

potent talisman for every American who may set his foot upon those now hospitable shores. Some of their poets have immortalized his name in verse. Says one of them: "Yashi oji koete, kono kunino fujinotaka neno Yukiwo min to, Ferruri." Translated this reads: "The mighty ocean crossing, was it merely to behold the snow-capped peak of this country's peerless mountain, Perry?" This honors him by asserting that he did not cross the ocean for the pleasure of viewing the holy mountain, Fuji Yama, in the eyes of the Japanese the most delightful sight in the world, but on an errand of good to them of far greater importance. By thus linking his name with this holy mountain they did him greater honor than could be expressed in any other way. Fuji Yama is of about the same height and proportions as Mount Rainier, and about as far west of Yedo Bay as the latter is east of Commencement Bay. So striking is the resemblance that Japanese who visit Puget Sound at once call Rainier the "American Fuji Yama."

After trying in vain every manner of stratagem, subterfuge, deceit and threat, even going to the extreme of threatening to commit suicide upon the decks because of inability to accomplish their master's wishes, the officials began to relent. They agreed to supply the fleet with provisions, wood and water, but would not listen to the idea of receiving recompense or being beholden to these hated invaders for anything. Perry promptly rejected all such offers, and they were given to understand that not a chicken, egg nor potato would be received without a fair *quid pro quo* being given in return. This was done because the Commodore would not allow them the satisfaction of having exhibited a superiority by giving him something. Not by the slightest act would he admit himself inferior to their highest dignitaries. He was extremely careful to make no unjust demands; but whenever he attempted anything he went at it in the most direct manner, heedless alike of protest or menace. His invincibility and the urbanity of his treatment of all visitors soon convinced them that he was a greater man than any other "outside barbarian" who had ever dared to set foot upon the sacred soil of the Land of the Gods.

Day after day, as the fleet maneuvered about the bay, higher and still higher officials were sent from Yedo to visit the "Great Admiral," as they afterwards fondly called him. None of these were granted a sight of the Commodore, but were entertained with the greatest courtesy by his subordinate officers, being received on board with all the pomp and military display of which the fleet was capable. Negotiations were directed by the Commodore in person from behind a screen, where he could communicate freely with his officers. At last, convinced that this superior being was even more powerful than their own divine ruler, it was decided to delegate royal princes to visit him and receive the President's letter. Thus Commodore Perry won the stainless laurel of a bloodless victory, unsealed the ports of that hermit empire, and introduced it to the civilization of the nineteenth century. None now rejoice more in his success than do the Japanese themselves.

The commissioners thus appointed represented the *Shogun* (Tykun), who had for many years succeeded in representing himself to Caucasian nations as the real Emperor of Japan. About five hundred years previous to the time of Perry's visit the actual rulers, known as the "*Tenshi*" (Son of Heaven), or *Mikado* (Holy Gate), had begun the practice of appointing *Shoguns* (literally Governors General), who should lift from the imperial shoulders the burden and responsibility of government. Gradually this custom took such deep root that the *Shogun* became the actual ruler, and the sacred "Son of Heaven" abandoned all thoughts of government, and, if an effeminate man, gave himself up to the writing of verses, the cultivation of his flower gardens and other equally unofficial pursuits, or, if endowed with greater mental force or public spirit, directed his attention to the advancement of science and art, and to domestic improvements for the good of his people and enrichment of the empire. In the more primitive times the *Mikados* in person led forth the troops to battle, but in later times the *Shoguns* were sent out in command of the armies. Thus the *Shoguns* gained complete control of the empire. All the revenues fell into their hands, and all the princes and their retainers became subject to them. This supreme governor had all the actual power, it being necessary for him only to make a show of obedience and reverence to the "Holy Gate," who was still regarded by the people as the representative of the Gods of Heaven, the earthly descendant of the greatest of them all.

Such being the religious faith of the people and their reverence toward their unbroken line of rulers for more than three thousand years, the *Shogun*, while exercising all the real power, binding and loosing princes at will, was compelled to be circumspect in his conduct toward this "Son of Heaven." Whenever a new *Shogun* came into power, he was obliged by custom to accept an investiture of office at the hands of the *Mikado*, and afterwards to pay occasional visits of adoration to this sacred descendant of the gods. Yet this submission was but nominal, for he not only held full political control of the affairs of the empire, but appointed every detail of the imperial palace itself, holding the "Son of Heaven" in abject financial dependence upon him. By harping continually upon the chord of divine lineage, the *Shogun* kept this august personage in a perpetual seclusion even more complete than was that of Prince Rasselas in the Happy Valley of Amhara, allowing him only his harem and such simple pleasures as would best serve to make him contented with his lot and keep him ignorant of the outside world. Thus the *Shogun* ruled supreme at Yedo (now Tokio, eighteen miles from Yokohama. The word is *Ye-do*, from *ye*, river, and *do*, gate), while the holy "Son of Heaven" was immured in the imperial palace at Kioto, the nominal capital of the empire, some three hundred miles to the westward. When, about three centuries ago, the Portuguese, Dutch and others visited Japan, they were informed that the Emperor resided at Yedo, and all their negotiations were carried on at that court. Later, some 250 years ago, when the Romish