

stance, the elevation to citizenship of the social outcasts, which was in its way quite as remarkable as the emancipation of black slaves in America. He accepts the divine theory of Mikadoism and the nursery notions of chronology with a naïveté that would be delightful were it not so serious a matter. The Japanese will never be considered the intellectual equals of Westerners, until they realize how young their nation is and how utterly worthless as history are their traditions that antedate the fourth century. The Count, however, acknowledges the complexity of the ethnic composite. "Perhaps no other nation on the earth's surface," he says, "has incorporated a greater number of racial types than the Japanese."

The Count divides Japanese history into four parts, patriarchy, transition, feudalism, and modern constitutional government. As for the codes of law, the first, in A. D. 701, was for the nobles; the second, in 1232, for the knights, or samurai; and the third, in 1880, for the people.

One of the most striking papers is from Keiki, the ex-shogun, who, resigning office and power in 1868, still lives in hale old age in Tokio. In luminous manner he justifies his ancestors, declaring that much of the modern spirit of Nippon is but a development of what Iyeyasu formulated in the early seventeenth century. The discussion of "The Influence of the West Upon Japan," by Dr. Nitobe, is not only a superb piece of writing in English, but is rich in that polished satire in which this philosopher delights. Baron Tsuzuki, who has studied etiquette at many courts and nations, recapitulates the facts and declares that "neither difference of race, nor that of religion, nor of country constitutes any real obstacle to the future development of intimacy between ourselves and Westerners." The chapter on Socialism shows a considerable movement with an indigenous literature; with the extension of the limits of suffrage, this propaganda seems likely to become a powerful factor in Japanese politics. The various papers on the material aspects of modern Japan have been in a measure anticipated by the book edited by Mr. Stead a few years ago.

There is acknowledgment of the services of such Americans as Eldridge, Ashmead, James, Verbeck, Brown, Hepburn, and Veeder. Dr. "Bayley," to whom is credited the reform of the prisons in Japan, but about whose first training in Japan of women nurses nothing is said, is no other than Dr. John C. Berry of Worcester, Mass. Commodore Perry's expedition is described as "a peaceful mission of international fraternity," his treaty of twelve articles "having not even a covert reference to trade." His "simplicity was the key to success," and his policy was "as adroit

as magnanimous." Townsend Harris, who obtained trade and residence for aliens, advised the Japanese against opium to their eternal gratitude. Two great factors in Japan's advance have been the help of the United States and British sympathy. With map and index, the text presents a marvellous picture of progress in a nation which is in a large sense the epitome of both Orient and Occident, and is endowed with a unique and apparently inexhaustible genius for selection of what it wants from the world's storehouse.

The Spirit of America. By Henry van Dyke. New York: The Macmillan Co. \$1.50 net.

This volume is made up of the more important lectures which Dr. van Dyke delivered last year, at the Sorbonne, on the Hyde Foundation. It is the first time, we believe, that Dr. van Dyke has written specifically for export, and the result is that a genial and popular writer appears in an oddly unfamiliar guise. It is as if he had studied the French academic manner, its lucidity, its avoidance of emphasis, its tendency to dryness, with the intention of showing the Parisian student that the American professor knows the scholastic game. Of course, there can have been no such conscious intention, merely the insidious hypnosis of intellectual Paris, but the result is odd. A naïve devotee of Dr. van Dyke's customary manner might have a misgiving that this time he is translating from the French.

With this general reservation, the book contains much that is keen and sensible. Self-reliance, a sense of fair play, and democracy, an exceptional will power, a desire for common order and coöperation, zeal for education, a strong religious spirit—these are selected as the chief ingredients of the American soul. Dr. van Dyke is aware of the paradoxes involved in some of these affirmations. In a foreign cathedra, he naturally minimizes the disorder that prevails within the order which he describes. For that patriotic course no one can blame him, but that policy leaves notable gaps in his analysis. The maladjustment of intellection—of criticism in the broader sense—to will power, our eminently British habit of muddling strenuously, is barely hinted at in the text. More surprising is the failure to emphasize our peculiar versatility and temperamental resiliency. This is not comprised in energy, but in a mobile and imaginative habit of thought. It is the positive and attractive side of what Henry James deplored as our "formlessness."

On the whole Dr. van Dyke's plea *pro domo* is rather amiable and reassuring than able. It may help to offset the impression of such journalism as Paul Bourget's and Jules Huret's.

It will show that Mr. Kipling's grotesque caricature is not to be taken at its face value. But as usual, the cartoonist catches essential traits in a more racy spirit than is vouchsafed to the judicious observer. The final essay on self-expression and literature is so thin and cataloguish that one must regret it was reprinted. On the lecture platform, it may have served its turn acceptably.

Notes.

E. P. Dutton & Co. announce the publication of fifty-three new volumes in Everyman's Library.

Houghton Mifflin Company will publish early in the autumn a new life of John Brown of Harper's Ferry, by Oswald Garrison Villard. Mr. Villard has used original documents, contemporary letters, and the testimony of living witnesses and has drawn from such sources much new and significant matter bearing upon this subject.

"Land and Labor: Lessons from Belgium," by B. S. Rowntree, the author of "Poverty: a Study of Town Life," will soon be published by the Macmillans. The book will describe in detail the Belgian system of land tenure, the industrial conditions of that country, and the reasons for the prevalence of low wages; agriculture and the relative value of large farms and small holdings; market gardening, technical education, coöperation, agricultural credit, and other subjects.

The spring publications of L. C. Page & Co. include the following: "In Unfamiliar England," by Thomas D. Murphy; "Susan in Sicily," by Josephine Tozier; "The Boston Museum of Fine Arts," by Julia de Wolf Addison; "Kilmeny of the Orchard," by L. M. Montgomery; "Commencement Days," by Virginia Church; "My Heart and Stephanie," by Reginald Wright Kauffman; "A Cavalier of Virginia," by G. E. Theodore Roberts.

The Frederick A. Stokes Company announces the following publications for spring and summer: "The Spiritual Unrest," by Ray Stannard Baker; "The Religion of the Future," by Charles W. Eliot, president emeritus of Harvard University; "The Enchanted Island," by Alfred Noyes; "How to Study the Stars," by L. Rudaux; "Thurston of Orchard Valley," by Harold Bindloss; "Cab No. 44," by R. F. Foster; "The Living Mummy," by Ambrose Pratt; "A Disciple of Chance," by Sarah Dean; "Rosamond the Second," by Mary Mears; "The Gold Trail," by Harold Bindloss; "The Fresh Air Book," by J. P. Müller; "My College Days, a Record," "My School Days, a Record," designed to be complete and worthy records of all that occurs during college and school life respectively; the Twentieth Century Science Series—"Telepathic Hallucinations," by Frank Podmore, M. A.; "Races of Man and Their Distribution," by A. C. Haddon, Sc.D., F.R.S.; "Physiology, the Function of the Human Body," by Dr. Andrew Wilson, F.R.S.E., etc.; "Evolution from Nebula to Man," by Joseph McCabe; "Geology," by George Hickling; "Prehistoric Man," by Joseph McCabe; "Masterpieces in Color," edited

by T. Leman Hare; "The Child's English Literature," by H. E. Marshall.

The Dent-Putnam series of *Classiques Français* is enriched by the first volume of the "Fables de La Fontaine"—a charming edition. In his preface the editor, Jules Claretie, agrees with those who think that La Fontaine is one of the authors given to children to learn at too early an age. Yet he adds immediately that memories grow sweeter with the years, and "La Fontaine est l'auteur favori des hommes qui ont vécu leur vie. Il les rajeunit en leur rappelant ces heures enfuies où ils épelaient leur fable pour la fête des grands parents ou la récitait comme un devoir devant leur professeur." After all, is not one of the proper tasks of youth just to lay up such memories for the transmuting power of the alchemical years?

The single section of the "New English Dictionary," from Romanity to Roundness, edited by W. A. Craigie, is comparatively free from those sapless Latin polysyllables which make portions of the best of dictionaries oppressive reading. Impressionalistically speaking, it exhales an odor of "roses" and "romance." For instance, there is the plant vulgarly known as sundew, but christened by the early botanists "*rosa solis*," a name worthy of the first nomenclator; there is "Rosary," the title of a mediæval treatise on alchemy, by Arnoldus de Villa Nova, cited by Chaucer as "Arnold of the new town"; and there is the mystery-fraught "Rosicrucian," supposedly from Christian Rosenkreuz, reputed founder of a fifteenth century society first mentioned in 1614. And then there is "rosemary" for remembrance and Elizabethan feasts and bridals and funerals, and also for a trap to the popular etymologist—a word at once suggesting the rose and the Virgin, but historically connected with neither, being derived from *ros marinus*, sea-dew. Finally, there is the fragrant phrase "under the rose," which one would like to relate to the "Romante of the Rose," and the sworn secrecy of the mediæval lover or to the *multa in rosa* of Horace; but, says the lexicographer, the expression probably originated in Germany, the first recorded appearance in English is in the State Papers of 1546, and in 1730 Fielding gives it an unromantic Teutonic interpretation: "The rose is ever understood over the drinking-room and the glass is the surest turnkey to the lips." Of recent and interesting origin is "roué" from *rouer*, to break on the wheel; "the name was first given to the profligate companions of the Duke of Orleans (c. 1720), to suggest that they deserved this punishment." It is surprising to find how long before the battle of San Juan Hill the "rough rider" had been put to picturesque uses: thus Emerson in the "Conduct of Life" has "these rough riders—legislators in shirt-sleeves"—one had almost substituted "Khaki"; and Peter Pindar in 1791 writes: "That every Subject ought to wear a Saddle O'er which those great Rough-Riders, Kings may straddle." In Andrew Clark's edition of the "Shirburn Ballads" (p. 274), we note an example of the nautical "round-house" some twenty-five years older (c. 1601) than the first example in the "Dictionary," and with somewhat different meaning. We also note the omission of the word "ropalic,"

a curious kind of verse to which Sir Thomas Browne gives a few pages in "Certain Miscellaneous Tracts."

From a literary point of view the most important article in the section should be that on "romantic"; for the history of the development of taste during two centuries might be epitomized in a carefully written semasiological account of this single word. We, therefore, regret to say that the article is disproportionately short—little over a column—and otherwise disappointing; the illustrations are inadequate in number and uninterestingly arranged, and some of the definitions are almost imperceptibly differentiated. Without going farther afield than the familiar textbooks one can easily improve upon this scanty outline. For example, T. S. Perry long ago pointed out in his "English Literature in the Eighteenth Century," a case of "romantic" in Evelyn's "Diary," 1654, five years older than the first case in this article and fifty-one years older than the first case cited under the appropriate definition. In Temple's essay, "On Ancient and Modern Learning," 1690, there is a striking passage in which a Spaniard attributes the ruin of Spain to the decay of "Romantick Honour and Love," caused by "Don Quixote"; this anticipates the passage here quoted from Rowe by ten years. Again, Professor Phelps cites Pope in a letter of 1716: "The more I examine my own mind, the more romantic I find myself . . . let them say I am romantic; so is every one said to be that either admires a fine thing or praises one" ("English Rom.-Movement," p. 18). This astonishing utterance does not exactly come under any of the definitions. Throughout the greater part of the eighteenth century the word develops parallel with "enthusiastic"; it contains a personal judgment as well as a meaning; and even with the context the judgment implied may be doubtful unless the author is known. That is, what appears to a Warton romantic and therefore adorable, may appear to a Johnson romantic and therefore detestable. This aspect of the matter receives little illumination from the "Dictionary." Furthermore, the treatment of later formations, such as "romanticism" and "romanticist" is likewise unsatisfactory. The first case of "romanticist" given is from "Blackwoods," 1830. Carlyle's article on the "State of German Literature," published in the *Edinburgh Review* three years earlier, contains the following: "Their grand controversy, so hotly urged, between the *Classicists* and *Romanticists* . . ."

The well-known Italian journalist, G. Piccini, who writes over the pseudonym "Jarro," has recently produced "Memorie di una prima Attrice" (Florence: Bemporad). The leading actress is Laura Bon, contemporary and kinswoman of Ristori, of whom the survivors of the older generation still speak with great enthusiasm. She was, indeed, a tragédienne of remarkable talents, who seemed destined to reach the summit of her profession. But unfortunately, when she was only twenty-three, her great beauty and charm attracted Victor Emanuel, who became her protector and for several years, would not permit her to act. Subsequently, being displaced in his favor by Rosina, she returned to the stage, where

she continued to enjoy great popularity. But her spirit was broken, and she failed to win the highest honors in her art. The last twenty years she spent in neglect and poverty, dying in 1904 on the verge of four score. Piccini's volume has more interest for the historian than for the student of the drama, because he describes in detail the political influence which Laura Bon exerted during the days when she was the royal favorite. Long after Victor Emanuel broke off his relations with her, he used her on secret political missions: notably in 1864, when he sent her to Verona and Vienna to see what chance there was for the Italians to recover Venetia. She went and acted in those cities; interviewed even Marshal Benedek himself; got the desired information, but excited no suspicion. As portrayed by Piccini, she was a woman of rare native nobility, blasted by royal favor which she tried to escape.

To students of mediæval agricultural and legal conditions the word of the Corpus Professor of Jurisprudence at Oxford has come to be recognized as authoritative. Professor Vinogradoff, in a readable and untechnical little volume of only 135 pages, has written an excellent sketch of "Roman Law in Mediæval Europe" (Harper's new Library of Living Thought). The book grew out of a course of lectures delivered in the spring of 1909 to an advanced class in the University of London. The author traces, in a couple of chapters, the decay of Roman law and the revival of jurisprudence, then, in three chapters, discusses the extent to which Roman law was "received" in France, England, and Germany. Contrary to the older view of the disappearance of Roman law in the so-called Dark Ages after Justinian, the author agrees with those who maintain that there was a constant, though thin, stream of legal learning running through the darkest centuries, that is, from the fifth to the tenth. The existence of organized law schools is not proved, nor can there be any talk of a very active development of individual thought. But transcripts and abstracts from the fragmentary materials bequeathed by antiquity were made and studied in the scriptoria of monasteries and the classrooms of teachers of the arts. Especially interesting and new to many will be the author's description of the recently discovered summary of the Justinian Code known as *Lo Codi*. This was compiled about 1149 in Provençal for the use of judges in Provence; it is the earliest treatise on Roman law written in a native dialect. The Provençal text is soon to be published by Professor Suchier of Halle. Vinogradoff discusses Azo's influence on Bracton, and thinks that "the infusion of Roman doctrine made the legal treatment of villainage harder than might have been the case otherwise." This may possibly be true for England, but hardly so for Germany to any extent before the end of the sixteenth century. Perhaps the most interesting thing about the history of Roman law in the Middle Ages is the strong testimony it affords of the latent vigor and organizing power of ideas in the midst of shifting surroundings. Professor Vinogradoff has done a really valuable service in sketching the outline of a fascinating and important subject. He has not, of course, attempted to trace the history of Roman law in all its details or even