

Letters to a Bookseller:
Lafcadio Hearn's Correspondence
with J. W. Bouton

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Introduction

Few nineteenth century authors lived a stranger life than Lafcadio Hearn. Born in 1850 on the Isle of Santa Maura, Ionia Archipelago, of an Anglo-Irish army officer and a Greek native of mixed blood, who soon deserted the child, Lafcadio grew up in Dublin, Ireland, under the care of his aunt. Having received an irregular education in England and in France, he emigrated to America at the age of nineteen. For the first six years he worked in Cincinnati, Ohio, doing odd jobs at first and then reporting for local newspapers. In the fall of 1878, the small Irish-Greek, blind in one eye and myopic in the other, came to New Orleans, Louisiana, to spend the next ten years as a journalist and writer.

Never happy long in one place, Hearn's next sojourn was two years in the French West Indies. Then in the spring of 1890 he left for "Unfamiliar Japan", where his restless spirit was to find an eternal peace. In Japan he married a native woman, a daughter of samurai, had four children, was naturalized as a Japanese citizen, and became an interpreter of the East to the West through his translations and writings, and of the West to the East, through his teaching of English language and European literature.

As an author, Hearn is better known in Japan and for his Japanese writings, but some American scholars claim to the superseding importance of America as the "land of his apprenticeship, of his incipient master work-

manship, his teacher and adopted country".¹⁾ If we may have reservations about the extreme application of this view,²⁾ we must admit that there was "very little that he undertook in the Orient that he did not first take up in the Occident — translations from the French, literary criticism, folklore gleanings, travel sketches".³⁾ Then the significance of his American experience, especially of his decade in New Orleans, comes to the fore out of Japanese shadowings.

Lafcadio Hearn's eleven letters to James W. Bouton, a New York bookseller, were written during the former's New Orleans days. Although Hearn had started his literary career in Cincinnati with journalism and translations from French, it was the Crescent City that provided for him "both training ground and background of his literary maturity"⁴⁾ and became "the cradle and nursery of the wonderful literature he produced".⁵⁾

After a period of poverty and stress, 1878-1881, when he worked for the *Item*, a struggling local paper, came a time of relative prosperity and repose as he was taken on by the *Times-Democrat* as a translator and literary editor with increased salary and greater leisure. Elizabeth Stevenson, his biographer, describes it as "the most leisurely and literary, the most bookish, period in Hearn's life"⁶⁾ and "a necessary pause between adventures".⁷⁾ In addition to his journalistic activities, Hearn put forth his first few books, furnished articles to the *Harper's Weekly* and other magazines, and built up a fine library of his own collection.

Hearn had started collecting books in Cincinnati with the works of French romanticists, but now his improved status expanded the horizon. He searched through second-hand bookstores for books on special subjects that interested him, and when the local supply was exhausted, he would write to Bouton in New York or booksellers in London or Paris.⁸⁾

Hearn's New Orleans letters are sprinkled with references to his private library: with little boasts as to its increasing size and value and with animated accounts of his searches and acquisitions. In 1882 he had a library of "about 300 picked volumes,"⁹⁾ which made him ambitious enough to "try

the book business."¹⁰) Two years later his collection increased to "500 volumes—Egyptian, Assyrian, Indian, Chinese, Japanese, African, etc., nearly every volume of which is unfamiliar to ordinary readers."¹¹) The list of Hearn Library in possession of Dr. George M. Gould in 1908 records 601 volumes including Hearn's scrapbooks and manuscripts.¹²)

Of his collection folklore of all kinds and countries predominated, and French literature of the nineteenth century was next in number. Besides he had a special collection of books on Creole dialects. As book reviewer for the *Times-Democrat*, he got hold of most of the literature of the day, but he prized most the odd volumes unearthed by means of foreign catalogues of unusual and little known publications. Those treasures he had rebound in costly fashion and kept in his trunk; they particularly point to his already established taste for "the Odd, the Queer, the Strange, the Exotic, the Monstrous."¹³) "I never read a book which does not powerfully impress the imagination; but whatever contains novel, curious, potent imagery I always read, no matter what the subject."¹⁴)

The main importance of Hearn's library lies in that it became the major source of his intellectual growth and literary production of this period, "the period of translation, and paraphrase, of 'literary journalism'."¹⁵) His library became a most effective tool of his trade, from which he drew most of the material for his newspaper and magazine work and for his first books, *Stray Leaves from Strange Literature* (1884), *Gombo Zhèbes* (1885) and *Some Chinese Ghosts* (1887). Hearn wrote in the "Explanatory" to *Stray Leaves*: "These fables, legends, parables, etc., are reconstructions of what impressed me as most fantastically beautiful in the most exotic literature I was able to obtain." He attempted to "share with the public some of those novel delights" which he experienced in familiarizing himself with the unfamiliar literature he was collecting.

Hearn's taste in reading was so closely reflected in his writings that often the subject matter alone was sufficient to identify his work. Every article dealing with Oriental subjects, Arabic, Hindoo, Chinese, Japanese, or

referring to the gruesome, the fanciful, the monstrous, the queer and the exotic, was Hearn's.¹⁶⁾

Hearn's library was even physically attached to his literary activity. His room was almost bare of furniture, and the trunk containing his most valuable books was his sole property. Instead of a desk he used an old leather traveling-bag placed upon the trunk in order not to have to bend so far to come within seeing distance. "Then, cocking his head on side, he seasawed it back and forth as his half useless eye followed the lines of tiny purple script flowing from his pen onto the long narrow sheets of yellow paper, which his nose and cheek almost brushed."¹⁷⁾ All the eleven letters in this edition are written in purple ink and two are written on yellow sheets.

Only fragments of scattered information are available about J. W. Bouton, the recipient of the eleven letters. According to Casper's *Directory of Books, News, and Stationery Trade* (1889), Bouton was a "publisher and importer" with an estimated capital of \$100,000 and over, whose specialties were art, history and philosophy, and whose catalogues and price lists appeared in the *Publisher's Weekly's Trade List Annual*, 1877-80. Carl Cannon's *American Book Collectors and Collecting* mentions Bouton as the dealer in charge of the first auction sale of John Augustan Daly's Shakespeare collection in 1878. The Library of Congress has two auction catalogues by Bouton.¹⁸⁾

Directory of Booksellers, Stationers, Librarians and Publishers (1902) lists Bouton as book-dealer in first- and second-hand miscellaneous books and American and foreign rare books with an estimated capital of \$20,000. His address changed from 706 Broadway to 10 W.28th St. Bouton's name is no longer to be found in *Publishers' Weekly's American Book Trade Directories* (1919).

Publishers' Weekly (1884), I published Bouton's advertisement offering his books at drastic reduction. Hearn wrote to W. H. Post, another book dealer, on 7 June, 1885: "I wish Mr. Bouton's business were resumed; his fai-

lure has been a heavy loss to bibliophiles, indeed to everybody who needs aid and counsel in forming a library."¹⁹⁾

Such signs of business failure and the declining capital holdings suggest that Bouton's business passed its peak by the end of the 1880s. J. W. Bouton was probably one of those smaller firms which faded into obscurity during that period of transition, when the personal family concern was being replaced by the large-scale business organization through the ruthless process of competition.²⁰⁾

The New York bookseller has received only cursory attention from students of Hearn. Tinker and Frost each granted a single instance of recognition in their biographies of Hearn, though both failed to spell Bouton's name properly.²¹⁾

Hearn's letters to Bouton give us a revealing glimpse into his "Library of Exoticism"²²⁾ under formation when he was amassing book by book patiently and fastidiously into his private collection. Twenty-seven publications are mentioned in these letters—seventeen books, one dictionary, four serials, and five catalogues—of which sixteen are in French. Classified by *genre*, Oriental literature and Arabesque form the largest group, closely followed by mythology and folklore, thus reflecting the general composition of the Hearn library.

As E. D. Tinker suggests, "to merely catalogue the strange items it contained is to tell only half the story. Some idea must also be given of the intense interest and concentration with which he read them, of the vivid stimulation they supplied to his mind, of the caressing care with which he handled each volume, and of the zest and pride with which he showed them and discussed them with [the] favored few he thought worthy of such honor."²³⁾ The present editor has tried to give some indications of these things in the notes.

Purchase of books was Hearn's only extravagance and his lifelong pastime. Mrs. Hearn reminisced that "his fastidious taste in books was expensive",²⁴⁾ but it actually required more time and patience than money,

as can be seen in Hearn's correspondence with the bookseller.

It is a matter of regret that the story of the Hearn library had a rather unpleasant sequel. An acrimonious controversy was started after his death about the ownership of his library, which Hearn had turned over to Dr. George M. Gould of Philadelphia in appreciation of the latter's patronage. The library in depleted form was eventually returned to Hearn's widow in Japan. The record of this, "one of the bitterest literary controversies in the U. S. ",²⁵⁾ written by both Hearn's friends and enemies, is in Gould's *Hearniana* at the Library of Congress.

Soon after the Great Earthquake in Tokyo in 1923, Mrs. Hearn became seriously concerned over the possible destruction of the library by another such catastrophe. Mrs. Haruko Baba, among others, heard about it, through whose benefaction the Hearn Library was secured for Toyama High School, the school she had founded in 1924, now Toyama University.²⁶⁾

- 1) O. W. Frost, *Young Hearn* (Tokyo: Hokuseido Press, 1958), p. 218.
- 2) Aside from a chastened, simpler style, Japan gave him nothing? See Albert Mordell, *An American Miscellany* (New York: Dodd, Mead & Co., 1924), lxxv.
- 3) Frost, *op. cit.*
- 4) Foreword to *Lafcadio Hearn in New Orleans: A Memorial Dedicated to the Study and Perpetuation of His Genius* (The Lafcadio Hearn Society of New Orleans and Japan Institute of New York, 1941).
- 5) Maeda Tamon, *ibid.*, p. 10.
- 6) *Lafcadio Hearn* (New York: Macmillan, 1961), p. 109.
- 7) *Ibid.*
- 8) Stevenson, p. 120.
- 9) Milton Bronner ed., *Letters from the Raven* (New York: The Citadel Press, 1907), p. 75.
- 10) *Ibid.*
- 11) Elizabeth Bisland, *The Life and Letters of L. H.* (Boston & New York: Houghton Mifflin, 1900), I, 314.
- 12) Manuscripts Division, Library of Congress.
- 13) Bisland, I, 328.
- 14) *Ibid.*, 263.
- 15) Ferris Greenslet's introduction to *Leaves from the Diary of an Impressionist*, p. 4, in Gould's *Hearniana*.
- 16) Mordell, *Discoveries* (Tokyo: Orient/West, 1964), p. 29.
- 17) Edward L. Tinker, *L. H. 's American Days* (New York: Dodd, Mead & Co., 1924),

- p. 194.
- 18) See the advertisement of J. W. Bouton in *The Catalogue of George H. Holliday's Library* (1870).
 - 19) Houghton Library, Harvard University.
 - 20) "Publishing and Bookselling, 1860-90", Lehman-Haupt, *The Book in America: A History of Making, Selling and Collecting of Books in the U. S.* (New York: R. R. Bowker, 1939).
 - 21) Tinker, "Boutet", p. 113; Frost, "C. W. Bouton", p. 202.
 - 22) Tinker's chapter title.
 - 23) *Ibid.*, p. 121.
 - 24) "Mrs. Hearn's reminiscence," *The Sun Trade Journal* (Dec. 1, 1908).
 - 25) Tinker, p. 313.
 - 26) "Preface", *Catalogue of the Lafcadio Hearn Library in the Toyama High School* (1927).

Afterword

The present edition is based on my work presented to the graduate seminar conducted by Dr. John C. Broderick, then Curator-in-Chief, Manuscripts Division, Library of Congress, and Adjunct Professor of English, The George Washington University, 1965-66.

The invigorating presence of recent young visiting scholars from abroad in our department has reminded me of my old study and encouraged me to offer this product of my salad days as part of my humble contribution to commemorate the Centennial of Lafcadio Hearn's arrival in Japan.

The permission to publish these letters was obtained last summer at the Manuscripts Division, Library of Congress, during my sojourn in Washington as a Senior Postdoctoral Research Fellow at the Freer-Sackler Gallery, Smithsonian Institution.

July, 1990

Note on Editorial Practice

The eleven letters in this edition comprise all the letters from Lafcadio Hearn to J. W. Bouton in George M. Gould's collection of Hearniana at the Library of Congress. I consulted ten letters and three postcards from Hearn to Bouton as well as Hearn's letter to W. H. Post containing information on Bouton, at the Houghton Library, Harvard University, and three letters and a postcard, also from Hearn to Bouton, in the Clifton Waller Barrett Collection at the Alderman Library, University of Virginia.

Hearn rarely dated his letters. Of the eleven letters concerned four are fully dated, one is simply dated "February 24" and the rest are undated. It was not easy to "date" the undated letters as the text in most cases offered only meager and ambiguous information. Efforts were made to assign the dates through whatever internal and external evidence was available—biographical allusions, relationship to his writings, his changing handwriting, kind of stationery used, etc. Dates and addresses supplied by the editor have been enclosed in square brackets. All items that are not verified are followed by a question mark.

Hearn's postscripts written in the margins have been included at the bottom, as well as the penciled notes by a hand other than Hearn's. Legible cancellations have been included in parentheses. Square brackets enclose editorial comments and interpolations. Gothic letters and italics refer respectively to double and triple underlines.

The material in the footnotes was largely culled from Hearn's letters and writings of his New Orleans days in an effort to trace a connection between his purchase of books and his literary and intellectual pursuits during these crucial, formative years. For the verification of authors' names and titles of publications, see List of Works Consulted. Most of those references are in French, which are cited as in the original source.

Letter 1

278 Canal Street¹⁾
New Orleans
Feb 24 [1883]

J. W. Bouton, Esq:

Dear Sir, —I am very grateful for the splendid catalogue²⁾ you sent me, from which I expect to make a selection in course of time, and forward the same to you.

Since the work on the Creole idiom³⁾ is procurable, please send immediately for second copy⁴⁾ *by mail*; I will of course pay extra postage, etc. Try to forward it soon as it arrives *bound*.

Very sincerely yours
L Hearn

[Note in the upper margin in pencil]
1883

- 1) Hearn first lived with a Creole family in Vieux Carré, and moved to 278 Canal Street when he started working for the *T.D.* in 1881. Canal Street divided the city into the old French town proper and the new American quarters. Hearn grew to have two sets of friends—one below Canal St. (the Creoles) and the other above (the Americans). Armand Hawkins' antique bookshop, which Hearn frequented, was at 196 1/2 Canal. (Tinker, *Lafcadio Hearn's American Days*, 239)
- 2) Unidentified. Cf. "Oriental and Linguistic Catalogues issued by various book-stores, bound together. (The contents all in French, only the title on the covers in English)" (*Catalogue of the Hearn Library in the Toyama High School*, p. 111).
- 3) J. Turiault, *Étude sur le langage Créole de la Martinique* (Extrait du Bulletin de la Société Académique), Brest: Lefournier, 1869. [As listed in Hearn's *Gombo Zhebes* (1885), p. 6.] Also see Letter 3.

In 1885 Hearn wrote to Henry E. Krehbiel, music critic of the *New York Tribune*:

"Here is the only Créole song I know of with an African refrain *that is still*

sung: [. . .]

ouendé, ouendé, macaya!
 mo pas barassé, macaya!
 ouendé, ouendé, macaya!
 mo bois bon divin, macaya!
 ouendé, ouendé, macaya!
 mo mangé bon poulet, macaya!
 ouendé, ouendé, macaya!
 mo pas barassé, macaya!

I wrote from dictation of Louise Roche. She did not know the meaning of the refrain—her mother had taught her, and the mother had learned it from the grandmother. However, I found out the meaning, and asked her if she now remembered. She leaped in the air for joy—apparently, ouendai or ouendé has a different meaning in the eastern Sudan; but in the Congo or Fiot dialect it means 'to go'—'to continue to,' 'to go on.' I found the word in Jeannest's vocabulary. Then macaya I found in Turiault's 'Etude sur la langage Créole de la Martinique'; ça veut dire 'manger tout le temps'—'excessivement.' Therefore here is our translation:

Go on! go on! eat enormously!
 I ain't one bit ashamed—eat outrageously!
 Go on! go on! eat prodigiously!
 I drink good wine,—eat ferociously!—
 Go on! go on! eat unceasingly!—
 I eat good chicken—gorging myself!—
 Go on—go on— etc. " (Bisland, I, 356-7)

His Creole study helped him a great deal when he went to the French West Indies in 1887-89.

4) For Krehbiel?

Letter 2

278 Canal Street
New Orleans
[Before 27 May, 1883]¹⁾

J. W. Bouton:

Dear Sir, — Received handsome catalogue today, for which am very grateful—Regret, however, that in regard to Orientalism and Mythology,²⁾ the said catalogue is not rich as I hoped. I find one work on Japan which may be of use to me:—

*“Mémoires et Anecdotes sur la Dynastie des Djogouns.”*³⁾ Par M. Titsingh—publie par A. Remusat. Paris : 1820

8 vo. Price 7 shillings.”

There is a dearer edition at 10 shill.⁴⁾ Get me the cheaper, if possible; the dearer if not. It will be a favor to order by mail, as I expect to be in Mexico⁵⁾ three months from date, and wish to use the book beforehand—

Very Resp. Yours—

Lafcadio Hearn

send bill for other books soon as convenient—

1) Hearn referred to Titsingh's memoirs ordered in this letter in his “A Peep at Japanese Poetry”, *Times-Democrat* (27 May, 1883), his earliest article on Japan: “the extreme simplicity of the Japanese girls' verse seems more touching than the sultry beauty of the Persian poem, or even the voluptuous realism of the Indian Ovid. And these Japanese sweethearts become the best of wives and mothers—brave women, who in emergency wield a sabre skillfully as any soldier, and fight for their husbands. Titsingh's *Memoirs* are filled with anecdotes of such valiant women; and poetry has immortalized the deeds of many.” (Albert Mordell ed. *Essays in European and Oriental Literature*, 335-6).

2) On November 24, 1882, Hearn wrote to Henry Watkin, a Cincinnati printer: “I am busy on a collection of Oriental legends,—Brahmanic, Buddhistic, Talmudic, Arabic, Chinese, and Polynesian,—which I hope to have ready in the spring.” (*Letters from the Raven*, 81).

Ten months later he “nearly finished a collection of Oriental stories from all

sorts of queer sources—the Sanscrit, Buddhist, Talmudic, Persian, Polynesian, Finnish literature, etc.” (Bisland, I, 278).

Stray Leaves from Strange Literature, leaves of which appeared one by one in pages of the *T.-D.* until it was published in the spring of 1884, was the crystallization of his esoteric reading during this period.

- 3) *Mémoires et anecdotes sur la dynastie régnante des Djogouns, souverains du Japon*, avec la description des fêtes et cérémonies observées aux différentes époques de l'année à la cour de ces princes, et un appendice contenant des détails sur la poésie des Japonais, leur manière de diviser l'année, par Isaac Titsingh, publié avec des notes par M. Rémusat, 2 vols; Paris: Nepveu, 1820: avec 7 planches. 8 fr. (Grasse)

In a postcard (3 June, 1884) to Bouton, Hearn inquired about Metchnikoff's *L'Empire Japonais* (Leroux: 1882). Stedman's Bibliography lists his two translations on Japanese theme: "Japanese Theatricals" from *Le Figaro* (August 7, 1886) and "Humanity of the Japanese" from *L'Illustration* (undated).

The Japanese Exhibit at the World Industrial Exposition, opening in New Orleans on December 16, 1884, impressed him so much that he almost concentrated his reports of the Exposition to *Harper's Weekly* and *Harper's Bazaar* on the Japanese and Oriental themes in the early months of 1885. Hearn also made an acquaintance with Hattori Ichizo, the Japanese commissioner of the Exhibit, who was to help him later in Japan to find a teaching position.

Why Hearn chose to go to Japan in 1890 is still to be argued, but "the desirability of doing so was already buried in him in 1885." (Stevenson, 145).

- 4) Avec les figures coloriées tirées des originaux japonais, 12 fr. (Grasse)
- 5) Hearn wrote to Krehbiel in 1880: "I hope to be able to take a trip to Mexico in the summer just to obtain literary material, sun-paint, tropical colour, etc." The record of Hearn's trips out of town, of which dates are known, is as follows:

March, 1883	To Saint Malo, a Louisiana village, to write a sketch for <i>Harper's Weekly</i>
August, 1884	To Grand Isle on the coast of Louisiana for his first vacation
April, 1885	To Florida with Charles Johnson from Cincinnati
Summer, 1886	To Grand Isle
Early 1887	To Grand Isle

Letter 3

278 Canal Street
New Orleans, La
Aug. 7/83

J. W. Bouton:

Dear Sir, —I forgot in my last to ask you to get me, if extant, a copy of Turiault's "Dictionnaire Français=Creole et Creole=Français. "You will remember having already procured me 2 copies of his "*Étude sur la Langue Créole*." ¹⁾

Yours very truly

L Hearn

[Postscript in pencil]

Please get by mail

- 1) J. Turiault, *Étude sur le langage Créole de la Martinique*. See Letter 1.

Already in 1878 Hearn wrote to Krehbiel: "Their [Creoles'] characteristics offer an interesting topic, and the bastard offspring of the miscegenated French and African, or Spanish and African, dialects called Creole offer pretty peculiarities worth a volume." (Bisland, I, 189). Hearn had a project "to collect Creole legends, tradition and songs" of Louisiana (Bisland, I, 193). In September, 1883, Hearn reports to Krehbiel: "At present also busy with a dictionary of Creole proverbs and, by the way, I have quite a Creole library, embracing the Creole dialects of both hemispheres. . . . You see I have my hands full; an enormous mass of undigested matter to assimilate and crystallize into something." (Bisland, I, 278). His enthusiasm is exemplified by signing the same letter as "your Creolized friend."

Gombo Zhèbes: A Little Dictionary of Créole Proverbs, selected from six dialects, and translated into French and English, with notes, complete index to subjects and some brief remarks upon the Créole idioms of Louisiana, was the crystallization of his philological studies. It was completed in 1883 and published two years later. Turiault is mentioned in the preface as one of the "three writers whom I have borrowed largely from," the other two being Thomas and Baissac. The "*Creole Bibliography*" in *Gombo Zhèbes*, although it "comprises but a small portion," allows us a glimpse into his "Creole library." (*Gombo Zhèbes*, pp. 6-7).

Letter 4

278 Canal Street
N. O. /La.
[Early 1884]

J. W. Bouton, Esq.

Dear Sir: Yours received,—also the *Saints de l'Islam*¹⁾, for which I remit \$2¹⁰.

I find this volume has a sequel, bearing the same title: *Les Saints de l'Islam (du Sahra)*;²⁾ the first being *Les SAHRA de l'Islam (du Tell)*. Please obtain me by mail *Les Saints du Sahra*, by the same author, and bind in the same way,—only changing the title.

Very Truly Yours

L Hearn,

Please also get me Senart's (*Etude Essai sur la Legende de Buddha*, 2d Edition 1882—prix 15 francs (Paris : Leroux),³⁾—and bind for me—

LH

- 1) Col. C. Trumelet, *Les Saints de l'Islam : légends hagiologiques et croyances musulmanes*; Saints du Tell, Paris: Didier et C^{ie}, 1881. 4 fr. (Lorenz)
- 2) *Les Saints de l'Islam*, vol. II, *Les Saints du Sahra*, Paris : Librairie Académique, Didier et C^{ie}, 1881 (Postcard, Houghton Library).

Hearn's search for this sequel was literally "relentless." There are several reminders from Hearn to Bouton at Houghton Library: "I hope you will not fail to get me the second volume of Trumelet's Arab Hagiography, 'Les Saints du Sahra'—which I ordered. I am anxious about it"; "Please try again. I need the book as soon as possible"; "Where is my Trumelet?"; "I must have 'Les Saints du Sahra,'—Can you not at last let me know from you if you can get it"; He was finally "very happy to hear good news of Trumulet's book" on 20 August, 1884.

One reason for his impatient pursuit was perhaps the rise of Mohammed Ahmed, a professed Mahdi, whose armed followers resisted the advance of the British troops into Sudan in 1884-85, and overthrew the Egyptian power in that region. Two editorials for the *T.D.*, "The Rise of the Mahdi" and "The Canonization of the Mahdi," which appeared on March 29 and August 2, 1885, respective-

ly, expressed his interest in the subject. In the latter article he reviewed Trumelet's work, praising it as the only "worthy volume" on the "neglected subject of the Saints of Islam." The "saints" here are manifestations of a spiritual ruler, Mahdi, who, according to Mohammedaism, is destined to appear on earth at the end of the world to save the faithful. There have been a number of professed Mahdis, of whom the latest importance was Mohammed Ahmed. Mahdis exist in the "oral literature of the population," which made it very difficult for European scholars to collect such material. Col. Trumelet, a French Algerian officer, was only able to obtain information regarding "the particular saints recognized in the French colonies."

- 3) Emile Charles Marie Senart, *Essai sur la Légende du Bouddha*, son caractère et ses origines, 2^e édition; revue et suivie d'un index. Paris : E. Leroux, 1882. (*Publication de la librairie E. Leroux*, 1872-83).

Hearn's interest in Buddhism was perhaps touched off by reading Edwin Arnold's *The Light of Asia*, a "decorative retelling of the life of Buddha", of which he wrote a review in the *Item* (Oct. 24, 1879). (Stevenson, 116). In 1883 he wrote to W. D. O'Conner, a Washington journalist: "It [*Light of Asia*] has enchanted me—perfumed my mind as with the incense of a strangely new and beautiful worship. After all Buddhism in some esoteric form may prove the religion of future." (Bisland, I, 285). By 1884 he became so regular in presenting Buddhist lore in his column that he frightened some of the clergymen of the city. (Stevenson, 116). However, Hearn was not a convert to Buddhism but a sympathetic admirer of its philosophy and ethics. His religious attitude of this period would be summed up as Spencerian pantheism, which was perhaps best expressed in his letter to Rev. Ball in 1885: "I doubt very much if Christ is not a myth, just as Buddha is [. . .]. As the legend of Buddha is now known to have been only the development of an ancient Aryan sun-myth, so probably the legend of Jesus might be traced to the beliefs of primitive and pastoral humanity. What matter creeds, myths, traditions, to you or me, who perceive in all faiths one vast truth—one phase of the Universal Life." (Bisland, I, 347). He even referred to Buddha as the "Oriental Christ." (*Letters from the Raven*, 76). His more mature views on Buddhism appeared in his later books, especially in *Japan : an Attempt at Interpretation*. He was trying to develop a linking thread between the doctrine of Karma in Buddhism and the property of heredity in the theory of evolution. (Mordell, *Discoveries*, 11).

Hearn's bibliography in *Stray Leaves*, which includes stories of Buddha : lists another book on the legend of Buddha : *Romantic Legend of Buddha*. Translated by Samuel Beal. London : 1875.

It was typical of Hearn to order a book on Buddha on receiving a book on the saints of Islam. The letter reflects his manifold interests and cosmopolitan attitude toward religion.

Letter 5

278 Canal Street
[Before June, 1884]

J. W. Bouton; Esq.

Dear Sir,—Please procure me *by mail*, —as soon as possible:—**La Littérature Française d'Outre-Mer** par Edgar La Selve—2 vols.

Paris : Hachette & C^{ie} 1)

Please also send for "Tales and Traditions of the Esquimaux": By Henry Rink. Blackwood & Sons, London & Edinburgh,²⁾—at your own convenience —Also send, or obtain for, me a Catalogue of Ernest-Leroux's Oriental and linguistic publications—the one with the negro's head as a device on the cover.

I would like you to bind Vigean's book³⁾ for me when it comes—

Very Truly Yours

Lafcadio Hearn

[This letter has a draft in pencil.]

- 1) Unidentified. La Selve's other books are: *Histoire de la littérature haitienne*, depuis ses origines jusqu'à nos jours, suivie d'une anthologie haitienne (Versailles, impr. de Cerf. : 1875), *Entre les tropiques* (Paris : E. Dentu, 1880), *Le pays des nègres*, voyage à Haiti (Paris : Hachette, 1881), *Romans exotiques illustrés: Ana Magna* (Paris : E. Dentu, 1883), etc.

Hearn's letter to Krehbiel refers to La Selve: "I was in the hopes by this time to have sent you for examination a little volume by La Selve, in which a curious account is given of the various negro-creole dances and songs of the Antilles. The book has been ordered for a considerable time, but owing to some cause or other, its arrival has been delayed. I expect to receive La Selve soon, however, [. . .] and if his announcement be truthful, we shall have something of interest therein regarding the cis-Atlantic Africa." (1885, Bisland, I. 353).

- 2) Hinrich Johannes Rink. *Tales and Traditions of the Esquimo* with a sketch of their habits, religion, language and other peculiarities [. . .]. Translated from the Danish by the author. London & Edinburgh: Blackwood & Sons, 1875.

Hearn wrote to Krehbiel in June, 1884: "I have some singular songs with a

double-refrain—but no music—which I found in Rink. Why the devil didn't Rink give us some melodies?"

There is another book on the Esquimo in the bibliography of Hearn's first creative work, *Stray Leaves from Strange Literature* (1884) : *Mythologie des Esquimaux* par l'Abbé Morillot. Paris, 1874. The first story in the collection of *Stray Leaves* is "The Bird Wife" from an Esquimaux tradition.

- 3) A. Vigeant, *La bibliographie de l'escrime ancienne et moderne* (1882) or *Petit historique : un maître d'armes sous la Restauration* (1883).

Hearn's article, "The Last of the New Orleans Fencing Masters," *The Southern Bivouac* (November, 1886), refers to the latter:

"Those of my readers who have not seen Vigeant's beautiful little book, *Un Maître d'Armes sous la Restauration*, may perhaps be surprised to learn that the founder of the modern French school of swordsmanship, and the greatest swordsman of his century, was a mulatto of San Domingo, that famous Jean Louis, who in one terrible succession of duels, occupying only forty minutes, killed or disabled thirteen master-fencers of that Italian army pressed into service by Napoleon for his Peninsular campaign." (*An American Miscellany*, p. 192).

Letter 6

[278 Canal Street]
[New Orleans, La.]
June 29/84

J. W. Bouton,—

Dear Sir: I will take Ibn Khallikan¹⁾ at \$25⁰⁰, —but will have to ask you to bind it for me²⁾—I hope you will be able to bind it decently for \$5 additional, or thereabouts,—for my means are not great.³⁾

Yours very truly

Lafcadio Hearn

- 1) Ibn Khallikan's *Biographical Dictionary*, translated from the Arabic by le baron de Slane. Paris, 1842-71. 4 vols. (Lorenz and Grasse).

Ibn Khallikan —b. at Arbela (modern Erbil; Iraq), 1211; d. at Damascus, 1281. Arab scholar, poet, biographer, historian. His celebrated biographical work, *Deaths of Eminent Men*, has been translated into English. (*New Century Cyclopedia*).

Hearn had written to Bouton, asking, "Please let me know, if you can, whether

Ibn Khallikan is in 1 or 2 vols, is complete, is in good condition, how bound, and the *full title*, etc." (Houghton Library)

Hearn mentioned Ibn Khallikan in his discussion of Arabian heroic stories in an 1882 letter to Krehbiel: "[. . .] in so serious a work as Ibn Khallikan's great biographical dictionary, almost every incident is emphasized by a poetical citation." (Bisland, I, 234). Now he excitedly reports of his new acquisition: "I have been lucky enough to engage a copy of Ibn Khallikan in 24 vols [?]—the great Arabic biographer. It containeth legends. The book is dear but invaluable to an Oriental student—especially to me in the creation of my new volume, which will be all Arabesques." (Bisland, I, 331). His purchase of Ibn Khallikan was coupled with his cherished notion of "Arabesques" as he wrote of "a great plan in view: to popularize the legends of Islam and other strange faiths in a series of books, [. . .] treating of Moslem saints, singers, and poets, and hagiographical curiosities [. . .]." on the same day as he wrote the above letter to Bouton. (To W. D. O'Connor, June 29, 1884, Bisland, I, 328).

Hearn had a passionate interest in Arabic subjects, which Tinker attributes to Hearn's belief that there was Arab blood in his mother's family. (*American Days*, 86). His writings on Arabic matters, most of which appeared in the *T.D.*, were based upon his collection of Arabic literature.

- 2) Hearn would often have his treasured volumes rebound in dainty fashion in calf, morocco or leather covers. Earlier in the same month, he had asked Bouton to bind his Boustani: "it is too nice a book to trust to our bookbinders here—I do not want an expensive binding; but one that will not hurt the artistic margin of the book. Is green half-morocco more expensive than the other? I would like it for this one volume [. . .]." (Postcard, June 9, 1884, Houghton Library).

It is significant that Dr. Gould classified Hearn's books according to the types of binding—"backs and corners calf," "morocco backs and corners," "leather backs and corners," etc.

See also Letter 9.

- 3) Hearn was getting a salary of \$30 a week from the *T.D.*, of which he paid the monthly rent of \$20 and a dollar a day for his meals at Mrs. Courtney's. (Tinker, 193).

Letter 7

278 Canal Street
New Orleans La
[1884]

J. W. Bouton, Esq:

Dear Sir, —I send you some books to bind: will send more at intervals. Please *keep note* of binding for Mahabharata,¹⁾ —as I hope to send you all the succeeding volumes as soon as they appear to be *uniformly* bound. I would suggest a black half-binding with title—

Mahabharata

Vol I
Adi=Parva

The second volume commences with "Sambha=Parva".

The other book deserves a neat binding, I think. I am not quite sure how to plan the *contents* of Mahabharata; but as they are numbered i, ii, iii, etc., I fancy they should follow the title-page proper—

Yours Very Truly
Lafcadio Hearn—

- 1) One of the two great epics of ancient India, the other being the Ramayana. It contains over 100,000 distichs, divided into 18 parvas ("knots" or "joints," and then "sections," "chapters"). It is about eight times as large as the *Iliad* and *Odyssey* together. The original tales were probably first circulated in prose, and put later into metrical form. It was composed between 200 B. C. and 200 A. D. (*New Century Cyclopaedia*).

P. C. Roy, *The Mahabharata of Krishna-Dwaipayana Vyasa*. Translated into English Prose. 4 vols. Calcutta : Bhavata Press.

Vol. I. Adiparva (Sections I-XI). 1883

“ II. Sambha Parva. 1884

“ III. Vana “ “

“ IV. Virata “ 1886

(*The Catalogue of the Hearn Library, Toyama High School*, p. 61).

In his letter to Dr. Gould in 1887 Hearn wrote of the Mahabharata and the Ramayana : “These epics are simply inexhaustible mines of folklore and legends, [. . .]. It requires the patience of a Talmudist [See, Letter 11, n. 11] to work in these huge masses to get out a diamond or two. But diamonds there are. You know that mighty pantheistic hymn, the “Bhagavad-Gita,” is but a little fragment of the Mahabharata.” (Bisland, I, 402).

Stray Leaves bibliography lists “*Onze Episodes du Mahabharata*. Traduit par Foucaux. Paris, 1862.”

Letter 8

[278 Canal Street]

[New Orleans, La.]

[August, 1884?]

J. W. Bouton, Esq:

Dear Sir,—Please get me, by mail, *Le Voyage de la Mission Flatters, par H. Brosselard*. (3 fr. 50) Jouvet & C^{ie}. Paris.¹⁾ I believe the government also published a history of the Flatters Mission last year (Imprimerie Nationale= Paris.)²⁾ If not too expensive (limit to \$5) I would like to get it.

Hope you will get me the Leroux books³⁾ by mail: I forget to specify.

Yours Very Truly

Lafcadio Hearn

P. S. By this time you have no doubt received the application returned to the New Orleans P. O. by the New York Postmaster, who states the order was paid to you July 25th. I suppose it was all due to a mistake in making up the accounts—Here is your bill.

- 1) H. Brosselard, *Le Voyage de la Mission Flatters, au Pays de Touaregs Azdgers*, Paris: Jouvett et C^{ie}, 1883. (Lorenz)

- 2) *Doc. relatifs à la mission dirigée par le lieut.-col. Flatters*, Paris, 1884?

Paul Flatters —officier français (Paris 1832—Bir el-Garama 1881). Envoyé en Algérie après la guerre de 1870, lieutenant-colonel en 1879, il sollicita la direction d'une expédition qui rechercherait un tracé de chemin de fer transsaharien devant aboutir au Soudan, entre le Niger et le lac Tchad. Une première expédition, en 1880, s'avança d'Ouargla jusqu'au lac Menkhough, et rebroussa chemin. Une seconde campagne, commencée à la fin de 1880, au cours de laquelle Flatters devait gagner le Hoggar, se termina le 16 février 1881 à Bir el-Garama, avec le massacre de la mission par les Touaregs. Quelques survivants seulement regagnèrent le Sahara algérien. (*Grand Larousse encyclopédique*)

Hearn translated from *Le Figaro* (Sept. 23, 1882) "The Last Hideous Days of the Flatters Mission" and wrote an editorial on the same subject, "A Strange Tale of Cannibalism," for the *T.-D.* (Oct. 15, 1882). The original article was the first presentation to France of the *Journal du route*, "the detailed history of the awful voyage narrated by few survivors and collected in Algeria." If he found anything in any of the foreign periodicals he read that stimulated his curiosity, his search for books on the subject was relentless (Tinker, *Lafcadio Hearn's American Days*, p. 114). This seems to be a typical example of such cases, showing a connecting link between his culling of foreign periodicals for his newspaper translations and his private book collection. He translated mainly from *Le Figaro*, *Nouvelle Revue*, *Le Voltaire*, *Revue Politique et Littéraire*, *L'Illustration*, and *La Epoca* (A list of Hearn's translations for the *T.-D.* in Stedman's Bibliography and in Gould's *Concerning L. H.*). New Orleans had a sympathetic audience for his French translations.

- 3) The five volumes of Leroux's *Bibliothèque Orientale Elzévirienne* which Hearn ordered in an undated letter to Bouton (Houghton Library)?

Letter 9

278 Canal [Written at the bottom]

Aug. 20th/84

J. W. Bouton, Esq.:

Yours received of the 16th. Many thanks for information. I waited until today for bill for 2 books—Duveyrier¹⁾ (on which I limited price) and S'Quentin.²⁾ Very glad to hear good news of Trumelet's book.³⁾ The Ibn Khallikan binding⁴⁾ will I have no doubt be just the thing.

I will be very grateful for a catalogue of the Imprimerie Nationale⁵⁾—a complete one—to be charged for if necessary. I find their collection of Arabic works is the richest in the world.

Yours truly

Lafcadio Hearn

[This letter is marked #10 on the upper-left corner by pencil.]

- 1) Henri Duveyrier, *Exploration du Sahara*; 1^{er} vol. : *Les Touaregs du Nord*, Paris: 1864.

This work is mentioned several times in his letters and writings: "I find references made to Duveyrier (Les Touaregs du Nord) in regard to the music of those extraordinary desert nomads who retain their blue eyes and blond hair under the sun of the Timbuctoo country [. . .]." (To Krehbiel, 1885, Bisland, I, 353); "[. . .] that Pepe [a great duelist of New Orleans] possesses physical characteristics of a Berber described in Henri Duveyrier's *Les Touaregs du Nord*." ("The Last of the New Orleans Fencing Masters," *The Southern Bivouac* [Nov., 1886]).

- 2) Alfred de St. Quentin, *Introduction à l'histoire de Cayenne suivie d'un recueil de contes, fables et chansons en créole avec traduction en regard, notes et commentaires. Étude sur la grammaire créole* (Antibes : Marchand, 1872)? This book is listed in the catalogue of the Hearn Library, Toyama High School. "Creole Bibliography" in *Gombo Zhebes* lists Auguste de St. Quentin, *Introduction à l'histoire de cayenne*.

Hearn wrote to Krehbiel in October, 1884: "—Glad to receive Creole books as I am working on Creole subjects, several new volumes have appeared." (Bisland, I, 334). Hearn's interest in the Creole language continued; he wrote an essay about the Creole patois for two issues of *Harper's Weekly* in 1885, and a year and a half later followed this up in the *T.-D.* with three other articles on the subject.

He quoted St. Quentin's new work in "A Sketch of the Creole Patois" (Oct. 17, 1886).

- 3) *Les Saints du Sahara*. See Letter 4, Footnote 2.
- 4) See Letter 6.
- 5) *Catalogue de la bibliothèque nationale* [Imprimerie Nationale], F. Didiet et C^{ie}, or *Catalogue des manuscrits arabes de la bibliothèque nationale*, par le baron de Slane, 1^{er} fascicule, 1883, 5 fr.? (Lorenz)

Letter 10

278 Canal Street
New Orleans
[September, 1884]
J. W. Bouton, Esq.

I found your books, etc., on my desk after having been absent from town 15 days,¹⁾ which accounts for my silence—

Duveyrier,²⁾ I think, is rather dear for a London-found book, which is not dutiable, having been printed more than twenty years—Still, I do not like to dispute a bill, and forward full amount, asking, however, that you will in future try not to exceed limit=prices when given—

Yours Very Truly

Lafcadio Hearn

P. S.—I wrote you previously about my having been obliged to pay duty here on a book sent me from Paris. The duty was 25 ¢ —I deduct amount which I suppose you will find quite just on my part—

- 1) In August, 1884, Hearn's editor ordered him out of the office on his first vacation from a newspaper job. Hearn went to Grand Isle, a tropical resort on the Gulf of Mexico at the mouth of the Mississippi, which he liked and visited two or three times after this. There he found material for *Chita*, started writing it when he went back there two years later and finished it during his last visit in early 1887.
- 2) Henri Duveyrier, *Exploration du Sahara*; 1^{er} vol.: *Les Touaregs du Nord*. (Letter 9).

Letter 11

68 Gasquet St.¹⁾ N. O. /La.
Feb. 13/'87

J. W. Bouton, Esq.:

Dear Sir, —Just after having forwarded an order for Leclerc's work on Arabian Medicine,²⁾ I received Ujfalvy's Kalévala³⁾ and your kind letter of advice. Please send bill for Kalévala: —this single fascicule is so admirable a bit of philology that one cannot but regret intensely the work was never completed.

I never see Trübner's Oriental record;⁴⁾ —nor can I, seemingly, for love or money, get Trübner's catalogues.⁵⁾ I saw his Arabic catalogue⁶⁾ advertised: never could procure it. All I have is his Sanscrit catalogue⁷⁾—perhaps now out of date. If you will get me his catalogues of Orientalia⁸⁾ (latest-date) please do, and fix your own price. I fear the Record is very expensive;⁹⁾ —if not I should like to get it. Another catalogue I badly need is Terquem's monthly bulletin.¹⁰⁾ Could you get it for me. I am a subscriber, or rather purchaser, of four series of books issued in Paris—Schwab's Talmud,¹¹⁾ the Littératures Populaires de toutes les Nations (Maisonnette),¹²⁾ the Bibliothèque Orientale Elzévirienne of Leroux¹³⁾ and the Bibliothèque Ethnographique.¹⁴⁾ These I have had to pick up as best I could through different houses, sometimes writing to Paris for them myself. If you could send me Terquem's bulletin, I could send orders through you; but I have felt a sort of moral obligation to give the orders during the past two years to dealers who furnished the catalogue. These, however, seem only to receive it at long and vexatious intervals—Very truly

Lafcadio Hearn

[Postscript on the left margin of the second page]

Any expenses involved by these requests, please charge me with.

L. H.

[Note in pencil on the upper-left corner of the first page]

ans. Feb. 18th
Oriental Record ordered of
Trübner same day
Terquem's Bulletin do.
bill for Kalevala also sent

- 1) On October 21, 1884 Hearn sent a postcard to Bouton, announcing his change of address from 278 Canal St. to 68 Gasquet St. (Houghton Library). His new abode for the last three years of his life in New Orleans was the two rooms at Kate Higgins' on the corner of Robertson and Gasquet (now Cleveland St.).

68 Gasquet was Margaret Courtney's where he had his meals. The Courtneys accepted him as a member of the family, giving him "the peace and the comfort and the secure routine necessary for the remarkable amount of writing he accomplished during the rest of his time in New Orleans." He used the Courtney address as his and received all his meals there (Stevenson, 118-9).

- 2) Le docteur Lucien Leclerc, *Histoire de la médecine arabe*. Exposé complet des traductions du grec. Les sciences en Orient, leur transmission à l'Occident par les traductions latines. 2 vols. Paris: Leroux, 1876.

Dr. Rudolf Matas, Hearn's "bosom friend" in New Orleans, spoke of Hearn's medical interest as follows at the dedication ceremony of the Lafcadio Hearn Room of the Howard-Tilton Memorial Library in 1941: "His interest in medicine as a source material for his literary creation, brought us closer together from the very beginning of our acquaintance. Some of his early papers indicate his trend in this direction [. . .]. I could also speak at some length on his incursions into medical history when he became deeply engrossed in Arabian and pre- and post-islamic medicine, as these medical ideas were incorporated in his 'First Muezzin, Bilal' and his *Stray Leaves* [. . .]."

- 3) Ch. E. de Ujfalvy de Menzö-Kövesd, *Le Kalévala, épopée finnoise*; traduit sur l'original; 1^{re} livraison, Leroux, 1876. (Fascicule complémentaire, Tome V du Actes de la Société Philologique) (*Publications de la Librairie Ernest Leroux*, 1872-1883).

Kalevala (Also Kalewala)—National epic of Finland. The elements of the poem are ancient folk and heroic songs collected in parts of Finnish and adjacent territory, for the most part within the 19th century, the most important edition of which is by Elias Lönnrot (1835). This was a collection of 16 hero poems, amounting to some 5,000 lines. In 1849 appeared a second edition, containing 50 songs in some 22,800 lines, which is the present form of the poem. The Kalevala is written in eight-syllabled trochaic verse with alliteration, but without rhyme. Kalevala means "the land of Kaleva," ancient Finnish cultural hero; but its main characters are his descendants, the central hero being Wainamoinen, the god of

poetry and music. It is the prototype, in form, of Longfellow's *Hiawatha* (*New Century Cyclopedia*).

Kalevala was Hearn's favorite of the world's mythologies: In his letter to Krehbiel (Feb., 1884) Hearn suggested "The Wooing of the Virgin of Poja" from Kalevala as "the most tremendous, colossal, Ragnarockian subject imaginable" for an opera. "Orpheus is a mere clumsy charlatan to Wainamoinen and the wooers. The incidents are more charmingly enormous than anything in the Talmud, Ramayana, or Mahabarata." (Bisland, I, 308). Another letter to Krehbiel, in which he initiates the latter into the study of Kalevala, is worth reproducing:

"Dear Krehbiel, —The Society of Finnish Literature celebrated, —in 1885, I think, the first centennial of the Kalewala.

There are two epics of Finland—just as most peoples have two epics—most people at least of Aryan origin; and the existence of such tremendous poems as the Kalewala and Kanteletar affords, in the opinion of M. Quatrefages, a strong proof that the Finns are of Aryan origin.

Loennrot was the Homer of Finland, the one who collected and edited the oral epic poetry now published under the head of the Kalewala.

But Léonzon le Duc in 1845 published the first translation. (This I have.) Loennrot followed him three years later. Le Duc's version contained only 12,100 verses. Loennrot's contained 22,800. A second French version was subsequently made (which I have sent for). In 1853 appeared Castren's magnificent work on Finnish mythology, without which a thorough comprehension of the Kalewala is almost impossible.

You will be glad to know that the *definitive* edition of the Kalewala, as well as the work of Castren, have both been translated into German by Herr Schiefner (1852-54, I believe is the date). Since then a whole ocean of Finnish poetry and folklore and legends has been collected, edited, published, and translated. (I get some facts from Melusine, some from the work of the anthropologist Quatrefages.)

In order to get a correct idea of what you might do with the Kalewala, *you must get it and read it*. Try to get it in the German! I can give you some idea of its beauties; but to give you its movement, and plot, or to show how much operatic value it possesses, would be a task beyond my power. It would be like attempting to make one familiar with Homer in a week [. . .]. To determine the precise mythological value, rank, power, aspect, etc., of gods and demons, and their relation to natural forces, one must read up a little on the Finnish [. . .]." (Bisland, I, 235-6).

His *Stray Leaves* contains three "Runes from Kalewala," taken from Le Duc's French translation.

- 4) *Trübner's American and Oriental Literary Record*—A Register of the most important works published in North and South America, in India, China, and the British colonies; with occasional notes on German, Dutch, French, Danish, Italian,

Spanish, Portuguese, Russian and Hungarian literature.

- 5) *Oriental and Linguistic Catalogues*, London: Trübner, n. d.
- 6) *A Catalogue of Arabic and Persian Books*. Printed in the East. Constantly for sale by Trübner & Co.: London. pp. 46. 1s.
- 7) Trübner's *Bibliotheca Sanscrita*: A Catalogue of Sanskrit Literature chiefly printed in Europe, to which is added a catalogue of Sanskrit works printed in India; and a catalogue of Pali books. Constantly for sale. pp. 84. 2s. 6d.
- 8) Trübner's *Oriental Catalogues*.
- 9) Subscription 5s. per annum, or 6d. per number. A complete set, nos. 1 to 142, London: 1865 to 1879. 12s. Books to be forwarded at the rate of one halfpenny for every two ounces (4d. per lb.) (*American and Oriental Record* [1880-83], p. 1).
- 10) E. Terquem, 15 Boulevard St. Martin, Paris; purchasing agent for French and Oriental books. "Mr. Terquem, in connection with weekly shipment to his New York consignee, is enabled to supply the American trade with goods from Paris and other Continental centres, in as small quantities as desired, and at the lowest rates [. . .]. Mr. Terquem also acts as Paris agent for the American trade [. . .]." (J. W. Bouton's advertisement in *Publishers' Weekly*, [1884] II, p. 494).
- 11) *Le Talmud de Jerusalem*, traduit pour la première fois par Moïse Schwab. Tomes I à VIII (1871-85); IX à XI (1887-89). (Lorenz)
Stray Leaves bibliography lists the volumes, I-VI, of the above work, from which six "traditions" were retold.
Talmud—Monumental work which contains explanatory of the written law of the Pentateuch as applied to the various and varying conditions and circumstances of life, and developed by logical conclusions, analogies, and combinations of passages. To a lesser degree the Talmud contains comments on the historical, poetical, and ethical portions of the Scriptures, in a homiletical spirit, which is called Hagada or Agada. The Talmud may be externally divided into the Mishnah and Gemara, the relation of one to the other being that of exposition to thesis. The authors of Mishnah, called Tenaim, began their activities in the time of the Maccabees, and their rules and decisions, nearly 4,000 in number, were codified and arranged according to subjects by Rabbi Judah I or Judah ha-Nasi (patriarch, 190-220 A.D.). The authors of the Gemara, called Amorain in the schools of Palestine, were codified in the 4th century in the Jerusalem Talmud; the discussion of the Amorains of the schools of Babilonia were codified in the course of the 5th and 6th centuries in the Babylonian Talmud. The Mishnah is

composed in Hebrew, the Gemara mainly in Arabic. Neither Jerusalem nor the Babylonian Talmud contains the complete Gemara to the entire Mishnah. But the Babylonian Talmud is about four times as voluminous as that of Jerusalem and obtained greater popularity and authority among the Jews than that of Jerusalem, and is always spoken of without qualification. (*New Century Cyclopaedia*).

Hearn wrote to Krehbiel: "I have Hershon's *Talmudic Miscellany*; Stauben's *Scènes de la Vie Juive* [. . .], Kompert's *Studies of Jewish Life* [. . .] and Schwab's French translation of the beginning of the Jerusalem Talmud, 5 vols. I confess the latter is, as a whole, unreadable; but the legends in it are without parallel in weirdness and singularity. Such miscellaneous reading of this sort [. . .] has given new luminosity to my idea of the antique Hebrew life; and enabled me to review them without the gloom of Biblical tradition, especially the nightmarish darkness of the Pentateuch. I like to associate Hebrew ceremonies rather with the wonderful Talmudic days of the Babylonian rabbonim than with the savage primitiveness of the years of Exodus and Deuteronomy." (Bisland, I, 287)

He wrote a review on "Schwab's Talmud" for the *T.-D.* (May 16, 1887): "[. . .] an undertaking of importance to philosophical and religious literature is approaching completion—the French translation of the Jerusalem Talmud and commentary of both Talmuds," "the first presentation of entire Talmud to Europe." The text is "enormous, heavy, mysterious, often unendurably dry to the ordinary mind."

- 12) *Les Littératures Populaires de Toutes les Nations*. Tomes 1 à 26. 1881-87. Chaque volume cart. 7fr. 50c. Maisonneuve.

Tome	1. Littérature orale de la Haute-Bretagne. 1881.
✓	2-3. Légendes chrétiennes de la Basse-Bretagne. 2 vols. 1881.
✓	4. Les contes populaires de l'Égypte ancienne. 1882.
✓	5-7. Poésies populaires de la Gascogne. 3 vols. 1881.
✓	8. Histopadésa, ou l'instruction utile. 1882.
✓	9-10. Traditions et superstitions de la Haute-Bretagne. 2 vols. 1883.
✓	11. Littérature orale de la Basse-Normandie. 1883.
✓	12. Galgantua dans les traditions populaires. 1883.
✓	13. Littérature orale de la Picardie. 1883.
✓	14. Rimes et jeux de l'enfance. 1883.
✓	15. Le folklore du pays basque. 1883.
✓	16. Les contes populaires de l'île de Corse. 1883.
✓	17-18. Chansons populaires de l'île de Corse. 2 vols. 1883.
✓	19-21. Contes populaires de la Gascogne. 1886.
✓	22. Coutumes populaires de la Haute-Bretagne. 1886.
✓	23. Traditions indiennes du Canada Nord-Ouest. 1886.
✓	24-26. Contes populaires de la Basse-Bretagne. 1887.
	(Lorenz, <i>Librairie Française</i>)

27. Le Folklore de l'île Maurice. 1887 (*The Catalogue of the Hearn Library, Toyama High School*, p. 96).

The first twenty-three volumes and Vol. 27 are in the Hearn Library mentioned above.

Hearn referred to this series in his letter to Krehbiel in 1883: "If you have a chance to visit some of your public libraries, please see whether they have Maisonneuve's superb series: 'Les Littératures Populaires de Toutes les Nations.' I have 14 vols. of it, rich in musical oddities". (Bisland, I, 284). It is doubtful whether Krehbiel could find this series in New York. The Library of Congress has none but tome 7 of the "nouvelle séries" (1944).

13) *Bibliothèque Orientale Elzévirienne*, Tomes à 53, 1873-87. E. Leroux.

- Tome *1. Les religieuses bouddhistes depuis Sakya-Mouni jusqu'à nos jours. 1873.
 " 2. Histoire de bouddhistes depuis sa naissance jusqu'à sa mort. 1874.
 " *3. Les stances érotiques, morales et religieuses de Bhartrihari. 1875.
 " *4. La Palestine inconnue. 1875.
 " *5. Les plaisanteries de Nasr-Eddin-Hodja. 1876.
 " 6-9. Le Chariot de terre cuite, drame sanscrit. 1877.
 " *10. Iter Persicum ou description du voyage en Perse. 1877.
 " *11. Le chevalier Jean, conte magyar. 1878.
 " 12. La poésie en Perse. 1878.
 " *13. Guillaume de Rubrouck, ambassadeur de Saint Louis en Orient. Récit de son voyage. 1878.
 " *14. Malavika et Agnimitra, drame sanscrit de Kalidasa. 1878.
 " 15. L'Islamisme, son institution, son influence et son avenir. 1878.
 " *16. La piété filiale en Chine. 1877.
 " *17. Contes et légendes de l'Inde ancienne. 1878.
 " *18. Galatée, drame grec. 1878.
 " *19. Théâtre persan; choix de téaziés ou drames. 1878.
 " *20. Mille et un proverbes turcs. 1878.
 " *21. Le Dhammapada. 1878.
 " *22. Légendes et traditions historiques de l'archipel indien (Sedjarat Malayou). 1878.
 " *23. La puissance paternelle en Chine. 1878.
 " *24. Les Héroïnes de Kalidasa et les héroïnes de Shakespeare. 1879.
 " *25. Le livre des femmes (Zenân-Mamch) de Fazil-bey. 1879.
 " *26. Vikramorvaçi. 1879.
 " *27. Nâgânanda, la joie des serpents; drame bouddhique attribué au roi Çri-Harcha-Deva. 1879.
 " 28. Découvertes assyriennes. 1880.
 " *29. Les Religions et les langues de l'Inde. 1880.
 " *30. La poésie arabe anté-islamique. 1881.
 " *31. Kitabi Kulsum Naneh, ou le livre des dames de la Perse. 1881.

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 - ◇ *40. Les Fraudes archéologiques en Palestine. 1885.
 - ◇ *41. Les langues perdues de la Perse et de l'Assyrie. 1885.
 - ◇ *42. Madhava et Malati. 1885.
 - ◇ *43. Le Mahdi depuis les origines de l'Islam jusqu'à nos jours. 1885.
 - ◇ *44. Coup d'oeil sur l'histoire de la Perse. 1885.
 - ◇ *45. Trois nouvelles chinoises. 1885.
 - ◇ *46. La poésie chinoise du XIV^e au XIX^e siècle. 1886.
 - ◇ *47. La science des religions et l'islamisme. 1886.
 - ◇ *48. Le Cabous Nameh, ou le livre de Cabous, de Cabous Onsor el Moali. 1886.
 - ◇ *49. Les peuples orientaux, connus des anciens Chinois. 1886.
 - ◇ 50. Les langues perdues de la Perse et de l'Assyrie. 1886.
 - ◇ 51. Un mariage impérial chinois; cérémonial. 1887.
 - ◇ 52. Les confrères musulmanes du Hedjaz. 1887.
 - ◇ 53. Les origines de la poésie Persane. 1887.

Hearn referred to this series as "a library of folk-lore and folk-music of all nations, of which only 17 volumes are published so far," in his letter to Krehbiel in September, 1883. (Bisland, I, 277).

"The Soul of the Great Bell" in *Some Chinese Ghosts* (1887) was taken from Vol. 16 of this series (Hearn's Notes in *Chinese Ghosts*).

In an undated letter to Bouton, Hearn ordered five volumes from this series. The Hearn Library at Toyama has forty-two volumes out of the complete set of fifty-three, those marked with asterisks in the above list.

- 14) *Bibliothèque Ethnographique*. Publiée sous la direction de Leon de Rosny. Tomes 1 à 8, 1885-87. Paris: Maisonneuve.

- Tome 1. Premières notions d'ethnographie générale. 1885.
- ◇ 2. Ethnographie de la France à l'usage des écoles. 1885.
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 - ◇ 5. Ethnographie de l'Algérie. 1886.
 - ◇ 6. Les Coréens. 1886.
 - ◇ 7. Le Thibet; Le pay, le peuple, la religion. 1886.
 - ◇ 8. Les congregations religieuse chez les Arabes et la conquête de l'Afrique du nord. 1887.

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