

upon the central questions at issue. While some features of the controversy are but temporary, the results of the agitation will be permanent in a clearer idea of the real extent of divine revelation and a higher estimate than ever of the unique Biblical records."

Delitzsch's lecture served as a great advertisement for Assyriology, because it was delivered before the Emperor, and thus the reading public became for the first time acquainted with the existence of Babylonian literature and its influence upon the Bible. Things which for some time had been known among the initiated were thereby proclaimed from the house-tops. Many people became incidentally acquainted with the fact that the Old Testament can no longer be regarded as religious revelation in the narrow sense of the word. It was plainly brought home to the people that the Hebrew writings could not have been dictated by the Holy Ghost; but the truth is that the doctrine of a literal inspiration has been abandoned by theologians for more than half a century, and the light which Babylonian excavations throw on it, is closely considered only an incidental verification of their changed attitude. Professor Koenig's criticism represents an antiquated position which is no longer maintained by any scientific theologian. Even if he were right in his arguments against Delitzsch how will he explain those passages in the Old Testament which plainly indicate that the Monotheistic God-conception was after all narrow and still on a lower plane of morality. In the interest of religion it is better to concede the truth than to defend theft, the spoiling of the Egyptians, the slaughter of captives, the wholesale execution of Baal priests together with their wives and children, when unsuccessful in a rain-making contest, on the pretext that the nations on whom these crimes were perpetrated were degraded and incorrigible unbelievers. Our views of morality have changed and at present our theologians look upon the Bible as the historical documents and a record of God's progressive revelation.

Delitzsch's lecture is not free from mistakes and they have been pointed out by Halévy, Cornill, and other critics, but the counter-suggestions which Professor Koenig makes are not less unreliable and some of them betray a lack of information, especially in the field of Assyriology.

Professor Koenig's lecture, however, is interesting to see what the old school of theologians have to answer and how they try to defend the old view of a direct and miracle-working divine revelation. It is no exaggeration to say that it is the best that has come forward from the ranks of dogmaticism.

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#### BOOK REVIEWS AND NOTES.

THE POLITICAL IDEAS OF MODERN JAPAN. By *Karl Kiyoshi Kawakami, A. M.*  
Iowa City, Iowa: The University Press. 1903. Pages, vii, 208.

Our interest in Japan is constantly increasing, yet our sources of information are limited. The present volume, accordingly, will be hailed with great satisfaction by all lovers of Japan, the more so as the book is written with great ability, and keeps in mind such points as will be of special interest to American readers.

The first chapter is devoted to the origin of the Japanese nation, its primitive races, the pigmies, the Ainos, the Mongolians, and the Aryans. The pigmies disappeared; the Ainos have been crowded out to remote colonies in the north, and the Mongolians and the Aryans are now in possession of the country. The Aryan admixture is a hypothesis of our author which, however, deserves a more careful

investigation, but even he concedes that the basic stock of Japan is ultimately Mongolian.

In the second chapter the Japanese nation is characterised, and we learn here that chivalry is not an exclusive production of the European Middle Ages. It is paralleled in the history of Japan.

The physical conditions of the country, the flora, the fauna, the topography of the country, the isolation of the islands, its maritime surroundings, its volcanic character left their traces upon the inhabitants, which have developed into a nation impulsive and intelligent with a wholesome tendency towards democracy.

The fourth and fifth chapters contain a brief survey of the political history before the present restoration, a description of the old government, its religion and the decline of its institutions. The restoration is not due to the interference of foreigners but to the following four causes: the decline of the central power; the growing influence of scholarship; the growth of an industrial class; and the innovations wrought by the appearance of foreigners. The restoration led to the reinstatement of the emperor as the real head of the nation and the establishment of a centralised government.

Great as the influence of foreign civilisation on Japan may be, it cannot maintain itself without changing its own character. The author tells us in the sixth chapter how China's culture lowered the position of woman and China's political ideas prevented progress. He rejects Confucianism, but credits it with giving birth to the democratic idea. He grants that a natural love exists between the Emperor and his subjects, but he criticises loyalty as a weakness.

Chapter seven is devoted to the influence of religion upon the political ideals of Japan. He criticises Shintoism as absurd and Buddhism as antiquated. Neither is deemed favorable for the future development of his country, while the religion of the foreigner seems to him more promising. He concludes the chapter with these words: "The white harvest-field is laid open before the Christian workers, whose indefatigable toil will no doubt influence the whole range of Japanese civilisation."

In the further chapters we have discussions of the influences of western ideas upon the political notions of the Japanese, the growth of the idea of freedom, the establishment of political parties with notions patterned after the French, English, and American, the ideas of progress tending more and more to a realisation of self-government by the political program of the constitutional and the imperial party. He recapitulates the various methods of drafting the constitution, Marquis Ito's journey to the West and his interview with Bismarck, the inauguration of the new government with an imperial oath based upon the religious conception of Shintoism and the principle of loyalty toward the emperor, painted here as absurd on account of the peaceful adoption of the constitution and the causes which led to it.

The three last chapters contain more especially the individual opinions of our author, who freely criticises the constitution of his country and sets forth the growth of democratic ideas. In his concluding remarks he mentions that the modernisation is not exclusively due to the interference of foreigners, but thinks that the Japanese themselves were the main factor. He trusts that the agitation of the social democratic movement will exercise a considerable influence upon its future development. "This one thing," he says, "seems undeniable, namely, that the social democracy will very materially assist in the destruction of the survivals of feudalism and the superstitious notion relative to the divine descent of the sovereign."

MOSES UND HAMMURABI. Von Dr. Johannes Jeremias, Pfarrer in Gottleuba Sachsen. Zweite vermehrte und verbesserte Auflage. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1903. Pages, 63. Price, M. 1.50.

*The Open Court* published some time ago in No. 564, page 274, an article on Hammurabi incorporating quotations from the pamphlet *Moses und Hammurabi* by Dr. Johannes Jeremias. The similarities between the quotations of Moses and the quotations of Hammurabi are indeed remarkable and are increased in the present edition by parallels between the Talmud and the Code of Hammurabi. Dr. Jeremias has read his Hammurabi carefully and ransacks the stories of Hebrew literature to point out the many relations that obtain between the two, but in spite of the fact that the Hebrew legislator is even in many details dependent on the ancient Babylonian law-giver, and further, in spite of the fact that in some respects Hammurabi is more human than Moses, while in others Moses is more advanced, Dr. Jeremias sees in the law of Moses a special revelation of God, while Hammurabi is to him a mere secular and indeed a mere pagan piece of literature.

HOMOPHONIC CONVERSATIONS IN ENGLISH, GERMAN, FRENCH, AND ITALIAN. Being a Natural Aid to the Memory in Learning Those Languages. By C. B. and C. V. Waite. Chicago: C. V. Waite & Co. 1903. Pages, 137. Price, \$1.00.

Judge Waite of Chicago is a learned man and a great traveller. He has condensed his experience of learning foreign languages in a little handbook of conversations, arranged in four parallel columns, which if diligently learned by heart will help others to acquire German, French, and Italian. Mr. Waite based his method upon a study of homophones, i. e., the words that have a like sound and a like meaning in different languages.

AN EASTERN EXPOSITION OF THE GOSPEL OF JESUS ACCORDING TO ST. JOHN. By Sri Paránanda, by the light of Jnána Yoga. Edited by R. L. Harrison. London: William Hutchinson & Co. 1902. Pages, ix, 311.

Christian missionaries in India may learn a good deal from Sri Paránanda's exposition of the Gospel of Jesus, for it bears the typical Hindu conception and is at the same time truly Christian. The author does not throw new light on the text nor will his exegesis be considered of any importance by theologians, but one may learn how an Oriental will express himself after he has made Christianity his own.

TAT UND WAHRHEIT. Eine Grundfrage der Geisteswissenschaft. Von Hans von Lüpke. Leipzig: Dürr'sche Buchhandlung. 1903. Pages, 35. Price, 50 Pf

Herder has found a new prophet in Eugene Kühneman, at present the Principal at the Academy at Posen. The Rev. Hans von Lüpke calls attention to the significance of this revival of Herder's ideal in a man who promises to have an influence on the religious development of Germany.

The last number of *The Open Court* contains a review of *Buddhism*, a new quarterly magazine edited by Ananda Maitriya. We are sorry to say that the place of publication of the new periodical was not mentioned in our review and is missing even in the magazine. In reply to a number of inquiries we state that the editor's address is 1 Pagoda Road, Rangoon, Burma.

*How shall we deal with blackmail?* This is a practical question of which we are able to present to our readers a practical example.

Blackmail should be met with rigorous and fearless publicity, and that is exactly what we here intend to do.

For some time the Editor of *The Open Court* was the object of a few spiteful and vulgar attacks, which appeared anonymously in some local papers of the immediate vicinity of his home, at La Salle, Illinois. The secret of their authorship and intention is at last solved, and we see now the face of our foe.

The Editor has received a letter from a former employee, a German compositor, who claims that we owe him part of his wages for some special work done seven years ago—a fact which he had never mentioned during the time he worked for The Open Court Publishing Co. Referring now to the "samples of his English style," which he says "have so far been quite harmless," he suggests that they should teach us to treat him with more consideration. He states that he is hard up for money and has the intention to utilise to best advantage loose leaves torn from old books, being copy of a Kant translation, revised by the Editor of *The Open Court* for the purpose of a new edition of the *Prolegomena*.

For years this man has been spying about in our office and was even found haunting the editorial room at lunch time, when it is usually deserted; and he filched some worthless printers' copy which, he hopes, he can turn to his profit.

The Editor of *The Open Court* published about a year ago a book on Kant, containing a translation of Kant's *Prolegomena*, based mainly upon Mahaffy's and Bernard's versions, which, however, were so much changed that the revised text could no longer pass under their names. The fact was stated in the Preface as follows: "The present translation is practically new, but it goes without saying that the Editor utilised the labors of his predecessors, among whom Prof. John P. Mahaffy and John Bernard deserve special credit." When the book appeared, copy was sent to Professor Mahaffy, but we have failed to hear that he complained about the treatment received at our hands.

We may add for special consideration of the present case, that in our new edition of Kant's *Prolegomena* the republication of the text in a revised version is only part of the book—an important part, but important only as the basis for a critique of Kant's system. The latter alone, the Editor's essay on Kant, (and this appears even on a superficial inspection of the book) is intended as an original and new contribution.

The compositor who set the type deemed the use made of Mahaffy's translation illegitimate. At the time, he did not know that due credit would be given, and it seems probable that he never read the Preface. But even if he did, he still thinks that the usage of former translations (like a schoolboy's pony used as *pons asinina*) indicates laziness and incapacity. May he and his ilk think as they please. It is no empty bragging if the Editor of *The Open Court* says that he is as hard-working a man as any one that is, or ever has been, in his employ. As to his ability of understanding and translating Kant, he does not fear to face the severest criticism of whatever authority, either at home or abroad.

Everything is done openly in our office, and the methods of our work can stand the light of day. We have no business secrets.

The law is severe on blackmail; but the punishment of an offender does not remove the suspicion that his charge may be well founded, and there is only one remedy in a case like this, which is publicity.