

JAPANESE PROGRESS.

A Study of the Evolution of a Modern Nation.

THE JAPANESE NATION IN EVOLUTION. Steps in the Progress of a Great People. By William Elliot Griffis, D. D., L. H. D. Illustrated. 12mo. Pp. xii, 408. Thomas Y. Crowell & Co.

Dr. Griffis, who has written much and well concerning Japan, both ancient and modern, adds another to his works on his favorite theme. Himself one of the earliest American educators summoned to Japan, he draws freely upon the recollections of wellnigh forty years, while his study of the literature of the subject, native and foreign, affords abundance of material for his rather sweeping generalizations. The writer makes much of the Aino, or aboriginal, stock still extant in the islands, and finds them a white and Aryan people. The prehistoric migrations to Japan were not Mongolian. The Japanese dwelling of to-day owes more to Malay than to Mongolian influence. China builds of stone and brick, Japan of reed and bamboo. China and Corea are lands of hats and head-gear; the Japanese are a hatless folk. The former sit on chairs, the latter on the floor. Much as the islanders owe to the scholarship, the in-

battle, the second for self when in recreancy or disaster or in proof of sincerity one's inner nature must be revealed." It is a pleasure to be told that the No dance, which most travellers describe as an unintelligible and unmitigated bore, blossomed with repetition into beauty and suggestiveness. The reader of Dr. Griffis's latest book will rise from its perusal with enlarged knowledge and with much matter for cogitation.

LEWIS CARROLL.

An Unpublished Fragment and a Tribute.

An unpublished fragment of Lewis Carroll's work, a lecture given many years ago, has just been brought out in a volume entitled, "Feeding the Mind." To a careless reader, says "The London Standard," this work "will perhaps resolve itself into merely a series of hints on mental therapeutics which, when strung together, may possibly sparkle as much as a necklace of emeralds; but to those who knew Lewis Carroll, and who care to peer below the surface, 'Feeding the Mind' will present itself as a serious and well considered protest against mental starvation and gluttony. Lewis Carroll held, in brief, that we ought to set ourselves quite earnestly to provide for our mind its proper kind



"THE LIVE-OAK, THE MARSH AND THE MAIN."
(From the photograph by Henry Troth.)

vention, the religion of China, they are not a Mongolian people; they are a blend, with a strong admixture of Aryan blood and ideals, derived from Aino ancestry and much qualification from the easy-going Malay of the south. That the Japanese aim at social as well as political recognition and equality is a corollary to the success with which they have adopted and utilized Western ideas and methods. That they will attain their ambition, and deservedly so, is the author's sincere judgment.

These contentions are argued with much show of learning and a very generous bias toward the nation discussed. The writer also holds firm to the old American ideal that there is something besides business in the relations of West with East. "It is that the people of Asia, being human and brothers, besides existing for honorable trade and interchange of ideas and commodities, are to be healed, helped, taught and won to the best ideas of the whole race. The American merchant, sailor, explorer, whaler, teacher, physician, missionary went out with this idea. In spite of local discords, of municipal contention, of hostile elements, the prejudices engendered because sentimentalism has changed to economic rivalry, and the new point of view natural to two armed powers, this is still the American doctrine." He avers that no reason exists for not granting to Japanese the same privileges (as of naturalization) accorded to all grades of Europeans, and that they will never be satisfied with less. It is the rare privilege of this writer to remind his readers that the wonderful transformation from feudalism to the armed and educated Japan of to-day has been transacted in great part under his own eyes, and the facts and comments resting on his own experience are by no means the least valuable parts of his book. He makes a strong plea for the historical and common sense term Mikado—ancient, solemn, unique and supremely honorable, as compared with Emperor, assumed in Hapti, for example, and reminds us that the "Jap" is a member of the same human family as the Yank, the Brit and the Germ. He brings statistics to show that since the introduction of chairs into public schools, houses and conveyances the legs of the Japanese have lengthened half an inch and are still growing, and pauses to observe that his own was the first rocking chair in that benighted land.

In a discussion of hara-kiri he points out how the ancient opening of one's inner nature by a self-inflicted dirk thrust and was a proof of sincerity, growing to be a sacrament and often a vicarious sacrifice. "Soon the idea took form that the Samurai should not only be ever ready to give proof with his life, but carry always on his person the attest in steel. Thus in the fourteenth century began the custom of wearing two swords—the longer one for enemies in

of food. Mental gluttony, or over-reading, he argued, was a dangerous propensity, tending to weakness of digestive power, and, with a characteristic touch, he asked quite gravely if there could be such a thing in nature as 'a fat mind'? He thought that he had really met with one or two—minds which could not keep up with the slowest trot in conversation; could not jump over a logical fence to save their lives; always got stuck fast in a narrow argument; and, in short, were fit for nothing but to waddle helplessly through the world." As for thinking over what we have read the author of "Alice in Wonderland" says:

This is a very much greater exertion of mind than the mere passive taking in the contents of one author. So much greater an exertion is it that, as Coleridge says, the mind often angrily refuses to put itself to such trouble—so much greater that we are far too apt to neglect it altogether, and to go on pouring in fresh food on the top of the undigested masses already lying there, till the unfortunate mind is fairly swamped under the flood. Sam Slick tells us that he has learnt several languages in his life, but somehow "couldn't keep the parcels sorted" in his mind. And many a mind which hurries through book after book without waiting to digest or arrange anything gets into that sort of condition.

Lewis Carroll is the subject of an engaging piece of verse by Mr. E. V. Lucas which we find in that clever compiler's new production, "Another Book of Verses for Children" (The Macmillan Company). All judicious grown-ups as well as all pretty little girls should enjoy it, so here it is:

LEWIS CARROLL.
BORN 1832—DIED 1881.

The Grownup and the Prilligirl
Were walking hand in hand,
They were as pleased as Punch to be
Along in Wonderland:
"If there were other books like his,"
They said, "it would be grand."

A queer and kindly land it was,
A land of fun and play,
With many a comic, friendly face
To greet them on their way;
While laughter, sounding all around,
Rang innocent and gay.

"I like his Higher Nonsense best,"
The Grownup made remark;
"The metaphysics, with a wink,
The logic for a lark,
The Trial, the portmanteau words,
The White Queen and the Snark."

"For me," the Prilligirl replied,
"The simpler things for me—
The Duchess and the Baby, and
The Cat and Tweedledee,
And everything that Alice says,
And O! the Hatter's tea."

"He was so very fond of you,
So fond," the Grownup said,
"And little plans to make you glad
Buzzed ever in his head;
Wellnigh impossible it is
To think of him as dead."

"But will," the Prilligirl inquired,
"His writings ever die?"
Will people always love his books
The same as you and I?"
"There is no doubt at all of that,"
The Grownup made reply.

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which seem unworthy of their companions. We may note that what Mr. Lucas calls "The Best Nonsense Rhyme" is that famous one describing the ride of the young lady of Riga and the return "with a smile on the face of the tiger."

LITERARY NOTES.

Dr. Henry C. Lea is now at work upon another volume of his history of the Inquisition. This will deal with the Inquisition of the Spanish dependencies.

Being questioned concerning his favorite fairy tale Mr. Henry James remembers that it used to be "Hop-o'-my-Thumb." "It is the vague memory," he says, "of this sense of him

as some small, precious object, like a lost gem, or a rare and beautiful insect on which one might inadvertently tread, or might find under the sofa or behind the window cushion, that leads me to think of Hop-o'-my-Thumb as my earliest and sweetest and most repeated cupful at the fount of fiction."

The publication of a new translation from the German by Mrs. A. L. Wister serves to remind many readers in this country of the hours of pleasure which she has given them. Three generations of them have delighted in such innocent and rather sentimental pieces of fiction as "The Old Mam'selle's Secret" and "The Second Wife"—two of the most successful books in a list of thirty translations which Mrs. Wister has made. All have been issued by the Lippincotts. It is remembered that one day forty years ago she walked into the office of