

and Gen. Francis A. Walker (statistics), covers just 100 pages, and is the *pièce de résistance* of the volume. Prof. Whitney, who in his portion of the article has devoted close attention to the geology, mineralogy, vegetation, and climate of our domain, apparently overlooked the faunal characteristics—a serious neglect in an extended treatment like the present one. In the pages of biography appended to the history of the United States, we notice that the date of the death of Pulaski is given as October 11, 1780, instead of 1779, and that the death of Taney is omitted. We find incidentally under "Universities" the statement that the Johns Hopkins University was founded in 1867; it was inaugurated in 1876. The minor geographical articles on American subjects are inadequate. The articles on astronomy and mathematics show perhaps as conclusively as anything else the arbitrariness of the editing. For example, one would consult "Trigonometry," content, perhaps, to ascertain what that science is, its history in outline, and the general method of development of its principles. Instead of that alone, the complex formulæ of analytic trigonometry are elucidated with the fulness of a compendious treatise. The article "Telescope" is excellent as far as it goes; but the treatment is insufficient and ill-balanced. There is no attempt to tabulate even the greater telescopes of nowadays, with their locations. As in all previous volumes, American work is signally ignored. The labors of the Clarks, *facile principes* of lens-makers, receive but the slenderest notice; while the details of some other telescope matters suggest the idea that the author's original MSS. must have been passed by some editor who, to get it into small compass, has made arbitrary excerpion answer for careful condensation. "Time" and "Transit Circle" are nearer what one would expect in a general encyclopædia. We note the minutes of longitude of Paris from Greenwich misprinted 6 instead of 9. Chandler's new Almucantar, an instrument of great significance in the future of spherical astronomy, was certainly worth a half-dozen lines; but it is nowhere mentioned. All the astronomical illustrations are the muddiest of prints, and would do no credit to the pictorial department of an American daily.

—A new work by M. Alphonse Daudet is always something of an event, and the subject of his latest one adds to the usual interest. 'L'Immortel,' begun in *L'Illustration* for May 5, is the long-promised novel of which the subject is to be the French Academy and all that revolves around it and converges towards it. In the few numbers that have already reached us, the scene changes with bewildering frequency for every new group of characters introduced, and is often crowded with personages who, whether they are to be actors of the first importance or only characters of secondary or still less consequence, are all presented with that vivid reality with which M. Daudet imposes even his most extravagant creations upon his readers. That many of them—how many, we at this distance can only guess—should be skilfully varied reproductions of well-known people in Paris, will surprise no one who remembers the wonderful processions of scarcely disguised masqueraders which make the pages of 'Les Rois en Exil' and 'Le Nabab' resemble those paintings of the Italian Renaissance in which the princes and prelates and artists of the time look out from crowds of saints and angels, or troops of Oriental kings, in their very aspect as they lived. Among the many Academicians already introduced, the Immortal to whom the book owes its title is an old acquaint-

ance of the reader of M. Daudet's 'Tartarin sur les Alpes,' the famous historian, Astier-Réhu, the *vir ineptissimus* of his German rival, Schwanthaler. Another old acquaintance, from 'Les Rois en Exil' this time, is the Princess Colette de Rosan, whose youthful widowhood is still buried in retirement with memories of her slaughtered husband, but whose lovely hair, which she sacrificed upon his grave, is growing long enough to curl becomingly around her pretty head, and whose thoughts are divided between the mausoleum of Herbert de Rosan which she is erecting, and the young architect Paul Astier, with whom she holds private consultations concerning it. Like most of M. Daudet's work, 'L'Immortel' is extremely lively, and full of the most amusing, ironical, and even comic touches; but it is bitterly and despairingly gloomy in its real spirit.

—Sybel's *Historische Zeitschrift* (vol. 1x, Part 1) contains an important article on the origin of the English House of Commons by Dr. Ludwig Riess. He rejects the prevalent view—first advanced by De Lolme—that the primary object of the meetings of this body under Edward I. was to grant money. Such grants, he contends, did not become numerous or important until the reign of Edward III. The evidence afforded by the Statute Rolls, Rolls of Parliament, and contemporary chroniclers all militates against the theory that Edward I. surrendered his right to tax the commons. The celebrated "Articuli de tallagio non concedendo" of 1297 was nothing more than a proposition of the barons which the King rejected, and hence is not on the Statute Rolls. The "Confirmatio cartarum" of the same year is merely a renewal of article xii of the Magna Charta—a concession not to the commons, but to the barons and prelates only. It relates to feudal exactions ("auxilia," etc.), not to taxes that concerned the commons ("tallagia"). Edward I. created the House of Commons not as a legal instrument for the assessment of taxation, but for two wholly different purposes: (1) to facilitate local administration by enabling the commons to lay their grievances before him and his council, and thus to secure redress; (2) to aid him in executing his own measures, such as raising taxes and the like. Though Dr. Riess may err in some of his details, he presents, on the whole, a strong case, which students of this subject ought not to ignore.

—At last there is a prospect of our soon seeing in English the whole of the 'Rig-Veda.' As long ago as 1850, the late Professor H. H. Wilson of Oxford brought out the first volume of his translation of it, which was followed, in 1854 and 1857, by the second and third volumes, completing four out of the eight divisions of the entire work. In 1866, six years after the death of Professor Wilson, appeared the fourth volume, edited with great care and marked ability by Mr. E. B. Cowell, now Professor of Sanskrit in the University of Cambridge. The fifth volume, under the joint editorship of Professor Cowell and Mr. W. F. Webster, has just been published by Messrs. Trübner & Co. of London; and the sixth and concluding volume is announced as being already in the press. More than half the contents of the new volume is substantially the work of the editors; Professor Wilson having left in a most crude and fragmentary condition all of his translation that he did not live to print. "The aim of this translation," says Professor Cowell, "is to represent the traditional interpretation of the Rig-Veda, as given by Sâyana; and, consequently, but little attention is paid to the views

of modern scholars. This work does not pretend to give a complete translation of the Rig-Veda, but only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sâyana, have preserved. This view is, in itself, interesting, and of an historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. Sâyana's commentary will always retain a value of its own,—even its mistakes are often interesting; but his explanations must not for a moment bar the progress of scholarship. We can be thankful to him for any real help; but let us not forget the debt which we owe to modern scholars, especially to those of Germany." Professor Cowell, with his usual thoroughness, has translated, in an appendix, the eleven deutero-canonical Vâlahkilya hymns, the Englishing of which would hardly have been expected from Professor Wilson, as is evident from his passing by other additions to the 'Rig-Veda' of a similar apocryphal character.

MAHAFFY'S GREEK LIFE AND THOUGHT.

Greek Life and Thought, from the Age of Alexander to the Roman Conquest. By J. P. Mahaffy. Macmillan & Co.

WE may accept, with some amusement and, probably, with some allowance, the complaint of Prof. Mahaffy, that, under the influence of the taste for "pure scholarship," the period he treats of is no longer studied in England, either at schools "or by the superannuated schoolboy who holds fellowships and masterships at English colleges, and regards himself as a perfectly trained Greek scholar. A man may consider himself, and be considered by the classical English public, an adequate and even distinguished Greek professor, who has never read or even possessed a copy of Strabo, Diodorus, or Polybius, who has never seen the poems of Aratus, Callimachus, or Apollonius, and who does not know a single date in Greek history between the death of Alexander and the battle of Cynoscephalæ." In the United States, our own classical professor, we fancy, has not reached the luxury of such prejudices; in a land where he is still exposed occasionally to the scalping-knife of Mr. Charles Francis Adams and the other braves of his tribe, he cannot plead that he is fettered by traditions of "pure scholarship." But we experience the same difficulty in classical study which is doubtless felt at the English schools and universities—we are perplexed, as they are, by the abundance of our riches. While the scholar has no excuse for an antiquated eclecticism, the student is often obliged to waver between literature and history, or between different periods of history. If it is a question of periods, he prefers the fifth and fourth centuries B. C. to the third and second. If it is a question of literature, it is hard to leave out Thucydides for Polybius, or Xenophon for Arrian. It happens, moreover, that the more recent great historians, Grote and Curtius, do not reach the Alexandrian period; Finlay begins with the fall of Corinth and the final submission of Greece to the Roman power. Hence the ignorance of this important period which Prof. Mahaffy deplores, and which he has attempted to remedy by departing from the plan of his former work on Greek morals, and devoting a considerable space to the history and the literature of the age.

It is an epoch not so much of decay as of transformation. Wittingly or not, Alexander opened the door through which Greek culture and ideas wandered out into the world. Mace-

donia, Asia Minor, and Syria, and, above all, Alexandria, succeed to the old inspiration and activity; Athens becomes a place of pilgrimage and a university town; Greece proper is either largely under Macedonian power, or perpetually swept by gusts of petty warfare and pillage, except when a portion of it rises into a temporary unity and importance under the Achaean league. If we examine all this fermentation and apparent degeneracy, we are struck most of all by the vast importance and the modernness of the ideas which it evolved. We meet with repeated instances of this in the pages of Prof. Mahaffy's fresh and interesting narrative.

We see, for example, philosophy really touching life for the first time, descending out of the clouds—as has been often said—ceasing to be the intellectual exercise of a coterie of select and speculative minds, and occupying itself instead with men's conduct, in the practical systems of Zeno and Epicurus. And not only does it come down to the earth, where Socrates wished it to dwell, but it makes proselytes; it spreads far and wide among the generality of the people, and becomes to them an ethical guide of life, such as their out-worn religion could not be, and, indeed, had never professed to be. As philosophy became democratic, and the long step was making from the aristocratic Plato to the porter of Alexandria, philosophers rose in importance and consideration. They associate with kings, and are honored by cities. They are expected to offer advice, and to administer rebuke or consolation, like the clergy of the present day. Digenes uses his customary impudence on Alexander; Callisthenes, for years, before his fall, lectures him in season and out of season; and Zeno is intrusted with the keys of that city which a century before had noticed Socrates chiefly when it decided to put him to death. In Athens the philosophers found corporations, with an endowment and a legal succession; and the Academy of Plato becomes the germ and model of the schools in all parts of Greece, and of the college or university in every civilized land.

By far the most important of all these foundations was, of course, the Museum and Library of Alexandria, without which, however important Alexandria might have been as a commercial centre, the "Alexandrian Age," so called, would never have had an existence. It was to the court of the Ptolemies, in particular, that Greek culture earliest migrated, and it is to their fostering care that we owe the large inheritance we have received from the Alexandrian Age. Prof. Mahaffy gives a full account of the constitution of the Museum, and an interesting comparison of its workings with those of English universities. Unlike the universities of Athens, it was a royal foundation, and it had the defects and the advantages which spring from royal patronage. Prof. Mahaffy, who has always in mind the questions of our own day, thinks he sees a failure in the later achievements of this school because the "Fellows" began to undertake tutorial work instead of devoting themselves to research. Be that as it may, we can hardly complain of the labors of that group of learned men who, under the second Ptolemy, "sifted the wheat from the chaff and preserved for us the masterpieces of Greek literature in carefully edited texts."

Nor were the original productions of this same coterie by any means insignificant, as every one knows who is familiar with the period, and as several chapters in this work abundantly testify, *Pastoral and idyllic poetry, the romantic novel of adventure, even the*

Pompeian decorations on our walls, have all filtered down to us from their inventive faculty and from the art by which they were surrounded. It was their literature (not that of the much greater age of Pericles) which inspired and awakened the best of the Roman poets; it was their Cupids and Venuses and Ariadnes which descended through generations of copyists to the frescoes of Pompeii. Æschylus and Sophocles discourage imitation, while Callimachus and Apollonius Rhodius provoke it; and so Virgil and Catullus condescended to translate and to borrow from them. In our own time, Mr. Morris has done exactly what Apollonius did for his contemporaries: each has told a tale on an antique model, into which he could not avoid letting slip a feeling and a tone that are distinctly modern. Just as our own pseudo-Chaucer, "the idle singer of an empty day," as he calls himself, drifts on with melodious languor and sadness that are entirely alien to the spirit of an heroic Orpheus or Jason; so Apollonius, while imitating in epic verse the episode of Nausicaa, gives a picture of the maiden love-struggles of Medea that is utterly unheroic and unheroic, but is to us all the more valuable for its anachronism, because it marks a great transition, a phase in the history of woman, which every student of Greek life and manners will admit to be novel and full of importance. Few read Apollonius now; but his incident, his nice analysis, his delicacy, which the latest French novelist would call prudery, still gleam through the story of Dido in the 'Æneid.' The same strain of feeling was quite as fully represented by his great rival Callimachus, librarian, poet-laureate, and literary dictator of his circle, whom one is tempted to call the Dr. Johnson of his time, save that Johnson was a worse poet and a much better man. That dexterous versifier and courtier, whose hymn to Apollo was at once a satire on his rival and an encomium on his king, wrote the tale of 'Acontius and Cydippe,' which seems to have been distinctly a romance of love and adventure, and whose pattern was imitated in the 'Daphnis and Chloe' of the fifth century A. D., in various Italian and French romances, and in the 'Arcadia' of Sir Philip Sidney.

Now, these Alexandrian cupids, this picture of feminine passion which Apollonius so delicately and skilfully painted, these love stories whose peculiarities are still faintly echoed at the present day, were all undoubtedly made for women. What causes led to this novel status of woman in life and literature—whether it was due to Dorian influence in Alexandria, or to the example of the independent position of Egyptian women before the law, or to the court influence of powerful princesses—Prof. Mahaffy does not distinctly trace. He notices, however, what no student can fail to notice, the important part played by women in Plutarch's pictures of Spartan life and manners. He does not remark that, notwithstanding all the charms of such women as Chilonis and Agesistrata, notwithstanding their high spirit, their self-sacrifice and conjugal devotion, and their enormous influence with the Spartan men, which Aristotle wonders at and Plutarch repeatedly attests, they do not seem to have softened or humanized in the least the manners of their countrymen. The monotonous string of aphorisms which Plutarch records of these ladies simply mirrored the narrow and semi-savage military ideal of Lycurgus.

The critic who serves up a poet had better be something of a poet himself; otherwise he is likely to offer a Barmecide feast. Prof. Mahaffy does not exactly do this for Theocritus; his dissection is careful and complete, but it is

a little dry. He does not, like Mr. Andrew Lang in his genial appreciation, give us something of the charm and flavor of that poet so much beloved of the poets; he does not make it clear that he was a man of genius among men of talent. He even speaks of him once as a "pedant," by which he means that he was a scholar and a deliberate artist; but he might as well apply the epithet to Tennyson, and much better to Browning. We note that the second Idyll is referred to as evidence of manners in Alexandria: the scene is laid in a city by the sea—it may be Syracuse; the poem itself decides nothing. We are inclined, also, to take exception to the estimate given of the Anthology. There is artificial taste in it, as Prof. Mahaffy complains, and inferior workmanship; there is plenty of base metal and late coinage; but the best of it is small change for a good tragedy or comedy, and it is coin which bears the Greek stamp and the Greek perfection of form.

If we turn from the literature of Alexandria and glance at life and politics, we encounter various developments of a decidedly modern character. There is, in the first place, a great increase of diplomacy and arbitration. The statecraft which fills so large a place in the pages of Polybius, and which leads Prof. Mahaffy to call him the Machiavelli of his time, begins to be reflected still earlier, in so unexpected a place as the heroic poems of Apollonius. His instructive anachronism reaches the ludicrous when we find Alcinoos, King of the Phæacians, engaging to extradite Medea to her father, if he ascertains that a marriage with Jason has not been consummated! Joined with this (on the whole) salutary tendency, we see springing up the idea of the balance of power and the right of armed intervention. A most instructive instance of this is the interference of the Rhodians about 220 B. C. The Byzantines had recently been levying toll on all vessels passing their port, to the great inconvenience of all Greek commerce through the Black Sea. The Rhodians, as the chief maritime power of the Mediterranean, were appealed to, and, after formal remonstrances and a brief conflict, brought the Byzantines to terms. The singular part of the affair is, that the Rhodians behave exactly as a modern European nation would under the circumstances. They take no vengeance and no advantage; they simply demand that in future no toll shall be exacted, and they restore the Byzantines to the *status quo*. Of this occurrence Prof. Mahaffy remarks:

"Here, then, was an armed intervention on behalf of trade interests carried on without hate or revenge, backed up by complicated diplomacy, and ceasing the moment the end was attained. The men who pursued this kind of politics were no longer Greeks, but citizens of the world."

It is only one step further in the same direction to find the recent fortune of our own cities, Charleston and Chicago, exactly paralleled and anticipated. Polybius narrates at length how, a few years before the Byzantine war, a great earthquake overthrew the Colossus, ruined all the docks and public buildings of Rhodes, and crippled her resources. The city at once sent embassies over the world to ask for help, and this appeal was answered from all the borders of the Mediterranean by the most lavish contributions in money, naval supplies, ships, and artillery, the value of which is reckoned to have amounted to the enormous sum of a million sterling. The issue of the catastrophe left the citizens immediately better off than they were before. Yet a few years after the Rhodians received gifts and complimentary resolutions, and their allies exhibited this enlightened sense

of the solidarity of commercial interests and this astonishing specimen of international charity, the citizens of Abydos were piteously slaughtering themselves, their wives and children, upon their own walls, in accordance with a public resolution, rather than allow their families to fall into the hands of Philip V., their besieger; and Polybius, as a stoic, deplores the perversity of Fortune which prevented them from carrying out fully so glorious a resolution. His comment and the occurrence are equally significant. So sharp are the contrasts presented by the age; so unequal and so reflux is the tidal wave of civilization!

Supreme in importance and interest, to an American, at least, is the growing fashion of leagues between the smaller States for mutual protection, whose constitution approaches very closely the modern conception of federal government. Prof. Freeman, in his 'History of Federal Government,' and in some brilliant lectures, has discussed the constitutions of these leagues, and in particular of the Achæan League, the best known, the most important historically, and the most powerful of all. Already we find in its constitution, under various titles, a President, a Cabinet, a Senate, and a principle of representative voting. Nominally, it is a democracy—every citizen votes; but really, the necessity of distant travel to the places of meeting of the Assembly practically limits the franchise to the wealthy and influential, and converts the system into "a mild and liberal aristocracy." The workings of the League, its connection with the great names of Aratus, of Philopœmen and Polybius, and its relations with the Roman Empire, naturally occupy a large portion of the later pages of Prof. Mahaffy's volume, and call forth his liveliest interest; for no Irishman and no Englishman of the present day can neglect the most distant analogies to the question of Home Rule and English interference. This question, indeed, protrudes itself constantly from the beginning to the end of the volume, and its aspects inevitably color certain of our author's judgments. He sees in Achæan Home Rule many warnings against Irish Home Rule; he sees the sentimentalism of Titus Flamininus reflected in Mr. Gladstone; at the same time he sees clearly the Roman obtuseness and indifference to the Greeks, their fundamental want of sympathy, repeated between the English and the Irish. Far be it from us to deduce from so conflicting comparisons Mr. Mahaffy's own conclusions. He is fond of "strong governments," and distrusts democracies and popular orators. "We must judge the party of Demosthenes kindly as we judge all the other old men who have done mischief in the world." So piquant a sentence must be aimed at Mr. Gladstone, who is still alive, and old, rather than at Demosthenes, who has been so long innocuously buried.

The contact of the Jews with Hellenism at Alexandria and Antioch, in Syria, and even in Sparta, forms the subject of some curious and interesting chapters; and we are, apparently, promised a continuation of this series, to be entitled 'The Spiritual Life of Hellenism.' The task here undertaken is, in some respects, peculiar and exacting. The author who approaches it ought to have the gifts of the novelist as well as the conscience of the scholar and the historian; he should have the sympathetic imagination of the romancer, and yet deny himself romances. Dr. Ebers has been lately giving us pictures of antiquity which are neither fish, flesh, nor fowl—neither honest fact nor interesting fiction. Prof. Mahaffy's method is far more satisfactory. *Juvat integros accedere fontes.* Every English student and every in-

telligent reader will appreciate the opportunity given, by copious extracts from original authorities, to verify for himself the opinions and the conclusions of the author, and the amount of learned research which is here presented with so much freshness and vivacity.

CARLES'S LIFE IN COREA.

Life in Corea. By W. R. Carles, F.R.G.S. New York: Macmillan & Co. 1888.

THIS book is interesting as being the first in English about the once "Forbidden Land" and "Hermit Nation," by one who has been inside the country and among the people. Though shipwrecked sailors, gold prospectors, geologists, ornithologists, naval men, and missionaries have recently lived and travelled in Corea, these have not yet been provoked by either enemies or friends to write a book. Mr. Percival Lowell's 'Chôsôn,' charming as a piece of literary work, does not describe much of the country beyond the capital and the port Fusan. The Rev. John Ross, who wrote ably upon the history and language of Corea, set foot in the land, for the first time, during the winter of 1887-8. Mr. Carles, on the contrary, besides some months' residence as British Vice-Consul at the port nearest the capital, made a journey of six weeks, the tracing of which on the map forms a rough parallelogram covering one-third of the peninsula. Besides collecting his papers furnished to journals, geographical and Government publications, he has added much material from his note-books, so that the narrative before us is the pretty full story of an eye-witness, with the out-door flavor of an active traveller, sportsman, and business man alert to trade openings.

Sir Harry Parkes, the able British Minister to Peking, made a treaty with Corea in 1882, and in the autumn of the following year prepared to go to Séoul to exchange ratifications. At the same time Mr. Carles was invited to visit the country privately. On the 8th of November, 1883, he came in sight, from shipboard, of the red granite and richly colored rocks of the west coast. The party of three Englishmen and a Dane, with Chinese servants, ponies, and the regulation assortment of dried and tinned meats, soups, and jams, succeeded, after the usual banging and bumping, in transferring themselves to a Corean boat. This "fortuitous concurrence of planks," innocent of nails, iron, or paint, dubbed even by the Chinese junk-sailors "a shoe," finally reached shore, where, what seemed to be a group of penguins, with white breasts and black heads, turned out, on nearer view, to be venerable Coreans smoking long pipes. Choosing between the rough plank hovels and native mud huts of Chemulpo and the risk of being locked out of the city gates of Séoul after a twenty-six miles' ride, two of the party pushed on. Not until well within the city, and in side lanes, did they see a woman. This half of Corean humanity usually flies at the approach of foreigners, and to more than one embassy or company has the strange country appeared to contain males only. Admiral Welles's party saw not a single woman. The French missionaries, however, declare that the normal proportions of a census in other lands obtain, and that many of the females are comely in figure and beautiful in countenance. One numerous class, usually mistaken at first by newcomers for females, consists of unmarried boys and young men, who wear their hair in a long plait, like school-girls in our country. These bachelors are "boys," and, like the universal small boy, are frisky and playful, even though thirty years old, until they marry, for

sense, or an opinion worth listening to. Indeed, the bright little ragamuffins whom Mr. Carles saw in the streets and roads seemed the liveliest things in an otherwise sombre country.

"By the time that their pigtails had been tied in a married man's knot . . . their whole manner had altered, their humor had vanished, the whole of their thoughts seemed devoted to tobacco, and even the features of the face seem altered, owing to the constant strain on their facial muscles, used in supporting three feet of pipe-stem."

Another noticeable figure, the very reverse of the jolly small boy, is the mourner, dressed in hemp cloth, girt with a coarse belt, with the head completely hidden under wicker hats reaching to the shoulders. They further covered their faces with screens of hemp cloth stretched on two sticks. Etiquette allows no one to address a mourner, nor need he speak or reply to any one. This offered an obvious resource to the French missionaries who lived for years among the people, with a price set on their heads, often reading the Government proclamations adjudging them to death as soon as arrested. By means of this insulating costume, venturesome Japanese have succeeded in traversing the country, when death to all aliens found inside the provinces was the rule.

The custom of making the males keep inside the house at nights, and allowing the women to promenade the streets and take exercise at night—so striking in its contrast to our method of allowing the normal use of the night-key to gentlemen—is still kept up in Séoul. Mr. Carles thus confirms statements for making which some writers on Corea have been criticised. In the daytime the chief item of excitement on the streets was the passage of some officer who, with his outriders and foot-runners shouting to the crowd, made fuss and excitement. Perched on their stilted saddles resting on tiny stallions, the cavalymen made up, with the saddle an intervening medium between man and beast, for the amazing diminutiveness of the native breed of horses, which are as vicious as they are lively. A peculiar species of vehicle, the monocycle, is used by the political grandee, who is half carried, half trundled along by four bearers. With leopard-skin robes, huge hat, and throat-lash of colored stones, the person and progress of a Government officer are highly imposing. After the passage of such a procession, the throng of blind men feeling their way with sticks, drunkards lying by the roadside, and bulls hidden under enormous loads of brushwood, lent an air of calm repose to the scene. Another characteristic sight was that of the women washing and whitening clothes. Soap is unknown, but none the less the men wear white clothing, and, as the outer robe must be spotless, the labor entailed upon the women is immense. The clothes are boiled three times, cleansed with lye, and washed in running water; then, all day long and through the earlier hours of the night, the women are engaged in beating the cloth on a flat board with a wooden ruler. The result is a gloss on the cloth of almost a silky nature, which lasts for a considerable time.

The above will show how good an observer of the details of life in Corea Mr. Carles is. What he especially brings to view is that which has been omitted by most writers on this land of white coats and big hats. Evidently, Corea is one of the oddest, quaintest, and most old-fashioned of countries. Even the Chinese complain that the style of writing in vogue is that of centuries ago, while the costume and coiffure are those once fashionable in China dynasties ago. A country that seems behind the times to Chinese must indeed be old. The author not only describes the capital, but takes us into the