

among all the books there has scarcely been one heretofore which has had to appear in a foreign tongue before the author became known in his own country. When the original appears it will come to us after the world has become acquainted with its contents through a German version, and when published will make its appearance as if it were a translation.

Both books of Professor Smith, *Der vorchristliche Jesus* and *Ecce Deus*, can be ordered through the Open Court Publishing Company, 623-633 Wabash Ave., Chicago.

JONAH AND NINEVEH.

BY A. KAMPMEIER.

A propos of your article "The Jonah Story" the following may be of interest to some readers. *Why is Jonah the hero of the book bearing his name?* The Jonah story, one of the later books of Hebrew literature according to its language and other reasons, is obviously a condemnation of narrow Jewish national hatred and patriotism as introduced by Ezra. To Jonah nothing is sweeter than the destruction of Nineveh, the great national enemy of Israel. But think of it, Yahveh, the national God of Israel, is merciful to the city. It is therefore significant that the author, who has embellished his parable with all kinds of wonderful elements, the fish story, the miraculous plant, Nineveh a city of three days journey, has chosen for the hero of his book a prophet mentioned in 2 Kings xiv. 25, who seems to have been a great patriot of the northern kingdom. The passage says that Jeroboam II restored "the border of Israel from Hamath to the sea of Arabah according to the word of Yahveh spoken by his servant Jonah, the son of Amittai, of Gath Hepher." As we know from the Old Testament, Hebrew prophets often played a great political rôle. From the little said in 2 Kings xiv (comp. rest of chapter), Jonah seems to have been one of those characters. This Israelitish Chauvinist is surely a well-chosen hero for the parable.

EDITORIAL COMMENT.

While it is true that the book of Jonah forms an exception in the Old Testament on account of the breadth of its view, while it lacks the narrowness and chauvinism of the typical Jew, it must have been written by a Jew of the Dispersion who had broadened out into humanitarian sympathy in all respects. We do not believe that this is the outspoken tendency of the author, for it is nowhere especially emphasized, and while Jonah is indifferent to the faith of Nineveh, he bears no grudge toward the Ninevites on account of Israel's suffering through the old Assyrian kings. If the book had been written with this tendency of condemning narrow Judaism the idea would have been made more prominent. Therefore it seems that the book is simply the expression of the Jew living in the Dispersion, presumably living in Assyria, the country of which Nineveh is the capital. The story is probably located there because the original from which it is taken belonged to Assyrian folklore, and it seems more than likely that this Assyrian original made the prophet preach in the streets of Nineveh.

BOOK REVIEWS AND NOTES.

THE NEW TESTAMENT OF HIGHER BUDDHISM. By *Timothy Richard, D.D., Litt.D.* Edinburgh: T. H. T. Clark, 1910. Pp. 275.

The author regards this New Testament as consisting of *The Awakening of Faith* of Ashvaghosha and *The Essence of the Lotus Scripture*. The pres-

ent volume consists of translations of these two works with introductions to each and a General Introduction to the whole. The former of these treatises together with its introductory material was published in Shanghai in 1907 and was reviewed at some length in a recent issue (April, 1911). Dr. Richard says his rendering is interpreted according to a standard Buddhist book, and claims that it harmonizes fully with Christian philosophy and religion. With regard to the second treatise he says: "I have to show that in *The Essence of the Lotus Scripture* as interpreted by Chinese and Japanese 'initiated' Buddhists (but not as by the enlarged version in Kern's translation in the *Sacred Books of the East*) we find the same teaching as in the Gospel of St. John in regard to Life, Light, and Love, a teaching which forms a wonderful bridge crossing the chasm between Eastern and Western religion and civilization."

This Christian missionary among Buddhist people has faith in a millennium when the world will unite in one system of religion, and to this end offers the present volume as a contribution. He says: "By following the interpretation of a standard work on *The Awakening of Faith* and by relying on the judgment of the 'initiated' as to the true teaching of the Lotus Scripture, Western readers will be in a better position to understand the vital connection between Christianity and Buddhism, and to pave the way for the one great world-wide religion of the future."

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The Siepmann Modern Language Texts (published during 1910 by the MacMillan Company) are selections from the best German and French literature which have been edited by Otto Siepmann assisted in the case of the French texts by Eugene Pellissier. They are intended for use in schools and are of convenient size and excellent type. Each text contains sufficient material for two terms' work, and is interesting in its subject-matter, literary in style, practical and useful in its vocabulary and instructive with regard to the life and manners of the country to which it relates. Besides a short biography and critical introduction each volume is supplied with notes giving explanations of textual difficulties and obscure allusions in the text. The Elementary and some of the Advanced texts contain comprehensive vocabularies, and all are provided with Appendices offering lists of "Words and Phrases for *viva voce* Drill," "Sentences on Syntax and Idioms for *viva voce* Practice," and "Passages for Translation." Some are provided with lists of the irregular words used, some with instances of word formation, while the six Classical French Texts contain summaries of the chief grammatical peculiarities, and are to be studied not only from a philological but also from a literary and historical point of view.

The selection lying before us consists of (1) Elementary German Texts: Wachenhusen, *Vom ersten bis zum letzten Schuss*; Schrader's *Friedrich der Grosse*; Goebel's *Rübezahl*; Zastro's *Wilhelm der Siegreiche*. (2) Elementary French Texts: Bourget's *Un Saint*; Daudet's *La Tour des Maures*; Laurie's *Une année de collège à Paris*; Biart's *Monsieur Pinson*; Lany's *Voyage du novice Jean-Paul*. (3) Advanced French Texts: De Barnard's *L'anneau d'argent*; Sandeau's *Sacs et parchmins*; Daudet's *Lettres de mon moulin*; Coppée's *Contes Choisis* and Daudet's *Jack*. (4) Classical French Texts: Corneille's *Nicomède*; Pascal's *Pensées*; and Marivaux's *Le jeu de l'amour et du hasard*.

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