ERIE WEEKLY OBSERVER.

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JURECKI BROTHERS, Watches, Clocks, Silver, Britannia and Plated Ware, Pocket and table Cutlery, Fancy Goods, Reed House, State street Erie Pa. 24

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French Merinos and all wool Reputable Goods much less than raising prices. Very cheap. nov 13—27. BEE HIVE.

Wooden and Willow Ware, a good assortment for sale at S. S. STEBBINS'.

LIFE'S BATTLE FIELD.

Oh! not alone in heated field,
Are armies camped or battles planned.
The trusty sword and dinted shield
Are not in every hero's hand;
Soldiers in life's calm walks are found—
To-night the quiet moon has shone,
On many a worthier battle ground
Than Waterloo or Marathon.

The fight for daily bread may be
As noble in the sight of God
As any march of victory
By king or conqueror o'er trod;
The mean or mighty, great or small,
Is not the Heavenly Master's test—
The motive is the gauge of all
Who seek to win his sacrants rest.

The battle field is everywhere,
Our foes lie close about our way
Temptation, Riches, Want, or Care
Provoke the contest day by day;
And he who in the deadly fight
Maintains his courage firm and strong
Who keeps his armor pure and bright—
Shall win the victor's crown ere long.

Dear unknown friend, whose narrow life
Seems bounded by the things of sense
[illegible]
And longs for wings to bear it hence—
I know full well thy weary way,
The toil-stained feet, the spirit spent,
The pang of each successless day—
Each cry to the Omnipotent.

I, too, have suffered and have fought;
I, too, have known the ill of life
I know how dear is victory bought,
How sharp and sudden is the strife
Let pray and trust, relief is nigh
and when the shock is overpast,
The Friend who accepted not to die
Will vindicate his love at last.

No! not alone in tented field,
Are armies camped or battles planned
The trusty sword or dinted shield
Are not in every hero's hand.
Each struggle that has cost thee dear
Though trifling in a mortal's eye,
Each sacrifice that claimed a tear,
Is registered beyond the sky.

PRESIDENT'S LETTER

TO THE EMPEROR OF JAPAN

From the Washington Union of the 15th ult.

Visit to Yedo—Reception of the American Consul General.

The subjoined narrative of the visit of T. Harris, Esq., United States Consul for Japan, to Yedo, and the presentation of the letter of the President of the United States to the Emperor of Japan, will be read with the interest which attaches to everything connected with our relations with the Eastern world. These letters, written with conversational freedom, and not intended for the public eye, we are gratified to have the opportunity to lay before the readers of the *Union*. Whatever may be thought of some of the peculiarities and incidents of this extraordinary reception of our Consul General as the representative of the Executive of the United States, it cannot fail to convey to the reader an agreeable impression of the respect and consideration with which, in that remote and isolated Empire, our country and government are regarded.

U. S. CONSULATE GENERAL.
Simoda, Japan, July 3, 1858.

MY DEAR ———: You are aware that I brought with me to this country a letter from the President of the United States, addressed to the Emperor of Japan. In the month of October, 1856, I wrote to the government of Yedo that I wished to go to that city for the purpose of delivering a letter with which I had been entrusted. It would not interest you to read an account of the various means used by the Japanese to induce me to deliver the letter at Simoda, nor to read an account of the negotiations thereupon, which were *spun out* for some ten months. At last, finding that I could not be moved from my original determination, they yielded all the points at issue, and agreed that I should go to Yedo, and deliver the letter, at a public audience to the Emperor. This was a decided success, and I drew favorable omens from the removal of the great barrier which had hitherto prevented a personal communication with the government. More than two months were consumed by the Japanese in making their preparations for my journey and for my *reception* at Yedo. I was informed that the Emperor had given orders that I should receive the same honors as are paid to the princes of the blood as well on the road as in the towns and villages through which I would pass. I was told that the vice governor of Simoda would attend me, in the character of a courier, and that he would implicitly obey all my instructions.

My train numbered some hundred and fifty persons, composed of guards (my own) norrimon bearers, cooks, grooms, shoe bearers, fan bearers, and last, though not least, a standard bearer, and a large number of coolies. I had permitted the Japanese to arrange and dress my train according to their ideas of propriety, and what they conceived was due to the representative of the President of the United States. My guards, each with two swords in the girdle, and clad in new silk dresses, as they swelled and strutted about, appeared to be 'mightily uplifted in heart,' while they and my bearers and grooms appeared to have "broken out" all over in "spread eagles," as the back, breast and sleeves of their dresses were sprinkled over with the arms of the United States, which were *neatly painted on them*. I performed the journey partly on horseback and partly in a norrimon which is the Japanese name for a palanquin. The Japanese norrimon will compare with the celebrated iron cages of Cardinal Balue of France, in which the poor inmate could neither lie down or stand up. In the norrimon the Japanese kneel and place their feet close together, and then sit on their heels; if they wish to repose themselves they lean forward, and rest the chin on their knees, so that the body and limbs from three horizontal folds or piles—a position that they assume and keep without annoyance from long practice, and from the great flexibility of their joints, but which is almost unattainable by a white man, and is absolutely unendurable.

I had a norrimon made for me seven feet long, and in it I put a mattress and pillows, which made it as comfortable as the Indian palanquin; but of all the modes of traveling, the camel, the elephant, and the palanquin are the most fatiguing.

On the lovely morning of Monday, November 23, I started for the long desired goal of my wishes—Yedo. Four lads, with small bamboo wands, led the way as harbingers, and their voices sounded quite musical as they sang the Japanese words for "clear the way, clear the way," kneel down, kneel down." Next followed a Japanese on horseback; then came a large lackred tablet, bearing my name and titles in immense Chinese characters. The tablet was supported by two huge transparent lanterns, which bore similar inscriptions. [When I halted the tablet was placed in front of my quarters, and at night the lanterns were lighted and hung up over the gate of the house.] Next came a stout fellow bearing the "stars and stripes," with four guards. I followed either on horseback or in my norrimon, and attended by twelve guards. Next came Mr Henskin, [*interpreter*,] and after him I do not recollect how it was arranged, except that the vice governor brought up the rear.

For the first three days the route was entangled among the mountains and deep ravines which compose the peninsula of Idsu. The path, [for it could not be called a road] was narrow, and in many places was formed by cutting steps in the Jufa rocks, and sometimes it ran over mountains 4,000 feet high. On the second day I reached Ugasima, and as I emerged from the gorges of Mount Amagi I had my first view of "Fusi Yama," the "Matchless Mountain." The sight was grand beyond description. As viewed from the Temple at Ugasima the mountain appears to be entirely isolated, and shoots up in a glorious and perfect cone 10,000 feet high! It was covered with snow, and in the bright sunlight it glittered like frosted silver. In its majestic solitude it struck me as being even more grand and imposing than the celebrated Dwhalgirl of the Himmala mountains. For the first two nights I was lodged in temples, which had been fitted up for me, with bath rooms and other appliances to contribute to my comfort. On the evening of the third day I arrived at Missima, a town on the Tô-kyido, or great East road, and from thence to Yedo the road is wide and good. On the great roads of Japan nice buildings are erected for the accommodation of the princes when they travel; they are called *Huwjin*, and it was in them I had my quarters for the remainder of my journey.

On my arrival at one of these *buildings*, the vice governor would hasten to compliment me on my arrival, and ask after my health. On one occasion I asked him to come into the house, but he shook his head, and said he dare not do it, as only those of "exalted rank" could enter a Howjin; yet this man has received some thirty steps of promotion, wears the imperial arm on his sleeve, and is the "Leader of One Thousand Stars"—i. e., the commander of one thousand soldiers.

My first day's journey on the To-kyido was over the Mountain Hacone, which is some 4,500 feet high. After I had passed the crest of the mountain, and had descended about one third of the way, I came to a perfect *bijou* of a rest house. Everything was in miniature. The house was new, and nothing could exceed its neatness. A miniature garden adorned the rear; the trees were dwarfed to the smallest possible sizes. Here were tiny temples and grottoes, and bridges so *petite* that nothing heavier than a fairy could walk over them. A canal and fish pond, paved with snow white pebbles, were filled with water of crystal clearness; the gold and silver fish, however, were of enormous size, some being quite two feet long, and a gray headed old carp appeared to be the patriarch of the finny family. The passage of Mount Hecton was not completed until after nightfall; but I did not regret being belated, as it afforded me the novel sight of my train brilliantly lighted by a large number of huge bamboo torches. As the train twisted and turned among the descents of the mountain it looked like the tail of an immense fiery dragon. On reaching the plain I was met by the authorities of the city of Odowara and a whole army of lanters, of all imaginable sizes and colors, each being decorated with the arms of the owner, and the whole forming an *ensemble* that was lively and pleasing. I passed Sunday, the 14th of November, at Kawasaki. This is the place that Captain *Bittinger* reached when he made the celebrated dash at Yedo. [See Commodore Perry's Journal of the Japan Expedition.] From my first arrival in Japan up to the present day, I have always refused to transact any business on Sunday, or travel on Sunday. I soon got the Japanese to understand my motive, and I am sure it has increased their respect for me.

The roads were all repaired and cleanly swept and watered before I passed, so that I could travel on the road, and many new ones built; all the villages were cleaned, and the cross streets were also kept closed. I could see immense crowds beyond those gates, but the people on our actual line of march were those only that occupied the buildings on the route. Notwithstanding all this, the number that assembled was prodigious. The centre of the way was kept clear, and the crowd kept back by ropes stretched along each side of the street. The assemblage was composed of men, women, and children, of all ranks and conditions—the women being the larger number. I estimated the two lines of people that extended along the way, from my entrance into the city to the place provided for my residence, to have been full 300,000. Yet in all this vast concourse I did not hear a word, except the constant cry of the Harbingers, *satu! satu!*

You may think it impossible that silence could have been maintained among so large a number of women, but I can assure it was so.

The house prepared for me was situated within the fourth circle of the castle, or aristocratic portion of the city, and large enough to accommodate five hundred persons, in the Japanese manner.

On my arrival I was warmly welcomed by my good friend the Prince of Sinoqa, who showed me the various provisions that had been made for my accommodation and comfort, and which included chairs, tables, bedsteads, &c., &c., none of which are used by the Japanese.

The following day the Prince of Tamba visited me in great state. He said he came as a "special embassador" from the Emperor to congratulate me on my arrival, and to ask after my health. After receiving those compliments, and making a suitable reply, the Prince pointed to a large box which he said was a present to me from his Majesty. I found the box contained five large trays of bon-bons, weighing over one hundred pounds.

I subsequently visited the hereditary Prince of Hotta, chief of the great Council of State and Minister for Foreign Affairs. The visit was a pleasant one, and the arrangements for my audience were completed. I gave the Prince a copy of my intended speech to the Emperor, and before I left he gave a copy of the reply the Emperor would make to me. By this arrangement, the speeches being both translated beforehand, we would be enabled to dispense with the presence of interpreters at the audience. On Monday week after my arrival I set out for the Palace. My train blazed out in new silk dresses, and my guards wore their breeches rolled up to the middle of the thigh. You must know the wearing of breeches in Japan is a mark of high rank, or, if worn by an inferior, that he is in the service of one of the highest rank; so that the wearing of breeches here is as much coveted as it is said to be in certain quarters in America, the article is a type or emblem of power or authority. A new flag, made of Japanese crape, was carried before me. This flag is the first foreign banner that was ever carried through this great city, and I mean to preserve it as a precious relic. The distance from my residence to the Palace was over two miles. On arriving at the bridge, over the third moat or ditch, all my train left their horses or norrimons and proceeded on foot. I continued in my norrimon, and was carried over three moats, and through as many fortified gateways up to the gate of the Palace itself. I was received at the entrance by two chamberlains, who, having "knocked head," conducted me to an apartment, where I found a chair for my use. Tea, bon-bons, and other refreshments were then offered to me. A large number of the Princes came to be presented to me. At length I was told the Emperor was ready to receive me. I passed through a large hall in which some 300 or 400 of the high nobles of Japan, all dressed in their court dresses, were kneeling, and as silent and motionless as statues, and from this hall I entered the audience chamber. At this moment a chamberlain called out, in a loud voice, "Merrican Ambassador," and the Prince of Sinoa threw himself down and crawled along as I walked in. Mr. Hensken, my secretary, who carried the President's letter, halted at the entrance. I advanced up the room, making three bows as I proceeded, and halted at the head of the two lines of men, who was prostrate on their faces; those on my right were the five members of the Council of State, with the Prince of Bittsu at their head, and those on the left were three brothers of the Emperor.

His Majesty was seated on a chair placed on a *dais*, elevated same three feet above the floor of the chamber. He was dressed in yellow silk, and wore a black lackered cap that utterly defies description. After a short pause I made my address to him, and, after a similar pause, he replied to me in a clear and pleasant voice. When the Emperor had finished Mr. Henskin brought the President's letter to me; I removed the silk cover, [striped, red and white,] opened the box, and displayed the writing to Prince of Bittsu, [who now stood up;] then, closing the box, I handed it to the Prince, who placed it on a lackered stand prepared for the purpose. Mr Henskin having returned to his place, and the Prince being again prostrate, the Emperor bowed to me, smiling pleasantly at the same time. This ended my audience; and I *backed out* of the room, making three bows as I retired.

The usual dress of the Japanese nobles is of silk and fine grass cloth, and for a coronet they wear a silver lackered affair that looks like a distracted night-cap. I did not see a single gem, jewel, or ornament of any kind, on the person of the Emperor, or on those of his courtiers, who comprised the great nobility of Japan.

From the audience chamber I was taken to another room, where I found the five great councillors of State, who, having been presented to me, congratulated me on my audience, and expressed their wonder and astonishment at what they called "my greatness of heart." When I asked for an explanation, they said that they were filled with admiration to see me stand erect, look the awful "Tycoon" in the face, speak plainly to him, hear his reply—and all this without any trepidation, or any "quivering of the muscles of the side." I write all this to let you see that the Japanese Princes understand use of court compliments. I was then shown a present of fifteen silken robes from his Majesty, and was taken to a room where a banquet, set out on sixty trays, twelve inches high, was prepared for my single stomach. There was food enough for one hundred hungry men.

You must know that the dinner trays (like the speeches) are a mark of rank in Japan; and the rank is indicated by the height and capacity of the trays, which vary from three to twelve inches in height. Again, if the trays are lackered, it denotes the honor connected with the occasion; but if it be made for another occasion; but if it be made for ordinary cypress wood the honor is complete, sublime plain as words can do, "you are so from a low rank that no one can dare to eat was partake of what you have used!" My attention was called to the height of the trays and called both to the height of the social edict, and to the flattering fact that "by a special edict." You must know that the wooden trays made of unvarnished wood. The subject of this same dinner had been in and in Yedo. A discussion, both in Simoda and at the Palace, were very anxious I should cheerfully provide, and I replied that I would do so if the rank would eat upon or persons of suitable respect would forbid me; but said that self-respect would forbid me; but said that self-my host or his representative at a table where I had drank of the dinner. When I had arrangement of the banquet, he very next arrangement of the banquet, he very next arrangement of the banquet, he very next sit down—I then said, "Sir," again asked to sit down—I then said, "Sir," again asked to I thanked him for his offer, and his Majesty that At last the whole affair was a "entertainment."—where I distributed it among my quarters, followers.

After the exhibition of the dinner I was conducted to the room I first entered, was received, I had drunk of the celebrated powder, after I left, being conducted to the entrance, by two chamberlains, who knocked head with the force that was due to one who had seen the King, and yet *lived*." By the way I forgot to state that the old formula of an audience, which was "kneel down," "knock head," so that by-standers can hear your skull crack," if ever did exist at the court at Yedo, is not used in my case. A faint request was made to me at Simoda that I would kneel, but I told them the request was offensive, and must not be repeated. That ended it.

I cannot tell you how many thoughts crowded my mind during my audience. The idea, however, was here, and now, the barrier exclusion that has been rigidly maintained by this singular people for more than two centuries is finally broken down, and it is my country's glorious country, that has achieved this, and it has been accomplished by *moral force*. All hail and glorious triumph of reason!

In my letter to my good friend, Gen. Cass, more, I shall treat on the matters that occupied me for the three months of my first visit to Yedo—with descriptions of various matters, as well as an account of my illness. As in your letter I do not touch on the above subjects, I shall enter on those which form neither in his shall I enter on those which form the substance of this, so that a perusal of both letters will give you an idea of all I wish to communicate.

My return to Simoda was on a steamer presented to the Japanese by the Dutch, and my subsequent voyages up and from Yedo were all by water. I do not know the exact date of my return to Simoda. There is a perfect blank in my memory for about twenty days. Suffice it to say that on the 28th of March I was aware that I was as helpless as a child, and that I was aware of the serious nature of my illness.

In April I again started for Yedo, notwithstanding the strong remonstrances of the physicians, and I was so feeble that I was actually carried on board the steamer like a child. Happily no ill effects followed this imprudent, but absolutely necessary, step of mine.

The Emperor manifested the greatest kindness, and the most marked solicitude for my perfect restoration to health. He daily sent me some very nice affair that had been prepared in the palace. After about a fortnight of these kind attentions, during which time I was rapidly gaining strength, his Majesty sent the Prince of Tamba to me to urge the use of a certain remedy, which the Prince described. If you are curious to know what the nature of the remedy was, you can turn to the second verse of the first chapter of the First Book of Kings, commonly called the Third Book of Kings. In justice to myself, permit me to add that my health has so rapidly improved that I have not used the imperial prescription. The weather during April and May was charming, and each day I felt its influence.

The Japanese pointed out various places of interest, such as temples, gardens, &c., which I visited with benefit to my health and relaxation for my mind. The *Seeby*, or theatres, of Yedo are three in number. They are all in the north east part of the city, and only a few yards distant from each other. I intended to visit them, but my friend, the Prince of Sinano, earnestly requested me not to do so. He said no Japanese of rank could go there without being disgraced; that if an imperial officer should be seen there he would be dismissed the service. He added 'you now stand as high as any man in Japan; why, then, should you wish to cast yourself down from the honorable place you occupy?' Feeling convinced that his statements were correct, and not wishing to do anything that might lessen my influence as the representative of my country, I did not go. The Japanese have very few amusements; the principal ones are wrestling, jugglers, and *top spinners*.

Nothing analagous to the *Rougen* of Java, the *Nanch* girl of India, the *Almé* of Egypt, the *Siva* of Polynesia, or the *Figurante* of Paris is to be met here. A grand match of one hundred of the crack wrestlers of Japan was got up for my amusement. Turn to Commodore Perry's work on Japan, page 431, and you will find a very good lithograph of this amusement. The description he gives of it is very correct, and corresponds with what I saw, with the exception that he says (page 433) that some of the wrestlers butted each other, and kept up their brutal contest until their foreheads were besmeared with blood,' &c., &c.

I saw nothing of that kind, although over fifty matches were exhibited. The Japanese assured me that if 'butting and bloodshed' was seen at Kanagawa it was the exception and not the rule.

The jugglers are very clever. One of them made two butterflies of common thin paper. He first raised one of them up in the air by the wind of his fan, made it flutter about his head, alight on his finger, his arm and his face; he next set the pair in motion, and it was really wonderful to see how natural the action was. They chased each other through the air in circles, sometimes [illegible] over the water that was in a china bowl, and at last alighted on the rim of the bowl. The *top spinners* would produce a sensation in New-York.

For the amusement of your children, and especially for the amusement of the little lady that was so indignant at seeing my likeness exposed in the open air, I will describe the performance.

The exhibitor having spun a top, placed it on a board, where it revolved with great rapidity and steadiness; he then took it up and laid it on its side, where it remained without motion; he then talked to the top, and at the top; and, after making sundry flourishes with his fan, he again placed it upright on the board, and lo! it spun away as merrily as ever. Another top, when lifted up by the spindle, made a noise exactly like your locust when held in the hand. A top was declared to be a female, and having let it spin awhile, he took it up, shook it, and down fell seven distinct tops, all of which whirled merrily around. Another suddenly changed into a lantern, and, after whirling some time, the lamp in the lantern was spontaneously lighted. A piece of sewing thread about five yards long was held extended by two persons; the exhibitor *put a top on this thread*, and it ran from one end to the other, always upright and constantly revolving. The same feat was performed on the edge of a sword; the top ran from the hilt to the point, and back again to the hilt. I will only describe one more feat. In the court-yard, where the exhibition took place, a pole some thirty feet high was planted in the ground from a cross-bar at the top of the pole a small house was suspendad, (like your martin boxes,) and from the door of the house a piece of twine hung down to the ground; the exhibitor placed a spinning top on the palm of his left hand, and seized the twine with his right; then, tossing the top up in the air, he dextrously cast a turn of the twine around the lower spindle, and the top instantly began to ascend the twine, reached the door, which it forced open, entered the house, and then quietly laid down to rest! In all this exhibition there was neither trick nor deception; it was a plain exhibition of skill.

Yours, sincerely,
TOWNSEND HARRIS.

P. S.—The distance from Simoda to Yedo is 130 miles by land; by water it is only about 80 miles. I did not describe the cultivation, houses, &c., I saw on the route, for all is an exact counterpart of Simoda, which I have already described to you.

U. S. CONSULATE GENERAL,
Simoda, Japan, July 6, 1858.

MY DEAR FRIEND: I have visited the city of Yedo twice, and have passed some six months there. In my letter to my friend, Mr. Dougherty, dated July 3d, I have given an account of my journey and of the ceremony that attended my audience of the Emperor. The two letters will contain all I have to say about the events of the last seven months. After my first return to Yedo I was attacked by a nervous fever, which afterwards assumed a malignant type, and for many days my life was in great danger—but I am now, thanks be to God! I recovered, and am now in good health.

The fever and the Council of State manifested the greatest anxiety during my illness and showed the greatest solicitude for my recovery.—His Majesty sent me kind messages, with presents of fruit, arrow root, &c., &c.; he also sent down two of his best physicians from Yedo to attend me. The doctors sent a daily report of my condition to the court, and on the receipt there of a bulletin to the effect that I could not recover, the Emperor ordered an order to them to cure me, and they were at the same time informed that the safety of their heads depended on my recovery. I cannot sufficiently thank those doctors for their unwearied attentions to me. Night and day one of them was always at my bedside, and they showed all the gentleness and tenderness of a woman in their treatment of me.

Shortly after my audience, I had an interview with the Prince of Bitsu, Minister of Foreign Affairs, and the members of the Great Council of State, when I made an important communication to them, which cannot be repeated here.—The interview lasted several hours, and was of great interest. A marked impression was evidently made, and I had only to follow it up to give a hope of ultimate success. After this, I was constantly occupied in giving instructions to the Japanese on international law, on political economy, and explaining the operations of commerce. I found them to be profoundly ignorant of the policy of the western world. My labor was long, tedious and difficult. As the ideas I gave them were new, they had no terms in their language to express them; I had, therefore, to illustrate the meaning of many axioms by such illusions to familiar topics as would best convey the ideas. The axiom, that "demand and supply regulate each other," took some days to be understood by them, for it brought up the whole principle of entire freedom of action among the producing classes of the country. Now, nothing could possibly be more opposite to Japanese ideas and customs than this very freedom of action.—The government interferes in everything, even in affairs so trifling as to throw an air of ridicule over the whole matter. I labored incessantly to show them that the absence of protection, or the interference, on the part of a government was the surest mode of encouraging and developing the industry of a country; I quoted Adam Smith, and all the maxims I could remember; and for examples for the soundness of my views I pointed to the condition of the various States of the western world, and showed them that the relative prosperity of those States was in the exact ratio of the freedom of action which was enjoyed by the people.

It is impossible to give you an idea of the mental anxiety I suffered for months. I was without any adviser or assistant. I had no well stored library to which I could resort, nor anything to rely on but my own unaided memory.—It cost me many days of care and nights of wakefulness. At length, I began to see that my arguments were about to bear fruit; this stimulated me to make new exertion, and, *at last*, I make converts of the Emperor, (to whom all my arguments were reported,) of all the members of the Great Council of State, and many of the Princes. This was followed by the appointment of my old friend, the Prince of Sinano, and the Prince of Hugo, as commissioners to negotiate with me.

At our first meeting we exchanged our powers, and I found theirs to be as full as words could make them; but before my second interview with them was over, I was convinced that they were, in fact, only intermediaries, and that I was, in reality, negotiating with the whole Council of State.

I cannot give you a detail of the negotiations, for that would be to divulge the treaty. When we came to the articles regulating trade, I had to give them a History of Revenue Laws, and to enter into very minute details of custom-house regulations, and the manner in which they were executed. My labor was enhanced by the fact that the arguing of any given point, and getting them to agree to its decision was far from terminating the question; for after a matter had been deliberately settled, they would at a subsequent meeting, open it anew, and proceed to argue it as gravely as though it had never been referred to, and there was not one of the articles but that was reargued, at least, three times, and some of them as many as ten times. In these negotiations I found the benefit of my previous commercial education, and also of the course I had adopted from my first arrival in the country, the Japanese to be particularly careful to be perfectly exact in every statement I made to them, and to be cautious how I took my position; but when it was once taken, never to recede from it. As the *negotiations proceeded*, [annoying and embarrassing as they were in many respects,] I was cheered by seeing that my labors would ultimately be crowned with a success far beyond my most sanguine expectations. At length a treaty was agreed on, and ordered to be engrossed.

You are well aware that I am not permitted to divulge the details of the treaty until it has been laid before the President and received his approval; still I cannot deny myself the pleasure of communicating one of its provisions to you. All Americans in Japan are to enjoy the free exercise of their religion, and they have the right to build churches. The practice of trampling on the crucifix is abolished. When you remember that two hundred and twenty five years ago Christianity was extinguished in Japan, and the blood of a quarter of a million of Japanese converts and when you call to mind the blasphemous proclamation of the then Emperor of Japan, in which he said "If the God of the Christians himself come to Japan, I will put him to death!" you will be ready to admit that this result is as gratifying as it is surprising. I am proud and happy that this has been achieved by our country. It will be a good answer to the sneer of Burke, which has often been applied to our countrymen "Your God is gold; your Bible is a ledger." The pleasure I feel in having made the treaty is enhanced by the reflection that there has been no show of coercion, nor was menace in the least used by me to obtain it.—There was no American man-of-war within one thousand miles of me for four months before and after the negotiations. I told the Japanese at the outset that my mission was a friendly one; that I was not authorized to use any threats; that all I wished was that they would listen to the truths that I would lay before them.

It was not until my second visit to Yedo that I made an excursion in and around the city. I visited many temples, gardens, &c. The temples have nothing that arrests the attention in their structure or in their interiors, being in this respect less costly and ornamental than the Chinese temples. They are usually placed in fine open grounds, and surrounded by noble trees.—The grounds are neatly kept, and are adorned with flowering shrubs and trees, among which the *cherry* and *plum* trees are to be remarked; they produce enormous blossoms, but alas! like many showy men, they produce no fruit; rhododendrons, of great beauty, and of the following colors; viz: pink, scarlet, crimson, blue, yellow, violet and white. The dwarfing of trees, and distorting them into queer shapes is much practised; and they cut the foliage into rounded forms like dishes. I saw a number of cedars whose trunks and branches might be taken as representing the bronze of a vast epergne, while the foliage looked like emerald dishes.

The houses of the Japanese are of wood, and never more than two stories high; they are covered with thatch or tiles; the front and ends are closed by wooden window sashes, covered with paper, which gives a pleasant light in the interior, and wooden shutters enclose the windows at night. The interior is divided into rooms by means of sliding partitions, made of wooden frames, covered with paper. These partitions can be removed in a few moments and the whole house thrown into one room. The floor are covered with straw mats, some two inches thick; they are soft and fine, and are kept exquisitely clean. Neither chair, table, couch, nor bedstead nor any ornamental article, is to be seen. The mat serves as a chair and table by day, and as a bed at night. This description of a house will apply to all, from the palace of the emperor to the cottage of the peasant. In winter they are warmed by charcoal braziers. There is not a chimney nor a pane of glass to be found in the whole empire.

The gilded columns supporting the frotted ceilings, and golden roofs of stately palaces, described by the old writers on Japan, are not to be found, and I am assured by the Japanese that they never had an existence out of the traveler's tales,' which relate such marvels about Japan.

The Japanese are eminently genial in their dispositions, and there is a cordiality in their refined politeness that convinces one of their sincerity. They are frugal in everything and utilitarian up to the standard of good and wise old *Jeremy Bentham*. Food is abundant and cheap. The beggars of Japan are mostly a religious class, and all are as fat as seals. Not one Japanese in fifty ever taste of any animal food except fish. Sugar is the only luxury, and yet I can buy it here in Simoda cheaper than you can in New York. They are best fed, clad, and lodged, and the least overworked, of any people on earth. God grant that future generations may not have cause to regret the hour I arrived in Japan!

The usual dress of the Japanese of rank is silk; but on the occasion of my audience the nobles wore dresses made of coarse yellow grass cloth. This, as they say, is to remind them of the poverty and frugality of their ancestors. I have never seen a diamond, pearl, or orn