There is plainly a past and present history connected with fires here. Under the great肟 hall where there were many curving things, were a great picture apparently representing a disastrous fire with the sheets crowded with people and a lovely two-masted naval vessel with a 15-foot long fire ladder. We then went into where Samuel developed his list plates and after supper we went to dinner. It was part of this and the threats of rain and some occasional showering caused the taking down of shelters and the discontinuance of shows before our eyes. Probably half the shows and half the booths had already disappeared and the life and gaiety were far below those of yesterday. We dropped into a comic place where two lads dressed in high tops were dancing; after them came a family in red and white check, with treating on rolling chairs and clown work, suggestion, punning, etc. (one dressed as a Samoan man) were about to have a tragedy with the sound as actor when we left. The funniest thing here was that the actors, after performing up to the part where the outside world sees them every act 15 minutes, would make ordinary gait, 15 feet a minute, reduce & prepare for action. Tommy Lee was the fact that one gained little from paying his money since the curtain was up most of the time and a good share of the action was added to the outside. Here we had quite a conversation begun by a young be-spectacled fellow near me; he attended the Foreign Language School, specializing in English, he speaks fairly well. The school has 800 students. He says Korea is a favorite of the Chinese, and

The only other stunt we really watched was the Shinto miracle. They were still making preparations, but were remarkably interesting. The participants were dressed in Shinto priest garb. The performance was the sword ladder. It did not at all impress me. One of the swords was carried around just for inspection. When about to undertake the ascent the performer was accompanied to the foot of the ladder by another. They stood a moment in prayer; then the performer made the ascent. When near the top he called for a shell-trumpet and while standing on one of the swords blew it. Next was the needle-piercing. The man was a bearded, hairy, genteel-faced fellow. He make clicks and passes from his shoulder blades simultaneously down the two sides to his thighs, and swiftly turned several times; had one or two shiners on his legs and then took two needles deliberately through the fleshy part of his right arm, once through his left, lastly through one ear-lobe. He then slowly passed around before the crowd with a candle lighted in his hand and showed them we were the first to see. After he had exhibited himself all armed, he distributed many smaller needles to the crowd. With a fair laugh and stately man took the scene: the fire under the caldron was kept as full blaze; the hot water within was stirred to thoroughly mix it. He went through various pious mumblings and some great curve movements with his hands, then seized two abundantly leafy branches (his head was mopped with a cloth) skipping forward quickly drink the branches into the boiling water
81. "Tori no machi, "Kumade Riho."
82. "
83. "
84. "Wine and mochi stalls.
85. "Kumade. 5x7"
86. "
87. "
88. "
89. "
90. "
91. "Child acrobats."
92. "
93. "
94. "
95. "
96. "Wedding present: Shimbashi Maker, Tai.
97. "Fine tree man woman.
98. "Crane.
100. "Jack-canon."
103. "75 yen stone. 5x7."
104. "Stone garden.
106. "Asa no yasaka: girls' festival."
107. ""
struck great quantities of it all over his hands and upper body; this he did a number of times. Now the firewalk was prepared. First light kindling stuff was brought and laid in a bed about 5 x 10 m high; upon it was rather carefully laid a lot of wood and small logs; the whole was fairly firmly built and then coal was thrown in. Our beard and musty man along with the fire picker vigorously. This fire-making call for the services of all four of the priests and a few other servants and was somewhat exciting. As the wood was lit, everyone stood flatly to rise up enthusiastically. Our prayers were recited, fingers knotted, and then we stood and with a cry stepped boldly into the path and walked rapidly over and through coal and then a seconds did the same; and both again; and again; as usual salt had been thrown upon the flames. The smoke had the flames were still vigorous (to my surprise for I had expected none) when they walked, apparently it was not only the rapidity of the journey that prevents their clothes taking fire. A pleasant late evening day and all day. Toda was on hand with his are to call at 8, Kajiwara, whom wanted did system until after 9. And Anai for whom I had a long list ready appeared about 10. Toda dices are picture and time in five - one for each day! One of the dice while here was quite equal to any other - he did it in thirty-five minutes. He gave a lecture on calabashes; in which topic he is a dr. He does not like mine; they are not only cheap but moreover. He has two for which he gave 30 y. each; one is one with a conversation on Arussa, which is long than an inch long valued 3000
Negatives
109. Rockwork.
110. Pagoda.
111. Wood-carving.
113. Celebration of Mr. Shikibawa's accession.
114. 
115. 
116. Shrine of Onago.
117. 
118. Caves near Hara: general view.
119. " near
120. " entrance.
121. " interior.
122. " Shwammon shrine.
123. " figures cavern.
125. "
127. " inside.
128. Fox shrine.
129. " mount.
130. Heap of toki.
131. The river and boats (Rokugo or Yamegawa).
132. Temple of Torii Sachi, Kawasaki.
artificially the value of a calabash depends upon its approach to perfect symmetry. One cannot give it a sense of attachment to the stem; the opposite middle point; the form. The desire to become here something profound it was referred to Kamakura for full noting. I picked one and gave binding to Araki and he I then took home. Went to look for display board, a wooden graver, and a book-coverer; he then left me and I went to Futushima's where I was absent and the P.O. was only home at 4:15 P.M. Simply and directly. No promised mail; no money; no freedom of movement; noproper. My Filipino skills (20 cents) at hand. Also worked in the evening as my last in fulfillment of order — had a call in the evening from Mr. Yamazaki with some of his reading. It is not as good work as Ishimori did. All he handed in was Chatori catalogue and the work he did on it was mere trifle. We then went over it together and got it into somewhat better shape. — Araki came to take us to Tori-no-machi; we took cook with us to show the way and to help as might be. We stopped at the drum-makers at the corner to warn him that we would return to photograph his place, and walked from there to Wasaji-ja. I soon met people carrying home Kimadeh; some carried them openly because of the countryside gorgeousness; most however had their carry-clothes folded and tied around them to protect them. I presently came to some booths where Araki called our attention to the rice (take-in) and mochi which he said are the characteristic dishes of the occasion. The rice is an almost alike-
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can roughish brown exterior, whilst sappy looking interior, about the size of pair to large apples. I do not know why but I imagine it is taro; and says it is a kind of "tallow"—perhaps. That is my reason anyway. There were quantities of it—heaped up in great piles. I think they boil them. They all usually in pieces and are string upon a stick in the miller, which is kept turned into a ring and tied; the sticky semi-liquid interior makes them stick some one's hand is likely to be smeared. The market is in five colours; it is in sheets perhaps a half inch (or 3/8) thick; these are laid one upon another and then cut through into rectangles which produce a layering of pink, white, green, yellow, and white (apparently with leaves). There were quantities of these places. We now found ourselves among hummed booths—lining both sides of a narrow st. so narrow but are a vast lot of narrow intersecting alleys, all of which were closely crowded with stalls which made a gay display. While there is considerable variety in hummed market stalls or booths, have some the prevailing type. The alleys were already fairly filled with buyers. We were now directly in front of the "Shrine of the Eagle" and made our way through the crowds toward it. Before reaching it we passed a girl dancing _Kagura_ on the dance platform. There were three men in the room who played her accompaniment. They were dressed...
in dull green and wore a cap of similar color. One played a 
conch shell drum, one a barrel-drum, and two 
trumpets. The third a small pipe or whistle. She was 
powdered and painted, was dressed in white, laces 
with red lining of the sleeves; her upper kimono was 
a blue purple; her obi was blue with a narrow 
edge of white and red; she wore a white head 
apron and a coat of examine; from which proj ected 
three sprays of sakake. She had a bass drum 
in her right hand and, when we came up, a spray 
of sakake in her left; she wore a sacred necklace of 
utile, round, and magatama beads. Before her was 
a little stand upon which were her utensils. Her 
dancing was slow, perhaps graceful; she made 
arm and hand movements waving the drum and 
sakake; she presently lay down. The latter and 
used a goshi in a similar manner; with a wand; 
lastly a fan. We watched for some time, then went 
through and past the thing of worshippers who clapped their hands, bared heads, threw money in 
a palliating light into the great drum, and re 
petitioned their prayer for luck. Just at the central 
side were two booths where mamois were being 
sold. The favorites were yellow cotton pieces up 
on which were stamped an eagle. There were 
two kinds—one with a folded mica leaf paper, 
the other with a thin-brass plate-stamped picture 
of an ancient gold coin; the latter is considered 
best, costs most 150 to 150. There were also the 
usual folded papers, micaed, and pieces of
wood inscribed and mapped. We climbed the steps to the temple, and looked a moment at the worshipping crowd outside and then went inside. Hundreds of candles were burning and there were great numbers of nice cake (mochi) offerings as also vegetables. On both sides were two huge paper mampi which no doubt were sold before the day was over. We were given tea by the attendants from here we walked again among the booths. There were several which made a specialty of little jars of samurai and other incense. Most however here in the precincts sold inomade proper. The shrine receives 10,000 yen for the rental of the space for the two days - 9th and 10th. Now for inomade we began our purchases. The word means sake and fundamentally all are built up on sake. We can best describe our own collection meant to illustrate the main types. The simplest are of actual little cakes undecorated with a mampi of the shrine, a bit of copper foil, and a little sheet of rice tied to it.

b) The cake with a little box (Chiso Daruma) and the rice attached.

c) The cake with an ogami-mask of rice tied to it. Next perhaps are clusters of pendant objects hanging by threading spiral wires from the end of a bamboo splint. The wires diverge somewhat suggestively of the cake's teeth. There are two types of the dangling trinkets - bent string with metal sheets like the old golf covers a end in silvered bullen
balls probably also representing some ancient money; here there are rectangular cards with gold lines forming chrysanthemums & connected swastikas.

3. The streamers carry some gold or silver minims like the last but are chiefly loaded with earthenware stamps, small symbols, a dozen or so in number. There is also a long rectangular pendant black card with white inscription at the bottom of which is a typical mask upon a red fan with the interlacing swastika line & chrysanthemums. Both of these types are surrounded by a red sun upon which is displayed a crane.

4. The elaborate are the great chrysanthemums: the name background is covered over with a fan of plain blue wooden leaves; upon it centrally is an olive mask; at both sides & below it red and above float a crane; to one side are the pine, plum & bamboo; to the other the box with gold and silver; below it is a mushroom; upon the fan are fleecy folds of silk and from hanging tiers of gold paper. This type varies considerably. The mushroom may be replaced by a whale cliff with lines projecting from the gapping mouth. Some of these fungi are made in crepe paper; others, however, especially in the larger ones, are of finest composition (gold paper?) and these are simply phallic or clearly a hip.
come there where the first suggestion of a boat or vessel occurs. Simplest are
1) The raka quite clearly seen with a Fridtjof Nansen's
parachute along its lower (handle) curve. This probably represents a boat; above it rhyme
with her back; it has not only wealth, health, and the mushrooms.
2) Again the evident raka; up with the god's mask
black: pendulous placard as the side - are
white: representing the year's account book, the
other yellow: representing wealth; both with mosaic
series; gohei; pendulous cloth scattered; the boat rope.
3) Perhaps most typical, common, popular -
gloriously guarded: a mass of symbolism. The sail,
the great rope; a background of great sphere
sail: varied red, white, or blue in color; the
two natural flags; the red sun; the pierced long
flying arrows; the wealth: a dock, backtable, gohei, and all the mass of ordinary symbols.
not near so likely to attract the crowd, but
wonderfully attractive to me was a little
compact, mass of symbolism. The little raka was
i) here completely hidden by a crimson sun with
blended, half-disc formed it; these formed a back-
ground for the whole; the boat rope; was adorned
by a bale (of rice?) Both of these disappear behind
a middle symbol mass stuck into one mass.
We bought two alike; the flag of army army...
conspicuous were good crawls of junk; the following: two cranes, the mounting carps, a sake bell
the pine tree, the mochi offerings, the two
vases of tall; the key, a sack of treasure, sake bottle
hammer, Chinese jade; the oil coat, gold and
black tassels, the two scarfs, sake bottle, bronze
(an the other five), a pen, bamboo, two rats (the
messenger of sake bottle), the jewel, the umpire fan,
plum blossom, 10,000 year incense, coral, the pair
of tai pick, a vegetable.

But quite ghastly and all these symbols crowded together into a dream of a feast perhaps! and pretty colored and compound.

It is long since I have seen so striking a lesson in symbolic! We were so loaded with sake and all the things — mochi and omi as well as kumade.

Then we had a hard time getting home. Onna and I both had a hard time getting home. Onna made us drink the umami and took his picture. I made

home as 1:15 and the same aflat. We opened the afternoon in photographing Kumade and as I hur-

ried back while he developed to ensure two more of my little models to pull one apart, to have an extra. But a Kumade as I feared I must have paid it alone. But oh

how change! A dozen times I thought I had made a mis-
take. We were stopped long before I got to the给宝宝

police and forced to have the Kumade. Crowd minute

Rope stretcher a police along to keep the two drawn

in order; both continued: a blaze of light; gun-

whistle to mark the matings in rows of spots; just as I nursed myself up in despair, completely for

we sighted the shrine and I got my bearings.
then I was not long in finding my old man. She also we had brought the only two like my idea. We got two more was quite as good. The old man & woman was the cock in place of the pigs. I luck i was with a man without emolument. Anyway after a wonderful day. A nice letter from Mrs. Wilmouth who advance the money for the little book & kindly gave the Book. She was 23. years to agreement. In looking the book over I find several sad mistakes. It don’t pay to look over proof between Vancouver & Victoria! — Yesterday I saw a woman in the crowd was arranged for them to come as far as photographing. So too the book moved was to come. Both were here before he arrived. The corner walked at my book & made his estimate. He really deserves the credit for my yesterday experience. When we called in him the 8th he denounced about coming next day as he must go to Toronto-machi for his Kamade. On this being explained to me, he produced his last years Kamade and we decided to take it in the festival. Our acrobatic company consisted of six persons. The mother, who beats a drum for one old daughter, who stands by, and the founder’s little fellas of 7.8.9.10 years & course really one or two years younger. We had no idea what they were to do. The two older were the real
performers. They pieced up on their hands and feet in an awed around; the precision and exactness of their movements were what most surprised us; they hid themselves up into kites and then (after cutting) they made a pretty thing of it all together, each holding the other amidst a whirling along happily. And here we learned that two of the "boys" were girls, the oldest younger; also that the "maids" are not goats though a boy has it plainly dressed up like the rest to make a good dancing partner; the latest one does some things change pay a maid instead; all are almost painful in their precision. We left them two hours paying two yen for the whole performance, and here gave expression to a proverb—our old friend—that in trying to catch two insects as one time one ends in catching neither. The application was to our business and in the nature of a notice. His business has grown and he has some extra work just now. So he will leave me with this week. Too bad because he is really amiable. In the afternoon I went dressed to town. Got hope which the cook carried home, went to the bank to Fukushimai, saw Hayagi and talked over all sorts of things business, House Chung, electric co., Hasegawa's absence, and took publishing. He had not seen me before in the dress and seemed not to approve it, then to see D. Spencer. From the Fukushimai I took a kuruma as it had rained some was muddy. This took me home where Manley was already developing. Call from Yamazaki, who among other things spoke of jibuchi; I had a little talk with Kotani, other talks from the Asakusa dealer. It seems there
are perhaps a sort of epigram which is written on paper lanterns at temples and people go there on an evening to read and discuss them. In the
morning Miss Varrabac and Ali arrived together—no were there together and I gave him preference. We all went together to Shimbashi where we photographed the presents; we then went to the Tait-Kudon where we had a fine time. We saw the two great navy gardens prepared for the Anglo-Japanese
Exhibition as part of the exhibit from the City of
Tokyo. They occupy tables about 12 x 10 ft. perhaps; one represents a quiet scene with pretty water and
level ponds and finely detailed little houses; the other is a copy of some famous landscape garden with
old rockery; many and various buildings—pagoda. In
these we were not allowed to photograph as they are City property, we took the opportunity of
photographing the old man's stock of stones which are well worth and in doing it were much pleased with
one; in inquiry it proved to be worth 75 yen! We
decided that such a piece deserved to be photograph
ed by itself in all its crudity but the old man main
tained on putting it into sand and water on a tray. We
quite warmed up insists he can reduce the
cases of tattoo; also that he can introduce me to a
sand artist; also that his daughter dances well.
Enough for a moving picture; we wereacidified and
the clairvoy cases; friendship was firmly founded and
our pictures came out well we shall photograph the
model gardens from here we went to the
sheila police station where after many official delays we finally inspected the fencing jujitsu hall and arranged to be there tomorrow to photograph the fencing. It was now really late and we took a direct car for home. We were notified not by an official reception but one hurried and the endless ride getting home only at 6:30 and restless and hungry. We ate dinner together and then as it was late Mrs. Vanthoek went home with a dictation to return tomorrow afternoon. We met at 12th Ave. at 9:30 at the police office and went to the practice hall. They practice on alternate days fencing and jujitsu. The hall was not large nor very light but we believed it would answer. They put two experts into the scene first and then several pairs. We exposed 150 or 200 ft. The performance consists of three parts: the preliminary salutation, the actual combat, the final salutatory exercise. Manuel went to see the rebels do in the afternoon and Mrs. Vanthoek took dictation. My new hanging board slips came around: they are pretty in grey Ki wood - with a nice odor perhaps inherent. I ate once pulled one of my little Manuel kimono to pieces and man in the symbols on me. We went to Manuel to Tangopoly. 13½ when he photographed the great cherry tree which is now said to have more than one thousand blooms. Kajiura helped me meantime with ways. In the afternoon he, Manuel, and I went to the field day of the girls school of the Nagama Jogakuen. We were a little late in arriving but Manuel asked for Mrs. Vanthoek at the door without success. So we went over to the grounds. There was a good attendance. A considerable number of Americans.
and many Japanese. The program was already
well under way. Neither Miss Vanhoof nor Mr. Chris-
pon were present but sat in lonely state with opera-glas-
as at the windows. We had been invited to make our
pictures from that viewpoint but it would have been
impossible to have secured anything at all from that
distance. The pieces were pretty and very well carried
out but there was little that was purely Japanese.
The only walking and the balloon practice were the
two real ones. We had however little film left when it
was time for the latter. The archery was typical but
too latitudinous for a moving picture and with the
bouculars position and the target too widely separated
for any picture to be satisfactory. It was too calm
anyway to undertake it had it been a possible.
Two of our old Chicago boys were present and take
to me. Hayashi, who drew for the Biological Dept. He
is now an art instructor in the Japonia College. The
range he gives here is little. The other
is a disci-
ple's preachers here; he was 21 yrs. in the U.S. He told me that
there are two U.C. Clubs here - one purely of Japanese, the
other of both Japanese and Americans. That the former are wait-
ing to see if the latter give me a reception that if it does
not, they plan to do so alone. I did not tell him so but I
would prefer theirs alone. I told him I understood
there had been some talk by the combined organizers
and that I should be pleased to accept either that night
other. On reaching home I found my back-covering
which came very well and to my great relief the long-dired
letters mailed and W. Delius letter. I was very content o f
The asked-for draft for 1750. Things look quite different. Manuel and I went to Kamata for the whole day.

14th Sunday. We found an unexpectedly gay and crowded scene. We had left from Ryogoku-bashi station at 8:25 and found the sun to be two hours. We had been told to examine the library in the early hours, to inquire about the soil that is here burned instead of incense and to ask for the chief abbot, Mr. Ishikawa, who many people worship as a god. We just drifted with the crowd; a surprising number of women waited at the station, most of which were promptly taken by women. We walked about a mile through the long main street, finally reached the great Indo Temple.

The approach between lanterns and statues is fine. A great stone stairway leads up to a fine wooden gateway. It is notable for its carved wooden panels: behind it a rocky, rugged slope, with monumental stone, and the sword, with a pit or little pond, etc. At the top of the stairs flight the temple proper; in its yard are the three small pagodas, the revolving library, the void hall. The great anchors are there and the hair rope or cable of the great rising Chondosan mount. Behind the temple on a rough, rocky slope are figures of gods and his 38 servants: above this is a third platform level with a lesser gathering hall, and the plum garden, etc. We inquired for Mr. Ishikawa and were duly ushered into a beautiful reception room where we were served tea and fine white cakes. After a short delay a young man with full face appeared: he
wore a black cloth on his head, a trailing dress and wide-sleeved black-flowered silk over-garment. He apologized for Mr. Shikakawa not receiving us personally but today the town of Narita is celebrating his anniversary (15th) of elevation; he is therefore greatly occupied; however, he is really the abbots right hand man. It appears that Mr. Shikakawa maintains a state comparable to an old Samourai. We never show ourselves without two attendants, one on each hand. Shikakawa speaks some English and has been in India. We went to the library which contains perhaps 30,000 volumes. Little he says on time, he produced John Batchelor's Fallacie and appeared disappointed that I still cried for more. He says there are no Japanese men, relative to them in the library. The building is new, they use a card system, and there is room for growth. We went upstairs (here, perhaps used for instruction) basking out upon a pretty view. On my inquiring about the sea they drew here he says, it is the Ominite's haven, and he gave me a half dozen of the resinous sticks from the little woodpile before the pagoda. We took us up by the upper linces, where preparations were making for the afternoon congratulations. In the plum garden tables were being laid and for a repast. As we passed some prominent citizens insisted on our having tea, which flowed until we cried "enough." We then took us to the native hall to show us a picture of an Asian gentleman given by people of Hakata to show us the whole with into his servants. The rich room, & the picture,
museum, a mongrel lot of stuff largely valueless; two cases in the forward part of the small temple to Kobo Daishi, which contains in, contain certain which skilfully, self-bought from India, to some degree illuminating Indian religion. He had meantime invited us to dinner, explaining that it would be purely vegetarian, "no meat or fish." This was served us in the great reception room and was a thing to remember; there were too many things to taste, one half of them but all were fine to taste and attractive to see; the sake was fine but he insisted on having beer for us as well; he took a little glass with us but did not eat; he wrote me a poem in my book and then excused himself. Poor fellow, he must all the time have been an undertaker; who knows how long we delayed ceremonies. Anyway we had his finished, chad, and climbed the upper stair, where the procession was in movement! The king gave with his two customary retainers. They went into the longō-do (or Hall of Splendid Light, the temple or the upper platform) where congratulatory excoos took place. The Abbott sat as the center, Ikeda as his right; the other attendants on the left, and others in proper position; a company of school children were marched before the shrine and sang a song. We did not stay too long. On our way down we got the temple seal with Ikeda's name in Latin and characters from a boy who knew very little English but proudly told us Mr. Ikeda was his master after asking us if we were friends of Mr. Ikeda. We took some more for Sekiura Dōgo's grave. We went all the way back to the station and then on a mile or two by train.
We did not in the least begrudge the men their 60 an
each. There were hills and mud and rutts. It was a lovely af-
ternoon. The countryside was mostly in a valley cut
down in a flat topped terrace or plateau. We found the little
pilgrimage far more patronized than we had expected; there
were at least 30 persons met in Kuma or basha; nor is it likely
that the number was much affected by the celebration at
Narita. There was a lot of life there. At 2 o’clock, the grave
with incence burning before it, a shrine, the temple, and the
priests house made a quiet group than we were expecting.
In the temple a service was in progress in which among
other things there were burning some of the harma (for de-
my doubts). We had lost an 4 or 5 train anyway so made
no great haste and reached the station at 4.30 No other train
(as we came) before 6 oc. Unluckily we became accuracy
preparations for our long train at finally took it at 5.25
it was slow and involved a change pens and arrival, but
after all it brought us in at 8.05 which is about what the
6 oc. Ryogokubashi could have done. I was only a chance be-
tween waiting on a train or station. — Unluckily we missed
a view of the women’s university field day. The morning
brought a letter from Suga just as we were leaving with
an invitation. Mrs. Hasagawa came to accompany us.
I had to have attractions pile on too fast. Mr. Arai took
let me order a screen; it again was an affair of time;
not only size, number of leaves, mode of paper, colors, glitties,
cell had to be considered in detail. I plainly lost caste by dish.
ping from the one at 11.60 which suited him to come at 8.60
which seemed to me equally likely to prove useful. He would
The back to be a decreted cloth, both for length and width
It was willing to have the back also made of paper, a differ-
cut color from the white part. We are then to have a
screen of 7 makes high m Poor Leaves, nothing in both di-
tions of folding, while on one side and a sort of graveyard
on the other, which is to be done in one week. From here we
went to the Kanda Myojin which presents a marked contrast
to the time of our other visit. There was a long line of waiting
Kumuma up to the street and along the entrance passage.
There were plenty of parents and children dressed in their best,
and making a gay and lively scene; some parents had but the
one, some two, many all three of the 3, 5, 7 children. The festival
Shigogosan deserved its name. He admits his error in that little
book and his advice to me but I am not certain now regarding
it. Do it celebrated only on the 15th, or has it other days? And
was the summing of 3, 5, 7 a whole of relation to the date? As
they came away there were many sacks — long paper packages
with crossed present symbols, and a gay stamped design at the
very bottom of which is the 10,000 yr. turtle — bought for the children
and everyone were carrying them. They contain a special kind
of cakes. We bought two for which we paid 3 and 5 yen respectively.
Is there one at 7? There were plenty of other things for the children:
toys, cheap figures, amuse, pressed cakes, gingerbread, etc.
just as we were coming away we met a friend of Arisa, Mr.
Ishigou, who is now the Staff of the Nijakou Shimbun. He is quite
an elegant gentleman dressed in European style; he wanted
to know whether I had seen Shigogosan and whether we went
inside to see the service and we are negative reply believed
us to go back. He knows the head priest for whom he called
and whom he introduced. I was given a mami and then we
went in behind where the ceremony goes on. The children
with their parents come in upon their knees to make
prostration and prayer; two kneeling priests in shintori robes
— one raises the open mouth, the other goes each a
out of mami, "sacred wine" in the usual shallow bowl.
It was at once pretty and impressive: all was done decently and with serious earnestness even by the little child. Arai and I were treated familiarly and took a cup with the rest. It made a really considerate impression on an Arai who remarked later in the trip that he believed he would take his child to the temple before night, a decision which I encouraged. We walked away considerably impressed. I was, however, a little non-plussed by the priests asking me for my opinion. I made some kind of a tame reply when the idol that he could call on me and hoped to hear my opinion in detail. We went now to my woodcutter, where we found my maps blackened and entirely satisfactory; it seems they had made a photograph of our farm!—combination of old and new sure enough.

Give Mr. Van Nostrand a dictation in the afternoon; and, as I was developing, went to call a little on Hig. Okuma. We found ours for a plate full of cream-tarts, fruit cake, Linnet, pie-European pastries indeed. I ate a cream-tart which is not an easy feat; he says he has often thought of reorganizing a mashing-up department to eat cream-tarts, see how he did. Then expressed some curiosity to see how he would do. So he ate for my instruction; he removed the top with a smear on it of the cream to reduce the further labor or took it as one mouthful; the rest was taken in two mouthfuls without dropping. He showed me a curious book upon Kappa which it seems are a kind of monstrous man-aquatic; it contains strange figures of shrunken human-like figures, with long streaming hair and writhings of both hands and feet; and...
were more or less covered with a turtle-like carapace, while others were spotted and simulated more or less fogo. All those in one respect, which it seems is the characteristic test—they have a round wet spot on top of the head. The first part of the book appeared taken up with pictures and an accompanying comment; the latter portion was occupied by specific citations of cases where kappa had been seen or encountered. Manuel's developing went slow; he only made some mistake in his mixtures though he will not admit it. It was nearly one when he was through and he began as 3 and he had to be up again at 4 to take the film from the water. We had an unhappy time over it and 16th were both quizzed out. Najimaka bought several novelties. Two—a book of pictures of female accomplishments. He thinks the book old; I do not, but the original cuts no doubt are 20. They are made in a good style of color-printing; after all ideals. It was interesting to find paper-folding among the accomplishments illustrated. Another thing really a treasure, was a two vol. Ms. work in which some priest almost two hundred years ago had made a great collection under the name of temples or deities, such as one constantly meets with today on temple-steps here, which almost no one can read. There had been Japanese equivalent written with them. It is an interesting and curious work in itself and useful in studying seals. He brought me a blind Daruma, which one supposes to be a pair and in case of response puts in a black eye; for a second another; the figure thus completed may be placed in the shrine as an offering or may be kept at home. The figure is called—
Kegan Daruma = praying Daruma. This Kichi Bajin is a deity protector of children. Chandikulain says: "The Indian goddess, Kainō or Kōti, was originally a woman, who, having sworn to devour all the children at Rajagriha, the metropolis of Buddhism, was born again as a demon and gave birth to five hundred children, one of whom she must devour every day. She was converted by Buddha and entered a monastery. The Japanese worshipped her as a protectress of children. She is represented as a beautiful woman, carrying a child, and holding a pomegranate in one hand. The lanterns and other ornaments of the temple dedicated to her are marked with the crest of the pomegranate.

The red hue of the pomegranate might suggest to naive fancy red blood, and hence human flesh. But we are told that Buddha cured the woman of cannibalism by a diet of pomegranates. Because this food resembles human flesh in taste in the stomach, in her stomach, and any heart. The demons, dolls, and other remembrances of their former lives do not grow on the tree, nor will they ever return to their former lives. When I asked Kajiwara about the reason for pomegranate, he at once replied, "They are very like human flesh." He also brought from the same neighborhood a dice-like no mini-
daikoku, or a susuki (sweetgrass) minidzukur (small standing owl). It protects against the night crying of children; the watchfulness, big-eyes, may habit give the connection —

a sheet of paper on which was a demon, known as the
naga orece (horn broken) from that fact. He became being
man from the reading and study of a sutra and now de-
volts himself to good acts; his representation as here, guards
a child against diseases and night crying, disaster and evil
spirits; the thing is known as the prayer of the demon; when
saint priests go about simulating him with the drum.

With all this, he also reported that he had thrown a pome
cost maker. After a fairly full morning we kept him to lunch and then started out for the afternoon. We went first to the kapen maker's; he has stuff of three colors: yellow, dull red, black. The latter only is appropriate for samurais; few use the stuff now. Mostly old people she makes as not keeping them made up; the price depends little on the size and is 1.30 yen; we left an order for one and for an old-style hat. We then went on up to a Ōkō Temple, where we knew the great roany was to be used, the flax. It is away over beyond Azuma in Azabu-ku; it is a uns

cam pair of town. The Temple is not large and unplain. From outside we could hear that prayer was in progress. Entering and sitting ourselves in a corner we found about 40 common people mostly women, with a few children or men; the priests assisted by two was praying and reading a sutra; from time to time he dipped a little trough into water. The
led a person was calling over a list of names; as called each
we went forward on knees, prostrated to the priest, then knelt and prostrated before a stand on which were offerings of
vanilla kinds and a gable-like affair made of bright-colored papers and streamers; the most hirsute men clapped in excitement and hands, palms together, though the little roany and prayers with it. Each in turn did this. We had made a constitution and were invited to pray but declined it. Several old women had been particularly anxious to have us know; all they had given us censures, called our attention to the

Bishamon shrine and Yenigai (the thing of the day), to the great roany lying upon its special stand, of the great black dragon, a very simple piece of work, occupying the whole ceiling the work of the old priest himself, also to the 500 gold Buddha among
upon a gilded and painted wooden rockwork in the rear, we had also been given some stamped lotus petals of colored papers which are given children as emblematic garlands of Paradise; as the memorial, distribution of manni we were reminded and with the regular manni gins the place we were given a lot of printed slips each pair of which was suitable for the cure of some special disease or malady. But we had come to see the great orange, 1080 heads and examine it with special interest; there are four sizes of heads, not all are carminated of same character or intensity; it was made thirty years ago, as suggesting the government men in behalf of the empress who was then ill; it seems to have been efficacious and he recovered. The largest head is an elaborately carved ball at least 2½ inches in diameter; the other two larger sizes are also carved; the smaller ones are numerous and characters. Finally, it was brought forward and all seated themselves in a circle; our old ladies pushed us in; the long ring was grasped by both hands by all; then to a drum gongs we moved it in a circle, rapidly, from hand to hand; it was heavy and loud noise; whenever the Shaka came to anyone it was partly lifted to the forehead; the body was partly bent toward it but not so as to interrupt the constant cycling; meantime a formula was monotonously repeated on it kept going. So hypnotism even ecstasy might the result; we were tired but still it kept on and with undiminished vigor. At last it stopped and the long service was over. We were to see the priest and wash. A little acolyte brought us tea; the most devout layman with apologies for his meanness asked if we would take it with them - we it is their custom; on our acceptance
Three box hays of rally common food of poor people. We bought no and we ate some. Then the old peace of peace and received no breakfast. The scale were stamped for us. The little acolyte showed him collection of potel cards and served delicate pastel cake (chrysanthemum maple leaves, oak leaves, cherry blossoms, cheap store). Then a series of printed pieces were presented me — these life of the founders, the history of the customary other works. The old man has been here sixty years. and is reputed to have given up a place of honor and preference to minister to this poor and simple people. They will get o the hoven (for there are two) any time we come to photograph. only please send and ahead. It was a nice experience.

Kajiwara is a little behind as Arak's learning. He is jubilant over having found a way to secure the shop. As long as Arak was with me he did not feel free to express his opinion. The Arak is wrong! he was at it from above, by the front gate, and iaks; it is a business to work at the front, by the front gate. Wait a day or two and we shall see. To the outside the selling place was fully occupied but there is space. He was so enthusiastic that he made a poem on Asakusa in my book, not a 17 syllable Haikai like Arak but a 31 syllable Tankar, quite another matter and its special value lies in its simplicity, for read simply and literally it is merely descriptive. But taken in its mine meaning it commemorates Arak's failure and the honorable success of yamakita method and should be sent where lo his face (he has a ugly useless ready for the shop) - Mrs. Otsu. June 10, as he returned.
a former geisha; Joda is away much with his newspaper work; she is lonely with only the baby company to take care of the shop. A lesson upon the habits of geisha began by a demonstration in which the poor old lady fell on. We maliciously called her in to serve tea; she took the teapot by the handle (as he says inconclusively); had she once been a geisha, which I am sure no one would suspect, she would certainly have taken the handle below from the inner side.

12th, and I both went to Yokohama in the morning. I was to have my deed signed and witnessed: unexpected difficulties arose. Identification and a lot of time lost; Doctor had gone to Miyanoshita and Dr. Leavis had not returned; as usual, they remembered perfectly my shipment of 1904 but not me; my railroad pass was doubtful. Identification was brought up by Mr. Allwright, who after all was not the man to attend to me; John Caldwell finally decided it was the chance on the statement that I knew slowly. Manuel had been met in Bentonford, where I met him and we had only time to walk through a typical "bazaar." We left at 12.30. Both of us were completely and strangely exhausted. I lay down on reaching home only to get up to dictate to Miss Vanhoutte. She and Manuel had had some sort of tinkle and she was in her last dressing attire. The present interest is the Garden Party for which I will be on Friday, short notice. Tickets must be called for tomorrow between 10 and 2. Written orders may be sent. The notice came to the Red House addressed to me. I stated my non-intention to go but agreed to let Manuel make out my ticket. I had talked the matter over with Manuel and he really couldn't go and like [sic] have got to do something. He was not adverse to the idea but drew the line at the high hat, which
was a relief to me and decided me. He, however, wanted the imitation as a souvenir. In the morning I was so unwell that I with difficulty got through with Kajima. He bought twenty paper foldings made by a little girl of less than ten. She had marked each one with its Latin name. Lying down between fumes and affluence, I went in the afternoon to the bank to MacComack (for my imitation) and to kinbies. The man in charge had my bill made out to "Prof" for the first time (I have, of course, never told him) and referred with great pleasure to having seen me as Hexuda Hiyozin—where he was with his little ones. I suspect there was a notice in the Myako Shimbun, saw Clement as D. Spencer; he thinks part of our English good is economy—says the old lady said fish costs much more than beef! Manuel went after his imitation; a lot of hesitancy attributed to uncertainty that he is Mexican. Can he bring his passport tomorrow? I suspect fear of dress ignorance is the real difficulty. Of course the boy has no passport. We had planned to go to the 19th Cave near Konoce but I was not up to have an excuse and spent much of the day in bed. Manuel proved his identity to the Changes satisfaction and came home with his imitation. Yesterday and today carpentry—closing in our open space and building new walls. Tanking finished as noon. Our passes run out 20th today so we took a little trip for final use. Leaving Uyeno Station at 9.12 which was not our train here (9.55) we changed cars after an hour's run at Ohmiya. Taking our proper train twenty minutes later for Konoce. The third station then brought us to our destination at about 11.00. Here we saw no bunk
and so brought the orient's letter into action. The
station agent took us to the bazaar which was really
close by. Two passages were already on board the
no animal in the shafts we got in; the driver bought
our tickets, 18 sen apiece and then put the passing
beast in and we were off. We were soon in the
country passing at the village edge a shop where plan-
baskets were being made and where a border of chrys-
themums, bright yellow, were weighted to the ground
with bloom. Our road ran out over a level country
with no sign of near rocks or ridges suitable for
carves. In the distance was a line of respectable
hills or mountains a lesser ridge to lay in front
but all looked far away and were dim blue in
the autumn haze. The day was lovely. The country
is in rice fields and the harvest is gathering. The
were drying floors near homes upon which the
stacks of rice were drying. Horses came in from
the fields loaded down on both sides with sheaves,
which almost concealed their carriers: men and
women were combing the rice from the stalk
by simply drawing handfuls through the till
pasture to a wooden supporter and projecting
obliquely upward; groups 2, 3, or more were
failing, using shears quite like our own old
fashioned axes and striking alternately on the
ripening according to number and position. It
was all pleasant scene to witness. We had gone
a good while when we stopped at a little
village where a woman bought us a tobacco
bon and a tray with tea and some sweets, such as
patissier and chaise put down a ten (or five) for their
service. This appeared to be a half-way point and
so we saw our first slight break in the plains country: we went along and around the
next ridge or terrace and passed a little hamlet, or
a pretty little temple or stairway; against being caused
by our proper stopping place. I tried to make all
this for Champlain but without success, we passed
it all and I had just about decided that we had
a walk back behind us where we saw a bridge a-
head, a ridge to our right and a little way off the
white cliff, simply honeycombed with caves. There
was no need of telling us of them. Our dinner drew
up just before the bridge, pointed the trail along
the ridge upon our left right and stated that he
would be back at 2.30 sharp. This gave us just
about an hour and twenty minutes; the cases
were not more than five minutes walk. They
were in a double cliff, facing south, of almost
white stuff, bright in the sunshine; the ridge
which they formed an exposed part was alternat
covered with pines and maples; these in pine color
at the bottom of the caverned cliff was the little
house of the government keepers, underneath lie
maples. We walked along the base of a darker-
colored cliff. It presented some green excavation,
partly niches apparently freeze old figures. Finally
we found a cleft in the rocks and here the little
Temple of L'Avana, wedged therein; this one photo.
graphed and from here also made a distant view of our cave cliff but left examination until our return. arrived at the keeper's house, we paid our 2 sh. fees, bought some postcards, and then climbed up among the caverns. These are in all about 370 of them - perhaps 150 here immediately evident; Chamberlain's account is quite misleading; his passage p. 61, and upward in length, leading to a room downstairs 'hardly prepares one for the fact which is that before each carefully shaped domoray a piece has been cut out of the natural rock face in such fashion as to leave a level space or platform approach before the domoray; this is rarely six feet from front to back; The domorays are almost rectangular, but a little wider usually below than at top; the front wall of the cave pierced by the domoray is a foot or more in thickness; the entrance level continued into the cave from front to back, but frequently only as a relatively narrow (often less than 1/3 the mouth of the cave) aisle; the domoray is usually symmetrically situated with regard to the cavern dimensions x is regularly a little less than one third x, with the caves consisting of a rectangular room, almost square, with a roof slightly vaulted from the upper line of the vertical walls; the rooms measure from about 6 x 6 to perhaps 10 or 12 ft. square; they are from 6-7 ft. high at the highest; the little domorays range from 19 to 4 ft. perhaps in height:
This after all is rarely as wide as the cavern itself.
we entered twenty or more; in every case there at least one platform, or raised ledge or bed — the natural rock left in cutting the cavern: when but one, this seems to be nine commonly on the left of the doorway, occasionally it is right; where there is one such ledge or platform, the remaining two thirds of the cavern has floor level with the platform approach outside; more commonly the cave has two platforms or ledges, one on either side; in such cases, the only floor level with the outside is a narrow middle aisle from front back; in a single instance, the wall was also raised and the length of middle floor aisle reduced are thin; in one instance there were no side ledges or platforms but only meandrous near one; these platforms or ledges were usually bordered at their outer border by a nearly squared rim or projection, two inches wide perhaps and of an inch or so in height; rarely a well shaped platform included an outer bordering or rim; these ledge platforms were from 6 inches to a foot more in height and suggest a teleomyc; in one case at least one of two such platforms or ledges had a transverse "ruin ridge" which divided it into two unequal parts, one of which was like a shallow bin. Certain "stones" the material to be a "grayish buffaceous sandstone": it is soft, but under its form
well; externally it is almost white; internally it is darker. He says Bastin considers the cave purposely prepared for graves; but he considers them dwellings of the Kowarunni. Without identifying them in any way with the Kowarunni they seem to be dwellings; the practically uniform south-facing the carefully executed raised ledges do not look like funerary necessities. As the office they showed no some fragmentary pottery. Some explained to me whether there really came from the cave I do not know. While we were here—a total of less than an hour—there were five other visitors—two came on cycles, one a foot, two by Kowarunni. Having but a few minutes left, we hurried back to the little Kowarunni temple wedged in the rock. It is a temple with a column of timbers and approached from below the temple platform by two flights of steps; it is reflected in the pool in front, among these is a curious panel of board upon which are figures of some 300 or more horses, each with a mane beside it. Level with the platform, as the rear of the cliff is a niche cut in the rock in which is a Kowarunni. In the temple itself, in a.caunum which may be in part natural is a group of figures crowdéd in opposite it, in a short diagonal passage artificially cut through the cliff is a double row of stone posts, forming a recess. This ledge is apparently calcareous, with lines running through the lime material, grey in color, so nodular, with little nodules; the ridge just beyond
the Hermoni-Temple cliff, is exposed in a cliff
partly as being artificial. And in this there has
been recently excavated two chambers; a room
of some pretension and no apparent religious sig
ificance; platform tables, vases for fillers, a
one left in the excavation. The two rooms both
open on the cliff face, the one by a full width
rather pretentious doorway, the other by a
narrow opening; the two are connected at
their rear by a narrow passage cut in the solid
well; there are begun two passage ways from
the larger room and apparently the work
has been begun. The untimeliness is not;
the walls are well-painted (save where
washed) by refracting silicaceous nodules
though not polished. Apparently the purpose
is to develop here a well-kept restaurant or
place of refreshment and social gathering.
The old time people have set all bateaux
digging for one or other reason; such is exam
ple! But time was up and we started. We could
hear the driver's little tin trumpet upon the bridge
and waited for him less than a minute; four other
passengers - seven! The driver before we reached
Naples; fare back 20 cents apiece! The little
taxi-home service weighed 3 cents in all! Less
than ten minutes to spare at the station. Leaid
as his price by the Agent, we were given local
guide books at leaving. Train 3½ home 6.
24th Sunday. We had arranged a trip with Kajiro and Tada for the day. The artist was so long behind time that we almost went off without him and so were made quite late in starting. We took the old St. Canline from the foot of the hill—Hata, Shingawa, Omori—but we caught onto the through Yokohama line right off at Kaneda where we soon crossed a bridge looking down the Tama-gawa to its mouth and the bay. There was a real fleet of fishing grounds, with white sails spread, setting in from the sea and forming a lovely scene. We were soon in the double line of boats. First jewel cakes were the food specialty; and lanterns (wax-filled and glass etc.), toriic all alike from the smallest large to volumes eight ft. high, praying or blind Daruma, fox figures, figures and apparatuses and drum-like lanterns were the things most offered. We were soon walking along the line of uppervote-offering tori. I had always supposed it was the actual temple approach but in reality it is merely a tunnelling of little tori given by hundreds, perhaps thousands of worshippers. They are high enough for one to walk through and under them without especial difficulty but the practical road does not traverse them, but comes alongside. We walked a long way and at last came to the centre, the outside hill, the toric mountain; the two or three rather insignificant shrines, the office and divination, the tea-rooms. They are a little distance from the sea between which is an athletic field. The hill is of rock work, with
inscribed monumental stones; from its summit is a pretty view out onto the Bay; its base is flanked and shielded; the entrance being guarded by fuses of course. Near it is the heap of woody— an actual hill of hundreds of them — too many for continuing the tunneling. The shrines are nothing, though the smallest are of all, just before the office, appears of special devotion and is lined with rags and paper bits which seem to mean little to a local or even to whom information was rarely sought. We took some shell fish very tough water, and poor sake at a teahouse. Toda had his two lovely guns with him and into the empty one he poured what was left of our bottle of sake. We understood as we had not quite done before. The ecstatic meaning of his artistic taste in goods, his two were really beautiful— natural deep color and graceful form; they were not quite as symmetrical as I expected them to be but were good. We had indifferent service at the teahouse and felt somewhat dissatisfied. By the way the wooden balustrade of the little garden pond outlined a calveshead. We spent some time in buying shrines and figures then hurried back to the bridge where we hired passage in a boat to Kawasaki and the famous temple of Hoko Daishi. The boat was sculled from behind by a crooked-lashed blade and when we had run up and then turned into the main river (or whatever we may have done) we hasted a sail; we paid 30 sen for all four and three other passengers were with us. We had good cool shade during the ride.
was pretty. We would have done better however if we have made two trips instead of one. It was Sunday's day and on our way in the morning everything had been jammed full everyone bored with it. We arrived two late for pictures, or crowd, or good seeing. The day was past, dusk near, crowd gone or going yet a little of the garden, none of the finest famous humed trees got a set of temple seals and carv shops. The food specially is a sort of heavy mochi cake of which we bought two for the old people. There is much white sake sold, put up in calabash shaped glass bottles. There was a curiously monument, where the main stone was shaped like a calabash, supported by two laid horizontally; we had some copy that are. There are also in the shops calabash forms in the metal cut paper cases, while the crowd was not in evidence at the temple nor the shops, it was very much so in the street, which were crammed. We were home at 7:20 where we found my art of Azial. Soc. Transactions and also Culins on young man. "He called on us several nights ago. He dressed painfully European, speaks painful English, and to me is a sort of painful subject anyway. This time he had brought some curios to show me. A samosa hat, a warrior's hat, Shinto priests shoes, cap, etc. But this essay, a part of a processional painting, etc. I may have been good stuff but I told him we were not buying, not having a Museum. 

Received official notice from Seattle that my exhibit has received a Gold Medal! That is really beyond me. Of course I am grateful — the shop matter is up again, I am trying to get it done sooner or later.
had about given it up. However, Majiwara tells me that after a month of labor, much struggle and much money he has succeeded. He has walked through a "barrado." He says that all the shops in the brick row are in the control of six or seven barrados. That no one can ask their aid and that no one can get in unless one of them is behind him. That it is absolutely impossible for anyone to get a shop in the original way, though the office has an immediate answer yes or no will be necessary. That the price will be 1000 yen cost to the barrado for a perpetual privilege, that there will be the official small monthly rent to pay beside. He was a good deal excited and spoke of the labor and suffering to which he had gone in the matter, that he had approached the barrados with money as he knew he could only be interested by large money; that he did not wish it returned but that he had cleared this money from his mother, who had given it to him to assist him in securing success in an effort in which he had so much at stake. I found however that he had no idea about the arrangement to be made with Mr. Soda, so told him he must write me a definite statement of all to be involved and I would give an immediate decision.

He was around in the morning and we went at realty items and at Nago. I dressed and we started for town together (after I was shaved). On the way we met Sir Tsuboi (who perhaps would not have foreseen me had I not spoken to him). He then told me (what Orai had already written about) that there is no room at the private library of the margin, Tokugawa.
back of Shafter Park, an exhibit of boys. Today is the last day and if I like he will go with me to inspect them. I accepted of course and he agreed to call for me at 1:30. This put an end to my plan of going to town. While I was shaving a haircut. K. had been games; I then mailed articles &c. &c. at 6:7 pm am am. Mrs. registrant and Mr. with K. breakfast a few card games. I then hurried home and bought dinner. She talked about dress, but concluded as I was in Japanese costume where invited I would make no change. Prof. finally called shortly after 1:30 and we went at once by St. to Park and then a long walk up hill to the Marquis. The property is a large one the library building itself is quite extensive. We passed upstairs where green velvet tables were in wait my portraits and to give our printed catalogues. The collections were arranged in a series of three halls on long tables and on the walls. As we passed in we saw that the lecture hall, which rises clear two stories and has a capacity of perhaps 200 hearers, was filled and a lecture was in progress. The speaker was one of the Professors of the Normal School who was speaking upon the educational value of toys. Day before yesterday he and Prof. T. both spoke upon the meaning of toys. Besides those hearing the lecture there was a fair group of visitors inspecting the collection. Prof. Toubert sent word of his presence and we were accompanied by the Marquis who led himself up to us for two hours. He is a rather tall and slender man, beyond 40, manifested,
Classification of Collection Exhibits.

2. Moving toys: tumblers, mechanical toys, etc.
4. Decorative toys: figures, etc.
5. Miniatures: toys, weapons; housekeeping, etc.
6. Toys involving skill: tops, kites, Finnish "con again".
on his coat (I suppose signs of decaying). He spoke fair English. We looked through the collection somewhat carefully. Author, of course, chiefly Japanese, it is not exclusively so; there were specimens from China, Manchuria, Chinc, Birmah, Sweden, etc. The collection from Japan was not, in my opinion, so complete as might be expected from the number of objects there were a good many nice old ones, both of the easily breakable composition class and of the pea-headed damask class; these they tell me are about 200 yr. old. Tops were disappointingly meagre. Of kites there was a fair wall-display, of battledores there was a good range in decoration, type, age. There is considerable geographical variation in types of tops and on a large outline map of Japan this variation was fairly brought out by placing the objects upon the appropriate section. Ref. Turton told me with singular interest that his toy (invented a year ago) can be had at the Mitsukoshi Dept. Store! His toy is based upon the idea of the returning boomerang and consists of several similar form. He projects in the hope of a fine flight, and graceful return. The Marquise also has as part of the exhibit a series of books relative to games and tops and to the problems of childhood and adolescence. Ref. Turton had told me that he is interested in various lines of anthropological and ethnological, has a notable library.
great wealth. When we had made a rather careful examination of all, we were invited to tea and cake in a small reception room. The cake was the finest meal, delicately iced and cake in white, rose- or brown—united with the marquis’s crest—the two having a hook. Here we were asked to be photographed to get in a fourth gentleman was with us apparently a secretary or something of the kind. \textit{Man \textcolor{red}{voice}} said \textit{the marquis to Me \textcolor{red}{voice}}. \textit{Here are four of us, three Japanese and a foreigner. The only one in Japanese dress is the foreigner!} The first idea was the photograph in the reception room; but it was quickly decided better outside. So we walked back to a famous little house designed as a \textit{mura} Yezo author—Matsumura. It consists of a set of a little office room and in the rear (or front) a small tea room! Each piece of wood used here has some historic connotation. After the picture was made the marquis presented me with a little book descriptive of the materials and their sources. We were photographed again in passing through the grounds between the house and the library and then we were taken to see the garden. The marquis has some fine chrysanthemums in bloom and I asked Dr. Fenner’s judgment as to whether the pure white, yellow, red, and with narrow somewhat lettered grills. The garden is quite large, typical, and with some pretty rock work and water there is a little house.
for char no. 21. I found it unused. Before we left I was asked to write my name in the guest book. We were away as & having been there nearly three hours. The Emperor offers the service of 30°. The good and a legal holiday. Kajiuma was not hired. A nice call from Clement & also from Kichis and his young friend; all of which delayed my going to the Baule. When finally all done arrive and find it closed of course—being a holiday. My van had been made for declination in the afternoon. Manuel and I took a neighborhood walk for two hours from 5.30 in the course of which we visited the nearest Bazaar of the usual type and pretty good. Kajiuma brought his 'definite statement' about the shop with never a word about the Todas. It was as follows:

A. 400 y. deposit money.
   22. horsemen (monthly)
   100. expense for antagonists removal.
   80. commissin spce to middle man.

B. 380.
   19.
   100.
   80.

Commercial tax (monthly)

The original offer was withdrawn as the privilege was sold to another during our delay for 1500 y. Immediate announcement by telegraph before 10 a.m. December and January the two last months and demand active. A. left side; B. right side. We accept your delay it still slip on the train's part! Ohai had sent word that he would call at 24th 9 a.m. and should send a letter case if it was
Suggestions of Malaya

Chewing betel: cf. suisei (Tok.; daupne (Kyoto).
Custom of tooth-blackening; cf. methods.
Wrestlers' dress: two kinds - breech-clout, pring-dapon.
(Two styles of soro dress - cf. two ordinary Japanese kimonos.)
Mosquito net.
Sokumono.
Fire-pistol.
(Zie and dye.)
Blackwelligs.
Laline.
Decoration of cara.
Shell bracelets.
Boat propeller - oblique lashing.
(Fish-fences)
Physiognomy.
Shell-spoon; fan, etc.
Cutting-board.
Fried blower.
Kitchen ceiling.
Nomothic address and forms.
Tattooning.
Kris.

All but parentheses suggested by Hajiward.
frie weather. It was dark and began to rain soon after he arrived. Kazai called me great excitement, as if a fire: stop using the rice water; illegal; wait directly; pull out new shirt! etc. etc. Perhaps weeks delay. While interviewing new, a cheerful prospect. Arab and I went to Matsuyas to arrange for my "uniform cloth." Three hours of careful deliberation, much elegance, and a bill of 12. 50. For ceremonial harai we buy white silk and pay for dyeing; a fine fair color; a lovely thing, picture—but noble in the realizations renewal of the harai! Two kimonos (and did) I refuse to wear a cloak for added warmth; only my juban and shi can be utilized in the new seasons stuff; understand of old Dutch people really 300 yrs ago. I did not hesitate to lunch on excelent raw fish and a beef stew, bean quietly-soup at the Company's institution; they are still ahead I am sure. All but the harai promised for now as the 29/6. To will arrive three weeks later Mr. Mr. and went to Shimbashi when I gave the presents man his pictures and got his really pretty good new catalogue. There is the bank and Mr. Mr. and is the Asiatic Society of Japan where Prof. Lloyd spoke on a Japanese theme (a Chinese Buddish are). Mr. Lloyd pleasant—also Dr. Green. Clement. Mr. Vauhovellas were there and half way agreeable—-the first time for some time. She and Manard have had some tiff and she has accused her children of it to me. A Parsi at the cine of Prof. Lloyd's lecture exchanged some parallels with me. The Parsi is Japanese.
At the meeting. It was raining; I think the harder yet. Reached home at 6 to find Manuel drunk and Yamanagi in bed. I had expected to be home by lunch at 1:30. The morning was not cold, there was a red sky and many clouds. We were in doubt about our proposed trip to an eto village. Kazinawa came at 8:30 but it was some time before we decided to go. Finally left quite late, carrying lunch with us. We took cars all around town, as it was cold to save one carfare and were at last near Shinguku. Here we got off to visit a temple. The main building was to Kannon; the most famous shrine seems to be a little one to Senso. There is also one to Fudo and the most conspicuous sight to the visitor is a large rather large seated bronze, Jizo. There is a pretty heap of pebbles before a little stone Jizo here. The doors were secure and the temples name found to be Taisoji. We then walked up to Shinguku Station where we just missed one electric car and waited a long time for another. This finally brought us to Nakano, the terminus of the electric line. Here we secured jamakisha for our destination an eto village three miles distant. We found ourselves in a large square in an upa barrack of soldiers and a prison in construction. The prisoners are doing the building. They are in a buff brown uniform with visors, broad blue and white under uniform. The wooden outbuildings of the prison is solidly built about ten ft. high and there are four guard horses just outside of each corner. The whole country through which we rode is green up to market gardener, the soil is black.
Chief growth is daker, but there are also carrots and what I take to be young onions. The daker make a fine appearance; the leaves being abundant, well cut and opening in a rather compact bunch upon the ground. These were still whole fields of leaved green ones; but the most characteristic landscape feature of the day were the great white dakers which had been pulled up. These were apparently cleaned and piled in heaps like coal and not in rows. Originally they were ultimately hand plowed, cut in long strips or horizontal plowings, lashed to uprights, or above ground to dry. They were protected against cold by matting hung or wrapped to cut off wind or perhaps sun. Everywhere these heaps and hangings were to be seen. We went by way of a shrine called Saka-san baisho, famous for its caves and dedicated to Yakushi-yonai. In addition to quantities of the usual eyes, volumes were a few curios also. Some, one where the eyes and the lines of the characters were made of little eye characters; and a thrilling man on a wooden lattice, while into a hollow excavated in the lattice were inserted glass eyes. We reached the immediate neighborhood of the old village and wandered and hence walked. It really was a Japanese village. It is a town of little size in a bit of low ground; there is a low-grade school and a little temple; this on a little rise of ground with a steep approach and with two pine green trees in the hollow. The people are entirely given to the making of straw sandals but on account of the cold and dark day almost no houses were open; we saw a few as were and a good many finished sandals; the people were out in force, there is a gaudy number of children; we saw noughts that seemed characteristic perhaps.
a rather large number of thick walls mud-daubed, houses, but no real streets; the people were a miserable lot, but I could see any real difference between them and other poor and rustic Japanese. Kagawa thinks that they have a non-Japanese race, Jewish in character, in the adjacent depression outside the wings, but he only saw one well-marked case in the crowd around us; he also says that Jews circumscribe, those people do not, so there are two points of community between them. They were spiritless enough. On the whole the little races presented nothing startling or really notable. Still it was under my own observation. On going back we took the electric car line from Nakano to its city terminus, close by sake-chó and walked from there home—not directly but by a roundabout way. We bought a bottle of French wine and some biscuits to celebrate Thanksgiving Day.

Our trip cost 66¢ per 100 ¥ for each person. In the evening Prof. Sakuma called. He says sand-painting is by no means dead but is to be seen only at such places as Osakusa or public fairs. We spoke of games. He knows no actual name for it; it was a court game. So also was tōsenka, or fan-throwing. He asked whether we knew the string game—lato creole; also about paper folding, which he says is unquestionably old, and that there are old books of directions, though they are now rare. He says there is joruri-singing now in the neighborhood: that there are five kinds of public singing:

1. Gidagie.
2. Sokowaze, (joruri)
5. Shimai.

We went with him to the joruri. There were fifteen-singers; the performance begins at about 6 and runs to about 10. The best performances last. There is a single five min.ute intermission near the end. We paid 15 ç, seating, 20¢ each for cushion. The theatre is new and neat and...
clean. There were about 150 people present. We got in at the full length performance. It was a woman, who accompanied herself on the samisen; her voice was full and heavy; her performance Sakkuna said was fair; the impersonated various different persons, among them an old man; the chief element of joruri is in impersonation and emotion. Some of them were well done. Mr. Sakkuna says that the effort is to imitate the Osaka tone which is heavier and fuller than Tokyo. The audience was infrequently applauded but it was notably individual applause, now one, now another was moved to strong approval. The intermission came next and then the final piece. This was given by a young singer who was accompanied by an older woman on the samisen. This Sakkuna says is characteristic of the best joruri singing. Both are kneeling. The singer has a little reading desk before her and reads her music from a book. This one had a less full and strongly developed voice but is the same as are on the program. We did not hear her through. — Arai was 26 to have been out with our tattooed men and to go to the Taishen with us. Postcard last night that he could not come. Had told Kajiwara not to come. So we decided to take two long delayed pictures this morning and to go to the water office. This is in accordance with visit from Nagai and wife last night. After plan made to Kajiwara; to also two tattooed men and treat of more! "We stayed at home then all the morning. Made plates of cakes, of folded paper of the tattooed men. Learning by experiment fan-tails on the first one; posters in classes and learned me or two new things from Kajiwara. Thus the striking and curious name card slips left as chances, which I have always admired and above which I have inquire several times in vain are really something. They are called sensha-ju-ko which means "500 shrine cards. They are made for display who are more or less associate into societies or organism..."
with the purpose of fastening them up to raise them to an
with the purpose of posting them up: to raise them to an extraordinary height. They had an extensible arrangement of their umbrella ending in a device for posting. There are also devotees who go around falling down these slits, which they make collecting. Sometimes the devices are really artistic and they are bound to be rare as it seems only 96 are ever printed — nor 100 or any other number nor multiples, but just 96; the block is never printed from a second time but is destroyed or cut down for a new engraving. The devotee who has used up his 96 has a new block cut. Talk of bookplates! This is collecting in a real mad, and it seems the people collect match papers — "machine paper"!

One can imagine the thing beginning when matches were a novelty of recent introduction; there were many collections and old papers are rare and valued. Our two favorite subjects were both young fellows; the designs are chiefly on the back covering the back from the neck down, the loin and the buttocks; the edges just overlap or reach the sides of the chest, or the shoulders, perhaps down the arms though on the dorsal face chiefly; the colors used are a rose red, a brighter red, a paler and a darker grey-blue. The work is well done; the flesh tint so much used to help develop the design. Such designs are from 60 to 70 years and upwards.

We had arranged to spend the afternoon with Prof. Takume but found him a good deal of a broken and when it comes to planning and carrying out, had left program to him but he appeared with nearly an idea. So decided to go to another to pay my bookseller. Though to investigate further before he comes. Then the house is very old, so for lack of anything else, went in a mincing picture store for its type of print. He waited through a long performance of Pathé pictures for what only ability said an art.
1. Kintoki killing monster with hatchet: face hit 2 7/8 in.
2. Busho killing the tiger. deer-nosed ht. (full) 4 9/8 in.
rather interesting to see the latest inventions brought to the device of the old saint. There were a series of scenes beginning with his birth; unfortunately, we did not know his life well enough to follow it intelligently. The horses in one scene were caged by men but no movement and appearance were really pretty good; Semmes gave us no clues and as far as ways go he does not know the way around as well as Manuel does. Each man in his fashion; he is fine in some ways.

The morning was quite fresh. Kajunara was around early. We made middle breakfast at six (NimMath, E.M.M., Tono, Santo, Casimino, Rupino, Parker) on the way. We went on the old line to Shionegawa and then to Minami-Shinie-gawa (SS.S.) whether the crowd was going by electric line. There was a good crowd and all we met were carrying samiyoshie. We walked through the usual long approach with booths. The specialties were amme in every form—rice, hops with amme in pressed forms, amme in lumps and masses—and the samiyoshie; there were plenty of blind barmaids and some green grocers; there were toys in plenty—among them great humming tops of bamboo which were the best humming I ever saw and paper-dolls. Our temple was Kajunji and the god Kojin, god of the kitchen; Manuel has hesitated about going in but I got some got inside than I guess perhaps the place was crowded; everyone had a little shrine in.
...and which parties number-tally his family to 140.

The author, having pillaged a few Copies of the above before the lady

...of which address, in my advice: the first page in the second

No one among my family could, in my opinion, I have been

Some of which addenda, style he doubt, was made, and the

the author's, or the world, or the world, and the old-fashioned

which were arranged by those remaining in the second

...and the world, which are, for the most part, upon what appears

The author, having pillaged a few copies of the above, before the lady

...in the second...
truly and crowded scene. I offered Manuel my meal ticket but he refused. We stood a minute by a small room, with a protruding rail, within which three priests were sitting. They invited us in out of the crowd, served tea and cigarettes, gave Manuel their seal. I had left my back, should us a good hammock of tajin and gave us three of the divine lunches. We felt much pleased. Each time it seems that there can be no novelty or any special pleasure in the next temple celebration but how many times we are pleasantly disappointed! We found the anme man at work outside and bought a dustin of his little figures in shells for gazing and photography; we also made a picture of him and his stand. Bought a umiyoshi, tiger doll or a tiger on our way out. Of course the umiyoshi is a mass of symbolism; let us analyze it.

Sumeiyoshi

Gohi:

Lanturnl, paper; four rows; inscribed with the words: umiyoshi, jewel boa, prosperity, family, peace.

Three horizontal, many-spoked wheels of wheat straw; do not understand significance. They are collectively known as the triple decorative umbrella; and are said to represent fire above, earth, small to large, three elements: Hachiman.
SUNUIYOSHI, TENSHO DAIYENGU (Ise).

Pendent borders to these; upper red, middle gray, lower red—all white spotted; make on paper, which is decorated by tie and dye; dates. This suggest a Joruri or净手?

Shaw pictures representing a joruri dance of Sunuiyoshi, or of Ise.

Jewel rolls bring to this ming; bear misfortune:
- Times jin-kb) actor (c) gestas (c) fish with 
- Streamers of paper hel-mall—bear misfortune.
- Tin household place; Sunuiyoshi and
- Small printed symbols:

\[
\begin{align*}
\text{jewel} & \quad \text{har.m.jewel: (cho-joyu)} \\
\text{jewel-scales (jundon)} & \\
\text{plum-blossoms: (shiho) shisho (shichi-ho)} & \\
\end{align*}
\]

hat and jet missibility.

coat clean.

all of which symbolisms costs 10s. in a medium size and varying to a light idea. It is meant to frame family piece.

and here is a place for the symbolism of the long manner, gayly stamped envelope for the muci of TXH ceremonial at Kanda on

the 15th.

above crossed present symbols.

on them, jin-kb) hammer striking out,

jewels and the

cost of invisibility.
24 prose anthologies
in the place.

Curly (dark)

Mailman

Cries (b)

Kneeling (b)

Crane, Balloon

Sail car (c)

Wind (c)

Annie, Pecos

Jem (c)

Tall (c)

Caragade

1000 p. anime

The maecifom gradate chalice anime.

Concurrence

panic, plant, and hand

1000 ex. anime

Talladega, pane, and all man, some as a
were off again. Manuel and cock went to Kyōn's celebration to make many pictures. Kajiwara and I went to Comt' (Prince) Nijyos private showing of his collection of Stone Age objects. They were mounted on cotton and housed in near clean wood casing.

A considerable part were in a small building with a, while the stone clubs, pestles, and rollers were in a large room is the evidence. The collection was mainly archaeological and Japanese. There were some things from Cina. There were also some ethnographic collections from Suma and the Ainu (esp. Dogshalin). Some of the arrowheads were of special delicacy, almost gem-points; one long single-side bent type was curious. Some pottery was good in carvings, cuti decoration, and some figures. There were some of the most palaeoliths; a pair series of magatama; a remarkable collection of pestles, phallic club, etc. Everyone was presented a pair of convenient cards with some choice pieces represented and a catalogue of the exhibit. Each guest was finally shown to the table where very delicious milk solid tea was served with fine old-style cake, bean meal within, thick fat, delicately pressed with art sweet gelatious cover—green maple leaf, and fried (crroma) chrysanthemum. Not at all easy to have been although we had to ask our permission. — Manuel and I walked
The neighborhood evening markets and he brought his New Year's end which he sent in the arm.

29/1 What can we say of so collection? mad a peep.

Today Kajinara elucidated the match-talok from the thoughts with him a book of specimens from a collector. The book had ten available pages. There were ten labels on a page. Curious things they are—strange mixture of English, Japanese and Swedish in the writings and a great variety in designs some of which are unquestionably autograph. The collector had refused to set a price; I suppose the specimens were duplicates; he has many books full of his collection, so Kajinara pegged them at dain apiece making the whole hundred cost 20 sen.; he felt sure the owner would be content. Yesterday he gave me a little envelope on the outside of which was stamped a rabbit design. This was used at the last meeting of the Society which is called Chin shu kwee (Satin collecting society—because to desire fine beautiful things). This meeting had been held on Nov. 24 and was its 4th. gathering. At its sale and exchange took place. The offerings were made in these little commemorative envelopes, the value being stamped on. The same day occurred an little slips which were commemorative tickets of the event. On that occasion various collectors present their own collectors cards. Then I have two cards (different colors) of Mr. Fujio Take...
Shrine Meikendo, in Shiba, as Karasumori, is no doubt related to this god Uganin: also one in  Shika
sakashita as Shrikane, Shiba; Gotsune mi Kongi;
hashi, commemorative of the meeting, as also a card of Mr. Tosen Chinnock, who proudly announced himself as the maddest enthusiast in Japan upon a ship which were he a match manufacturer would be his label. As sales some old labels have brought quad prices; recently one of Mejigis bought 50 yen, all of which seems almost inconceivable! I also have the special commemorative card of Mr. Toshiyama, the president of the past society. It is in blue, bears three spinning shells his name, and the information that it commemorates the 85th year of his society.

I had to go to town to get money for tomorrow’s settlement. I left the house and Manmoo went with me and we took a walk through Nakaodori! We were seeking shells for the shell-game. They are hard to get, a full one consists of a pair of boxes and 108 pairs of shells. They are now high-priced; the empty boxes are said to bring 100 yen apiece and the entire outfit 400 yen! We succeeded only in finding three pairs for which 1 yen a pair were asked but got all three for 2½ yen. The old man with the five pre-healthy musician dolls still wants 20 yen for them; he also has a pair of good fushimi (near Kyoto) road-in dolls for 8 yen. We found a shrimemaker where there was a caged turtle with a manikin in a little shrine. It represents Wazagin, a god connected to cowrie with water and related to Benoin. It was made to order for a priest in Chiba.
who failed to take it. After some discussion it came down from 1.80 to 1.20 which was my offer. While we were in Nakadori, we saw both Arai and MacCormick. Kajiwara was now anxious for me to see the fan-game which we did for 1.80. Mr. Norio Takeda awaited our home-coming, sent by Nagai as an interpreter-candidate. It has been six years since the U.S. studied law at The U. of Michigan. Mr. Takeda came while we were there. Manuel, Enslow and I were all 30th. Kajiwara was around early. He brought a good Kikka coat, which he had got from Mr. Toda for me. While he was here, Arai came to try my new clothes; all right except that the hat was a little too narrow. He telephoned and called on his way back, sending a clerk in the afternoon to take them back for repair. Mr. Toda came around with the baby girl, whose hair is shaved off the old fashion known as Kanakad. A Chinese style, as shown by the name, which includes the old time for China. The head is shaved leaving round pads on the sides, two little tufts just before the ears and a little tuft at the back of the neck. Manuel made a fine picture of the mother and child. Of course I paid rent. Arai for the tattooed subject, Toda, Kajiwara, the servants — and went over the month's account with cook. After the clerk was gone, we made our long-delayed trip to the water-ice and had a not unpleasant interview — a Mr. Sakamoto acting as interpreter. They gave us some blank forms for the landlady to sign. Then we then walked around before Mr. Nagai. As he was out we walked through Nakadori and ordered two Congo flags. The moon shone, the witches in a kuma and Nagai was at the shrine in a moonlight.
Symbolism hints.

(For of Iroquois; stag of Kasuga; dove of Sache; crow of Llaman; crane of Hebron of Kobe; snake of Ama; tortoise of Mateo - were all considered messengers of gods in olden times, being only survival of older animal cults."

Sotoba or Toba; cor. Sansk. stupa:

ball-ground, ether

crescent, air

pyramid, fire

sphere, water

cube, earth.
walking together a ways as he was going to see
the baby at the hospital. We really walked the whole
way home. The baby is improving daily and they have
some hope. We came from Nakaobi through a typical
Hyakushiki at which is famous as being practically only
carnipiles. One side is aquatic, the all璃lite in
you may get a meal for not less than 5 yen at me house
and at the opposite one for 10n. We dropped into one place
which he says formerly had a great reputation but he had
some curious thinking it would be good for us. I had on the
other day at Musui and Manuel has had it twice
once with Nichimura, in Asakusa and once when we went
putting. It is a thick, sweet, purple beanship with white
flowers in it. We then went to Manzyo, which is really
a notable establishment with a remarkable stock of
books in many languages. Here he introduced me to
friend of his, a clerk who speaks some English and
whose name sounded something like Akai. We
then walked straight away till he left us at his
sisters with whom he left our documents for sign
by the landlady, Nagai called my attention to
a daily article in Yomiuri which he thought would
interest me. They are some sort of comparative re-
ligion stuff - the latest that seemed to have arrived
here having been who was the father of Jesus. He
is he appeared to demonstrate that many was
a temple virgin and the father a priest. The arti-
cles are by one writer and have been appearing
since 15. They appear to have caused a pretty
wide range of topics of a more or less abnormal
character. He also called my attention to cutaneous
temple ceremonies of "sealing" which he thought I
be interested in. This was a ceremony in which
the young child is sealed against warts and marks
in which people are sealed against the malaise.
Presence causes toothache. We waited at home
deck all Wednesday a.m. for the documents. They
came as about noon and we cleared to town
with them as we were expecting Mrs. Van Hook as
she had W. Sakamoto to help again and were
enough sealed at the office where an inspector
was called and ordered out to us. It seems he
was there long ago at the beginning of things.
He and his assistants were there before we got
there and made measurements. 5. He insists
that our plan is unworkable and is running
in a new connection and start and meter. I was
pretty much vexed and tried to find Prof. Sakuma
to talk the whole thing over. He was not at home
so I wrote a note to the office, which I presume
was incomprehensible to everyone there. The
inspector called again in the evening, dressed like
a real Japanese gentleman (instead of his European
tomboy), in hope that Prof. Sakuma could be reached.
But he was not to be reached so the gentleman left
us. It seems he told cook to telephone him at 7 in the
morning when Prof. Sakuma could see him at 1. We
knew nothing of this but got an inkling that we
would be expected at 1. It turned an projected program.
prettily promptly for Hanoji, where we were to be at about 10 o'clock. Just as we were leaving I found a postcard from our little priest, dated yesterday:

"Thanks for your kindess cards. Please to come tomorrow; we are waiting for you. Yours truly, From Hanoji."

It was really about 10.30 when we arrived. We were at once received and shown by Miyano into a pleasant carpeted room where we were seated tea. The old priests came in and said that the had done for me some women to come and pass the necessary forms. That he would say the service and we could make the picture at the close. So they did so. While they were at it we got all in readiness. They had about ninety six or about ninety people were present when the returning were passed the people were in two circles, around of one as before, one for each room. We made a picture of the circles, of the women, of the three kachemans, of the Bishamon shrine or altar, of Miyano with the women and of the old priest with his two assistant. The kachemans we had not seen before. Two of them were black and white diagrams of the ceremony. Moreover, with the list of those who contributed or participated and as centre an inscription or document from our imperial prince on the occasion. We were more impressed by the fine carving on the largest woman than we had been before. Having finished our exercises, we were invited back to the carpeted room where we found tea, the cake wafers, and a sack of food gifts to the gods, for each one of us. We were supplied this was all but a great bowl of red rice, a dish
of really delicious chrysanthemum flowers with a
curiously peanut flavor and another side dish was brought in. Myuno was our little waiter doing
all most dearness and dignify. We supposed this
was the last, but soup-an excellent vegetable soup
was then brought. I confess I was already very much
"full" but I tried it too. The old priest and his older
helper were meantime eating in their own room. As
we were to go, he came hurrying in to bid us good-
bye and they hoped we would come again. Myuno
saw he was 19 years old; he is in his fourth year of
study at the Buddhist school in Sibita. He learns
English here and attends daily from 8 o'clock in
the morning. We left once pleased and turned
home. It was some minutes after 1 when we arrived
and found Prof. Sakuma there. But no word from the
waist man. So the lady promising to come tomorrow at
1 o'clock to meet him. We then went with Kajimura
to one of the principal theatres where we saw the
Forty-Seven Ronin. We paid 2 y. apiece for tickets and
so on. We arrived at about 4. and started to the end
at about 7.45. They were in the first act where
commits hara-kiri; in the next act Dishin and the lady
and her brother play their parts and the play ends. While
Japanese plays are bloody enough, they usually leave the
culminations, the bloodiest incidents, and the denouement
for the spectator to fill in. Of course, where everyone
knows the play or story this is easy enough but it is
a little hard on the foreigner. After this there was a
play located at Kantakura. In it a young samurai
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