

meat; we might even characterize them as *vegetarians*; hence the importance they attach to agricultural employments.

Next come the artisans, who constitute the third class. They are scarcely less important than the last-named, since they provide raiment and shelter, as well as all else that is necessary to render existence comfortable and happy.

Of the last and remaining class are the tradesman, who stand but low in popular esteem. The Japanese tradesmen is certainly very different from his American brother. Of large trade as customary here, the Japanese have no conception. It is quite out of the question that the Japanese tradesman should likewise cultivate literature, science, and the fine arts,—the trading class being mostly low shopkeepers of the meanest kind. Hence the Japanese proverb: "Every one may buy and sell." Their calling requires, therefore, no preparation in commercial colleges, nor any scientific or high attainments. There is in this regard, too, a vast difference between the artisan class and the last class, in favor of the former. It is deemed that while the first three classes are a source of immoderate and real blessing to the people, the advantages which the trading class bestows are of an inferior, even of a negative sort, in so far as the chief profit thence is for itself. From this point of view, tradesmen are looked upon as a kind of Pariahs by the people in general. The children of tradespeople are not admitted to government schools, and therefore it is not to be wondered at that their lack of education has become almost proverbial in Japan.

In Japan, there are five chief schools: The Naval school, the Military school, the Medical school, the University, and the Reading school. These are all at Jeddo, and are essentially governmental educational institutions. In no other place of the empire is aught similar to be met with: in Japan, somewhat as in France, everything of that kind appears centralized at the capital.

The government schools are attended both by youths and by pupils of riper age. Upon his entrance into an institution, the scholar has to present to the master a note containing his own name, the name of his father and of his business, and a statement of his own age and education. Every morning afterward, he has to put his name upon a list kept for that purpose, so that the school authorities may be certain of his punctuality and regular attendance—which register is examined every month. In the government schools, the instruction begins at 10 o'clock A. M., and ends at 3 P. M. Save on festivals, there are no holidays.

The Naval school is called *Kaigun shu*. The masters are ship captains and naval officers of a low grade, who teach the sciences relative to navigation—that is, mathematics, artillery, shipbuilding, and so forth.

The other schools are similar in their general arrangements. The so-called "Reading school" is a public college, or high-school, while the University, under the name of *Kai-sei-dsdu*, is an institution arranged so as to include the study of literature, philosophy, history, and foreign languages. The students there learn, according to their choice and will, Latin, Greek (which two languages are taught by Japanese graduates of Dutch universities), Dutch, French, English, Portuguese, and other tongues, if there be present persons of other nationalities competent to teach their language. There is also in Jeddo a Chinese school, which, however, does not come under government inspection, but is a private undertaking of certain learned Chinese. It is largely attended by the Japanese, since a knowledge of the Chinese is indispensable to them, in so far as that language stands in the same relation to their mother-tongue as the Latin to the chief modern languages.

The remaining Japanese schools are the so-named Writing schools, under ecclesiastical management. They are simply elementary schools, called "*tera-koya*," and are to be found in great numbers everywhere. The teachers in these institutions are denominated *tenarai disho*; and amongst them are women as well as men. Both sexes attend these schools, though the boys and girls are separated from each other. In these schools, too, there are no holidays, save on the 1st, the 15th, and 28th of every month, which are festivals. Every day the pupils receive tasks, which have to be done at home. Every week there is an examination (or repetition of the instruction) made in writing.

In the government schools there are yearly two examinations. There is in these institutions no punishment, except temporary suspension and expulsion; but in private schools turbulent or idle pupils are obliged to quit their seats and remain standing. During this punishment the culprit often dares not move, having given into his hands a lighted stick of a spongy kind of wood, which he has to hold without stirring, till it slowly burns down to his fingers—when he throws it away, and takes his seat again. In extreme cases, according to the length of the stick, this punishment lasts several hours. Sometimes the punishment is heightened by putting into the culprits empty hand a vessel filled to the brim with water, and compelling him to hold it without spilling a drop of the water till the stick is burnt out.

There are also cases in which pupils are bound hand and foot to a chair, or beaten with bamboo or other rods—though these punishments must be held to be in general mild and humane in comparison to those to which pupils are subjected in the schools of other Asiatic countries, where a child is often bound with a common cord, pitilessly drawn up by the feet, and the barbarous bastinado inflicted on his naked soles in the cruelest manner, to the delight of his fellow-scholars, who frequently take an active part in the dreadful torture.

The Japanese language is extremely difficult to learn; indeed it is one of the greatest and most invincible obstacles which foreign nations encounter in their intercourse with the inhabitants of Japan, who have lived so long and so rigorously secluded from the rest of the world. Its study has to be commenced in early years, and an extensive and thorough acquaintance with the proverbially difficult language of China is an indispensable prerequisite to a fair knowledge of Japanese. It is necessary, however, to distinguish between the spoken language of Japan, and that which is used only in literary composition. Of the former, the colloquial Japanese, as much as is needed for the common purposes of every-day life, can in a measure be acquired by routine and a prolonged stay among the people of that country. This is a far less arduous task than acquisition of the incomparably more difficult language of the Japanese books. But even in this merely conversational tongue, we meet with many things which render the pupils progress very slow, his final mastery of it very uncertain, and its study exceedingly tedious and discouraging. These difficulties affect its pronunciation, as well as its syntactical structure; they apply, moreover, to its idiomatic peculiarities, and have an important relation to the intricate rules of Japanese etiquette and politeness.

The correct utterance of the Japanese sounds is by no means an easy matter. Thus the *g* and the *n* final are pronounced with a peculiar nasalization, especially the former; *f* and *h* are not always distinct, there being a particular mode of uttering them which cannot be easily imitated by our vocal organs. There is also a sound which seems to fluctuate between *r* and *d*. The Japanese have no *l*, the *l* in foreign words being uniformly expressed by *r*: when they pronounce English, they almost invariably say *right* for *light*; and *long* for *wrong*, etc. The Japanese language belongs to the class of agglutinative languages; and being in some remote degree related to the Ural-Altatic family, of which the Mantchoo, Mongolian, Turkish, etc., form a part, it shares with some of the languages of this class the construction which might be called a constant inversion of the mode and order in which we think. Thus, all those languages begin their sentences where we end ours, so that our thoughts really appear to them as inverted. Moreover, the word which describes or determines another has to precede it, so that not only, as in our language, the adjective comes to stand before the noun, but also the possessive or genitive case before the nominative, and the objective case before the verb. The principal verb always ends the whole sentence; and all other verbs that occur in the sentence put in the form of a participle or gerundive, whereby the sense remains, in some measure, undetermined and suspended to the end of the period. Then, and then only, it can be seen in a great many cases, whether the sentence is to be understood as relating to the present or the future; as affirmative or negative; whether a request has been granted or refused, or an offer accepted or rejected. The Japanese construction is, therefore, the very reverse of the syntactic order of the language of China. That most heterogeneous Chinese element which has almost submerged the genuine idiomatic nature of the Japanese language, although of a paramount importance to the student, is nevertheless a foreign intruder, somewhat similar to the Roman element in our purely Germanic English, or to the Hebrew-related Arabic in the purely Indo-European Persian and Hindustani.

Another great difficulty results from the extreme ceremoniousness and politeness of the Japanese. Thus, in speaking with any person (except a son or a servant), it is always of the greatest importance to choose expressions which show our respect for the individual we address, proportioned exactly to his rank or social standing. In speaking of absent persons, the same rule has to be strictly observed in regard to all the deference, honor, and respect to which such persons may be entitled. On the contrary, in speaking of one's self, it is always necessary to use expressions of great humility. This affects, in either case, the choice of the pronouns (of which there exist a great many different forms to serve all purposes), and the selection of an appropriate form of the verbs, different in the various moods and tenses. It affects likewise the declension of the nouns in the cases, the formation of the plural, and even the participles, and the whole quality, meaning, form, and nature of the words used in conversation. There exists, moreover, in Japanese, a large number of verbs that express nothing but manifestations of humility and submission, or a display of courtesy and refined