

Chapter 1 : Kwaidan: Stories and Studies of Strange Things - Wikipedia

Lafcadio Hearn's America: Ethnographic Sketches and Editorials (, University Press of Kentucky) *Lafcadio Hearn's Japan: An Anthology of His Writings on the Country and Its People* (, Tuttle) *American Writings* (, Library of America).

Early life[edit] Hearn was born in and named after the island of Lefkada , one of the Greek Ionian Islands , on 27 June His father was stationed in Lefkada during the British occupation of the islands, where he was the highest-ranking surgeon in his regiment. Since his family did not approve of the marriage, and worried that his relationship might harm his career prospects, Charles Hearn did not inform his superiors of his son or pregnant wife and left his family behind. In , he arranged to send his son and wife to live with his family in Dublin , Ireland, where they received a cool reception. When her husband returned to Ireland on medical leave in , it became clear that the couple had become estranged. Charles Hearn was assigned to the Crimean Peninsula , again leaving his pregnant wife and child in Ireland. When he came back in , severely wounded and traumatized, Rosa had returned to her home island of Cerigo in Greece, where she gave birth to their third son, Daniel James Hearn. Lafcadio had been left in the care of Sarah Brenane. Charles Hearn petitioned to have the marriage with Rosa annulled, on the basis of her lack of signature on the marriage contract, which made it invalid under English law. After being informed of the annulment, Rosa almost immediately married Giovanni Cavallini, a Greek citizen of Italian ancestry who was later appointed by the British as governor of Cerigotto. Cavallini required as a condition of the marriage that Rosa give up custody of both Lafcadio and James. As a result, James was sent to his father in Dublin and Lafcadio remained in the care of Sarah Brenane Brenane had disinherited Charles Hearn because of the annulment. Neither Lafcadio nor James saw their mother again, who had four children with her second husband. Rosa was eventually committed to the National Mental Asylum on Corfu , where she died in Lafcadio never saw his father again: Charles Hearn died of malaria in the Gulf of Suez in Brenane also engaged a tutor during the school year to provide basic instruction and the rudiments of Catholic dogma. In , again at the suggestion of Molyneux, Hearn was enrolled at St. In this environment, Hearn adopted the nickname "Paddy" to try to fit in better, and was the top student in English composition for three years. The eye became infected and, despite consultations with specialists in Dublin and London, and a year spent out of school convalescing, went blind. Hearn also suffered from severe myopia , so his injury left him permanently with poor vision, requiring him to carry a magnifying glass for close work and a pocket telescope to see anything beyond a short distance Hearn avoided eyeglasses, believing they would gradually weaken his vision further. The iris was permanently discolored, and left Hearn self-conscious about his appearance for the rest of his life, causing him to cover his left eye while conversing and always posing for the camera in profile so that the left eye was not visible. She and her husband had little time or money for Hearn, who wandered the streets, spent time in workhouses, and generally lived an aimless, rootless existence. His main intellectual activities consisted of visits to libraries and the British Museum. Upon meeting Hearn in Cincinnati, the family had little assistance to offer: As Hearn would later write, "I was dropped moneyless on the pavement of an American city to begin life. Hearn also frequented the Cincinnati Public Library, which at that time had an estimated 50, volumes. Despite Brenane having named him as the beneficiary of an annuity when she became his guardian, Hearn received nothing from the estate and never heard from Molyneux again. The Library of America selected one of these murder accounts, Gibbeted, for inclusion in its two-century retrospective of American True Crime, published in The Cincinnati Public Library reprinted a facsimile of all nine issues in In August , in response to complaints from local clergyman about his anti-religious views and pressure from local politicians embarrassed by some of his satirical writing in *Ye Gliglampz*, the *Enquirer* fired him, citing as its reason his illegal marriage. He went to work for the rival newspaper *The Cincinnati Commercial*. Hearn and Foley separated, but attempted reconciliation several times before divorcing in Foley remarried in It was also during this time that Hearn wrote a series of accounts of the Bucktown and Levee neighborhoods of Cincinnati, " During the autumn of , recently divorced from Mattie Foley and restless, Hearn had begun neglecting his newspaper work in favor of translating into English works of the French author Gautier. He had also grown increasingly disenchanted with Cincinnati, writing to Henry Watkin, "It is time for

a fellow to get out of Cincinnati when they begin to call it the Paris of America. Hearn lived in New Orleans for nearly a decade, writing first for the newspaper Daily City Item beginning in June , and later for the Times Democrat. As editor, Hearn created and published nearly two hundred woodcuts of daily life and people in New Orleans, making the Item the first Southern newspaper to introduce cartoons and giving the paper an immediate boost in circulation. Hearn gave up carving the woodcuts after six months when he found the strain was too great for his eye. A cartoon published in New Orleans Daily Item on 13 September At the end of Hearn took an editorial position with the New Orleans Times Democrat and was employed translating items from French and Spanish newspapers as well as writing editorials and cultural reviews on topics of his choice. He also continued his work translating French authors into English: At the time he lived there, Hearn was little known, and even now he is little known for his writing about New Orleans, except by local cultural devotees. However, more books have been written about him than any former resident of New Orleans except Louis Armstrong. Despite the fact that he is credited with "inventing" New Orleans as an exotic and mysterious place, his obituaries of the vodou leaders Marie Laveau and Doctor John Montenet are matter-of-fact and debunking. Writings of Lafcadio Hearn. He spent two years in Martinique and in addition to his writings for the magazine, produced two books: Note the way he is facing—he always preferred to be photographed this way so that his left eye could not be seen. In , Hearn went to Japan with a commission as a newspaper correspondent, which was quickly terminated. It was in Japan, however, that he found a home and his greatest inspiration. During his fifteen-month stay in Matsue, Hearn married Koizumi Setsu, the daughter of a local samurai family, with whom he had four children. In October , he secured a journalism job with the English-language newspaper Kobe Chronicle, and in , with some assistance from Chamberlain, he began teaching English literature at Tokyo Imperial University , a job he had until In , he was a professor at Waseda University. While in Japan he encountered the art of ju-jitsu which made a deep impression upon him: The Western mind appears to work in straight lines; the Oriental, in wonderful curves and circles. On 26 September , he died of heart failure at the age of 54 years. However, with the introduction of Japanese aesthetics, particularly at the Paris Exposition Universelle of , Japanese styles became fashionable in Western countries. Consequently, Hearn became known to the world by his writings concerning Japan. In later years, some critics would accuse Hearn of exoticizing Japan, but because he offered the West some of its first descriptions of pre-industrial and Meiji Era Japan, his work is generally regarded as having historical value.

Chapter 2 : Lafcadio Hearn: 'Japanese Thru and Tru' | The Japan Times

Lafcadio Hearn: Lafcadio Hearn, writer, translator, and teacher who introduced the culture and literature of Japan to the West. Hearn grew up in Dublin. After a brief and spasmodic education in England and France, he immigrated to the United States at

He is especially well-known for his collections of Japanese legends and ghost stories, such as *Kwaidan: Stories and Studies of Strange Things*. This may, however, have been because they did not recognize the legitimacy of the Greek Orthodox Church to conduct a marriage ceremony for a Protestant. Other members of his family also pursued artistic and bohemian interests. He was injured in a playground accident in his teens, causing loss of vision in his left eye. Emigration The religious faith in which he was brought up was, however, soon lost, and at 19 he was sent to live in the United States of America, where he settled in Cincinnati, Ohio. For a time, he lived in utter poverty. He eventually found a friend in the English printer and communalist Henry Watkin. Through the strength of his talent as a writer, Hearn quickly advanced through the newspaper ranks and became a reporter for the Cincinnati Daily Enquirer, working for the paper from to The Library of America selected one of these murder accounts, "Gibbeted," for inclusion in its two-century retrospective of American True Crime, published in Hearn continued to occupy himself with journalism and with out-of-the-way observation and reading, and meanwhile his erratic, romantic, and rather morbid idiosyncrasies developed. While in Cincinnati, he married [citation needed] Alethea "Mattie" Foley, a black woman, an illegal act at the time. When the scandal was discovered and publicized, he was fired from the Enquirer and went to work for the rival Cincinnati Commercial. The Cincinnati Public Library reprinted a facsimile of all nine issues in New Orleans In the autumn of , Hearn left Cincinnati for New Orleans, Louisiana, where he initially wrote dispatches on his discoveries in the "Gateway to the Tropics" for the Cincinnati Commercial. He was little known then and even today he is relatively unknown for his writing about the city outside the circle of New Orleans cultural devotees. However, more books have been written about him than any former resident of New Orleans other than Louis Armstrong. His footprint in the history of Creole cooking is visible even today. Despite the fact that he is credited with "inventing" New Orleans as an exotic and mysterious place, his obituaries on the vodou leaders Marie Laveau and Doctor John Montenet are matter-of-fact and debunking. He spent two years in Martinique and produced two books: *Later life in Japan* File: It was in Japan, however, that he found his home and his greatest inspiration. Most Japanese identify Hearn with Matsue, as it was here that his image of Japan was molded. During his month stay in Matsue, Hearn married Koizumi Setsu, the daughter of a local samurai family, and became a naturalized Japanese, taking the name Koizumi Yakumo. In late , Hearn took another teaching position in Kumamoto, Kyushu, at the Fifth Higher Middle School, where he spent the next three years and completed his book *Glimpses of Unfamiliar Japan* In October he secured a journalism position with the English-language Kobe Chronicle, and in , with some assistance from Chamberlain, he began teaching English literature at Tokyo Imperial University, a post he held until In , he was a professor at Waseda University. On September 26, , he died of heart failure at the age of In the late 19th century Japan was still largely unknown and exotic to the Western world. Consequently, Hearn became known to the world through the depth, originality, sincerity, and charm of his writings. In later years, some critics would accuse Hearn of exoticizing Japan, but as the man who offered the West some of its first glimpses into pre-industrial and Meiji Era Japan, his work still offers valuable insight today. *Tales of Moonlight and Rain*. Yone Noguchi is quoted as saying about Hearn, "His Greek temperament and French culture became frost-bitten as a flower in the North. Hearn was a major translator of the short stories of Guy de Maupassant. *Reveries and Studies in New Japan* *Kokoro: An Attempt at Interpretation*; published just after his death *The Romance of the Milky Way* and other studies and stories; published posthumously See also.

Chapter 3 : Lafcadio Hearn | blog.quintoapp.com

Comment: A copy that has been read, but remains in clean condition. All pages are intact, and the cover is intact. The spine may show signs of wear. Pages can include limited notes and highlighting, and the copy can include previous owner inscriptions.

His coffin was draped in chrysanthemums and fragrant olive, adorned by a laurel wreath. The non-Japanese community was vehemently put off by the choice of venue. Hearn himself had been a living outrage to the non-Japanese community, a role that he, as an anti-Christian and anti-imperialist, had thoroughly relished. Only three foreigners attended the ceremony. Forty Japanese professors and about students from the two universities at which he had taught – Tokyo Imperial University now the University of Tokyo and Waseda University – were also in attendance. However, this gives the wrong impression of his popularity among the Japanese population at the time. In his day Hearn was a virtual unknown in his adopted country. In the short period of 14 years that he had lived in Japan, he felt that he had become privy to the most deeply cherished secrets of the Japanese mindset. His obituary appeared in a host of American newspapers. In his writings he extolled as unique and exquisite every feature of the old Japanese character and folk culture, cheerfully alienating himself from white Christian society in Japan. This all gave rise to a fascinating paradox: In the years succeeding his death, his reputation in the West went into a gradual but certain decline. Here it was written in English by a foreign man – proof that the Japanese soul was more profound, more subtle and more potent in its pure spirituality than anything the materialistic West could possibly muster. They saw in him someone who had come to Japan without a hidden Western agenda, which was true. They also saw someone who loved Japan unequivocally, which was definitely not true. Since then they have conveniently ignored his unequivocal and vigorously anti-Japanese side. Hearn had been an orphan of Europe, a rootless cosmopolitan and wanderer seemingly at home nowhere but in Japan. Now he was being brandished by the Japanese, their sharpened sword, as witness to the superiority of their national character over people in the West and other Asian nations. How did a misfit who found neither lasting companionship nor solace in Europe and the United States come to be a shining symbol for the Japanese of their self-styled superiority? The odds had been against him all his life. It was not an uncommon type of liaison. Charles Bush Hearn, dashing staff surgeon in the British Army, had encountered local beauty Rosa Kassimati at a dance. She was illiterate, though of good family. A son was born; and when Rosa was pregnant with Lafcadio, the couple decided to marry. Later Charles was able to have the marriage annulled because Rosa had been unable to sign the certificate. When Lafcadio and his mother reached Dublin in , they would have seen a city ravaged by destitution and overpopulation at the end of the Great Famine. While Ireland had lost up to a quarter of its population through death and emigration, the population of the capital had swelled. Mother and son were fortunate. Rosa, who became pregnant once more after a short visit by her husband, abandoned Lafcadio and Dublin in How could a woman born and raised on the Greek isles cope with the gray misery of the Dublin climate and the strict domestic practices of a household whose language she did not understand? Lafcadio was never to see his mother again, and had only brief and deeply unsatisfactory encounters with his father. He never met his younger brother – though both of them, by chance, ended up living in the state of Ohio at the same time – and felt, until he arrived in Japan in , that the fetters of family were something he would not encumber himself with in his wildest dreams. But it was with just such a family that Hearn found himself fettered late in his life. This Poe-faced outsider and aficionado of the eerie and the bizarre, who any number of times had been bereft of the barest means of subsistence, living off the smell of an oily rag in London, sleeping rough and wandering the streets of the Rue Morgue in Cincinnati and New Orleans, was to be earning a formidable salary as a teacher in Japan while supporting up to 11 people, including a wife, four children, in-laws and servants. He published on average a book for every year he lived in Japan and was read eagerly not only by Americans for his esoteric insights into Japanese mores, traditions and passing lifestyle, but also by readers in China, India and Europe. An Attempt at Interpretation. His output was prodigious. His articles, largely dealing with serious crime and full of meticulous gruesome detail, were devoured by readers.

However, his marriage to a black woman in June caused an outrage, and he was sacked from his job. Ohio law at the time prohibited marriages of mixed race. Hearn left Cincinnati and drifted to New Orleans, where once again he became a popular reporter. After spending two years on Martinique, West Indies, he returned to the United States, although the prospects for his employment were meager. The American public was crying out for information about the country that had emerged from the obscurity of isolation and was intriguing the world with its mysterious culture. Hearn crossed Canada by train, embarked from Vancouver and arrived at Yokohama on April 4, 1890, age 32. There he met Setsu Koizumi, nearly 18 years his junior. Setsu had been married and divorced, which made her highly ineligible for another union to a Japanese. Of course, no one would have imagined that an eligible foreigner would come to live in Matsue. But such an eccentric one did and in January 1891, the two were married. He longed to leave Japan, but illness and lack of opportunity prevented it. Hearn may have been a story-reteller of great perspicacity, but his prose is rich in the florid clichés of the Victorian era and all too often bogged down by a stilted lyricism. It is fortunate for his reputation among the Japanese that this flowery language translates well into Japanese. His true genius, however, lies in the brilliant clarity and careful detail of his reportage. He does not shirk from any detail, however morbid or distasteful. He flaunts the decoy that is decorum. He does accurate fieldwork like a present-day anthropologist. He not only visits but throws himself into places where others fear to go: In the day of post-bellum America, where white brutality against blacks was vicious, arbitrary and unrelenting, Hearn embraced and extolled black subculture. Had he lived another two or three decades, he would have been appalled at the manner in which the self-aggrandizing powerbrokers in the cultural establishment of Japan used him for the purposes of justifying incursions into Asia. He strove to leave Japan and return to the United States. Perhaps he realized that it was there that he had created his most accomplished work, attaining something he savored: Again an ironical paradox emerges: He is remembered now in United States, if at all, not for his superb reportage on modern America but for his adoration of a long-gone Japan. The cruelties of his childhood had made him painfully shy of any lasting relationship. I beseech you that you will take care of your own self. Roger Pulvers is the author of more than 40 books in Japanese and English. One must leave it in sacred silence with a prayer to all the gods. Most certainly it is not individuality at all. It is multiplicity incalculable. All our emotions and thoughts and wishes are only compositions and re-compositions of the sensations and ideas and desires of other folk, mostly of dead people.

Chapter 4 : Lafcadio Hearn - Simple English Wikipedia, the free encyclopedia

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In lieu of an abstract, here is a brief excerpt of the content: *Journal of American Folklore* Ethnographic Sketches and Editorials. University Press of Kentucky, Most of the essays and editorials included herein are short, hard-to-find [End Page] journalistic pieces that have been out of print for many years. Bronner has carried out thorough research, made a thoughtful selection, and provided an interesting and informative introduction. Hearn was an idiosyncratic figure whose relative neglect in the United States may be due to the sheer diversity of his achievements and influences. Born in to a Greek mother and an Irish father, spending much of his early life in poverty, Hearn arrived in the United States at the age of nineteen, eventually landing a job as a reporter with the Cincinnati Enquirer. In , Hearn moved to New Orleans, where he worked as a journalist and writer until he "went native" on a trip to Japan in , staying there until his death in . Adopting a Japanese name Koizumi Yakumo and marrying into a Japanese family, Hearn held a chair in English literature at the University of Tokyo, becoming one of the leading authorities of his day on the folklore of Japan and the leading interpreter of Japanese culture to outsiders. He mixed the righteous indignation of reform journalism with Gothic imagery, a keen interest in the supernatural, and a very modern-seeming multiculturalism. The last section of the book is a collection of short editorials dealing with such topics as labor unions, race relations, and the arts. They demonstrate directly the political underpinnings of many of the essays. On the other hand, Hearn was a staunch supporter of immigration and advocated the teaching of ethnic language and culture in schools "The French in Louisiana". His populist approach to the arts, his interest in the aesthetic side of "vices" such as gambling, and his descriptions of local variation and parody in the performance of popular culture e. Bronner succeeds very well in presenting Hearn to us as an ethnographer. He published books on specific ethnographic topics, including Creole proverbs and foodways. During his life, he increasingly produced collections of "literary," rewritten folk narratives, especially narratives of the supernatural. Hearn is of interest to folklorists not only as an ethnographer, but also as a literary figure. Always working on the margins, he is a fascinating example of the

Chapter 5 : Lafcadio Hearn's America: Ethnographic Sketches and Editorials by Simon J. Bronner

Lafcadio Hearn's America collects Hearn's stories of vagabonds, river people, mystics, criminals, and some of the earliest accounts available of black and ethnic urban folklife in America. He was a frequently consulted expert on America during his years in Japan, and these editorials reflect on the problems and possibilities of American life as the country entered its greatest century.

Early life[change change source] Hearn was born in and named after the island of Lefkada , one of the Greek Ionian Islands , on 27 June In , he was seven years old. Both his parents were still alive, but his great aunt, Sarah Brenane, took care of him. Hearn learned to dislike Catholic education. In , entered St. The eye became infected. He left school for one year. He became blind in that eye. Hearn also myopia , so he had poor vision for the rest of his life. Hearn was embarrassed by his appearance, so he covered his left eye. She and her husband had little time or money for Hearn, who wandered the streets, spent time in workhouses, and generally lived an aimless, rootless existence. His main intellectual activities consisted of visits to libraries and the British Museum. He worked for several newspapers and magazines. He also translated the French author Gautier into English. He spent two years in Martinique , He wrote for the magazine and wrote two books: In Japan, he found a home and his greatest inspiration. In Matsue, Hearn married Koizumi Setsu, the daughter of a local samurai family. They had four children together. He followed many religions: Finally, he became Buddhist. He worked there for three years and completed his book Glimpses of Unfamiliar Japan In October , he got a job as a journalist with the English-language newspaper Kobe Chronicle. In , he began teaching English literature at Tokyo Imperial University. He taught there until In , he became a professor at Waseda University. On 26 September , he died of heart failure. He was 54 years old. However, the Exposition Universelle of made Japanese styles fashionable in Western countries. So, Hearn became well-known because of his books about Japan. Later, some critics said Hearn made Japan seem too exotic. But, he gave the West some of its first descriptions of pre-industrial and Meiji Era Japan, so his work has value.

Chapter 6 : The Story of Lafcadio Hearn | Lafcadio Hearn Japanese Gardens

Lafcadio Hearn >Lafcadio Hearn (), European-born American author, wrote novels and >articles with exotic themes in highly precise and polished prose. Lafcadio Hearn was born June 27, , on the Greek island of Santa Maura.

October 24, 4 Minutes There are a few things Japan and Scotland have in common, and one of them is a wealth of folklore related to the supernatural and monstrous. A couple of years later the father left the boy and his mother and moved to Dublin. When Lafcadio was six Major Hearn brought his young family back to join him, then left them in Ireland while he went to serve in the Crimea. Homesick, she fled back to Greece, leaving the young boy in the care of his aunt. To recount the full biography would take an essay in itself: He took a job as a school teacher in Matsue, a coastal town in the southern part of Honshu, where he met and married a Japanese woman, Koizumi Setsu. She would become an invaluable aid, helping him learn the language, collect and translate Japanese folklore into the English prose style he had by now mastered. However his most famous tales are in Kwaidan: Some of them Hearn took from old Japanese sources; others he heard first-hand in conversation with local people. Almost all the tales are worthy of attention, and about six or seven possess real power that, should you ever read them, will make them stick in your memory for a very long time. Of these, my personal favourite is the one entitled Rokuro-Kubi. To give a sketchy summary: He takes on the robes of a monk, changes his name to Kwairyo, and sets off on a long journey. In a few brief lines, Hearn paints the picture of an action hero who thinks nothing of sleeping by the roadside on a remote forested hillside. No sooner has Kwairyo lain down than a voice disturbs his rest: Are you not afraid of Hairy Things? We are hardly surprised when this apparently kind stranger, having invited our hero back to his house, turns out to be the leader of a band of particularly vicious goblins known as Rokuro-Kubi. The unique characteristic of these creatures is that their heads can detach from their bodies at will. So it happens that the hero, waking up in the night, happens to look in on the room where his hosts are sleeping. Spellbound, we follow Kwairyo into the bamboo grove behind the house, where he overhears voicesâ€ Then, from behind a trunk, he caught sight of the heads â€ all five of them â€ flitting about, and chatting as they flitted. Again the word choice and sentence structure is masterful. Space the lines and you have the rhythms of poetry: Unable to detach it, he rides into the nearby town with this hideous attachment dangling from his sleeve, and is promptly accused of murder. The story finally fades out after Kwairyo passes the head on to a highway bandit who believes he can use it to profit from the fear it strikes in others:

Chapter 7 : In praise of Lafcadio Hearn – Tony on books

A small cage was opened at Lafcadio Hearn's funeral, setting birds into the air, the soul of the deceased presumably taking flight with them.

Glimpses of Unfamiliar Japan Kwaidan: Stories and Studies of Strange Things Japan: An Attempt at Interpretation Overview In a relatively short life of fifty-four years, Lafcadio Hearn managed to have several different literary lives. His sketches, short stories, and novellas demonstrate a vision of evil and the supernatural reminiscent of Edgar Allan Poe and Charles Baudelaire. Hearn is also recognized as a perceptive literary critic whose readings and theories reflect his devotion to the beautiful and the bizarre. His lectures on American and European literature, published in collections such as Interpretations of Literature, are exceptional for their break with the conventions of Victorian criticism, and his essays on Japanese culture long influenced Western perceptions of East Asia. His parents, a British army surgeon and his Greek wife, separated six years later and placed Hearn with an aunt in Ireland. Hearn immigrated to the United States in and eventually settled in Ohio. There he met an English printer, Henry Watkins, who trained him as a proofreader and encouraged his literary ambitions. Hearn began his career as a feature writer for the Cincinnati Enquirer, gaining notoriety for his stories on slum and riverfront life. In the late s, Hearn moved to New Orleans , where he wrote for local newspapers and contributed to national magazines. His writings included editorials, book reviews, short stories, local color sketches, adaptations of Creole and foreign folktales, and translations of Spanish and French works. He remained there for the rest of his life, lecturing in English and comparative literature at schools and universities and recording his impressions of the East for Western readers. This resulted in many of his most enduring works, including Kwaidan: Stories and Studies of Strange Things , a collection of folk tales and ghost stories largely derived from older Japanese texts that was published just prior to his death from heart failure. The first consists of the sketches, short stories, and journalism that appeared in New Orleans newspapers and various national magazines. These works, collected in Exotics and Retrospectives, Fantastics and Other Fancies, and Leaves from the Diary of an Impressionist, focus on the bizarre, the supernatural, and the sensuous. Set in New Orleans, they offer colorful, romantic descriptions of Creole society conveyed in an ornate and consciously affected style. Stray Leaves from Strange Literature and Some Chinese Ghosts, also of this period, are volumes of obscure fables freely adapted from Eastern legends. Extravagant diction and lush imagery pervade these efforts, as do the motifs of death and ruin. Out of the East and Kokoro contain similar sketches, while In Ghostly Japan relates traditional ghost stories and fairy tales. An Attempt at Interpretation, stands in contrast to his earlier volumes, which were largely uncritical of East Asian culture. In this collection of essays, Hearn, warning against the trend toward westernization, expressed his disillusionment with contemporary Japan and his concern for its economic and cultural independence. Today, Hearn is best remembered as a literary pioneer of the East. Critics find that at his best, Hearn was an exacting author whose work displays craftsmanship and integrity. At his worst, he appeared a flowery, mannered stylist rather than a creative artist. He has been praised for his ability to arouse the senses but criticized for the lack of variety in his sketches and short stories. Critics contend that, with the exception of Japan: An Attempt at Interpretation, he sentimentalized and misrepresented various aspects of Eastern culture. Yet, these works are credited with familiarizing Western readers with the people and traditions of the East. Despite the unevenness of his work, most reviewers agree that Hearn is an important prose stylist; a perceptive, albeit unconventional, critic; and an intriguing literary personality. This bilingual Japanese author, who published works both in English and Japanese, wrote influential fiction, poetry, essays, and literary criticism. Ruling monarch of the United Kingdom and the British Empire whose reign spanned sixty-three years. Victoria remains an important symbol of her time and of the expansion of the British Empire. Nietzsche was an influential German philosopher who wrote critically about a variety of subjects, including morality, religion, culture, and science. A popular figure in Victorian England, this Irish author and playwright enjoyed considerable success until details of his personal life emerged in a criminal libel trial, resulting in his imprisonment. Neurologist, medical scientist, biologist, and writer, this Austrian is widely

regarded as the father of psychoanalysis. What biases does Hearn bring to his writings on the Far East? Discuss your emotional reaction to the essay. Discuss any biases that influenced your reading of the essay. Why does Hearn include a study of insects in the collection Kwaidan: Stories and Studies of Strange Things? How does this section relate to the other stories? Compare and contrast the three literary lives led by Hearn. Where is it most apparent? Citing specific examples from his texts, discuss the role that biographical details have on the emotional impact of his work. Other works that explore themes relating to social alienation include: *The Metamorphosis*, a novella by Franz Kafka. The self-named Helga, a university-educated nihilist, is hoodwinked by a traveling Bible salesman who steals her wooden leg. *My Personal Reminiscences of Lafcadio Hearn. Journeys around the Life of Lafcadio Hearn. The Life and Letters of Lafcadio Hearn.* Boston and New York: The Odyssey of Lafcadio Hearn. Lafcadio Hearn and the Vision of Japan. Johns Hopkins University Press, Edited by Dennis Poupard. *A Study of Lafcadio Hearn.* Wayne State University Press, Cite this article Pick a style below, and copy the text for your bibliography.

Chapter 8 : Project MUSE - Lafcadio Hearn's America

Hearn's achievements, however, go well beyond the ethnographic journalism selected for this book. He published books on specific ethnographic topics, including Creole proverbs and foodways. During his life, he increasingly produced collections of "literary," rewritten folk narratives, especially narratives of the supernatural.

Chapter 9 : Concerning Lafcadio Hearn|George M. Gould|Free download|PDF EPUB|Free editorial

The Library of America provided a capstone to the Hearn revival in with its mammoth, page Lafcadio Hearn: American Writings, a brick of a book that, in addition to Hearn's nonfiction, also includes his memorable novel, Chita.