

former congenial friend, besides a culture the other had not. Now I had found a man. Besides I noticed he read editions of English poets with appreciation, and did not have them merely for show; and one night when a friend called, from their conversation I learned of *Plug No. 1.*, who "with a few muttered words about Aristophanes and the Apology of Socrates, returned to the attack;" he had been rather wild in his first three years and seldom opened a book; on his return in his fourth he had settled down to redeem the "wild oats" he had sown, both from his own inclination and from paternal considerations. Now I understood that lifeless expression when he read his Apology of Socrates! It was something new to him to study. But at last I was satisfied; my latest friend had plenty of callers and enjoyed a chat, and always treated his friends to cake and wine; he seemed to have an insight into things and to have a broader and more useful as well as cultured knowledge, and in comparison I am bound to admit I was mistaken, and that after all my friend of Elliptic Functions *was* rather narrow; though after all, it is true of either one of them to say, "It is men like him that have made old 'Varsity famous.'" H. R. T., '00.

STUDENT LIFE IN JAPAN

Mr. H. S. Ohara, a Japanese student in the Leland Stanford Junior University, gives some interesting facts about the life of the student in his own land.

Mr. Ohara seems to think that the Japanese students are among the happiest people in the civilized world. In *The Stanford Sequoia* of Nov. 17, he tells us buoyantly:

"They [Japanese students] are not serious, because they are not required to be so; they are happy, because they have hope in the future, hope in their studies, hope in the blue sky, hope in the cherry blossoms—hope in everything. For has the Japanese nation not made, and is she not now making, progress such as the history of the past speaks nowhere of? Were not many of the ministers and high officers of the government, many of the men in the great industries, and of the party leaders in and out of parliament, of humble stock, once poor students? In the democratic Japan of to-day, the man with wider knowledge and better ability has always the chance to make himself prominent, and this the student knows. The ambitious student in Europe or America is not more ambitious than the Japanese student. The student in Japan is born with ambition and dies with ambition. He is usually a hard worker, and studies in perfect faith and with Dido-like sincerity. 'Read an hundred times over, and meaning will be itself clear,' is a popular proverb among the students, and it simply teaches patience and study.

"If you will go to Kanda or Hongo, the students' districts of Tokyo, at evening, and look up at the paper windows of the boarding-houses, you will see on the paper black shadows, now stooping and now lifting. This means that the owners of these shadows are studying for to-morrow's lessons. 'Know the existence of to-day, but never think of to-morrow,' their proverb says. This means that they must finish up their studies to-day, not let them go until to-morrow. Progress is the idea of every student, and nothing is allowed to hinder that progress.

"The teacher is regarded by the Japanese student as a second parent, and the relation between them is very close and warm. Besides the class-room work, the teacher is often consulted by the student about his personal matters. To the questions of importance he answers with sympathy, and to the question of lighter nature with a smile. The student goes to him without scruple, and with all manner of questions. Harmony in every way exists between them.

"The favorite studies of the Japanese students were, until about twenty-five years ago, law, politics, philosophy, and medicine; the doctrines of Stein and Mazzini, the teachings of Montesquieu and Locke having special fascination. But since then the greater number of the students have turned their attention to the practical sciences—especially applied sciences. Then the most favored books were Bentham's 'Philosophy,' Rousseau's 'Social Contract,' Guizot's 'History of Civilization,' Mill's 'Liberty,' and like writings; but now, Slingo's 'Electrical Engineering,' Ewing's 'Steam-Engine,' and Marshal's 'Economics of Industry,' are more acceptable to them. This is due to the change in the social condition of the country. The Japan of twenty-five or thirty years ago was busy to breathe the spiritual air of Western ideas, but the Japan of to-day is earnest in building up the material part of civilization.

"I spoke of the boarding-house in connection with the students' study. In the students' districts there are hundreds of them—houses of a peculiar type, quite different from those in America. Each house has a certain number of rooms of different sizes, and each house is for boy or girl students alone. Little pieces of wood, just at the entrances of the houses, are to be seen by the by-passer; on these blocks the names of the boarders are written, affording convenience for location of the students. Each student occupies one room, which he regards as his kingdom. Here he eats, sleeps, studies, and dances 'kenbu.' These little rooms, with their closets and paper windows, differ in price according to position; the sunny room which the disciples of Diogenes very likely will prefer, is higher, while the dark and cold room, best fitted for the would-be hot-headed politician, is lower.

"The student is generally well treated throughout the country—is even regarded as belonging to a privileged class. Every government official, professor, man of industry, and, in truth, every man belonging to the better class of society thinks it an honorable thing to have two or three students in his house, and to help them in their education; very often he buys their books, pays their tuition, and gives them board and room, not treating them as helpers, but as his 'Shosei,' or students. I know a lawyer in Tokyo who has fourteen students in his house, helping each of them in every possible way. His house itself is very much like a boarding-school. The students in Germany are much respected, and it is said well treated, but surely not so well as in the Flower Land. In the houses, before the shops, on the streets, even in the chop-houses, the student gets the best. This is because the people are interested in the makers of the next generation, anxious to have the coming Japan greater and brighter than the Japan of to-day.

"The German student uses a peculiar lamp, called in this country the 'student lamp.' In Japan, not the lamp only, but clothing, shoes, hats, pipes, almost everything used by the student, is different from that used by other classes. One thing which attracts the attention of foreigners is the badge worn on the hat, each school having its distinctive one. The students of the government schools are in uniform, and the uniforms again differ among the different schools.

"Curious things with the Japanese students are the *Ginshi*, the recital of poems, and the *Kenbu*, the sword dance. The poems sung are usually the patriotic ones, the dances performed the enthusiastic ones. In the lobbies of the schools very often, while the students are waiting for the next recitation, one will chance to sing an excitable poem; whereupon the whole mass joins in at the chorus, while others of them leap upon the benches and dance the *Kenbu*. They lean much toward intellectual contests, and the annual debate between the six great law schools of