair tassel attached. The priest's incense-box is very finely carved; and his bowl (kaba), received from his teacher, is said to be 700 or 800 years old. His bronze mirror was first used by a Chinese Emperor (Kongoku) about 1,000 (?) years ago, and indeed, it is dim enough now to make this story credible. The back is carved with a figure of a dragon, which, instead of having three toes, as usually represented, has five toes, or claws, and is, accordingly, called gosu-ki-ki-gy. The mirror-box, with very thick lacquering, is all broken to pieces. There are also three hitakamono, the first two of which are the work of Shinyetsu himself. One is a picture of Shaka, whose head is enveloped in a sun, as a symbol of prosperity. At the top is a short verse upon Shaka's countenance. The second is a picture of Daruma, who is represented with a beard. At the top is a short sketch of that saint's life. The third hitakamono is very large, and contains only the drawing of a tiger. This was once the property of Gensai, a Chinese emperor of the Ta dynasty. These relics were exhibited with pride and kindly explained to me by the present priest (Hagiya Shосhi), who is the twenty-first in succession from Shinyetsu. The latter died in the eighth or ninth year of Gion (1695 or 1696).
A Monument giving the history of the Kaisakten.
INSCRIPTION ON A STONE SET UP BY THE PRINCE OF MITO (REKKÖ) NEAR THE ENTRANCE OF THE FIRST PARK.
INSCRIPTION ON A STONE SET UP BY THE EMPEROR Hsiao-te

NEAR THE ENTRANCE OF THE SHANG-CH'ANG TOMB

[Text in Chinese characters]
敬啓

在学以来幾々御懸命

為之種々御配慮破成

為之種々御懸命

天命シテ死生致候

御厚情を受難有慶感謝

御礼略儀此段書面に

敬具

明治四十三年十月

常川佐吉

在京大学総長ジャドソン先生

並下
请填写需要的文本内容。
I

THE MITO CIVIL WAR.

BY

ERNEST W. CLEMENT.*

(Read 11th February, 1891.)

To the true historian a mere list of names and dates, however necessary for establishing facts, are insufficient. Inasmuch as he sees in history "one increasing purpose," he desires to trace the progress of mankind, and to indicate as clearly as possible the causes and the effects. Herein he at once encounters a difficulty, and soon ascertains, that he must distinguish carefully between what are only occasions, and what are real causes. For instance, if we are studying the American Revolution, we can not apply the word "cause," either to the Lexington and Concord affair, or to the Boston Massacre, or to the Tea Party, or even to the Stamp Act. Those were merely occasions which made manifest the real cause, and helped to bring on a conflict which was inevitable, as long as the American colonies felt the injustice of "taxation without representation."

Likewise, if we study the Japanese Revolution, we are confronted with the same distinction. For instance, it can not properly be claimed, that either the opening of Japan to foreign intercourse; or the civil strife, which, beginning at Mito, spread to other principalities; or personal jealousies within the bakufu ranks, were causes of the Revolution of 1868. They were only occasions which manifested the real feeling, and helped to bring on a conflict which was inevitable, as long as there was a strong sentiment of hostility to the usurping Shogunate, and of loyalty to the Emperor. I do not claim, as some have claimed, that the Mito Civil War was one of the causes of the Japanese Revolution; but I deem its history interesting and important as the record of one of the links in the chain of occasions which finally brought on that Revolution. The flame which had been secretly smouldering was fanned into sight by the internal strife of the Mito clan; and, then

* See Note A.
THE MISO CHIEF WAR

Readers may notice that this is a transcription error in the original document. The text appears to be a series of lines and characters that are not legible. Without clearer visibility, it's difficult to provide a meaningful interpretation or natural text representation.
spreading into other parts of the land, after the opening of
the country burst forth eventually into the codification
of the Revolution. Or, to apply the figure, the feeling of
loyalty to the Emperor had been for a time almost
smothered, and only kept alive in secret; but in the Mito
Civil War it was first publicly manifested, and gradually
gained such power as finally to restore Imperialism to its
legal position.

In like manner, when I seek the true cause of the Mito
Civil War, I must draw the same distinction as previously.
One person says, that the war arose from the rivalry
between two schools situated in the city of Mito; while
another says, that its cause lay far back in the teachings
of Mitsukuni (1661-1700), whose profound sentiments of
loyalty to the Emperor were handed down from generation
to generation, and developed toward the Shogunate a
feeling of hostility, which in turn reacted and produced in
the Mito han two parties. It is probably true, that the
quarrel between the two schools was the first outbreak of
factional spirit, which, gradually increasing in vehemence,
finally culminated in the Civil War. But it is also very
evident, that this quarrel would have been confined to the
Mito han, and, perhaps, would not have developed into
actual warfare, if it had not become mixed with the
intrigues of national politics. In other words, the quarrel
between the schools would have been a comparatively
insignificant affair, if it had not afforded a rallying-point
to the pro-bakufu and anti-bakufu parties. In Japan
of that day, it was not possible to draw a distinct line of
demarcation between local politics and national politics;
the mutual relations, social and political, of the daimyos,
precluded local isolation; and the intricate system of
espionage, so skilfully managed by the Shogunate, gave
an opportunity for frequent interference in the internal
affairs of the clans. It seems likely, therefore, that the
prime cause of the Mito Civil War, as of the Revolution,
is to be found in the intensely Imperialistic sentiments
which had been instilled by the teachings of Mitsukuni.
Perhaps, therefore, I may be pardoned, if I go back a little to ascertain how the Tokugawa Princes of Mito came into hostility to the Shōgunate of their own family. I can easily imagine, that at first jealousy may have played some part in stirring up the family strife; for it would have been only natural for Mito, relegated to the lowest position among the "three honorable houses," and deprived, whether justly or unjustly, of the privilege of furnishing an heir to the Shōgunate, in case the direct line failed, should have felt somewhat aggrieved, and should have more or less lost interest in the maintenance of the Shōgunate. But this motive was probably lacking in the case of Mitsukuni, the second prince, who, being a man of letters and of peace, gave himself up to literary pursuits. The study of Japanese history and literature was revived; the Daiō-shiki was written, which indirectly pointed out the fact that the Shōgun was a usurper, while the Emperor was the descendant "in an unbroken succession" from the gods. Thus from time to time strongly Imperialistic feelings were instilled into the minds of the Mito clan members, so that most of them gradually became ardent haters of the Shōgunate. I am inclined to think, then, that jealousy may have produced an indifference towards the maintenance of the Shōgunate; and that this feeling of indifference was gradually developed into a feeling of hostility, by the literary and historical pursuits of the Mito house. But these generalizations concerning the abstract causes will become clearer as we follow the concrete events of history; therefore, let us plunge "in medias res" of the Mito clan.

At the beginning of this century, there was in Mito a learned Chinese scholar, named Tachihara Jingorō, who occupied the honorable position of head, librarian of the Shōkō-kyō. Among his pupils was one Fujita Jirōzaburō, the son of an old-clothes merchant. This person from youth showed great ability in understanding Chinese; so that, casting aside the humble profession of his father, he diligently studied under Tachihara. In time he obtained the honor of becoming a teacher, was subsequently promoted to be a Samurai, and thus gained for himself a number of students. Fujita next formed the purpose of writing shi (history of industry, arts, etc.) as an appendix.

* "Great Japanese History"
to the Dainihonshiki, which Tachihiara insisted on not attempting at all to write minutely on those topics, and wished merely to discuss them very briefly here and there in appropriate places in the main part of the work. Moreover, Fujita thought, that, as Dainihonshiki had been given only as a private title, it should not be publicly used without obtaining the Emperor's sanction; but Tachihiara thought such a course unnecessary.

At about the same time Fujita built a school and named it "Seiransha," which means "bluer than original blue." This phrase gave an opportunity to some scholars, envious of their old school-mate, who had risen, like Cicero, "with no favor of ancestry," to slander Fujita to Tachihiara on the ground that the former was too proud and too ambitious in openly hinting, that he was wiser than his teacher. This slander greatly irritated Tachihiara, who was already on unpleasant terms with Fujita, and who, though the latter is said to have apologized several times, went so far as to erase Fujita's name from his list of pupils. The trouble between the teachers infected their pupils, who began to take part in the dispute, which continued to create ill-feeling within the clan.

In 1829 Prince Narinaga, posthumously known as Aiko, died without an heir; but there was a brother, named Nariaki, who was a very bold and active man. Some of the Mito vassals, fearing his sagacity, attempted to have a son of the Shōgun made heir of the principality, but failed; and thus Nariaki became the next prince. When he came to the power, he reformed many abuses, and improved the condition of all parts of the administration of affairs. He was wise enough to perceive the disunion of his subjects arising from the rivalry of the two schools; and he tried to effect a reconciliation by employing both parties. From the Fujita party he selected Fujita Toranoshiro (son of the teacher); Toda Ginjirō and Kawase Shichiroemon; from the Tachihiara party he chose Tachihiara Jintarō (son of the teacher), Komiyama Jiroemon and Tagabe Shōsuke. His efforts were not in vain, so that for a while things went on very smoothly and peacefully.

Ten years later (1839) he was expected back in Mito.
after the expiration of his legal residence in Yedo. A great agitation then arose in Mito. It seems that previously, on account of the famine which swept the Empire in 1836, the allowance of samurai had been diminished half, and that many were suffering not a little in consequence of the scanty income. They realized, that, if the prince returned to Mito, he would be sure to review their military drill. "Spear and sword were red with rust; the lacquer of the sword-sheath had been scratched off; the armor was too old to wear on such a public occasion; the horses were lame and exhausted; and there was no money for putting these things into a proper condition." Consequently many of the vassals formed a league, into which some higher officers also entered, and petitioned the prince not to return to Mito, unless he restored the allowance of the samurai to the former amount. The prince was very much enraged, and deprived two councillors of their offices.

The next year (1840) Nariaki returned to this province, and removing from the chief offices the old and incapable men, appointed in their places young and active persons. Useno Heishichi and Toda Ginjirō became first councillors; Takeda Hikokuro and Yūki Torajú, second councillors; and Fujita Toranoshin, the privy councillor. Later Yūki was promoted to be first councillor, and was greatly trusted by his master. In 1841 Nariaki opened the famous school, called Kōdō-kwan, and prepared to lay out the Kairaku-yaen, which is now the Tokiwa Park of Mito.

In 1842 the bakufu, in fear of foreign incursions, especially on the part of Russia, ordered all princes, whose dominions bordered on the sea-shore, to make strong fortifications along the coast. Nariaki, accordingly, fortified the coast of Hitachi; and also, seizing the old bronze bells of Buddhist temples, he had them cast into moulds, and manufactured into cannon; "so that throughout the province there were no deep knells to disturb the sweet dreams of midnight, and the noisy booming of guns was heard all the day long." He had frequent
drills and reviews of the troops, and trained even his waiters in riding and hunting. It is said that, while he was overseeing the work at the Kairaku-uen, he compelled young boys, both of high and of low rank, carry stones where he ordered. He also issued an ordinance to give the public funds to the lessees upon the condition, that they provide good armor and weapons, and serve as soldiers whenever they might be needed. With this he gave out another ordinance, that the private lending should be gradually drawn in, so that the needy borrowers should not suffer by being too hard pressed. The lenders were greatly troubled by this enactment; and some of them were obliged to give away the whole amount of their loans.

There is but little doubt, that the policy of Nariaki was right; but it is equally true, that it was radical. His subjects had been living in idleness and laziness, and had become quite weak. They needed to be stirred up, but probably more gradually, to a sense of the necessity for vigorous action. But against the prince's radical measures, there soon arose murmurs and complaints among his vassals. Omine Daiichi, a leader, who, in consequence of the above enactment, had lost considerable money, was the leader of the discontented party. He persuaded Fujita Shusho, who had formerly been deprived of an office, and who must not be confounded with the more famous man of the same name, to enter the league. All persons who were displeased with the prince's radical reforms,—in the lower classes, the sextons whose business it had been to ring the bells destroyed by the prince; in the upper classes, those who had lost their offices,—joined the league. Inasmuch as Fujita Shusho was originally a pupil of Tachihara, many of his old school-mates, through their envy of the other Fujita, became allied to the league. But, strange to say, Tachihara himself served faithfully under Nariaki, and won the latter's favor. Fujita Shusho, however, gained the ear of Yuki, a first councillor, who finally became the central figure of the league.
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Thus far the dispute had been confined to the Mito
clan; but now it becomes mixed with national politics,
and is much more difficult to trace through all the mazes
of those confused times. Now the disaffected samurai
through the councillors of the Shōgun, and the Buddhist
priests through the abbots of Uyeno and Shiba, accused
Nariaki of plotting a formidable intrigue against the
Shōgun. Their efforts proved so successful, that in 1844
Nariaki was compelled to abdicate in favor of his son,
Yoshiatsu. At the same time Udono and two other
councillors received an official reprimand; and Toda and
Fujita and some subordinates were deprived of their offices,
and imprisoned. Yuki, Okita, Yatabe and others now
obtained control of affairs, and "screamed with gra-
tification." Takeda Hikokuro, a second councillor and a
person of integrity and loyalty, grieving at what he deemed
"the totally unprovoked accusations against his master,"
secretly concerted with a Kari-bugyo,† went up to Yedo,
and complained of the state of affairs in a letter to the
first councillor, Mizuno, who it is said, was somewhat
able to recognize the situation. But the bakufu sent
them back to Mito, where they became prisoners. The
next year two sons of these loyalists went to Yedo for the
same purpose, and met the same fate; and from this time
many others went up to the metropolis on a similar errand.
The Yuki party used all its power to prevent this; so that
there was a great disturbance in this city, and the Mito
vassals became divided into three parties. One party,
called Yuki-tō from the name of its leader, is better known
as the Kan-tō (Wicked Party); while the opposing faction,
consisting of Fujita, Toda and their friends, then went by
the name of Tengu-tō (Hob-goblin Party), but is commonly
known as the Sei-tō (Righteous Party); and a "third
party," called Yamagi-tō (Willow Party), comprised "those
who, having no principles, vacillated between the other
two parties, helping whichever one was favorable to them."
Inasmuch, however, as the good titles were self-applied,
and the bad titles were bestowed by rivals, we can not

* Not 1844, as stated in "The Tokugawa Princes of Mito."
† The head-man of a Kari, or was (County).
judge the parties from their appellations. The so-called “Wicked Party" consisted of those who, friendly to the policy of the Shōgun; the so-called “Righteous Party" comprised the enthusiastic royalists, and supported the policy of Nariaki; while the so-called “Willow Party" undoubtedly included some true independents, who, not from fieldlessness, but from principle, refused to become implicated in the strife. In the following pages we shall employ the terms "Sei-tō" and "Kan-tō," as they seem to have been most commonly used by native writers.

In July of the 6th year of Kaye [1853], the American fleet stole into the quiet waters of Yedo Bay, which had never before been ploughed by a western vessel, and, amid the roaring of cannon, loudly knocked at the door of Uraga to awaken us from our long sleep. Thenceforward, as the bakufu, now too late, recognized Nariaki’s foresight, the latter was summoned to come out once more into public life; and Fujita, Toda and others were replaced in their former position. Nariaki, in answer to the inquiry in regard to the foreigners, insisted upon declaring war; but his true aim seems to have been to rouse up, by the cry of fighting, the relaxed spirits of the people, and to maintain the dignity of the Empire.

In Mito now the Yūki party, having been detected in its schemes, began to melt away “like the dew in the sunlight." The leader was to have been put to death, and escaped meeting that fate only by the kind intervention of his rival, Fujita; but he was imprisoned in the mansion of a great vassal. All the patriots of the Empire now looked toward Mito: but, unfortunately, in the great earthquake of 1855 Toda and Fujita fell victims. (Fujita is said to have lost his life in saving that of his mother). The death of these two able men was much lamented by all persons, except their enemy, Yūki, who, when he heard of it, had his son entreat the Prince of Takamatsu, a branch of the Mito family, to obtain pardon for him. But all his secret plans were discovered; and he and many of his followers were condemned to death in 1856.
From this time the internal affairs of Mito might have proceeded quietly, if the matters of the Empire had not begun to enter into greater confusion. As the policy of the bakufu in regard to foreigners was only to obtain a temporary peace, many patriots went up from their provinces to Yedo or Kyōto, and, severely condemning the mismanagement of the bakufu, loudly cried out for fighting to "expel the barbarians." The policy of Kyōto was in direct opposition to that of Yedo, so that there were constant clashings between the two authorities. In 1858 the bakufu sent Hotta Masaatsu to Kyōto to explain the unavoidable necessity of opening the country, and to receive the sanction of the Emperor in the matter; but, as the Kyōto officials were too strong for Hotta, he failed.

About the same time the Shōgun, Iyesada, became very sick. Most persons, as the impending difficulties could be solved only by a prince wise and experienced, began to look toward Keiki, the seventh son of Nariaki, as the next Shōgun. After a short time, when Hotta returned from his fruitless mission to Kyōto, his influence began to decline, and Itō Naosuke, Prince of Hikone, became the Prime Minister (Tairō) of the Shōgun. He, rejecting the advice of Owari, Echizen and other powerful princes, raised to the Shōgunate a young prince of the family of Ki; and, as the American ambassador urged the promised answer, finally made the treaty without the Imperial sanction. Viewed only by its effects upon the Shōgunate, this bold move may properly be called a "mistake," as it undoubtedly exhibited so clearly the usurping power of the Shōgunate as to make its speedy downfall certain. But viewed from the ultimate influences upon the development of civilization in Japan, it must be denominated as a shrewd stroke to cut the Gordian knot of internal complications. I believe that even the enemies of Itō admit, that he was a very sagacious statesman, whom it was difficult to over-reach.

The Emperor, hearing of the haughty conduct of Itō and of his insulting move in the matter of foreign treaties,
was very much provoked. By the advice of some officers who were in intimate relations with many patriotic samurais (who were all revolutionists, desiring to sever the connection between Kyōto and Yedo), the Emperor, through Ukai Kichiemon, the Mio agent in Kyōto, sent a letter to the Mito prince. This letter, quoted in Griffis's "Mikado's Empire" from Satow's translation of "Kinsei Shikiatsu," contained the following instructions:—"The bakufu has shown great disregard of public opinion in concluding treaties without waiting for the opinion of the court, and in disgracing princes so closely allied by blood to the Shōgun. The Mikado's rest is disturbed by the spectacle of such misgovernment, when the fierce barbarian is at our very door. Do you, therefore, assist the bakufu with your advice; expel the barbarians, content the mind of the people; and restore tranquility to his majesty's bosom." It is true, that among the samurais who had planned this move were some Mito men: but the ex-prince, Nariaki, having been ignorant of the affair, was much troubled how to dispose of the letter. It is said, moreover, that after Perry's arrival Nariaki's "anti-forge" views, if he honestly held such views, began to change to opinions more favorable to foreign intercourse.

The bold Tsura (ii) now sent Mabe Shirono no Kami up to Kyōto to apologize for his mistake, as he put it; but it was only a pretext. Mabe, a remorseless fellow, during his stay in the capital, arrested many reformers, among whom were Ukai and his son, and carried them to Yedo. He also compelled some Imperial officers, who were very anxious to restore the declining dignity of the legal government, to resign. I, through the influence of Prince Kojō, with whom he was in close relations, in 1859 condemned Ukai and others to death, and sentenced Nariaki, on the ground that "his heart was not good," to be imprisoned for life in Mito.

About the same time the bakufu demanded that Prince

* Prince Minjun of the Emperor.
Yoshibatau should return the Imperial letter. At this the Mito vassals were much stirred up; and such was the case as Takahashi Tatichiro (the leader of the radical party) tried to compel the officer not to obey the unlawful command. Nariaki and his son, the prince, wished to obey the command; and, therefore, the former issued instructions to that effect to his subjects. But, none the less, one samurai, in order to warn the officer who was to carry the letter to Yedo, committed suicide. The messenger, named Oba, was so much moved by this event, that he declined to start immediately; on the pretext that his body was too much stained by blood to carry the holy document. One month later (in March, 1860) seventeen Mito and one Satsuma samurai at the Sakurada gate assassinated Hô Kamou no Kami. In September of the same year that his great rival was thus put out of the way, Nariaki died, as some say, poisoned by the bakufu party. His death took place, according to the native calendar, on the fifteenth day of the eighth month, when by immemorial custom the Japanese people in the evening flock to the parks and other public places or to special localities to view the bright and silvery autumn moon. But the faithful vassals of Nariaki, even to this day, shutting themselves up in their houses, refuse to desecrate the memory of their master by indulging in the merry pastime of tsukimi (moon-view). Nariaki received the posthumous name of Reishi (Ordinary Prince), by which, as well as by his non-de-plume, Keizan, and by his official rank, Chishogon, he is well known to the public.

A thorough analysis of the character of this remarkable man is still impossible. All portrayals of his character, whether by friend or by foe, are probably more or less colored by prejudice; so that I hardly feel competent to form a satisfactory judgment. In the main, however, I see no reason to modify the opinions expressed in a

*His head was not brought to Mito, and publicly exposed, as it stated in "Mito Yoshiki." See Note B.
paper which I had the honor of reading before this society in 1889 upon "The Tokugawa Princes of Mito." Nariaki was undoubtedly a very intelligent, able and ambitious man. Unlike most of the daimyōs, who were content to leave the trying matters of government to favorites, and to live in drunkenness and debauchery, this Mito prince undertook personally, and performed diligently, the government of his clan. In this management of affairs, he did not in the least encourage the lazy habits and easy life into which the people had fallen through continuous decades of peace; but, possibly, by too sudden and too strict reforms, he attempted in his own clan to rouse up again the old martial spirit of Japan. Though he was, probably, kind-hearted, he was also irascible, and could not brook opposition: but I doubt whether he was as boorish as he is represented on some pages of "Mito Yaishiki." That novel, however, presents to us an exceedingly vivid and accurate picture of Nariaki and his times.

In regard to Nariaki's policy in national and international affairs, the perplexity is the greatest; but I am still inclined to adhere essentially to the views previously expressed before this society. The present members of the Mito family resent a little my suggestion, that "jealousy, or ambition, may have been the motive" which prompted him in his opposition to the Shōgunate. They say that he never disobeyed the Shōgun; and that he was not opposed to the institution of a Shōgunate, but to the usurping power of the Shōgunate; in other words that he wished not so much to overthrow, or abolish, entirely the Shōgunate, as to degrade it to its proper position, subordinate to the Emperor. Perhaps, I expressed it a little too strongly by using the definite article, and ought to have said, "jealousy may have been a motive." I am sure that it would have been only human nature for a man of Nariaki's active and ambitious character to

* Vide Vol. XVIII, Part I. of the "Transactions" of this society.
become jealous of the power of Ittô, Prince of Hikone, who was only a siōdai, and of the ascendancy of Kii in the Shōgunate. This impression is strengthened by the circumstance, that Owari, which, like Mito, though one of the “three honorable houses,” was entirely slighted in the various successions to the Shōgunate, likewise became disaffected and intensely Imperial. But, while I still think, that jealousy may have been one of the motives impelling Nariaki to his attitude of opposition to the Shōgunate, or to the bakufu, I do not wish to place undue preponderance upon that, or to slight the Imperialistic sentiments, which, instilled into the minds of Mito lords and vassals by the teachings of Gikō (Mitsukuni), must have become by the beginning of the present century a strong inherited idea. I am willing, therefore, to modify my original statement, and to say, that jealousy was, perhaps, a minor motive, and loyalty to the Emperor was the major motive.

Taking up now international affairs, I wish to reiterate my previously expressed opinion, that Nariaki, though the leader of the Yoti, or anti-foreign party, may not have been at heart so much opposed to foreign intercourse. He was, student of geography, and himself constructed some wooden globes, one of which he presented to the Emperor, and two or three of which may now be seen in one of the buildings of the Shōko-kwan, in Mito. He was also a student of western science, history, and, perhaps, even of the despised “foreign sect,” Christianity. He may, possibly, have been led into anti-foreign opinions through the influence of his privy councillor, Fujita, who has been well described as follows:— “A stern samurai of the old type, highly educated and loyal to the traditions of his time, he set himself stoutly to oppose foreign intercourse, and doubtless used his influence in that direction, with the well-known Chūnagon, the Prince of Mito whose confidential adviser he was.”

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\[Footnote\]: Japan Weekly Mail, for February 15, 1889.
rather inclined to think, that to a great extent the complications of national politics affected his opinions on international affairs. Even a superficial student of Japanese history knows, that among the Revolutionists of 1868 were many patriots, who had been opposed to the foreign truce, because the bakufu was in favor of them; who, though not personally inimical to foreign intercourse, had used the "Jōi battle-cry" as a protest for arousing the nation against the alarmingly increasing usurpations of the Shōgunate; and who, having once succeeded in restoring the Emperor to his ancestral power and dignity, proceeded farther, by opening intercourse with the nations of Asia, America and Europe, to develop a "New Japan." I have an idea, that this Prince of Mito was of the same type as the Prince of Satsunan and of Chōshū, who were also "Jōi" partisans; and that, had he lived till the Revolution, he would have had a prominent share, not only in its destructive phase, but also in the constructive phase which followed.

After the death of Nii, the policy of the bakufu naturally underwent some change; and the order to Mito to return the Emperor's letter of instructions was recalled. But Ando Tashima no Kami, who succeeded Nii, "was too obstinate and ignorant to learn anything from his predecessor," and pursued an unwise course. In February of 1869 seven conspirators, of whom six (not "three," as I stated before) belonged to Mito, attacked and wounded him near the Sakashita gate. A few months later, the Emperor sent Osara Saemon no Kami to Yedo, with Shimazu Hisamatsu and 500 soldiers to guard him. As a consequence of this Imperial ambassador's visit, the son of Nii was stripped of 100,000 baoku of his dominion; Meko, Andō and others either received the official censure, or were divested of more or less property; Ukai and other reformers were pardoned; and posthumous honors were bestowed upon Niiaki.

* Vide Vol. XVIII, Part 1, p. 16, of the "Transactions."
In 1863 the Emperor called the Shōgun, Iyemochi, and many of the chief princes (including Mito), to meet at Kyōto, to consult about the foreign policy: but nothing definite was determined. Soon there were risings of reformers, led by Imperial officers, and comprising in their ranks some Mito men, and having in the Mito han many sympathizers; but they failed to accomplish anything. However, a young man, named Fujita Koshiro, son of Nariaki's privy councillor, in disgust at the weakness of the bakufu, held secret consultations with many who were of a similar opinion; and finally, in the early part of 1864, he "hoisted a reformation banner in the cold wind of Mount Tsukuba, which soon became the vortex of a hurricane which swept over the neighboring provinces." Recognizing himself to be too young (only about 25) to conduct the mob-like army, he made Tamaru Inaemon, an old and popular soldier, general of the forces. The army was collected, not only from Hitachi, but also from Shimosa, Shimotsuke, Utsunomiya and Shinano. Removing from Mount Tsukuba, they intended to fortify themselves at Nikko; but, failing in that purpose, they took possession of Ohira-yama, near Tochigi, in Shimotsuke, and remained there for a time. From that place they sent forth their declaration of "Sonno joi" ("Honor the Emperor and drive out the barbarians"). Prince Yoshiatsu, hearing of the movement, sent two persons (Yamakuni and Tachihara) to dissolve it. These men persuaded Fujita and his band to go back to Mount Tsukuba, and lie quiet there, where no princes of the neighborhood dared attack them.

Meanwhile the policy of Kyōto, for some reason or other, began to change, and to coincide with that of Yedo. Then the remnants of the Kan-ei party, which had been for a long time lying dormant, lost no time in attempting to regain their former position. The leaders, such as Ichikawa Sanzaemon, Satō Zuho, Asaïna Yatarō and others, collected the pupils of the Kōdō-kwan, and persuaded them, that if the "robbers" in the province were not
annihilated, the future of the Mito family would be uncertain. They went up to Yedo with about 700 young men, advised the "fickle prince" to try to put down the "rebellion," and accused Takeda Hiko-kurō, a councillor, and others. Consequently Takeda and Sugiiura were expelled from their positions, and Ichikawa and friends became councillors. Ichikawa tried to have Takeda put to death: but the old patriot, being rescued from that fate, was imprisoned in Mito.

In July of that year (1863) the bakufu sent out an army against Taikusa; and Ichikawa joined it with 300 pupils: but about a month later they were severely defeated at Shimozuma, their head-quarters. Those samurai who were in Mito were not a little enraged at the condition of affairs, and, compelling Takeda, though he was under imprisonment in his own house, to join the expedition, went up to Yedo. A number of merchants and farmers united with them, so that "a great current flowed day and night toward Yedo." But the bakufu prohibited the Mito vassals from passing the barricade at Matsudo, in Shimōsa; and permitted only a few persons to enter Yedo. Those who succeeded in passing through saw Yoshiatsu, and used all their powers to prevail upon him to displace the Ichikawa party. Finally they succeeded; Ichikawa and others were deprived of their offices, and were ordered to be imprisoned.

At that time, of the Kan-to leaders, Satō only was in Yedo; and he unlawfully went down with several hundred men to Mito. On their way, he met Ichikawa, who, after the defeat at Shimozuma, was hastily returning to Yedo. The latter, however, changed his route, and, together with Satō's party, entered Mito by the road from Kasama; in order to avoid the rival party, who were crowding along on the main road to Yedo, Miura Tadafusa, the guardian of the Mito castle, refused to permit the Kan-to men to enter the castle; but, being unable to prevent them from forcing an entrance, committed suicide. The Kan-to leaders, then, in spite of the protests of the wise widow
of Nariaki; imprisoned some of the councillors, the wives and children of Takeda and others; arrested about 70 "Jibi" partisans, and destroyed the houses of some merchants who went up to Yedo with the Sei-48 samurai. (My former statement, that theKimdo" killed" women and children has been objected to on good authority; so that I am glad to make the correction.)

The Tsukuba army, which had a little before removed its head-quarters to Ogawa, in East Ibaraki Country, hearing of the successful entrance of the rival party into Mito, invaded this city with only 300 men, but were repulsed. In August the bakufu sent out a second army against the Sei-48. Tanuma Goma no Kami was the leader; and the soldiers were numerous (13,000) and well-disciplined. Only a few days later, Prince Yoshiatsu, who wished to quell the disturbance peacefully, despatched Matsudaira Gi no Kami, of Shishido, as his agent, to undertake the difficult task of pacification. Sakakibara, Torii, Okubo, Tani and other eminent Mito vassals accompanied him, and the party of Takeda followed; so that the whole company numbered about 3,000. On the way, they met slight opposition; and, when they reached this city, they were unexpectedly welcomed by bullets by Ichikawa's men. The latter proved so strong, that Matsudaira found it impossible to enter at once, and retired first to Isohama and Iwaimachi, and afterwards to Minato. Here he was soon joined by Fujita, who, declining the aid of the mercenary and turbulent rabble from all parts, kept only his picket and brave Mito men.

In September Tanuma arrived at the town of Yaki, whither Ichikawa went, and, persuading him to assist against the Minato army, thus gained a large re-inforcement. Matsudaira then tried to enter Mito, but was repulsed with great loss, and retired again to Minato, where he was besieged by Ichikawa's and Tanuma's united forces. This large army slowly but steadily encompassed Minato; so the circle of the besieged grew narrower day by day. "The fields and groves of the neighboring villages were filled with the cold and silvery light of bright armor and polished weapons. In the night the torch-lights of the sentinels changed the eastern sky into red." The army in Minato, especially the old Tsukuba band, fought bravely in many battles; but in vain.

*Yedo Vol. XVIII. Part I, p. 17, of the 'Transactions'.
In the bakufu army was a young officer, who sympathized with the misfortune of Matsudaira, and purposed to arrange good terms of peace for him. One day in November, in the midst of a battle, he came, unarmed and waving a fan, into Minato, and called for Matsudaira. He then recommended Matsudaira to go to Toda Kōzuke, who had just come down from Yedo, as the commander of the besieging force. Matsudaira, although many of his vassals objected to such a rash course, a few days later, with only twenty of his vassals, proceeded to Toda's camp. Just before his departure he acknowledged to Takeda, that his attempt was rash and dangerous; but added, that if his death could prove their true purposes, he would die willingly; and then he separated in tears from his companions. The next day it was reported in Minato through a letter from one of his vassals, that Matsudaira had gone with Toda to Yedo: but this was only a scheme on the part of Ichikawa to deceive the Minato army. In truth Matsudaira, having fallen into the hands of a relentless enemy, because he had, by opposing an official army of the bakufu, technically committed treason, was deprived of his office, and compelled to commit suicide by hara-kiri. The vassals who were with him suffered the same fate.

Several days after Ichikawa tried to divide the Minato forces by persuading Sakakibara, Tani, and others, who were already regretting that they "had entered the whirlwind," to surrender. A large number surrendered their swords to Ichikawa, and about 100 were put to death. But the Tsukuba contingent, having stood to the last, determined to push their way to Kyōto. Only 800 veterans, guided by the old and heroic Takeda, began to take the unsafe journey; but they were afterwards joined by 200 more. "Their tired feet had to climb many steep passes, and creep down countless dangerous precipices. Their weary arms must break various strong barricades, and kill thousands of opponents. In the interval of 150 ri there lay endless hardships and calamities." They pushed through Shimotsuke (where they defeated the army of the Kurobane han), Kōzuke (where

*To see Kikki, Namiki's division, Nov.*
they defeated the army of the Takeda han), Shinano
(where they defeated the armies of the Takashina han
and the Natsumoto han), and in the middle of January,
1865, arrived in Mino. There hearing that a large army
filled the usual road into Ômi, they changed their course,
and, entering Echizen, reached the village, Nihon, near
Imasho. "The keen north-west blast froze the fingers
of the warriors; the snow was knee-deep; their clothes
were thin; food was scanty; and a large army stood before
them." Filled with disappointment, Takeda sent the
Prince of Kaga a letter, begging him to pity the sufferings
which they had incurred on account of their patriotism.
Finally they surrendered, and were at first treated with
generous hospitality.

That Takeda, Fujita and their band were on their way
to Kyoto, was known to Keiki, who was then in the
capital, and who was appointed commander-in-chief of
the army despatched against them. He went, however,
with the main body of the army only as far as Kaizu,
in Ômi; while the van pressed on, and finally intercepted
the fugitives. The commander of the Kaga army was
one Nagahara Jinshichirô, who was very loyal and kind,
and knew the true reason, why Takeda and the others
had taken up arms. He went to the head quarters at
Kaizu, and apologized for them to Keiki; but could not
obtain pardon. Keiki, in his heart, wished to save
them; but he feared, that, if he was too kind to his own
subjects who had risen against the bakufu, he might be
accused of complicity with them. At that time in the
bakufu army was a cruel officer, named Yûi Zasho, who
wished to show them no pity; and notwithstanding that
many princes (Kaga, Inaba, Bizen, Hamada, Shimabara
and Kitsuregawa) and officers entreated for pardon,
insisted on putting them to death. The prisoners, in
the meantime, had been removed to Tsuruga, and impris-
ioned in three temples, where they were treated, like
common criminals, with great cruelty. (Among the
number was an old woman of 56, who was the mother
of one of Takeda's soldiers, and preferred to be killed
with her son than to die in Mito). Finally about the
middle of March, 136 were condemned to banishment; Takeda (aged 62), Yamakuni (aged 62), Fujita and about 350 others were put to death: but, by some good fortune, Takeda's grandson, aged 18, escaped. In May the wives, children and grand-children of Takeda, Yamakuni and others were put to death in Mito; and the heads of Takeda's wife, 8 year old son, and 12 year old grandson, were exposed to the public.

Thus the Kan-tō gained a complete victory, which was enhanced by the fact, that the allowances of their partisans were increased. But the effects of this short, but terrible and bloody, strife could be plainly seen. "The appearance of the city was that of a ruined place: houses were deserted, and gardens were desolated; only cherry flowers were white, and pine-trees were green, as in the old days." The slaughter of this internecine strife had been so dreadful, that the vitality of Mito clan was completely drained; and Mito, therefore, had no important part in the actual hostilities of the Revolution, which she ought to have been found as a leader, side by side with Satsuma, Chōshū, Tosa, etc. In fact, Mito has not yet fully recovered from the desolating effects of that civil war; and has now but slight influence in official circles.

The Revolution of 1868, of course, changed entirely the state of affairs in Mito. The Kan-tō who favored the Shōgun, at first intended to stay in the castle; but learning, that many of their followers were on the point of deserting, they fled to Aizu. The remnants of the Sei-tō, improving the opportunity, sent an army against them. Finally the strong castle of Aizu, though garrisoned by brave soldiers, sunk to the ground. Ichikawa, Asaiwa, and others then turned back, and again entering Mito, where there was only a small number of old samurai, almost succeeded in getting possession of the castle. But re-inforcement of Sei-tō men soon appeared, and, after bloody fighting, defeated the Kan-tō forces. The latter fled into Shimōsa; but, being quickly pursued were completely destroyed. Asaiwa and his son were killed; Ichi-
kawa escaped, but the next year (1869) was arrested, brought to Mito, and publicly crucified in broad daylight.

When peace was finally established, the bodies of some who had been killed, had died, in other provinces, were allowed to be buried in Mito. The family of Matsudaira Ōi no Kami was re-established. In 1875, at Matsubara, in Tsuura, where the bodies of Takeda, Fujita and others repose, a temple was dedicated to those brave warriors. In 1878, when the Emperor visited the Hokuriku-do he stopped at Tsuura, and contributed 500 yen to that temple. In 1880 a large monument was built, for which the Governor of Shiga Ken wrote inscription. Last year, at the time of the promulgation of the constitution the elder Fujita was promoted in rank; and about the same time the younger Fujita, Takeda and others were enshrined among the heroes to be worshipped at the Shōkōmei, in Fukuoka; while Ichikawa and others of the Kan-to received pardon. In Mito now the old hatred between the factions has disappeared, and peace reigns; and one of the Kan-to samurai is watchman of the cemetery at Zuiko, where lie the mortal remains of some, whom in their life he bitterly fought, but in their death he zealously protects.

In conclusion, permit me to say, that I am aware, that there are indecipherable and unintelligible matters in this paper. The materials at hand were very confusing and often contradictory, so that sometimes it was impossible to ascertain with certainty the truth. I am also aware, that, strictly speaking, the Mito Civil War was of short duration, and occupies an exceedingly small portion of this paper. But it was not possible to limit this topic to its literal interpretation; for the war would be completely unintelligible without a consideration of the causes and occasions which led to the bloody battles. And, although actual hostilities did not break out till in the '60's, the spirit of jealousy and strife was stirring up the Mito from at least as far back as the beginning of the present
century. I understand, that the Mito family are super-
vising the preparation of a history of the Civil War, and
purpose to treat the subject impartially. I trust, that
work will throw light on the indistinct phases of that strife,
and will enable students of Japanese history, local and
national, to form an accurate and unprejudiced of the
Mito Civil War, which undoubtedly had no small share in
precipitating the Revolution of 1868.

[NOTE A.]

I wish to acknowledge my special indebtedness, in the preparation
of this paper, to a colleague, Professor C. Tosi, who, by consulting
various native works, and furnishing me with translations, has rendered
most valuable assistance.

[NOTE B.]

THE SAKURADA ASSAILANTS.

The number of assailants in this affair has been variously stated at
"sixteen," "seventeen" and "eighteen." The discrepancy may have
resulted from the fact, that one person gives the number only of
Mito samurai; while another includes the one Sakuraya samurai who
was connected with the affair. I am able now, to correct all former
mistakes, including my own,* and to verify the number "eighteen,"
given in Chapter XX of "Mito Yashiki." The names of the samurai
are as follows:—

Sano Takeo
Azuma Jūemon
Hasada Ichibei
Kurosawa Chūsaburō
Saito Kengorō
Inada Jūrō
Hirooka Yoïrō
Masako Kinpachiō
Kagō Sagatomsuke
Ozeki Washihito
Kobuchi Kaname
Ükubo Sanjirō
Mori Gojūkuro
Shinjima Yashikō
Moriyama Hanzō
Yamaguchi Tatsunosuke
Hiroki Matsunosuke
Seki Tetsunosuke

* Vide Vol XVIII, Part 2, p. 16, of the "Transaction."
Of these Atimura, the Satsuma man, being severely wounded, committed suicide on the spot; Kaigo and Seki ran away, and escaped punishment; the remaining fifteen, having confessed to the authorities, were in due time put to death. Sano was the leader.

[NOTE C.]

ANECDOres OF TAKEDA AND FUJITA.

The following incidents of that remarkable retreat are taken from Nos. 75 and 80 of the Kagemus no Tama, which gave an interesting sketch of "Takeda Kousai," otherwise known as Takeda Hikokurō, or Takeda Iga no Kami.

On Nov. 14 (o.c.) they arrived at Shimmachi, which was defended by the large army of the Takanashi han; so that they had to change their road, and encamped that night at a village which belonged to a small prince, who offered no resistance. The next day they reached a village, called Namuka-machi, which was a military post of the Maeda family. When they were about to swerve the barricades, they found only one samurai, who, dressed in ceremonial robes, sat gently by the side of the gate. The aide-de-camp of the army waved his fan, and the army stopped at once. Then dismounting, the aide-de-camp inquired of the solitary samurai, whether he were a vassal or not of Maeda, and if so, whether he could permit them to pass through. The samurai answered: "It is unlawful, of course, for you to walk through in armor; but, though my province is too small and too weak to resist you, yet, if I allow you to pass through without shooting an arrow, there will be no excuse for me to plead to the bakufu. Be kind enough, therefore, to pass along another road; but if that is impossible, cut off my head. As long as I live, I should not permit you to pass the town." The young son of the army, hearing this, excitedly cried out: "Down with him! Down with him." But Takeda stopped them, and changed his voice. This solitary samurai, it is said, great drunkard, who frequently indulged in abusive language to the disgust of others, and who voluntarily ventured to ward off the calamity which was hanging over that place!

At another village (Shimonida) the inhabitants sent a messenger to implore the army not to spend the night there, because, if the pursuing army should come up with them, the battle must take place within that village. Takeda refused to change the orders already given to the army to stop there; but promised, if his pursuers caught up with him, to leave the village. And it so happened that near
ZOTZ

PROOF OF CERT

ZOTZ

This page is a proof of a document. It includes text that seems to be related to a legal or official context, possibly involving a signature or certification. The text appears to be in a language that is not clearly identifiable from the provided image. Without clearer visibility or context, a more detailed analysis cannot be provided.
that same night Fujita stopped at the house of a man, named Sugihara. When the alarm was given of the arrival of the enemy, he was still in bed. Hearing the sound of the guns and the noise of the cannon, he rose calmly and washed his face. When a messenger of the army came from head-quarters to urge him to make haste, he, as if not hearing the message, deliberately finished his breakfast, and then went out. Very soon he came back, and saying that he was cold, asked for a cup of sake. When his host gave it to him, he said: "This is too little; please give me another larger cup of it." The host, having intended to ask Fujita to write a poem on a fan, took this opportunity to proffer his request, which Fujita granted. The host then requested one more poem, which Fujita agreed to write, if he could have one more cup of sake. Then, having received his drink, and having written another poem, he went out to the battlefield. This, rather a striking illustration of the stoical calmness of the ancient samurai, even under trying circumstances, and is Eh. more interesting, because Fujita was only twenty-five years of age.

[NOTE C.]

FAREWELL POEMS.

The following poems, of the rurijin sodatamnas order, were written just before the death of the composers, and are supposed to represent the feelings of each, in view of the approaching fate. They are characteristically Japanese in many respects.

1. Written by Takeda, on seeing a hermit in Imaasho, Echizen; and supposed to represent his anxiety concerning the future of his country.

Fuku tabi ni
Hana ya itasen to
Takihana naru
Koko no sakoshi no
Haru no yama-mori."--

"At every blast of the wind, the mountain-watchman in the spring is exceedingly anxious [lit. 'standing, sitting'] how the flowers will fare."
Chicago, Ill., May 12, 1910.

Sir:—

I have the honor to inform you that, the Imperial Government of Japan has ordered me to assume charge of this Consulate, and that having received official recognition from the Honorable Secretary of State of the United States of America, I have this day, entered upon my official duties, in this capacity, relieving Mr. Y. Tomota, Chancellor, who has been temporarily in charge of this Consulate.

Trusting that the former most cordial relations between our offices may be continued, and with every assurance of my highest consideration, Sir,

I have the honor to remain,

Your obedient servant,

(H. Yamasaki.)

Consul of Japan.

Mr. Harry P. Judson, L. L. D.,
President of University of Chicago,
Chicago, Illinois.
SECRET CONGREGATION OF ROME

KNIGHTS OF MALTA

June 4, 1911

Dear Sir,

I have the honor to inform you that the Imperial Congregation of Rome has appointed me as the Knights of Malta to serve in the office of the Secretary General of the Order of St. John of Jerusalem, of Rhodes, of Salerno.

I have been duly invested with all the insignia and privileges appertaining to the said office.

With the utmost affection I remain,

Yours truly,

[Signature]

NOTES:

1. The position of the Secretary General is a hereditary office, and the incumbent holds it for life.

2. The Knights of Malta are a religious and military order with a long history in Europe.

3. The Order of St. John of Jerusalem was founded in the 11th century to provide aid and protection to pilgrims to the Holy Land.

4. The insignia of the Secretary General include the Order's emblem, which is a white cross on a red background.

5. The Order of St. John of Jerusalem later moved its headquarters to Rhodes, where it still resides today.
Chicago, Ill., May 12, 1910.

May 14, 1910

Sir:-

I have the honor to inform you that, the Imperial Government of Japan has ordered me to assume charge of this Consulate, and that having received announcing your entering on your official duties as Imperial official recognition from the Honorable Secretary of Japanese Consul in Chicago. I shall hope soon to have the State of the United States of America, I have this pleasure of meeting you personally, and that the pleasant and day, entered upon my official duties, in this capacity, friendly relation between the Consulate and the University which relieving Mr. Y. Tomota, Chancellor, who has been tem- has always existed heretofore may continue, as I am sure it will porarily in charge of this Consulate, under your wise administration and your important duties.

Trusting that the former most cordial re-

Very truly yours,

lations between our offices may be continued, and with every assurance of my highest consideration, Sir,

I have the honor to remain,

Your obedient servant,

Mr. K. Yamasaki, (K. Yamasaki.)
Consul of Japan in Chicago,
705 Chamber of Commerce Bldg., Chicago. Consul of Japan.

Mr. Harry P. Judson, L. L. D.,
President of University of Chicago,
Chicago, Illinois.
Dear Sir:—

I feel it necessary that you know of the Jap. Train

announced for departure on your official duties as

Japanese Consul in Calcutta. I will leave soon to have the

presence of your hour on hour personally and shall the pleasure and

literally wait for your return to the Continent and the Gratitude with

the brave efforts previously made continues, as I am sure it will

make your name amenable to any your important duties.

Very truly yours,

[Signature]

Mr. K. Yamanaka,

Consul of Japan in Calcutta.

For Secretary of Commerce & L.R.G., Calcutta.