

MISCELLANEOUS.

CURRENTS OF THOUGHT IN THE ORIENT.

BY B. K. ROY.

Count Okuma Attacks Socialism.

Writing on "Japan's Struggle with Finance" in the *Japan Magazine* (Tokyo) for November, Count Okuma takes occasion in this succinct paper to attack the socialistic theory of state ownership of industries and public utilities. The master statesman of Japan argues thus:

"Our authorities at present are giving too much attention to protecting a few industries at the expense of other and smaller enterprises; and the government itself monopolizes some of the more important and necessary national undertakings. Private management of industries, in my opinion, always does more to excite national activity and competition than government management; it induces the people to cultivate an enterprising and independent spirit, which is very necessary to national development and general progress. Popular industry is even more beneficial and effective in promoting national efficiency than official industry, however well manipulated and managed. Whatever the people take in hand they can do, and do with more lasting and universal benefit to the nation than what the government does; and if the people once undertake to reduce our great national debt, it will be done. Then the government will be more free to devote its attention to education and other important subjects of national welfare, which are now only too much neglected. It is more important that the people shall prosper than that the government should have ample revenue; for the government can never really be wealthier than the people; and it is only as the people are permitted to cultivate and promote all forms of legitimate industry that they can be able to support the government and enable it to meet its obligations."

Whether Count Okuma is right or wrong or both as regards his championship of the rights of the people against governmental encroachment, we leave for the experts and the critics to decide. But the following sentence of the Count admits of no controversy: "Certainly a government that prospers at the expense of the people is doomed."

The Returned Students and the Chinese Revolution.

The part the students of different American and European countries have played in bringing about revolutions or radical reforms is too well known to warrant any comment here. Like the students of Russia and Italy, America

and Turkey, the students, especially the foreign-educated students, of China and Japan have played a noble part in the making of these two great countries.

Mr. Y. S. Tsao, writing in the *Journal of Race Development* for July, gives an outline of the work accomplished by these "semi-foreigners." He says:

"When the students returned from America in the early eighties, they were despised, suspected and watched by the officers of the Manchu government. For the first few years they were given a thorough drilling in Chinese literature so as to win them over to the conservative attitude of looking at things, and when sufficiently purged of their revolutionary ideas, they were left to shift for themselves, for the government had no use for such 'semi-foreigners.' But beginning with the reformation after the China-Japan war, a number of reformers from the old school went to court as advisors and not a few returned students from America were given appointments by high officials. However, it was not until after the Boxer uprising that a number of them through the recommendation of Yuan Shih Kai were given responsible positions in the government."

On the intellectual activities of the returned students Mr. Tsao says:

"While the handful of returned students from Europe and America were busy occupying themselves with official life, teaching and engineering, a few of them translated the works of John Stuart Mill, Huxley, Spencer, Darwin, Henry George and other modern writers. 'The doctrine of the survival of the fittest has been on the lips of every thinking Chinese, and its grim significance is not lost on a nation that seems to be the center of struggle in the East.' However, the greater part of the modern ideas came from Japan through the students there who after a few months of training could transcribe Japanese translations of western books into Chinese. The rapid multiplication of patriotic newspapers and magazines helped immensely to disseminate modern political ideas along with scientific knowledge throughout the length and breadth of the nation. The biographies of such statesmen as Washington, Bismarck, Metternich and Gladstone, such leaders as Napoleon, Cromwell and Lincoln, such patriots as Mazzini and Garibaldi were literally devoured. The doctrines of Rousseau, Montesquieu and Voltaire were expounded, and a weekly known as 'The People,' based on the principle of 'Young Italy,' was started. It had a circulation of 150,000 before it was finally suppressed by the Japanese government upon the request of the Manchu government."

Students' Work in India's Social Revolution.

While the other Oriental countries, helped by their young students, are marching on in the path of progress, democracy and self-realization, the young students of India are not at rest. They too, beside other things, are taking a prominent part in bringing about a social revolution in enslaved and caste-ridden India. The following quotation from London *India*, of October 10, will tell its own story:

"While young Anglo-India is behaving so badly, the middle-aged variety of the type is beginning to discover that the Bengal youth is not the villain which the Yellow Press has painted him. An 'Onlooker,' who is evidently an Anglo-Indian employer of labor, writes to the *Englishman* (Calcutta) to warn the European community in India, and particularly in Bengal, that it has not

been paying sufficient attention to the new spirit of enterprise and adventure that is now evident amongst the student class in Bengal. He writes:

"I have had an opportunity of personally witnessing the daring, self-sacrifice, and disregard for comfort shown by not one but many parties of Bengali students from Calcutta who have visited the flooded districts [devastated in the recent Damodar floods] with relief in the way of provisions and medical comforts. Before I saw these boys, I entertained the common idea that Bengali students were for the most part short-sighted youths without physique and spiritless, entertaining a tremendous opinion of themselves, full of perverse hatred of the British Raj, and very contemptuous of their illiterate countrymen. These preconceived opinions of mine have now received a rude shock. Inquiries I made showed that the majority of the students were not only of a respectable class, but of the most respectable class, sons of Zamindars, of well-known professional men, and of government officials, just the boys who could have most easily stayed away. I think that this phenomenon, if I may use the word, deserves attention for it means that the youth of Bengal is growing very fast in physical and moral directions, and that we will in a few years be faced by a community which in character and spirit will be equal to the best that Europe can produce. In this flood relief business, the thought of caste seems to have dropped entirely. [Most of the victims of the flood were poor pariahs.] That alone is an indication of a coming break-up of vast dimensions. . . . Obviously the European must be greatly affected by the coming changes. He is here not because he is superior to the Indian in brain, but because he has grit and character. If the new generation of Indians also displays grit and character, what excuse will there be for bringing out Europeans to govern the country and control industrial enterprise? However, I do not wish to harbor what may seem a very selfish view. If the Bengals turn out better men than we are, so much the worse for us."

We are exceedingly sorry for our panic-stricken Anglo-Indian friends. But judging from the reports that we receive from Indian papers and magazines it seems easy to foresee that a great many more surprises and "rude shocks" are in waiting for the British in India.

BOOK REVIEWS AND NOTES.

TAOISME: TOME I, LE CANON TAOISTE; TOME II, LES PÈRES DU SYSTÈME TAOISTE.
Par *Dr. Léon Wieger*, S. J. Tientsin, Chung-te-tang (Agents), 1911,
1913. Pp. 336, 521.

Dr. Wieger is a Jesuit missionary of Tientsin, China, where he has improved his opportunities to make a careful study of Chinese language, literature and thought. Besides text-books in the Chinese language and a large volume on Chinese folk-lore, he has written a summary of Chinese history from the beginning to 1905, a volume of 2173 pages including the Chinese text. He has also done valuable work of high scholarship in preparing a series of philosophical texts which he intends to comprise a summary of Chinese philosophical ideas from the beginning of their literature until the present. He has completed the study of Confucianism in an illustrated volume of 550 pages. His work on Chinese Buddhism and Taoism is not yet complete though two large volumes of each of these are finished. The introductory volume on Chinese Buddhism treats of monasticism and the second, which

comes from the press almost simultaneously with this number of *The Open Court*, treats of the Chinese lives of the Buddha.

The volumes of Dr. Wieger's in which we are most interested are those on Taoism. The first of these, entitled *Le Canon taoïste*, is a very complete bibliography of Taoist literature consisting first of an index of the Taoist Tripitaka, the collection of sacred literature made by the monks in the sixteenth century, the "patrology," as Dr. Wieger prefers to call it, rather than the more usual but less exact "canon"; then follows an index of the official or private lists of Taoist writings prepared by the laity at various times from the first to the seventeenth centuries. These two indexes exhaust Taoist bibliography. Before entering upon these bibliographical details, Dr. Wieger thinks it well to sum up concisely the principal features of the evolution of Taoist doctrine and history in order especially to explain the connection between the apparently disparate elements of Taoist patrology, its arrangement, its divisions, its terminology, etc. A translation of the doctrinal portion of this introduction is given on another page of this issue, accompanied by a reproduction of the cover illustration of the book. Dr. Wieger's second volume (1913) contains text and French translation of the extant works of the three Taoist fathers, Lao-tze, Lieh-tze and Chwang-tze. All have the same message to proclaim, the two latter simply developing the teachings of Lao-tze to which they undertook to convert Emperor Huang-ti, the founder of the Chinese empire. The book contains a subject index and an index of names. p

DER TEXT DES NEUEN TESTAMENTS IN SEINER ÄLTESTEN ERREICHBAREN TEXTGESTALT. Göttingen: Vandenhoeck & Ruprecht.

This work on the text of the New Testament in its oldest attainable form has recently been finished after a labor of sixteen years conducted by Dr. H. von Soden, of Berlin University, supported by forty-four collaborators. It was made possible through the liberality of an interested patroness, Miss Elise Königs. About 165 manuscript codices containing the gospels and *apostolos*, i. e., the rest of the New Testament writings, 1240 gospel codices, 244 *apostolos* codices, besides 170 gospel- 40 *apostolos*-, and 40 apocalypse-commentary codices with text were collated and examined. The last volume (the preceding volumes giving the investigation, *prolegomena*, etc.) of this work contains the text of the New Testament on the upper half of each page, while on the lower half the various readings are classed in three groups, the first taking in the textual problems not yet definitely solved, the second, defending substantially Von Soden's text-form, the third giving the variants occasioned accidentally by transcription. This volume makes it possible to get as near as can be to the first text of the New Testament writers, and also to check the oldest text on the principles laid down by Von Soden, so that it is no longer necessary to go through thick and thin with the Vaticanus, Sinaiticus and Alexandrinus, the infallible authorities thus far. This brief résumé is based on a comprehensive review in the *Protestantenblatt* (Berlin) of September 24, which fails to give the price, the total number of volumes, or whether the last volume can be obtained separately.

A. KAMPMEIER.

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