critic, and Fukuroku incarnate as a polyp. A significant design represents foreigners of different nationalities suspended by their mouths from a pole, as the Japanese dry fish, with the designation "Tojin-boshi" (dried barbarians), the full force of which term would be better expressed by the Shaksperian phrase, "smarting in lingering pickle." Extremely entertaining are the humorous scenes taken from real life, beginning with the frolics of children, and the practical jokes which they are fond of playing upon older persons, and including comical incidents of a domestic or social character, and gayeties in which the attractive centre is the Geisha, to whose fascinations even saintly ascetics sometimes succumb.

It is hardly necessary to add that the contact of Japanese with Western civilization, which has produced such remarkable changes in the "land of the rising sun," has also modified the expression of its humor. Undue eagerness to appropriate the fruits of European culture has been inevitably attended with blunders which furnished material for burlesque. Comic papers, like Marumaru Chimbun, modelled after Punch, Kladderadatsch, Fliegende Blätter, or Life, appear from time to time, but have mostly an ephemeral existence. If they indulge in political satire, the rigorous censorship of the press soon ends their career. In conclusion, we heartily commend Netto and Wagener's beautifully printed and finely illustrated volume for its appreciative treatment of an important subject, of which the majority of foreigners have only very vague conceptions.

Frangipani's Ring: An Event in the Life of Henry Thode. Translated by J. F. C. L. London: John Macqueen.
This narrative centres about an interesting piece of treasure-trove. The title may suggest to some a memory of the appeal made by Francis I. from his captivity at Madrid to Soliman the Magnificent. But the book has nothing to do with that subject. The Frangipani in question was Count Christopher, a brother of the Count John who was employed by the King of France, and the focal point is Venice rather than Constantinople. At the beginning of 1892, a workman, in digging a ditch at Prata, near Pordenone in Friuli, found a true-love ring which bore the inscription, Mit wyllen dyn eygen-"willingly thine own." It wàs taken to Venice for sale, and was there bought by Dr. Thode. Its new owner at once began a
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quest for information about it, and was led to believe by the Diaries of Marino Sanuto that it had belonged to Count Christopher Frangipani. There is evidence to show-that Frangipani, fighting for the Emperor Maximilian against Venice in 1514, lost "a relic" near Pordenone, where the ring was found. The Venetians captured him in battle and lodged him as a state prisoner in the Torricella. About a year later his wife writes him that she is having a new ring made in place of the old one which he has lost, somewhat smaller than the other, and asks that he will have the same legend engraved thereon. "And I am inwardly constrained to send the ring to your Lordship, in order that you may wear it for love's sake, and in remembrance of me. And since there is no good goldsmith to be found here, I pray your Lordship, should this please you, to have it graven there."

The heroine of the story, which is told in most romantic style, with documents of proof inserted at intervals, is this same lady, Apollonia Lang of Augsburg. She was a sister of Maximilian's confidential adviser, Cardinal Matthew Lang, the celebrated Archbishop of Salzburg. After $a_{1}$ brilliant career at the imperial court, she married Count Julian von Lodron, and livèd with him until his death, shortly after, at Ober-Vellach in the Möllthal, where her memory is still preserved by an interesting altar-piece of Jan Scorel. Then she married Frangipani, and proved a most faithful wife to him. After sending the second ring, she soon made her way to Venice, and shared her husband's long captivity. Early in 1519, Frangipani was given over by the Venetians to the French, and kept by them a prisoner in the Castello at Milan. Apollonia accompanied him there, too, and justified the legend of the ring by remaining at his side till her death, September, 1519.

Dr. Thode is anxious to prove that his story is not a hoax, and supplements his conclusions at every point by evidence drawn from trustworthy sources. Assuming that he has got Frangipani's ring, which is not unlikely, the whole episode is an unusual one. It reminds us of Prof. C. E. Norton's article (published some years ago in the Atlantic Monthly) on 'Rawdon Brown and the 'Scutcheon of Banished Norfolk.' The translator might, at places, have written better English, but the volume as a whole, with its real research, its beautiful type, and its excellent illustrations, is very attractive.

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