



intended for circulation both in Japan and in other countries, undoubtedly the new contents have been published in Japanese, Chinese, and English editions.

The English edition contains fifty-six chapters by fifty-four of the best authorities on the subject very thorough. (Of what else have you heard, and now, Prison Itô, has been answered). The translation having been done by my hand, it is not free from little imperfections from the original. The English editor has apparently done his utmost to save the language as uniform and as readable as possible, but his corrections, especially in the first important chapter, have, while probably improving the English, altered the meaning of the original in many places, necessitating in some instances awkward expressions for the sake of accuracy from use in the first translation. His Chinese acquaintance follows the imperfect case system and seems to write. Also the little small has struck out, not only the repetition inevitable in such a translation, but also a few indispensable and still necessary. For this state of things, Mr. Blain may not alone be responsible; nor are there errors frequent enough to attract more than the value of this important work.

The fifty-six chapters cover, with varying accuracy, all the features of national life in the past fifty years. It would not be practicable in this limited space to comment even briefly on all of the chapters. Only those of the history of Japan from the beginning to the present (vol. I, chap. 1) show, in a manner especially suggestive and stimulating to the intellect, how steadily throughout the ages a unifying process of the national character has been going on, endowing the people with remarkable resiliency and great power of assimila-

tion. In the concluding chapter (vol. II, chapter 1), he further amplifies the argument, and proposes to point out the freedom the weakness of the countries in their legal, institutional, economic, and social orders, commencing ever more active intercourse with foreign countries and higher and nobler aspirations along the same lines that have marked the progress of Japan through the historic ages, namely, lines of open and judicious reception of foreign culture and the complete satisfaction to her own realized national characteristics. In contrast the racial antiquities shown by some Occidentals toward the Japanese after they had seen, and believed that no other nation can achieve with greater aplomb than the latter the mission of world-wide cooperation and civilization and world-wide cooperation with one large organic and sympathetic system of civilization. For, says he in conclusion, there has already been a position that indicates it to represent the civilization of the Orient.... On the other hand, the civilization of the Occident is the result of the civilization of the East and West, so as to leave the world as a whole to a higher plane (vol. II, p. 274).

Dr. Nitobe reveals such the same lines in different language (lit. text). In no few of the modern life of Japan is conspicuous. Indeed, all the other chapters may be regarded as unimportant demonstrations of the same thing (lit. text) by specific examples. The interview with the archbishop Prince Tomimasa (Kaku) reveals some of the political system, likewise little known, of his illustrious ancestor Iyemasa and of himself, two men the founder and the other the last emperor of the Shogun system of Feudalism (lit.). Japan's foreign relations and

constitutional reform are each surveyed in two chapters (lit. text, p. 8 v. 1). Of these, the last volume (15's chapter 1) shows little on political habits of the nation and the system and also of the features of the Constitution; Professor Davis's account of the political parties (vol. 1) is clear. Then follow chapters (literally) on law, institutions, and local administration, each containing a brief survey of the past history of the branch it treats, and (vol. 1, p. 11) on the way and navy, rather conventionally treated. The next thirteen chapters in the first volume take up the financial and economic activities, again accompanied by details of the progress in Old Japan; some of these chapters, especially relative and text, are enlivened with suggestive remarks.

The second volume contains, besides those already mentioned, illustrations of social changes (lit. text), not very interesting, and of socialization (lit. text). Mr. Stevens' views on the education of women are taken to represent one, not the only, point of view. Next come chapters (lit. text) on the study of philosophy and sciences; Dr. Weyer's chapter on philosophy is usual above his independent thinking and penetration. The chapter on journalism (lit. text) is clear, and that on the language (lit. text) is judicious. The illuminating chapter on Christianity (9) is presented by John on Davis, besides Confucianism and (lit. text); of the latter, Professor Kaw's account of ethics is brilliant and refreshingly frank, and Professor Inoue's conclusions in Japan endorse his special studies in this field and challenge careful reading. The chapters on film arts and music (lit. text) are comprehensive but perhaps too brief to leave any clear impression on the state of the foreign reader. That

on these (9) presents critical, as well as descriptive views on the subject, Japan's political activity in Europe and presents also reviews of the (lit. text). Baron Paschwitz's chapter on the social improvements between Japanese and Occidentals (vol. 1) is perhaps the only one in the two volumes that may be characterized as light.

Classroom.

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