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**HISTORY OF JAPAN SUBJECT
OF LECTURE BY DR. NITOBE**

Third of Series of Lectures On Japan
Deals With the Significance of
the Past to the Present.

"Through all their changes, the people of Japan have tried not to be unfaithful to the traditions of their fathers," said Dr. Inazo Nitobe last evening, in the third of the series of lectures on Japan, "but have endeavored to retain the best of their former customs, throwing away those which were absurd or useless, and adopting the best customs of other countries." The lecture dealt with the history of Japan, the past in its significance to the present.

Dr. Nitobe divided the history of Japan into five periods, touching briefly upon each one. The first period which he described was that of the dark ages whose only records are tradition. The first settlers in Japan, especially in the southern portion, were immigrants of Malay origin. The year 660 B. C. has been given as the date of the foundation of the Japanese empire. This period marks the introduction of Buddhism.

The second period, which extended from the seventh to the twelfth centuries, was the golden age of poetry and literature, especially notable for the excellence of the literature produced by Japanese women. In this period feudalism, under the power of the nobles or Samurai, received its start. Despite the refinement in art and literature, the period was one of social degradation and sybarism.

In the late medieval period which followed, from the twelfth to the sixteenth centuries, the development of feudalism went on, as did also that of art and literature. The four centuries from 1200 on were ones of stirring heroism and romantic adventures. They left a powerful impression on the moral ideals of the Japanese people, and brought into strong relief the warrior noble or knight, the Samurai. In 1549 Christianity was introduced into the country, and in twenty years there were 300,000 Christians in Japan.

The modern period opened with the persecutions of Christians, caused by the jealousy of the rulers, who were aroused by the nature of the doctrines. The policy of the emperors now was not only exclusion but inclusion. No aliens were tolerated. The state began to regulate the social life of the people even in matters of dress. There was a reaction against the power of the ministers over the ruler.

In 1689 the present ruler came to the throne. On his accession he proclaimed a charter of principles, containing five doctrines, resembling somewhat the Magna Charta of Great Britain.

Writes for Library Journal
The Library Journal for April contains an article entitled "The Special Library and the Library School," by John B. Kaiser, department librarian for the department of economics and sociology. The article is mainly a teacher's outline of a suggested course for library schools in law, legislative reference, and municipal reference library work and raises the question whether or not the graduate student in law, political science, and municipal government, with or without library training, will always be preferred to the library school graduate no matter what his professional training may have included when it is a question of securing expert help for the staff or such a special library.

To Substitute for Noyes
Dr. C. G. Derick, who has charge of the organic laboratory courses, will give the lectures on organic chemistry during the absence of Dr. W. A. Noyes in Berlin.

Banquet of Alpha Chi Sigma
Alpha Chi Sigma, the professional chemical fraternity, will hold its annual spring banquet at the Beardsley Hotel Thursday.

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