SOME NEW BOOKS.

Japan.

At last we have a trustworthy, tolerably complete, and, so to speak, official history of Japan. We refer to the remarkable work compiled and translated by order of the Department of Education at Tokio for the Imperial Japanese Commission to the Columbian Exposition at Chicago. The task of investigation and abridgment was confided to four eminent native scholars, and the outcome of their labors was revised by two members of the Committee of Historiographical Compilation in the Imperial University. The book has been rendered into English by Capt. Brinkley the editor of the *Japan Mail*, and, bearing in mind the paucity of persons qualified for the translator's function, we should overlook some minor faults of diction in this version.

What we have here is the result of a first-hand scrutiny of original documents from the Japanese point of view. Nothing of the kind has been hitherto accessible in English, and a copy of the book before us ought to be in every college and town library in the United States. Here we learn what Japanese students of history themselves have to tell us about the origin and development of their civilization, including of course their art and literature; about the relations of their country with Corea and China; about the introduction, progress, and effect of Buddhism; about the importation of Catholic Christianity by the Portugese; about the elaborate feudal system whose downfall has been witnessed in our own day, more than two thousand years after the collapse of the similar régime in China, and four hundred years after the overthrow of feudality in Europe. Here, too, we learn what educated Japanese think of the attempt to assimilate the political and social institutions and the science of the Western world.

I.

The authentic history of Japan may be said to begin between the fifth and seventh centuries of our era. Why are these dates chosen? Because although Chinese characters may have been brought to Japan one or two hundred years before the beginning of the Christian era, the general use of letters for the purpose of recording events cannot be pushed further back than 403 A. D., and the compilation of national annals was not started until 620 A. D. Even such records as were then made suffered a short time afterward almost total destruction by fire, and students now have to rely for information concerning Japanese antiquity upon two works which were composed respectively in 711 and 720 A. D., or, in other words, contemporaneously with the Moslem conquest of Spain. These records were compiled thirteen hundred years after the Emperor Jimmu with whom the legendary history of Japan begins, and who may be described as a contemporary of Confucius. Compared with China, it is evident that Japan is a young country, and, contrasted with the Egytian and Chaldean civilizations, it represents a very late sociological experiment. Nor do the authors of this book fail to recognize that although the events of earlier days were, as we have seen, committed to writing in the eighth century, the oral traditions transmitted from remote antiquity must have been disfigured by omissions, positive errors, and confusion of facts. It is also pointed out that without almanacs it is impossible to have a trustworthy chronology. Now almanacs did not come into use in Japan until 604 A. D., although some thirty-five years previously the Chinese calendar had been imported. For other reasons Japanese chronology exacts a great deal of vigilance on the part of the investigator. About the middle of the seventh century the Chinese fashion of year periods came into vogue, and the name of a year period was altered of course with each dynasty. But it was also habitually changed on the recurrence of a cyclical year of ill-omened designation, as well as on occasions of inundation, pestilence, rebellion, or exceptional good fortune. There are instances of several such changes of designation in the reign of a single Emperor. It follows that a severe effort of the memory is needed to fix the sequence and dates of the several year periods. But this is only one of the difficulties encountered by the European student of Japanese history after he has acquired a mastery of the Japanese literary script. He is liable incessantly to be led astray by supposed analogies drawn from the Western world, whereas what he really requires for illumination is a thorough knowledge of Chinese and Corean history. But as that of itself would be the labor of a lifetime, it is manifest that for the present at all events only native Japanese scholars are competent to discuss the history of their country.

II.

There is much misconception current regarding the method of committing ideas to writing now practised by the Japanese. An idea prevails even among educated persons that they still use the ideographic system imported from China fifteen hundred or more years ago—the system, that is to say, in which every word has a separate character. It is true that the Japanese have not yet an alphabet, but they have the next thing to it; they have invented two extremely compact syllabaries, which lend themselves to myriad combinations and to a swift, cursive script. This is one of the interesting and important points on which the book before us throws light. It appears that between the eighth and twelfth centuries the sovereigns and the great nobles vied with each other in the encouragement of learning, by which was meant not only the study and interpretation of the Confucian and other Chinese classics, and of Buddhistic writings, but original compositions in history and poetry. It is not disputed by the authors of this book that the scholarship of the age in question, which was nearly contemporaneous with the Carlovingian epoch, drifted into superficialities of style to the neglect of practical uses. Thus writers of prose thought only, or mainly, of constructing their phrases in such a manner that combinations of four ideographs should be followed by combinations of six in regular alternation. We learn, however, that despite this slavish adherence to valueless externals, a notable literary achievement must be placed to the credit of this era, namely, the evolution of two syllabaries called respectively the Hira-kuna and the Kata-kana. These, indeed, had been preceded by what the authors of this book describe as a primitive syllabary, but which perhaps should better be compared with the hieratic system of writing, which in Egypt succeeded the original employment of the hieroglyphics in a truly pictorial way, and which itself was succeeded by the so-called demotic script. This primitive Japanese syllabary was named the Manyogama; in it the Chinese ideographs were used phonetically, with little attention to their original meaning. This was a step in the right direction, but to write a Chinese ideograph for each syllable of a Japanese spoken word involved much labor, since in many cases a single ideograph would be composed of many strokes and dots. Hence, as civilization advanced and caligraphy came to be widely practised, the Japanese sought to lighten the labors of transcribing the Chinese ideographs by eliminating everything except their rudimentary skeletons. Sometimes only the "radical" or basis of the ideograph was preserved, and frequently even the radical would be abbreviated. The syllables thus obtained, forty-seven in all, were arranged in a table, constituting the Kata-kana. Thenceforth, instead of committing to memory thousands of ideographs, one was enabled to record the most complex thoughts by means of the syllabary. To convey ideas and wishes regarding ordinary matters of common life, such as were dealt with in the spoken language, the Kata-kana was quite adequate. Nevertheless, since the Japanese had come to regard Chinese literature as the embodiment of classical learning, scholars were still compelled to use Chinese ideographs, and to follow Chinese rules of composition, so that the cursive forms of the Chinese characters became the recognized script of literary men. It was soon perceived that these cursive characters were also capable of abbreviations within certain limits, and they were subjected to this process until at length their forms were reduced to comparative simplicity. These simplified characters, forty-seven in number, were finally brought together in a syllabary known as the Hira-Kana, which is employed for literary purposes, the Kata-Kana being relegated, as we have said, to the use of ordinary life. The authors of this book are thoroughly justified in claiming great credit for the people of Japan on the score of their reducing the complicated and troublesome ideographs of China to a simple and easy syllabary, and thus acquiring the means of recording their sentiments and thoughts in a script imposing little manual or mental labor. In a word, the Japanese have stood in much the same relation toward the Chinese which the Phœnicians bore to the ancient Egyptians, and they have almost succeeded in doing for Mongolian peoples what the Phœnicians did for the Greeks. Of course, even the most compact of syllabaries is not an alphabet; but it is, we repeat, the next best thing.

III.

Premising that the first conquest of Corea by the Japanese took place in the third century of our era, let us mark how the authors of this history trace the influence of Corean and Chinese civilizations upon their country, it being, of course, understood that the civilization of Corea had itself been derived from China. It appears that Chinese literature exercised from the outset a profoundly humanizing influence. It taught the Japanese fidelity, piety, benevolence, and justice. To his study of Chinese classics is traditionally attributed the self-denial exhibited by a son of the Emperor Ojin (270-313 A. D.) when he resigned his claim to the throne in favor of his brother Ninkotu. The erudite Ninkotu in turn, when he became Emperor, dwelt for three years in a dilapidated palace, in order that his people might have relief from taxation. This act of self-abnegation, also, is ascribed in no small degree to the doctrine of Confucius, which inculcates reverence toward heaven and the discharge of the duties of filial piety, as well as loyalty to the sovereign. These principles became rooted in the Japanese character, owing partly to the introduction of the Confucian philosophy, but still more, doubtless, to the spread of Buddhism. The book before us lays great stress upon the change wrought in the national mind by the coming of Buddhism. According to our authors, it was not until the reign of the Emperor Keitai (507-531 A. D.) that the first attempt was made by a Chinese emigrant to propagate Buddhist docrines in Japan. In 555 a Corean vassal prince sent a copy of the Sutras by an envoy, who declared that all peoples from India to Corea were worshippers of Buddha. In 604 A.D. we hear of the Empress Siuko sending to China for copies of the Sutras. Thenceforward the Buddhist faith made rapid progress in Japan, so that in the year 627 there were forty-six temples and some 1,400 priests and nuns. Hitherto the Japanese people's conception of religion had been of a rudimentary character. They merely believed that the gods must be revered, relied upon, and feared. Every fortunate or unfortunate event they attributed to the volition of deities, to whom, therefore, they offered sacrifices that evil might be averted. In Japan also, as in ancient Greece, it was believed that the gods resembled men in appearance and conducted themselves like human beings; out of this creed grew the firmly entertained conception that some men—the members of the imperial family, for instance—were the scions of deities. Nor did the national conception of a deity undergo any material change through the introduction of the Confucian philosophy, whose tenets and precepts offered no contradiction to the traditional idea. But, although the leading ethical doctrine of Gautama—"Thou shalt do no evil thing," or "Thou shalt do only that which is good," marked no departure from the teachings of Confucius, Buddhism told of a past and of a future; it announced the doctrine that virtue should be rewarded and vice punished in a future state, and taught that the Buddha was the Supreme Being, and that whosoever had faith in him should receive unlimited blessings at his hands. All this involved radical differences from the pristine creed of the Japanese. They had held previously that the objects of exclusive reverence and fear were the various deities of their polytheistic system and their national sovereign. The ruler being regarded as an incarnate God, his commands had received the unquestioning obedience due to the mandates of heaven. But when Buddhism became firmly planted in the country, it came to pass that the sovereign himself, hitherto the object of his subjects' worship, began himself to worship the supreme being. The Emperor Yomei (586-588 A. D.) was a devout Buddhist, and in his day a prince of the blood and a powerful Minister of the crown were zealous devotees of the new faith. The masses of the people, noting these examples of conversion in high places, and beholding the imposing structures in which the golden images of Buddha were enshrined, the gorgeous paraphernalia of the temples, and the solemnity of the rites performed therein, were awed into belief, while the cultured classes were gradually won over by a study of the doctrines of the creed. So deeply had the Buddhist tenet of unswerving fate sunk into the Japanese mind before the close of the sixth century, that when the Emperor Susun was murdered (591 A. D.), Prince Shotoku maintained that the sovereign had suffered in consequence of some evil deed committed in a previous existence, and accordingly no punishment was inflicted on the murderer. Yet the people saw nothing strange in the incident. Evidently Buddhism had already materially affected the national character. The progress of the imported creed was hastened by a rescript inculcating its propagandism, issued by the Empress Siuko, who succeeded the murdered Susun. Contemporaneously, Prince Shotoku contributed to the movement, for in 604 A. D. he compiled a constitution of seventeen articles based on the doctrines of Confucianism and Buddhism. This was the first written law put forth in Japan; it differed from subsequent legislation, inasmuch as positive instructions as well as prohibitions and sanctions were incorporated in the text. It is not to be inferred from the rapid growth of Buddhism after the beginning of the seventh century that the people's reverence for their ancient gods became extinguished. It has been charged that Catholicism made saints of the heathen gods, and it is certain that eventually in Japan Buddhist priests went so far as to declare that the national deities owed their origin to Buddha, a dogma plainly conceived in the interests of Buddhist propagandism.

IV.

Let us glance next at the inflow of industries and arts from China, at first by way of the Corean peninsula, and afterward directly from the Middle Kingdom. After the conquest of Corea, in the third century of our era, a large number of weavers and embroiderers emigrated from that country and were naturalized in Japan. In the fourth century Corean instructors in sericulture were stationed in various parts of the empire, and subsequently communications were opened with a State of southern China for the purpose of procuring work people competent to effect certain desired improvements in the national costume. The envoy brought back with him female weavers and sempstresses, and a department of tailoring was organized. Orders were given that mulberry trees should be planted in many districts, and vigorous measures were taken to encourage the production and manufacture of silk. That the art of weaving brocade was known is evident from the fact that a brocade department existed toward the close of the fifth century. Architecture also made considerable progress after the first emigration from Corea. The first house of several stories was built during the reign of the Emperor Yuriaku (456 A. D.), but with the introduction of Buddhism a need arose for new and lofty edifices; hence architects for temple building were brought from the Corean vassal States. These were followed by tile makers, and thenceforth roofs of tiles began to be constructed instead of roofs of thatch. We should note that Corean architects were employed to build mansions for private use, as well as temples.

The rudiments of the art of pottery seem to have been known in the days of the Emperor Jimmu (660 B. C.), and in the reign of the Emperor Suinim (29 B. C.-71 A. D.) it is recorded that horses, men, and all kinds of figures were manufactured of pottery for interment in and around the imperial tombs. The arrival of Chinese keramists naturally gave a great impetus to the art. The blacksmith's craft was also known at a very early date. Swords were forged with great skill, and it is said that iron helmets were made before the Christian era. But after the conquest of Corea many metal workers crossed over to Japan, and large iron articles began to be manufactured. With the introduction of Buddhism the goldsmith's craft also made great progress. Hide dressers from Corea settled in the province of Yamato, and subsequently tanners were imported from China, who not only cured skins, but made them into saddles and various other articles. As for the arts of manufacturing paper, ink, whetstones, and dyes, these were taught by a Corean priest in the reign of the Empress Suiko (591-629 A. D.). The development, likewise, of the musical art dates from the establishment of intercourse with Corea and China. Painting was first taught by a Chinese artist who arrived in Japan about the middle of the fifth century. In the train of Buddhism many artists crossed from China and devoted themselves to the depicting of religious subjects. Further progress was made in the reign of the Empress Suiko, above mentioned, when the methods of preparing pigments came to be known. To Chinese physicians, moreover, must be ascribed the introduction of surgery and the science of medicine. The Empress Suiko despatched some of her subjects to China for the purpose of studying medicine, after which the Chinese system of treating diseases was generally practised in Japan.

The triumphs, however, of the keramic, glyptic, and lacquerer's arts belong to a much later period. To these we can refer but briefly. During the reign of Gokashiwabara, a contemporary of the English Henry VIII., a potter named Shozni travelled to China to study the keramic processes of that country, and on his return established a kiln in Hizen, where the first Japanese translucid porcelain was produced. Shozni made simplicity and purity of style his chief aims. The method of decorating faience with vitrifiable enamels was not introduced until 1614 A. D. This ware was known as Kioto faience. The lacquerer's art had attained a great development in the fifteenth century under the Ashikaga Shoguns. Objects of extraordinary richness and delicacy were produced, especially in the line of gold lacquer, wherein the Japanese works exhibited a unique skill. Their masterpieces were as highly valued in China as in Japan. It is a matter of record that a Chinese envoy took home with him an expert in gold lacquering. Two other varieties of lacquer work originated in this era, namely, red lacquer chiselled in high relief and lacquer laid on in alternate layers of red and black and carved deeply, the edges of the design being sloped so as to show the gradation of layers.

V.

Few things are more interesting than to learn how Japanese regard the attempt to propagate Christianity in Japan, which was begun by Francis Xavier, the well-known Jesuit missionary, in 1548, and which was vigorously prosecuted for nearly a century. For a considerable time the new religion spread very rapidly through the empire, receiving no check until, we are told, the arrogance and intolerance of the missionaries provoked the anger of Hideyoshi (the chief executive officer in the latter part of the sixteenth century), and caused him to issue an edict forbidding the propagation of the foreign faith. The law, however, was not rigorously enforced, and moreover, official attention was shortly afterward diverted from the Christians to a war against Corea. Thus things remained in statu quo until the administrative power came into the hands of Iyeyasu, founder of the Tokugawa Shogunate (1603 A. D.), when he, being assured by an investigation, which followed charges made by the Dutch traders, that the spread of Catholic Christianity tended to foster a spirit of intolerance and to provoke sectarian quarrels, took measures to put an end to it. To that end he expelled the foreign missionaries from Japan and deputed Buddhist priests to reconvert the Japanese who had embraced the Christian creed. For some years the native Christians, who constituted almost the entire population of the provinces of Bungo and Hizen, where even the feudal barons were converts, suffered in silence, but in 1637 a formidable insurrection broke out, in which some 30,000 soldiers are said to have taken part. The rebels inflicted many defeats upon the Government forces, but eventually their stronghold was taken and the defenders put to the sword. Their experience with the Jesuits taught the Shoguns, according to the book before us, that the spread of Catholic Christianity was attended with the gravest dangers to public tranquillity. Strict laws were therefore enacted for its suppression, from whose operation the Dutch Protestants were to a certain extent exempted, for the reason that they made no attempts at propagandism. Henceforth Buddhism was practically adopted as the national religion, receiving the allegiance of all classes, high and low. It was enacted that births, deaths, and marriages must be registered in books kept by the priests, and thus Buddhism may be said to have received official recognition. M. W. H.

A New Life of Cromwell.

We read in Edward Fitzgerald's letters that Carlyle made two or three attempts to produce a biography of Cromwell, but burned the compositions, and we know that he ultimately confined himself to a compilation of letters and speeches, accompanied with a running commentary. That work, unique as it is in some respects, does not satisfy the craving for the details looked for in an exhaustive biography, neither are these to be found in any of the general histories, not even in the elaborate account of the "Great Civil War" by Prof. S. R. Gardiner. It is in order to meet the wish for all the knowledge attainable regarding the most striking figure in English history that Mr. SAMUEL HARDEN CHURCH has written a new life of Cromwell, which is published by the Messrs. Putnam. In a volume of some 500 large octavo pages the author has undertaken to recount not only the early part of his subject's career, which has been usually neglected by biographers, but so much of the story of England's civil war as seemed necessary to a correct understanding of Cromwell's character. With this end in view he has presented Charles I. side by side with Cromwell, and has given a full description of the attempt to found an absolute monarchy which brought Charles and Cromwell before the world as opposing actors in an imposing historical drama. Both of these men are presented as they reveal themselves in authentic records, every important and credible witness on either side being called upon to tell what he knows. The general effect produced on the mind of the reader by this book is that a sincere and steadfast effort to elicit and set down the truth has been attended with a remarkable measure of success.

I.

A legend used to be current among Welshmen that King Arthur had promised to come again to avenge them on their Saxon enemies. It might be plausibly argued that he came again in Cromwell, who was of Welsh extraction, and whose rightful name was Williams, that of Cromwell having been assumed by his great-grandfather, and being described as an alias in several legal documents. The authentic history of the family begins with the great-great-grandfather of the Protector, one Morgan Williams, who possessed a small estate in Glamorganshire, and who acquired an honorable position at the court of Henry VII., who also, it will be remembered, was a Welshman. He married Elizabeth, a sister of Thomas Cromwell, Earl of Essex, and it was out of compliment to this relative by marriage that the great-grandfather of the Protector, Sir Richard Williams, assumed the name of Cromwell. It is worth noting that the name Williams was used in Oliver's marriage settlement, and it appeared in the inscription over the bed on which his effigy lay in state. After the Restoration some of the members of the Cromwell family adopted the old Welsh appellation. Sir Richard Williams, alias Cromwell, received for his part in suppressing an uprising of Catholics in Lincolnshire a grant of the nunnery of Henchinbrook, together with the spoils of other monasteries. His eldest son and successor, Sir Henry, lived with so much magnificence that throughout Huntingdonshire he was known as the Golden Knight. Robert Cromwell, the Protector's father, was a younger son of Sir Henry, and possessed only a small estate, whose income did not exceed £300 a year. It was only by the utmost frugality and by undertaking the management of a brewery that Robert's wife was able to bring up a family of seven children, among whom Oliver was the only son. It appears, then, that while the future Protector belonged by birth to the landowning aristocracy, circumstances had made him familiar with the interests, feelings, and ideas of the trading class. In the course of time he entered Cambridge University and began the study of the law at Lincoln's Inn, but the narrow income of his family did not permit him to remain long at either place. Mr. Church makes the most of all the records relating to the forty-one years of Cromwell's life which preceded his election to the Long Parliament, but much still remains enveloped in the mist of tradition. Enough definite facts, however, are recovered to enable us to recognize a man of fine domestic qualities, an honest neighbor, and a good citizen, who would have passed his days in a quiet fashion among his neighbors had not the trumpet blast of civil war summoned him to fight against his King. The extent of the local influence which he had acquired is attested by his nickname—the Lord of the Fens. Even after he had begun to figure on the popular side of the Long Parliament the extraordinary powers of the man were for a time unrecognized. "Pray, Mr. Hampden," cried Lord Digby, overtaking the great commoner one day as he was leaving Parliament House, "who is that man, that sloven who spoke just now?" Hampden, turning round and, perceiving that his kinsman, Oliver Cromwell, was the object of this depreciation, gazed calmly at his interrogator while he answered in prophetic words: "That sloven whom you see before you hath no ornament in his speech: that sloven, I say, if we should ever come to a breach with the King, which God forbid—in such a case, I say, that sloven will be the greatest man in England."

II.

Did Cromwell at one time purpose to emigrate to New England, like Sir Henry Vane the younger? Mr. Church rejects the particular proof of the design brought forward by royalist historians, but he thinks there is foundation in fact for the tradition that both Oliver and his kinsman, John Hampden, intended, if liberty perished in England, to try their fortunes in the New World. The current story is that on one occasion, when the oppressive activity of the Star Chamber was at its height, eight ships were weighing anchor in the Thames, and about to sail for New England, when they were stayed by an order from Council. According to two royalist chroniclers there were present on those vessels Sir Arthur Hazelrig, John Hampden, John Pym, and Oliver Cromwell, in search of new homes on the further side of the Atlantic. Mr. Church pronounces the account incredible, inasmuch as Rushworth, another chronicler, records that on receiving a petition from the merchants, passengers, and owners of the ships, "his Majesty was graciously pleased to free them from their late restraint, to proceed on their intended voyage." It follows that if the four patriots were on the ships, there was no reason for their disembarkation. Our author would not deny, however, that emigration to America as a means of evading the insufferable evils of the times had been discussed among these men and their associates. Lord Brooke and Lord Saye-and-Sele had purchased a large tract of land in America and started a settlement named after the joint proprietors Saybrook, and there is evidence that Pym, Hampden, and other members of the popular party were financially interested in the transaction. There is nothing improbable in the assumption that Cromwell, influenced by his cousin, Hampden, was also an investor. Nor is it easy to believe that the history of England would not have taken a different turn had the men above named chosen to endure exile in America rather than to confront the alternative of civil war.

III.

That Cromwell dallied with the crown is certain, and Mr. Church for his part has no doubt that he desired it, and would have assumed it, but for the vehement resistance encountered in the army and in his own family. The author argues with a good deal of force that wisdom and expediency dictated the assumption of the royal title, and that in yielding to the opposition excited by the project Cromwell made a mistake. It is pointed out that without the crown it was impossible for Englishmen to forget the traditions of their country sufficiently to look upon a Lord Protector as other than a ruler for a merely temporary exigency. As King of England his personality would soon have been in a measure forgotten amid the splendor of his office; whereas as Lord Protector he was looked down upon by many as a parvenu. The laws, too, permitted the people to obey a usurping King, but were silent concerning homage to a Lord Protector. As King, he might hope that at least some of the ancient peers, with their traditional influence on public opinion, would in time come into his presence, from which, as Lord Protector, he saw with chagrin that they refrained. A King's government would have been accepted by the great body of the nation as a settlement of all popular distempers; whereas Cromwell, as Lord Protector, was merely a makeshift for the occasion. As King his authority would be established upon the ancient foundations of the laws; while, as Lord Protector, it rested simply on a so-called "instrument" devised by himself and his officers. As King he would be legally entitled to discharge all the functions of the State; as Lord Protector he was simply a General of the army unlawfully exercising civil and military powers. His position, in a word, was anomalous, unhappy, and full of peril. Mr. Church believes it possible to trace from the day when the public became aware of his inability to accept the Kingship a gradual though scarcely perceptible diminution of his power at home, a growing doubt of the sufficiency of his Government, and an ill-disguised wish for the ancient forms of King and Parliament.

IV.

Of Cromwell's achievements Mr. Church writes with enthusiasm, and yet in terms scarcely more unmeasured than those employed by the royalist poet, Cowley, in a well-known characterization. We are reminded that, often as Cromwell fought, he was never beaten. His military career is not unreasonably pronounced prodigious, far excelling the contemporaneous exploits of Gustavus Adolphus and Wallenstein. The brilliancy of his victories outshone not only the single battle of William the Conqueror, but all the contests in the Wars of the Roses. He conquered an autocratic King and practically all the nobility of England. He overthrew with amazing promptitude a bloody rebellion in Ireland, and with an iron hand enforced industry and peace. In the space of one year he entirely subdued Scotland, which had successfully resisted the Kings of England for eight hundred years. For political sagacity our author compares him with Napoleon and Cæsar. Moreover, Mr. Church believes him to have been a good as well as a great man; "his pure patriotism, his sacrifice to duty, his public wisdom, and his endeavor for the right course in every difficulty give him a transcendent character," of which the author can find but two other examples, those of Washington and Lincoln.

The Lord Protector's fatal illness was so brief that there was no time to send to Ireland for Henry Cromwell, who was a younger son. If the succession was permitted to fall to Richard, the eldest son, it was, in Mr. Church's opinion, because Cromwell knew that the existing order of things would suffer a less rude shock at Richard's hands than if he turned the Government over to Lambert or Fleetwood. It has been asked why he did not do what was left for Monk to accomplish—restore Charles II. under constitutional pledges. Mr. Church reminds us that when this had been proposed the Protector's answer was, "Charles is so damnably debauched he will undo us all," and the history of the reigns of Charles II. and James II. demonstrates that Cromwell's connivance in the restoration would not have enhanced his own fame or England's welfare. His foresight was too acute to permit him to hope for the preservation of the Commonwealth under the same form, but he believed that its principles were ineffaceably established, and the events which culminated in 1688 were to prove his belief well founded.

An American Criticism of Socialism.

Some weeks ago we reviewed the objections brought forward by a French legislator and administrator of experience, M. Yves Guyot, to the socialistic doctrines with which the name of Karl Marx is most conspicuously associated. We would now direct attention to an American's animadversion on the weakness of those doctrines, which will be found set forth in certain chapters of a recently published work—*Socialism*, by RICHARD T. ELY (T. Y. Crowell & Co.). In Prof. Ely's opinion the principal objections to an application of socialistic doctrines are four, namely: The tendencies to revolutionary dissatisfaction which a socialistic system would be likely to carry with it or provoke; secondly, the difficulties in the way of organizing several important factors of production under socialism, notably, agriculture, which lies at the basis of social existence; thirdly, the difficulties in the way of determining any standard of distributive justice that would be generally acceptable, and at the same time would enlist the whole-hearted services of the most talented members of the community; and, finally, the danger that the requirements for those persons engaged in higher pursuits would be underestimated, and that the importance of those occupations which contribute most to the advancement of civilization would fail to be adequately appreciated. These Prof. Ely denominates the four main weaknesses of socialism, and he submits that no reasonable man will share in the responsibility of introducing a socialistic system until he is convinced of the possibility of overcoming the fundamental difficulties in the way of the proposed new social order.

I.

Socialism means the unification of production. But, even if socialism worked as well as its advocates hope, there would quickly be generated a vast amount of dissatisfaction, more or less well founded, with the commodities and services furnished to the masses of the community. At the present time the dissatisfaction with material conditions is immense, but it is diffused among a multitude of persons, and the responsibility for it is correspondingly distributed. We are dissatisfied with the milkman because he uses the pump too freely, but soon our dissatisfaction is diverted into another channel by annoyances in the kitchen. The unsatisfactory service of the cook, however, is presently placed in the shade by exorbitant express charges, and these again are forgotten in the indignation experienced when we receive a gas bill too high by 100 per cent. Thus it goes through life, and a main reason why we bear with extraordinary patience poor services and other abuses in the field of private industry is because our dissatisfaction is diffused over many authors of annoyance, and no one person, or group of persons, has to bear the whole impact of our irritation. If, on the other hand, we had a collective management of all the functions of industry, the administrative board would be held accountable for everything that did not suit us, and the psychological result of such a concentration of dissatisfaction would be a revolutionary state of mind. There is reason, in other words, to apprehend that the outcome of socialism would be such an amount of discontent that one of two things would happen; either socialism would result in a series of revolutions, reducing countries like the United States or England to the dead level of the South American republics and rendering progress impossible, or the dissatisfaction would cause a complete overthrow of socialism and a return to the individualistic social order.

II.

Socialism means that socialistic production and distribution shall dominate our economic life; yet, should every other pursuit be conducted according to socialistic principles, and agriculture be left out, we should have something very different from socialism, because a large proportion, and in many countries more than half of the population, would not be included within the socialistic organization. No plan which is even plausible has been proposed for the organization of agriculture in conformity with the demands of socialism. Socialists themselves acknowledge that the private ownership of the soil is required or the pursuit of agriculture on a small scale, but they seem to imagine that the whole of the United States resembles certain portions of the Northwest, where land is found with soil uniform in qualities and situation, and where the production of one or two staple articles by extensive agriculture is advantageous. But the truth is that even in the United States, as well as in Europe, many parts of the country are so varied as regards quality of soil and situation that production must be carried on upon a small scale to secure satisfactory results, because the individual farmer must have an accurate knowledge of every acre of his land. One field of five acres will be especially adapted to barley, another field of twenty acres may be an excellent meadow; possibly a tract of land including thirty acres is best suited to pasturage while a second field of five acres, which alone has a gravelly soil, is obviously fitted for small fruits. Then, again, the difficulties in the way of a socialistic organization of agricultural workers seem insurmountable. The successful farmer keeps an incessant watch over all his farm hands; they are under his eyes continually, and the geographical extent of effective agricultural operations limits the possibilities of collective or unified management.

III.

Socialists, of course, wish to secure justice in distribution, but they have not been able to agree upon a standard of distributive justice, although most of them now seem disposed to regard absolute equality in distribution as desirable. At the same time, Socialists admit that such a method of distribution should be adopted as would command the earnest services of the most gifted, as well as of the most worthless members of the community. Obviously this end could not be reached by equality of distribution. Accordingly some social reformers have held that material goods should be allotted in proportion to the services rendered. But who is to decide upon the value of different services compared with one another? Each one may appreciate his own services and his own needs with accuracy, but will he appreciate the services and the needs of others, especially of those who are his natural superiors? It is in the interest of society that the faculties of a prospective architect, engineer, painter, musician, or scholar should be fully developed, and that for their development the requisite tools, instruction, and opportunities should be afforded. But will the ordinary industrial toiler cheerfully agree to the proposition that some one else needs ten times as much as he does, in order to give equal satisfaction of wants and to render the full measure of service whereof he is capable? Unless such is the case, we manifestly should have an amount of discontent likely to impair the usefulness of socialism.

It is certain that the question of success in any operation, whether based on socialistic or individualistic principles, is dependent above everything else upon right leadership. It is equally certain that those who possess superior capacities soon become aware of their superiority. They know that they render more valuable services than others, and, if we take men as they are now, or as they are likely to be for a long time to come, we have every reason to believe that an assignment of merely equal income would not enlist in socialistic production the most capable members of the community in such a manner that they would give their best energies to the socialistic State. Yet, unless we can secure willing and vigorous service from the most talented members of the community, socialism is foredoomed to failure. The poor organization and management of the productive forces of society would lead to far greater waste than that which we now experience. Applying the analogy of the family to the community, Prof. Ely maintains that it is entirely proper that various members of society should consume large quantities of economic products, even when others lack some of the necessaries of life, because such unequal distribution is demanded by the higher interests of society. We need not say, however, that he draws a line between that consumption of goods which ministers to development in any form, and that consumption which seems simply to gratify vanity or which merely promotes sensual enjoyment.

IV.

This brings the author to the observation that under socialism there would be great danger that the true requirements of those engaged in the higher pursuits would be underestimated, and that the importance of those occupations which contribute most to the advancement of civilization would fail to secure adequate appreciation. The extent of natural inequalities and the differences in the requirements of men are not understood by the masses of mankind. This being the case, there is every reason to apprehend that under socialism there would be inadequate provision made by the masses for those who carry forward the most important work; that is to say, those whose products are immaterial, ministering to the higher parts of our nature. If these apprehensions are well founded, the result of socialism would be a non-progressive, which means a retrogressive, society; and in consequence all would finally suffer, because under an advancing social organization every class will sooner or later share, to a certain extent, the advantages resulting from progress in science, art, letters, and religion.

Such, in Prof. Ely's judgment, are the principal objections to socialism. But he also submits the general consideration that Socialists take too optimistic a view of the future and too pessimistic a view of the present. Under the existing social conditions a capable, honest, and industrious man has, as a rule, little to complain of. It is the men who have irreparably failed from intellectual or moral causes that inveigh most bitterly against the individualistic régime. But it is a fundamental teaching of the Darwinian philosophy that there is no room for failures on this planet.

AFRO-AMERICAN NOTES.

—A man born in 1862 would be 32 years old now. To educate himself and make a position in the world in that time is quite a task; and yet there are plenty of such men all over the republic. One of them lectured for the Brooklyn Literary Union during the past week. He was born in 1862. His name is John S. Durham. He struggled through the public schools of Philadelphia; worked his way through the University of Pennsylvania, attracting, as one of the editors of the college journal, the attention of Francis Wells of the old conservative *Evening Bulletin*, and passed out of the university into an editorial position on that paper. President Harrison appointed him Consul to San Domingo, and when the difficulties growing out of the negotiations for the Mole St. Nicolas led to the resignation of Mr. Frederick Douglass, he was promoted to be Minister Resident and Consul-General to Hayti. In all of these positions of trust he enjoyed the entire confidence of his superiors. Now he is engaged in independent business, while being a privileged contributor to the leading newspapers of Philadelphia. Nearly all the colored lawyers, doctors, financiers, journalists, and business men of all sorts, including educators, were born since 1863 and are forces making character and fortune in every State in the Union. Give them a fair chance.

—When Mr. Cleveland was Governor he signed a bill which doomed the separate schools of New York and Kings county to gradual extinction. In New York there are only two such and in Brooklyn two, and in all of them there are to be found some white pupils. In Brooklyn they have mixed teachers as well as mixed pupils. Massachusetts is the only other State in the Middle and New England States where this is true. There are no separate schools in the New England States, and in a few years more there will not be any in the Middle States. There are a few separate schools in Ohio, but in Cleveland the teachers and pupils are more generally mixed than in any other city in the Union. In the Western States the schools are very generally mixed. In the Southern States all the public and private schools and the schools of higher education are separate, except in the case of the law and medical departments of Howard University at Washington and Berea College at Berea, Ky. In these schools the mixture is very general as to students and professors. In most of the race colleges in the South the children of the white instructors attend the classes. The State of Georgia two years ago withdrew its annual appropriation from Clark University at Atlanta on this account, and because of the refusal of the university management to change it, and established a State school of its own near Savannah, making R. R. Wright the principal. Gen. O. O. Howard tells the story on Principal Wright that soon after the war when he was visiting the schools under the control of the Freedmen's Bureau in Atlanta, he asked the pupils in one of them what he should tell the people of the North upon his return. Little Wright held up his small black fist and screamed: "Tell 'em we's a risin'."

—It is an astonishing fact that there are no fewer than six Afro-American branches of the Methodist Episcopal denomination in the United States. The most important are the A. M. E. Bethel, the A. M. E. Zion, the A. U. M. P., the C. M. E., the U. A. M. E., and the M. E., the latter being under the control of the regular white organization, but having separate churches, schools, and newspapers. Their organ is the *Southwestern Christian Advocate*, published at New Orleans and edited by the Rev. E. W. S. Hammond. The preachers of this Church cannot hope to rise to higher preferment than presiding eldership. A warm discussion over the Bishop question has resulted in much feeling and especially a recent outgiving of a prominent Bishop that the African preachers of the denomination need not expect to reach the episcopal office just yet. On this account there are being some defections to other denominations of M. E. preachers.

—According to the last census the membership of the African Methodist Episcopal Zion Church is 423,000; Sunday school scholars, 205,000; number of churches, 2,100; number of Bishops and general officers, 19; educational institutions, 5; active preachers, 1,700; number of publications, 3. This Church publishes one of the best of the Afro-American quarterlies, the *Church Quarterly*, at Wilmington, N. C. The editor of it is Mr. John C. Dancy, a young man of splendid education and engaging personality, who was recently superseded as Collector of the Port of Wilmington by President Cleveland. He is about 30 years of age, and is an orator of a very high order, and his services were extensively drawn upon in this respect in the last Presidential election by the Hon. Thomas Henry Carter of Montana.

—Discussing that always fascinating question, "the balance of power vote," the Indianapolis *World*, an able Afro-American newspaper published in the interest of the Democratic party by the Christy brothers and E. W. Thompson, analyzes the Indiana horn of the dilemma as follows: "The negro vote in this State is about 13,000. In the important counties necessary to Republican success the negro vote is usually large, but the majorities are seldom higher than a few hundred, showing that a chance of a few negro votes would entirely reverse the results. In 1892 Marion county went for Cleveland by 1,075, and it is admitted that the wise policy of Messrs. Taggart and Wilson in organizing the colored vote saved the Democrats here. Vanderburgh county, with a heavy negro vote, went for Harrison by six majority. Vigo county which has a following of colored independents, went Republican by only 440. Wayne's banner Harrison majority of 1888 was made up of colored votes. Spencer county's splendid organization carried that bailiwick for Cleveland by 18. Howard county's colored men made Harrison's majority 1,245. Montgomery squeezed out 4 majority for Cleveland by inroads upon our vote. Practically the same results are observable in the counties of Clinton, Bartholomew, Jefferson, Jennings, Tippecanoe, Grant, Cass, Daviess, and all the counties where the negro vote is a determining factor." These Hoosier Democrats wanted the Liberian mission and a soft snap in the District of Columbia, but, up to date, their wants have remained the only evidence of "the substance of things hoped for."

QUESTIONS BY SUN READERS.

Please tell me exactly how many foreigners enlisted in the Union armies during the war of the rebellion, and how many deserted. T. F. [illegible]

Some years ago the Adjutant General of the army told us that there were no official records of the number of foreigners in the army, and the following from the *Army and Navy Journal* shows that the same state of things exists still:

"Col. H. C. Corbin, A. A. G., U. S. A., says: 'I have the honor to inform you that no official compilation has ever been prepared concerning this matter, hence this office is unable to substantiate the correctness of the figures furnished.'"

"The figures furnished" are those purporting to give the proportions of foreigners in the Union armies and the number of desertions.

I did not say that Washington took part in drafting the Declaration of Independence, and only the most obtuse intellect could deduce such an inference from my remarks in THE SUN of May 27. I did not say or imply anything derogatory to the Scotch, only just the contrary; but if Scotchmen choose to identify themselves with the cause of their kinsmen, the missile hurling braves of Ulster, they are entirely welcome to all the honor and glory likely to accrue from the controversy. "Scotch-American" characterizes as a falsehood my statement that the original draft of the Declaration of Independence contained a reference to the Scotch as mercenaries employed by England to destroy the lives of the American patriots. I would be foolish to make such a statement if it were not easily susceptible of verification. Fortunately authorities on the subject are not difficult to be found. Randall's "Life of Jefferson," page 172, contains a facsimile of the original draft of the Declaration in Jefferson's handwriting, with its numerous erasures and interlineations. In the arraignment of the King and Parliament of Great Britain this passage occurs: "And at this very time, too, they are permitting their Chief Magistrate to send over, not only soldiers of our own common blood, but (Scotch and) foreign mercenaries to invade and destroy us." A verbatim copy of the same appears in Lossing's "Field Book of the Revolution," vol. 2, p. 74. In a foot note Lossing says that the word "Scotch" was stricken out at the request of Dr. Witherspoon before the document was adopted by Congress. Other authorities ascribe the erasure to Washington's influence for the politic reason which I gave in THE SUN of the 27th ult. Instead of Jefferson being a Lowland Scot, as "Scotch-American" claims, all his biographers declare he was a Cymry Celt, his ancestors having immigrated from Wales in the time of Queen Elizabeth. Of the ten Presidents of the United States claimed by "Scotch-American" as his kinsmen, I find that Adams, Madison, Harrison, and Tyler are of English stock, while Jackson, Polk, Pierce, and Buchanan were of Irish parentage. It is true that no McCarthy has been President, but the family contains some good Presidential timber, and the republic is young yet. J. F. MCCARTHY.

Mr. McCarthy has the best of the matter so far, in fact and in temper, but he is speaking off the question. The question at issue was, Did the Ulstermen or the Irish (meaning the north of Ireland men or the south of Ireland men) do more to help on the American revolution? We don't believe the question can be answered definitively, and we're certain that calling names won't answer it.

1. Is it not true that after the battles of Naseby, Edgehill, and Marston-Moor, which resulted in the defeat of Charles I. of England, in 1645, the King threw himself on the mercy of the Scotch, expecting protection from them, and instead of affording such protection they held him as a prisoner and sold him to the English Parliament for £400,000, this being previous to his trial—which resulted in his losing his head—on the charge of "treason against his Parliament"? (Please mention your authority and let it be one, if possible, without either Irish or Republican prejudices.) 2. Has the Queen of Great Britain not the right to refuse to sign any measure, even though it has passed the Lords and Commons? REPUBLICAN.

1. Charles threw himself into the hands of the Scotch, who kept him a prisoner for some time, surrendering him to the English finally, Jan. 30, 1647. But no money passed between the English Parliament and the Scotch army. 2. She has the legal right to do so, but she would not dare to do so. There has been no veto by a British sovereign since 1707, when Queen Anne vetoed a naval appropriation bill.

A bets B that if a foreigner comes to this country, becomes a citizen, buys real estate, and dies a bachelor, unless he has relatives in this country that are citizens the real estate reverts to the State. B claims that his relatives on the other side can claim and inherit the real estate without becoming citizens. J. McG.

A is right. Such foreign heirs can acquire the land only by coming to this country and becoming citizens. A special law is passed sometimes doing away with the escheat of the land in a particular case.

Mr. and Mrs. Smith have three grown-up children. Mr. Smith dies. Mrs. Smith marries a Mr. Jones, but has no children by him. Mr. Jones leaves for parts unknown. Mrs. Jones becomes penniless. Is there a State or a United States law compelling the Smith children to now support the penniless mother? STARKEY.

The common law both of the State and of the United States requires the children to support their mother. The common law is not statute law, but it is supported by statute law, so that it has all the effect of such law.

1. Two weights, one 100 pounds and one 10 pounds, are thrown from a height (1,000 feet). Which weight will reach the earth first? 2. What is the respective velocity for each weight per second? 3. Two vessels of equal weight but different material (lead one of them, the other aluminium) are floating in the water. Which vessel displaces more water, or are they equal in displacement? F. S.

1. In a vacuum both weights would fall with the same velocity. In actual practice the heavier weight will fall more rapidly and reach the ground first. 2. The velocities per second can be given only for weights falling in a vacuum; the velocities would then be the same for both weights. 3. They displace the same amounts of water.

What does the law require of a person who finds something valuable in a public street, place, or conveyance? H. P. M.

That he shall keep it carefully and return it to the owner, when the owner proves his right to it. The finder is not required to advertise his find; if he is put to any expense in guarding it, or in bringing it to the original owner's attention, he is entitled to be paid therefor.

What is the meridian between the eastern and the western hemispheres? A. S. D.

There is no fixed meridian. That of 170° west would mark the western boundary, but 10° east would not mark the eastern boundary of the western hemisphere.

What is the easiest way to get rid of the "English sparrow"? A. L. T.

There is no easiest way. You may poison the sparrows, running the risk of poisoning the few remaining birds on whose account you wish to remove the sparrows; you may shoot or trap them; but more will come. Country-bred sparrows make nice pies, but we don't think that city-bred birds would do so.

Is the word "fakir" properly an English word in the sense of fraud? I. N. F.

Fakir is not an English word at all, but faker is. The Century Dictionary suggests a connection between the word faitour, a mediæval word for a beggar, and faker. We think it at least as likely that a fake, faker, come from the Latin facere, to make. Faker is slang; but it is approved slang.

Is a man holding a license as an ordinary barroom entitled to refuse a drink to a man who is in a perfect condition and has the money to pay for it? P. V. B.

We should think that a man licensed as an ordinary barroom would have to be careful what he did, for fear that he might become a public nuisance. But a liquor seller may not discriminate between sober men in selling liquor. If a man sober at the time wants a drink and offers to pay for it, the liquor seller must sell it, unless the man is a posted drunkard, and then he sells to him only at his own peril. If the saloon keeper doesn't want to sell to a man, he may raise the price of drinks to him.

Can you give me the proper dimensions for a shuffleboard, and tell me something of the game played on one? L. C.

Shuffleboard is a game played on the deck of a vessel, as a rule, where the pitching of the ship must be taken into account in playing. There a square of from three to six feet is marked out, so that there shall be nine smaller squares; these are numbered to make a magic square. On one side another square and two triangles are erected, which are numbered, respectively, 20, 10, and 15. On the opposite side a similar square and triangles are erected, numbered the same. The players stand as far away as may be decided, and push disks of wood upon the board by the aid of what might be called maces of wood—such as used to go with billiard tables for the ladies to play with. If the disks land in the square or triangle nearest to the players, the amount indicated in the square or triangle is taken from the player's score; if it lands in any other place it counts for him. In the Scotch barrooms of this city shuffleboards are often to be found, not quite the same as those marked on the deck of a vessel. A table is about 25 feet long, the board about 2½ feet wide, and about 2 inches higher than the rest of the table. Disks of iron are used, eight in number, 2½ inches in diameter, half an inch thick. The players stand at one end and, from behind a mark drawn eighteen inches from the end, shove their disks toward the other end. The disks to count must cross a similar line at the far end, and must not fall from the board. The game is for any number of points that may be agreed upon. The players take turn and turn about, and a player tries not only to guard his own pieces that are in the proper place, but to knock his adversaries' off the board. When all the pieces are at one end the players change positions and play to the other end.

What is the exact size of the field required for a flag twelve feet in length; also the usual width of a flag that size? W. CHADDOCK.

There are no legal proportions for the fields of flags. According to a table in Malcolm Townsend's "U. S." a flag with a 12-foot fly should have a hoist of 6⅓ feet, and the Union should be 4 4-5 feet long.

Did not Mayor Gilroy refuse to let the Italian flag fly on the City Hall on the last Italian holiday or celebration? R. J. H.

Yes. His reason was that the 20th of September was not a national holiday without political significance and did not typify the hopes of a struggling people.

J. E. W., Randolph, Mass.—The girl for whom you are looking may have been taken to any one of the dozen or more hospitals in this city that take ordinary cases. From one of these she was sent, probably, to Bellevue Hospital, and you should apply to the warden of that institution for definite news. The Superintendent of the Department of Charities and Correction of this city might help you.

A. Motte.—There is no Poet Laureate in Great Britain now.