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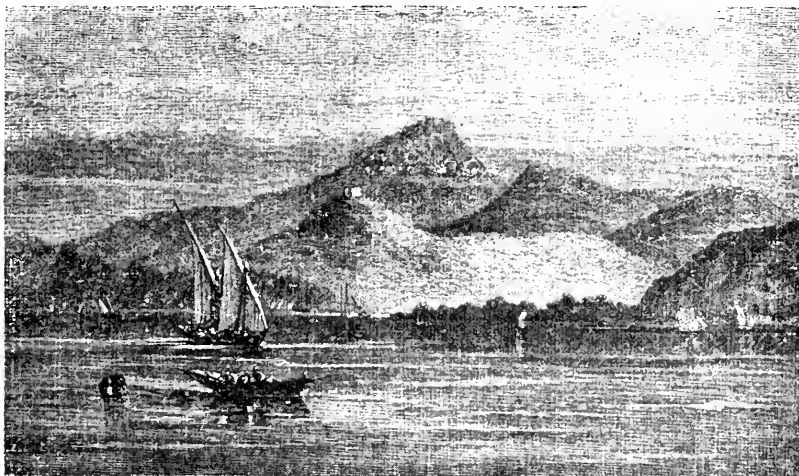
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# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELER



THE ISLAND OF MELOS IN THE CYCLADES.  
Where the famous "Venus of Milo" was found.

## The Open Court Publishing Company

CHICAGO

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U.P.U., 5s. 6d.).

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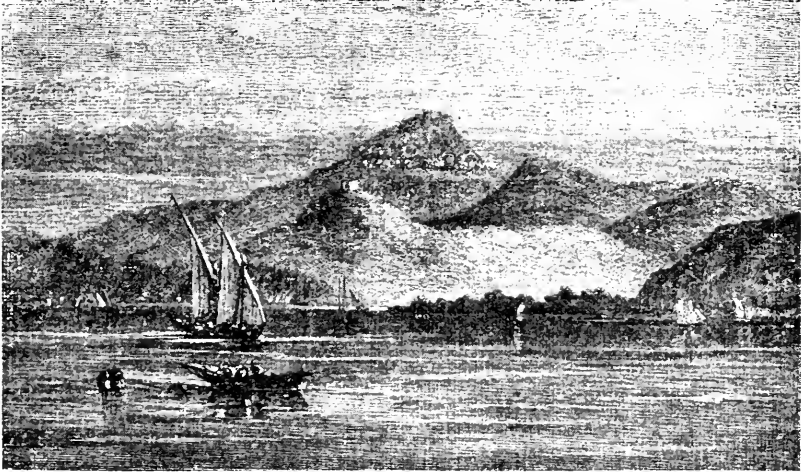
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THE VENUS OF MILO.

*Frontispiece to The Open Court.*

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**Devoted to the Science of Religion, the Religion of Science, and  
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## THE VENUS OF MILO.

BY THE EDITOR.

### THE DISCOVERY OF A RARE ART TREASURE.

**M**ELOS (Italian *Milo*), one of the smallest Greek islands, would scarcely be known at all except to specialists in geography or ancient history, had not a happy accident brought to light on one of its hillsides that most beautiful torso which ever since its discovery has been known as the Venus of Milo.

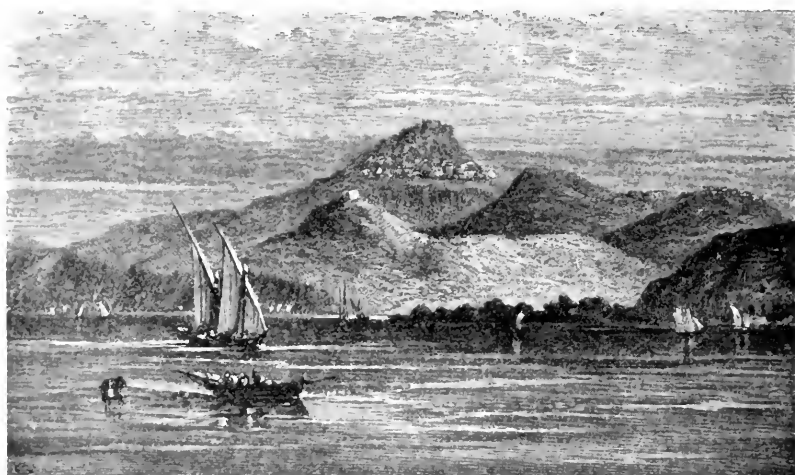
*Melos* means apple, and the island of Melos was inhabited in ancient times by Dorians who sympathized with Sparta against Athens, and when the Athenians conquered it after a most stubborn resistance, they slaughtered the entire Dorian male population and replaced them by Athenian colonists. Since then the island remained absolutely faithful to Athens, in fact it was the last possession which still belonged to Athens when the Ionian confederacy broke up, and the friendly relations between Melos and her metropolis continued even in the period when Greece had become a Roman province.

Melos is a small island belonging to the Cyclades, being the most southern and western member of that group. It lies almost straight west from the southern tip of the Peloponnesus and in a direction south to southwest from Athens.

On this island of Melos, a peasant by the name of Yorgos Bottonis and his son Antonio, while clearing the place of stones near the ruins of an ancient theatre in the vicinity of Castro, the capital of the island, came accidentally across a small underground cave carefully covered and concealed which contained the fine marble

statue ever since known as the Venus of Milo, together with several other broken pieces of marble. This happened in February, 1820.

Rev. Oiconomos, the village priest who guided the finder in this matter, invited M. Louis Brest, the French consul of Melos, to see the statue and offered it to him (in March of the same year) for 20,000 francs. M. Brest does not seem to have been in a hurry to buy, but he claims, to have written to the French minister at Constantinople. One thing is sure, no answer had come by April when His French Majesty's good ship "Chevette" happened to cast anchor in the harbor at Melos and an ensign on board, Monsieur Dumont d'Urville, went to see the statue. The inability to sell the



THE SITE OF MELOS FROM THE PORT.

White cross shows where Venus was found. (From *The Century Magazine*, I, p. 99).

torso had brought the price down, and the finder was willing to sell it to the young French nobleman for only 1200 francs. M. d'Urville was more energetic than M. Brest and as soon as he reached Constantinople the French Minister at once authorized a certain Count Marcellus, a member of the French embassy, to go to Melos and procure the statue.

Count Marcellus arrived on the French vessel "Estafette" in May, but found that the statue had been sold in the meantime to a certain Nikolai Morusi for 4800 francs and had just been placed aboard a little brog bound for Constantinople, the home of the buyer. At this juncture the three Frenchmen, M. Brest, M. d'Ur-



ville and Count Marcellus, decided not to let their treasure so easily escape them, so M. Brest protested before the Turkish authorities that the bargain had been concluded, declaring that Bottonis had no right to sell his prize to any other party. They even threatened to use force and, being backed by the French mariners of the "Estafette," said that under no conditions would they allow the statue to leave the harbor.

While the three Frenchmen claimed that France was entitled to have the statue for 1200 francs they were willing to pay not only 4800 francs, the price promised by Morusi, but 6000 francs. The new buyer had not yet paid and so the peasant was satisfied with the cash offered him, while the Turkish authorities did not care either way. Thus it came to pass that the valuable torso was transferred to the French warship on May 25, 1820, and after much cruising was carried to Constantinople where it was placed on another French ship, the "Lionne," bound for France and destined to bring home the French Minister, Marquis de Rivière. The "Lionne" reached France in October, 1820, and the statue was delivered at the Louvre in February, 1821.

#### DUMONT D'URVILLE'S REPORT.

The most important passage of Dumont d'Urville's report<sup>1</sup> about the discovery of the torso reads in an English translation thus:

"The Chevette set sail from Toulon on April 3 (1820), in the morning, and anchored on the sixteenth in the roadstead of Milo....

"On the 19th I went to look at some antique pieces discovered at Milo a few days before our arrival. Since they seem to me worthy of attention I shall here record the result of my observation in some detail....

"About three weeks before our arrival at Milo a Greek peasant digging in his field....came across some stones of considerable size. As these stones....had a certain value this consideration encouraged him to dig still further, and so he succeeded in clearing out a sort of recess in which he found a marble statue together with two hermae and some other pieces likewise of marble.

"The statue was in two pieces joined in the middle by two small

<sup>1</sup> Published under the title "Relation d'une expédition hydrographique dans le Levant et la mer Noire de la gabarre de Sa Majesté la *Chevette*, commandée par M. Gauttier, capitaine de vaisseau, dans l'année 1820," in *Annales maritimes et coloniales de Bajot*, 1821, and reprinted in *Archives de l'art français, publiés sous la direction de M. A. Montaiglon*, II series, Vol. II, 1863, pp. 202 ff.

iron tenons. Fearing he would lose the fruit of his toil, the Greek had the upper part and the two hermae carried away and deposited in a stable. The rest were left in the cave. I examined all very carefully, and the various pieces seemed to me in good taste, as far as my slight acquaintance with the arts permitted me to judge of them.



THE FIELD OF YORGOS BOTTONIS.

Cross shows where the Venus was found. (From *The Century Magazine*, I, p. 99).

"I measured the two parts of the statue separately and found it very nearly six feet in height; it represented a nude woman whose left hand was raised and held an apple, and the right supported a garment draped in easy folds and falling carelessly from her loins to her feet. Both hands have been mutilated and are actually detached from the body. The hair is coiled in the back and held up by a bandeau. The face is very beautiful and well

preserved except that the end of the nose is injured. The only remaining foot is bare; the ears have been pierced and may have contained pendants.

"All these attributes would seem to agree well enough with the Venus of the judgment of Paris; but in that case where would be Juno, Minerva and the handsome shepherd? It is true that a foot clad in a cothurnus and a third hand were found at the same time. On the other hand the name of the Island Melos has a very close connection with the word *μῆλον* which means apple. Might not this similarity of the words have indicated the statue by its principal attribute?

"The two hermae were with it in the cave. Beyond this fact there is nothing remarkable about them. Their height is about three feet and a half. One is surmounted by the head of a woman or child and the other by the face of an old man with a long beard.

"The entrance to the cave was surmounted by a piece of marble four feet and a half long and about six or eight inches wide. It bore an inscription of which only the first half has been respected by Time. The rest is entirely effaced. This loss is inestimable; . . . at least we might have learned on what occasion and by whom the statues had been dedicated.

"At any rate I have carefully copied the remaining characters of this inscription and I can guarantee them all except the first of which I am not sure. The space which I indicate for the defaced part has been measured in proportion to the letters which are still legible:

: AKXEOΣATIOYYHOFY . . . . . AΣ.  
TANTEEΞEΔPANKAITO . . . . .  
EPMATHPAKAEI

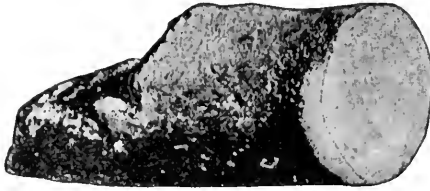
"The pedestal of one of the hermae also bore an inscription but its characters have been so mutilated that it was impossible for me to decipher them.

"At the time of our passage to Constantinople the ambassador asked me about this statue and I told him what I thought about it, and sent to M. de Marcellus, secretary of the embassy, a copy of the inscription just given. Upon my return M. de Rivière informed me that he had acquired the statue for the museum and that it had been put on board one of the vessels at the landing. However, on our second trip to Milo in the month of September I regretted to learn that the affair was not yet ended. It seems that the peasant, tired of waiting, had decided to sell this statue for the sum

of 750 piasters, to a neighboring priest who wished to make a present to the dragoman of the Captain Pacha, and M. de Marcellus came just at the moment when it was being shipped to Constantinople. In despair at seeing this fine piece of antiquity about to escape him he made every effort to recover it, and thanks to the mediation of the primates of the island the priest finally consented, but not without reluctance, to abandon his purchase and give up the statue....

"On April 25 in the morning we doubled the promontory indicated...."

It is important to know the facts with regard to the debris



FRAGMENTS FOUND AT MELOS.  
Nos. 4 and 5 of Count Marcellus's list.

found together with the torso of the Venus of Milo, as stated by a second eye witness, the Viscount Marcellus. He wrote his reminiscences on the Venus of Milo in a book entitled *Souvenirs*, and the second edition of this was reviewed by Lenormant. In answer to some objections of the latter the Viscount published "a last word on the Venus of Milo."<sup>2</sup>

In this he enumerates the objects brought away from the cave where the Venus had been found as follows:

"No. 1. The nude upper part of the statue.

"No. 2. The lower draped portion.

"Yorgos, their original owner....gave me at the same time

<sup>2</sup>"Un dernier mot sur la Venus de Milo," in the *Revue Contemporaine*, 1839, XIII, pp. 289 ff.

three small accessories of the statue found in a field near by . . .

These were:

"No. 3. The top of the hair commonly called the chignon, etc.

"No. 4. A shapeless and mutilated fore-arm.

"No. 5. Part of a hand holding an apple.

"The last two objects seemed to me to be of the same kind of marble and of a grain near enough like that of the statue, but I could not tell whether they could reasonably be assumed to belong to a Venus whose attitude I no longer remembered. . . .

"The primates at the same time sent me the three hermae (Nos. 6, 7 and 8) which were still at Castro, and a left foot in marble (No. 9) which had been found in the neighborhood of the field of Yorgos lower down towards the valley where the burial caves are.

"They wished also to give me the inscription found in the same locality which I had already seen in their town. It is the one which commences with the Greek words: ΑΓΧΕΟΣ ΑΤΙΟΥ; but etc.

"I here repeat that with this exception I took away from Milo everything which had been taken from the ground with the Venus or near by, and I have no remembrance of having seen there, much less of having received or acquired myself, any other Greek inscription which made mention of a sculptor with a mutilated name, etc. Of course I would be eager enough with anything that might be able to throw light on the discovery, and since in my *Souvenirs de l'Orient* (I, p. 249) I cite an epigraph of almost no significance I would not wittingly or negligently have omitted any Greek letters near the excavation or relating to its details. Neither should it be forgotten that in fact I indicate only 'three hermae, some pedestals and other bits of marble debris' (I, p. 237) as the result of Yorgos's successive excavations; and further down (p. 48) these same hermae and other antique fragments without ever speaking of any inscription."

The inscription more completely mentioned by Dumont d'Urville has also with few insignificant variants been published by Clarac, only he adds the missing B at the beginning, reads I in place of E, and has two Σ's. It is a votive inscription which has no connection with our Venus. Being of little value, the authorities of the Louvre did not take good care of it and it is now lost. The probable meaning of the inscription is "Bakchios, (son of) Atios the subgymnasiarch (has donated) the arcade and the . . . to Hermes, Heracles, . . ."

These reports are important not so much for what they contain

as for what they do not contain. An inscription is copied in which Bacchus, Hermes and Heracles are mentioned but no reference is made to Agesander or Alexander of Antioch having appeared on a fragment of the pedestal. Moreover there having been found in a neighboring field three hands, there is no reason whatever that any one of them, let alone the left hand holding an apple, should have belonged to our statue. We shall have occasion to refer to these points again.

The statue has suffered many injuries. Both arms have been broken off and are now lost. So is the left foot. The tip of the



HERA.

Detail from a Pompeian fresco representing the marriage of Zeus and Hera.

nose has been restored; but there are some scratches and cudgel marks all over the body which could not be mended without destroying the original work, viz., the general treatment of the skin.

A line in the hair of the statue shows holes which prove plainly that on top of the head there must have been a coronet, such as is commonly worn by Greek goddesses, and called by the Greeks *σφενδόνη*, i. e., "sling," so called because with the strings attached to it it resembles a sling. It was worn especially by the mother goddess, the Queen of Heaven, Hera.

This statue of Milo represents a female body half draped, and

we may say that the artist's most obvious intention was to place before us the ideal of womanhood. It is not a maiden, but a full-grown woman, a wife and a mother. Since the arms have been broken off and lost, the artist's conception with regard to her posture can only be surmised. Her face is calm and without passion, bearing an expression of queenly dignity, perhaps also of surprise, even self-defence. The upper part of the body is naked and the falling garment is temporarily supported by the raising of her left knee, apparently lifted for this purpose, while her right hand appears to have been extended to grasp it.

There is nothing frivolous about her, no coquetry, nothing amorous. Her eyes betray not the slightest touch of a sensual emotion, and thereby the artist succeeded in transfiguring naked beauty by a calm self-possessed chastity. We see before us the noblest type of womanhood which has remained unrivaled in the art of statuary.

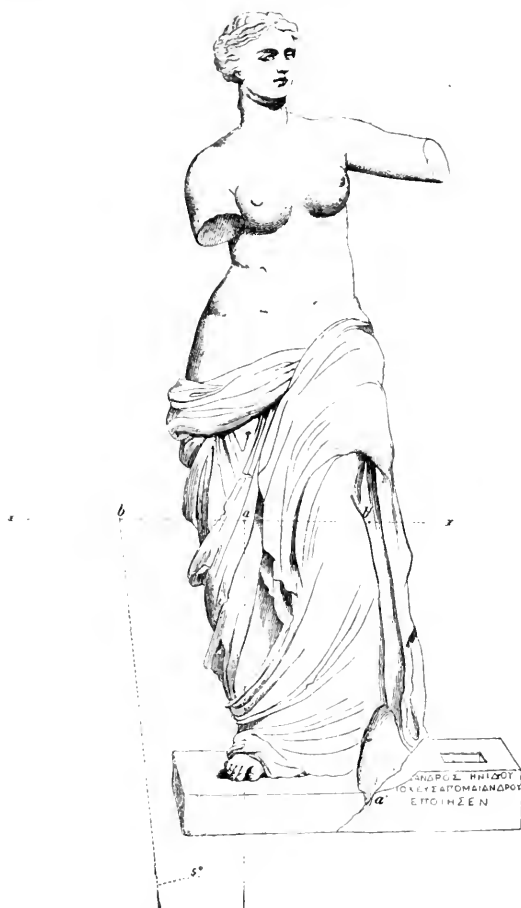
The consensus of art admirers, which is almost, though not quite, universal, sees in this torso the great mother goddess, *das ewig Weibliche*, idealized femininity, the goddess of beauty and love, whom the Greeks called Aphrodite and the Romans, Venus.

It is noticeable that the ears are pierced so she must have worn earrings, and robbers must have torn them away before the torso was secreted in the cave. Judging from the muscles of the left shoulder the left arm must have been raised. Sometimes it has been claimed that the hand carrying an apple, which with other debris was found in the neighborhood, belonged to the statue, but this is very doubtful. Archeologists are not agreed upon this point because the fragment is of rough workmanship and is commonly judged as not worthy of the torso; at best it might be regarded as the work of an ancient restoration. All restorers are pretty well agreed on the right hand as having grasped for the falling garment, preliminarily held up by the raised right knee.

The famous French painter David happened to be exiled at the time of the discovery of the Venus of Milo, and since he took a great interest in this wonderful piece of ancient art, he induced one of his disciples, a certain Debay, to have his son Auguste Debay, a young art student, make a drawing of the statue as soon as it was put up in the Louvre. This drawing was afterwards published by M. de Clarac in his "Notice" and we here republish it on account of the importance it has gained as a document in the history of the statue.

Debay's drawing shows a plinth bearing an inscription and also exhibiting a square hole in the ground near the left foot of the

statue. The angle of vision is indicated by the line "x.x" which shows the height from which the statue was viewed by M. Debay. The point *a* which corresponds to the place of the eye at a distance of the angle is indicated in the drawing by lines from *a* and *b* to the point where they meet. The distance of M. Debay's position cannot have been more than one-half the height of the whole statue.



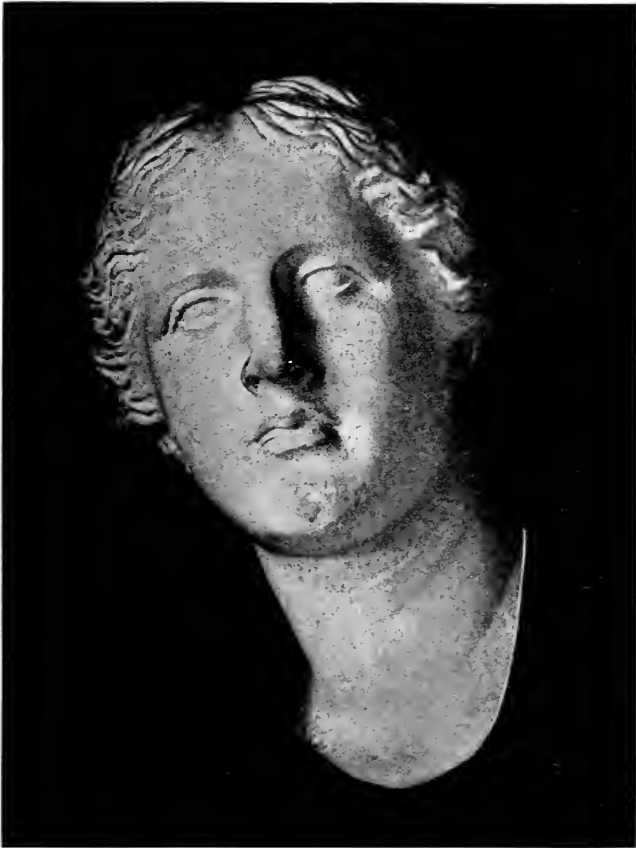
DRAWING OF VENUS BY DEBAY.

The inscription on the pedestal of M. Debay's drawing reads: ". . . andros son of Menides of Antiochia on the Maiandros."

Since of the last missing letter before the A the lowest stroke of a Greek  $\Xi$  or of an  $\Sigma$  is discernible in the drawing, the name must have read "Alexandros" or "Agesandros." This man cannot have lived before the third century B. C. because his native city



Antioch on the Mainander was founded by Seleukos in the period of the Diadochs about 300 B. C. According to Professor Kirchoff's view the character of the letters belongs to the first century and may in his opinion at most be dated back to the middle of the second century B. C.



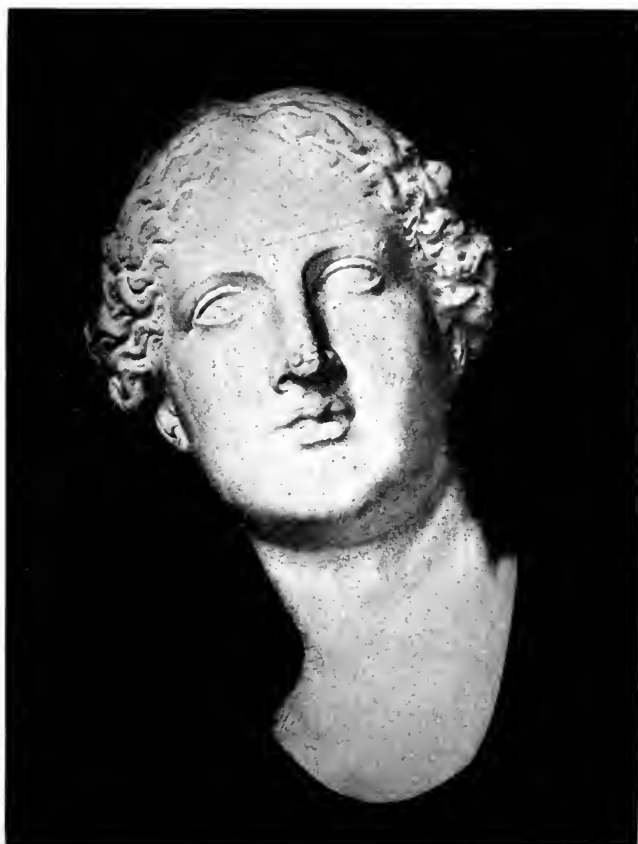
HEAD OF THE VENUS OF MILO.

We have no information whatever why the plinth was joined to the statue. It appears on the Debay drawing and is lost now, but it continues to be a mystery to archeologists.

If the piece of the pedestal with the inscription belonged to the statue, for which assumption, as we have seen, there is no reason whatever, the statue would be of a comparatively late date,

but we really do not know what the plinth bearing the name "...andros" has to do with the statue.

Archeologists have discovered other heads showing a remarkable similarity in their features to the Venus of Milo. Among them is a head discovered in Tralles, Asia Minor, which shows almost



HEAD OF THE VENUS OF TRALLES.

the same face as the Venus of Milo. So close is the resemblance that both seem to have been made after the same model. It may be that one has been copied from the other or both chiseled from a common prototype. We here reproduce the heads of both, after half-tone pictures published by Saloman.<sup>3</sup>

<sup>3</sup> Geskel Saloman, *Die Restauration der Venus von Milo, den Manen de Claracs gewidmet*. Stockholm, 1895. Plate IV.

The Venus of Milo is at present the pride of the Louvre at Paris, and the place where she stands on account of her presence alone may be likened to an ancient pagan chapel, comparable to the room in the Dresden gallery where the Sistine Madonna stands, the latter being a Christian counterpart of the former. There is a sacred atmosphere surrounding these images to such an extent that not infrequently visitors who enter the room are suddenly hushed. They seem to feel that they have come into the presence of some divinity which exercises its influence upon the world not by might, but by beauty, by grace and by loveliness.

#### THE ORIGINAL HOME OF THE APHRODITE CULT.

Though we may fairly well assume that in prehistoric ages, probably in the times of matriarchy, all nations revered a *Magna Mater*, historical development points to the Orient as the place whence the cult of Aphrodite was imported into Greece; there it found the soil prepared by the common belief in a mother goddess. The Greek Aphrodite was the Astarte of the Tyrians and the Istar of the Babylonians. The etymology of the name is doubtful. The Greeks derived the name Aphrodite from the word *ἀφρός* = foam, because she had risen from the foam of the sea, representing the generative principle of Uranus embracing the earth, but that derivation is as doubtful as other attempts of Greek philologists at explaining the origin of such names as Heracles, "the fame of Hera," or Amazon, "the woman without breasts," or Prometheus, "the fore-thinker," etc. One modern conception would make us regard Aphrodite as an Egyptian importation and explains the name to mean *Aphoradat*, "the gift of Ra," the sun-god, derived from *Pha Raa Dat* with the prosthetic A: but this, like the suggested derivation of Psyche from *Pha Sakhu*, "the mummy," seems to be a mere accident of homophony. Other Greek names such as Elysiion from *Aalu*, the Elysian Fields of the Egyptians, Charon from *Kere*, driver or skipper (ferryman) are better attested, but if the name of Aphrodite came from Egypt, the cult of a goddess by that name has been lost or obliterated.

#### THE GODDESS OF WAR.

Originally Aphrodite was the same figure as Hera or Juno, Artemis or Diana and Pallas Athene or Minerva. These female deities are differentiations of the idealized and personified activities of womanhood: Hera as the queen of heaven, the protectress of

wifehood; Diana of girlhood and virginity; Athene as the goddess of battles, as protectress of arts and sciences, as wisdom personified.

The ancient pagans were not so very unlike the Christians. e. g., Istar, like the Virgin Mary, represented at the same time eternal virginity and motherhood, and the name of the temple on the Acropolis might truly be translated "Church of the Holy Virgin," for Parthenon is derived from *παρθένος*, "virgin." One special function of the mother goddess was leadership in war. So Ares (or Mars) is the god of fight, of combativeness, while Athene is the teacher of the art of warfare, of generalship, of strategy in battle.

The character of Aphrodite as Venus Victrix is by no means a late Roman invention of the days of Cæsar but dates back to the most ancient days of Babylonian tradition. She was from the start of history the great *Magnâ Mater*, the All-Mother, and Queen to whom the people appealed in all their needs.

A penitential psalm on the destruction of the ancient city of Erech has been preserved in a fragment which in Theodore G. Pinches's translation reads thus:<sup>4</sup>

"How long, my Lady, shall the strong enemy hold thy sanctuary?  
 There is want in Erech, thy principal city;  
 Blood is flowing like water in E-ulbar, the house of thy oracle;  
 He the enemy has kindled and poured out fire like hailstones on all thy lands.  
 My Lady, sorely am I fettered by misfortune;  
 My Lady, thou hast surrounded me, and brought me to grief.  
 The mighty enemy has smitten me down like a single reed.  
 Not wise myself, I cannot take counsel;<sup>5</sup>  
 I mourn day and night like the fields.  
 I, thy servant, pray to thee."

As Venus Victrix, the warlike goddess akin to the Greek Pallas Athene, Istar appears to Assurbanipal in a vision, recorded in a cuneiform inscription of the annals of this powerful Assyrian king, and refers to the invasion of Tiumman, King of Elam. The passage reads in H. Fox Talbot's translation thus:<sup>6</sup>

"In the month Ab, the month of the heliacal rising of Sagittarius, in the festival of the great Queen [Ishtar] daughter of Bel, I [Assurbanipal, King of Assyria,] was staying at Arbela, the city most beloved by her, to be present at her high worship.

"There they brought me news of the invasion of the Elamite, who was coming against the will of the gods. Thus:

<sup>4</sup>The original is written in a Sumerian dialect with a translation into the Semitic Babylonian. See *Records of the Past*, New Series, Vol. I, p. 85.

<sup>5</sup>Literally, "I do not take counsel, myself I am not wise."

<sup>6</sup>*Records of the Past*, Vol. VII, p. 67.

“Tiumman has said solemnly, and Ishtar has repeated to us the tenor of his words: thus: “I will not pour out another libation until I have gone and fought with him.”’

“Concerning this threat which Tiumman had spoken, I prayed to the great Ishtar. I approached to her presence, I bowed down at her feet, I besought her divinity to come and save me. Thus:

“O goddess of Arbela, I am Assurbanipal, King of Assyria, the creature of thy hands, [chosen by thee and] thy father [Assur] to restore the temples of Assyria, and to complete the holy cities of Akkad. I have to honor thee, and I have gone to worship thee. But he Tiumman, King of Elam, never worships the gods. . . .

[Here some words are lost.]

“O thou Queen of queens, Goddess of war, Lady of battles, Queen of the gods, who in the presence of Assur thy father speakest always in my favor, causing the hearts of Assur and Marduk to love me. . . . Lo! now, Tiumman King of Elam who has sinned against Assur thy father, and has scorned the divinity of Marduk thy brother, while I Assurbanipal have been rejoicing their hearts. He has collected his soldiers, amassed his army, and has drawn his sword to invade Assyria. O thou archer of the gods, come like a [thunderstorm]. . . . in the midst of the battle, destroy him, and crush him with a fiery bolt from heaven!”

“Ishtar heard my prayer. ‘Fear not!’ she replied, and caused my heart to rejoice. ‘According to thy prayer thy eyes shall see the judgment. For I will have mercy on thee!’

\* \* \*

“In the night-time of that night in which I had prayed to her, a certain seer lay down and had a dream. In the midst of the night Ishtar appeared to him, and he related the vision to me, thus:

“Ishtar who dwells in Arbela came unto me begirt right and left with flames, holding her bow in her hand, and riding in her open chariot as if going to the battle. And thou didst stand before her. She addressed thee as a mother would her child. She smiled upon thee, she Ishtar, the highest of the gods, and gave thee a command. Thus: “take [this bow],” she said, “go with it to battle! Wherever thy camp shall stand, I will come.”

“Then thou didst say to her, thus: “O Queen of the goddesses, wherever thou goest let me go with thee!” Then she made answer to thee: thus: “I will protect thee! and I will march with thee at the time of the feast of Nebo. Meanwhile eat food, drink wine, make music, and glorify my divinity, until I shall come and this vision shall be fulfilled.”

“Thy heart’s desire shall be accomplished. Thy face shall not grow pale with fear: thy feet shall not be arrested: thou shalt not even scratch thy skin in the battle. In her benevolence she defends thee, and she is wrath with all thy foes. Before her a fire is blown fiercely, to destroy thy enemies.”

Mr. Talbot makes the following editorial comment on the historical event connected with Assurbanipal’s narrative:

“The promises which the goddess Ishtar made to the king in this vision of the month Ab were fulfilled. In the following month (Elul) Assurbanipal took the field against Tiumman, and his army speedily achieved a brilliant victory. Tiumman was slain, and his head was sent to Nineveh. There is a bas-relief in the British Museum representing a man driving a rapid car, and holding in his hand the head of a warrior, with this inscription, *Kakkadu Tiumman*, ‘The head of Tiumman.’”

That Ishtar was connected with the underworld and could save the dead is established by that remarkable poem the “Descent of Ishtar” (published with explanations in *The Open Court*, Vol. XV, pp. 357 ff., June, 1901).

As a résumé we state that the cult of Ishtar, Astarte, Aphrodite, Venus, or (as she is called among the Northern Germanic tribes) Frigga, was upon the whole, so far as the original documents show, pure and elevating. We need not doubt that there were abuses and excesses, yet we measure the height of mountains at their summits, not in their depression or at the bottom of their gorges, and so we ought to form our estimate of pagan religions not by the superstitions of their uncultured adherents, but by the highest ideals which their best representatives have attained.

#### THE PORTRAYAL OF VENUS.

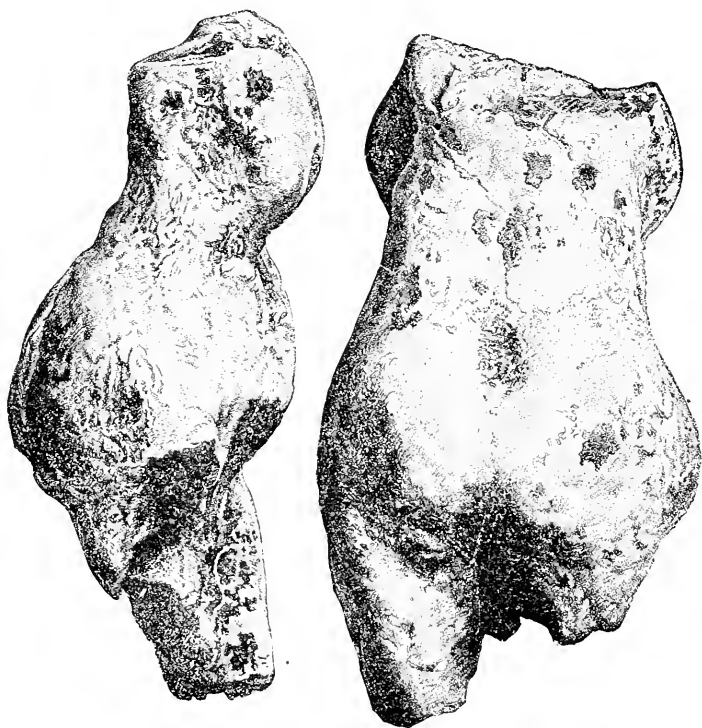
At the dawn of the historic age the oldest Greek statues and paintings of Venus show her fully dressed and draped, and not before the fourth century in the times of the highest development of art do the Greek artists dare to represent her first as half draped, and then in entire nudity.

This general statement of the development of art does not refer to the prehistoric period.

It is possible, even probable, that the naked form of Venus, of the goddess of womanhood, appears first in prehistoric Babylon, but we may fairly well assume that even the artists of the stone age took up this all-absorbing subject, and if this be the case we may be justified in calling the torso of a naked female figure discov-

ered in Brassempouy a Venus, so far the oldest Venus that has come down to us.

It is certainly remarkable how frequently art has succeeded in presenting beauty in perfect nudity without any impropriety and has endowed it with divine dignity. The greatest artists, Praxiteles, Scopas, the sculptor of the Venus of Milo, and in Christian art Michelangelo, Raphael, Titian and many others bear out the statement, that nakedness is not improper in itself, and that the



THE VENUS OF BRASSEMPOUY.

show of an intention to excite sensuality alone gives offence. In the classical age, both opposites, intentional display and prudery are foreign to the conception of Aphrodite. Only with the decay of Greek art an ostentatious show of prudery appears in the so-called Venus of Medici; and an undignified sensuality develops further during the final days of paganism, especially in the so-called Venus Kalipygos, in this way justifying to some extent the harsh opinion of Christian pietists who have vitiated our notion of Greek deities down to the present day.

## HYMNS TO VENUS.

The worship of Aphrodite in the days of classical paganism is best characterized by two hymns, attributed to Homer, but it must be understood that this whole class of poetry constitutes Homeric apocrypha of a comparatively late date. We here quote them in a versified translation of our own.

“My verse shall praise thee goddess fair and mighty,  
Great Queen of Cyprus, glorious Aphrodite  
Who unto mortals love’s sweet gift bestowest  
And in the charm of richest beauty glowest.  
Thou holdest in thy hand the magic flower  
Whose spell subjects us to thy gentle power.  
Hail gracious lady, soother of all woes,  
Who conquerest by pleasing smiles thy foes.  
As we thy beauty worship and admire  
Inspire my song with thy celestial fire.  
So shall my muse forever honor thee  
And her whom thou commendest unto me.”

“The venerable Lady I adore,  
Queen Aphrodite, owner of the shore  
Of seagirt Cyprus. Thither Zephyr’s breeze  
Had wafted her as babe with gentle ease.  
While yet unborn, in briny foam lay she  
Floating on billows of the surging sea,  
Whence she came forth. The Seasons young and fair  
With gold embroidered bridles guided her,  
They took her to their arms and they caressed  
The little maid and had her beauty dressed  
In garments of Ambrosian fabric wrought.  
And then a crown of golden weight they brought,  
Three-handled, which above her head they placed.  
Her soft white neck with carcanets was graced,  
The strands of which her silver breast adorn  
In such a way as by the Seasons worn  
At dances in sylvestrian resort  
Or in Olympus at their father’s court.  
They carried up the babe so fair and wee  
To the immortals who in ecstasy  
Began at once to hug and fondle her  
And kiss her hands. All vowed that they would wear  
The sacred flower of this divine fair maid  
At Hymen’s feast in festival parade.  
Yea such a charm the Gods e’en never saw;  
They gazed and wondered and they stood in awe.  
O goddess, dark-browed, sweet of voice,  
In thee my song shall glory to rejoice!



On us poor mortals here on earth below  
 Life's palm and heaven's happiness bestow.  
 Praised be forever thy divinity,  
 And the fair sex which representeth thee."

#### THE CAUSE OF DETERIORATION.

The myths which connected Aphrodite in one place with Adonis, in others with Mars, Hephaestos, Anchises and other gods or mortals, were originally several different developments of the same fundamental idea, the love story of the goddess of love, and when in the days of a more international communication these myths were told in different shapes in all localities, they in their combination served greatly to undermine the respect for the goddess and to degrade the conception of her even as early as in the time when the Homeric epics were composed. Nevertheless, since the sarcasm remained limited for a long time to the circle of heretics and scoffers, the noble conception of Aphrodite was preserved down to the latest days of paganism. In the face of these contradictory conceptions of the goddess, her devotees came to distinguish between Venus Urania, the Heavenly Venus and Venus Vulgaris or Pandemos, as a representative of the brute sexual instinct.

In other words Venus was originally the mother of mankind. She was at once the Queen of Heaven, or Juno, the Magna Mater or Venus Genetrix, the educator and teacher or Pallas Athene, the eternal virgin or Diana, and this truth had better be stated in the reverse that the original mother of mankind differentiated in the course of history into these several activities of motherhood, as Juno, Venus, Diana or Athene, which divinities were again reunited in Christianity as Mary, the Queen of Heaven, the Mother of God, the Mother as a guide in life and the Eternal Virgin.

In the early imperial time of Rome, the authority of Venus was greatly promoted by being the tutelary deity of Cæsar, who through the similarity of his name "Julius" with "Julus," the son of Æneas, was encouraged to derive his legendary pedigree from Æneas, the mythical founder of the Latin race, the reputed son of Anchises and Aphrodite.

With the rise of Christianity the worship of Venus naturally deteriorated very rapidly and the fathers of the church referring to all the different versions of her love affairs maligned her in the eyes of the world by identifying the Venus Urania with the Venus Vulgaris, and their views have contributed a good deal to disfiguring her picture in later centuries.

In the times of Cæsar she was still the great goddess, whose domain was not limited to beauty and love or even to the procreation of life in which capacity she was called Venus Genetrix, but she was also Venus Victrix, or the goddess who in battle assures victory. Yea, more than all this, she was the goddess of life and immortality connected with the Chthonian gods—the powers of death in the underworld. Her emblem, the pomegranate, is also found in the hands of Persephone, indicating a kinship between Aphrodite and the daughter of Demeter.

#### THE DATE OF THE STATUE.

After these general comments, we return to the most classical, the most Greek, and even at present the most cherished representation of Aphrodite, the Venus of Milo. Of all the statues of classical antiquity it is the greatest favorite, not only among the public but also among art critics, and it is strange that the statue has acquired this popularity, for it is by no means without faults in technique nor has it been made by any one of the famous artists. The sculptor is either not known at all or, if the pedestal actually belonged to the statue, he was a man unknown to fame, and it seems difficult to point out the reasons which give to this most badly wrecked piece of marble its peculiar charm.

We can not help thinking that the artist worked after a living model and followed details pretty faithfully. In fact this may be the main secret of the charm of the torso, for on account of this reality there is a personal element in the statue, and we can almost read the character of the woman who stood as a model. We see at once an absence of any and every lascivious trait quite common to other Venus statues of a later period. There is not that sentimental moistness in her eye, τὸ ὑγρόν, as the Greeks called it, and there is a remarkable unconsciousness in her face which in spite of the nudity of the statue shows a natural purity.

We may assume that the artist belonged to the famous school of Rhodes or to the group of those artists who made Pergamum famous with their work. But no statement can be made with certainty. Upon archeological grounds we can not place the date of the statue earlier than about 400 B. C., nor later than the first part of the second century B. C., and this opinion is mainly based upon the excellent workmanship, the peculiar warmth of the skin as well as the classical simplicity of the statue as a whole. It appears that this valuable piece of art is worthy of a Phidias, a Praxiteles, a Lysippos, or a Scopas.

If we consider the dominating motive of the statue we must grant that it neither belongs to very oldest times in which Venus



A MUTILATED STATUE OF EROS.

was fully dressed, nor to the latest in which nudity had almost become the most characteristic feature of the deity of love. It takes its place in the midst of Greek art developments when the first

attempt was made to show the bodily forms, and this is done in such a way as not to go to the extreme of a complete denudation but only suggests it—as it were with a protest on her part. For the motion in the picture plainly indicates that the knee is raised to retard the falling of the garment so as to give the right arm a moment's time to grasp it and to hold it up. It is more than merely probable that the left arm was raised toward an unexpected intruder in warning not to approach. There is no fear in the expression of the face, no fright, no anticipation of danger. The whole attitude makes us suspect that the missing left hand was raised with a forbidding gesture, laying down the command, *Ne prorsum! Ne plus ultra! Noli me tangere!*

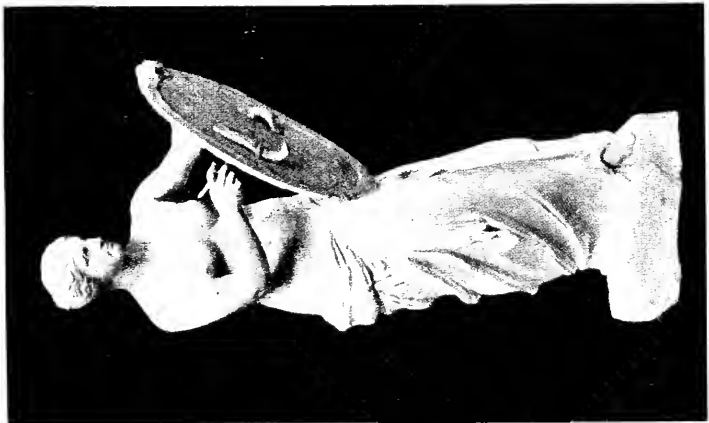
#### RESTORATIONS.

Many attempts have been made to restore the torso of the Venus of Milo, and we here reproduce a number of them, but none of them have proved successful. It almost seems, as the German poet Heinrich Heine somewhere says, that the Venus of Milo, in her helpless condition with her arms broken off appeals more to our sympathy than in her original condition of glory when she received the homage of faithful worshipers, and it is true the very torso is beautiful in its present dilapidated state. Broken by fanatics of a hostile faith, she represents the natural beauty of Greek religion at its best in all its dignity and beauty. The hordes of bigoted monks vented their hatred with especial wrath against the goddess of love and also against her son, Eros, as may be seen from a torso of this god represented in his daintiest youthfulness. Here too the marks of the clubs of a furious mob are visible, showing the same spirit as in the treatment of the Venus of Milo.

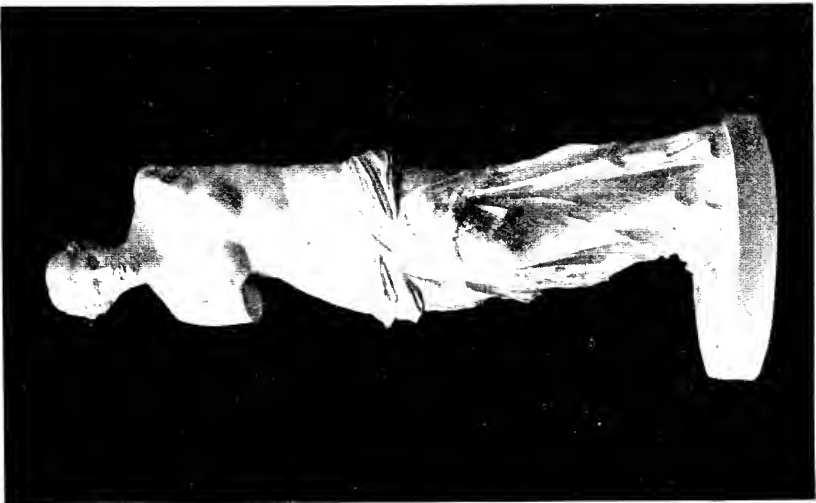
Those restorers of the Venus of Milo who reject the genuineness of the right hand holding an apple enjoy the greatest liberty in restoration, and we find some of them representing our Venus as holding a shield on her knee and writing upon it. Others place a mirror in her right hand, still others who claim that there is no necessity of interpreting the statue to be a Venus, believe her to be a Victory, or Niké, and make her throw wreaths.

Hasse and Henke have treated the problem of restoring the torso from the standpoint of anatomy, and claim rightly that the left hand should be raised higher than other restorers have proposed.

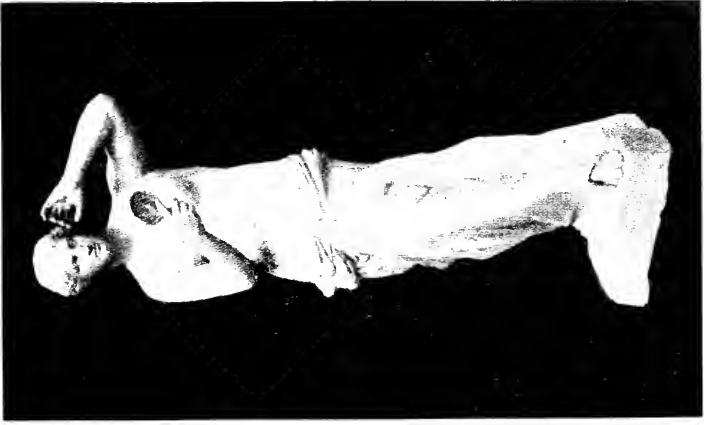
Overbeck says: "It seems permissible to doubt the originality of this composition, and to refer it back to an older original which



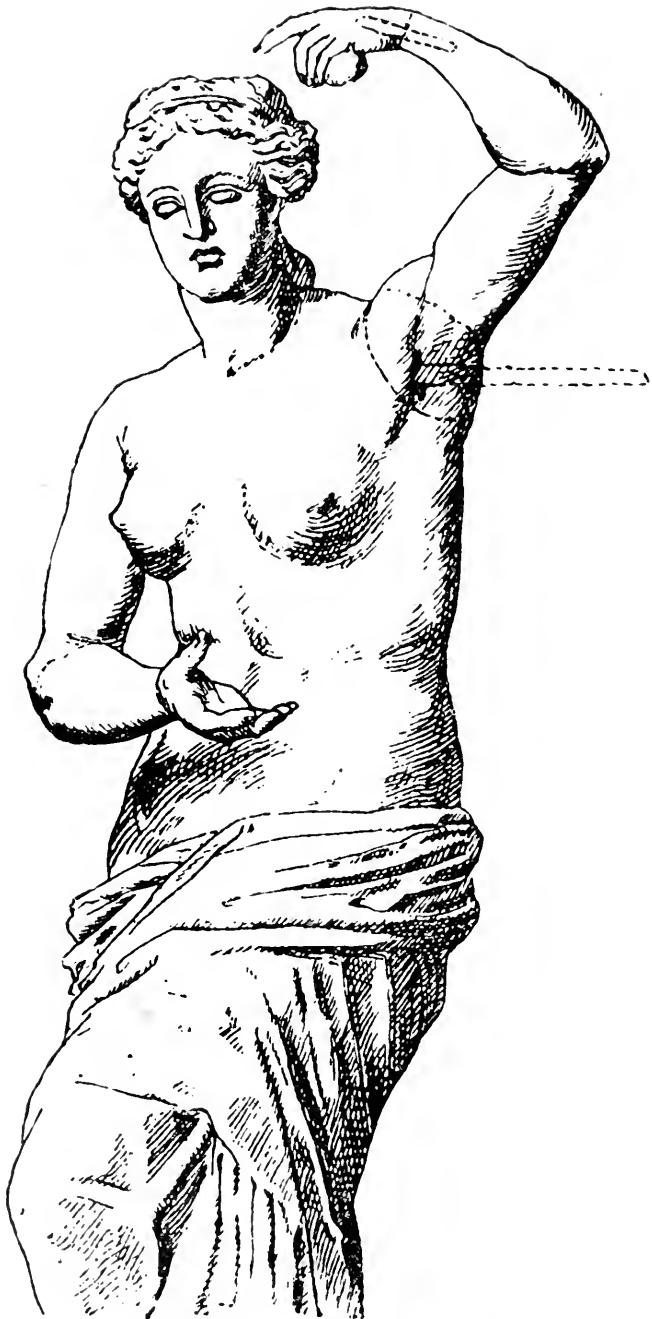
VENUS WITH SHIELD AND PENCIL.



THE VENUS OF MILO.



VENUS WITH MIRROR.



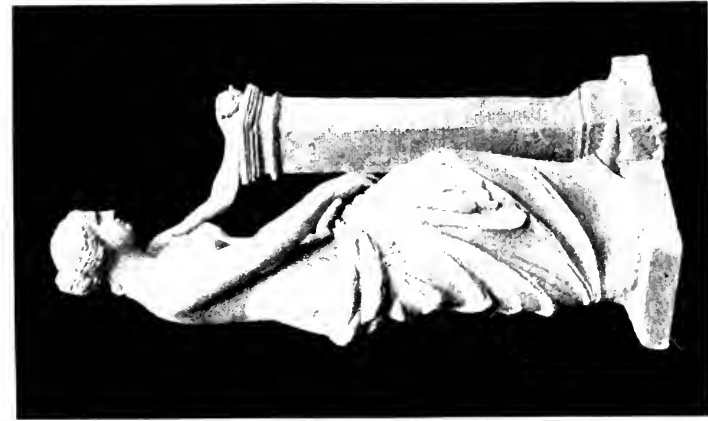
DRAWING BY HASSE AND HENKE.

we can no longer determine, as the common prototype of the statue of Milo and of other similar statues. For this reason there would be no objection to let our statue have originated during the period



SALOMON'S LATEST RESTORATION.

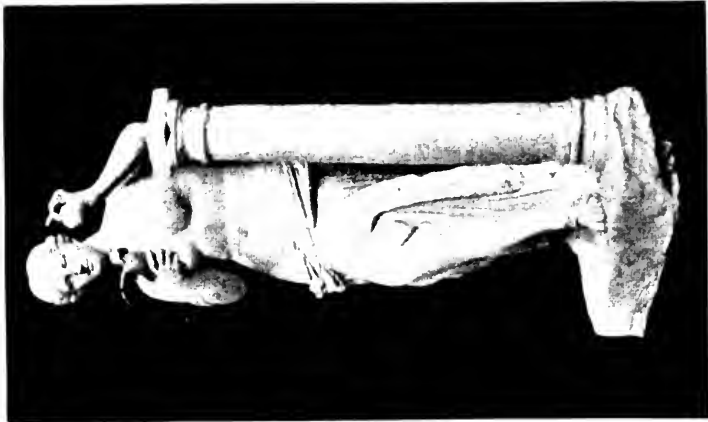
of imitation. Although I deem the dependence of the statue upon an older original assured, I am disinclined to deny a certain degree of originality, but in those very features which I deem to be original are the very marks of a late revision."



RESTORATION BY FÜRTWÄNGLER.



VENUS AS A VICTORY DISPENSING WREATHS.



RESTORATION BY SALOMON.



Conze compares our Venus of Milo with the style of the Pergamene sculptures, and in his essay on the results of the excavation at Pergamum, page 71, he calls attention to the fact that the treatment of the flesh and the sketchy method of the treatment of the hair seems to him a characteristic performance of a later period, calling attention to the similarity of a piece of Pergamene sculpture with the head of the Venus of Milo.

Furtwängler places the Pergamene sculpture in the third century and the Venus of Milo in the second century B. C. His restoration, according to which the goddess rests her left arm on a column and holds an apple in her hand, has for a long time been considered the most probable, and yet even this can scarcely be regarded as satisfactory.

Mr. Geskel Saloman, a Swedish archeologist, also places a column at her left side and uses it to let her hand rest on it. In consideration of some ancient descriptions of a dramatic ceremony performed at Corinth he places a dove on her right hand. The idea is that having received the apple as the prize of beauty she sends out the dove to her worshipers in order to announce her triumph and inform them that they may celebrate the victory.

Valentine Veit attempts to construct his restoration out of the data furnished by the torso itself and seems to come nearest to the truth. He assumes that the goddess in the act of undressing for a bath finds herself surprised by an intruder. There is no fear or alarm in her attitude, but a self-poised dignity. She grasps with her right hand for the falling garment which she attempts to support with her left knee and raises her left hand to stop the intruder. We regret that we have not seen either a picture or a statue of this restoration, but we are deeply impressed that this idea is most probably correct.

The latest restoration comes from Francisca Paloma Del Mar (Frank Paloma) who places a child on the left arm of the goddess, and this view is defended in a special pamphlet by Alexander del Mar.<sup>7</sup>

Mr. Del Mar brings out the idea that the reverence in which the great mother goddess was held among the pagans was substantially not different in piety from Christian Madonna worship, and this view is brought out in the painting by the artist Frank Paloma here reproduced. Mr. Del Mar thinks that the pagan

<sup>7</sup> *The Venus di Milo, Its History and Its Art*. New York, Cambridge Encyclopedia Co., 1900.

goddess served the inhabitants of Melos as a Christian Virgin. He says:



THE MOTHER OF THE GODS.  
From the painting by Francisca P. Del Mar.

"What more natural than for the pious islanders of Melos, terrified by the harsh edicts of Theodosius, to simply burn the pedestal

and inscription belonging to their pagan goddess, and continue to worship under another name the same embodiment of that holy sentiment of love and maternity which they had hitherto been accustomed to adore."

Mr. Del Mar relies on the testimony of Count Marcellus who finally concluded the bargain in the name of the French government and quotes him as saying in his *Souvenirs de l'Orient*, I, 255: "It can be demonstrated that the statue represented the Panagia or Holy Virgin, of the little Greek chapel whose ruins I saw at Milo."



THE VENUS OF PANDERMA.

It seems to us that the statue can not have carried a child in her left arm because the marble would show more traces of roughness where the mother must have touched the babe, even when we make allowance for a polishing in the restored portions, and we would suggest further that the child would be held farther down on the lower arm, not on the wrist. When a mother carries a child, her upper and lower arms are naturally at right angles, and the position of having them at a very acute angle appears quite artificial.

Other objections to Mr. Del Mar's restoration are the all too

Christian attributes of the haloes placed upon the heads of mother and child and the apple of empire in the infant's hand.

Without entering into details we leave it to the taste of the reader whether he would select any of these restorations as a pos-



THE VENUS HEAD IN THE MUSEUM OF BARDOS.

sible solution of the problem; we prefer to admire the torso as it appears now; for after all the broken torso still remains ~~dearer~~ to us in its wonderful and appealing beauty ~~than any~~ of the restorations. ~~We ourselves believe that~~ modern man will come to the conclusion to see in this image in its ~~present~~ ~~shape~~ a noble martyr of

ancient paganism. Even the original statue itself in all its perfection, if it could be restored to us as it came fresh from the artist's workshop, could not replace the torso as we know it now.

This is the reason why we do not take a great interest in the various restorations of the Venus of Milo, and therefore are not inclined to undertake a close study or to enter into an elaborate recapitulation of these laudable attempts. We can only say that none of them seems to solve the problem.

#### RECENT DISCOVERIES.

Of Venus statues discovered in recent times we will mention two more, the Venus of Panderna and the Venus head of Bardos.



ATHENE.



MARS.

Discovered with the Venus and now in the Museum of Bardos.

The former was made of Parian marble and found in a shipwreck near the coast of Panderna in the year 1884, together with the coins of the time of Lysimachos. The latter stands near a small pillar over which her garment is hung. She is represented at the moment when her hands tie a long ribbon around her head to hold up her curly hair, which falls back behind her ears. Fürtwangler and Salomon Reinach have devoted much attention to the statue, the latter in his *Répertoire de la statuaire grecque et romaine*, and both praise highly the beauty of the goddess.

The head of the goddess Venus now preserved in the museum at Bardos near Tunis has been recently discovered by sponge divers off the African coast in a wrecked ship, where it must have lain over two thousand years. It had probably been ordered by lovers of art living in Africa and never reached its place of destination. The shells which cover part of the bust have happily not attacked the features of the goddess and so the beauty of the face is left unmarred.

\* \* \*

The temples of Aphrodite lie in ruins, and her worship is abandoned; but the ideal of womanhood which she represented has remained to this day, and will remain so long as mankind will continue to exist on earth. The artist of the statue of Milo has left us an unsurpassed interpretation of this ideal which even in its mutilated condition is noble and beautiful. At the same time nature does not cease to actualize the type in every living woman that has been born into the world. Each one of them with all her individual traits, her preferences and even her feminine faults is a specimen of the eternal ideal of womanhood—the divinity of love, of grace, of charm, of beauty, a source of inspiration and also of receptiveness as well as of physical and intellectual creativeness.

The ancient paganism has passed away and will never come back, but because its superstitions are gone we need no longer scorn its gods. We can recognize their grandeur, their nobility, their beauty, yea their truth; and if we contemplate the representation of their ideals in Greek art, we must own that the Venus of Milo is not the least among them.

## AN EXPOSITION OF TAOISM.<sup>1</sup>

BY CHANG T' IEN SHE, THE TAOIST POPE.

**T**AOISM and Confucianism are the oldest religions of China. Taoism originated with the originator of all religions. He transmitted it to Lao-tze, who was born about B. C. 604 under the Cheu dynasty, was contemporary with Confucius, and was keeper of the archives. His *Tao Teh King* treats of the origin and philosophy of nature, of the mystery behind and above the visible universe, in order to educate the ignorant.

In time, Taoism divided into four schools—the Original, the Mountain, the Barrier and the Orthodox schools. After ten generations these schools became one again. The Barrier school is probably represented to-day by the Pure Truth school, which really originated with Wang Chieh in A. D. 1161, and has flourished all the more since the rise of the Mongol dynasty. The present head of Taoism is of the Orthodox school.

At present Taoism has a northern and a southern branch. Our sacred books are divided into advanced, secondary and primary classes, the advanced class discussing the question how to find truth or the eternal, the secondary class the origin of things, and the elementary class treating of spirits. There are also three secondary classes in three books—*The Great Beginning*, *The Great Peace*, *The Great Purity*. The Orthodox school also has a literature divided into three independent classes, and called the sacred literature of the three classes.

If Taoists seek Taoism's deep meaning in earnest, and put unworthy desires aside, they are not far from its original goal. But in after generations the marvelous overclouded this; Taoists left the right way, and boasted wonders of their own. Legends of gods and

<sup>1</sup>An essay communicated to the Religious Parliament held in 1893 at Chicago. See the editorial note on "The Pope of Taoism" on another page of this issue.

genii became incorporated in Taoism. In the Han dynasty Taoism had thirty-seven books and the genii religion ten. These were different at first. But from the time Taoism ceased to think purity and peaceableness sufficient to satisfy men, it became the genii religion [magic and spiritualism], though still called Taoism.

From B. C. 206 to A. D. 220 the doctrines of Hwangti and Lao-tze flourished together. The former ones related to miracles and wonders, the latter to truth and virtue.

The *Tao Teh King* had said nothing of the pellet of immortality (or an elixir of life), but about A. D. 420 this theory of a spiritual germ was read into it. Kwo Chang Keng held that what the *Tao Teh King* says about things being produced by what existed before nature is the source of the germ of immortality. The *Wu Chin Pien*, another of our orthodox books, discusses nothing except the importance of this eternal germ. The art of breathing the breath of life was practiced, and the fundamental nature of Taoism underwent change. Then the secret of the germ of life and the art of refining one's nature were sought; and its foundations experienced another change. Finally Chang Lu (*circa* A. D. 385-582?) used charms in his teaching, and employed fasting, prayer, hymns and incantations to obtain blessings and repel calamities; and Taoism's fundamental doctrines had utterly disappeared.

What does Taoism mean by the phrase, Carrying out heaven's will? It means that heaven is the first cause of religion, that man is produced by two forces, Yin and Yang;\* that heaven gave the spiritual nature; and that when this is lost he cannot carry out heaven's will nor be a man. Heaven is called the great clearness, the great space, and this clear space is heaven's natural body. Taoism regards heaven as its lord, and seeks to follow heaven's way. If men, to preserve the heaven-given soul, can premise Yin and Yang as the foundation of truth and of the spiritual nature, and can nourish the heaven-given spiritual life, what need for the medicine of immortality?

Those who carry out heaven's will are able to fulfil their duties as men. Those who really study religion, cultivate their spiritual nature, preserve their souls, gather up their spiritual force, and watch their hearts. They believe that if the spiritual nature be not nurtured, it daily dwindles; if the soul be not preserved, it daily dies; if the spiritual force be not exercised, it is dissipated daily; if the heart be not watched, it is daily lost.

\* For an explanation of Yin and Yang, the negative and the positive principles, see Carus, *Chinese Philosophy*, p. 3.



Taoism, though considering purity fundamental, adds patience to purity and holds to it with perseverance, overcomes the hard with softness, and the firmest with readiness to yield. Thus Taoism attains a state not far from man's original one of honesty and truth without becoming conscious of it.

Practice virtue in quietude and with persistence. The invisible make visible and let it return to the invisible. Collect your spirits till you have force. Collect your forces till you have living seeds. This is to produce existence from non-existence. Sow these seeds, nourish them with your influence, exercise your influence to keep your spirits, and lead them from the seen to the unseen. When human duties are fulfilled, not a particle of the eternal intelligent germ need be lost. Space and my body are but parts of one, and are of the same age. Without seeking immortality, the body becomes immortal. If not, this bit of divine light is Yin; and will be extinguished by the bad influences of this life.

Comprehension of the hereafter is one of the mysteries in which no religion can equal Taoism. The living force in my body fills space, influences everything, and is one with creation. If we can in reality attain to it [life-force?], we are able to know spirits in the dark domains. In the future life there is but one principle. Ghosts are the intelligent powers of Yin; gods those of Yang.

The benefits conferred by Taoism on the government cannot be exhausted by relating isolated instances.

Taoism and the genii-religion have deteriorated. Taoists only practice charms, read prayers, play on stringed or reed instruments, and select [for burial grounds] famous mountains to rest in. They rejoice in calling themselves Taoists, but few carry out the true learning of the worthies and the holy sages of the past. If we ask a Taoist what is taught in the *Yin Tu King*, he does not know. If you kneel for explanation of the *Tao Tch King*, he cannot answer.

Oh! that one would arise to restore our religion, save it from errors, help its weakness, expose untruth with truth, explain the mysteries, understand it profoundly and set it forth clearly, as Roman Catholics and Protestants assemble to hear the masses, and to explain the doctrines that their followers may know the ends for which their churches were established! If the coarse influences with which custom has obscured them were removed, the doctrines of Lao-tze, Chang-tze, Yin Hi and Lie-tze might shine forth brightly. Would not this be fortunate for our religion?

## INTERNATIONAL COMPLICATIONS.

BY THE EDITOR.

AT the bottom of all the complications between two or more governments, such as the United States has had of late with the Japanese in California and with England on account of the tolls of the Panama Canal, there lies the great question of war, viz., the power to wage war, the financial ability and readiness to carry on a war and the courage to risk a war; and it seems desirable to clear up the situation once for all by showing that on this foundation ultimately rest all international relations, mutual respect, every consideration of rights, and the confidence in the ability to accomplish anything or to stand for something.

This life is a struggle and there are always clashing interests. There is no justice *in abstracto*, but justice is generally a compromise between two rights, or perhaps more correctly between two colliding claims. Wherever justice is so obvious that there is no doubt about it, it is a matter of course and need not be discussed, but such cases are exceptions—if they exist at all. The power to enforce a right, either by sheer strength or through the machinery of courts or other public institutions, is part of the right itself, and weakness is tantamount to rightlessness.

There is no legal status between the lion and the lamb, but there is one between the lion and the shepherd. The shepherd owns the lamb; he has reared it and defends it, and the lion's right to it is based upon his power to take it away from the human owner. Lions and other animals of prey are outlaws, because they will persist in taking what they can find without being able to establish a truce, viz., a condition of peace, permanent or temporary. If the lion could make a contract with the shepherd to be satisfied with a definite share without continuing to wage war on human society, he would be entitled to the share accorded to him by treaty. However, since this is impossible there is a state of eternal warfare

which can terminate only in the extinction of one or the other party. In former ages whole territories had to be given up to beasts of prey; in our day the rule of man has been strengthened to such an extent that the extinction of the tiger and the wolf is near at hand.

There have been human robbers who, like predatory animals, have demanded their share from more civilized but weaker communities and in the beginning of history this frequently led to the establishment of monarchies. We see that David roamed the country and levied contributions on rich farmers on the plea that his men had never stolen the landowner's wealth or destroyed his property. Such was the case of Nabal, who refused to pay this tribute to David's men. The result was that Nabal died very conveniently and David took possession of both his estate and his widow. The Bible has preserved the further history of David, how from a kind of robber chief he developed into a responsible king. That is the old method of men of prey whose bellicose talents gradually adapted themselves to peaceful conditions by serving the interests of their former victims and giving them a much needed protection. As the result we have the development of kings "by the grace of God," and finally the modern constitutional monarchy, in which the king is recognized as the defender of the people, and as a rule is well paid for his job. Frederick the Great of Prussia was wise enough to understand the situation and called himself the first servant of his country.

We see that everywhere power is the basis of right, and even where republics have developed from monarchies the course of events has been through revolutions. The United States had to fight for its independence, and liberty is ultimately founded on the power to keep out usurpers and unwelcome intruders. Take away that power of the people and any republic will be in the situation of the lamb in the paws of the lion.

We cannot change the constitution of the world, and so long as the world stands the ultimate basis of all right will remain the power to enforce it. Let the sheep become ever so learned in law and demonstrate to the satisfaction of all the wise men gathered from all the most civilized countries of the world that it has a right not to be eaten by the lion, the lamb's right will surely meet merely with Platonic considerations and remain unheeded so long as it is unable to fight and defend itself.

Only a century ago, an adventurer from Corsica set himself up as emperor, and placed his yoke upon the necks of the legitimate

princes of the world. He could enforce his rule and so his empire became established for the time being and was recognized by the world, but all his claims would have been ridiculous had he not possessed the power to enforce his will.

In establishing a legal status by treaty on the basis of power the contracting parties must see to it that their rights can be maintained not only for the moment but also for time to come, and this is the element which is not power but wisdom, and wisdom is a consideration of other factors of power which if provoked or irritated will stir according to the laws of nature. If the lion were not only strong in muscle, in teeth and claws, but was possessed also of an insight into the nature of things, he would understand that he can not maintain himself against the slow but sure progress of civilization. He can rob but he can not build an empire.

Napoleon knew this pretty well when he established his empire of usurpation in Europe, and just as the robber chiefs changed into legitimate monarchs by adapting themselves to the natural laws of civilization, so Napoleon understood that as a ruler he had to serve certain needs, the natural interests of the people, in order to gain their support, furnishing his government with the tacit but indispensable consent of the governed. Without this support of a civilized people, no ruler can maintain himself by sheer military power, and this element in civilized countries has grown to such an extraordinary degree that people are inclined to believe that it is the only thing in the world which establishes right and order.

Napoleon was a factor for good in the stagnant world of Europe about the year 1800. There were so many entrenched rights, so many privileges by God's grace, so many antiquated medieval conditions which had become unbearable, that a good broom was needed to sweep them all out with relentless vigor. This was done by Napoleon, who in his egotistic and high-handed way so cleared out all the cobwebs of the Holy Roman Empire that the Germans ought to be grateful to him even now for having paved the way for a modern and more tolerable state of things. It is true he came as a usurper, but he came like Heracles cleaning the Augean stables of the accumulated deposits of medievalism by a wholesale inundation of his powerful decisions. He accomplished his reforms from very egotistical motives and not from love of modern ideals, but after all he performed the task and he did it by main force at the head of his armies. The representatives of privilege would have resented the new régime but they trembled and had to give up what would have cost the people a revolution to bring about. If

Napoleon had but possessed greater foresight, if he had not at the same time now and then trampled upon the common rights of man, if he had been fair towards adversaries, had not committed such crimes as assassinating a man like Palm, a simple bookdealer, in ruthless disregard of human life, he might have been the man to establish a modern Europe upon the new right of the Code Napoleon, more adapted to the needs of modern conditions. But there was too much of the lion in him and too little of the human, so he became only a link in progress and had to make room for less drastic successors, to build up more stable conditions upon the basis of the new social needs of mankind.

Considering the significance of wisdom, of foresight, of stability, of justice, a certain class of men have developed who believe that force is no longer needed for establishing right and suppressing wrong, but this notion is a fatal error, and a general peace on earth can only be established on the basis that the men of good will are the most powerful people on earth, and this state of things is bound to come about in the natural course of events. An assured condition of universal peace increases with the progress of the power of the civilized nations.

War is almost always a foolish transaction and both parties will suffer by it. The great Moltke, the greatest strategist on earth, used to say that "even a victorious war is a calamity," and certainly though Prussia was greatly benefited by her victories over Denmark, Austria and France, she had to pay dearly with certain evils that have developed, a transitory disastrous crisis of financial troubles and, what is worse, the rise of a narrow-minded reactionary jingoism. Nevertheless the wars of Germany were needed for the establishment of her status in the European concert, and woe to Germany if at the critical moment she had not been prepared to defend her rights with the sword. The power of self-defence is always the indispensable condition for peace, for an honorable peace, and peace has been kept among the European powers of to-day only because they have been fully armed and could have gone to war, and especially the present German emperor is to be highly commended for the establishment of peace. But he has accomplished this difficult task solely by the readiness of his armies.

There is a prejudice among the advocates of peace against the powers that are ready to wage war. They claim that readiness for war implies an eagerness for the glory of the battlefield, but such is not the case, as may be instanced in the German emperor who has certainly been more peaceful than his people. He maintained

peace even when the German nation clamored for war, and he was right in his policy.

The tendency in the world is more and more for peace, for almost all of the wars ever undertaken might have been adjusted by arbitration if only the defeated party, or mostly both parties, had been wiser and more discreet. As an instance we will take the War of Secession in America. Both parties were embittered. If the representatives on either side had had more patience they might have avoided the conflict by constant delays, and if they had known that the existence of slavery was due to the scarcity of labor, that slavery would have disappeared with the progress of economical conditions, the South would not have been so stubborn in defending the rights of the slave-holder, and the fanatics of the North would never have gained the influence they acquired. They would have known that as soon as free labor began to be cheaper than slavery, slavery would abolish itself, just as it disappeared in Europe with the progress of civilization.

It is well known that Christianity did not abolish slavery in the Roman empire. Even St. Paul sent back a run-away slave to his master and preached faithfulness of the slave towards his owner, and yet slavery disappeared. It disappeared without any law or any violence, without any expression of indignation against the state of servitude, simply for economical reasons, under conditions which made it inadvisable to own human beings on account of the troubles, expenses and responsibilities connected with slave-keeping. Slave-owners need guardians to watch the slaves and superintend their labor, they are responsible for their slaves' health in days of sickness, must provide for them in old age; and with all these duties imposed upon the slaveholders they had to make for every slave an investment of over a thousand dollars per head. In a word the free labor of responsible workers will with the progress of civilization necessarily become cheaper than to keep human beings in bondage.

The progress as to the abolition of war will come about in a similar way. It will no longer pay to wage war with its outrageous expenses for some little differences in international politics. The advantages to be gained would sometimes be less than the costs of a war, but wherever there are interests which are not of merely pecuniary value, representing the standing of a nation, the safety of its commercial and other interests, the constitution of its liberty, the sovereignty of its administration, and finally its honor and dignity, war will remain unavoidable, in spite of all that can be said

on either side by the quarrelling parties on theoretical notions of right and wrong.

The representatives of international peace follow a true instinct in their effort to establish peace on earth for all men of good will, but they frequently overlook the point that the basis of universal peace must always remain the power of the man of good will to enforce his right and his determination—if necessary to go to war for his ideals. War will gradually abolish itself, or rather it will be reduced to the most extreme cases of settling disputes about questions of independence and national honor, and this will come about in the natural progress of the times by the increase of the strength of civilized nations and by the unanimous kindness on which they will naturally unite in establishing peaceful conditions on earth.

We have before us a very interesting article on the present situation published by the American Association for International Conciliation, in which Prof. Paul S. Reinsch of the University of Wisconsin, recently appointed ambassador for the United States in China, discusses *American Love of Peace and European Skepticism*. He finds that in Europe diplomats and others are skeptical as to American love of peace, and claims that 'they [the Europeans] live crowded together in a small continent. They have the memory of antipathies of centuries to overcome. Their struggle for existence is grim, viewed from the swarming centers of European industry. Yet," continues Professor Reinsch, "when we make them realize that against their feeling of their own troubled situation we set not a vague sentimentalism but a deep conviction engendered by experience, they are willing to give more credit to the American point of view and even to look to it for a solution of their own difficulties."

The trouble with this conception is that by what Professor Reinsch calls "our experience," he means that we have had long stretches of peace, (from 1864-1898 and from 1898 until to-day), but this is really a lack of experience, and perhaps also a weakness of memory. We forget quickly and easily, and upon this lack of experience we base our confidence in the permanence of the present peaceful conditions of American politics upon which rests our "public opinion with proposals tending toward universal peace."

This our public opinion is based on sand, and indeed our present problems in Japan and England remind us of the possibilities of war, and war would become absolutely unavoidable if the United States were not ready to defend itself. Assume the condition that the United States navy did not exist, how would other nations regard our rights or claims? How quickly would any nation com-

pel us to submit to its conception of right, and being unable to defend our conception of right with sword in hand, others would condemn our views without even taking the trouble to investigate the legal basis upon which we have taken our stand.

Suppose mankind could have submitted all the prior quarrels that ever took place in former ages to a court of international arbitration, would it not be sure that in almost all the most important cases the judges would have decided against the course of development which history has taken? What chances would the Boston tea-party have had before an international tribunal? What rights would have been granted to the Saxons when they settled in Britain? What concessions might have been made to the Pilgrims when they ousted the Indians from Massachusetts? How would the Aryan conquerors of India have fared if their quarrels with the Indian aborigines had been laid before an impartial court to decide their differences according to any law of holding land, modern or ancient? What would have become of Alexander the Great, whose part in ancient history as a ferment for great new developments in the Orient is so significant?

Wherever we look into history we find that the ultimate basis of all right lies in power, while the continuance of it becomes possible only through the wisdom of foreseeing the results of breeding discontent among the subjected elements, who by combination and establishment of a counter-movement will gradually acquire sufficient strength to upset the order established by violence.

If we neglect to comprehend the significance which power plays in international politics we shall be apt to make the gravest blunders, and instinctively all nations act upon the principle that their voice in any international council or in the general respect of mankind counts only so far as they can enforce their will, and gain recognition for their conception of right and their peculiar kind of civilization. It is true that representatives of a policy of peace-at-any-price are more numerous in America than in Europe, but this happens to be simply for the reason that Europeans have more experience. As a rule they see the necessity of maintaining their national honor at the point of the sword.

Germany, a nation which is most centrally located in Europe, has tried the policy of peace for centuries with the result that all nations preyed on Germany, and bore off province after province. Alsace-Lorraine was lost to France, the Netherlands in the north, and Switzerland in the south became alienated from the empire; Pomerania was lost to Sweden, Schleswig-Holstein fell to Denmark,



the Baltic duchies were never affiliated with the empire and fell to Russia, and the interior conditions became most chaotic. A regeneration in Germany could only come about through a reassertion of the national spirit in a movement that would not shrink from abetting German interests with a ready army, and Prussia was the only state in Germany competent to do exactly that, and for this reason Prussia grew to be the center and mainstay of a new united Germany.

Energy, power, force and the will to use it—that is the backbone of every decided stand in life; and wherever we cancel power, there ideals sink down into mere sentimentalism. If the Europeans misunderstand American ideals, e. g., the love of peace at any price, the reason is exactly this: Europeans know very well that when a real clash with American interests comes, America will stand up for her rights just as much as any other power in the world, and all our declamations and assertions of our good will and love of peace will be set aside for the sake of national honor, national independence, and the defense of national ideals.

We must bear in mind that the ideals of a nation are exactly the issues on which international quarrels originate. So for instance in 1870 Napoleonic France had one ideal of international right and justice while Germany had another conception of it. The clash came mainly on account of the difference between their ideals, and the question was which of the two should predominate.

Similar conflicts will come about in the further development of mankind, whether European, German, English or French ideals shall mould the future of mankind, or American ideals; and if the question is not decided by war it will certainly be decided by power. If in a contest any one of the contending parties is so overwhelmingly strong that the outcome of a war can be easily foreseen, the problem will be decided by treaty, or simply by submission. The stronger power may make concessions to the weaker one, but on the main point it will prevail, and in this way many wars will be avoided in the future, but the condition of such a peaceful settlement of problems will always be based upon a prognostication of the powers displayed on either side of the contending rivals.

Among the rights and wrongs which a nation commits there are many things beyond the litigation of international tribunals, and American declarations of their international good will and love of justice have often become an object of incredulous smiles in Europe because the actual policy of the United States has rarely been in accord with their idealistic pretensions.

According to Professor Reinsch, Secretary Hay's statement at the time of the Chinese imbroglio is well known "that American foreign policy has only two principles, the 'golden rule' and the 'open door.'" But how about the American high tariff? We prescribe the open door to China, where the commercial interests of other nations are stronger than ours, but at home we have been building a Chinese wall around our own country. We declare war on Spain with the highest motives of abolishing the evil policy of Spain; we declare that we do not want to annex Cuba, but when peace is concluded we take Cuba under our protectorate and annex all the rest of Spain's American and Asiatic possessions. The protectorate of course is as good or at any rate as serviceable as ownership.

I do not blame the United States for doing it, but I point out the reason why Europeans distrust American idealism. It seems to me quite natural for Europeans to think that Americans are hypocrites who make loud protestations of international good will, and when the time comes take full advantage of their opportunities.

And verily we ought to do so, nay we must. The truth is that if we had left the Philippines free, some other strong nation of a more decisive and a more aggressive character would take them under their protection, either Germany or Japan, and we would have missed an opportunity of educating a territory helpless against aggressors, in our ways of thinking, in adopting our principles of government and our institutions.

European critics of American ideals are in my opinion very much mistaken in judging American utterances. So far as I know Americans, American idealists and American statesmen, I freely grant that American idealists are honest. There has been no hypocrisy in our dealings with Spain. Sometimes the idealists are different persons than the actual statesmen, sometimes idealist statesmen change their opinion when the hour of decision arrives and they follow instinctively the right path in spite of their ideal misconceptions.

When Louisiana was annexed through a bargain with France, President Jefferson who happened to belong to the party that would have denounced the annexation of any territory without special permission of its inhabitants, unhesitatingly annexed Louisiana with instinctive foresight without asking permission of its inhabitants, on the plea that he acted like a guardian for a minor. He broke with his democratic principle when the blunder into which it was

leading him was too obvious, but we can not denounce his inconsistency as hypocrisy.

The democratic principle so strong in our traditions since the beginning of American politics declares that we should mind our own business and not mix up with the world's politics. That sounds very fair and wise but it is wrong. We have to take our stand in the world. We have to struggle for our ideals. We have to make our influence felt wherever it may be, and our sphere of interest is not limited to the patch of ground on which our homestead is built. The life of this little world of ours, called the earth, is so interwoven that we can not help being mixed up with the universal development of all other nations, and if we meekly limit ourselves to the soil which we till we shall soon find ourselves nonplussed, disrespected and shoved aside.

It is our duty to be ourselves and to struggle for the expansion of our own life and our ideals. This does not mean that we should be greedy and grasping and take possession of the world wherever there is an opportunity, but it means that wherever American interests are at stake we should not be afraid to stand up for them. I agree with Senator Hoar when he says, as quoted by Professor Reinsch, "May I never prefer my country's interests to my country's honor," but I believe the honor of the country demands an expanse of the country's interest and its sphere of influence. Our country's true interests are always solidary with our country's honor, while on the other hand temporary advantages which are dishonorable will in the long run prove a curse and ought to be rigorously discarded.

Mankind develops international institutions out of purely national conditions; yea, they exist now, and their significance is growing year by year. Finally there will be one mankind in which the world-interests, the interests of all, will be so predominant as to insure peace on earth, but this state of affairs lies still in the distant future, and here we agree verbatim with Professor Reinsch when he says, "Much further thought and effort must be expended before we can arrive at a clear and adequate conception of the form international legislative action is to take." Before the development of such interests common to all, there is no use to entertain the thought of a fulfilment of our peace ideals.

An intermediate step in the development of universal peace in case of war would be a demand of the neutral nations not to have their trade and traffic interfered with and to make the belligerents responsible for the damage done. Think only of the destruction of

ships by floating mines which by carelessness have been allowed to drift after every modern war. Think further of the harm done to peaceful neutrals who under present conditions suffer without receiving any indemnity. If the neutral powers would act as the great European powers and the financial institutions sometimes act and as they ought to act now with the Balkan states, if they would exercise a pacifying influence upon the heated ambition of the belligerents, many a war might be avoided in the future. Think only of the millions and millions of dollars lost in European financial circles merely through the depression during the time of the war scare, and consider that half the amount would have sufficed to send combined detachments of troupes to the theater of war and restore peace. Would not in the future such measures be more frequently resorted to for the protection of neutral rights?

The realization of the ideal of peace on earth is not impossible, but it will come about by a development according to natural law in the way of a slow growth of civilization. Peace among the states in the United States is based on the common interests of all the inhabitants, upon common civic ideals and a common language, and these interests are overwhelmingly stronger than separate demands of a local or temporary nature. In the same way, as soon as all mankind will speak the same language, adopt the same principles, have the same interests in common, peace on earth will surely become a firmly established condition among the nations on earth.

## THE NAZARENES PRE-CHRISTIAN.

A VOICE FROM SCANDINAVIA.

BY WILLIAM BENJAMIN SMITH.

THE distinguished biblical scholar of Christiania, Norway, who has made New Testament criticism his debtor by a two-volume work on *Die Hauptparabeln Jesu*, Dr. Chr. A. Bugge, publishes in the current number of Preuschen's *Zeitschrift für die neutestamentliche Wissenschaft* (XIV, 2, 145-174) a searching monograph, "Zum Essäerproblem."

It is not intended to reproduce or even to summarize the elaborate discussion, but it seems worth while to call attention to the closing pages, as bearing on a question often mooted in *The Open Court* and originally started in *The Monist* (Jan. 1905, 23-45). On page 172 we read: "Regarding the appellation of these urban Esse(n)es, William Benjamin Smith, by his memoir on 'The Meaning of the Epithet Nazare(n)e,' has led me to a conjecture that I will ground here in the following pages." He then disclaims agreement with "W. B. Smith when he seeks to prove that the little city of Nazareth or Nazara did not exist at the time of Jesus." In view of later and far more definite results attained in *Ecce Deus* and in frequent discussions in *The Open Court*, this point seems to be of very minor importance.<sup>1</sup> Bugge then continues: "On the other hand I agree with W. B. Smith in the opinion that the epithet of Jesus, ὁ Ναζωραῖος, does not come from Nazara." He then quotes extensively from the memoir mentioned and on page 174 sums up the matter, thus:

<sup>1</sup>A functionless Nazareth, a Nazareth that has nothing to do with Nazarene, is a matter of little interest. On the other hand, since the epithet Nazaree does *not* come from Nazareth, as is now conceded, from what does it come? Surely it did not drop down from the sky, and since it denotes a band of religionists, why not refer to the obvious stem *nazar* (keep, guard, conserve)? This indeed Bugge seems to do in equating *Nosrim* (Nazarenes) with *Therapeutae*.

"Let us try to attain clearness at this point: That *Jessaioi* is only a slight modification of *Essaioi*, is conceded so far as I know by all investigators; that therewith the etymology of Epiphanius collapses, will also be conceded. There remains then the fact that the Christians for a short time were called Esse(n)es, but along with the name Esse(n)es went the name Nazore(n)es. Hence the Christians in the very earliest times were called Esse(n)es or Nazore(n)es. This attests that these names were in some measure exchangeable, so that a similar significance was attached to the one and to the other. These Nazore(n)es could just as well be called Esse(n)es and were in fact called so alternatively. That must have been a fact that Epiphanius could not satisfactorily explain, despite all endeavor. Now one could explain the Nazarees from Nazara, as did Epiphanius. But if a connection between Esse(n)es and Nazore(n)es is present, then this connection was present before and independently of Jesus. If now we know that *Nosrim* really means *Θεραπευταί* [Curators] and furthermore that the Egyptian Esse(n)es were called Therapeutae, if finally Philo in explaining the name of the Palestinian Esse(n)es (Q. o. p. l.) calls these also *Therapeutae of God*, then is such an exchange of names, Esse(n)es and Nazore(n)es, very easy to understand. Therewith the distinction between Nasarees and Nazorees, which Epiphanius attempts, falls to the ground. The Nazorees (or Nasarees) are pre-Christian, they form a pre-Christian heresy or religious league, a league of brethren, which often and not without reason was identified with that of the Esse(n)es. Since Epiphanius says moreover that the Nazore(n)es were especially numerous in the Decapolis, the province next to Galilee, we may expect to find Nazore(n)es in Nazara before and after Christ. It is therefore not too bold to conclude that the "urban" Esse(n)es were actually called simply Nazarees, though also alternatively Esse(n)es, which corresponded quite to the actual state of case. So then the problem, so hard for Epiphanius, is solved, without leaving any contradiction or difficulty behind. The whole difficulty arises from deriving the epithet Nazore(n)e from the village of Nazareth. This derivation is the work of Matthew. But the whole narrative of the flight to Egypt and the consequent migration to Nazareth is entirely untrustworthy, because wholly irreconcilable with Luke ii. 39."

Bugge might have added that "the whole narrative" of Luke is equally "untrustworthy, because wholly irreconcilable with" Matthew.

Our author has not drawn out the full train of consequences.

It would be interesting to pursue the matter still further, but we forbear. It is now nearly nine years since the derivation of Nazaree from Nazareth was challenged and the pre-Christianity of the Nazarenes maintained in the memoir laid before the Congress of Arts and Science, St. Louis, September 23, 1904. Meantime the positions then assumed have been repeatedly assailed from every point of the compass—with what avail let witness this article of Bugge and that of Bousset in the *Theol. Rundschau*, October, 1911. Amid all the dust of controversy, so much at least grows daily clearer, that critics must abandon the Matthean derivation of Nazoree from Nazareth, that they must concede the pre-Christian existence of the Nasarees, Nazarees, Nazorees, and that they must enlarge their theories so as to find place for all the corollaries that these concessions entail.

It is to be hoped that the Christianian will continue his interesting study.

## THE INTERNATIONAL INSTITUTE OF CHINA.

BY THE EDITOR.

THERE seems to be very little probability of a repetition of the Religious Parliament which took place at Chicago in the memorable year 1893. Nevertheless the idea is not dead. On the contrary the seeds sown there are scattered throughout the world and take root in different countries and in different minds. It will remain forever the glory of Christianity that it convened the Religious Parliament and gave opportunity for the deepest problems to be discussed openly and frankly, and, what is most essential, in a brotherly spirit.

We must remind our readers that the inaugurator of the Religious Parliament, the Hon. Charles Carroll Bonney, was a Christian, an orthodox believer in the divinity of Christ and in the great mission of Christianity on earth. He was a jurist by profession, and so he understood the necessity of recognizing the right of every one to have and to cherish his own conviction. He believed in Christian missions, but he considered it wrong to denounce pagans as ill-willed or immoral, and insisted that in the spirit of mutual respect a friendly discussion of religious problems was possible. So he chose as his motto the passage from Isaiah (i. 18) which reads, "Come now, and let us reason together, saith the Lord," and laid down the principle as a rule of the Religious Parliament that every one who had a faith dear to him should come and explain it without making any reflections on other faiths. We are anxious to become acquainted with others who follow other religions, and after we have listened respectfully to them, it stands to reason that they too will be glad to learn what we believe. Such a mutual exchange of views can do no harm, for all of us, Christians and pagans, are willing to hear the truth and let the truth prevail.

Mr. Bonney was careful to proclaim that there was no intention to judge between the different faiths, to pronounce the superiority



of one over another, or to found a new religion by a mixture of all. The Religious Parliament was to be strictly impartial; controversies were to be rigorously excluded; every one was to expound his own belief and abstain from discussing or criticizing others, with the sole purpose in view of pointing out the tenets or maxims or ideals in which all religions agree.

This principle worked well. The spirit of harmony was never seriously disturbed, and for the first time in history we saw bishops, and even a cardinal who brought the blessing of His Holiness the Pope, seated on the same platform together with Shinto polytheists, with Brahman monks and Buddhist abbots in a brotherly exchange of thought. This grand spectacle will perhaps not soon be seen again, but the event took place, and the ideal is not lost. Some of the seeds that were sown have fallen on the wayside and some lie on stony places, but a few are taking root in good fertile soil.

One of the seeds is sprouting in distant China in the heart of a Christian who has succeeded in founding an institute devoted to the purpose of continuing in Shanghai the work of the Religious Parliament by adapting it to the local needs of Chinese conditions. It bears the name of "The International Institute of China."

Since the autumn of 1912 there have been held in this International Institute of China weekly conferences of representatives of the great religions. Prior to these weekly meetings, and ever since the beginning of 1910, it was planned to hold only one meeting a month. Different Protestant denominations, now and then a Roman Catholic layman or a Jew, and adherents of Confucianism, Taoism, Buddhism, and Mohammedanism, with one cultured Hindu gentleman, have all been associated in these friendly conferences, to consider the prominent features of their different faiths. When a learned Sikh was passing through Shanghai some months since, he brought to the Institute a large company of Sikhs living in the city, and gave an address in English on the tenets of the Sikh faith.

These religious conferences aim at increased friendliness, since harmony is a fundamental object of the Institute, as announced in its charter. From the beginning there have been no discordant notes in the proceedings. This is due in part to a rule adopted at the outset, that whenever any question seemed likely to result in ill-feeling, it would be laid on the table. The followers of the different religions are allowed to explain the truths of their respective religions, but are barred from ridiculing or condemning any other religion. Most of the speakers seem inclined to dwell more on teachings common to all. The underlying basis of all creeds is

emphasized more than the differences. All aim more for concord than for discord.

An institute which carries on such conferences, and regards the mingling of Christians and non-Christians as a legitimate part of its work, is quite different from the usual missionary propaganda. Its founder and present director is a Presbyterian clergyman, the Rev. Gilbert Reid, D.D., who graduated from Union Theological Seminary in 1882. Missionary propaganda is conducted for the purpose of making converts. In its relation to other religions, it is a proselyting agency. In so far as any religion becomes enlivened and active, it naturally magnifies its own, and becomes jealous of others. There is thus always a danger in a country like China that competition among the religions will become so intense as to clash. Each will try to destroy the other and make its own supreme. This International Institute however regards the exaltation of truth as greater than the exaltation of a particular faith. It glories more in the spirit of truthfulness than in the spirit of the zealot. It regards the universal as better than the particular. In doing its work it leaves the outcome to providence.

Is it not possible or even probable that no one faith, not even the Christian one, can become the universal religion, and do we still believe that dissenters will unfailingly go to hell?

Dr. Reid, in his last report, quotes from a Japanese preacher the following: "For my part it is inconceivable that any one who has impartially studied the history of religion can fail to admit the universality of the activity of the Spirit of God, and the consequent embodiment of a degree of truth in all faiths."

In so far as this Institute continues to hold these conferences and preach a message of toleration not only, but of a new form of what may be termed universalism, in so far must it seek for support from those in China, in America, in any country, who are sympathetic to the idea, and are biassed by no limitations of creed or ecclesiasticism.

This Institute stands not only for that which is universal in religion, but also for internationalism. It is hence called International Institute, and appeals to another class of people from those who are concerned with religious questions alone. Here is an effort to break down the barriers and remove the prejudices which exist between one nation and another, one race and another. Prominent persons, both men and women, of nearly a dozen countries, living in Shanghai, are found on the Board of Management or in the list of members of the Institute. It is a standing protest to international

misunderstanding, and is an appeal to universal brotherhood and peace. It is a practical Peace Society.

To give force to one phase of the Institute's work, the lady members have organized themselves into a Ladies' International Club, consisting of half who are Chinese and half who are from Europe and America. They have a separate club room in the Institute, and act in unison with all its work.

It may be asked what are the methods adopted for bringing together East and West, and making them friends to each other? They are summed up in conferences, receptions, luncheons, interchange of visits, the cultivation of the cosmopolitan spirit—more possible in a city like Shanghai than in most parts of the world—and in the dissemination of suitable literature.

Another factor of great importance, not only for promoting good-will, but for helping forward the cause of general enlightenment and sound learning, is the establishment of an International Museum of Peaceful Arts. Already some ten rooms of the Institute buildings are filled with attractive exhibits from different parts of China, and these are viewed with much interest by the many travelers who visit Shanghai. The last regular semi-annual meeting of the Institute members decided to solicit funds for a new building to contain exhibits of "the art, skill, culture and progress" of all nations, as a means of informing and educating the Chinese who are unable to travel abroad. Dr. Reid says he needs at the beginning only \$20,000 for such a building, and he believes that the total cost will be no more than twice that amount. With the building erected, exhibits will then be collected from all the world as an up-to-date school-house for Chinese, both old and young, male and female. The ground is already secured, being purchased by the Chinese several years ago for all the needs of the Institute. The Institute is centrally located and is in direct contact with all classes, all countries and all creeds. Such a museum, complementary to what already exists, may well be viewed as worthy of support by all who believe in the principle of the Religious Parliament, in international ideals, in the progress of civilization and in the promotion of peace and good-will on earth.

The story of the way this unique idea has been carried out is a most fascinating one. It is largely the result of one man's thought and energy, but it is apparent that friends have come forward to show their confidence and give their help, or it could never have been established. Dr. Gilbert Reid, a Presbyterian missionary, withdrew in 1894 from his society, and ventured forth on an independent

effort to reach the higher classes of China, with only a little over \$1000 as his asset. He succeeded in winning his way into the homes and the friendship of many of the most influential in the old regime, and in less than two years got the formal sanction of the Chinese Government. Many of his ideas as to political reform were adopted, and everything was promising till the setback of the Boxer movement in 1900.

Until that time Peking had been the center of Dr. Reid's activities, but afterwards he was persuaded to transfer the enterprise to Shanghai, where there was more of the spirit of progress, and where he was able to secure a wider constituency and larger financial backing. All donations are voluntary and without guarantee of continuance. Though not guaranteed, there is no fear of collapse even with the present limited support, and there are plans in the formation for getting at least one representative from each country, supported by a few of his countrymen, to help cement the bonds between his country and China. During the last three years American contributors like Mrs. D. Willis James and her son of New York have supported five persons, and this help has been much appreciated, all the more since China has been in such a state of confusion that large gifts could not be expected.

The leading American contributor has been Mr. William G. Low of New York City, whose father was one of the early American merchants trading in China. Mr. Low has put up two buildings in memory of his father. Mr. Andrew Carnegie gave one year \$3000, but could not be induced to do more, though certainly this organization is as near to his ideas as any that we know in any continent.

The senior Consul-General in Shanghai, the one from Belgium, is president of the Advisory Council, while one of the oldest British merchants is chairman of the Executive Committee, a German merchant chairman of the Board of Trustees, and Madame Wu Ting Fang honorary president of the Ladies' International Club. The Taoist Pope, a Buddhist missionary from Japan, a Brahman scholar from India, as well as many others, are found as office holders in this most interesting attempt to make "all within the four seas to be brothers."

All who care for the cause of education, of universal peace, of international concord, of the universality of the spiritual concept, cannot help taking an interest in this enterprise in the distant Orient started by an American, the International Institute of China, and so we deem it our duty to make it better known, to have the signifi-

cance of its work appreciated and among those who feel the call of lending a helping hand, to solicit assistance.

#### REPORT OF A MEETING.

The Sunday afternoon on which the Taoist pope was expected to speak witnessed one of the largest gatherings that ever took place at the International Institute at Shanghai.

The personal name of the eminent visitor of the Chinese International Institute is Chang Yuan Hsü, but he is commonly addressed with his title, The Celestial Master of the Chang Clan, or Chang T'ien She.

The Taoist pope has his headquarters in the southern part of the province of Kian Sia. The honored guest of the institute arrived in Shanghai the Friday before the meeting, and long before the appointed hour crowds began to come, some out of mere curiosity but many from their interest in this particular religion and with a desire to honor its religious head. When the Taoist pope arrived he was first served with tea in the club room, and then escorted to the lecture hall accompanied by several Taoist priests among them three from a Shanghai Taoist temple.

Dr. Reid, as the director of the Institute, introduced the distinguished visitor who delivered a brief address in clear tones and forcible language, in which he pointed out that Taoism was the teaching of Lao-tze who lived at the time of Confucius under the Cheu dynasty about 600 B. C., that the religion flourished under the Tang and Sun dynasties, and continued its peaceful development unmolested down to the present age, that the essential teachings were laid down in the Classic on Virtue and Truth, and that the Chang family had been established at the head of the Taoist church under the Han dynasty.

Chang T'ien She's speech was supplemented by another address delivered by a member of the same family from the province of Szechwan, who declared that Taoism was rather monotheistic than polytheistic (obviously referring to the worship of the genii), and it emphasized the inner life and training of the heart. Conduct should be in harmony with virtue, and is to be produced by meditation and self-restraint, sanctified by impressions from the heavenly spirit.

In the report of the meeting kindly forwarded to the editor of *The Open Court* by Dr. Reid, we notice that among the people who attended the International Institute was the late ambassador to the United States, Dr. Wu Ting-Fang, well known over North America on account of his popularity and congenial spirit. Among the speakers who commented upon the lecture of Chang T'ien She was Dr. Timothy Richard, who incidentally mentioned that twenty years ago he had written to ask him to send an explanation of Taoism to the Parliament of Religions, then about to be held at Chicago, and Chang T'ien She had graciously complied with the request.

## THE CHEATING OF THE DEVIL

ACCORDING TO PAUL AND THE DOCETISTS.

BY A. KAMPMEIER.

**I**N his article "Saint Ignatius *vs.* the Historicists" (*Open Court*, June, 1913) Prof. W. B. Smith cites this passage from Ignatius (*Ephesians*, XIX): "And hid from the Prince of this eon was the virginity of Mary and her bringing forth, likewise also the death of the Lord. Three mysteries of shout (i. e., crying mysteries) which in stillness of God were wrought. How then were they (or was he) manifested to the ages? A star in heaven shone beyond all the stars, and its light was ineffable, and its novelty produced amazement; and the other stars along with sun and moon became chorus for the star, but itself in its light was far surpassing all; and perplexity there was, whence the novelty so unlike them. Whereby was dissolved all magic, and every bond of vileness vanished away, ignorance was annulled, the ancient kingdom was destroyed, God being humanly manifested unto newness of eternal life, and its beginning received what with God had been prepared. Hence were all things commoved by taking death's abolition in hand." These words need further explanation. They become clear to us as describing the descent of the heavenly Christ upon earth and his eluding the knowledge of the devil and his host if we look into the Ascension of Isaiah, a Jewish apocalypse with Christian interpolations, probably of the second century, comparing with it a passage of Paul in the first letter to the Corinthians (ii. 6-9).

In that apocalypse the descent of the heavenly Christ is described in a long chapter (X) from the seventh heaven down to the earth. He is going downwards through the different heavens, successively assuming the appearance of the angels in the different heavens, from the fifth on, thus preventing them from knowing

that he, in company with "the Highest," is the Lord of the seventh heaven and its angels.

After he has passed through all the heavens downward, he gets into the region of the firmament and the air, the abode (comp. *Eph.* II, 2) of the Prince of this eon and his angels. He escapes the notice of these also by assuming their form and because they are wrangling among themselves out of envy against each other.

In the next chapter the description takes a peculiar turn. It speaks of the Virgin Mary, whom Joseph intends to leave on account of her pregnancy. But "the angel of the Holy Spirit," described previously in chap. IX as of similar appearance to the heavenly Christ and kneeling with him together before the throne of God,<sup>1</sup> appears and Joseph then does not forsake Mary. After two months, while Joseph and Mary are alone in their home, suddenly Mary sees a little child and is startled. Her womb has resumed the condition as before pregnancy. A voice tells them not to say anything. The neighbors are astounded that she gave birth without pain and the help of a midwife.<sup>2</sup>

The child of Mary, when grown up, does great miracles. The devil becomes envious of him and stirs up the Jews to crucify him, but the Christ rises from Hades, the descent to which has been predicted to him by the Highest, in three days and then returns through the firmament and the air and up through the different heavens successively till up to the seventh, but in different form than when he descended. Satan and his angels are stricken with dismay and fall down before him exclaiming: "How did it come about that he descended and we did not know him?" In the heavens above the firmament the different angels likewise are astonished that they did not know him before, and they adore him. (Comp. in the passage of Ignatius: "And the other stars along with sun and moon

<sup>1</sup> This peculiar assimilation of the heavenly Christ and Holy Spirit occurs also in the gnostic book *Pistis Sophia*. It tells of Mary being visited by the Holy Spirit in her house, while Joseph and the little Jesus are working in the vineyard. The Holy Spirit asks Mary: "Where is Jesus my brother, that I may meet him?" Mary, thinking the appearance is a tempting spirit, ties him to the foot of a bed and goes out to tell Joseph about the matter. When Jesus hears it he is glad and says: "Where is he that I may see him?" Then all three of them go to the house. Mary and Joseph find Jesus and the Holy Spirit alike to each other. The Holy Spirit released embraces and kisses Jesus and Jesus likewise the Holy Spirit and they become one. Comp. Paul: "The Lord is the Spirit."

<sup>2</sup> The docetic tendency and color of this description is obvious. The birth of Jesus and everything surrounding it is only an empty appearance, according to the docetic doctrine that the human Christ was only loosely connected with the heavenly one.

became chorus for the star etc." Comp. also I Tim. iii. 16: "The great mystery etc., revealed to the angels.")

What is interesting in this passage of the Ascension of Isaiah is this, that the germ of it already appears in the afore-mentioned passage of first Corinthians. Paul says: "We speak out wisdom among the perfect, not wisdom of this eon, nor of the rulers of this eon done away with. But we speak wisdom of God in mystery, which has been hidden, which God predestined before the eons to our glory. Which none of the rulers of this eon knew, for if they had known it they would not have crucified the Lord of glory. But as is written: What no eye saw, no ear heard, and came into no eye of man, which God prepared for those loving him. But God revealed it to us through his spirit. For the spirit searches out all things, even the depths of God."

"The rulers of this eon" are the devil and his host, not Pilate and the Jewish priests as the traditional interpretation gives it. "The rulers of this eon" is the standing phrase for the evil demons in Paul and other parts of the New Testament. They "are done away with," their power is demolished; they fell into their own pit when they crucified Christ; they were outwitted; if they had known the wisdom of God and known whom they crucified, they would have abstained from a deed which brought about their own destruction.

Paul like Ignatius calls the outwitting of Satan a "mystery" and in connection with this cites a passage, which is nowhere found in the Old Testament, but which according to Origen and other fathers of the church stood in the Revelation of Elias, another Jewish apocryphal work, not the only instance in the New Testament where extra-canonical books are quoted, a proof that the Old Testament was not the only "scripture" to the New Testament writers.

The conclusions which Professor Smith draws from the Ignatius passage for the unhistoricity of Jesus I cannot share. For although Paul in many ways reminds us of the Docetists, in that he dwells upon the heavenly Christ almost mainly and the human Jesus almost appears with him a mere empty form and phantasm, still the reality of the humanity of Jesus is of such great importance to Paul, that he can not conceive Christ to be the saviour of mankind without it. His human birth from a woman, his living under the Jewish law (Gal. iv. 4), his real humanity (Phil. ii. 7-8) are actual facts to Paul. Especially is the death and crucifixion of Jesus so important to him that he again and again dwells upon it and makes the most arbitrary unhistorical use of Old Testament



passages, even altering the original text somewhat to make them testify to the fact of the death of Jesus. In Rom. x. 7 he quotes Deut. xxx. 11-13, which speaks of the law as ever present and comprehensible so that there is no need to go up to heaven nor beyond the sea to hear it, as referring to the death and ascension, and in Eph. iv. 8-9 he quotes Ps. lxxviii, which speaks of the triumphal ascension of Yahveh from the earth after having laid low his enemies, likewise as referring to the descent of Christ first to death. What occasion did Paul have to do this, if the death of Jesus was not a historical fact and of great importance to him?

The Ignatius passage as made clear in its meaning from the Ascension of Isaiah can not be fairly used as speaking against the historicity of Jesus. The purpose of that passage is not to show that the historical birth and death of Jesus escaped the notice of Satan, but that it escaped his notice that it was the heavenly Christ who had been hidden under the human birth and death of Jesus. The passage in the Isaiah apocalypse as well as in 1 Cor. ii. distinctly states that it was Satan himself and his host who had brought about the crucifixion, but without knowing who it really was whose death they had accomplished. The point in the passage is to show how the devil was cheated and unwittingly fell into his own pit. Such a highly mythological passage surely can not be used to decide facts of history. Nor can our argumentation be met by the counter-argument that if the ascent of Christ upwards through the heavens in the Isaiah apocalypse is mythical, his death is also mythical and not historical. Suetonius (*Cæsar*, 88) relates that the bright star which shone for seven days during the plays given by Augustus in honor of Cæsar was firmly believed to be the soul of Cæsar risen to heaven, and (*Augustus*, 100) that it was sworn to that the soul of Augustus had been seen rising to heaven from the funeral pile. Were not therefore the deaths of Cæsar and Augustus historical facts?

## MISCELLANEOUS.

### NOTE ON SIR GEORGE DARWIN.

BY PHILIP E. B. JOURDAIN.

In the biographical sketch of the late Sir George Darwin, which appeared in *The Open Court* for April, I stated that Sir George's mathematical talent appears to have come from his mother's family rather than his father's. On this point, which is interesting both from the general point of view of the heredity of genius and from the particular point of view, I have some further information from Mrs. Litchfield and Mr. Horace Darwin—of both of whom Sir George was a brother. Mrs. Litchfield says: "I only know one mathematical Wedgwood, Hensleigh, who took a good double degree. I thought there was some evidence—but I forget what—that mathematical ability came through the Darwins." Mr. Horace Darwin writes: "Erasmus, my father's brother, had, I think, a mathematical mind. He never did any serious mathematical work, but read differential and integral calculus for pleasure long after he had finished his education. He had a very decided mechanical bent of mind too. But his mother was a Wedgwood. Erasmus, my great grandfather, as you know, was of a decidedly scientific turn of mind and had a very strong bent towards mechanics. How much of a mathematician he was I do not know, but I expect he had that turn of mind. He was a Senior Optime in 1757 about; not that this goes for much and perhaps points to his not being really mathematical. Francis Galton, descended from the old Erasmus, was decidedly mechanical, and had, I think, a mathematical turn of mind. What he did at Cambridge in the way of mathematics I do not know—not much I guess."

Major Leonard Darwin says that Francis Galton got some of his mathematics from the Galton side.

Mechanical ability seems to have characterized many great mathematicians—Newton, for instance—especially in boyhood. It may further be remarked that the name "Wrangler," "Senior Optime," and "Junior Optime" are still preserved in Cambridge to mark the class—the first, second, or third respectively—of a man who had taken mathematical honors for his B.A. degree. Erasmus Darwin, the author of the *Botanic Garden*, *Zoonomia*, etc., and grandfather of Charles Darwin, was first Junior Optime in 1754. A "Wedgwood" of Christ's College was a Wrangler in 1824 and, in the same year, took a third class in the Classical Tripas; a "Wedgwood" of Trinity was last Junior Optime in 1860; and a Darwin of Christ's was Junior Optime in 1862. I have been unable to find any other Darwin or Wedgwood in the

lists of men who took mathematical honors up to 1867. In 1868 Sir George was second Wrangler.

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### THE POPE OF TAOISM.

At the time of the Parliament of Religions in 1893 an essay was received on Taoism which was especially delightful on account of the sincerity in which it was written, but the author was not known. In the rush of business the name and address of the sender seem to have been misplaced, and there was the manuscript alone to speak for itself.

In a report of a recent meeting of the International Institute of China at Shanghai on page 567 it is related that Dr. Timothy Richard on that occasion mentioned that he himself procured the consent of the Taoist pope to furnish an explanation of his religion for the Religious Parliament. Accordingly we can state definitely that the article received at that time (and now republished on another page of this issue) comes from no less an authority on Taoism than the pope himself. If it was not actually written by the Heavenly Master Chang, it was certainly furnished and authorized by him. We note in it the candid spirit of acknowledging the faults of the Taoist priesthood and the sincere desire for reform. What a remarkable concession from the head of an ancient, powerful, and firmly established church!

The papacy of the Taoists is a very ancient institution; it is hereditary and the oldest member of this venerable papal clan, Chang Liang, is known to history as having lived about 200 B. C.

It must be remembered that Chang Liang of the Chang family was a friend of Emperor Lin Pang, the founder of the Han dynasty, and assisted in putting him on the throne in 208 B. C. Chang Liang would accept no honors or rewards for his services but withdrew and devoted himself to meditation. After about two centuries Chang Tao-Ling (born 34 A. D.), one of Chang Liang's descendants in the 8th generation, was as much averse to worldly power as his ancestor and is reported to have discovered the secret of the elixir of life. The story goes that at the age of 123 years he swallowed it and ascended to heaven. The respect to the Chang family as the representatives of Taoist wisdom and the official honors bestowed upon them by imperial protection continued, and it is reported that in 423 A. D., K'ö K'ien-Che was recognized as the legitimate successor to the dignity of his ancestors under the title *T'ien She* which means "Heavenly Master," implying that he was the head of Taoism. His successors have all been descendants of Chang Liang even down to our day, the present incumbent being the 62d Chang T'ien She. There is no dynasty in Europe which can boast of the same antiquity and uninterrupted prosperity as these Taoist popes.

There are two branches in Taoism. In one the priests marry, and are subject to the so-called Taoist pope. In the other celibacy is obligatory. Its priests are not subject to the pope, but are under the control of the head abbot of a Taoist temple in Peking.

We will further state that the so-called pope has more political than spiritual power. His selection from the members of the Chang family is always ratified by the government. The present pope holds his office still on the authority of the late Emperor or rather Empress Dowager. It is probable that

in the future the right of recognition will fall to the president of the Chinese republic. κ

### AN ASS-HEADED DEITY.

A very strange little gem, here reproduced from Karl Woermann's *Geschichte der Kunst* after Brunn, represents an ass-headed figure carrying two



A GEM FROM MYCENAE.



THE CERCOPEs FROM A SICILIAN TEMPLE.

slain animals in the same style as Heracles carries the two Cercopes on the metopes of Semenount temple in Sicily. The oddity of this little document of

the ancient conception of an ass-headed deity is heightened by the fact that there is a reminiscence of the same belief in the Egyptian picture of Set which has been preserved among some Semitic tribes, and persists in the report that the God of the Jews was ass-headed. The last traces of it are found in the ass-headed crucified deity worshiped by Alexamenos and pictured in a scribbling on a wall on the Palatine commonly called the *Spott-crucifix*.

That this odd conception was also attributed in certain circles to the Christian Saviour appears in several passages of patristic literature where it is resented by Christian authors. For further details compare the article "Anubis, Seth and Christ." *The Open Court*, XV, 65. P. C.

#### ALLEGORICAL MYSTERIES IN PRIMITIVE CHRISTIANITY.

We call our readers' attention to Mr. Kampmeier's article written in defense of the historicity of Jesus against Professor Smith's theory of a purely divine and humanized saviour. But it seems to us that an incidental point will prove of more interest than Mr. Kampmeier's main contention. This is his reference to the apocryphal Ascension of Isaiah which throws light on passages in St. Paul's epistles, especially 1 Tim. iii. 16 where the "mystery of godliness" is mentioned, and in 1 Cor. ii. 7, where Paul says: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." The apocryphal book explains further details of this mystery which probably contains reminiscences of such mysteries as were performed in Eleusis, in the Orphean mysteries, and probably also in innumerable other pagan religious initiations. There need not have been a Christian mystery play of the kind described in the Ascension of Isaiah, but we may well assume that the ideas have been taken from pagan mysteries of a similar kind. P. C.

#### THE AMERIKA-INSTITUT AT BERLIN.

The Amerika-Institut, Berlin, was founded October, 1910, under the auspices of the Prussian Ministry of Education. It is located in the new building of the Royal Library in Berlin. Its aim is to advance and strengthen the cultural relations between Germany and the United States by providing an organization that shall act as a medium of inquiry and exchange in matters of reciprocal interest.

Americans and Germans in various public and scientific pursuits in America and Germany, often find themselves in need of information as to what has been done in one or the other of these countries, and are at a loss how to obtain the desired information. The Amerika-Institut is becoming increasingly useful in acting as a medium of inquiry and instruction on all sorts of subjects.

The Institut has a special arrangement with the American Copyright Office by which it undertakes to facilitate German authors and publishers in obtaining a copyright for German books. During the two years of its existence 1190 books have been copyrighted through its agency. In connection with this service the Institut has found opportunity to encourage the translation of books of one country into the language of the other.

The Institut is developing a library (now numbering about 9200 volumes) that is intended to be a representative collection of Americana, dealing with the history, life and conditions of the United States. It is the object of the Institut to provide a good working collection, and to supplement the service of other libraries in Berlin by making the books more informally available. The library is used by Germans studying American questions, and by Americans desiring the advantages of an American library abroad.

The Amerika-Institut is cooperating with the Smithsonian Institution of Washington, D. C., in the international exchange of documents between Germany and the United States which in 1911 involved the handling of 31,882 packages, and this service is increasing.

The work of the Institut, in short, is to serve in a concrete way the every-day needs of those Germans and Americans who are interested in the life and institutions of the other country. Thus it affords practical opportunity for promoting and developing the ideal of understanding, good-will, and cultural interest between the two nations. It is the belief of the Institut that this work can be done more effectively by gradually eliminating the naturally haphazard and accidental means of intercourse and substituting in their place methods that are to some degree organized and systematic.

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#### BOOK REVIEWS.

PROGRESS AND PROSPERITY. By *Wm. de Hertburn Washington*. New York: National Publication Co., 1911. Pp. 887. Price \$4.50.

The author of this comprehensive work is a descendant of George Washington's brother and a successful civil engineer well known in social as well as business circles in New York. The book contains more than twelve hundred illustrations and surveys the progress of civilization in the several departments of engineering, finance and business; the making of roads and railroads; the handling of power; artificial waterways; the beginning of the real new world; the winning of the west by steam; banks and banking; the origin of corporations; capitalization with its counterpart over-capitalization; an analysis of profits; labor and human machinery; trusts and trustbusting; postal, express and baggage service; railway rates; accidents; railroads in the United States and other countries; government ownership; the future of the new world; the golden age; the progress and prosperity of the future, etc.

The book is brimful of valuable and interesting information, and it is only a pity that the illustrations are too small. They are just enough to give an idea of the text. Most of them are reproductions of rare old prints, some of them are photographs with a wide-angle lens which make the horses' heads too large, as, for instance, on page 253. All in all it is a valuable book for engineers and others to have on their shelves. The book follows the modern method initiated in science by Professor Mach of tracing the historical development of ideas as well as of industrial contrivances. The method of presenting the subject matter is by diagrammatic pictures illustrating the significance of statistical figures, as for instance when the railroad tracks of the United States are shown to cover a distance from the earth to the moon and 100,000 miles beyond.

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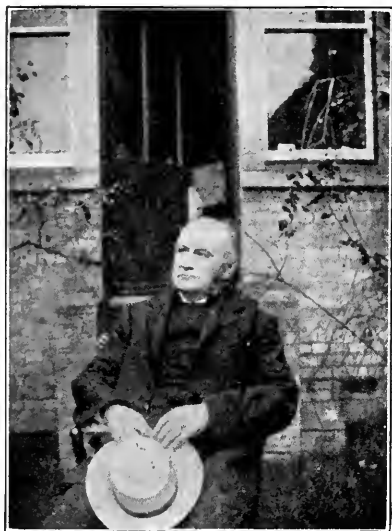
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