

APPENDED EDITION.



EPITOME

OF THE

ANCIENT HISTORY OF JAPAN,

BY N. McLEOD.

With Illustrations of the Principal Historical Per-
sonages, taken from Ancient Pictures.

DEDICATED TO THE

REVEREND WILLIAM MACKENZIE,

(Late of North Leith Free Church, Scotland.)

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P R E F A C E.

This work is the result of much personal research and observation by the author during his travels through Japan, and has been compiled from notes direct and the best works procurable, and is printed preparatory to publication of a work of twelve volumes, with illustrations, similar to Kœmpfer's, but which will contain a more accurate and detailed account of the origin of the Japanese, with a description of the Jewish belongings.

With these few remarks the writer throws himself upon the kind indulgence of his readers, and trusts that any errors which may have crept into his book will be looked upon with a lenient eye, as owing to sickness and other causes he had no control over the work after the thirty-fifth page.

N. M.

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JIMMU TENNO



EMPRESS



ANCIENT MODE OF WEARING HAIR

EMPRESS



PRESENT MODE OF WEARING HAIR

E P I T O M E

OF

JAPANESE ANCIENT HISTORY.

THE Empire of Japan is peopled by three distinct races, viz :—

The **AINO** (Aa. Inu) race, the aborigines of the North,

A **LITTLE RACE**, the aborigines of the South,

And the **JEWISH RACE**, the descendants of the Princes, Samurai, and people of Jin Mu Tenno, each race having brought with them separate belongings, which indicate their origin.

Besides these, there are a few **COREANS**, part of them, the descendants of Tyco Sama's captives, and the remainder many of the **Yetas** or **Tanners** of Japan. The descendants of a **Negro** race may also be seen in different parts of the country; but they are very few in number; likewise to prevent any future misunderstanding, it will be necessary for me thus early to make mention of what might be fairly termed a **MIXED RACE**, viz: the descendants of the Aa. Inu race, the **TOKUGAWA SAMURAI**, who intermarried with the daughters of Jin Mu Tenno's, or the Jewish race. This occurred when Iyeyasu or Gongen Sama the founder of the Tokugawa Dynasty of Shoguns (or Tycoons) had completely overpowered the descendants of Jin Mu Tenno, or the Jewish race; he and his successors then built castles all along different parts

of the Tokaido, or main public road of Japan; and likewise built other castles nearly everywhere, intersecting the territories of the Jewish or Jin Mu Tenno's Princes, descendants; and to these castles, which he built, he added the surrounding lands which he had previously wrested from the Princes of the Jewish race, and these castles and lands he gave to relatives of his own, as well as to all his adherents who had helped him to conquer the Jewish race. And of these relatives and adherents of his, he made Daimios of his own creation, who are termed FUDAI by which name they can easily be distinguished from the Princes of the Jewish race, see *Bukan*, or Book containing the genealogy of the Imperial family, Kuges, and all the Princes of Japan. It is likewise said that the Tokugawa caused all the large war vessels of the other race to be destroyed, so that they could not come to Yedo by sea. The Tokugawa dynasty of Shoguns thus converted the Empire of Japan into one vast prison for the Jewish race, of which they held the keys, (the castles they built) and compelled the Princes of that race to send those nearest and dearest to them to remain as hostages in Yedo, the capital of the Shoguns, for their due submission and yearly payment of tribute or presents to the Shogun, as an acknowledgement of his sovereignty over them; and any attempt to free the Emperor, their rightful ruler, from his palace prison in Kiyoto might have been the death signal to the hostages, their nearest relatives, whom they only were permitted to see once a year. A Miya or Imperial Prince was always kept in Uyeno, Yedo, by the Tokugawa, for the purpose of being raised to the Imperial dignity, in case the Emperor should have made good his escape from his imperial prison in Kiyoto. During the year 1862 the hostages having been permitted to return to their homes, there was then no obstacle to break the iron yoke of the Tokugawa, and the battle of Fushimi restored the Emperor to power, and for ever abolished the government of the Tycoon or Shogun.

The Emperors of Japan were first deprived of their secular power by Yoritomo, the first Shogun, over seven hundred years ago; but not until Iyeyasu's time, about two hundred and sixty years ago, were the whole of the Jewish race and their princes brought completely under the yoke of the Tokugawa, who compelled them to send their relatives to Yedo to remain there as Hostages, as security for their allegiance, and payment of a yearly tribute. As Tyco Sama did to the Coreans, so did the Tokugawa, a different people, likewise do to the Jewish race.

I consider it of the greatest importance, thus early to make mention of this mixed race, because Kæmpfer is considered the best authority we yet have on Japan, and as his travels lay principally through, and over the territory occupied by this mixed race, and back again the same way, his remarks and opinion as to the origin of the inhabitants were doubtless made from the result of his limited and confined personal observations. As he was only permitted to travel from Nagasaki along the Tokaido or main public road of Japan to Osaka, and from thence to Kiyoto and Yedo, he has evidently based his opinion as to the Japanese being of European origin from what he saw of this race, who down to 1868 remained, as he, Kæmpfer, left them in November 1692; and certainly from what he saw, he had not sufficient grounds on which to base any definite conclusion, and his opinion that the Japanese were of European extraction (or descendants of Japhet) may be accounted for from the fact that the ethnology of the greater part of the race he came in contact with would lead him to believe that such was the case. It is however noteworthy that wherever he meets with the pure descendants of the Aa. Inu race, and likewise the Little Race, he minutely and correctly describes them, and, in his comparison of the difference in character, between the Chinese and Japanese, we now know he specially alluded to the Samurai.

I have used the terms Japhet and European so that my readers may follow Kæmpfer's account of the ethno-

logy of the Japanese as he so terms them, instead of the more modern phrase, Caucasian Race.

Kæmpfer must have made good use of his time to have compiled a work of such magnitude, having arrived in Nagasaki on the 24th September 1690 and departed for Europe in November 1692 at which latter date his manuscript must have been written, and which is now about 183 years old, as it is the condensed matter of 2,353 years compressed into two volumes fully illustrated with engravings of the principal Japanese belongings; and all future Historians can only build upon the foundations he has already laid, as he has left them little else to do; the errors he has made in judgment are few, as the result of his own observations are strictly logical; one very natural mistake he makes is that he put down the sun as of the masculine gender, as in Latin sol. Amaterasu on gami, or Tenshoko dai jin is represented by the Japanese as a woman, and he makes the Emperors of Japan to be the lineal descendants of the eldest son of Amaterasu, whilst they are descended from her second son. His mistake about the death of Hideyori Tyco's son must have been the fault of his informant who probably was a Tokugawa officer, as they had a bitter hatred to both Tyco Sama and his son, and this they shewed by desecrating Tyco's tomb in Kiyoto.

Having thus made these preliminary remarks, I will now proceed to give a description of each race, which I prefix by alluding to Noah's curse on Ham, and his blessing on Shem and Japhet, as I have found both fulfilled in the inhabitants of Japan, who are the descendants of Shem, Ham, and Japhet, as their ethnology and all belongings will prove.

First then the AINO RACE (Aa. Inu). This word is derived from the Japanese A A which means contempt, and Inu a dog. As there is no such word as Aino in the Japanese language, this name was given to them by the Samurai of Jin Mu Tenno, or the Jewish race, who as shown from other sources contemptuously called all gentiles dogs.

This race is the descendants of Japhet and is the most numerous, and physically the strongest race in Japan of whom are the wrestlers, and from whom the Tokugawa Princes and Samurai originally sprung; and before the arrival of Jin Mu Tenno and his Princes and Samurai they held the undisputed sway from Yezo to Kushiu over the Little Race the descendants of Ham. See Genesis Chapter IX and XXV.

“And He said cursed be Canaan, a servant of servants shall he be unto his brethren.”

The Yezo people told me the same race of people inhabited Saghalien, so probably they came to Japan via the North of Asia, shortly after the dispersion of Babel, as their belongings are very primitive. I here make mention of a few of them :

Anchor, hook shaped, made of wood and stone attached.

Anchor, stone with grass rope attached.

Boat, wherry shaped, some with double bows, and single thole pins fixed in gunwale, on which the oar is shipped, a hole being pierced through the oar for that purpose.

Boat sail, a kind of flying storm sail made out of a kind of matting, and set from the top of the mast and only reaching half way down the mast (or only half a sail) fastened with sheets which lead aft.

Boat baler, European shape.

Bow and arrows different from that of Jin Mu's Samurai, being bent like a European bow: arrows have iron heads; but ancient arrows had flint heads.

Clothing, very primitive, skins of animals, though now they have a kind of strong sack-cloth besides, which they make dresses or coats of. Club (war club) ancient European shape.

Club, knotted for punishing criminals.

Hair, men wear cut short and shaved in a circular manner all round the head and neck. Yo-

shitzune made some of them shave the head, as a mark of submission. Women have their hair cut short, and mark the upper lip with a kind of zumi or black colour, made from the bark of a tree; they do so when they become of age, just on the same principle as the Japanese women blacken their teeth.

Rings, men wear in their ears, made of silver.

Ropes and fishing gear, made of straw, and some of wild grass or flax; they use a kind of harpoon for fishing.

Sword—Scimitar or tachi shaped, but short, and not at all a formidable weapon, being made of iron.

Worship—The bear, the fox, the deer, the Sea, the rocks, the heavens and their greatest hero called *Ukarorube*. The probability is that on their arrival here they had no records of the true God, and worshipped God by sacrifice offered up by fire on immense stone altars or rocks 3 in one, similar to what may be seen at Tysangi, a mountain village between Akashi and Hiogo, about 2 ri from Akashi, also in Kawachi Yama not far from the Emperor's Misa Saki or burial places. These immense rocks are indented, the one in Kawachi like notches cut out of a tree; they cannot be called steps, as one has to ascend with hands and feet. They appeared on the top, by the cracks, to have been at one time subjected to fire.

The chiefs of the Aa. Inu race wear a kind of ephod with large coloured beads strung on each side of it, and a round plate with a badge or crest similar to that of the Prince of Higo, and dotted all round each side with plain silver circular ornaments.

Houses—Poles tied together with grass or flax ropes, and thatched with wild grass, flax or leaves of the bamboo, quite a different shape and materials from either the houses of the Little Race,

or the tent, or tabernacle shaped houses introduced by Jin Mu Tenno.

The civilized race of the Aa. Inus, the Tokugawa and the Machi No Hito of the large towns, by dwelling in the tent or tabernacle shaped houses first erected by Jin Mu Tenno, have fulfilled Noah's prophecy regarding Japhet "He shall dwell in the tents of Shem."

Ladder—simply a notched tree.

Punishment—A criminal is beaten with a notched club or stick, two men holding him in a standing posture, one at each side, by means of a yoke or rope which is placed round his neck and shoulders, whilst a third beats him on the back and shoulders. Criminal of other race lies flat on his face when being punished.

They bury their dead as Europeans do, the body is laid lengthways in a coffin, being previously wrapped in a white and black cloth, and they put a piece of wood over the grave as a substitute for a tombstone; they mourn 30 days for the dead, and cut off only part of the hair of the head. The men remain widowers for two years, and the women widows for three years. There is very little crime amongst them, and they appeared to me to be an open and truthful race. In Yezo they are more hirsute than their more civilized brethren on the main land; continual exposure to the weather is partly the cause of this.

They say that Yoshitzune, when he conquered them, took away a great many of their belongings, and old records or characters, that is, if they ever had any; at all events they have no alphabet now. I will here subjoin a few of their numerals as they gave them to me.

One	Shinepu.
Two	Tu pu.
Three	Re pu.
Four	E ne pu.
Five	A she kne pu
Six	E wam be.
Seven	Aru wambe.
Eight	Tobe sambe.

Nine
Ten

Shnebe sambe.
Wambe.

They have traditionary legends of wars with Karafuto or Saghalien, in which their hero, Uka-ro-rube distinguished himself.

They have a kind of hammock, a square piece of strong sacking with wood at each end, and suspended by a long rope from the roof, in which they place their infants; it can be raised or lowered as required. They make wooden platters and cups which they use for their food.

When Jin Mu Tenno and his princes arrived in Japan, it was the AINO race that they had to deal with, and by all accounts the latter made a stout resistance, for the most of them then were powerful men like the Japanese wrestlers, and were armed with the bow and club; but they could not long stand against the sturdy warriors of Jin Mu Tenno who were all in the prime of life, and previously inured to labour in building the Castelated cities of the Medes, and who had just made a journey of about 18 months and were armed to the teeth, cap a pie with the arms and armour of Assyria Media, and Jewry viz: Unicorn horn shaped spears, bows and arrows, swords and shields, (see ancient Japanese picture of Jin Mu Tenno and his Samurai). Their ancient arrow heads can be seen at Kirishima Yama in Heuga and elsewhere; they are shaped like one of the Bansho shears used for fixing a robber (with a naked sword in his hand) by the back of the neck, and the Ainos having no defensive, armour were soon cut to pieces; as at the bloody Hegi and Gengi wars they were completely rooted out of the extreme south of Japan, and to this day few of this race are to be seen in Satsuma and Heuga, and the Princes of Japan for ages have retained wrestlers, the most powerful men in Japan, their descendants.

Jin Mu Tenno and his Samurai changed the language manners and customs of his race all south of Yezo, and employed them in building castles, and made many of them lower or outside Samurai in the different parts

of the country where they located themselves. The site of nearly every castelated town in Japan has been wisely chosen, both for strength and convenience, as nearly every place on the coast has a river and harbour, which the castle commands; and in ancient times these castles were impregnable against an uncivilized race like the Aa. Inus.

During the Hegi and Gengi wars this race gradually distinguished themselves in battle, and by Nobu Nangas time many of them became Princes, and the army of Tyco Sama was composed principally of this race, I mean the lower Samuræi; with them he then fought successfully against the other race Satsuma and Choshu and the southern Princes, and when the head of the Tokugawa succeeded Tyco Sama, they had freed themselves entirely from the yoke laid on them by the descendants of Jin Mu Tenno and his Samurai, Iyeyasu reaped the benefit of the previous conquests of Nobu Nanga and Tyco Sama, and transferred and riveted his iron yoke on the necks of the Jewish race.

The ethnology of this race is decidedly European, and the greater part of Yezo and the main land, including the cities of Yedo and Osaca, the Mach no Hito or common people, and likewise the North of Shiko ku, and Kushu, are inhabited by them. The Japanese say that at one time there were Giants in Japan, doubtless referring to the ancestors of the first wrestlers, who were nearly all slain by Jin Mu Tenno and his Samurai.

In the Tokugawa country of Mito, the father of the last Shogun or Tycoon, I found this race pure, and free from the little race, the aborigines of Kushu, and likewise from any of the race of the Samurai of Jin Mu Tenno or Jewish race; in fact as pure as the inhabitants of Yezo; and there, one can have no difficulty in pronouncing them the descendants of Japhet. The Aa. Inu race are more muscular than the other two, they have expansive foreheads, eyes generally deep set in the head, broad face, nose more or less broad at the point, and nostrils slightly distended, larger mouth than the Samurai of Jin

Mu Tenno, and the whole shape of the head pertains to the sons of Japhet or Caucasian race. The greater part of this race with the exception of Mito may be said to be Buddhists.



A DIMINUTIVE RACE.

In the extreme south of the Island of Kushiu, I found a little race, pure and distinct from the other two races, with thick lips, flat noses, high cheek bones, full faces, large black eyes, low foreheads, and of a darker complexion than the aborigines of the north, and physically the weakest race in Japan. In Satsuma and Heuga the farmers are nearly all of this race; and in fact so are also the greater part of the farmer class in the island of Kushiu and in the south of Shikoku; but as one travels north they gradually diminish, though in the suburbs of some of the large towns the same features may be discerned, but only amongst the lowest classes of the people. Nearly all the lowest class, or outside Samurai in Kushiu and the south of Shikoku, are of this race and nearly all their belongings can be traced to the Southern Asiatic Archipelago. The language of the farmers of Satsuma and Heuga cannot be termed Japanese, nor yet is it like the Hiyakusho no Kotoba, or language of the country people of Nipon (the Main-land); it seemed to me to sound like Malay, in fact there are many Malay words used in Kushiu. I now give a few of their belongings as I found them.

Arrows—very long thin reeds, a little bow made of plain split bamboo; they have also a cross bow.

Blow pipe for shooting birds: boats, canoe shaped very long, bow made out of a trunk of tree hollowed out, fitted with outriggers and skulled, very little beam and very crank, also small canoes cut out of the trunks of trees.

Dogs—A smaller breed than in the north of Japan trained by farmers to hunt, they seemed very sagacious.

Fowls—Also a different breed in the south.

Houses—farmers—a few rough deals, roped together and thatched with straw, plenty of ventilation, different shape from houses of the other races. Some I saw in Heizen could be compared to nothing else than a tent shaped roof made of straw, and placed on the ground with a hole for a door.

Potatoes—sweet—said to have been introduced into the other islands of Japan from Satsuma.

Utensils—wood and bamboo, various, and for various purposes, very primitive.

The southern race appeared to me to be very like the natives of the Southern Asiatic Archipelago, and bear the visage of the sons of Ham, though they are not quite so dark in complexion. From time immemorial a servant of servants have they been, first to the Aa. Inus', and next to the Samurai of Jin Mu Tenno, and the curse of Cannan has been fulfilled in them to the letter.

“A servant of servants shall he be unto his brethren.”

This race in the extreme south, like the Aa. Inus of Yezo in the extreme north, I found to be straightforward and truthful, and very humble and simple minded, especially the lower classes. In Satsuma and Heuga they are nearly all Shinto; but in the north of Kiushiu and elsewhere they are principally Buddhists.

I found the villagers of O Hara, a village in the suburbs of Kiyoto, identically the same race as the peasantry of Heuga, where Jin Mu Tenno first landed, and they bear the same character for truth and honesty. Formerly the Mikado and Kuges adopted their children as household servants, and in fact from time immemorial they have been the faithful servants of the Imperial family and Kuges of Japan: at one time no man servant was allowed within the precincts of the palace. In olden times the Emperors' Norimon was borne by their women instead of men, and during the first Exhibition at Kiyoto they could be daily seen at work as the palace gardeners. They are the healthiest and hardest villagers in Japan, and their women can be daily seen in the streets of Kiyoto carrying fire wood on their heads for sale; they also may be seen vending sweets,

all of which they carry on their heads old eastern fashion. (I observed the fish cadgers in many parts of the South of Japan selling their fish in the same manner and they are likewise mostly women.)

These villagers can easily be distinguished from their surrounding neighbours, they have an independent air about them, are all very cleanly and tidy in their persons, and they dress a little different from the rest of the Japanese; they put one very much in mind of the Fierlanders who may daily be seen in Hamburgh carrying eggs and other farm produce on their heads to market, or like the peasant girls of Norway, who yearly visit Germany for the purpose of making ornaments of human hair, and giving lessons to German families in that art. One can only conclude that the Imperial Family of Japan brought their fore-fathers from Heuga to Nara and from Nara to Kiyoto.

Dixon reports that it is said they worship the true God; but I found they knew nothing of God.

As I did not see or hear of a vestige of any writings in the extreme South belonging to this race; one can only suppose from the origin of their primitive belongings that they came to Japan from one of the Malay group of islands some time after the dispersion at Babel.

Before proceeding with the third race I shall give a short account of the Negro Race and Coreans.

Negro or Black Race.

In my travels I came across the remnants of a Black Race, nearly all of them had the woolly head and features of the Negro, and some had long wavy hair; but they were so few in number, that I can only suppose that when the expedition which was sent to the colony in the North of Japan had extirpated the parents, that each Prince had saved a few of the children alive, and brought them back with them, and that the descendants of those children are represented by the few Negro faces that are to be seen scattered up and down the Empire; they have the complexion of a Mulatto. The Japanese do not care

GINGO KOGO



about intermarrying with any women or men who have wavy hair, on account of having Negro blood in their veins. The Japanese called them Black Devils; and christians, by way of distinction, White Devils or Tojins. In one of the pictures representing the Japanese Mythical Heaven, there are two Tojins or Devils, as door keepers, each having a spear in his hand; what they are there for is a mystery, and as history doth not narrate, we can only suppose, as they know their own people best, that Beelzebub has stationed them there to prevent all their dupes the Mi or Devil worshippers, and the Butz or Idolaters from taking the road leading to the right; and who reminds them that their quarters lie to the left hand, the Devils place of honour, which is situated in the lower regions. (This is their reward for believing a lie in preference to the dictates of their own conscience). The only *bonâ fide* Tojin I came across was called by the name of Legion, and his handiwork is graphically described by that shrewd Australian on the move (see *Japan Herald* dated 19th April.) If the Japanese could only see him, Beelzebub, as others see him, he would also soon be a traveller on the move. My humble endeavours in this little work will be to show them how to put the saddle on the right horse.

The ways of a kind Providence are mysterious; the Japanese Nation are fast being driven into the position of the prodigal's son, and when their religion leaves them nothing but the husks which the swine did eat, they will return to the God of their fore fathers the true Shinto or God of light.

Coreans—In Kumamoto, in Higo, Coreans of rank were taken as hostages by Katto Kio Masa. I saw their tomb stone next to the grave of Katto in Kumamoto; it is an immense slab covered with Chinese inscriptions.

The Yetas or Tanners in many parts of the country are Coreans, and especially in Satsuma are much taller than the Japanese or Malay race of that province, from whom they can easily be distinguished.

In the village of Ishiuin or Zuboia, about five ri from Kagosima, the descendants of the Korean hostages, or captives taken by Tyco Samas' troops, are to be found. They are engaged in the manufacture of different kinds of earthenware, especially that commonly known as Kiyoto ware. It is shipped from there to Kiyoto, and beautifully painted with the Emperors crest, and flowers, and other designs. I saw complete sets of dinner and tea services, and immense zubos or vases, all ready for painting. The fine lava soil of Satsuma is peculiarly adapted for making this ware.

I saw the ware in the different processes of manufacture; some when finished is pure white, and other specimens cream coloured.

The village is very pretty, the gardens being well kept, and the shrubs and hedges beautifully trimmed. On my first visit, which was the Japanese new year holidays, (old style) the people were all nicely dressed in their best, they wear the Japanese dress, and both men and women are taller than the average Japanese, but especially the women who looked much taller on being compared with the Little Race around them. These captives live in this village by themselves, and have conformed to the manners and customs and religion of the people around them. A few years ago a great part of the country of Satsuma professed the Buddhist faith; but now they are all Shinto. When they first were brought over to this country no Japanese man was allowed to marry or take a wife from amongst them; but if they were short of wives, the Samurai were permitted to marry the daughters of Japanese Samurai, and the common people were at liberty to marry a farmer's or Mach No Hito's daughter. I saw five Samurai amongst them who wore their hair Corean fashion drawn up and knotted on the top of their head. The young women had their hair done up similar to the ancient fashion seen in old Chinese pictures, the common people, the men, wore topknots like the Japanese, but did not appear to shave

the front of the head; they appeared to be quite happy and contented with their lot. They have a burial ground of their own.

Their houses are built and thatched like those of the Coreans. All their belongings, they told me, were borrowed from them by the government, to be sent to the Exhibition at Kiyoto, and all I saw was a peculiarly shaped cross bow, and an old peaked Corean hat.

They are not nearly so tall as the Coreans I saw, who frequented Nagasaki during the reign of the last Shogun or Tycoon, nor yet so tall as those I saw who were shipwrecked on the northwest coast of Choshu in January last.

They told me that previous to Tyco Samas' time, three different races had overrun their country, (Corea) whom they styled as follows:—

First, the Danku before the Japanese era of Jin Mu Tenno, second the Kishi or Chinese, and third the Ge Wu she.

The principal letters of their alphabet, they say, are nine, viz:—

Ka		kia
Kö		kiö
Kö		kiö
Ku		kiu
Ku	ki	ka
Na	ni	ya
No	ni	yo
No	ni yö	ö
Nu	ni	na

But on cross questioning them as to the names of the most common things, I made out eight more syllabary, viz:—

Ra		
Ru		
Shitz		ak
Chi		fu
Pa		u
Pi		o

Ho i
Zu

I am of opinion with the number of races who have over-run their country that their alphabet will be comprised of a great many characters. I also give a few of their numerals short sounds :

1—Ha		na
2—Tu		ru
3—So		i
4—Do		i
5—To	zo	zu
6—Yo	so	zu
7—Chi	kim	ru
8—Ya	ta	ru
9—A		hoff
10—Ye		ru

Out of the 15 Coreans I saw in Choshu two of them wore tails like Chinamen, and five of them were evidently men of high rank. Kæmpher says the Coreans are Tartars and certainly these 15 men looked the very "cream of Tartars," as they were powerful men and wore hats of the same material as that worn by the Emperor and Princes of Japan, and their hands were white and soft, quite unlike those of the seamen amongst them. It is not an Eastern custom for men of rank to take passage in a trading junk loaded with paper. One of the sendos appeared to act the part of paper merchant, and as a Corean Baba or merchant was supposed to eat by himself, the object of their little trip to Japan was doubtless best known to themselves. It is a good long time now since the last Coreans of rank paid a visit to Japan, and perhaps it will not be out of place to give a short description of their visit. But before doing so I will preface my narration by stating what the Japanese affirm was the primary cause of their visit.

The first Corean war, it was said, was caused by a dream that the Empress Jingo Kogo had, whilst she accompanied her husband Chiuai Tenno on an expedition to suppress a rebellion. It was said that a God appeared

to her in a vision, and persuaded her to attack a rich country situated northwest of Japan; she related the circumstance to her husband, but he evidently did not put much faith in dreams, for he gave no heed to her; she kept the matter to her self, and afterwards upon her husband's death she resolved to invade the Corea, and for that purpose called a council of war of all the Gods (Kami) who assembled at Hitachi. Isora, one of them, offered her two precious stones, which were called respectively ebb and flood tide, which he received from Kai rin o, or the king of the ocean, (the Japanese Neptune). When she started on her expedition from Tsushima for the Corea, she deposited these two precious stones amidships in her junk, and worshipped them, at the same time offering them *saké* and other things. (The present custom of placing the Fune-dama in the centre of all junks, which are worshipped by the crews, is derived from Jingo Kogo.

In Jingo Kogo's junk there were hoisted two flags, white and red which represented the sun and moon. (Kuwan Mu Tenno, the fiftieth Emperor presented the red one to Katsura-wara-Shino who was ancestor of the Taira or Hegi tribe who always afterwards bore the red flag as their war standard. The white one was given to Roku Sono, the ancestor of the Minamoto or Gengi tribe by Sei Wa Tenno, the fifty-sixth Emperor, and the flags borne in battle by the Minamoto were white). After several skirmishes, the Coreans came to the conclusion that the Japanese were stronger than them by land; but they thought they would not fight so well by sea, so at high water the Coreans prepared to attack the Japanese by sea in their junks. Jingo Kogo gave orders not to fight but to lay to, so when the Corean junks came quite close to the Japanese fleet, Jingo Kogo took the precious stone called ebb tide, and threw it into the sea, at same time praying to the sea God, and suddenly the tide ebbed, and the bottoms of the Corean junks being sharp they were all upset. The Coreans then left their junks, and waded across to the Japanese junks, Jingo-Kogo then threw the other stone called flood tide into

the sea, and the tide immediately returned and all the Koreans perished, not one of them being saved. Jingo Kogo then made them for the first time pay tribute to Japan.

Underrated is an account of the arrival of the Korean Ambassadors with the annual tribute at the Imperial Court of Japan:—

FIRST.—In the front rank were a band of musicians playing upon flutes, drums, and gongs. After them followed others with large official staves, similar to those used for cleaning rice with; they marched along taking up both sides of the streets, in two and two, after each other. Next following them was a young man on horseback, bearing in his hand a long lance with a banner attached to it; on each side of him were three persons, who were carrying a rope made out of silk and gold thread, and were accompanied by about thirty young men on horseback, each bearing in his hand a short staff with a little blue flag attached to it, and were dressed in Chinese style, with black hats made of horse hair somewhat similar to the material the Emperor, Princes, Daimios, and upper Shinto priests hats are made of, but Korean shape. Then followed a palaquin which was borne by fifty or sixty men and was covered with red flannel, and within which stood a table, on which was placed a black lacquered box with letters, written on rolls in the Korean characters, to the Emperor of Japan. A little apart followed another company bearing all kinds of instruments, they were accompanied by another young man on horseback bearing a standard exactly similar and accompanied in the same way, as the others. Next followed a palaquin in which the second in rank of the Ambassadors sat, who was dressed in black silk garments.

Afterwards followed 400 horsemen each bearing a battle axe in the shape of a hammer, with sharp pens in their hands, these being the life-guard of the Ambassadors who were carried in the middle of them in a palaquin, which was followed by an empty one.

After a full hour and a quarter had elapsed, the life-guards of His Imperial Japanese Majesty arrived; they consisted of two hundred musketeers, and were likewise marching the one after the other, their muskets being incased in red cloth covers; also 200 spearmen, the staffs of whose spears were red lacquered, and some of them bore staffs, which were mounted with plumes made of white feathers.

Afterwards came other eight Norimons with Japanese Samurai inside, ordered by the Emperor to do honour to the Ambassadors. Next came several Japanese Nobles, on horseback. And last of all the rear of the procession was brought up by one thousand horses, bearing the presents as well as the baggage of the Coreans. The whole procession lasted more than five hours. During the time the procession was passing along the streets, the people were prohibited from looking out of the windows, which were all closed so as to prevent any tobacco smoke coming out; the roads were all strewn with clean fine sand.

The presents or tribute consisted of:—

One costly gold box containing Gin Seng, a root highly prized in the East for its medicinal, and aromatic properties.

Three beautiful horses.

Forty white falcons.

Forty tiger skins, the hair of which was a finger long.

One gold casket, richly ornamented with precious stones and pearls, containing the rolls or letters.

A picture of the Coreans may be seen in a temple at Taka Matzu in Shikoku. It represents Jingo Kogo surrounded by her nobles, and accompanied by her generalissimo, an old warrior, receiving the submission and tribute from the Corean Princes and Princesses, who are in a humble posture, and in the rear are their guards. In the background, in rear of Jingo Kogo, may be seen her war junks and Samurai.

Also near to Jingo Kogo's Misa Saki (Tomb) in Yamato may be seen a picture of Jingo Kogo throwing one of the sacred stones into the sea and upsetting the Coreans and their junks.

When in the South of Heuga on the rocky bound sea coast about ten ri from Miyasaki Kencho town, I saw an immense cave within which a Miya was erected to Udo, father of Jin Mu Tenno. The Shinto priest told me in reply to my question as to whether there were any relics contained within the Miya, that there were two Shio Suisho No Tama, two Sea Crystal Balls, one Suisho No Fui, one Crystal Flute, also one Tatsu no Tsuno, one Dragon's horn.

These were held as sacred or holy things, and could not be seen except by an order from the Emperor, or I would have seen them as I had a letter of introduction to the chief Shinto priest from Mr. Tawara, one of the principal officers in the Miyasaki Kencho, who compiled a work of three volumes called the Misasaki Hon or History of the Tombs or Graves of the Emperors of Japan, and from whom I received much valuable information regarding those tombs, which I had previously visited, and which information the farmers could not give me, though I had the Illustrated Guide Book of the Emperors graves with me. He also kindly furnished me with directions and particulars of the various routes to the Tombs of Jin Mu Tenno's the first Emperor's Ancestors, and I spent more than a month in Satsuma and Heuga visiting them, and, my researches were amply rewarded by discovering the root or foundation of the shinto religion.

If there be any virtue in these stones, they may put the fear of death on the Coreans yet, though it was said that one of the two sacred stones that Jingo Kogo took to the Corea was lost at Shimonoseki during the Hegei and Gengi wars, and that Yoshitzone the brother of Yoritomo or Minamoto made search for it, and recovered it, and also that he was not killed as some Histories report, but that he and his followers fled to the

North of Japan and Yezo, and from thence raised an army and made a descent upon the north of China and overpowered the reigning dynasty. What Dixon reports regarding the Minemoto family may yet be true though he mentions a later date at all events the name of the present Imperial family of China is said to be the same as that of the Minamoto, and the Koreans say the reason they submit to the Chinese, is because the latter have the sacred stone, and they can't fight against Heaven, therefore they continue to pay a tribute to the Chinese. But this report of Dixon must be received with great caution because four hundred years after Sei wa Tennes' time the Tartars overthrew the reigning Dynasty and ruled in their stead. It is so difficult to arrive at the truth in Japanese History, that I have taken nothing for granted that I have not proved; for instance even Kæmper reports that Hide Yori committed harakiri and perished in the flames of Osaka Castle after he was defeated by Iyeyasu, but I saw his grave in Kagoshima. So much for the truth of this latter report. The death of Yoshitzune is similarly described. There is more truth in the short chronicles of the Emperors given by Kæmpfer, as I have proved many of them by circumstantial evidence and ocular demonstration, than the hap hazard information many foreigners have received from Japanese, and evidently taken for truth, and have accordingly put them down as such in their histories of Japan.

The aborigines of the Corea were said to be of the same race as those of China, and all their belongings up to Jin Mu Tennes era, 660 B.C., were very primitive and denoted a very early period, as no traces of civilization were to be found amongst them, and they lived in a savage state like the Aa. Inus, the aborigines of Japan, being armed with the bow and war club: they, with perfect safety, may be said to have originally come direct to Corea after the dispersion of Babel and are a pure Caucasian race.

The first foreign race who overran the Corea, they themselves call the Danku; but of the origin of this people the Coreans could give no account, and who they were and where they sprung from can only, at present, be a matter of supposition, the probability being that after the death of Alexander the Great some of his generals who divided his Empire amongst them, penetrated with their veterans into the Corea, and quietly settled down. Amongst other trophies taken by the Prince of Heizens troops, who accompanied and formed part of Tyco Samas expedition to the Corea, was a prince's helmet, pure ancient Grecian shape, made of steel, and beautifully inlaid with the five clawed Corean Dragons in gold, this helmet came into my possession a few years ago, along with other ancient armour of the Assyrian and Median era.

The next race they mention were the Kishi, (who introduced the learning of the East amongst the aborigines of China whom they conquered) who overcame the Danku and the aborigines, and made them pay an annual tribute to China. This Kishi race were of the Semitic or Jewish race, and they introduced their belongings from China, including the Chinese characters into the Corea, and the five clawed Dragon then became the royal arms of Corea. The Ge Wuche probably the Tartars who overcame the Kishi.

The Coreans have had a college in Pekin for several centuries where many of their young people study Chinese literature.

LECHEWANS.

At the restoration of the Emperor in 1868, the Lechew Islands, which were tributary to the Prince of Satsuma, were added to the Empire and I now give an abridged History of them.

The present Machi no Hito and lower Samurai of the Lechews, are the descendants of the aborigines who very much resemble the descendants of the Corean captives located about five ri from Kagosima

THE HISTORY OF THE
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KIYOMORI



both in features, and in the manner in which they wear their hair knotted on the top of their head, the only difference being that the Lechewans use an ornamental pin to fasten their hair with, and the Coreans do not; the Lechewans are not so tall as the Coreans, who have been in the habit of visiting Nagasaki. Previous to the Hegi and Gengi wars they were a pure race, and likewise independent, with the exception of paying a tribute to China, in the shape of a present. The origin of this, is supposed to be that when the Tartars overthrew the Chinese dynasty they made the Lewchewans pay a tribute in the shape of produce, by way of an acknowledgement of their submission to China, and which may be supposed was continued to be done for the purpose of receiving Chinese protection in case of need.

In ancient pictures of the Lechewans they are represented as being similarly clothed and armed as the Coreans were during Jingo Kogo's time.

After the defeat of the Hegi, Tame Tomo, the uncle of Yoritomo, (who fought unsuccessfully against his nephew the head of the Minamoto) retreated to Lechew with his followers and conquered these islands, he then changed their manners, customs and language, and the present hereditary Prince of these islands is a direct descendant of Tame Tomo, and consequently is a Minamoto or Gengi, though a great part of the Samurai are of the Hegi or Taira. Tame Tomo was left handed and was famous at the use of the long bow. Admiral Perry had good grounds for the random shot he fired when he first visited the Lechews and remarked, that the upper Samurai with long beards and flowing robes gave them the appearance of Jewish Patriarchs. Those Samurai were of the purest Jewish race, and had the best blood in Japan in their veins. I fell in with several of the descendants of Hegi in Satsuma and Heuga, likewise some in Shimonoseki.

The Prince of Satsuma afterwards conquered the Lechews; but instead of dethroning the reigning Prince, he simply made the Lechewans pay tribute.

Kæmpfer styles their hereditary Prince in his day, a Monarque Ecclesiastique, as he does the Emperor of Japan, who resided in Kiyoto, and in fact they both then were in the same position. The Tycoon or Shogun of the Tokugawa had the real power, and the Prince of Satsuma was Shogun of Lechew, while the Emperor of Japan and the Prince of the Lechews had only the nominal power; hence the mistake of foreigners in calling them spiritual Emperors only. Properly speaking the Shoguns were usurpers.

The great respect the Princes of Satsuma had for the Taira or Hegi, many of whom took refuge in their country, after being defeated by Yoritomo, we can suppose preserved the throne of Lewchews to the descendants of Tame Tomo.

But no such respect guided the Shoguns of the Tokugawa family; they well knew the feelings of the country. Tyco Sama who wielded more power than any man in Japan either before or after him up till now, wished to dethrone the Emperor and abolish the title and family, and raise his own family to the supreme power, but his own soldiers would not support him.

Kæmpfer's report of the Prince of Lechew being a descendant of their Gods, simply means that Tame Tomo his ancestor, after his death was deified and worshipped. Yoshitzme is likewise worshipped at the present day in Yezo. Hero Worship is one distinct branch of the so called Shinto religion.

On the restoration of the Emperor to power in 1868 these islands were added to the Japanese Empire, and on account of the Lechewans continuing to pay tribute to China, the Japanese government are about to order the hereditary Prince of these islands to reside in Yedo, and convert the islands into a separate ken. Notwithstanding what the Chinese say, there can be no two opinions as to the wisdom of this step.

The Lechewans first bury their dead and afterwards when the flesh has rotted off, the bones are carefully put into a zubo or vase, and deposited in their rock tombs.

YORITENO



The language of the aborigines of Lechew was said to be similar to that of China previous to the era of Jin Mu Tenno. They have a college in Pekin where their principal Samurai attend for the study of Chinese literature.

JIN MU TENNOS' SAMURAI OR JEWISH RACE.

Before Chirst 660, or as some historians affirm seven years earlier, Jin Mu Tenno and his people first landed in Heuga, probably at Hama no Ichi, as the name denotes first shore, beach or landing place; the village built on the beach is seven Japanese ri by sea from Kagosima and about six ri from mount Kirishima commonly called Heuga Yama, where it is said the Japanese erected the first Miya, and as this village is the nearest and most direct road to Kirishima Yama, I am of opinion that this spot was the first landing place. I carefully surveyed and explored nearly the whole coast of Heuga, and the only other places where it is likely part of his people may have landed, are at Miyasaki kencho town, Awa Shima Beach, and Kashiwara district (there are also other two places); but the whole of that coast more or less abounds in long reefs, nearly all of the same construction in ledges like slates or tiles on the roof of a house, which at low water can be seen for miles. The Japanese government would find pavement stones here ready quarried by nature to their hand all ready for the crow bar, with which they could make a paved road throughout the length and breadth of the land on a more improved and broader principle than the ancient road between Otzu and Kiyoto, and which would rival the ancient roads of the Romans. Some of the Heuga people said that Miyasaki kencho town was the first place that Jin Mu landed at, and San no Miya erected there, they claim to be the first Miya; but I would as soon believe that Awa Shima Beach was the first place of landing, as here the first pilgrimage was made by the Japanese before Ise no Miya was erected; apparently foreigners know nothing about this, yet to the present day all the inhabitants

of Kushiu are supposed to make a pilgrimage to this island, (at low water the pilgrims walk out to the island,) likewise many come from the south of Shikoku and the south part of the mainland. I met a few of the early pilgrims on their way, with staff in hand and loins girt, as those who annually may be seen travelling to Ise. Whilst on the island I saw a few pilgrims who had already arrived; they gather 100 shells and deposit only one at a time in front of the Miya, at the same time offer up a prayer; charms or amulets (*mamuri*) are also sold here. As at Ise, as Jeroboam and their forefathers the Israelites did of old, erected high places at Dan and Bethel for the main purpose of securing the loyalty of the ten tribes, so did their decendants even long before they had conquered the north of Japan and Yezo, and this Miya must have been erected during the life of Jin Mu Tenno to his grandfather. Awa Shima and Ise were then the Dan and Bethel for the north and south of Japan; the probability is that Jin Mu Tenno's people after conquering Kushiu left their wives and families on that island in charge of his father whilst he proceeded north to Yamato, as an Imperial palace was said to have been erected at Kashiwara in Heuga, also at Higashi no Kirishima.

The island of Awa Shima in Heuga is different from any Japanese island I ever saw, besides the usual cedar trees there are a great many very tall palm trees, the tallest I have seen in Japan, likewise the bannana abounds, which gives the place the appearance of an Indian or African grove; the probability is the seeds were planted there by Jin Mu Tenno's Samurai on their arrival, many trees were perfectly rotten with age.

My survey of the coast was amply rewarded by discovering this island, and at low water, as no foreign historian has ever made the least allusion to it, in any of their histories of Japan. The natives said no foreigner had ever previously visited this island, and from the manner in which the villagers turned out in that neighbourhood I can believe it. Along part of that coast, though travelling alone on horseback, the natives turned out to a man, and still

continue the ancient custom of suware or kneeling, likewise of dismounting when on horseback, when they meet a Samurai, this I also observed them do in the north of Japan.

In an ancient picture (a long roll) I purchased in an old curio store, the Samurai of Jin Mu Tenno are represented as standing around their Princes who are seated in the centre of large rafts composed of trees, which are bound together with straw ropes, and which are being propelled or pushed along the coast, or shores of Japan, by men with long bamboos or poles, the Princes are clad in the ancient armour of Assyria and Media, and shod like the ancient Princes of Israel with badger skins; they wear the tachi or Persian sword, and some have the ancient Israelitish unicorn shaped spears; others have the spear formerly worn by the ancient Median infantry, which resembles the shape of the sword blade, said to have been taken out of the tail of the eight headed dragon, the brother of Amaterasu is reported to have killed. The Imperial Princes have the front of their helmets ornamented with unicorns and dragons heads and bulls horns, the others had horns of deer and horns of other animals; they are likewise armed with the bow; their war standards were mounted with dragon heads, also the gohei, the common soldiers were clothed in armour, but their heads were uncovered and bound round with a white band all ready for action. Gingo Kogo is similarly represented on her expedition to the Corea, and this custom was in full force down to the time of the last Shogun, as many may remember who saw the Heizen troops embarking in Nagasaki during the night for the seat of war, they then wore no caps as they did not cut their hair; but wore topknots, and their hair was bound with a white band, so that when the battle of Fushimi was fought this ancient custom still prevailed in Japan down to the year 1868. Opposite the exhibition at Kiyoto, the first year it was opened, any one could have heard all day a kind of screaming music, I paid the place a visit, and there saw a sham fight, six combatants dres-

sed in the ancient dress of Persia armed with helmet shield and spear, they suited their blows and actions to the music, the performance might have been termed a war dance ; I was told this was the ancient dress worn by the first Japanese warriors. I merely make mention of these foregoing circumstances that my readers may know how the Samurai of Jin Mu Tenno were armed to meet the Aa. Inus, then a tall powerful race of savages, skilful at the use of the bow, and armed with a formidable war club, but minus defensive armour ; the bow of Jin Mu Tennes' Samurai was a formidable weapon, and the arrows then used would make fearful havoc amongst defenceless savages ; any one who can draw the Japanese long war bow can send a war arrow through a deal board, and if Jehu used a similar bow it would be quite easy to send an arrow through a man's body, I refer my readers to Smith's Illustrated Biblical Dictionary, where they will see the Assyrian bow the exact facsimile of the Japanese bow ; that used by the aborigines of the greater part of China, Corea and Japan before Jin Mu Tennes' era is not half the length, and is of quite a different shape. By all accounts the Aa. Inus made a brave resistance, and in the island of Kushiu, a greater part of them must have been exterminated. In fact Jin Mu Tenno and his Samurai just did as the Israelites were ordered to do, when they took the Holy Land, exterminated those who resisted them, and spared the weak race in the south ; this they were compelled to do in the island of Kushiu for their own safety, and that of their wives and children whom they evidently left behind them along with the few aged persons amongst them, until such time as Jin Mu Tenno conquered the island of Shikoku and the southern part of Nipon ; but not till Yamato Dake's time was the northern part of Japan conquered and Jingo Koko the 15th Empress may be said to be the first Ruler who reigned supreme over Japan from Yezo to Kushiu B.C. 201, four hundred and fifty-nine years after the first of her race Jin Mu Tenno landed in Japan.

The Japanese Samurai have an ancient tradition that they came from a far country situated in the west of Asia, and that they called a counsel of war and agreed amongst themselves they would proceed to the East and seek out and conquer some unknown country.

Before proceeding further it will here be necessary to give a short account of the captivity of the ten tribes of Israel who were likewise called Jacob.

There were three separate captivities of the ten tribes

First B C 771 which included the Reubenites the Gadites and the half tribe of Manasseh.

Second B C 740 the land of Naphtali and their cities.

Third B C 730 all the remainder of Israel, as it was added there was none left but the tribe of Judah only.

Commentators differ about the date of the last captivity; if B. C. 730 is the correct date, then deduct date of Jin Mu Tenno's arrival in Japan B. C. 660 and 70 years therefore remains as the gross duration of the captivity of the ten tribes of Israel.

Jin Mu Tenno the first Emperor of Japan, if the former date was correct would then be a lad of 17 years of age, and if the latter, only a child of 8 years old. If the tribe of Judah during a similar period of captivity lost the use of the Hebrew tongue, and acquired that of the Caldean instead, it is but reasonable to conclude that their brethren of Israel would likewise do so, and acquire the language of Media as the Assyrian King banished them to the cities of that country (which at that period was a tributary of Assyria) and the more especially as they were sold as slaves and received Median names, and many of their parents were slain by Sennachcrib King of Assyria on his return from Judah, in revenge for the angel of the Lord destroying one hundred and eighty-five thousand of his army; and the Assyrian King likewise forbade them

under pain of death from making mention of the name of the Lord, Tobit mourns over this, as being the fulfilment of the prophecy of Amos. We also learn from the bible that this yoke was similar to that of their fore fathers in Egypt, and as both Tobit and Herodotus make mention of the building of Ecatabana during the time of their captivity, doubtless they were engaged in this work, and which by the description the latter gives of it, the Samurai of Jin Mu Tenno have evidently taken as their model in building the Oshiros or Castles of Japan, and most likely the fortified cities of ancient Israel were built after the same style, as the following passage in 2nd Kings 17th and 9th would lead us to believe "and they built them "high places in all their cities from the tower of the watchmen to the fenced city." I have visited nearly all the most ancient castles in Japan, and I found the high places similarly situated; at the proper place I will give a description both of the high places (the so called Shinto Temples are the ancient high places of Israel defamed) and the castellated cities of Japan.

It was foretold in the bible that the Assyrian yoke was to be broken off Israel, and that their deliverance was to be similar to that of Midian, and that the rod of God was to be upon the sea, and was to be lifted up after the manner of Egypt. If the book of Esdras in the Apocrypha, (extracted from an ancient version) as a historical reference, is to be credited, this prophecy is confirmed, he says in book second, twelveth chapter and 39th verse,

"And whereas thou sawest that he gathered another "peacable multitude unto him."

40. "Those are the Ten Tribes, which were carried "away prisoners out of their owne land, in the time of Osea "the King whom Salmanaser the King of Assyria led away. "captive, and he carried them over the waters, and so "came they into another land."

41. "But they took this counsel among themselves, "that they would leave the multitude of the heathen, and "go forth into a further country where never mankind "dwelt."

42. "That they might there keep their statutes which they never kept in their owne land."

43. "And they entered into Euphrates by the narrow passages of the river."

44. "For the most high then shewed signs for them and held still the floods till they were passed over."

45. "For through that country there was a great way to go, namely of a yeere and a halfe and the same region is called Arsareth."

46. "Then dwelt they there until the latter time, and now when they shall begin to come."

47. "The highest shall stay the springs of the stream again that they may goe through, therefore sawest thou the multitude with peace."

48. "But those that he left behind of thy people, are they that are found within my borders."

The ten tribes then left Media with the spoils of their enemies. After a careful study of sacred and profane writ (the former of which gives no clue to the exact date of their escape), notwithstanding the opinions of modern commentators, I think Herodotus' probable date of the battle in which Phrarotes, King of Media was defeated, and crucified with his head downwards, must have been the period when Israel escaped, as part of their enemies, to save their lives, fled to the mountains, and the Assyrian army would be engaged in the siege of Ecatabana. As the Israelites in Media were all together, there would be no one to hinder their escape; it is impossible to fix an exact date, but I think between B. C. 670 and B. C. 662 or 3 was the proper date. On or about B. C. 712 the Medes threw off the Assyrian yoke, and on or about B. C. 700 Ecatabana was built, some historians affirm there were two Ecatabanas. Tobit and Herodotus make different kings build an Ecatabana; but at all events the Jews could not then have escaped as sufficient time had not elapsed to permit of them loosing their own tongue, and acquiring that of Media instead. Kæmpfer mentions in his time that it took six months to journey from Babylon to China, and the route he mentions agrees with that of sacred writ,

where we are first told the Israelites were to leave with their flocks and their herds to seek the Lord; but they shall not find him; he hath withdrawn himself, and they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it.

As sacred writ mentions the Israelites were to leave with their flocks and herds, it is reasonable to think they could not accomplish the journey in less than 18 months, as they would have to travel at a slow rate, and it is not improbable that their wives and young children were conveyed in similar carts to those which can daily be seen between Otzu and Kiyoto, as they represent the ancient carts of that period, and the cattle likewise represent the bulls of Bashan, (see biblical dictionary,) this breed of cattle are much larger and different from any other in Japan. (Bashan belonged to the Gileadites, the heads of the half tribe of Manasseh.)

I am of opinion that the Israelites were divided in the Corea, and part were driven down towards Nankin district which city they built, and when they became strong enough they afterwards conquered the whole of China and built Pekin, and then over ran Corea and made the Coreans first pay tribute to China. This Jingo Kogo likewise did but not till all Japan was first subdued. The Samurai of Jin Mu Tenno must have lost their sheep in Corea, the same breed of sheep can be seen in Smithfield market imported from Palestine, as can be bought in China.

The greater part of the Chinese race we are in the habit of seeing in Japan, and who were in Decima during Kæmpfer's time, are nearly all of the aborigines of China, and likewise the descendants of the Tartars, as nearly all their belongings musical instruments, &c. at the present day denote and are quite different from the belongings of the early Chinese who conquered the aborigines of China and introduced civilization amongst them. I am of opinion that they are of the same race as Jin Mu Tenno and his Samurai, as their particular belongings would denote,

large fires that have taken place during the last seven years in Osaka, Kiyoto, Yedo and Nagasaki.

In the Far East are to be found more good samaritans, and fewer hypocrites than in any other part of the globe, and as those who live in glass houses should not throw stones and to speak the truth will only shame the Devil, therefore one can't make fish of one and flesh of another. How comes it in the Far East that the clergyman of nearly every Christian denomination are found side by side with the sabbath breaker in desecrating the Lord's day, and sailing in the same boat with them on sundays to and from the open ports of China and Japan? Now Satan transformed into an angel of light, claims to be the most ancient Professor of divinity in these benighted eastern lands, and no one knows better than he does, that declension first begins at the house of God, and so long as he can get the shepherds to sail in the same boat with him, he calculates with the wisdom of the serpent that he can depend upon making sure of the sheep, as it is an ancient eastern custom for the sheep to follow the shepherd; for example, in Yokohama a *savant* of their own drew a bow at a venture when he said,

"If they got a young clergyman for a pastor the probability was he would drive them all to Dai Butz."

They did not need a young clergyman to drive them to Dai Butz; because I found they knew the road there very well already, this random shot went right into the middle of the flock of sheep, for during my stay in the north I resided part of the time at a Village on the high road to Kamakura, and one Sunday afternoon I was much struck by seeing what appeared to me to be a great part of Yokohama, in nearly all manner of vehicles driving anything but softly over the stones, and a stranger would have concluded conclude that Dia Butz held a great heathen festival that afternoon and had sent all Yokohama invitations, and rather than be too late for the afternoon service they risked breaking their necks.

I must say I rather liked the locality, *aber der Prediger gefällt mir nicht*, but not the preacher.

If my humble opinion is worth anything a young preacher (not a novice) with the root of the matter in him would turn the horses heads (the other way) to the stable on that day of rest.

When the P. M. steamer "Ariel" went down on her trip to Hakodate a great part of her cargo being uninsured, I heard a remark made that it was a curse sent upon Sunday work, and Sunday sailing, and as nearly all on board were more or less deserved sufferers, all seemed to feel the truth of it.

The heavy losses incurred by Sunday sailing Steam Companies, ought more than any thing else to have opened their eyes to see that there has been a curse on Sabbath desecration; but as they have not made a move to put a stop to it, it is time foreign communities united for their own protection to suppress what in the highest sense of the word interferes with their liberty.

If Sabbath desecration should continue it is to be feared that the foreign settlements in Japan will soon become like Decima, the sight of which compared with the Shoguns time, reminds one forcibly of Goldsmith's Deserted village. What with the remains of the wreck of the last typhoon, grass and weeds growing a foot long on the tops of the roofs, and empty houses and godowns marked to let, apply to Chinamen, truly the glory may be said to have departed from it.

Public Meetings ought to be held everywhere (Cosmopolitan Meetings) to which the ministers of the various nationalities should be invited in the two principal ports of these two countries to advise and adopt legal measures to put a stop to all Sunday labour and traffic at once, and for ever; for to speak truthfully and charitably, the greater part of the community are unwilling slaves to what might carelessly be termed, the unavoidable force of circumstances (for no one can for a moment suppose that a Bishop or any other Clergymen, would willingly travel on the Sabbath day if they could possibly avoid it) because the proper means have never been adopted to put a stop to

it. When there is a will there is a way, I should think if the greater part of the foreign community would petition the Ministers to put a stop to it, it would at once be made law, it is not the first time Foreign Ministers have agreed upon matters of less moment touching the interests of the foreign community.

The root of this evil is not in the east and cannot be laid at our door, as the agents and employees of the Steam Companies out here, for their own sakes, would but be too glad to close on Sunday if the power to do so rested with them. In all the open ports on Sunday the Japanese Government close all public schools taught by their foreign employees out of respect for their feelings, and if foreign Steam Companies ceased to sail on Sunday, they, for the same reason, would stop the sailing of their boats, so that the foreigners in their service both ashore and afloat, would have their day of rest.

The Japanese in the interior are more consistent, they keep one day in the week as a day of rest. The kenchos and public schools are all strictly closed, and no business done on any pretext whatever on that day.

Now to return to the Jewish race, before proceeding further with the History of Japan it will here be necessary for me in as few words as possible to state what is public opinion regarding the ten lost tribes of Israel.

Public opinion regarding the ten lost tribes is evidently based on Jewish tradition and is as follows.

FIRST.—When found they will be exercising the right of circumcision.

SECOND.—That they would all have the prominent features and high nose of the Jews' known to the Gentile world, who are principally of Judah and Benjamin, who when amalgamated were physically, the tallest and strongest of all the tribes, and that they would at once be known as Jews.

THIRD.—That they would speak the Hebrew language and likewise have Jewish names.

FOURTH.—That the ten tribes were not together but scattered all over the earth.

This then may be considered public opinion as to the proofs of the identity of the ten lost tribes, and is based on Jewish traditions, or rather on those of Judah and Benjamin, and which I had no reason to doubt, until I found sufficient proof to the contrary.

Public opinion on every matter is either founded upon truth, or what at the time is believed to be the truth, and until satisfactory proof to the contrary is produced there will be no change in public opinion, and no reasonable man will differ from that opinion.

Before producing proofs to the contrary I will take the liberty of making one remark, viz. that an all wise Providence, whose ways are mysterious, has prevented the discovery of his long lost people till all the prophecies have been fulfilled to the letter which were foretold would take place.

FIRST.—Then what does the Bible say about the identity of the ten lost tribes, and about the covenant of circumcision.

Read the 17th Chapter of the 2nd Book of Kings where it distinctly says in the 14th 15th 16th verses
 “That they did not believe in God and that they
 “*rejected his statutes, and the covenant that he*
 “*made with their Fathers and his testimonies*
 “which he testified against them, and they
 “followed vanity and became vain, and they
 “went after the heathen that were round about
 “them, concerning whom the Lord had charged
 “them that they should not do like them.

And they left all the commandments of the Lord their God see *Isaiah 11th and 12th*. They are called *outcasts*, and shall assemble the *outcasts* of Israel while in the same verse Judah is called the dispersed.

They forsook the Lord their God, broke the covenant he made with their fathers, and left all the commandments of the Lord their God and did as the heathen around them. By the law of Moses all who did not circumcise were proclaimed outcasts, hence *Isaiah* calls Israel outcasts which is a clear proof of their non-circumcision.

as the ancient characters of Nineveh and Babylon likewise of Media are to be found in China bearing a date prior to any Tartar invasion, and if the Taepings are of this race of course Kæmpfer could not have seen any of them, hence his opinion of the Chinese being a different race to the mixed Samurai of Japan that he saw, as by his time two succeeding races of Tartars had completely overran China and crushed and driven them into oblivion, in the same manner as the Tokugawa did to the Jewish race in Japan for 265 years, and till 1868 no Jewish countenances were to be seen at the open ports, and even in 1862 the Jewish hostages were allowed to return from Yedo to their own separate provinces, so that they could not be seen by foreigners, as nearly every one in Japan now knows that all the officials at the open ports, up to 1868 were of the Tokugawa race, so that to the world at large as was foretold (for 2,528 years) the Samurai of Jin Mu Tenno have been outcasts, and also their brethren in China so far as the western world was concerned. I am the more convinced that the ancient Chinese are of the same race as Jin Mu Tenno's Samurai from many ancient rolls, paintings on silk dark with age, which any one could have seen exposed for view (but not for sale) at the first Kiyoto exhibition many of which belonged to members of the Imperial family of Japan, and which for generations have been handed down from father to son as heir looms, these pictures have been preserved from the ravages of time the white ant and other insects, by being carefully kept in extra silk covers and deposited in camphor wood boxes, with camphorated papers enclosed. About two years ago several of these rolls came into my possession representing tiger and deer hunts, also practice with the bow and arrow, ancient Chinese Imperial Palace scenes, and the Imperial Princesses with all the ancient Jewish Temple instruments, the faces and costumes and the peculiar ancient manner of wearing the hair corresponded with that of the Japanese of a very early date. The features were peculiarly Jewish and very unlike the Chinese we

are in the habit of seeing everyday. Many of these pictures have doubtless been presents from the Imperial family of China to that of Japan; some of them, however, bore the Imperial crest of Japan, and were most likely copies of original pictures. I have still a copy of the fiery serpent lifted up on a pole enveloped in flames; this picture is painted on silk and mounted on a small bronze tipped roll with ancient characters; it bears both of the Imperial crests of Japan. It is well known that even after the ten tribes had been carried into captivity, their brethren of Judah still continued to worship this serpent—Hezekiah called it Nehushtan, signifying brass, or little brazen serpent. Now it is noteworthy that this serpent is different from the biting serpent of Media, or the dragon of Assyria, all of which are represented as having a tama or ball, sometimes called the serpent's egg, in one or both of the claws of the male and female serpent. And this fiery serpent is always represented as being very small, and lifted up on a pole. There are not many to be seen in Japan, but in some Miyas where they are, they are made of bronze, I observed the Japanese burn incense to them as the Israelites did of old.

It was said that Alexander the Great penetrated to the borders of China, and that the Emperor went in disguise to meet him, and agreed to pay homage and a large sum of money if Alexander would depart in peace, which terms he agreed to accept. Accordingly the next day the Emperor of China made his appearance, accompanied by a mighty army, and brought with him the money as previously arranged. When Alexander saw such a magnificent and powerful army, he asked why he did not fight, upon which the Emperor replied, that it was decreed by heaven that Alexander should overcome all who opposed him. The Macedonian monarch was so pleased with the answer, that he would not accept the money, and they parted good friends. Now it is noteworthy that both the Emperor of China and the high priest of Jerusalem seem to have known of Daniel's prophecy regarding Alexander, because they both came out and met him. The

presents brought to our Lord at Bethlehem, fully answer the description of the tribute paid by the ancient kings of the East to the Emperors of China.

China has been overran by different races, including the Liao, Kin Tartars, Mongols, who afterwards gave way to a native dynasty called the Ming; and latterly the Mauchu Tartars established their supremacy over the whole of China, Mongolia and Manchuria,—the late Emperor was the eighth of this dynasty. The aborigines of China, called the Meao-tsz say they came originally from the west, and many of them may yet be found in a semi-civilized state in the mountains of Kwei Chow.

In thus treating of the ancient Chinese, I have deviated considerably from my subject; but as the race who conquered the aborigines of China are inseparably connected with the Samurai of Jin Mu Tenno, who conquered the aborigines of Japan, it is imperatively necessary for me to refer to them, and more especially as the different nations who have from time to time overran the Empire of China and the Corea, by their ethnology and belongings, answer the description given of Gog and Magog in holy writ; and the prophet Isaiah's description agrees with Ezekiel's of the people and locality where lost Israel escaped to, and would indicate that the first part of the great battle of Gog and Magog had been fought and had resulted in the fall of the Tokugawa (the representatives of the aborigines of Japan) and the restoration of the Jewish race at the battle of Fushimi in 1863. We are now on the eve of the final struggle (of the great battle of Gog and Magog) which will result in the release of the rest of the Jewish race both in China and Corea from the yoke of their oppressors. And the striking resemblance Japan bears to the locality where the final battle of Gog and Magog is to be fought, cannot fail, with all its surroundings and the stirring events of the past seven years faithfully recorded in Adam's History of Japan, of convincing any careful observer, who during that period has travelled in this country, that here, and between the surrounding nations, this great conflict is on

the verge of taking place. I will here quote what Ezekiel says of the country of Israel. He calls it "the land that is brought back from the sword, against the mountains of Israel which have always been waste ; but it is brought forth out of the nations " It is also called the "Land of unwalled villages, all of them dwelling without walls and having neither bars nor gates, and also that in the locality were to be assembled the people that were gathered out of the nations, and the merchants of Tarshish with their goods."

Japan has just lately been brought back from the sword. Her mountains have always been waste, she has just been brought (Jin Mu Tenno's descendants) forth from oblivion and captivity. Her walled cities are now nearly all destroyed, and it can now be truly called a land of unwalled villages ; everywhere I have seen that the gates of the villages and most of the castles have been unshipped and sold, many of them may still be seen piled up in merchants yards in the country as lumber ; and a part of the rotten wood and timber of the houses of many of the Samurai during the last few years has served as fire-wood. The merchants spoken of evidently refer to the foreign residents in China and Japan, and this event was foretold would take place in the latter days—see 38th and 39th chapters of Ezekiel.

The probability is that China, Japan and Corea, will again be united under the power of the Jewish race, with the Emperor of Japan at their head, as he can doubtlessly claim to be the head of the house of Ephraim, and as such has the best right to the title of Tenshi—see Jer. 31st chapter 9th and 20th verses where God says of Ephraim, " Ephraim is my first-born, and is Ephraim my dear son. " ? He is also heir to the united thrones of Israel and Judah.

Ezekiel the 6th verse of the 39th Chapter says : and I will send a fire on Magog and on them that dwell carelessly in the Isles. This prophecy evidently has been fulfilled in the two great typhoons we have had, as well as the

and they can see for themselves that this confirms the locality of Gog and Magog as identical with the land where lost Israel was to be found, and where God has driven them into corners, and made their remembrance to cease from among men

“And I will set a sign amongst them and I will
 “send those that escape of them unto the nations,
 “to Tarshish, Pul, and Lud, that draw the bow,
 “to Tubal and Javan to the Isles afar off, that
 “have not heard my fame, neither have seen my
 “glory and they shall declare my glory amongst
 “the Gentiles.

I shall now proceed to enumerate a few of the curses mentioned in the bible which I have found confirmed as resting on the descendants of the Samurai of Jin mu Tenno; but I refer my readers to the 28th Chapter of Deuteronomy as my quoting all of these would necessarily take up too much space, and involve to a certain extent repetition.

SEE Deut. 28th Chapter and 36th verse. “The
 “Lord shall bring thee, and thy King which
 “thou shalt set over thee, unto a nation which
 “neither thou nor thy fathers have known; and
 “there thou shalt serve other Gods, wood and
 “stone.

Japan on Jin mu Tennos' arrival was an uncultivated wilderness and principally inhabited by the Aa-inu a race whose primitive belongings proved them to have had no communication with the civilization of Asia up to that period, and to the Jews they were entirely unknown, likewise was the wood and stone idols of Buddah which they afterwards introduced and served.

“31st verse. Thine ox shall be slain before
 “thine eyes and thou shalt not eat thereof, thine
 “ass shall be violently taken away from before
 “thy face and shall not be restored to thee.
 “Thy sheep shall be given unto thine enemies,
 “and thou shalt have none to rescue them.

Foreigners have consumed and at present are consuming all the best oxen in Japan, in the interior nothing but bull beef or aged cattle are killed, I was informed the government forbid young fat animals being killed, that they were reserved for sale to the foreigner, this must be true, as in all my travels I bought up every pound of fat, and could not get enough to cook the venison, wild boar, fish and game I principally lived on, this bull beef is about as tough as bend leather and is $3\frac{1}{2}$ to 10 sen per pound the price is not regulated according to quality; but locality, cattle being scarcer in some places than in others some of it looked so black as if the animal had died of old age. I know for a fact in some parts of the country, the Japanese eat the flesh of oxen that have died a natural death, the Yetas in many places think nothing of this.

I don't think throughout the Empire of Japan a single Japanese owned an ass up to and during the Shoguns time 1868. I am also not aware of a Japanese who owned a single sheep, though their Chinese neighbours have plenty, and of the same breed as at present are to be found in Palestine, and which probably they lost 2535 years ago before they crossed to this Country, and which they have never rescued, and nearly all the sheep they have imported either die or don't thrive; but this is only for want of proper treatment, and bad pasture, as the grass is said to kill the sheep, it is noteworthy that the Japanese do not include the sheep or the ass amongst their animals, cursed shalt thou be in the city, field, basket and store, fruit of body, fruit of land, vexation and rebuke in all thou settest thine hand to do, pestilence, consumption, fever, inflammation, burning, sword, blasting mildew, fall before enemies till thou perish, heaven above brass, and earth beneath iron, carcasses meat for the fowls of the air and beasts of the field, botch of Egypt, emeralds, scab, itch, whereof thou cans't not be healed, madness, blindness, astonishment of heart, wives unfaithful, and another prophet says your daughters sacrifice with harlots, grapes

worm eaten, thy sons and daughters shall be given to another people, and thine eyes shall look and fail with longing for them all the day long, the fruit of thy land and all thy labours shall a nation which thou knowest not eat up, the Lord shall smite thee with a sore botch that cannot be healed, from the sole of thy foot to the crown of thy head. Locusts shall consume the seed of thy field, thou shalt beget sons and daughters; but thou shalt not enjoy them for they shall go into captivity, all the trees and fruit of thy land shall the locust consume. The stranger that is within thee shall get up above thee very high, and thou shalt come down very low, he shall lend to thee, and thou shalt not lend to him, he shall be the head, and thou shalt be the tail, therefore thou shall serve thine enemies which the Lord shall send against thee in hunger and in thirst, in want, in nakedness, and in want of all things and he shall put a yoke of iron upon thy neck until he have destroyed thee. The Lord shall bring against thee a nation from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand, a nation of fierce countenance which shall not regard the person of the old nor shew favour to the young, and he shall eat of the fruit of thy cattle and the fruit of thy land, and ye shall be left few in number whereas ye were as the stars of heaven for multitude because thou wouldest not obey the voice of the Lord thy God. And 22nd Chapter and 26th verse. I said I would scatter them into corners, I would make the remembrance of them to cease from among men. See Leviticus 26th and 26th verse: And when I have broken the staff of your bread. See also Hosea 2nd and 9th: Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. 11th verse: I will also cause all her mirth to cease, her feast days, her new moons and her sabbaths, and all her solemn feast days. Amos 8th and 2nd: And the songs of the temple shall be howlings in that day. 9th verse, I will cause the sun to go down at noon and I will darken the

earth in the clear day, and I will turn your feasts into mourning and all your songs into lamentation, and I will bring up sack cloth upon all loins, and baldness upon every head, behold the days come saith the Lord that I will send a famine in the land not a famine of bread nor a thirst for water; but of hearing of the words of the Lord, and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it. In that day shall the fair virgins and young men faint for thirst, they that swear by the sin of Samaria, and say thy God O Dan liveth; and the manner of Beersheba liveth, even they shall fall and never rise up again. See Isaiah 3rd and 18th, In that day the Lord will take away their round tiers like the moon. 22nd, And the crisping pins. 23rd, The glasses. 24th, And it shall come to pass that instead of a sweet smell there shall be a stink, and instead of a girdle a rent and instead of well set hair baldness, and instead of a stomacher a girding of sack cloth, and burning instead of beauty, 17th verse therefore the Lord will smite with a scab the crown of the head of the daughters of Zion. See also Hosea 1st and 9th. Then said God call his name Lo-Ami for ye are not my people and I will not be your God.

For the fulfillment of these curses I refer my readers to Kämpfer's History of Japan see the annals or events chronicled there, a great part of which consists of a faithful record of the fulfillment of the curses foretold by Moses which have rested for 2535 years on the Jewish race in this country and so far as personal observation is concerned I will give a short account of some of them.

The curse of God in the great and devastating fires has been on the cities of Japan more than in any country in the known world, the basket and store, of the merchants and nearly all the Samurai of Japan who have gone into trade have been cursed, see number of bankrupts. The fields have been cursed for ages with all, kinds of insects, there are yearly matsuris or festivals to pray for the preservation of the crops from their ravages; and the

Loss of language accounted for. When the Tribes of Judah and Benjamin returned from captivity they had completely lost their mother tongue after an absence of 70 years as Ezra had to translate the Hebrew law into Chaldean for them.

With regard to names see book of Daniel. The captive Israelites of the tribe of Judah were given Chaldean names. Regarding locality see Isaiah 11th Chapter and 12th verse where it says that it was Judah that was dispersed over the four corners of the earth.

“And gather together the dispersed of Judah
“from the four corners of the earth.

And in the same verse it says assemble the outcasts of Israel, and see Jeremiah 30th and 10th “For I will save thee from afar, and thy seed from the land of their captivity;” 21st verse “and their nobles shall be of themselves and their governor shall proceed from the midst of them;” See also Ezekiel 37th Chapter 16th and 19th verses “For Joseph the stick of Ephraim, and for all the House of Israel his companions.”

“Behold I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows,” see also Isaiah 43rd Chapter and 28th verse “and have given Jacob to the curse, and Israel to reproaches.”

The word of God indicates quite contrary conclusions to the Jewish traditions relative to lost Israel.

FIRST.—It clearly proves that they broke the covenant made with their fathers and did as the heathen did around them and were called outcasts.

SECOND.—When found they were not to be known to the Gentile world as Jews, or they would have been made a reproach and a bye word, but they were to be known by the curse, this was the sign they were to be recognised by.

THIRD.—The Bible would lead us to believe as they were sold as captives, that they would receive Median names. and would acquire the language of the Medes.

FOURTH.—Israel was instead of being scattered

the Bible distinctly says they were with Ephraim for the words are, all the House of Israel his companions and that their seed was to be brought from the land of their captivity, and that it was Judah that was scattered all over the four corners of the earth.

It will be necessary here to take note that when the tribes of Judah and Benjamin returned to the Holy Land they were accompanied by twelve thousand of the children of the ten tribes of Israel who had not worshipped the golden calves, and who kept the covenant of circumcision, now it is to the descendants of these twelve thousand that we are to look for the true representatives of lost Israel so far as ethnology is concerned, and who are distinguished from their brethern of Judah and Benjamin by the title of Ashkenism, and who do not claim to be descended from any particular tribe, and during part of a life spent amongst the Jews of Russia, Poland, France and Germany as well as a residence in London where, there are Jews from the four quarters of the globe, being interested I picked up some little practical knowledge of the race; but any one who has made the ethnology of the Jewish race a study can easily distinguish between those we know as English Jews, and their brethern known by the title of Ashkenism. The English Jews are a fairer skinned race, taller, and physically much stronger, and have more prominent features than their continental brethern residing amongst them, and it is by comparing the Ashkenasim with the Samurai of Jimmu Tenno where the missing link between the lost ten tribes is found to join. During the first Kiyoto exhibition three years ago Japanese for the first time, from nearly all parts of the Empire, assembled in thousands to witness this novel sight, and there I met in with so many Jewish faces similar to those I saw on the continent, that I determined to wait at Fushimi and see the Emperor and his train, all of whom had Jewish features to a man, the Emperor differed from any of his train; but he much resembles the noble Jewish family of von Epstein, the rich bankers of Warsaw

and St. Petersburg, (the Rotchchilds of Russia). Young Fushimi no Miya judging by his photograph has the most Israelitish countenance of any member of the Imperial Family. On tracing back the genealogy of the Imperial Family of Japan to Jin mu Tenno, the Emperors have taken their wives principally from amongst the Kuges, who are of the half tribe of Manasseh, the ancient family of Fushiwara being the head of that tribe, as the Emperor is of Ephraim, we are told in Holy Writ that Ephraim had mixed amongst the people. In Japan it is said, from time to time the Emperors have likewise done so, taken concubines outside of the Kuges families. Joseph we know married an Egyptian the daughter of the priest of On or the Sun, and probably this priest was a brother of Pharaoh who likely was chief priest to the Sun, as his name would indicate, Phra being the Egyptian word for the Sun, Gilead the head of Manasseh likewise married an Armitess, so that Ephraim or the Royal house of Israel originally was half Jewish and half Egyptian, and Manasseh had two thirds foreign blood, and only one third Jewish blood in their veins. Jacob gave the stone or crown of Israel to Joseph. It is here noteworthy to quote that only twenty years before the captivity of the ten tribes that the head of the house of Manasseh resided in the palace of the king of Israel's house with fifty of his men, see 2nd King's 15th Chapter and 25th verse, and from the most ancient times the head of the Kuges Fushiwara, the representative of the head of the house of Manasseh has always lived with his relatives, within the precincts of Goshiu, the Jezreel of Japan where all the Mikado's relatives and councillors likewise lived up to 1868, hence Joseph retained the stone of Israel, and we know so as not to mar their inheritance, the tribes did not intermarry but each tribe kept distinctly by themselves, and for 2535 years in Japan this has been the law, so according to the strict laws of ethnology we ought to look for the ethnology of the Egyptian race amongst the tribes of Ephraim and Manasseh, as much, if not more than that of Israel,

and by all the laws of logic Ephraim and Manasseh could not be reproached with being Jews, many of the Kuges in Kiyoto have the features and thick lips of the Egyptian; so this explains the meaning of the passage, the reproach on Judah, who were at once to be known as Jews, and likewise explains the passages in Hosea 1st and 10th verse,

“And it shall come to pass that in the place
 “where it was said unto them ye are not my
 “people, there it shall be said unto them ye are
 “the sons of the living God, and 2nd Chapter
 “22nd and 23rd Verses and they shall hear
 “Jezreel, and I will sow her unto me in the
 “earth, and I will have mercy upon her that
 “had not obtained mercy, and I will say to them
 “which were not my people thou art my people,
 “and they shall say, thou art my God.”

Here it is clearly foretold they were not to be recognized likewise it was to be said that they were not God's people. Here I have shewn that even when actually found, every one should say that they were not the people of God; but in my researches I found in the 28th Chapter of Deuteronomy how they were to be recognized, and how the world was to be convinced of their identity, viz:— by the sign of the curses that was to be upon them and their seed for ever if they forsook the true God. See the 45th and 46th verses.

“Moreover all these curses shall come upon thee,
 “and they shall be upon thee for a sign and for
 “a wonder.

FIRST.—Then we must bear in mind that whilst Judah's sign was a reproach or bye-word, Israel's was the curses mentioned in the bible which were to be found upon them for forsaking the worship of the true God.

Isaiah confirms both the signs foretold by Moses in Deut. Chapter 28th, as well as indicates locality that escaped, or lost Israel was to be sent to, and my readers can compare this passage see 66th Chapter and 19th verse with the 39th Chapter of Ezekiel and 1st verse,

farmers may be seen picking the insects from off their crops and filling baskets with them, the curse on the fruit of the body is visible on the greater part of the children in Japan, who are more or less covered with eruptions, diseases inherited from their parents, who for ages have had impure blood. The medicines they have been using can be compared to nothing else than ditch water, they don't possess the curative properties to heal their diseases. In all the Japanese are now doing there is only vexation and loss, in nearly all their enterprises and undertakings as foretold. Pestilence has made fearful havoc amongst the Japanese for ages, see annals of Japan, nearly all Physicians pronounce the Japanese to have very weak constitutions for example, in the Formosa war these men were far better fed than the average Japanese, as they had previously been accustomed partly to beef rations, notwithstanding, how many of them fell victims to the climate, in travelling all over the country many consumptive people are to be seen, and in no country in the world are so many people to be found ailing, the want of bread the staff of life, and many of them being strict Buddhists for ages in this trying and changeable climate they do not live out half their days, the farmers may be said to have the staff of life, consequently they are longer lived, because they eat wheat and barley boiled into a pulse also sweet potatoes, which are much more solid and wholesome food; but the Samurai and towns people consider wheat and barley only fit for farmers and cattle, and in truth it constitutes in many parts their staple food, and the poor Japanese mother often suckles two and three infants at a time, as in this heathen country there is no other substitute for childrens food such as oatmeal bread or cow's milk at a price comeatable by Japanese and like the Jews of old, the Samurais' wives give their children suck for two or three years and in some cases even four years, and thus the mothers health is drained, and this accounts for the premature age of the Japanese women, and to use the words of scripture their being in want of all things, is the cause of the shortness of life in Japan, as foretold their wool

was taken from them, and as none wear flannel, the kind of sack cloth worn in summer by Japanese owing to the natural perspiration of the body becomes wet, and in that condition hangs about them all day; as many have not a change of raiment, hence fevers, colds, consumption and rheumatism; and nearly every Japanese from this cause alone has to be burnt with the moxa for rheumatism &c. The salt the Japanese use has not proper curative qualities, and the greater part of their fish become putrid, tons being annually sold for manure; and the stinking dyko, egg plant, and other vegetables they use with bad water, (as the water in Japan nearly every where in cities is full of tape and round worm and other animalculæ) and here comes in the fulfilment of the prophecy of the curse pronounced in the 4th Chapter of Ezekiel "and the Lord said even thus shall the children of Israel eat their defiled bread among the Gentiles." The human manure used in Japan is full of tape and round worm and when a flood comes the fields overflow and the water finds its way into the wells and carries these worms with it. I found that the bad water and unwholesome food nearly everywhere were a great cause of the illness all over Japan; in any Christian country the vendors of these slow poisons would be fined or imprisoned. Owing to the great heat in Japan the earth becomes like iron and the poor farmers to free the soil have yearly to mix tons of sand with their soil which is so hungry that it has the first feed of the manure, and it is so full of the eggs of insects that after being hatched they feed on the crops, and the poor silly heathen farmer puts his fine cow and horse manure out to dry until nearly all the substance or strength evaporates; and by the method they likewise have of manuring their rice fields the water carries the greater part of the manure away, hence a long straw crop, and a short grain one, the rich manure to be got out of their irrigation ditches shews where a great part of it goes. In the great wars with Yoritomo Nobunauga Tyco Sama and Iyeyasu, and especially Tyco Sama's wars, his troops often defeated the Jewish race, though great odds were against him, and in

these devastating wars the carcasses were left to rot and not buried. The itch, the scab and other skin diseases are fearfully prevalent amongst the Japanese; blindness in Japan prevails likewise to a greater extent than perhaps any other country. At Tysangi situated in the mountains between Hiogo and Akashi in my search after the descendants of the Hagi, I came across a Temple said to have been built by one of the Nara Emperors about 1500 years ago, it was frequented principally by blind and partially blind pilgrims, who came to wash their eyes in the pools, and who daily travelled 100 times round this temple praying for restoration of sight. I enquired how they became blind, and the greater part was the result of a sinful life, others from worms. I have seen children from the latter cause gradually becoming blind, I examined a great part of them, and did my best to make them see their folly in remaining there, as they were mostly very poor; those that were stone blind I advised to go home, and the others I gave the address of an oculist in Osaka, there soon became a general stampede, and as the old lady at the Pilgrim's hotel was a regular Xantipe and being too old a bird did not appreciate any chaff that made her customers travel, before she had taken the contents of their slender purses, but the poor blind Japanese both saw and heard that she had an interest in detaining them, and in saying *sayo nara* she omitted to ask me when I was coming back again. Madness and astonishment of heart: though not generally known, a great many Japanese all over the country, in deep distress, have been committing suicide as many have a wife and family and parents to keep out of three rios per month, and at the high price of rice poverty is driving many to despair. Owing to the spurious and obscene literature, and plays at the theatres, sin is turned almost into a virtue, or made not to appear sin, hence the young who read these books, and attend the theatres are brought up in a hot bed of vice, and in many cases where a marriage is one of convenience to the parents, the seeds of this vice bring forth the fruits of infidelity in the marriage life. In England or any

Christian country those books would be burnt and such theatres closed for ever. The custom amongst the Jews, is still prevalent in Japan, in the ancient high places of Israel the wives and daughters sacrificed with harlots, or those who by their laws were set apart for pollution and who were selected from the heathen around them. In the great matusris or religious festivals of the Jewish race the Samurais' wives and families may be seen holding these festivals at the miyas where the harlots worship and mixing freely in the crowd amongst them. and during the wars of Yoritomo the daughters of the Hegi were given to his soldiers, some by force, and many of them when their husbands and brothers were slain were made harlots of, as at Shimoneseki and Niigato, this was the first record we have of the Jewish race having been taken for harlots and their descendants may be seen at the present day at these places, and they were likewise given to the Tokugawa a different people, and the nobles of the Jewish race longed to see their wives and families who were kept from them in Yedo by the Tokugawa, and their eyes failed and longed for them all the day long, and one of the most touching sights in Yedo is to see the graves of the Jewish hostages who for more than 250 years were not allowed to go home even to die, and had to be buried away from the dust of their kindred, which is considered a great hardship, they were principally the wives and families of the Princes who have their crests on their Tombs, as Joseph and Jacob were buried in the Holy Land, so all the Samurai of Japan when possible their dust was laid in their family tombs, see graves of soldiers who fell at Fushimi, Saga, and Formosa, the latter were all brought to Japan and buried within the precincts of the Kami no Kuni or the Holy Land, the first name given to Japan by the Jewish race when they came here, even Jingo Kogo when she found herself with child in the Corca hastened back to Japan so that her child should not be born out of the Holy Land of Japan, the Japanese have a marvelous story that by the properties fo a sacred

stone she was prevented from having delivery in the Corea. Many Japanese in the north, may be seen smitten with a sore botch from the sole of their foot unto the top of their head, a German doctor wrote a long article in the Mail about this disease, I saw many who were afflicted with it, I think bad food, damp air and an irregular life is the cause of it, some even of the Ainos died of this disease so they told me. The locusts in some parts of Japan cause great destruction to the crops, often plenty of seed is planted, but little gathered in, many of the grains being small, dry and withered nearly all skin, worms are fearfully destructive to the grapes in Japan they eat the leaves consequently the grapes with the great heat harden, and don't ripen and seldom come to perfection, a few come to Osaka market from Kishiu every year; but in the Yedo market the best grapes are to be bought generally about 15 to 17 cents per lb. they are however not grown on lands occupied by the Jewish race, but on Tokugawa lands, there are not enough to make wine with, and foreigners consume the most of them, all the fruit trees in Japan are more or less infested with all kinds of worms and insects, the Lord shall make the rain of thy land powder and dust, from heaven shall it come down upon thee until thou be destroyed

during the reigns of the 49th and 61st Emperors this prophecy was fulfilled, see Annals of Japan when many temples and monasteries were reduced to cinders throughout the Empire by fire falling from heaven.

The strangers that were first within the Jewish race the Tokugawa or aborigines got far (?) above them, and their Princes always borrowed money from the Osaka bankers who were likewise, the descendants of the aborigines, but no instance is on record of Princes of the Jewish race lending to the other race, foreigners strangers have also got as far or, high above the Jewish race, the present government, and lent them money, and within the last seven years the proudest Samurai and Nobles e'er the sun shone on have come down very low, as was foretold, and

at present so far as money is concerned foreign nations are the head and Japan the tail; the refugees of the Hegi had to serve their enemies and flee from them in hunger and thirst, and in want and in nakedness, and even to the present day many of their descendants live in great poverty. The Tokugawa riveted a yoke of iron on the Jewish race for more than 260 years, Yoritomo, Nobu Nanga and Tyco likewise did so. The nation of fierce countenance foretold was to be brought against the Jewish race in the latter days, doubtless refers to foreigners who more or less wear beards and who were employed under Gordon in China to suppress the Tæping rebellion and are called either Togins, or devils whom the mothers frighten their children with; in the open ports only, also Ijin or wild men; or of a fierce countenance or barbarians; but as the Japanese have now found out that the barbarians were confined to China, Corea and Japan, they now call us Guwai koku jin; perhaps they concluded it would not suit their book to call foreigners barbarians and at the same time to employ them to teach their children; many more words want altering in their dictionary. I have found the Jewish race few in number compared with the aborigines of Japan, yet each one can easily be picked out, as they have all the visage of lost Israel, and their crests besides which denote the tribe they belong to.

They have been scattered into corners in Japan, and their remembrance for more than 2500 years ceased from among men, for instance the Jewish Samurai in Jingo Kogos' time the 15th Empress conquered all Japan and held the whole country. Choshiu was driven in Tyco's time out of the possessions that his ancestors had occupied for about 2,200 years or more into a corner in Hagi the old caselated town of Choshiu, the Hegi were scattered into corners, all over the country, and the eight thousand Tokugawa princes Hatamoto and Samurai dispossessed the Jewish race and drove them into corners and kept them there, and made it death for any of them to leave Japan. The Jewish race for ages have never been sure

of their lives, and have always had a sword hanging by a hair over their heads, death or Inkiyo was the only law for them, or at the caprice of their prince or a quarrel amongst themselves death or Hara Kiri were the only alternatives. The Sabbath, since B.C. 721 or 730 or about 2605 years lost Israel has had no Sabbath all the songs of the pure Jewish race in Japan, and their shinto Temple music, are simply howlings and lamentation, any one who has been to Kiyoto and heard the music there, it is very melancholy the Hiyaku nin Ishiu or the one hundred songs are composed purely by the Jewish race. In all Jewish provinces in Japan I have been treated to the psaltery and the small Jewish viol harp called a Bewa by the Samurai, (the Samisen is a modern Instrument and I think must have come originally from Chinese Tartary judging by the other Tarter musical belongings, and may be said to be a Tokugawa instrument as many of the tunes played on it are different from the Kiyoto Music. The Hiyaku nin Ishiu tunes are nearly all of a mournful description and are suggestive of the beautiful Psalm by Babels streams we sat and wept, most of them might be termed a lament, some are said to be above 2350 years old and others have been composed during the long captivity of the Imperial families on and after Yoritomos time, to hear a master play on the sho or psaltery it is a heavenly instrument; but in the hands of the common shinto priests, as in fact nearly all the temple instruments are as foretold only howlings, or the perfection of discord, occasionally in a Samurai's family one may hear the best singing, but all are sorrowful odes, at the house of a Samurai in the Miyasaki Ken where I was hospitably entertained, I was treated to Yoshitzunes funeral dirge, which he is represented as singing before he committed hara Kiri, and burnt himself in his castle and thus some histories say he perished, a young girl represented the hero acted and sung, whilst another played, the whole very much reminded me of a highland dirge or lament (see Macgregors lament) sometimes the notes were plaintive and at other times wild, I here give a few

of the Hiyaku nin Ishiu or the hundred odes, which were originally written in the old Yamato language F. V. Dickens M.B. who translated them says the most ancient are about one thousand years old, and the most modern six hundred years old, now if he referred to the ancient History of Japan he would find that the first ode I now quote marked three in his odes was composed as he himself asserts regarding a son of Koshio the 5th Emperor (who reigned B.C. 476 and consequently is about 2350 years old) who is supposed to have been disgraced and like Absalom was condemned to (confinement to his house) called Inkiyo in Japan.

Ode III "The hill side fowl his long drooped tail
 "sweeps o'er the ground, so drags the night
 "my sleepless wretchedness bewail.

Ode V Now mid the hills the momiji
 Is trampled down neath hoof of deer
 Whose plaintive cries continually are heard
 Both far and near, my shivering frame
 Now autumns piercing chills doth blame.

Ode IX Thy love hath passsd away from me
 Left desolate forlorn, in winter rains how
 Wearily, the summer past I mourn.

Ode XX Distracted by my misery
 How utterly forlorne am I
 O! that I might thee once more see
 Tho' it should cost my life to me.

Ode LI I have watched weeping thro the night
 Deserted, desolate, alone,
 Till now hath broke the morning light
 I almost deemed for ever gone
 So slowly by, the creeping hours seemed to me.

Ode LXXXV With wretched thoughts distracted I,
 On sleepless pallet lay the live long night,
 With wistful eye
 I waited for the break of day
 Through clink of screen that
 Guards my chamber peeping screen.

Ode XCII My sleeve is on the rock unseen
 Ne'er bared at lowest ebb of tide,
 And none do guess my grief I ween,
 Nor how my tear drenched sleeve neer dried

These few odes I have here given were principally composed by male and female members of the Imperial family and likewise of the Kuges whose daughters were married to the Emperors, and who generally became Empresses. This music will give my readers some idea of the odes or songs of the Jewish race, and how to the latter the prophecy of Amos has been fulfilled for about 2,600 years, "and I will "turn all your songs into lamentations It is here note worthy to quote Amos 8th Chapter and 9th verse.

"And it shall come to pass on that day saith
 "the Lord that I will cause the sun to go down
 "at noon, and I will darken the earth in the
 "clear day. See also Micah 3rd and 6th. There-
 "fore night shall be unto you that ye shall not
 "have a vision, and it shall be dark unto you
 "that ye shall not divine, and the sun shall go
 "down over the prophets, and the day shall be
 "dark over them."

This event occurred during the reign of Koan Tenno the 6th Emperor who ascended the throne B. C. 392 see Annals of Japan where it says, the clear day was converted into dark night by an eclipse of the Sun.

The principal book on the Shinto religion also makes mention of this occurrence which I will give in my account of that faith.

The next curse mentioned is sack cloth upon all loins, the great part of the Japanese clothing might be termed

more or less a kind of sack cloth which has been substituted for the woolen garments worn by their fore-fathers. At all Japanese funerals the ancient custom was for the men to wear straw coloured sack cloth and the women dressed in white with a cotton veil to cover their head and part of the face ; careful dressing at funerals is fast dying out now, even in Kiyoto I saw many without the dress of the mourner, and at large funerals many attend in their ordinary clothes. Baldness was foretold would come upon every head, when the Israelites were made captives and sent to Media they must have had their heads shaved as in many of the earliest pictures in Japan the common people only have their heads and beards shaved, the top knot of the Japanese is a representation of the horn of the unicorn ; the helmets were made horn shaped in the early times, and when not in captivity the front of the head was not made bald and the hair was worn with a piece of horn inserted tied on the top of the head which was anointed with vegetable wax to stiffen it. Many Samurai wore their top knots like plumes, then their horn was lifted, up on high under the yoke of the Tokugawa. In visiting Yedo the spear heads had all to be covered, so when Jin mu Tenno conquered Japan he imposed the custom of shaving the head and beard on the aborigines, the next we hear of it is in Asbikagas time when he compelled many of the Jewish race and Samurai he conquered to shave the front of the head ; next we hear of Iyeyasu imposing it upon all the Jewish race all over Japan and Kato the Corean hero refused to do so, and it said that Iyeyasu caused him to be poisoned, as up to 1868 the Jewish race were captives of the Tokugawa and no sooner did they get their freedom than they all let their hair grow, nearly all the farmer class in Japan still wear the top knot and also many of the strict Buddhists and old Miya worshippers, and it is but meet that they should do so for the first are serfs, and the latter slaves of idols : all the worshippers of the golden calves perished in Media. In Tenjin Samas Miyas there are two oxen generally made of stone or

bronze, this worship is the only approach to that of the two golden calves the Israelites worshipped in their own land, and the passage referring to the Israelites wandering from sea to sea to seek the word of the Lord was quite natural after their hard bondage, that as foretold they should again seek to serve the Lord; but it is added God had with drawn himself from them, Isaiah makes mention of the round tiers like the moon, this was the ancient Kiyoto fashion of wearing the hair; seven years ago it was quite common to see Kiyoto women with their heads dressed in this way. The cringing pins refer to the hair pins, the glasses, from time immemorial the Hebrew women carried glasses in a kind of purse or pouch in which they usually carry their pocket handkerchief (Japanese paper) knife &c.; some of these pouches are made of the finest red and blue cloth wrought with gold dragons and other devices. The Hebrew women brought the these Kagami or bronze looking glasses with them from Egypt, and Moses took them from the women who assembled at the door of the tabernacle and made the brazen alter out of them. It is a fact that is not generally known, but as every Samurai carries a sword for his protection, so every Japanese girl carries a looking glass for her protection to shield her from evil. In the 84th psalm and the 11th verse, David says, for the Lord God is a sun and shield. Amaterasu represents the sun looking glass as a protection or shield and which is said to represent her righteous soul and is one of the Dai San jo or the three sacred emblems, the possession of which constitutes the right of the Emperors to reign.

The curse pronounced in Hosea when God says ye are not my people, and I will not be your God, made them outcasts and strangers and gentiles in name, and when discovered it is but natural, as foretold that people would say they were not the lost tribes of Israel, as it was only by the curses that they were to be known. Having given an account of the curses the sign by which lost Israel when found was to be recognized by, I will now proceed to quote further proofs of their identity.

See Genesis 49th Chapter where Jacob foretells what will come to pass in the last days he says of Simcon and Levi "I will divide them in Jacob and scatter them in Israel."

This prophecy then in the last days was fulfilled by making one tribe less in Israel so that properly speaking lost Israel has now only nine tribes, when Jerusalem was built there was one gate for each tribe.

In the Japanese language the word gate signifies relation or head of the house. Kiyoto the capital has nine gates, sometimes called the 9 gates of the palace.

9 countries or Kushiu was one of the names given to the first land Jin mu Tenno conquered in Japan.

9 gates were also in all the earliest castles of Japan.

9 white papers including the one at the head are in all the Shinto temples and are called Go Hei and were used as the imperial war standard in the early wars, only in three or four of the earliest Shinto temples in Heuga I saw two sticks knotted together with twelve strings and mounted with twelve papers, and other temples had ten papers these are called Go Hoi, and in the temples they are meant to represent the purity of the God of the 9 tribes or countries, these

9 papers may also be seen on a matsuri (festival) fastened on the backs of the horses of the Sun the white horse in the Ise no Miyas, the word Gohei also signifies a division into provinces or tribes some Shinto Books say these go hei are made out of 10 sheets of pure white paper, these joining of the two sticks may be emblematical of the prophecy of Ezekiel where Judah and Ephraim wereto be joined in one.

9 Turrets or a tomb stone composed of 9 separate pieces may be seen above the Mikado's graves within the grounds of Senugi in Kiyoto, one Mikado's grave in Awa in Shikoku has 2 stones of 5 pieces each, some old histories of Japan say that the power of the Gods is as only over nine whilst that of the Mikado's is over ten.

In addition to the division of the first large Island into 9 countries as in Israel of old, the rulers were first termed princes or governors of the provinces as they were in Palestine; besides which they were likewise truly called gods and worshipped as such when dead, of this there can now be no two opinions; so that the word kami attached to the names of the princes of the early Jin Dai race, or holy people originally meant god, but the Japanese deny the truth of this to foreigners because they are ashamed to own it, in case they get laughed at; but it says in the 22nd Psalm, and the 6th verse.

“I said ye are gods and all of you children of
 “the Most High” (see also John 10th and 34th.
 “Jesus answered them is it not written in your
 “law I said ye are gods; but ye shall die like
 “men and fall like one of the princes “our Saviour
 further confirms this, by saying” if he called
 “them gods unto whom the word of God came”
 this shews that the Jews evidently called themselves
 gods or the Jin dai holy people heavenly
 race or gods so the Jewish race in Japan call themselves.
 The Japanese had an ancient belief that
 their Emperors and Princes did not die; but that
 they only took their departure, it was generally
 only after the Princes were dead that they were
 deified and worshipped.

The bible would lead us to believe that the Israelites borrowed this custom from the Assyrians, and the Sun worship from Egypt, it is said by travellers who have been to Palestine that they have seen poor Jews worshipping at the grave of Abraham. When one of the chief Priests in Kiyoto some years ago arrived in Osaka previous to going to Europe hundreds of poor people assembled and worshipped him from the Osaka Quay whilst he sat in a chair on the deck of the steamer, this was a most blasphemous sight. When ten thousand of Tyco Samas soldiers entered Kagoshima disguised as Buddhist Priests of the Monto sect, all along the streets the people worshipped them saying Amida Butz; but the Satsuma

Samurai caught a whole army of Tartars, as in a few days afterwards during the night they appeared as sturdy warriors armed cap a pie (they had their arms and armour concealed in priest's boxes they had with them) and slew about 1500 of the principal Samurai and took the prince of Satsuma prisoner, their forefathers likewise called Japan Shinkoku or Kami no Kuni country of the Gods or holy land, as they told the aborigines that they were the people of the God of heaven or Jin Dai no Hito or sacred people. Daniel also calls them the holy people who had come forth out of his land, and besides calling the aborigines A Inus, or dogs, they called them the people of the earth (sprung from the earth) or of low origin hence the poorest Kuge or any of the early Kokushiu or princes looked down with proud disdain on all the Tokugawa Daimios and even the Shogun himself, notwithstanding the Tokugawa ruled over them with a rod of iron, see Ezekiel 39th Chapter and 20th verse.

“ And when they entered into the heathen
 “ whither they went they profaned my holy name
 “ when they said to them these are the people of
 “ the Lord and have gone forth out of his land
 “ see also 23rd verse and I will sanctify my great
 “ name which was profaned among the heathen,
 “ which ye have profaned in the midst of them,
 “ and the heathen shall know that I am the Lord,
 “ saith the Lord when I shall be sanctified in you
 “ before their eyes.”

In the above passages it is note worthy to see that Ezekiel only confirms Japanese history regarding what the Jews said to the heathen amongst whom, at the date of that prophecy, they had been 73 years, and I will now state in what manner they then as I found out in Henga had profaned Gods holy name, for an explanation of this it will first be necessary for me to quote : see Ezekiel 43rd Chapter and 7th verse.

“ And my holy name shall the House of Israel
 “ no more defile neither they nor their kings by

"their whoredom, nor by the carcasses of their kings in their high places."

"In their setting of their threshold by my thresholds, " and their post by my posts, and "the wall between me and them, they have even "defiled my holy name by their abominations, "that they have committed, wherefore I have "consumed them in mine anger, now let them "put away their whoredom and the carcasses of "their kings, and I will dwell in the midst of "them for ever. " See also Jeremiah 16th Chapter "and 18th. They have filled mine inheritance with "the carcasses of their detestable and abominable "things."

The high places of Israel as the name indicates were built on the tops of hills or mountains and so generally were the inner fortified cities of Israel, where these high places also were built even from the tower of the watchmen to the fenced city as in 2nd kings 17th Chapter.

David in the 22nd Psalm says in the 21st verse "For thou hast heard me from the horns of the unicorns."

Before the temple was erected such passages as in the 43rd Psalm and 3rd verse. "Let them bring me unto thy holy hill and to thy tabernacles," can give us who live here some idea of what like these ancient high places of Israel were; and during the time of Judah's captivity, and in fact in the book of Daniel God evidently was worshipped as the holy Trinity as the most holy God, the Lord of Heaven the king of Heaven, and one like unto the son of God or in other passages the holy Gods: also see Hosea 2nd Chapter and 16th verse; "and it shall be at that day saith the Lord that thou shalt call me Ishi, and shalt call me no more Balli, for I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name" and see Zechariah 14th and 9th, and the Lord shall be king over all the earth; in that day shall there be one Lord and his name one."

Now from all we can gather from the Bible the nations amongst whom the Israelites were led, only knew

God in name, and by the name of the holy gods and especially the ten tribes, and Hosea mentions that they called God Balli this word is the plural of Lord so likewise is Baalim Lords literally the Lords or Creators of heaven and earth, and when lost Israel was to be found they were to be worshipping God, under this title; but like the Athenians as the unknown god, now when Shiba in Yedo was converted from a Buddhist temple into a so called Shinto temple; because the worship was a corruption of the Ise no Miya or sun worship including the host of heaven the worship of the Mikado's house devil or dragon.

Note.—Yashiro not Miya is the proper name of a Shinto temple and means fortress king David called God his fortress or refuge or house of fortress, and in olden times these Yashiros were sacred, and members of the Imperial family to save themselves from harakiri fled there; but they had to remain there as refuges and become inkiyo.

And of the Zokuwa san Shin or the
Holy Trinity defamed by the word mi
Amé no (mi) naka nushi no kami
Taka (mi) musubi no kami
Kamu (mi) musubi no kami

The literal translation means

First—God the middle lord of heaven, (some Japanese translate heavenly master.)

Second—The High God the Creator.

Third—God of god the Creator (others translate holy god the creator) in some other Shinto books Kuni, toko, tachi and Imukashi no kami are added, the former means the lord of earth which the best Shinto authors affirm is an additional name to the first mentioned god, and the word Imukashi means ancient of days, or most ancient these are the names as near as possible. See Daniel and Hosea.

Of these three gods Kämpfer takes no notice, and yet from these three gods in their purity the word Shinto is derived, and they are the Creators of heaven and earth, and all that the best Shinto books say about them is this. In the beginning these three holy gods dwelt in the firma-

ment, and each existed separately and by their orders the heavens and earth and all things were created, and they were invisible, and the Mikado in opening Shiba is reported to have said with reference to these three Holy Gods is it not sad that since the world was made no body knows the origin of these things, that we are their descendants, and that mankind and all things grow by the work of God, therefore the people ought to seek the origin and substance.

Further on I give an account of Shiba worship with Buddhism added.

High place of Israel of old or a pure Shinto temple are the two tabernacles or tent shaped houses a holy and a most holy place with steps to both, most holy place, shut up and a separation between each. The Trinity or the Zokuwa San Shin the Japanese say themselves are one God. As the mon or crest would indicate (though their Shinto books all say quite the reverse.)

Three in one Eternal God, this crest is called a tomoye properly speaking it should also be called a mitsudomoye, (three in one) it is a round ring and three equal marks coming out equally and nearly meeting in the centre of the ring, this was said to be the ancient crest of the Mikado, and in one Miya it is placed in the centre of the present crest these figures are on curtains which hang around the inner or most holy place in which are three yashiros or arks little tabernacles with doors to each, also three curtains, and tassels in imitation of goats hair, and within which the gohei or nine white papers are often placed, (the Japanese say that the kagami or looking glass or sun worship was not introduced till the reign of the tenth Emperor) each of these little arks have thresholds, and tables on which the mochi or unleavened bread is offered, and also the sweet wine offering, and oil lamps which are kept burning all night. In harvest the first fruits were presented as an offering.

There were five great feasts annually on the
 . 1st—Month new year every one went to the temple to worship and kept a feast for three days.

2nd—On the third month and third day of the month of every year all the daughters of the Japanese go in bands hand in hand to the temples singing all the way, like the daughters of Shiloh.

3rd—The fifth month, fifth day a festival for the sons.

4th—The seventh month seventh day first fruits or harvest.

5th—The ninth month and the ninth day of the month eating and drinking and sending portions. The seventh or, as the Japanese often reckon, the eighth day after the child is born he is presented at the Shinto temple, and on the 30th of the month the boy receives his first name, and a girl on the 31st day of the month a small offering is given. When the boy reaches manhood at fifteen years of age he receives his second name. All the pure Shinto temples have three torii, properly speaking gates or arched pillars which are lifted up day and night, and on Shinto festivals wooden gates or arches are lifted up in the streets, so that the ark or mikoshi may pass through on the way to the temple. God or the Zo ku wa san shin ought to be represented as dwelling therein instead of the Sun.

The Japanese to the present day do as king David did when he danced before the ark when Saul's daughter despised him because he wore a linen ephod like to that worn by the common people in Japan during such processions, when they shout, dance and leap before the Mikoshi in a white linen or cotton under garment. The Mach no hito or commonest people only do this, no Samurai dresses himself so, or they would be despised as Saul's proud daughter did David, "who said as one of the vain fellows shamelessly uncovereth himself."

In the very oldest Shinto temples in the south, above the entrance to the right and left, are two unicorns, this accounts for the passages where it says "David went up to

thy holy hill and to thy tabernacles," and another passage where it says "unto thy high and holy hill even where thy dwellings be," and where he says "thou has heard me from the horns of the unicorna." All these passages coupled by those in Ezekiel where the Israelites are represented erecting their post by Gods posts, and their threshold by my thresholds, the singular number being used. The Misasaki or early burial places of the Emperors have only one arch, and only also one threshold in the tabernacle above the body; but all the Shinto temples have three arches, gates or posts, and three thresholds. As was done in Israel of old, is done by the Japanese to the present day they have defiled the high places by erecting them in their grave yards and their worshipping the spirits of their dead kings instead of God is the whoredom referred to. Having the dead next to the high places often only a plaster wall being betwixt them was considered by the Jewish law defilement, and the picture of young king Josiah defiling the high places Israel had left in Samaria, by desecrating the graves and burning the dead mens' bones on the altar on the same mount, explains the nature of the high places in Japan, to those who have made the Shiuto faith a practical study.

Before proceeding with a description of the Miya or so called Shinto religion I preface my account by a few appropriate lines from Milton.

- " Belial in act more graceful and humane ;
- " A fairer person lost not heaven ;
- " He seemed for dignity composed and high exploit:
- " But all was false and hollow, tho' his tongue
dropped manna,
- " And could make the worse appear the better
reason,
- " To perplex and dash maturest counsels :
- " For his thoughts were low ; to vice industrious,
- " But to nobler deeds timorous, and slothful ;
- " Yet he pleased the ear.

In the book of, Psalm's we are are told the Israelites sacrificed to Devils.

Miya.

This word is derived from the word *Mi* the biting serpent and dragon, the Devil, and the word *Ya*, house or temple ; every *mikado*, or entrance to them has two carved dragons looking down from above on the worshippers, and the very earliest *miyas* or temples said to have been erected by *Jin mu Tenno* himself have the Devil's head larger than life, with two long horns which the Japanese term *kamban* or sign over his business premises, he evidently appears to be keeping a good look out from the three corners of the roof, his eyes are of a fiery red colour as if he never had a wink of sleep, or as the Japanese say they are like winter cherries and certainly he looks wide awake and a very ancient looking customer to boot, not far from the *Higo Kencho*, he may be seen full life size cut out in wood, looking down from both sides of his house with a complacent look upon that *Ken*, as if he were satisfied with their loyalty. At the present day this province might be considered the entrance to his dominions as the name denotes *Higo* or the country of fire, (it did not suit my book to remain long in this benighted province, as from a few words that dropped in a different dialect, and which were intended for other ears than mine, I discovered that it was contemplated to put a stumbling block to my further progress in his dominions, so I did not wait the result of an *Odawara* deliberation from *Tokio*, this term is just the opposite of strike when the iron is hot, while the family of *Odowara* were engaged in long deliberations their enemies attacked and routed them.)

All the so called *Shinto* temples or defiled high places are built like the temple in *Jerusalem* of cedar, many are built supported with twelve pillars and others with ten, and the roofs of the oldest are also thatched with cedar shingles. As *Jeroboam* was chief Priest of the high places of *Israel* so is the *Mikado* of *Japan*. In an ancient temple on the left hand side of the road returning from *Saga* to *Kiyoto*, a full life sized representation of the *Mikado* can be seen, he has a censer in one hand and fire in the other burning incense in the full dress of a *Shinto* priest. In the first

Chapter of Zephaniah the 8th and 9 verses it is written.

"I will punish the princes and the king's children,
 "and all such as are clothed with strange apparel.
 "In the same day also will I punish all those
 "that leap on the threshold." (these garments
 refer to the dress of the priests of the Sun.)

During any miya matsuri the priests may be seen in these strange garments dancing and leaping on the threshold of the temples whilst the ancient Jewish temple instruments are being played, (See 81st Psalm) where it was foretold that it was ordained in Joseph for a testimony, that the timbrel the pleasant harp and psaltery were to be played on the new moon the festival appointed for that day, and to this day the Emperor of Japan as the head of the house of Joseph is taught to play these instruments, this is a striking proof of the truth of Scripture as a testimony which was first ordained in Joseph when he went out of Egypt, As we see the princes of Judah as well as the king's sons were heathen priests and wore strange garments so do the princes of the Imperial house in Japan to this day, and likewise as Jeroboam made the lowest of the people priests of the high places so the common priests in the miyas throughout the country, are all of the lower orders of the people, Satan represented as an angel of light may be seen amongst the Samurai's graves in Satsuma and Miyasaki or Heuga, he is made of stone and is lifted up in the shape of a dragon and his head is converted into a lantern and as the light that is in him is darkness, the Japanese have to put in a lighted candle apparently to dispel the darkness; but this may be termed putting light in by the spoon. This title viz Dai mio jin or great enlightened spirit has just been abolished—see Japan Mail April 17th note at foot of page 333. As the Israelites of old took the ark of God out with them when they fought their battles, so do the Japanese the mikoshi, which is shaped like a tabernacle. In a little rock island in Heuga there is an ancient miya, and hanging on the wall was an interesting curio in the shape of a graphic wood cut represent-

ing the Devil on the top of the torii or temple arch, with one hand holding on to a Samurai's top knot and the other having hold of a gum tree (or Matzu no ki from which the Japanese extract resin) up which he was evidently making with all speed with his victim, the Samurai had a drawn sword in one hand, and I could not help thinking it had been a genuine biesen blade and in the hands of a Satsuma Samurai the Devil might have caught a Tartar, as with one fell swoop he would have cut the connection appendages and all, and got off scott free, beizen sword blades are the best in Japan and a good one has been known to cut three tempoos without ever turning the edge, so after that, horny fingers would stand a poor chance My humble opinion is a photograph of this picture distributed all over the Empire would make more of the natives snuff brimstone and cut their top knots, and the miyas to boot, than all the edicts the government could issue to that effect; but the latter would not suit the government's book at present, though by their mythical history they have auricular proof that Beelzebub took Isanami their Eve by that short cut to the dirty regions, and here is ocular testimony which ought to be proof positive, my impression is that a wag a Butz no Booz a Buddhist priest had clandestinely placed it there, for what purpose my readers can easily conjecture as the Buddhists and Shinto priests have a wordy war at present.

Now that the principal pillars or supports of the Miyas, the Daimiyos and their territories, and the title of Dai miyoin have been abolished and knowledge is every where being disseminated the Devils religion in Japan can only be compared to Mahomet's coffin in suspension, waiting for the entrance of the truth, which when the Japanese believe the whole fabric falls to the ground. Mahomet himself said the Christian religion would see all the rest in their coffin, or words to that effect, because Christians were the bravest in war and the most merciful in victory, it is impossible to serve both God and Mammon, and so will it be for the heir of Ephraim's house to retain the title of

Tenshi or the son of the God of heaven bestowed on him in the bible, and at the same time with his eyes open to hold the title of Mikado or representative of the Prince of darkness, the Japanese have been blinded by the Miya books, the bible is the only true Shinto book or makoto no michi of the Zo ku wa San Shin or the Trinity whom they worship as the unknown God.

The Miyas in Japan might truly be termed legion. First defied spirits of the Mikados, Imperial Princes, and Daimiyos, second the Ise no miya or sun worship, third Hero worship including Hachiman Kusunoki down to Nobunanga and Gougensama, and under the head of miscellaneous are Inari the God of rice who is associated with the fox, (another name for the Devil) in his worship,

Kasunga who is associated with the deer, at Nara his principal temple may be seen, Yebisu san worship evidently derived from a traditional story of Moses, Tenjinsama who is associated with two

oxen in his worship which is the only approach to the worship of the two calves, or the heifer Baal spoken of by Tobit.

The fore mentioned are a few of the names of the most popular miyas in Japan. Lastly what might be termed the religion of the middle ages or Chiukoin which has again been revived with the view of strengthening the Mikado's throne; but the result has proved a miserable failure, and which can be likened unto nothing else than a futile attempt to mix fire, air, earth, and water, Shiba in Yedo which was lately burnt down was the principal temple. The component parts of this worship are first the Zoku wa san, Shin Baali or the Trinity defamed, second Miya the Devil or Dragon worship, which includes the worship of the Mikado's house, third the Ise no miya or Sun worship including the host of heaven, fourth and last intruder Buddhism.

The so called Shinto and the Buddhist Priests held forth on the same day alternately, on stated days every month before Shiba was destroyed, I now note some of

the principle significations of the word Mi.

Mi, originally appears to have been derived from the Devil in his most ancient Sunday suit the form of a four footed serpent or beast, as the serpent was first called before he deceived Eve in the garden of Eden, and as such the Japanese have represented him in all their miyas, and their best mythological history represents him as having deceived Isanami their Eve, for when she died she went through the miya the Devils temple or left hand road, said to have been the right way to heaven, and found herself as they express it in the other place called the dirty regions.

Mi, Also means light divine, as for example in the word Dai Mio jin, great divine spirit of light.

Mi, One of the twelve signs of the Zodaic.

Mi, The sword said to have been taken out of the tail of the seven or eight headed dragon, histories differ about the number of heads this dragon had which the brother of Amaterasu is said to have killed.

Mi, A large serpent (hebi being the word used for a small serpent or snake.)

Mi, The title of defamation prefixed to the Zokua san shin or Japanese Trinity, Baali or the Lords of Heaven and Earth,—see Hosea 2nd and 16th. Properly speaking the full title is Mikoto, and by which the Emperors are defied when dead.

Mi, As prefix to the word tarashi cisterns in miyas where the worshippers' wash their hands and often drink from previous to worshipping, these cisterns in the earliest miyas are filled from a spring dragon well, the water flowing from the mouth of the stone or bronze dragon and filling the cistern to overflowing.

Mi, In the word Mikado or Emperor, means entrance to dragon's house, kado meaning entrance, literally from ka a house and do way, it also means a

prince of the dragons house or dragon prince, ka also meaning family name.

Mi, In Miya prince of the dragon house, or Imperial prince, also the defamed names given to all the Shinto temples in Japan, literally the dragons house or temple.

Mi, In Daimiyo literally great Prince of generation of the dragon.

These are a few of the names by which Satan has transformed himself into an angel of light and by which he has so blinded the Japanese that for 2535 years, they have been so benighted by his titles that they have not yet been able to distinguish the difference between the words Shinto the way of God (of heaven or light) and Miya the prince of darkness.

That my readers may better understand the origin of the Emperors of Japan being called Mikado or prince of the family of the dragon, I refer them to the book of Daniel, who at the same period as Jin mu Tenno, was called by the king of Assyria Belteshazaar, as the king himself styles him after the name of my God, Bell being the Assyrian name for the dragon; the king's son is also called Belshazaar which means dragon prince or prince of the dragon's family, (see any biblical dictionary) and as that old serpent the Devil, both before and after the captivity of the ten tribes was popularly worshipped under the forme of a dragon in the ancient kingdoms of Assyria and Babylon, and the biting serpent or dragon in Media, which was also the crest of the kings of that country, it is but natural to conclude that the captive prince of Israel would be called according to the custom of the times as their brethren of Judah were. The word Media in katakana would be spelt Midai, Mi Dai in Japanese means great serpent, Adams in his History of Japan just published, See page 344 makes mention

“ of the dragon countenance, also his scales
“ being ruffled.

“ Note presumably the scales of the dragon which
“ he is fabled to represent

referring to the late Emperor being displeased with the Shogun for entering into a treaty with foreigners in defiance of his will.

In the Japan Mail of May 22nd reference is likewise made to the Emperor's descent from the dragon or crocodile which represents the mythical dragon which is an extract from the best Japanese mythological history. The Phoenix is generally seen on the top of the Mikoshi or Imperial war car, and is the Japanese bird of Mars, it is also painted on the roof inside of the mikado or entrance to the miya also peacocks, zuru or storks, and all the twelve signs of the zodiac, above the arches or torii of some miyas are two white doves, a very large miya in Heuga is called shirotori, (white birds), above different others are elephants, Pul King of Assyria means elephant, mythical lions, and some of the oldest have unicorns looking down from the entrance of the miya all carved out in wood, magnificent cedar groves surround, and avenues lead up to most of the ancient miyas.

Though many Japanese say that their ancestors worshipped the Zo kuwa san Shin the three one God or Trinity in purity, the gohei or white papers alone being placed on the altars of the Yashiro as a representation of the purity or holiness of the God of the 9 countries or tribes, yet at the present day there is not a single Shinto temple or high place in Japan but what is defiled or defamed as I have shewn elsewhere, and if there ever has been such temples, God from the absence of all sacred records could only have been worshipped as the unknown God. I made several trips into Yamato and Heuga to convince myself of this fact. I heard from the best authority that only a few years ago an ancient document was found in an old government godown in Nara the ancient capital of Japan in which it mentioned the burial places of the ancestors of Jin mu Tenno, traces of which had previously been lost, I visited these ancient graves and the farmers told me at one of them, that it had only been discovered a few years ago.

From all the information I have collected I am strongly of opinion that these ancient graves contain relics or evidences of the identity of lost Israel in Japan, it is but natural that they would conceal from the aborigines any evidences of their antecedents as captive slaves in Media, these graves are mostly situated on the top of mounts, and are sunk to a great depth similar to a well, as I had ocular demonstration of one in Yamato some years ago long before the Mikado's government had turned their attention to the repair of these ancient tombs which some one had evidently attempted to desecrate, but had apparently abandoned owing to the large and heavy stones with which it was filled, as only a few on the top had been broken and removed. I revisited this grave this year but it had been covered up and all traces of these stones buried. In ancient times it was the custom to bury vast treasures in the sepulchres of kings, the treasure buried in king David's tomb remained untouched till Herod the Great is reported to have broken into it, and it is said out of part of this money he rebuilt the temple, and part he presented to Cæsar. Amongst the Misasaki or Emperor's graves in Kawachi and Yamato, I came accross a head stone consisting of 9 pieces similar to those above the Mikado's graves in Senugi in Kiyoto, and not many yards from it an empty stone coffin, the head stone had an inscription on it cut out in the ancient characters of Japan. I also came across another coffin which was larger than the first as a man could lie full length in it, both these coffins must have had stone covers judging from the holes round the top of them, evidently ronins during the wars had rifled these tombs for the sake of their contents. If some Japanese histories can be credited there has been immense wealth in Japan at one time, it is said that during the Hegei and Gengi wars the Taira or Hegei loaded several junks with gold and treasures with which they fled to China, and some histories report that the Dutch exported sixty tons of gold in one year. It was foretold that the deliverance of Israel was to be after the manner of Midian when they spoiled the

Midianites, and not unlikely they would leave with almost fabulous wealth, the spoils of their enemies the accumulated treasures of the conquerors of the east, and on their arrival in Japan they would have their hands too full to be dragging their treasure and valuables about with them, and not improbable for greater security they would bury part of their treasure and other valuables in these early tombs which during the wars might have been forgotten, and besides at that period in a primitive country money could not have been of much use to them, doubtless a great part of the wealth brought with them afterwards found its way into the coffers of the wealthy bankers of Osaka. I met with a Mr. Naito one of the principal Samurai of Tokushima the ancient Castelated provincial town of Awa in Shikoku, who had been three years in England and who told me he had seen ancient ornaments in the British Museum in London, facsimiles of which he had also seen in the possession of one of the princely families of Japan.

These ancient graves may contain evidences or proofs of the identity of lost Israel that would convince the most sceptical that the descendants of the Samurai of Jin mu Tenno represented part of lost Israel. The graves also of the ancient Emperors of China and kings of Corea, if opened, might also by containing evidences reveal a tale which would solve the mystery regarding lost Israel, which has perplexed the world for so many ages. The Jewish Assyrian and Median belongings in these two latter countries would lead one to infer as much, and so far as this country is concerned such evidences might be the means of discovering their origin and turning this nation to the God of their fore fathers, and a commission of the Princes of the blood to inspect all these graves, under the guidance of such a man as Mr. Tawara of Miya Saki ken who compiled the latest edition of the Mi sa saki hon, and who is better posted up in matters connected with this subject than any other man I have yet come accross in Japan, and the more especially as it is an undisputed fact that their first Emperor was alive at the same time as the

last king of Israel. Ezekiel prophecies that when the lost tribes were discovered they were to come up out of their graves now since the date of that prophecy each tribe has had their separate graves where for ages - they have been buried. See Ezekiel 37th Chapter and 12th and 13th verses.

“Behold O my people I will open your graves
 “and cause you to come up out of your graves
 “and bring you into the land of Israel, and ye
 “shall know that I am the Lord when I have
 “opened your graves O my people and brought
 “you up out of your graves.”

All over the castellated cities of Japan where the Jewish race for ages have been hedged in and shut out from the civilized world and where they had ceased from the remembrance of man; being called by the world Japanese, I found the ancient ark or tabernacled shaped tombs of the Samurai; and on touching many of these stones they crumbled to dust. From time immemorial their graves have occupied the same sites, and in some of the large city the graves appeared like a forest of fossil trees, many of the tomb stones being immense high rocks and slabs of unhewn stone not unlike fossil trees. In 1868 the battle of Fushimi was the beginning of the opening of these graves, as the principal Samurai's houses are everywhere levelled, and the former sites turned into fields and gardens since the opening of the ports and arrival of foreigners in Japan, the last of the prophecies have been fulfilled that were to take place when lost Israel was to be discovered, and their yoke broken in the land of their captivity viz., the fall of the towers or fortified cities of lost Israel, the cutting of the tongue of the red sea; the early and latter rain in Palestine; and the running of many to and fro, and knowledge has been increased, steam, rail, and telegram has reached the ends of the earth; Daniel says, “and when he shall have accomplished to scatter the power of the holy people all these things shall be finished,” ancient or modern history does not present such an other precedent as

Japan. Princes whose ancestors for ages have been petty kings in their own right, may now be said to be without a house and without a home, as they have given up their territories to the government without any tangible security, in exchange for a precarious income liable to be curtailed by a failure in the rice crop or other exigence, and which a revolution or another king who knew not Joseph might convert into a mess of pottage, only lately it was mooted to reduce their income, though the feudal system has been abolished in Britain yet her nobles did not give up their lands to the crown. All this seems to be a preparation for their return to the land of their forefathers, and the Samurai selling in their great need their right of the soil to the Government, makes them likewise without a home, and has converted the land of their ancestors into a strange land, and in this respect they can now be likened unto their brethren of Judah.

I have not the slightest hesitation in saying that the present Emperor of Japan with his nobles will be the last heathen rulers of this land, and though to the human eye and to their own, this would appear as distant as heaven is from earth. It is foretold that all the rebels against God amongst them will first be cut off, and those like St. Paul who are in error will be convinced, there are honest men in this present government who have fought and bled for their country, if the truth was set clearly before them direct from the fountain head, instead of at present after the devil and all his children have washed their cloven feet in it, of course it is as black looking as poison and no wonder they exclaim unclean he hath a devil, doubtless as is foretold "in the latter days they would consider it" as they will find in the bible that lost Israel was to become a great and powerful nation, and so soon as they turn to the God of their fathers, all the present curses that are on this nation will be turned into blessings. My readers must not think that I am carried away by the apparently liberal views regarding christianity as copied from the native press, on the contrary the

invisible cloven hoof of Belial if held up to the light of truth like water colours could be seen stamped on the face of them, for example when in Yokohama about two years ago native students Samurai might have been seen carrying cheap large sized bibles of the Mission Societies openly exposed in their hands, purposely that all might see them, now out of about one hundred and forty Samurai attending the writer's schools in Osaka every one rolled his books up in a cloth and hid them from view, this is the custom of the country, do nations change their Gods in a day? The word missionary means sent, and these were missionaries, but I would as soon believe he who sent them intended becoming a Christian which is an utter impossibility, than believe what these reports are intended to convey, any more than the make believe palmed off on the Yokohama residents that these were, free will students, how many have been sent to the mission schools, and been suddenly ordered home, sons of Shinto priests and others I have met in the interior? And how many of this class have tried to get the Protestant Missionaries to baptize them, and how difficult they confess they have found it? So long as Belial and Dia Butz keep their business Premises open the world can't take for gospel any such bottomless reports that savor of the pit. Deeds do show, when the government really make the bible as in all Protestant countries a school book, it will only be when the above establishments are closed. If the Japanese wished to make a Hume, a Gibbon, a Voltaire or a Rosseau out of their students they could hardly use better means than they are now doing to accomplish this; but continuing thus to fight against God will only bring more misfortune on the country.

When lost Israel was to be found Jerimiah 30th Chapter, 21st and 22nd verse it says,

“And their nobles shall be of themselves and
 “their governor shall proceed from the midst
 “of them, and I will cause him to draw near
 ‘and he shall approach unto me for who is this

“that engaged his heart to approach unto me
 “saith the Lord, and ye shall be my people and
 “I will be your God, in the latter days ye shall
 “consider it.

If the present Emperor had been Hanibal and his father Hamilcar, and the Christian faith the Roman people one could sooner believe that Hanibal could love the Romans, than that the rulers of this peoples' present intentions are to become Christians, yet as the word of God is the rock of ages, the truth therein contained is infallible, and if the passage above quoted refers to the present young Emperor it will take place.

Before proceeding with the next subject I quote a few more proofs of the Jin dai or early Samurai's identity with lost Israel. Jacob in blessing his sons foretells what would befall them in the last days, regarding Joseph he prophesies, he was to have a sore conflict with archers; but gives him the victory, and regarding locality of blessings, he mentions to the utmost bound of the everlasting hills.

In a Jewish targum authorised version, (see Smith's biblical dictionary) where Hannah the mother of Samuel prophesies regarding Ephraim;

“The bows of the mighty ones of the Javanites
 “shall be broken, and to the Asmoneans who
 “are weak shall mighty deeds be done, Moses in
 “blessing Joseph also says His glory is like the
 “firstling of his bullock and his horns are like
 “the horns of Unicorns: with them he shall
 “push the people together to the ends of the
 “earth, and they are the ten thousands of
 “Ephraim, and they are the thousands of
 “Manasseh, and for the chief things of the
 “lasting hills, Moses in his curses foretells that
 “the Lord was to bring them and their king
 “which they should set over them into a nation
 “which neither they nor their fathers had known
 “and there they were to serve other Gods, wood
 “and stone, Isaiah prophesies that those who es-

“caped were to be brought from Tarsish Pul and
 “Lud that draw the bow, Tubal and Javan and
 “the Isles afar off that had not known my fame
 “neither have seen my glory, and they shall
 “declare my glory among the Gentiles,”

And Amos says,

“And they shall wander from sea to sea, from
 “the north even to the east.”

Isaiah also says,

“I will bring thy seed from the east.”

Jeremiah also says,

“Hear the word of the Lord O ye nations, and
 “declare it in the Isles afar off, and say he
 “that scattered Israel will gather him. Also
 “with stammering lips and another tongue will
 “I speak unto this people.” It is also written
 “I will turn unto the people a pure language.”

In Balak's blessing he says; “lo the people shall
 dwell alone and shall not be reckoned among the nations.”

And Jeremiah foretelling Jacob's redemption
 and ransom from the hand of him that was
 stronger than he, says; “If these ordinances de-
 “part from before me saith the Lord, then the
 “seed of Israel shall also cease from being a
 “nation before me for ever” (ordinances refer-
 red to Sun Moon and Stars.)

With regard to Moses' prophecy of Ephraim pushing
 the people to the ends of the earth with the horns of
 unicorns, it is explained by what Zedekiah said to Ahab,
 he made horns of iron and said with these thou shalt
 push the Syrians: Jin mu Tenno's spear heads were
 unicorn's shaped, and his war standards and Princes' hel-
 mets were mounted with unicorn, bull, stag and dragon's
 horns.

See also Zechariah 9th Chapter 13th verse to the
 end,

“Filled the bow with Ephraim and raised up
 “thy sons O Zion against thy sons O Greece
 “and the Lord God shall be seen over them.”

FIRST.—We learn from these foregoing prophecies that Ephraim and Manasseh were to have a severe conflict with the bow with the Javanites. The aborigines of China, Japan, and Corea used the bow, and are different stems of the sons of Javan the son of Japhet.

SECOND.—The locality where they were to go to, in one place the passage in Zachariah referring to Greece may mean the descendants of one of Alexander's generals who may have conquered Magog or the Corea, judging by the Grecian armour found there, the term Javan applies to one of Japhet's sons who peopled the south of Europe, Greece, and north of Asia, and the isles of the Gentiles; the bow was to be in use, the nature of the country is mentioned as hilly and mountainous, and which neither they nor their fathers knew, as proof thereof they called Japan, Atarashi Kuni, New country, and the direction is stated the ends of the earth; and further, both where their seed went to, and where their seed was to come from, are distinctly stated to be east, and in many passages, it says the kind of country was to be rich in precious things, in the hills and mountains, and that they were to dwell alone; and not be reckoned among the nations; and that so long as the Sun and Moon should endure the seed of Jacob was not to cease from being a nation, though the nations amongst whom they were to be outcasts were to be made a full end of. The Gods or idols introduced to Japan by the Buddhists of wood and stone were unknown to the Israelites.

As I have shewn elsewhere the Ainos answer to the mighty ones of the Javanites, the wrestlers being their descendants at the present day; this country is hilly and mountainous, and the immense mineral wealth lying dormant if properly developed would make Japan one of the richest

countries in the universe; the Asmoneans spoken of by Hannah likewise answer to the little race of Malay aborigines in the south. Lost Israel has here dwelt alone, separate from the outward world for more than 2500 years, and has not been reckoned among the nations but called Japanese, my readers who know anything of Japan are aware it is an undisputed fact that they are not the aborigines of this country; but as Hosea says, when discovered it was also to be said of them that they were not God's people.

A full end may be said to have come to both the Tokugawa (Ainos) and the little southern race, as many of them were made lower Samurai of the Jewish race, and now the Tokugawas' power has been made a full end of, all these proofs indicate and identify Japan, and the seed of Israel with the Emperor and Princes as foretold, who still like the Sun and Moon have endured, and are at this present moment the only nation in the universe who as a nation have existed since the utterance of that prophecy regarding Israel; but also as foretold not yet reckoned or acknowledged, the annals of Japan might be termed a profane continuation of the Chronicles or book of the Kings of Israel from Hoshea the last king of Israel down to the present Emperor of Japan, without a single interregnum, save the captivity from B.C. 721 or B.C. 730 to B.C. 660 a period of seventy years, more or less during which time there could not possibly be any king, and as we learn from Esdras that Judah knew their Prince, it is likely Israel would also know the heir to their throne. As in Judah Josiah ascended the throne when a child eight years old, so it has been the custom in Japan, and when Hosea was carried into captivity Jin mu Tenno was seventeen years of age, and his lineal descendants have always retained the Unicorn the crest of Ephraim and the kings of Israel, and to this day it may be seen above the principal palace gate in Kiyoto, and in many ancient Japanese books and miyas principally in the south of Japan as part, or pertaining to the Mikado's house.

With stammering lips and another tongue the Missionaries preach to those who have been permitted to attend their services at the open ports, as the Japanese language is very difficult for foreigners to preach, to be thoroughly understood by the natives.

Notwithstanding all that the press say against Moris' proposition, strange and novel though at first sight it may appear, and which many might ignore as being utopian, yet nevertheless it is foretold will take place in these words.

"I will turn unto the people a pure language," If the English language were made like the Latin tongue pure, the Japanese would learn it as fast again, as I found my German pupils in three months made as much progress as the English in nine, the construction of Japanese and German being similar, besides many of the letters have the same, and only one sound; the very first letter in the English alphabet as it has so many different sounds is the hardest nut for the Japanese student to crack. It is obvious if the Japanese changed their language to that of the English, or had the English language made pure so as to be easily acquired, they would at once have the advantages of the experience, civilization, and productions of nearly all nations ready to their hand, from which for more than 2500 years they have been excluded.

Young America and old Japan ought to set about this, as America is composed of nearly all nations, and combined with a congress of the principal linguists from all parts of the world who could meet either at New York, or London if found to be more convenient. There is nothing new under the sun, what has been before, can be again.

Jin Mu Tenno did to the aborigines of Japan what their fore-fathers did to all the people that were left in the Holy Land whom they were not able to destroy, viz: the "Amonites, Hittites, Perizites, Hivites, and "Jebusites which were not of the children of Israel, 'upon these did Solomon levy a tribute of bond service

“unto this day; but of the children of Israel did Solomon make no bondmen; but they were men-of-war, and his servants and his princes, and his captains and rulers of his chariots and his horsemen,” see 1st king’s 9th chapter 21st to 23rd verses. The bible informs us that to shave the head and beard was a token of servitude, most likely Jin Mu Tenno in making bondmen of the aborigines, when he caused them to make bald the front of their heads and shave their beards only conformed to the usual custom of the times, and he likewise followed king David’s plan of incorporating the most valiant of the conquered race into his army by creating lower Samurai of them; a great part of David’s thirty and seven mighty men were of the aborigines of Palestine, the common people of Japan have always shaved the beard and made bald the front of the head: the common soldiers of the ancient Israelites in Saul’s time evidently went out to battle with their heads uncovered, as we are told the twelve young men of Abner’s and Joab’s army caught each other by the head. This has been the custom for ages in Japan down to 1868 and even still is. Single combat before contending armies was also common in ancient times amongst the Japanese, the successful champion claiming the victory, when the opposite army withdrew.

The women of Japan likewise wear a tuft of hair a few inches in diameter at the root, which is worn rising obliquely from the forehead and the women of the lower orders mostly shaved the space below, this also is the representation of a horn.

Absalom wore his hair very long hanging loosely over his shoulders, and in an old Jewish record it is mentioned that the four hundred princes who composed Solomon’s train all wore their hair the same way, and by all the old pictures in Japan the Imperial family are all represented as wearing their hair in a similar manner.

King David also cut off the horns of the sons of Belial, as it was an ancient custom in Israel of old for the children of the wicked to have their horns cut off and were

made beggars; so has been the law from time immemorial in Japan, any Samurai who died the death of a malefactor, was first degraded, and his children lost their rights as Samurai and literally were made beggars, and to save the Samurai from such a disgrace hara kiri was instituted.

As Saul's armour bearer died with his master, for ages in Japan this was a common custom, many of the faithful servants of the early Emperors died with their masters, likewise the daimios or early princes faithful servants, in Obi in Heuga I saw a mournful sight nine Daimiyos who died in succession, each one of their faithful servants committed hara kiri, and large tomb stones are erected to their memory opposite to that of their masters.

MIKADO AND KUGES PEDIGREE.

Before proceeding with the Mikado's pedigree it will be necessary to go back to the house of Joseph that my readers may compare the Japanese account of the pedigree of their Emperors and kuges with that of Ephraim and Manasseh.

First.—Joseph married the daughter of the priest of On or of the Sun. The word On also means light-house, or city of the Sun.

Second.—Ephraim, Joseph's younger son was by Jacob's blessing preferred before his elder brother.

Third.—In Hebrew the word Ephraim signifies double or twin land, also forest or wood. Ephratah another name for Ephraim means fruitful.

Fourth.—Ephraim is called first born of God, see Jer. 31st chapter 9th and 20th verses. Jacob confers his name on the lads, Joseph's parents are called sun and moon. Israel means prince who prevails with God, likewise the ten tribes, also soldier of God.

YOSHITZUNE



Fifth.—The mother of Ephraim and Manasseh was the daughter of the priest of On or the Sun, (the Israelitish women wore metal looking glasses which Moses took from them.)

Sixth.—In Joseph's dream his father and mother are termed the sun and moon, and the Israelites baked cakes to the Queen of heaven.

Seventh.—Jacob in blessing Joseph gives the stone (or crown) of Israel to his family and the arms or crest of Ephraim was a unicorn, and of Manasseh the firstling of a bullock, or bulls of Bashan also a branch of a tree, or fruitful branch.

During Hosea's time many of the tribe of Ephraim were much given to wine and such were termed the drunkards of Ephraim, see Hosea 7th and 5th. "In the day of our king the princes have made him sick with bottles of wine also 5th chapter and 9th verse Ephraim shall be desolate in the day of rebuke, among the tribes of Israel have I made known that which surely shall be; see 9th chapter and 12th verse to end of chapter, though they bring up their children yet will I bereave them that there shall not be a man left, Ephraim shall bring forth his children to the murderer, give them a miscarrying womb and dry breasts, though they bring forth fruit yet shall I slay the beloved fruit of their womb, my God will cast them away because they did not hearken unto him, and they shall be wanderers among the nations.

EXTRACT FROM BEST JAPANESE MYTHOLOGICAL HISTORY.

First it is said that the sun and moon are the Ancestors of the Emperors of Japan, Isanagi and Isanami their Adam and Eve, say begat the Sun and Moon.

Second the Sun Goddess is also called On in Japanese, likewise Ongami or Anaterasu (it is here noteworthy that this word has exactly the same meaning as On light-house or representation of the sun) and Hosea confirms this in these words the high places of Aven the sin of Israel, alluding to Sun worship, Aven and On being

synonymous terms for the same place; the Japanese women wear ongami metal or graven looking glasses as a shield or protection from evil, these glasses have often graven on the backs two old men under a Matzunoki or fir tree leaning on their staffs worshipping the sun, which is represented in the heavens shining down upon them through the branches of the tree, the Japanese worship the sun as the Queen or great God of heaven, and bake unleavened or mochi cakes to her. Ongami or the Sun Goddess had two sons but she preferred the younger and made him ruler of the earth instead of his elder brother, and on blessing him gave him the two precious stones or emblems of authority called the terrible crystals also the ongami, and the sword taken out of the dragons tail, these are called the three sacred or Imperial emblems of sovereignty in Japan, the elder brother however it is said disputed the claim of the younger to rule over him, and went to war with him, but with the power of one of these stones, his younger brother flooded his crops, and on his elder brother at last agreeing to submit and serve him, with the power of the other stone, he caused the flood to subside, the elder then agreed with his hundred sons to serve his younger brother with the fidelity of a dog on condition he would build a palace for him, hence the Fushiwara family have always had a Palace within the precincts of Goshu or the Imperial district of Kiyoto. The origin of the two mythical stone animals at the entrance of every miya is said to be derived from this tradition, and they are called Ko mano inu, in the oldest Miyas they have a cub who has his paw on the crystal ball guarding it, and in very old miyas in the south these dogs have a face and fore feet resembling a man; they are said to represent the Fushiwara family, this certainly is one meaning, but in my researches I discovered that the originals were mythical lions in some places, and unicorns in others, I have an ancient picture representing both, two mythical dogs male and female, and two unicorns, the dogs guarding at the foot of the steps, and the unicorns at the head, in front of the Mikado and Em-

press, who are both crowned and seated in state, the former wearing the priestly crown and having the ivory sceptre in his hand, and the latter with the ancient crown of Media as represented in Smiths' biblical dictionary, and which was displayed along with the other regalia at the Kiyoto exhibition.

Nihon or the ancient name given to Japan has the same signification as Ephraim dual or twin lands, in fact this word is a common expression amongst the Japanese for two of many things, and doubtless refers to the dual government of the Imperial families and Kuges, and likewise the dual worship of Shin and Kami.

The Mikado takes the name of Tenshi and as head of Ephraim he is entitled to it by a clear title that cannot be disputed. The head of the Taepings as a branch of Ephraim also lays claim to this title. Amaterasu on presenting the sword to her youngest son made him her soldier, or soldier of whom they believed to be the God of heaven.

It is said the terrible crystals represented the Sun and Moon, and Jingo Kogo on her first Corean war took them with her, and she hoisted the Sun and Moon as her war flags.

Amaterazu ko yane no mikoto the first born of the Sun goddess, is the first ancestor of the Fushiwara or head of the Kuges, and elder brother of the Mikado's first ancestor, and head of the house of Manasseh, and for ages as Dai Dai jin has been at the head of the Mikado's house, and through the marriage of the daughters of their house to the Emperors the dual government has been thus fairly sustained for 2,535 years. Besides having been called gods, Ephraim took Israel's name as a prince who prevails with God, hence perhaps through tradition, he may have been misrepresented as Mikado, or entrance to the prince of darkness, but in the eyes of the Japanese the Mi has been transformed into the God of light.

I quote a few more passages having reference to Israel, Micah 5th chapter 8th verse:—

“8 And the remnant of Jacob shall be among the

Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand: and thou shalt have no more soothsayers:

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee: and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."

Referring to the high places Jeremiah 3rd chapter and 23rd verse says "Truly in vain is salvation hoped from the hills, and from the multitude of mountains, truly in the Lord our God is the salvation of Israel, as their forefathers did of old in Israel, so do their descendants to the present day in Japan, when rain failed the farmers lit fires on mountain tops and blew the old Jewish shell or horn all night, and forsook the Buddhist temples, and prayed to the Sun whom they believe to be the God of heaven for rain, this shell is used in Palestine to the present day.

During a residence of one month in Kiyoto I saw many drunkards, and on a matsuri (festival) I counted about one hundred people at a time crossing a bridge coming home in the evening all more or less drunk.

The character the Osaka people give the Kiyoto people, is that they pinch their bellies to cover their backs with fine clothes, but that they like their sake. Kiyoto is the head quarters of Ephraim, and as Hosea

described them so are they now, and I don't think history narrates that any of the Mikado's had become good templars, an Imperial example would make more total abstainers amongst the Japanese than ever Father Matthew or Gough made elsewhere, as they think all the Emperor does is "heaven," and would be the brightest Jewel in his crown.

For more than seven hundred years the Mikado's have been desolate in Japan in the midst of Israel, during the Hegi and Gengi wars, which were as bloody and exterminating as that against Benjamin, many of their children were murdered, the spirit of revenge peculiar to the Jewish people was there displayed, and the annals of Japan are filled with the troubles of the Imperial family. How often children have reigned in Japan, a miscarriying womb and dry breasts has often been the case in the Imperial family of Japan. The Hegi are scattered all over Japan, and the branches of Ephraim in China have been long wanderers there, the first part of the prophecy in Micah has been fulfilled both in China under Gordon, and in Japan all the ancient strongholds of the Jewish race like the city of Nankin are in ruins. Of the late revolution said to have taken place in the Corea one cannot speak, as the true particulars are not known; but evidently from the tyranny, of the late deposed king who is reported to have made many of the nobles carry rice like common coolies during the late rice famine in that country, as a few years previous, it was reported that many of the princes in the interior were in a state of chronic insurrection, probably the first attempt they made to throw off their yoke was an abortive one, hence many were condemned to become criminals, instances in Japan have occurred of rich men Mach no Hito being condemned for crime to wear a Kube wa, or iron ring and work at the public works along with the lowest criminals. It is reported, whether it be true or not I know not, that the head of the Taepings is at present the most powerful man in China and is a friend of foreigners, a great many of the old Chinese look upon their present Emperor as a usurper.

The government in Japan are now cutting off sooth-sayers, during the Tokugawa era witchcraft and sooth-sayers were one of the devils legions. The standing images have years ago began to fall, and the rest are so shaky and infirm from age, and want of understanding that they may be said to be in their dotage, and unless the government get stilts made for them, and send some old amas and priests to nurse them, as several tiles are off the roof of their upper stories, they will be apt to come to grief.

The horses of the Jewish race and all the Samurai in Japan every where, were sold by the government along with the whole of the munitions of war and houses of the princes and principal Samurai.

The prophecy principally refers to the Miyas and graven images (sun glasses) groves, Sun chariots, also horses to the Sun. Josiah destroyed those in Judah.

I fell in with many of these Sun horses on my travels, at one time it was said the old princes of Japan rode on them and kept many of them; but at the turning of the country into kens they were all sold and are now converted into farm and pack horses. When the horses and chariots of the sun are cut off and destroyed from the midst of the Jewish race in Japan, as a natural consequence great Lucifer, popularly called the Mi or dragon, but in truth the devil wont be able to coach any more Japanese as he will be run off the road when his stud and stage coaches are sold, and the Miyas his book-ing premises (to what the blind Japanese in their mythical history rather mildly term the "dirty regions") destroyed, and when these three silent beggars the Nara, Kamakura, and Kiyoto Diabutsu, and all their fraternity are compelled to give up their idle habits, by being made to come down from their perches, and by giving two of them a turn through the mint they will come out civilized with the Emperor's likeness on the one side, and the Unicorn on the other. The writer's humble opinion is that the Japanese will all pay their devotions to them in that form, and none more than the Bonzes, as their peculiar weak-

ness has always been that the collection of the cash was the principal part of their creed. See that silent beggar Dia Butz in Tenogi Osaka holding up his fore-finger and thumb curled in the shape of a coin, the priests put him up to that as he has not got the gumption to do it himself, or should war spring up between Japan and the Corea perhaps Diabutsu could be sent back to the Coreans again in the shape of cannon balls which might persuade these Trojans to honour their long outstanding tribute bill to Japan, and instead of Amida Butsu, they (the Boonzan) and the whole Empire would all sing naruhodo. For 2535 years the Japanese government have been making their subjects travel to Ise to pay allegiance to the Imperial house, the writer would humbly suggest if the Imperial house was to come to every Japanese instead, in the shape of the Emperors superscription on the coin, they would have a great deal more affection for him, and it would take a pretty strong man to rob them, and besides example in this case would be better than precept, all the Buddhists would change their policy and follow their idols good example, and they would become the Emperor's most loyal subjects, for the Japanese can depend upon it, in all civilized countries the man who is possessed of most sovereigns is the most loyal man, this is one of the secrets of political economy.

It was a very ancient trick of the Corean prince to smuggle a small Diabutsu over in his long tail coat pocket, he must have been very good looking, for the Japanese appear to have taken him in lieu of tribute, and judging by his present size the country air of Nara seems to have agreed with him; but of course he has had sixteen hundred years to grow, I first visited him some years ago, and again this year, and found he was still growing, for he was both older and poorer, and was sorry to find the old Israelite his keeper was dead, he is the biggest curio, the greatest spend thrift, and the most ancient beggar in Japan, and this accounts for the poverty of the Emperors, when they first took him in,

as foretold Ephraim should have temples to build, for 1,500 years the Imperial house have done little else in Japan, they at last became as poor as charity, one had to lie dead for days, before the funds were raised to bury him, this is an historical fact (now when the government issued an order abolishing beggars the order must have only applied to the open ports, or the Nara officials must have winked at Diabutsu, (any way, a nod was as good as a wink to him). After Diabutsu and his fraternity had beggared the Emperors, as they did not like the Mi the other mendicant opposite, they transferred their whole influence to the Tokugawa, notwithstanding all the Emperors have done for Diabutsu and Mi they have only been taken in and robbed at all Wands between them, and in all the writers practical researches he found no virtue in them (gratitude) for their creed is, he that is a friend of the foreigner is an enemy to his country, the sooner the innocents know this the better, and after they had impoverished the Tokugawa they came back to the Emperor again, and at first were blindfolded with titles; but this time there is no mistake but what they have caught a Tartar, for when they wanted to get away, either the old, or young representative would not let them, until their last tooth was drawn, so that many of the young priests are now letting their hair grow and becoming inkiyo, as it is all the Obabas and Ogegis grandfathers and grandmothers who principally attend the services, and as these ancient people have no faith in the young priests, and all the young Japanese are now too old birds to be caught with chaff, the consequence is many temples have been shut up, many more are turned into schools, and not a few into barracks which are filled with Hachimans priests who have all got steel teeth, and whom the priests fear and reverence far more than the smith or carpenters handiwork, made to deceive simple Simon the beggars brother, (what a large family he has got in Japan) Tyco Sama made only half a head of Butsu in Kiyoto, and the best half too, so that all his devotees can see that their is neither truth or anything else in him excepting emptiness.

The Japanese from Jim Mu Tenno B.C. 660 down to Iyeyasu A.D. 1611 were continually more or less at war, and from Iyeyasu down to 1868 the country enjoyed a long peace, with the exception of the war against the foreign and native Roman Catholics.

The first civil war recorded was in Kosio the Vth Emperor's time who ascended the throne B.C. 476 this war was between the Provinces of Yetsu and Go. B.C. 97 in Siu Sin the Xth Emperor's time, war Junks and merchant vessels were built for the first time in Japan. Yamato Dake after Jim mu may be said to have been the first great hero, he flourished A.D. 71 in Keikoo's reign he received the great sword of Japan with which he conquered the extreme north of Japan, and next comes Jingo Kogo the Empress who conquered the Coreans and made them pay tribute, she was the XVth in succession from Jim Mu and might be styled the Japanese Minerva as she begat Hachiman the God of war, her son and successor Oosin the XVIth Emperor being deified by that title. Buretz the XXVth Emperor A.D. 499 was a cruel and barbarous prince and might be styled the Nero of Japan, he sent his subjects up trees and fired at and killed them, and he delighted in killing people unawares, he died of an agonizing disease and even his most faithful servants did not mourn for him, during Hitatzu the XXXIst Emperor's reign who ascended the throne A.D. 572 a certain Moria declared war against the Buddhists and destroyed many of their Idols and burnt many of their Temples to cinders ; but during the next Emperors reign he was defeated and slain. During the XXXIX Emperor Tenshis reign A.D. 662 Hiya Kusai or part of Corea was said to have been invaded by a Japanese fleet of above 170 sail and conquered and the ruler deposed, and during the same reign China was also invaded by the Japanese but unsuccessfully, there were insurrections and troubles down to the twelfth century Kio Moris time, when the bloodiest civil war in the annals of Japan took place between the He and Gen families the He or Taira under Kio Mori were every where successful ; and he was the first man who virtually wrested the power

from the Mikados, and by his cruelty to the Minamoto family and usurpation of the power of the Emperor he earned the reputation of the tyrant in Japanese history, and when he spared Yoritomo and Yoshitune when children, he spared the tigers cubs that were ordained to devour his whole house, and to the present day the descendants of the remnants who escaped are living in the wilds of Japan Imperial beggars, the government ought to look them up; they have as pure blood in their veins as the branches of the Imperial house of Japan, and from the scattered remnants the writer has seen of them they are a noble race of princes in poverty, and they require no diadem to proclaim their origin, and the rare beauty of some of their daughters unalloyed with pride, and from their secluded lives brought up in a purer atmosphere than a court, if educated, they would be able to regain the position lost by their ancestors, and once more see their children allied with the Imperial family of Japan. The photograph of Komatsu Shige Nori the son of Kio Mori which can be had at any photographers in Japan, will give my readers some idea of how the men of the race look, and if a son could have redeemed his father's bad qualities he was that son, as his name is as much beloved as that of his father's is hated amongst the Japanese, the descendants of the Hegi refugees are the purest evidences of the Israelitish race in Japan. Yoritomo now became the rising star, and after Kio Moris death, in several pitched battles he and his brother Yoshitune scattered the power of the Hegi to the four winds of Japan and some fled to China. Yoritomo was principally indebted to his brother for his success, and his treatment of that brother if true, blots the escutcheon of one of Japans foremost generals. For deeds of chivalry Yoshitune may with justice be termed the Bayard of Japan. It is note worthy that from this time the power of the Emperors and the Jewish race began to be broken. Yoritomo with the assistance of his father-in-law Hojos' troops, a different race altogether, overpowered the principal family of the Jewish race the Hegi, and this race as they became civilized gradually turned the tables completely

HEKI . SHIGIMORI .



on their former conquerors, after the death of Yoritomo's family the Hojo family usurped the ruling power, and to give them the semblance of authority they took possession of the head of the Fushiwara house who was only a child ; but was looked upon by the nation as much the heir to the office of prime minister, as the eldest son of the Mikado was to the throne of the Empire.

The Fushiwara family were next in rank to the families of the Imperial house and they were the hereditary prime ministers of Japan, as the Hojo family by taking young children of the head of their house whom they used as puppets wielded their power over the Mikados in their stead, in fact the position occupied by Yoritomo to Iyeyasu and down to the last Shogun in 1868 was the usurped position of the Fushiwara family, though this fact is not generally known, the Mikado only retaining the shadow of power, but they had the only legal right to govern under the Emperor ; they managed to keep the power to themselves by putting children on the throne, and if ever they shewed signs of independance they were made to retire, and the next heir reigned in their stead, this they easily managed by keeping the Mikado secluded from his nobles and princes and thus retained the reins of government in their own hands ; but their power likewise decayed from and after Yoritomo's time. The next great family who usurped the power in Japan was the Ashikaga. Yoshimitzu was the most celebrated of his race, his magnificence surpassed all who came before or after him, and he might justly be called the Alcibiades of Japan, the remains of Kin, and Gin kakugi, the gold and silver palaces in Kiyoto are monuments of his greatness ; this family made the Jewish Samurai for the first time cut their top knots or horns which had formerly been lifted up on high, and for this reason amongst the Samurai to this day their name is detested, for they virtually made them Match no Hito and only Samurai in name, after fifteen of the Ashikaga family ruling Japan ; the last of their race by his sloth effeminacy, and sensuality, often shutting himself up with his concubines, instead of looking after

his own affairs, and his ingratitude to his best generals made them his enemies, and caused the downfall of his house. Nobunanga was the next rising star, he was a man of commanding appearance, and rare military genius which he shewed when only fifteen years of age, by discretion and reserve far beyond his years, and his old karo committed suicide because he would not take his advice to counteract the intrigues of his father-in-law because he was too young to do so with any chance of success, and he regretted much the death of his faithful karo (Aithophel did the same when Absalom refused his advice) and took his son into confidence and laid before him his plans which he afterwards successfully carried out. He took Tyko Sama into his service and soon by a series of brilliant victories overcame his enemies; he broke the power of the Buddhist priesthood and massacred about fifteen thousand of them in Hiyezan their mountain stronghold, which was for ages the principal city of refuge in Japan, all who paid thirty rios could remain there for life, in their ranks were to be found members of the Imperial family, likewise the most desperate men in the Empire, the Buddhist priests then had more faith in their swords than the wood, iron, and metal, they worshipped. Nobu Nanga not brooking contradiction publicly struck one of his generals Mutzuhide with his fan in the face, and as the Devils creed in Japan is that only blood can wash out injury he never forgave that blow, and though Nobu Nangas faithful Karo often urged him to beware he took no heed, so when he dispatched Tyco Sama to Choshui with the flower of his army, he sent Mutzuhide on another expedition, but after proceeding only a short way he called a council of his officers and offered to divide all Nobu Nangas wealth amongst them if they would revenge his insult, they accordingly wheeled suddenly round and surrounded Nobu Nanga and burnt up the place where he was residing with the handful of followers he had with him, and thus perished this great man. Tyco Sama on hearing this rent his garments and tore his hair and lamented his death, by a

ruse he made peace with Choshu before he could hear the news of Nobu Nanga's death, Tyco was called Saru Matzu or the little biting monkey, he was the only monkey whose bite the enemies of Japan considered dangerous, and the writer after examining the mouths of all the old serpents in the Miyas could only conclude that their biting days were done, as their ancient gums were about all that is left of them, and besides they all had the lock jaw, if the little biting monkey had been above the Miyas instead there would be some truth in him ; but as the other customer never spoke the truth in his life, perhaps this is the principal reason all Japanese officialdom bow to him, and the old serpent looks as if he had a stiff neck by reason of his head being always bent, as if returning the compliment. Tyco Sama may be termed the Napoleon of Japan, he ignored all the principles of ancient warfare, and introduced in Japan the military tactics with which Napoleon afterwards laid the powers of Europe at his feet, viz : rapidity of movement, fertility in military strategy, choice of able bodied men, and a commissariat such as it was, superior to that of his enemies, and above all in his choice of generals, so that with a small but invincible army which in a mountainous country like Japan was an advantage, as he was nearly always able to select the best fighting ground, so that the positions left to be taken up by his numerous foes were often only good for running away, as little or no room remained for them to fight in, on the contrary their numbers generally threw them into confusion, and they were soon put to flight and Tyco's troops gave them no time to rally, as they were always in good marching order, and he had the rare genius by his noble and generous disposition of converting his bitterest enemies into his most faithful friends and adherents, as he always freely forgave them. His behaviour to the prince of Satsuma in giving him back his extensive territories and setting him at liberty was a bright example, and his son in his misfortune reaped the full reward of his fathers clemency when he fled from the battle of Osaka castle and found a safe

asylum from Iyeyasu in Kagosima, from the day the Satsuma prince received back his dominions and freedom he craved the boon of leading the van of Tycos army, the secret of his great success was a profound knowledge of the human heart and an entire freedom from personal selfishness, by which he made it for his enemies best interests to serve him, and had his son only possessed his father's qualities and rare genius, all the power of Iyeyasu would never have conquered him, he lacked the skill and iron nerve of his father to keep his old generals in hand who could not agree amongst themselves, each one of whom was a host in himself, and chips of the old block his father. Sanada one of them with only twenty-five thousand men overthrew Iyeyasu who is said to have had the largest army ever assembled in Japan, viz: seven hundred thousand men, this he did partly by stratagem, having previously extensively undermined the principal position likely to be occupied by Iyeyasu's troops, and which he purposely had left only a small force to defend and Iyeyasu with the eye of a general, saw that it was of paramount importance to occupy that position. Sanada's troops had orders to make a show of fight, and Iyeyasu sent an overwhelming force to dislodge them which they soon effected, and as Sanada surmised they fell into the trap, and Iyeyasu as anticipated pitched his tent and hoisted his standard in the centre of the position, and as his regular custom was always to take a bath after he got his troops into position, and whilst his bath was being prepared, luckily he had taken a stroll, Sanada judging by the time that Iyeyasu would be in his bath fired the mine and blew up the position troops and all, and opening the gates of Osaca castle issued out in full force, and by pouring a well directed fire of bullets and arrows into the already confused mass whose immense numbers only added to their discomfiture, he won one of the greatest victories recorded in the annals of Japan, and Iyeyasu barely escaped with his life, but with the small force at Hide Yori's command and from the position occupied by Osaca castle, an astute general like Iyeyasu

knew in the end such victories would lead to defeat, and so it proved as he anticipated, for in the last battle Hide Yori set fire to Osaca castle, and escaped in the confusion and darkness with a few of his faithful adherents to Kagosima.

Tyco Sama, Japanese historians report to be of low origin, the son of a small farmer or fisherman; but judging from the attested portrait taken by a great artist who was concealed in his castle at Fushimi, and which is said to be the only genuine one in Japan, and probably was brought to Kagosima by his son, the writer was shewn this likeness by one of the principal Samurai in Miyasaki kencho town, and on comparing it with the descendants of the fugitive Hegi, there can be no two opinions regarding Tycos being of the Jewish race, as at the present day most of the remnants of the Hegi descendants are poor farmers, and Tycos country formerly belonged to the Jewish race, and doubtless the Samurai would have much pleasure in lending the portrait to the government to have a bust made of Japan's greatest hero to adorn their new street in Yedo. Iyeyasu the founder of the Tokugawa family was descended from a farmer of the aborigines in Mikawa though many of his descendants try to make him out as a descendant of the Minamoto, and the histories that do so are said to have been specially compiled under the auspices of the Tokugawa, and as such Dr. Hepburn quotes him, but how comes it that the poorest kuge in the Mikado's court who earned his daily bread by his pencil or brush looked down upon all the Shoguns of the Tokugawa race as dirt under their feet, and as of the earth earthy, and as not connected with the Jin dai or heavenly race; if like Yoritomo Iyeyasu had been a Minamoto they would not have done this, and the ethnology of the race belie them, when they say they are of the Gengi family. The old prince of Mito judging by his photograph seemed to have some of the Jewish blood in his veins. but all the rest of the Tokugawa appear to be of the aborigines. Iyeyasu had taken a leaf out of the great

Ashikagas book by making the Japanese Samurai all shave their hair in front, like the baldness of the eagle, as a mark of submission to his house, this he did after all Japan was under his feet, this poor country is still under the dirty feet of the piercing serpent, and the sea dragon whose days are numbered, and whose destruction is foretold was to take place at the same time as the fall of the defenced cities. See Isaiah XXVIIth and 1st "In that day the Lord with his sore and strong sword shall punish leviathan the peircing serpent he shall slay the dragon that is in the sea," (the Mikados also claim descent from the sea dragon) this prophecy doubtless alludes to the downfall of the power and worship of the devil in its forms of the sea and biting dragons. Iyeyasu was the most far seeing man Japan ever produced, he remodeled the ancient laws of Japan to suit his own book, which laws had hitherto been like those of the Medes and Persians, and this he was enabled to do by a thorough knowledge of the laws, manners, and customs of the country and the conquered Jewish race, whom his descendants by a faithful adherence to, kept for 265 years in subjection. Some erroneously give Iyeyasu credit for making out the first code of laws for the Japanese nation, which is titled Iyeyasus legacy; they certainly were a legacy to his own house only, without which they never could have held their own, and the power over the other race so long. Jim Mu Tenno gave the Japanese the foundation of Iyeyasus legacy, whilst desiring to give Iyeyasu his just due and withhold nothing from him, he can truly be reckoned one of the greatest and wisest men Japan has ever produced; but all the force of his genius was directed to one end, the aggrandisement of his house at the expense of his country, as the writer has travelled over nearly all the country ruled over by his house, they have stepped into the lands, ready cultivated to their hands by the aborigines under the Jewish race, which if they had even done their duty to their own territories during a 250 years peace there would not have been a single acre of land uncultivated, and by making the princes of the Jewish

race keep up establishments at Kiyoto, Osaca, and Yedo and yearly pay tribute in the shape of presents to the Shogun, for which purpose they were compelled to make annual journeys to Yedo accompanied by large and expensive retinues which always kept them poor, so that their surplus revenues could not be used for the extension and improvement of their relative provinces; a great part of the country has thus been kept 250 years in an uncultivated and retrograde state, and though the government do not follow the golden rule in their treatment of foreigners, yet notwithstanding, we must not withhold from them their due; they during their short reign of seven years have done more good for their country in the way of education alone, than the Tokugawa have done in two centuries and a half, and the amount of land brought under cultivation during their short reign is an earnest of what will be done when all the right men are in the right place. The late Formosa war was a great mistake, the enemy they went to seek was not comestable, and they found instead an invincible foe in the climate, which thinned their ranks, and as the Chinese themselves said they had only to remain till their whole force was decimated by disease. The Japanese ought to learn one lesson from this war, viz: that the first duty of an army is obedience to the government. The Japanese soldier has never learnt obedience in the proper sense of the word; when under the drill of the French officers they mutinied against the rifle drill, and the Japanese officers took their men's part against their French instructors, (see foreign press,) the same thing was attempted by both the officers and men of the late prince of Kishiu's army, of 30,000 strong but this time they had the wrong sow by the ear, as their German military instructor was a Gullivar, and he made Lillyputians of both officers and men, (made them very small, (this has always been a peculiar weakness in the Prussian service owing perhaps to having so many rough Poles to dress) whom the writer has often seen them

take by the ear, and as the German vocabulary is full of military phrases such as Schaffs kopf, and Schwine Hünde, and all kinds of bad weather, the Kishu soldiers seemed to know Deutch better than a frenchman, what was the result of this Spartan exercise? The Kishi troops at that time were allowed to be the best drilled troops in Japan.

THE SAGA INSURRECTION.

From all the information the writer gleaned in Heizen, as well as from the officers of the Satsuma troops who were then sent to Himegi evidently to be kept out of the way, the Saga affair was a cruel fratricidal and bloody fray, which if the proper means had been taken by the proper persons in time, the life of the brave but misguided Yeta Shimpei and the flower of the Saga Samurai as well as many more of the government troops who bit the dust would have been spared, in need to have fought against their countries foes, the Saga men must have made a gallant stand, judging by the number of bullet marks to be seen on the inner castle gate, and by the numbers of the government troops who fell, as their graves in the different provincial towns speak for themselves, the Saga Samurai when unable to hold out any longer against superior numbers, fled and took refuge in the surrounding villages amongst the farmers, where they were followed by the government troops, and one large village in which they took refuge the writer saw was nearly all burnt down, though no lover of rule and order can for one moment justify the course taken by Yeta Shimpei which caused the death of many brave men, yet if all the circumstances were known his motives were pure and just, and the Emperor had no more faithful and loyal though misguided subjects than the Saga Samurai, and had the present government only adopted the same course as they have now done with the brave Enomoto, which has given the country so much satisfaction, their clemency would not have been thrown away, banishment during

the Emperors pleasure would have been a just punishment instead of death.

FORMOSA WAR.

The Japanese had good cause for their expedition to that island; but one thousand men landed accompanied by a good commissariat would have been sufficient to have punished the savages who murdered their subjects; the principal enemy they had to encounter was an unhealthy climate, so that the occupation of Formosa was a grand mistake, a small select force landed would have answered the purpose fully better, and after punishing the enemy, the wisest policy would have been to have returned, and sent a claim in to the Chinese government for the expenses of the war, as well as compensation to the relatives of their murdered subjects, and if they disputed the amount claimed, to have offered to refer the matter to arbitration, failing which the onus of an inevitable war would lay at the door of China, and as the ultimate result proved, the matter would have been settled with comparatively little bloodshed, as the Japanese had right on their side, and they could easily have afforded to have taken up this position, which would have been more dignified, and in which they would have had the moral support of the foreign powers, in the face of which, China in her unprepared state would have thought twice before plunging into a war with Japan.

We who have lived amongst this people since the Shoguns time and have known them in prosperity and adversity, can heartily enter into their joy and rejoice with them in their victory over China, and though barren in a pecuniary point of view, yet Japan has vindicated the honour of her flag, and that to a true Samurai is far dearer than all the gold Bismark made the French pay, and has exalted her in the eyes of the civilized world to the foremost rank amongst the Nations of the east, whilst not entirely ignoring the timely intervention

of the British minister, as it is now well-known the late Emperor of China wished to fight, yet the well-known metal of the Japanese Samurai who were eager for war was the best card Okubo had, and doubtless, this in the unprepared state of China more than anything else, weighed with the older and wiser part of the Chinese cabinet, as Japan was far better prepared for war than China, or than the foreign press are aware of, who forget that every two sworded man in the most powerful provinces in Japan, where they have resumed wearing their two swords, at a moments notice are available for war, and if in need (if seeing is believing) Japan at the present day could land a larger force in China than ever Tyco did in the Corea, so that under the circumstances a bloodless victory reflects more honour on the national flag of Japan, as nations who needlessly and recklessly plunge into a bloody war regardless of the lives of their subjects incur great responsibilities.

It is worthy of notice that the troops who first invaded the Corea were almost entirely of the Jin dai or Jewish race, likewise the bulk of Tyco's army which was composed principally of the Satsuma, Higo, Heizen and other southern troops, as there are no records of Iyeyasu and his Samurai having accompanied the expedition.

In conclusion it is noteworthy that Japan, also called the country of the Eternal Golden Jar, has never been conquered since Jim mu Tenno and the Jewish race 2535 years ago subdued it, a kind Providence has protected his long forsaken, but not forgotten people, though China has several times been overran by Tartars yet they never were able to subdue Japan, and the great Tartar invasion of 4,000 sail and 240,000 troops like the Spanish armada was destroyed by a tempest.

A FEW OF THE JEWISH BELONGINGS AND CUSTOMS FOUND IN JAPAN.

A.

Aceldema field of blood, crucifixion ground, pit where the criminals bodies are thrown into outside of Kiyoto.

Agriculture, hills terraced, irrigation, instruments.

HOJO



Avenger. In Sendai two girls challenged and slew their fathers' murderer.

Adultery and murder, burnt alive. In Shimabara a woman was tied to a cross and killed by snakes.

Armies, only Samurai, or soldiers of a fortified mountain city, not unlike word Samaria, and nearly same meaning.

Ark (mikoshi) tabernacle shape, torii like cloudy pillar at entrance, some have three arches.

Archery famous, Anoint head, Anger throwing dust and saying beast. Amulets made by women worn under the arm. Arms described, Bansho spears fenced iron rods for taking sons of Belial, Armour cap-a-pie. Armour bearer.

B.

Bed, silk and cotton quilts, also mats.

Blood drank, enemies' liver eat.

Bowing three times, bow the knee on approach of prince.

Beggars in towns collected poor rates, cash every morning.

Baths, when Japanese become civilized will not herd like cattle, but each will have separate bath.

C.

Cities or castelated towns, in the centre is the citidale generally built on the top of a mountain, surrounded by a deep moat full of water and bulwarked to the bottom,—generally built with turrets threetier high commanding a view of the princes territory, within this keep there are two inner keeps, the princes palace is within, where are extensive wooded pleasure grounds and lochs abounding with fish and wild fowl, outside of the inner moat are the highest officers houses and their families who have large gardens, and artificial ponds, three streets surrounded by mud walls generally divide the different ranks of Samurai, the lowest rank facing the merchant town, these castleated towns have six walls and nine gates.

Christ, as Jews of old said away with Him crucify him, he hath a devil, in Shima bara if he dared to come to Japan they said they would slay him and cut off his head, Nagasaki people yearly trod on an image representing Christ on the cross, even infants feet were put upon it.

Crucifixion and cross Median, two spears passed through each side, one man, woman and a boy above 15 years old were crucified at Kiyoto for forging paper money, saw their remains, Cisterns supplied from dragon wells, Crocodile original of sea dragon Chronicles or book of kings from 660 B.C. to present date. Combat single. Calves of lips rendering, worshippers in temples kissing Kumano Inu, rub them with hands afterwards, apply hands to sick body, also women weeping to Shinto gods. Cities of refuge principal Shinto temples, shaved head and retired to for safety and became in kiyo; but death if they left, political offenders often shielded. Censer incense, also Jewish.

Crowns, Jewish the head band worn by Jingo kogo, Empress Median, Priestly Crown. Two regal Crowns, no models of which are to be found in any illustrated biblical dictionary, all seen at Kiyoto Exhibition.

D.

Dress, women on hollidays scarlet, as Saul clothed Hebrew women, Shinto priests linen caps and dress, and worship at high places with heads covered, which they dont shave like Buddhists. Emperor princes and principal Samurai silk, gold cloth of media used, girdle & sandals, common people wear sack-cloth and cotton. Dagon half fish and half man, Debt children sold for. Dials sun, Dead burning incense for, & mourn thirty days, some districts longer, eat bread or food of mourners, salt put at doors as funeral passes, sit in dust and ashes, and rend clothes, dont wash or anoint head. Dance, women and men separately, never together.

E.

Earnest money bargain money, Eating manner of Jewish.

F.

Fruits and trees all of Palestine. Feet washed first thing at an inn.

Festivals, principal part devotion to Bacchus, judging by stocks of *sake* displayed a stranger would imagine the Shinto and Butsu priests were publicans, and their devotees the sinners, it would take an exciseman to gauge their relative powers of suction, the Buddhist priests may often be seen in the country taking up both sides of the road, but the Shinto priests seem to be the stronger vessel, how to account for the difference would almost perplex a Dutch philosopher) one who never goes to the Kirk) the only logical conclusion one could come to, is that the latter have a weakness for flesh, and the Butsu no Boozan for want thereof, have a weakness of the flesh, consequently the bread basket of the former is the stronger, and the upper story of the latter is the weaker vessel of the two, and accounts for them often during a ground swell been seen half-seas over. On festivals as in Jerusalem of old booths or shops are arranged in the evenings on the streets for the sale of gifts.

G.

Gokinai or five provinces including Kiyotó, like Samaria and surrounding country was occupied jointly by the Imperial family and Kuges who are the descendants of Ephraim and Manasseh. Genealogy, Emperor and Fushiwara trace for 2,535 years, Kuges, Daimiyos and Samurai, some can trace 1,500 years back.

Gifts silk dresses, crape fruits, eggs &c.

H.

Hands, laying on. Shinto priests do so, and breathe on sick person as if possessed with divine power to heal.

Hair, some Japanese say that Hatake Yama one of Yoritomos Samurai was the first to shave the head, and from that time the horn or top knot was lowered over the shaved part of the head.

Harlots (Social Evil) devoted to pollution and ranked as the lowest class in Japan. (it is said the harlots washed Ahab's bloody armour) generally sold by parents when children for six rios and upwards. (price of an ox fifteen rios and upwards) Formerly unlicensed harlots were called Gigoku no Onna (women of hell) part of Samaria's sin was receiving revenue derived from hire of harlots, many Daimiyos both before and after the revolution banished them from their territories. Though many of the Shoguns, encouraged vice, yet judging by the dresses of the women they must have come originally with the Jin dai race, though some Japanese affirm Yoritomo was the first who introduced the system into Japan, during the Peruvian difficulty. The present government honestly shut their houses and sent them home to their parents, but they afterwards returned; in the Japanese press they are called cats; (there must be a great number of idle rats and mice in this country). The social evil has perplexed wiser nations than Japan, and to speak charitably if the government could see their way to abolish this evil entirely, they would do so, judging from what they have already done to suppress vice by closing theatres where obscene plays were of daily occurrence. See Japanese press (since the writer began this work) also forbidding the sale of many vicious books (still there are some in circulation in the shape of household tales which have escaped their notice)

they have also confined this evil, and have certainly done more for the poor girls than some civilized countries, as their fate is a hard one, prenticed for life to certain death, and we can understand the words of our blessed Lord when he said the Publicans and Harlots enter the kingdom of heaven before the self righteous Pharisee, (as they were also devoted in Israel to pollution.) In Kiyoto there are houses erected for their improvement to teach them habits of industry; but the writer could not help thinking that a certain person who shall be nameless was becoming religious, the more especially as there was no tread mill attached to the establishment for the particular benefit of the owners of these poor girls, a six months apprenticeship in the exercise of their agility coupled with cold rice and iced water would fit them for earning an honest livelihood. The social evil may be termed the ulcer of Japan, which is sapping the health of the nation, and it and *sake* are the two greatest curses in the country, as they undermine both the energy and industry of the people. My readers are not for a moment to suppose that they who call themselves the holy people would for a single day longer defile their fingers with the devils change, especially when they find out that this is the cinder which is burning a hole in the national purse. Prussia seems to have solved this problem, as it was said she shut up these houses and sent the inmates home, and washed her hands of such ungodly gain, and though some people may not think so, yet righteousness exalteth a nation, for before that event little Denmark in the first Danish war single handed did what the French could not do, facts are stubborn things, the effeminacy of the Tokugawa was one of the principal causes of their down fall, and of that there can

be no two opinions about, as like Pompey's cohorts whom Cæsar knew were good looking, and who rather than have their beauty spoiled ran away, the cats in Japan unmanned the Tokugawa, there was none of the Boeping about Katto, and if the Japanese have to contend with the Coreans, if cats can overcome them how will they be able to face these tigers? There are plenty of islands in Japan where these girls could be sent to, and where the government could give them free grants of land say for seven years, and introduce the Chinese tea plant, which thrives very well in Japan, and this is light and suitable work for women, (as the writer enjoyed a good cup of tea grown from that plant cultivated by a Satsuma officer in Miyasaki, in his own garden,) if this was managed under proper superintendence Japan would solve the problem of the social evil for the nations of the universe in the most satisfactory manner, and she would have the honour of lifting woman from the lowest to the highest position that human power could raise them. The owners of these girlslike-wise could be compensated with grants of land in Yezo where they would have plenty of opportunities of earning an honest livelihood.

Hospitality, country Samurai gentlemen born, and only want to become christians to be perfect, treatment to strangers kindness itself.

House tabernacle shaped, latticed windows; on house tops, summer houses are erected.

I.

Ink horns worn in girdle. Ivory sceptre.

Inns, various, way side for refreshment only, others board and lodging.

K.

Kiss a holy book and put to the forehead before reading it.

L.

Lions male and female above Hon wange gate.

Leprosy. Laws part Median.

M.

Markets, near gates. Mills, women grind. Marriage by night, bride if rich, dressed in white satin or silk with white veil, whole ceremony hardly any difference from Jewish, instead of old shoes which are unclean, they give them, the married couple, beans, and judging by the bridegrooms' face the writer thought this was the part of the ceremony he liked least, and evidently he considered enough was as good as a feast, for while it only rained on the bride it hailed beans on him, the bride is generally taken home to the bridegroom's father's house, sometimes the wine cup is broken that the married couple drink out of, but this is not common. Meals, same hours as the Jews, part of food similar to theirs. Manna, thin cakes like wafers sold in Shikoku and elsewhere with ame, a kind of jelly (made from rice or wheat, not unlike honey) in the middle, these cakes resemble the manna the Jews bake.

Money, originally like shekels or pieces stamped.

Mochi, or unleavened cakes made from boiled rice beaten in troughs. Musical instruments, temple, psaltery, wind instrument marked G. in Kæmpfer's illustrations, it has from ten to fifteen pipes and silver mouth, notes resemble an organ, Koto or harp has six, thirteen and ten strings (Assyrian similar) marked M. Tyco, (Kæmpfer does not give illustration of large one) or loud timbrel, very large and struck in the centre like a drum, wind instruments marked A and E called organs, cymbals two round brass plates but used principally by Chinese they are struck together with the hands, fuye or flute. The bewa or viol harp, similar in shape to the instrument played on the mouth by children in England and com-

monly called a Jewish harp, it is a stringed instrument and generally played by men, and it is so constructed that it is hung on the wall, or on a festive holliday excursion it is hung on the branch of a tree to be out of harms way, and doubtless this is the same instrument referred to in the beautiful Psalm "by Babels streams," as it is the only instrument that is hung, all the rest are put into boxes, it is not used in worship. The small tyco or timbrel played by women is a kind of drum played with the hand also with two sticks; singing men, and singing women play daily in Kiyoto as in a concert at home; but each in separate places. After the troops returned from the Formosa war, singing girls all turned out as the daughters of Israel did in Saul and David's time.

N.

Nisroch Assyrian God (Tengu) variously represented.

O.

Oil tree, Ro with which Japanese anoint the head.

P.

Paint, women do exactly as the Hebrews, paint lips with henna, and others with gold or yellow colour and neck with white lead or mineral powder, Hime or princess only blackened the brows above the eyes, Posts runners. Punishments nearly all Jewish, even to beating on back. Pillar custom to erect in Shinto temples when vows are made. Peacock, Royal bird of Media and Japan. Phoenix probably ostrich.

Q.

Quails, birds not unlike partridge.

R.

Rolls, no books in early days.

S.

Salt, new born infants rubbed with. Sistrum, rattle used by Sun priestess. Married women, shaved eye brows, all childrens heads shaved, old widows, for vows, and for inkiyo. Serpent, fiery described.

Sei generals baton, Assyrian custom.

T.

Ten nin or Japanese cherubims, (a Jewish author says of them which no man hath seen) this word means inhabitants of heaven, are represented with body and face of women with wings, flying, and feet of birds, all carved above and around the tabernacle, with the psaltery, flute, trumpet and other temple instruments, which they are represented as holding in their hands playing.

Trees, cedar-fir, poplar and others, also all fruit trees similar to Palestine.

Teeth, from time immemorial the Mikados, Kuges, Princes, and some schoolmasters also women when past eighteen, or when married after having first child, blackened their teeth with kane said to be made from gall nuts, a solution of iron, *sake*, spirits, and water, some women say it is a prevention or a cure for toothache; after several applications the teeth become like ebony. I have been making enquiries regarding this practice during the last seven years and none of the most learned men in any part of the Empire can give any account of its origin, they say it always was the custom. The writer's opinion is that whilst in captivity they have done this so as to distinguish the holy seed from the heathen around them, (amongst whom the captives of Judah did not mingle,) or it may have been adopted as a substitute for circumcision, or they may have done it on their arrival in Japan so as to keep a separation between the races, and from all we can learn even in captivity, see book of Tobit they only married one of their own tribe. One thing is certain none of the aborigines of Japan did this, neither in the south or north, so that the custom was introduced by the Jin dai or holy people. The Japanese appear to be the only people at the present day amongst whom

this custom is extant, this may be the sign referred to in Isaiah 66th and 19th, "and I will set a sign among them (the curses the sign in Deuteronomy speak for themselves, as their is no ambiguity about that passage.)

U.

Unicorn, Chinese have a tradition that this animal skips, and is so holy or harmless, that it wont even tread upon an insect, and that it is to come in the shape of an incomparable man, a revealer of mysteries supernatural and divine and a great lover of all mankind and who is expected to come about the time of a particular constellation in the heavens on a special mission for their benefit, the Japanese unicorn answers the description of the animal bearing that name and supposed to be still extant in Ethiopia and which is equal to the size of a small horse, reddish in colour and slender as a gazelle, the male having one horn, the unicorn is the ancient crest of the kings of Israel and still retained by the Mikado.

V.

Vases, Assyrian and Jewish.

W.

Worship, hands lifted up and clapped, also bow with faces to the ground, when worshipping in large Shinto temples.

Y.

Yoke used for oxen.

JAPANESE CODE OF MORALS FOR WOMEN.

*(Original quaint expressive Japanese Translation
little altered.)*

First Lesson—

Every girl when of age must marry a man of a different family, therefore her parents must be more careful of her education than that of their son as she must be

ASHIKAGA



subject to her father and mother-in-law and serve them if she has been spoiled she will quarrel with her husband's relatives.

Second Lesson—

It is better for women to have a good mind than a beautiful appearance, women who have a bad mind their passions are turbulent, their eyes seem dreadful, their voices loud and chattering, and when angry will tell family secrets and besides laugh at and mock other people, and envy and be spiteful towards them, these are all improper for women to do, as they ought to be chaste, amiable, and gentle.

Third Lesson—

Parents must teach their daughter to keep separate from the other sex, they must not be permitted to see or hear any iniquitous thing, the old custom is man and woman shall not sit on the same mat, nor put their clothing in the same place, shall have different bath rooms, shall not give or take anything directly from hand to hand, during the evening when women shall walk out they shall carry a lantern, and on walking out even families, men must keep separate from their female relatives, people who neglect these rules are not polite and bring a reproach on their families.

No girl shall marry without the permission of her parents, and the management of a medium, and though she meets with such a sad fate as to be killed, she must keep as solid a mind as metal and stone, and do no unchaste thing.

Lesson Fourth—

The house of the husband is that of the wife and though her husband be poor she must not leave his house, if she does and is divorced it will be a disgrace to her all her life.

The bad qualities of women are called the seven divorces.

First—

When the wife is disobedient to her father and mother-in-law she must be divorced.

Second—

When the wife has no child she must be divorced ; but if she is amiable and gentle she must not be divorced, but her husband shall adopt a child of the same tribe, or if his concubine has a child, and his wife has no child, he shall not divorce her.

Third—

When the wife commits adultery he must divorce her (sometimes Samurai killed their wives for this crime.)

Fourth—

When the wife is jealous she must be divorced.

Fifth—

When the wife has leprosy she must be divorced.

Sixth—

When the wife has a chattering tongue she must be divorced, for the gabbling of a woman often destroys the peace of families.

Seventh—

When the wife steals, her husband must divorce her, when a woman is once driven out of her husband's house it is a great reproach to her.

Lesson Fifth—

When a girl is unmarried she shall reverence her parents, but after marriage her father and mother-in-law more than her own parents, morning and evening she must ask after the health of her father and mother-in-law, and ask if she can be of any service to them, and likewise do all they bid her, and if they scold her she must not speak back, and if she shows an aimable disposition finally they come to a peaceable settlement of their differences.

Lesson Six—

The wife has no lord or master but her husband, therefore she must do his bidding and not repine, the rule which women must observe is obedience, when the wife converses with her husband she must do so with a smiling face, and humbled word, and not be rude, this is the principal duty of women the wife must obey the husband in all that he orders her to do, and when he is

angry she must not resist but obey, all women shall think their husbands to be heaven, so they must not resist their husbands and incur the punishment of heaven.

Lesson Seventh—

As all her husbands relatives are hers, she must not quarrel with them, or the family will be unhappy, she must be on good terms with the wife of her husbands eldest brother (as he is considered the head of the family.

Lesson Eighth—

The wife must not be jealous of her husband if he is unfaithful to her, but must admonish him in a gentle kind manner, of course when she is jealous her anger will appear in her face, and she will be disliked and abandoned by her husband; when she admonishes her husband she must always do it with a kind face and gentle words, and when he wont listen to her she must wait till his passion is cooled and speak to him again.

Lesson Ninth—

Women must not chatter nor revile any one or tell a lie, when she hears any slander she must not repeat it and so cause disputes amongst families.

Lesson Tenth—

Women shall always keep to their duty, rise early and work till late at night, she must not sleep during the day, must study economy, and not neglect her weaving, sewing and spinning, and must not drink too much tea or wine, she shall not see or hear any such lascivious things as a theatre or drama; before reaching the age of forty women shall not go to those places, or to where many people collect such as a temple or shrine.

Lesson Eleven—

Women shall not profane God or Buddah by believing in oracles or divinations.

Lesson Twelfth—

When a wife becomes unfaithful, her husband becomes poor, and she must not waste her money on expensive clothing, but dress according to her income.

Lesson Thirteen—

When a wife is young she shall not speak on too familiar terms with any young man a relative of her husband, nor yet with his servant, as the separation between the sexes must be observed; though there is important business she shall not write a letter to a young man.

Lesson Fourteen—

The ornaments and clothing must not be splendid but neat and clean, so that she does not cause people to remark; but she will wear clothing according to her rank.

Lesson Fifteen—

During such festivals as the first day of the year, the third day of the third month, and the fifth day of the fifth month, she must first visit her husband's relatives in preference to her own, and except her husband allow her she shall not go out nor give gifts to any one.

Lesson Sixteenth—

Women do not succeed their parents but their father and mother-in-law, therefore she must be kinder to them than to her own parents. When a woman is married she shall seldom pay a visit to her own parents, only a messenger shall be sent, likewise to other relatives and friends, she shall not pride herself on her own family descent.

Lesson Seventeenth—

Though a wife have many servants it is the rule of women that she do all her business herself, she shall sew the clothing and cook the food of her father and mother-in-law, she shall wash the clothing and sweep the mat of her husband, and when she nurses her child she shall wash the dirty linen herself; women always shall live within the house and not go out without any business.

Lesson Eighteen—

When a wife has a female servant she shall look after her, as her mind is ignorant, untutored, and verbose, and when she takes a spite at the relatives of her mistress husband she will slander them, and if her

mistress is not wise she will believe her and will take an illwill to her husband's family.

As her husband's friends previously were strangers to her such disputes can easily happen, therefore she must not believe her servant's words and disturb the family peace of her husband's relatives, and such a servant she will dismiss, as such low persons will do such low things, her mistress must whoop her, and continue to be angry with her, then the family will have a merry time, a mistress must check a servant when she makes a mistake and pity her stupidity; and warn her to be more careful in future.

Lesson Nineteen—

There are five bad qualities in women, that they slander or take a spite at one, are jealous and ignorant; seven or eight women in ten have these maladies, this is a sign that women are comparatively inferior to men, they therefore must remedy them, the worst of these is ignorance, and it is the source of the remainder, the minds of women in general are as dark as night, and are more stupid than men, they do not notice what is before them, and they slander innocent persons, they envy the happiness of others, and pet their children all to the discredit of their husbands; women are stupid, therefore they must be humble and obedient to their husbands. There was an old rule that when a female child was born they made her lie three days under the floor, the reason of this was, it was supposed man was heaven and the woman earth, therefore in all stations of life the wife must stand behind her husband, though she may have done good deeds she must not be vain of them.

Though it be said she is bad she shall not resist, she will continue to improve herself and be careful not to repeat the same fault, and when she comports herself wisely the intimacy between herself and her husband through life will be a happy one.

Lesson Twentieth—

The foregoing lessons all girls shall be taught from their infancy and they shall study them by reading and

writing so that they dont forget them.

There is an old account some one giving a million sen for his daughter's fortune; but it does not take one hundred thousand sen to teach her, all persons who have daughters must know this.

EXTRACTS FROM MYTHOLOGICAL HISTORY OF JAPAN.

(Part of Original Quaint Translation Retained.)

To avoid repetition I refer my readers to the following pages 26 (yearly pilgrimages,) 34 (worship of fiery serpent,) 64 and 65 (beginning of Shinto faith,) 65 to 75, (Shinto temples or high places, yearly festivals, Miyas Devil or dragons temples.

In analysing the best book extant of the Shinto faith, and on comparing it with the annals of Japan I find it could not possibly have been compiled before the principal event recorded in it occurred, and which did not happen before Koan Tenno the VIth Emperor's time B. C. 392. See annals of Japan, where it says "the clear day suddenly became dark night" which event was foretold by Amos see 8th chapter and 9th verse "and it shall come to pass on that day saith the Lord that I will cause the Sun to go down at noon, and I will darken the earth in the clear day."

The Japanese say that this book was compiled for the express purpose of keeping the people from wandering from the faith, to that of the foreign idols which had been introduced in Japan, and as they themselves affirm the Ise no miya or Sun worship was not introduced till after the Xth Emperor's time, consequently we may conclude it was not published before that period, and the book throughout bears internal evidence of having been compiled from tradition. The worship of Baalim, a garbled account of Moses, whom they call Yebisu, who was sent off by his parents in a basket of bulrushes, and the stone being conferred on the youngest son instead of the

NOBUNAGA



eldest son by Amaterasu, is not unlike Jacob's blessing on Joseph, and his preferring Ephraim the youngest to Manasseh the eldest son; these three appear to have been taken from Israelitish tradition, from the absence of all sacred records amongst the Jin Dai race, and their not having a saving knowledge of God, we can only conclude from the following passages that they have just continued the worship of Baali the Lords of Heaven and Earth, or the Holy Gods as did their ancestors, and as known to the heathen, both before and after the captivity of the ten tribes. See book of Daniel and Hosea 2nd, Chapter 16th and 17th :

“ And it shall be at that day saith the Lord that thou shall call me Ishi, and shall call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name, and Zechariah says and the Lord shall be King over all the earth; in that day shall there be one Lord and his name one ” the last passage evidently referring to the worship of God under the title of Baali or Lords.

As was foretold, when lost Israel was found they were to be worshipping God (to them the unknown God) as Baalim and so do they to this day in Japan. A pure Shinto temple has three posts or arches and three thresholds under one roof and a miya or misasaki or grave has only one post or arch, for explanation, see pages 62, 63 and 64; the word Yashiro means white, pure or holy house, from Ya, house or dwelling, and Shiro white.

The Zokuwa san shin or three celestial gods ordered Isanagi to make the earth out of nothing, as void space previously occupied its situation, he accordingly from his heavenly flying vessel or as some say from the bridge of heaven, with his jewelled spear stirred the salt water and on drawing it out the drops fell from the point of the spear which became cohesive and was like a mollusk fish, and a shoot sprung up out of which the island of Awajishima was formed and here they erected a pillar and built a palace, and it was around this pillar they made love, the goddess first said O dear beautiful bachelor, and the

God replied O dear beautiful maid, and the result was they bore a son who was deformed, and they sent him adrift in a basket of bulrushes, his parents then did a divination to the three celestial gods to enquire why he was born thus, and the answer was owing to the woman speaking first when they made love (but perhaps it was leap year.) The island of Kushiu, or the 9 countries was next created, then Hondo or literally the true way from home true, and do way erroneously called Nipon by some foreign historians and next the island of Shikoku or the four countries, and all the rest of the Japanese isles, and afterwards the Gods of the elements seas, rivers, bays trees mountains, fields and fire, and by begetting the last God the Japanese Eve, Isanami, got so much burnt that she died. Her husband was so angry that he killed the God of fire (the Japanese worship the fire) and out of his body and blood Gods were born, the God mourned for his dead wife, and having a great wish to see her he set out for the dirty regions (he must have taken a short road and got in by a back door for he arrived as quick as a telegraph message. Catch the Japanese making any treaty without back doors; the last might be said to have been all back doors together, except the main entrance, where they take the import and export duties this part they have religiously kept) when she saw her husband arrive. She came out of the door of a palace. O my dear wife quoth the God, come back, because the earth can't exist without you, Ah dear, she replied you have been very long in coming, I have already eaten the food cooked with the infernal fire, but as my husband has come such a distance I will ask the Infernal Gods permission in the morning to return to your earth; but beware and do not look at me during the night, and thus saying she retired to her palace, the God Isanagi waited (not so long as foreigners have to do at the terrestrial department) but as she did not come out, he broke off a tooth of his side comb, and of this he made a torch and lighted it, and when he entered he saw his wife's body full of worms and maggots, and stationed around her body sat the interesting family

of thunderers consisting of Great Thunderer, Earth Thunderer, Young Thunderer, Living Thunderer, and their progeny, and being the first time he saw a Togin one can suppose his fertile imagination gave utterance to the phrase Obikkuri shita, a term commonly used by the heathen Japanese mothers to their offspring when they see a civilized being a foreigner, it means O what a fright, but he did not wait to let grass grow under his heels for he must have ran like the telegraph, as he distanced all his pursuers and he is the only Japanese on record who appreciated the value of time, for his wife sent the Infernal Heroine (and as the quaint translation has it Isanami addressed her you is a Heroine) to pursue him, so he threw down his black wig and out of it a vine loaded with grapes sprung up, she stopped and devoured them; he next converted the tooth of his comb into a bamboo shoot, this she also devoured, at last the eight thunderers and the Infernal army came marching on, the God then drew his sword, and shaking it at them, and at the same time keeping a discretionary distance between them, until he reached the infernal passage and they still pursued till he came to the foot of a mountain, where he gathered some peaches and threw them at them and they flew off, he then said to the peach tree because you have saved me, you shall save mortals who suffer from disease, his wife then came on, (but the God had now found out, she was a Xantipe) so he closed up the infernal passage with a very large rock that was opposite, and with the rock between them they declared their divorce (the Japanese can put away their wives for having a scolding tongue) the wife said as he had behaved thus she would slay his people at the rate of one thousand per day, he replied but I will build fifteen hundred birth houses per day, so one thousand die, and fifteen hundred are born daily when he returned, quoth he I have been to the dirty regions, and he went into the river to wash his body as he was covered with the infernal nasty, and Gods grew out of his clothes, (he wore a head band like Jin Gokogo) some of the Gods were evil ones, and others counteracted the evil they did

It is said when he washed his left eye, out of the nasty was born the great goddess Amaterasu (this fully accounts for the quarter the Sun worship, also that of the Moon and Dragon came from,) he gave the precious stones of his necklace to her and ordered her to govern heaven, another son he ordered to govern the moon, and another the ocean, all receiving stones emblems of sovereignty ; but one son, the God Hayasoo Sanowo, disobeyed and though his beard was very long yet on his mother's death he wept like a child and by his tears trees were burnt up and rivers became dry, when as the original translation has it Satans (Devils) came out like swarms of flies, his father then banished him from the earth, and he climbed up to heaven to bid his sister the sun goddess farewell, and as he behaved himself in a very ungodly manner his sister shut herself up within her castle, and suddenly it became dark as night in the clear day, and thousands of satans voices were heard like flies in summer, then the thousand deities did a divination and got a smith to make a mirror or sun glass from materials said to be from a very questionable quarter, and branches of trees from the sacred mountain on which precious stones hung on the top branch, on the middle the mirror, and on the lower branch white and blue linen, and these were carried by the ancestor of the Emperors, and another God seated himself behind the door of the sun Goddess, a cock was got to crow and a Goddess furled her sleeves (as the sun priestess may be seen doing in the temples) she then got on the top of an empty tub and danced and switched her body with branches of the bamboo, and beat her breasts as if the spirit of some great God was in her, and the thousand deities laughed loudly, when out of curiosity the great Goddess opened her door only a little, when the mirror was held up, she not suspecting came out a little and asked why they were making such a disturbance, and they replied there is the almighty God who surpasses you, and one God took her by the hand and drew her out, and another shut the door and drew a line behind her, so that she could not return again, it then became daylight, and her brother was

sentenced to shave off his beard and fined severely. This picture may be seen in many miyas. The same God next meets an old man and woman and their daughter weeping, because a dragon had come once every year and eaten up one of their daughters, seven meals he had made of them and there was only one daughter left, the dragon had eight heads and tails and on his back moss and pine trees grew, the God told the old couple to brew strong drink and build a fence and put eight sake tubs full outside, he then asked them for their daughter and on hearing his pedigree they gave her, and he turned her into a comb, and stuck the comb in his left lock, no sooner done than the serpent whose belly was always bloody and whose body covered eight hills came rolling along (and not being a total abstainer any more than his friends in the miyas, he put his heads into the tubs and supped up all the sake whereby he became inebriated, and not being able to keep his specific gravity he fell into a profound slumber, the God then fell upon him and slew him, and in one of his tails he found a sword which he gave to his sister the sun goddess, (this sword is called the grass mower) who gave it along with the sun mirror and the two precious stones to the younger son the ancestor of the Mikados as the three sacred emblems of authority to govern Japan with. As elsewhere referred to, one of these two stones flooded the elder brothers fields, and the other caused the water to ebb and by their power he overcame his elder brother. In an old miya in Choshu, a graphic picture may be seen representing the old devil laying down the law to a young limb of his fraternity, to whom he is handing a large bottle of sake and pointing with his finger to Kintoki the Japanese Samson (who at a distance is leaning on his war club evidently suffering from a severe attack of delirium tremens and who seems to be taking more stock of the sake bottle, than Messrs. Scaley Horney & Co. the publicans) one can almost fancy the old one is recommending a hair of the dog that bit him, and that the young one is replying *sai o de gozarimasu*, or in other words the very thing the devil ordered. There is little else

worthy of record except that an ancestor of the Mikado's like Jacob prefers the youngest and most beautiful sister instead of the elder, and for which reason her father was angry, and said his descendants would nearly all die young, hence the Japanese say the most of the Imperial family dont live long. There is another story of a Goddess who was jealous of her husband, and in anger he leaves her, and tries on there different dresses and none pleases him like the red, and in which he becomes irresistible and his wife came out to give him a stirrup cup when she repents, and tells him as he is a male God he can have one thousand wives if he likes, but she had only him, he then relents and dismounts and they drink a renewal of their marriage. There is also another story of the Mikado's ancestor going on a trip to the king of the ocean (a very questionable personage) whose daughter he marries, and returns on the back of a crocodile, and he receives two precious stones with which he overcomes his eldest brother, his wife gives birth to a son, and he looks into the birth house though told by her not to do so, when he sees a she crocodile thirty feet long, of course he was shocked and she returns to the deep.

The sun and substance of the history is that the devil in the shape of the sea dragon, has fathered the Emperors of Japan for 2,535 years, and made them believe that he came down from heaven; but it did not suit his book to tell them that he got put out, and as God in the place of God, as the mi dragon or serpent has usurped the prerogative of God and converted the Shinto temples into miyas or devils temples he might with safety be called the Black Pope (or Anti-Christ) of Japan, as well as of China and the Corea.



TYKO SAMA



CHRISTIANITY.

Truth is stranger than fiction, the Devil's house divided against itself cannot stand, the wordy war waged to the knife between the Shinto and Buddhist priests who are both in earnest in exposing (to the people many of whom now attend both services) the fallacies of the opposite sect. For example, the Shinto priests say Buddah is only an idol which can neither see, speak, nor hear, for the workman made it, so it cannot be God, and therefore is not able to save; and the Buddhists on the other hand say the sun is only a heavenly body, (see books on astronomy taught in the government schools,) and the mirror a common metal looking glass and no God at all, and therefore they cannot save; so that the dust of ages has been shaken out of the eyes of the people, and both sects conclude with, "is it not so?" And they make it so plain that he that runneth may read, that there is no light nor truth in either of them, and many of the intelligent people take all they say for gospel; because they speak the truth, and they themselves have stirred up the Japanese to enquire, what then is truth? what is worth doing is worth doing well, and both sects cannot be too highly commended for doing their best to enlighten the people, and if they only go on at the same telegraph speed they will have both these unbeliefs in their coffins in less than a twelve-month; and most likely the whole nation will attend their funeral to hear the Shinto priests pronounce these memorable words. Here lies one who never told the truth, and the Buddhists here lies another, one of his offspring, a dumb idol who never could. With the Buddhists the Black God of Kirishima with his two horns exalted on high, is no longer a case of mistaken identity, his deadly bite has made them preach feelingly, and the common people now know who is who, and so soon as Shimadzu Sabero finds out he is an imposter and intruder, he is just the man to bell the cat, and put the old deceiver in his coffin, and when he has accomplished this feat he will

have earned the title of the John-Knox of Japan (a man who never feared the face of man or devil,) and he has only to send his head, and a cargo containing a legion of the fraternity, and as many more of the Diabutzu to the Corea and China, for exhibition ticketed O ye Heathen these be thy Gods that cannot save, and when these Philistines see the head of their Goliath, there will be no more spirit left in them, and they will run from the Japanese as fast as Isanagi did from the dirty regions.

It is very interesting to attend the services of both these sects, the Buddhist priests are left lamenting that the princes and Samurai have forsaken the God of their forefathers, and consequently they have become so poor, that they generally finish by saying if they only had rice they would be content; a stranger would almost conclude that they kept their God in their bread basket, they applied to China for aid, but they could not help them; and in Corea during the rice famine the natives had to sell their children for rice, and the late famine in India and elsewhere has fulfilled the prophecy of the idols, or the idol priests being famished.

The Japanese have had seemingly good reason to be suspicious of the Christian faith, first the Portuguese Roman Catholics brought the Beast Anti-Christ with them to Japan, whom Rome sent accompanied by a few of her tried veterans selected from the ranks of the Black Legion, the Jesuits, called by Japanese Oni no deshi and togins, disciples of the Devil, or Devils, and whose creed forbids the reading of the Bible the word of God, and who gave it a bad name, so that when the Dutch came, on the arrival of their vessels the Bibles (unless previously hid) were all taken from them and put on board again on the day of their departure; but the Japanese never blamed the Dutch for propagating the doctrines of christianity, on the contrary when two sailors were taken up without the limits on suspicion of doing so, when asked if they were christians they replied "O no, only Dutchmen," (the Japanese believed their creed was man's chief end is to make money, and as the worship of the

golden calves resembled part of their own) the answer was satisfactory, so they let them go. At first, the apparent meek and lowly demeanour of the Jesuits compared with the haughty Buddhist priests quite charmed Nobunanga; but as they gained power the cloven hoof began to appear, and they soon threw off the sheep's clothing, and just did in Japan as they had previously done in other countries, viz., drew the sword of unconverted Peter who in his zeal cut off the high priest's servants ear, and afterwards denied his Lord (Peter repented, but the Roman church never, as they still worship graven images which the word of God forbids) this they did through their converts the Roman Catholic princes, who with fire and sword seemingly converted whole provinces to Roman Catholicism, banishment and confiscation was the penalty for refusal; but when the tide turned against the Roman Catholics these converts of the sword of the flesh relapsed into Buddhism; but the storm the inquisition had raised returned with a thousand fold fury upon their own heads, some were crucified, others were thrown into the crater of a volcano, and many like the Edomites were thrown from the top of the island rock of Pappendorf, and their last island fortress of Shima Bara destroyed and the garrison put to the sword. In 1708 Joan Baptiste Sidoti an Italian priest came to Japan, he shaved off his beard and wore two swords and the dress of a Samurai, he was tried and sentenced to be walled up all but his mouth, and was thus fed until he miserably perished.

When the Roman Catholics like Peter become converted, that rock Christ the Hope of glory which was formed in Peter will also be formed in them, and like Christian they will use the sword of the spirit the word of God, which when the church of Rome departed from the faith, and first became Roman Catholics instead of christians, they threw away, and from that day ceased to belong to the Church that the gates of hell should not prevail against, because they usurped the sole preroga-

tive of the Holy Spirit, which is the only heavenly teacher who is able to teach man salvation's way and God's command; which Luther obeyed, is," come out of her my people," the tenets of the christian faith are so simple, that even a fool cannot err therein, and are comprehended in one word, OBEDIENCE. First we are commanded to turn from sin unto God. See proverbs 1st chapter and 23rd verse "Turn you at my reproof behold I will pour out my spirit unto you, I will make known my words unto you," and second we are commanded to believe in Christ's finished work as a full propitiation for all our sins, as the blood of Christ cleanseth from all sin, all who obey these commands receive saving faith which is the gift of God, and true repentance that needeth not to be repented of again, they become clothed with Christ's righteousness, and as no man can say that Christ is the Son of God but by the Holy Spirit, every christian has the witness within that he has passed from death unto life, and though christians may fall many times, as there is no man that doth good and sinneth not, as even king David did, who was a man according to God's own heart, yet notwithstanding, he fell. The love that one christian bears to another, is a link in the chain that Satan has no power to sever, because love to a christian is akin to love to Christ, as Christ takes up his abode in the heart of every christian. The Devil is in earnest to complete the ruin of man, and a wise mysterious and loving God is also in earnest to save man, first in our prosperity, if that fails, then only because it is absolutely necessary, as God knows the hearts of all men, he sends continual gales of adversity by which at length we are driven to seek the Saviour, who alone can steer us safely into the heaven of eternal rest; God loves all whom he chastens, and because the wicked have no changes therefore they know not God. Many commercial men and others throughout the world are now becoming christians, the loss of the fleeting things of this world has been their eternal gain. In England from the prince to the peasant many are now turning to God, also in

America. See Psalm 41st and 1st "Blessed is he that considereth the poor the Lord will deliver him in time of trouble." The writer has seen more instances of disinterested charity in the East, amongst men who do not make any profession of christianity, and who by their liberality to any deserving sick poor of the community, would put professing christians at home to the blush, to such is this promise made, few of us but what have a mother, sister, or some dear one in the kingdom of heaven who expects to meet us there.

God is no respecter of persons and is not a man that He should lie. Charity begins at home, and blood is thicker than water. Let foreign missionaries take a leaf out of their brethrens book in England and America, and call special meetings for prayer in the ports of China and Japan that the good Lord would shower down the same blessings on us here, Godsays prove me now herewith if I will not open the windows of heaven and pour you out such a blessing that there shall not be room enough to receive it, for why should our brothers blood cry to us from the ground, many regardless of the fear of man would respond to an earnest call, and instead of being ashamed to become christians, many will be ashamed that they are not so.

The Japanese look more to the other foreign residents than missionaries for a model, as also to the foreign press which has done good work in pointing out abuses which the Japanese government have abolished.

No man can be said to begin the world at the right end until he has become a christian. God is preparing the hearts of the Samurai in the interior to listen to the truth, adversity and the want of all things has caused a great change among them, the haughty two sworded man is now seldom to be seen. In Satsuma and elsewhere, without the preaching of the gospel, they may be said to have put away the Buddhist idols, more from the conviction of the folly of worshipping wood and stone than from any deep religious feeling, and nearly all over the country the Samurai look upon idols with contempt. The Emperor on opening Shiba lamented that no one could

tell anything about the Zokuwa San Shin, and then expressed a desire that people ought to seek the origin and substance, here then is the desired opportunity to hear from the word of God, the fountain head which explains the makoto no michi or true way of the God of Heaven or the Holy Trinity whom at present the Japanese worship as the unknown God.

If the Japanese would do as the Emperor of Germany and his Nobles, who held a diet at Wurms to hear Luther declare the doctrines and evidences of christianity; let their Emperor and assembled nobles set aside a week to hear and judge for themselves of the evidences of christianity from the lips of such men as the Rev. Bishop Williams, Yedo, and the Rev. A. Morris of Osaka, both of the American Episcopal Mission and the Rev. D. Thompson of the church in Tskidji, Yedo, also, the Japanese teacher of Doctor Hepburn who is engaged in translating the Bible into Japanese, also the Rev. D. Thompson's teacher Tskidji, Yedo, or the Japanese preacher of the new church, Décima, built by the Rev. H. Burnside of the English Episcopal body, Nagasaki, or any other earnest christian men of any Protestant denomination who know sufficient of the language to be distinctly understood; the writer should not have taken the liberty of mentioning the names of these clergymen, but he had no more difficulty in understanding them preach, than he would any of the Shinto or Buddhist priests, and besides they are equally respected and beloved by foreigners of all christian denominations, as well as amongst the Japanese who know them best, for the faithful delivery of their Lord's message of love to both, (the great secret of successful preaching is to speak to people, not to speak at them, Paul though a Jew of the strictest sect became all things to all men that he might gain the more) and besides as two of them may be said to be the pioneers of the protestant faith, from their long residence in the country none ought to be more qualified to deliver the gospel message to the people of this land, the Japanese cannot be supposed to know who are the proper

parties to make enquiries at, for example if a certain great personage were to hob nob with a cobbler who was not a christian, and only preached wind instead of gospel, he could look for nothing else than getting his fingers waxy, and thus bring the contempt of both foreigners and Japanese upon himself, as well as upon christianity.

The christian converts as yet are few, but they are decided; better a few grains of wheat than a whole house full of chaff, the protestant missionaries do their work faithfully, and do not baptize until they have what they consider sufficient previous evidence of the applicants conversion to christianity, and it is well they do so, as the Japanese press would not be slow in pointing out any black sheep amongst the flock.

The Protestant missionaries in Japan have acted up to the principals of their faith with great prudence in avoiding giving any unnecessary cause of offence to the government and ruler of the country; as christianity everywhere inculcates respect to the powers that be; as all power is of God, and prayer is put up daily in all the churches for the prosperity of the Emperor and his subjects, which will be answered on their turning from darkness to light when all the blessings foretold in Deuteronomy will be showered upon the land.

EDUCATION.

“The fear of Lord is the beginning of wisdom.”

In the modern Athens education is built on the above sure foundation which is the Rock of Ages; but in the land of the Rising Sun it is quite the opposite for they build on the fear of the Devil, which is the sinking sands of time which cover the bottomless pit, error is the right road to darkness; but the wrong road to light, and so her youth are blindly led. Though Japan has done more for the education of her children than many civilized countries, and her people are possessed with the proper shame, viz., ashamed of being ignorant, as there

are scholars in her schools from seven years of age up to forty-five, yet they lack the one thing needful, to begin the lessons of the day with, the Bible, the word of God, the most successful teachers are those who crave a boon of their scholars, viz., that throughout life they will read one verse out of the Bible every day, first asking the blessing of God on the reading of his word, and every scholar who sincerely continues to obey, finishes his education by the chief end of man, which is to glorify God that he may enjoy him for ever, and one thing the Devil can't do, is to count one of them in his dominions.

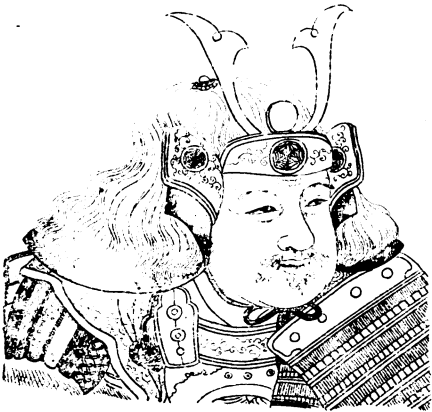
Herewith are a few daily enquiries which are fixed on Bibles used at some of the schools at home, and which Japanese scholars, as well as all foreigners, who have not had christian teachers in their youth can have an opportunity of copying and putting into practice.

Our Saviour says of little children of such are the kingdom of heaven, a child believes its father, and all who like children believe in God their heavenly father, inherit eternal life, but all who dont belong to the wise and prudent of this world, who know far too much, for there is more hope of a fool than them, our Saviour says these things are hid from the wise and prudent and are revealed unto babes.

DAILY ENQUIRIES.

- 1 Did I, this morn, devoutly pray
For God's protection through the day?
- 2 And did I read His sacred Word,
To make my life therewith accord?
- 3 Did I, for any purpose, try
To hide the truth, or tell a lie?
- 4 Did I to all who came my way,
Due courtesy and kindness pay?
- 5 Did I from every word refrain,
That could give any creature pain?
- 6 Or if distress my aid implored,
Did I, that aid, with joy afford?
- 7 Did I with cheerful patience bear,
The little ills we must share?

NYEYASU



- 8 And did I, when the day was o'er,
God's watchful care again implore ?
- 9 Never read God's Word without asking
His blessing.
- 10 Never enter Church, Sabbath School, or Prayer
Meeting without first asking God's blessing.
Ask God to help you to keep the above.

'Tis Jesus that can give,
Sweetest pleasure while we live ;
'Tis Jesus can supply,
Solid comfort when we die.

PEDIGREES OF THE PRINCES OF THE JIN DAI OR JEWISH RACE.

The greater part of the Jin dai race are descended from Ephraim or the Emperors house, and not a few from Manasseh or the Kuges, as both their crests denote ; which all more or less resemble in some way or other the head of the house from which they sprung, and from whom most of them by their book of pedigree can trace their origin. I also observed similar features, to what I saw in Kiyoto amongst many of their Samurai. Satsuma, whilst the upper Samuria have the visage of Israel, they differ much in features from the Samurai of the other provinces of the Jewish race. They answer the description in Moses and Jacob's blessing, the former says "Let not his men be few" and the latter says "Thou art my first born and the beginning of my strength, the excellency of dignity and the excellency of power, unstable as water thou shall not excel."

The Satsuma Samurai are the most numerous in Japan, many of them have very large families. The quiet dignity of the upper class Samurai in Satsuma is well represented by their warlike chief Shimadzu Sabero who combines the excellency of dignity and the excellency of power more than any other man in Japan, and who was the main spring of the revolution that freed his

race and restored the Mikado to the throne of his ancestors, he does not fancy his Samurai changing their becoming and picturesque dress to make models of them for the Japanese tailor to try his prentice hand on, who at first gave the Samurai the cut of an antiquated village grave digger of the sixteenth century, but now they are more ship shape. The Japanese ought never to change their dress in summer at any rate, for European clothing. Many sensible foreigners have adopted the Japanese dress for wearing within doors in summer; give a Satsuma Samurai a book and a sword, he will bow to all Japan in the use of the former; but for common sense and truthfulness and the use of the latter he will bow to none (Satsuma and Choshiu Samurai at the battle of Fushimi and during the revolution put the fear of their name into the Tokugawa, see page 90 Micah 8th Chapter and 9th verse.

The writer has been told by different parties who were on board the British fleet at the bombardment of Kagosima that the Satsuma men fought well and fired the last shot. The Satsuma crest differs from any other in Japan it is a round ring with a cross in the middle which is meant to represent a horse bit.

Sendai and Tosa by the history of Japan answer the description of Simeon and Levi. Sendai's crest is two sparrows, that of Tosa is three leaves. Until China and Corea are opened (which I am convinced are of part of the Gog and Magog of scripture, and that date is now due and probably this autumn will decide that final battle, see page 35) it will be impossible to distinguish the separate tribes, their crests may be a clue to their identity, the greater part of the pure Jin dai or Israelitish race have smaller hands and feet than the Tokugawa or Aaino race, and especially the women of Kiyoto, Heizen, and the descendants of the Hegi refugees many of whom have hands and feet like children. The features of this race (with the exception of the Kuges or Manasseh) entirely differ from that of the Ainos, see foot of page 9, nearly every one of them have a straight nose rounded

at the point, the protruding eye of the Jew, small mouth and rounded forehead, and the whole shape of the head is quite different from either of the other two races, they are also the most proportionable race in Japan.

I am inclined to think that the Tartars introduced the cramping of their female childrens feet by bandaging them to make them resemble the small feet of the former Imperial princesses of the old Chinese (or same race as the Imperial family of Japan) whom they conquered. The probability is that foreign powers for the protection of their subjects may become embroiled with both China and the Corea, if so, now would be the time to change their policy which they formerly regretted, and side with the old Chinese or Taepings and place the rightful heir to the throne on these kingdoms.

The Imperialists or Tartars behaved in a brutal and cowardly manner in the last war in murdering many of those who had been overcome by Gordon and to whom he promised protection, and when these cowardly Imperialists allowed Gordon to do all the fighting they did all the looting, and murdered the poor defenceless rebels; the perusal of the account of the rebel war would also lead one to believe that the Chinese Tartars are referred to in Deut. 28th Chapter 49th to 57th verse.

AGRICULTURE, MINERALS, AND FISHERIES.

The future wealth of Japan will consist in the proper development of her agriculture, mineral wealth, and fisheries.

Agriculture.—By introducing the Otaheite sugar cane which is allowed to be the best, and using the burnt powdered lava soil of Satsuma instead of sand, as a substitute for ashes to free the soil, and with plenty farm yard manure, together with her clean and well irrigated soil, Japan would especially south of Osaka and Kioto grow the largest sugar crops in the world, as the writer has seen the beet root of Germany out of which the white sugar is made of on the continent; but it can't

compare in size with the large dykon of Yamashiro and Satsuma, all north of Kiyoto the beet could be grown, and all south sugar, but the Japanese want a practical foreign sugar planter to teach them how to grow sugar. The Egyptian government have introduced the growing of sugar under a practical foreign sugar planter. It will pay Japan to import her rice and substitute sugar, an acre of land ought to produce 4 to 5 tons of sugar under good foreign management which even at the low price of £30 per ton would yield above \$600 per acre, and owing to the cheapness of labour, and the land being so well cultivated the expenses would not be near so great as in the Mauritius or the West Indies, the writer while in the Mauritius had a good view of the country which is hilly like Japan, the whole process of sugar growing and manufacture in Japan is most primitive. Instead of the hills being covered with wild grass, and many of the woods with rotten and useless trees, both of which is the Japanese mushi or insect nursery, for there one of the curses of Japan is reared. By all the grass of Japan and woods being thinned, and grass in them likewise turned over and burnt at the proper season, one of the greatest curses would be buried in the dust, the Chinese tea plant would thrive where shrubs and grass grow. Californian wheat seed, oats and potatoes should be imported wholesale, likewise red and white clover and rye grass, with their degenerate seed wheat the Japanese don't get half a crop, even on the same soil where their fine large dykon grows, which proves this. The government should loose no time in holding out inducements to farmers to breed live stock for the sake of the manure, the ready sale for milk amongst the Japanese ought to encourage the introduction of foreign cattle for breeding purposes, a cross between the largest Japanese cattle and the Californian ought to produce good milk cows.

MINERALS.

The Japanese government ought to borrow largely to develop their vast mineral wealth, with plenty of coal nearly every where ready to their hand, Japan for her size will become the richest mineral export country in the world. As I now write part of the French, Dutch, German, American, and Russian fleets are being supplied from one single coal mine, Takashima, in the neighbourhood of this port (Nagasaki) entirely the result of the energies of the enterprising former lessee who by his exertions first got the mine into good working order, and then induced the navies of the foreign powers to use this coal, which the Japanese ought now to be reaping the benefit of, but unfortunately they hang a millstone in the shape of a generation of poor relations round the neck of all their enterprises, many of whom are only in the way, which partly accounts for the direction the profits take. In other countries there are generally only enough cats to catch the mice; but in this poor country unfortunately there are more Dick and Tom cats than mice.

FISHERIES.

With a good Fishery Board established on the Scotch Fisheries Board principle, Japan with steam communication could supply the Brazil's, Spain and the Mediterranean with dry fish. The Scotch Fishery board in a good fishing with the branding fee, if the writer's memory does not deceive him, supports itself; a proper close time ought to be established, and the meshes of the nets regulated so as not to take the young fry during the spawning season; the seas of Japan teem with young fish. The salt in Japan has not proper curative properties, hence the immense quantity of putrid fish sold annually for manure, the appointment by the government of a good chemist would save this loss, as well as preserve the health of the people.

The writer purposes shortly bringing out a little work on the political economy best adopted for the

wants of the country, the result of personal observations which will fully treat of agriculture, fisheries and how the vast mineral wealth consisting principally of silver, gold, antimony, copper, lead, and iron can be most easily comeatable, and which, from the volcanic nature of the country the Japanese have been all along working at the wrong end, which can be clearly proven, but so long as the Japanese nation by the consumption of so much tobacco and *sake* do the sleeping and idle pidgin (a Chinese expression for trade) for the universe the natural result of all their labour ends in smoke. A Paternal government like Japan ought to put out their pipes and stop their grog, which would break these two chains which rivet the liberties of the Japanese subject, when the public houses of other countries turn out their customers to the police drunk and incapable, the Japanese subject does quite the reverse, for he turns in to his own house, and there falls into the hands of these Philistines Messrs. Scaley Horny and Co. who also claim kindred with the publicans of all nations, and who generally have beauty behind the bar, dealing out the evil spirits sweetened by smiles which soon makes beasts of the Bipedes on the other side, and they are conveyed from the trap, on a wheel borrow or other primitive vehicle to a house where there are more bars than beauties. The French in Boulogne *sur mer* keep the Devil sealed up in a bottle of evil spirits and there Beelzebub seems quite at home in his element, there is no accounting for tastes, brandy has been sold for a dollar a case in the far east, and on the other side of the water a washing tub full of the vile poison can be made for four pence, as vitriol bites and is cheap. The Devil's days in Japan are numbered, but so long as he is off the chain he is doing all the evil in his power by breaking the strength of the nation with the social evil, another name for beauty and the beast, for what country can expect to prosper on the ruins of the precious souls of her children whose blood is continually crying out against her. Instead of the vast sums Japan has expended on Exhibitions, the banishment from her

soil of the blackest institution in the universe will be the first Exhibition that will cause the nations to take a leaf out of her book, for she can never hold up her head as the Shin koku no kuni or Holy Land, so long as this unholy Miya desecrates what she terms her sacred soil. The government have removed the ban, and freed the once degraded Yetas and others, from the chains of ages. See 30th Chapter of Job his description of those he disdained to set with the dogs of his flock is a faithful representation of the most of the lower orders of Japan, who have now been received within the pale of Japanese Society, and for which they are not ungrateful, only these poor girls are left without, as a living monument of the nations reproach. The civilized world can depend upon it Japan only wants to see this evil in its true light, to be numbered amongst the things of the past.

The obscene language also of the women and men of many of the middle and lower orders to which the young women listen to in the streets as they sit at the doors of their houses is the language of Sodom; in Christian countries obscene language is punished by the law as a misdemeanor.

Another of the vilest institutions of the blackest water in the country is the invisible legion the Japanese inquisition or spy department, handed down to the government by the Tokugawa usurper, and now no longer required as the Mikado's power is now firmly established, and the telegraph now dispenses with their services, they are the left hand gentry of officialdom and occupy the place of honour in Japan, (see Japanese press reason for not deporting Chinamen though they did remain as spys it was an honourable occupation,) they are the drones of of the country and all the information they collect is cooked. They first wash their cloven feet in it before it is fit to be read by officialdom. The writer had not a few of them in his schools who were always absenting themselves, and laziness being part of their stock in trade and they were troubled with a warui hara a sore stomach, so they said when absent, and as the writer had a case of excellent

drugs from Sim, No. 18 Medical Hall, Kobe (no ditch water sold in that establishment,) for the use of the school, he made them up a draught of a colour suitable to their complaint, which cleared them out, so that the writer did not see much of them afterwards, warui hara also means a bad heart. Accustomed as these gentry were to have everything put in by the spoon which must have been the origin of that vulgar word spoony. If the government want this legion to become inkiyo, they have only to send an order to No. 18, Kobe for a fair supply of drugs warranted to cure, or to a Japanese store where they are warranted to kill or cure, or give the legion the option of going to Satsuma for the benefit of their health, they sow the seeds of dissension which bring forth Saga crops of rebellion. The government are now putting a stop to the sale of spurious drugs. If the government appointed Doctor Berry of Kobe, to order the best English medicines either through Mr. Sim or any other thoroughly conscientious and practical druggist, the drugs imported would save valuable lives, and the one half of the coffin makers in the country would close their establishments.

Also these sons of Belial officialdom part, of the old leaven which are still left, most of whom have tried their prentice hand on foreigners and made a finished job of the Saga Samurai, why dont the government send them to Satsuma or Tosa, just let the government offer to promote them to these Kenchos, and Inkiyo would suit their book best, if these mens heads had been where the just, though misguided Yeta Shimpei's now is, there would not have been so many brave men murdered on both sides, the Heizen people speak their mind, and the writer knows one of these Kencho Samurai of old, a son of Belial.

If they continue longer in their present places a Yeta Shimpei may rise out of every hair of his head, they first oppressed foreigners, and now they do so to the poor Samurai, the government in justice to them are not aware of all these gentry's evil deeds, or they would not be longer there, as in Osaka when they found out some they condemned them to a dishonour

HITOTSUBASHI



LAST SHOON

able iukio, and to use a German expression they have disgraced Japan by giving her a *schlechten geruch* amongst all civilized nations, which the true Samurai do not deserve, most of them are a mixed race between a Jew and a gentile and formerly did the dirty work of the old government the Tokugawa, they are old enough now to become inkiyo and let better men take their place, a clean sweep would purge out the old leaven, as by their evil communications they corrupt the new Samurai as fast as they get into harness, and they have been the means of ruining many a good foreign and Japanese merchant by putting their spokes into the wheels of trade, and until the writer came to Japan he could never understand how King David could be a christian, and consistently utter such a curse on the sons of Belial, our blessed Lord who would not break a bruised reed or quench the smoking flax fearlessly denounced the Pharisees. If the good kind and firm governors of Kagoshima or Miyasaki ken had been at the head of the affairs in Saga the insurrection would never have happened. Japan is not yet ripe for a liberal representative government, what would suit her best would be a conservative representation, say a Kuge or one of the members of the Imperial family to work jointly with one of the Samurai of each province; but both of the peoples choice to be chosen by ballot, and at same time let all the principal farmers only have a vote, as they have got something to loose, and are not likely to be carried away by any Buddhist priest trying to raise an insurrection, as the writer knows for certain they have done in some provinces by instigating the farmers, this they did at Sanda near Kobe during the rice famine, (the prince of Sanda is one of the best of men, and had a school on European principles long before the government opened up schools, he was one of the first princes to offer his country to the government before the country was turned into kens, and though not a Kokushiu, he will always rank in future history as one of the pioneers of civilization in Japan.) A house of Commons could be formed out

of these Samurai, the various Kencho governors.

A House of Lords could also be formed out of their colleagues, the kuges, together with all the late Dai-miyos. This government is the most fitted, and more likely to please the people, and strengthen the throne, as well as the hands of the government.

The writer has been induced to make these observations, knowing that there are good men in the government who desire to make the people happy, and who are willing to adopt any measure for that purpose if safe and practicable. In the event of a war it is best first to have the people contented, as a man's worst enemies are those of his own household, many of the governors who are of low origin oppress the people, they are like a beggar on horseback: low cunning, coupled with quick monkey movements at one time passed for ability, but the people have now found out that this is only skin deep, or like the gilt on counterfeit coin.

THE JIN DAI OR SECRET CHARACTERS OF THE SACRED AGE.

Evidently brought by the Israelitish race to Japan. There are three volumes of these characters published by the Japanese. In the first volume the characters are a straight syllabary and resemble a few of the characters on a photograph taken from the rocks of Sinai, otherwise no traces of them are to be found in any living or dead language, they have a kana key attached to each of them, I am inclined to think they may have been used for divining. The Japanese say they came from God. Volume 2nd contains several characters resembling the snake shaped characters of Persia, they are probably ancient Median characters, of these I discovered some in Yamato, they also have a key to them in kata kana.

Volume 3rd contains several of the arrow headed characters of Nineveh and Babylon some of these I discovered cut out on stones in a miya, which is in a part of

modern Choshu, also in Satsuma, these likewise have a key in kata kana. In the same volume there are other three kinds of ancient characters. I copied some Indian characters of a stone in the large Buddhist temple of Horusi in Yamato.

On my travels I took the three volumes of these characters with me, but found very few of them at the places indicated, some had been there at one time, and the others the government had removed to Nara or Kiyoto for safety.

Besides the characters in the books, I discovered many other ancient characters, the raised characters I took impressions of with dry inkstone rubbed over Japanese paper placed over them, and those cut out on the rocks I took copies of, as I had not the materials with me for taking an impression.

In comparing the Japanese kata kana with the stone of Moab discovered in 1868, also the Rosetta stone, on the latter many of the kata kana are intact, and the characters on the stone of Moab resemble the kata kana, some characters turned a different way, and others turned upside down. It is noteworthy that pure Median names spell with the kata kana syllabary, I am of opinion that the ancient Chinese who conquered the Aborigines, and Jin Mu Tenno and his Samurai had originally one and the same kana, similar to that on the Moab and Rosetta stone, and that the Chinese kata kana or side characters first got corrupted, and as the Japanese are noted for changing or making mudzkashi (difficulties) or inovations in their characters, they readily adopted the kata kana brought over to them by Kibi-dai-shi which has just been a corrupted inovation on their original kana. But how comes it that these sacred characters had a kana key to them nearly twelve centuries before Kibi-dai-shi is said to have introduced the kata kana or one sided Chinese characters? And nine and a half centuries previous to the introduction of Chinese letters, many words in the oldest Shinto books and ancient names of places have been spelt with the original

kana, or letters of the ancient Yamato or pure Japanese language, before Kibi dai shi introduced the change; for an account of which see a work called the Nara beshi. The Annals of Japan and other ancient documents up to Kibi-dai-shi's time must have been written in the ancient Yamato language with the original kana, though many suppose the Chinese to be the first written characters in Japan. The great difference between the Kiyoto, Yedo, Nagasaki and Satsuma dialects is not caused as many previous writers suppose by the difference in climate to which cause they mainly attribute it, but it is easily accounted for by the three different races inhabiting these separate districts.



SANJO O NO JINJI,

Or the three sacred emblems of sovereign rule in Japan, viz, the kagami or metal mirror, the tama or crystal ball or seal, and the sword called kusanagi or grass mower; also mura kumo or clustering cloud (without which no Emperor could reign. During Antoku Tenno's time part of them were said to have been lost in Shimonoseki straits, but there is a mystery about this; some Japanese say there were two crystal balls, which the Emperors as Chief Shinto priests sat daily and worshipped, it is said without moving their eyes or hands and I am inclined to think they are the same that Jingo Kogo took with her to the Corea, and most likely they, with the sword, were brought to Japan by the Jewish race, the Emperor was so afraid of them on account of the sacredness and majesty of the divinity which was said to dwell with them, whose efficacy was very great that he had a separate house built for them, as he was afraid to sit in their presence. Ame no koyane no mikoto and Ame no tane no mikoto and their descendants kept them and regulated the sacred rites connected with them (the former of these was ancestor of the kuges and the head of Manasseh. It is noteworthy that Suin Tenno the Xth Emperor when he put these sacred em-

blems away, he at same time built Ise no miya and introduced the sun glasses into the Shinto temples, the Japanese say for the first time. Whether the government know it or not, I am inclined to think when the Hegi refugees lost the day, they gave out the report that they were lost, and that the two crystal balls in Udo no miya have been kept there ever since, this miya is one of the oldest in Japan and must have been erected to Udo, Jin mu Tenno's father during his life time, and Satsuma has always had an independant prince whom the Tokugawa feared, and these stones would be safer in his territory than any where else.

Before proceeding further I refer my readers to the undernoted passages in the books of Kings and Chronicles see 25th Chapter of 2nd Chronicles and 24th verse: "And he (Joash king of Israel) took all the gold and the silver and all the vessels that were found in the house of God with Obedom, and the treasures of the king's house, the hostages also and returned to Samaria. See also 2nd Kings 14th; and he took all the gold and silver and all the vessels that were found in the house of the Lord and in the treasures of the king's house, and hostages and returned to Samaria.

Amongst the treasures, the probability is as the word *all* is used.

Were the ark, the golden pot of manna, the urim and thumim, the crown and regalia of Judah, Moses rod, and the sword of Goliath, all of which may have been brought to Japan.

This occurred B. C. 825 or 826, about one hundred years before the captivity of Israel or the ten tribes, and none of the kings of Israel after that date are mentioned as consulting the urim and thumim, and from that day to this no mention is made of their existence amongst the Jews. Some commentators are of opinion that the names of the twelve tribes were engraved on these stones, and that they were consulted previous to going to war, and others think that illuminated characters appeared on them known to the high priest, possibly the

sacred characters in Vol. No. 1 of the Jin dai characters, may have been used as a key to them, the word Sangi also means divining sticks. One history says Jingo Kogo in her dream saw it written on these stones to proceed to the Corea. If the government had these two crystal stones inspected, it would solve the mystery, and if they have the names of the twelve tribes on them, it would be proof positive both of their identity and that of lost Israel.

It is noteworthy both in their mythical history, and Jingo Kogo's war, to these stones are ascribed the power that Moses rod had over the Red Sea, also the Jews say the passages of the Euphrates like the Red Sea opened up to permit the ten tribes to escape. See page 31.

Most likely the spoils of Samaria were rescued by the Israelites when they escaped from Media and brought with them to Japan, as the spoils of Judah 5,400 vessels of silver and gold were all preserved, and returned to Jerusalem with that captivity. Some histories say that the ball has two small round holes in it, the urim and thumim was engraven like a signet and set in ouches of gold which were to be fastened with wreathen chains of gold. See Exodus 28th Chapter 11th to 14th verse; urim and thumim, means light and perfection.

I am of opinion that the Mikoshi, tabernacle shaped, covered with gold, and a border of gold encircling the top, is a truer representation of the ark than many illustrated models in biblical dictionaries, which differ. The sword of Goliath was kept in the high place at Nob, wrapped up in a cloth, many Shinto temples in Japan have great swords, some in cloth, and others in wooden cases, some Japanese say the great sword was taken by one of the Ashikaga and deposited in a Shinto temple in Chikugo called Sai ten, the words sword of the Lord and of Gideon is the only figurative approach to the meaning the Japanese attach to the great sword of Japan. Many Japanese in ancient pictures are represented worshipping with a rod in their hands not unlike a shepherds crook. Japan is also called the country of the Golden jar, which

may, or may not allude to the golden pot which contained manna; but the Japanese have no record of this, and can give no account of the origin of the term.

The graven polished mirror, said to be 8 cubits, represents the soul of the sun goddess, there is every reason to believe that a sun mirror or a dragon was the image of jealousy referred to by Ezekiel. In one place only, the two lions, (see page 88) besides the usual stone, are guarding two stones of a different shape set in ouches exactly as the urim and thumim are described. One may represent Jacobs stone of Israel, and the others the urim and thumim.

THE GRAVES OF THE EMPERORS MIYAS, PRINCES, AND SAMURAI OF JAPAN.

(From time immemorial there has always been a Prince and Samurai appointed to keep the records and look after the graves of the Emperors.)

All the earliest graves of the Emperors have had a Yashiro or pure house placed over them, (and some still have) which properly speaking, by being placed over the dead, lost its purity and became defamed and defiled into a house for the worship of the dead and called a Miya by the Japanese, these graves like nearly all Shinto temples are on the top of hills or mounts; the Syrians in Ahabs time on account of the high places said the Gods of Israel were Gods of the hills. Some of these hill graves have been converted into islands by surrounding them with water, and each is approached by a large wooden torii or arch, the bodies are buried very deep and great stones placed on the top of them, as I had an illustrated work of three volumes of the Emperors graves with me I visited the most of them including that of Udo the father, and other relatives of the first Emperor in Kushiu.

Jim Mu Tenno the first Emperor is buried at Une he Yama Yamato, there are some very old stones within a stone fence opposite the grave, some the shape of the sun

mirror; they are probably partly the remains of the old arch or torii.

Regarding the interment of the Emperors, the writer called for information at the carpenter in Kiyoto who made the coffins for the Imperial family. The body is placed within three coffins, two made from the most enduring and costly wood, which are placed within a stone coffin. The body is said to be anointed with sue, or vermilion, which is either the red resinous juice of the calamus rotang, or the artificial red sulphuret of mercury, it is now seldom manufactured. Some say only the nose, mouth, ears, and eyes are filled with sue, and that the body was covered all over with a kind of resinous fluid, likewise the first coffin, so as to exclude the air, and the next coffin being larger the bottom was filled with fine charcoal dust and the first one placed within it and all round the sides, the vacant space, was filled up with fine charcoal dust, it was likewise covered over with resin to prevent any air from getting in, these two coffins were then placed within the stone one, the lid of which was furnished with pivots which sank flush into holes made round the coffin, which most likely was cemented besides. In ancient times, it is said, the Emperors bodies were wrapped up in a rich cloth of gold. The writer discovered the grave of an Empress, He wa zu hime no mikoto-said to be the wife of Suin Tenno the Xth Emperor, which there is no mention of in the Misasaki hon or book of the Emperors graves it is not far from Sho mu Tenno's grave which is in the Nara district; the celebrated Empress Jingo Kogo's grave being also in the immediate vicinity.

I visited this grave some years ago and it had escaped the notice of the Misasaki officers who have been, and still are repairing, the breaches of all the Emperors graves, which the Tokugawa for two and a half centuries had neglected, though about twelve years ago Jin mu Tenno's grave was repaired.

I revisited this Empress' grave this year and found the tomb stones in the same neglected condition; an

unsuccessful attempt had evidently been made to desecrate the tomb, the stones of which are in a good state of preservation, and when put together are similar to the ancient tombs in Palestine—see illustrations in biblical dictionaries. The Emperors are principally buried in Yamato, Kawachi, Idzumo, Yamashiro, one in Awa shima and two in Sanuki Shikoku; but most of the late Emperors are buried within the grounds of the Buddhist temple of Senniujii, here the pagoda shaped or nine turretted tombs stones may be seen, which are nearly a facsimile of the ancient tower of Nankin. The last Emperor is buried on a hill opposite the temple. The tomb-stones of the Miyas or Imperial princes and kuges are quite a different shape, the top stone has nine rings round it and only one turret. The tombs of the Daimiyos and ancient princes, their ancestors, are nearly all alike; the princes of Tchikuzen differ, these tombs can be seen within the grounds of a large decayed buddhist temple in Fukoka, and they are the most magnificent mausoleums of the kind in the island of Kushiu, all all more or less partly represent the roof of a Shinto temple.

The tombs of the Samurai repret those of the princes in miniature. The tomb stones of the Jin dai or early Samurai are quite different from those of the other race, the Tokugawa, as can be seen in Osaka temple burying grounds.

In Awaji shima may be seen some of the oldest tomb-stone in Japan, some of which crumble to dust with the touch of the hand. The grave of the father of Jin mu Tenno is situated in the ancient province of Heuga, it is within an immense cave.

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