

at the stage-door. This very important means of ingress to the labyrinth, by the way, is made impregnable by a strong and faithful keeper, a man of remarkable stature, old Owen, who is uniformed, and carries always a small official baton of dark wood encircled by five rings of brass that somehow give it a very convincing air of authority. Both he and Richard, Mr. Daly's colored personal attendant, are regarded as "institutions" of the theater, one of them having been with him for twenty, and the other nearly thirty, years. I mention them because it is a distinctive element in the atmosphere of Daly's that in every department there are people who have been there a long time, and that

there is a prevailing sentiment of loyalty to the establishment, as though it were home or government or country, which is quite in keeping.

No loud talking, noisy laughter, or other disturbance is tolerated behind the scenes, in the green-room and dressing-rooms, or elsewhere. The whole place is dedicated to honest, hard work and high aspirations; so that, notwithstanding all the ambitions, hopes, disappointments, triumphs, or heartburnings which inevitably enter into the composite life of a number of players, wherever they may be gathered together, the reigning spirit here really is quieter, sweeter, and more earnest than that of most drawing-rooms.

# LINES TO A CHILD.

BY ROBERT BURNS WILSON.

DEAR little face,  
 With placid brow and clear, uplifted eyes,  
 And prattling lips that speak no evil thing,  
 And dimpling smiles, free of fair-seeming lies,  
 Unschooled to ape the dreary world's pretense!  
 Sweet imager of cloudless innocence!  
 The tenderest flower of Nature's fashioning,  
 A dewy rose amidst the wilderness,  
 Amidst the desert a clear-welling spring—  
 So is thy undissembling loveliness,  
 Dear little face!

Dear little hand!  
 How sweet it is to feel against my own  
 The touch of this soft palm, which never yet  
 The taint of soul-destroying gold hath known!  
 Here Nature's seal of trustfulness is pressed,  
 Even as her loving touch the lily blessed  
 With stainless purity—even as she set  
 The golden flame upon the daffodil,  
 And heaven's clear blue upon the violet.  
 May her best gifts be for thy clasping still,  
 Dear little hand!

Dear little heart,  
 That never harbored any ill intent,  
 That knows no bitterness, nor doubt, nor care,  
 But only young life's nestling wonderment,  
 And strange, new joys, amidst thy incomplete,  
 Unfledged emotions and affections sweet!  
 Veiled, by the unlived years, thy field; but there  
 The sowing for thy harvest hath begun.  
 When thou shalt reap and bind, may no despair  
 Rise from that ground betwixt thee and the sun,  
 Dear little heart!

# AN OUTLINE OF JAPANESE ART.

BY ERNEST F. FENOLLOSA.

WITH UNIQUE AND UNPUBLISHED EXAMPLES.

IN TWO PARTS. PART II.

## IV.

### REOPENED INTERCOURSE WITH CHINA.



ABSORBED in herself for four centuries, Japan about the year 1400 was almost ignorant of the great events which had transformed China. The Tang dynasty, her old friend of Kobo's day, had been succeeded by the Sung, the Yuen, and the Ming, the second of which Japan might have courted, had it not been for the hostile attempt of the Mongols to add her to their dominions. During the fourteenth century sixty years of civil war had absorbed all native energies; and it was not until another long era of peace had opened the fifteenth that the new Ashikaga shoguns felt strong enough to send friendly embassies to the Ming court. These being reciprocated with courtesy, travel and commerce between the two empires were resumed. Scholars again studied in Chinese universities, and thus Japan suddenly fell heir to all the intellectual glories of the Sung age, which the Ming was strenuously attempting to revive. Hence we may call her fourth age of culture, about to dawn, the Second Chinese Period.

### THE COMING OF ZEN BUDDHISM.

It is not quite true, however, that Japan had been wholly uninfluenced by China during the interval. The Mongol reaction against Buddhism had dispersed the Sung priesthood, of whom some pioneers now imported into Kioto that peculiar form of the Indian religion which had dominated Sung under the name of the Zen sect. It was their monasteries the somber architecture and academic groves of which eventually grew into the Ashikaga universities.

### THE CRISIS OF CHINESE CULTURE.

THE supreme crisis in the history of China was her struggle for intellectual freedom in the eleventh and twelfth centuries. Her institutions had been based by Tang upon lit-

erary education; but that education had been almost entirely controlled by Confucian scholars. Confucius, as Aristotle for medieval Europe, had become a finality, a limitation. His system was the apotheosis of human authority, a semi-socialistic statics, in which no guaranty for the preservation of individuality had been provided. A changed empire had new problems to face; but its mental machinery offered no clue to readaptation. The very root of its strength, free human reason, was threatened. Its lack of political check left officialdom open to corruption. In short, repression of the soul's spontaneity was disintegrating character.

### CONFUCIANISM AND BUDDHISM.

THE problem was complicated by the presence of Buddhism. Here was a second spiritual stimulus, unknown in the days of Confucius. This idealistic faith, founding its practice upon the creativity of immanent spirit, refused to coalesce with the pragmatic agnosticism of the scholars. The mutual hostility, however, did not come to an open issue during the Tang dynasty.

### THE NEW SUNG CULTURE.

BUT with the advent of the Sung a practical necessity for reconstruction became apparent. The threatening antinomy between the two motives stood open and revealed. The ultimate menace to Chinese institutions being the repression of individuality, the Sung leaders now instituted an effort to rebuild upon the bases of rational insight and of the rights of the citizen. The wonderful, if tragically brief, efflorescence of this movement was the Sung illumination. Had its radical break with the past been permanently successful, China would not to-day be lying a giant in hopeless self-bondage.

### ECONOMIC REFORM.

THE attempted solution embodied itself in several parallel movements. One was a reform in civil administration. The new laws