

# 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

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## RECENT SOCIAL AND POLITICAL CHANGES IN CHINA.<sup>1</sup>

BY FREDERICK GOODRICH HENKE.

CHINA is a land of great latent forces, a country of tremendous natural resources, a nation of unlimited possibilities. Her four hundred million people constitute approximately one-fourth of the human race, which, together with the fact that the birth-rate there is three times as high as in America, is alone of striking significance. She has an available unorganized fighting strength of 63,430,000—four times the total available strength of Japan and Great Britain combined; and these are supermen, for unusually adverse circumstances have eliminated the weak, so that those that are left are inured to hardships which would kill most Europeans. In the United States, exclusive of Alaska and the island possessions, the average population falls a little short of thirty-four per square mile: for all China it is two hundred and eighty; for the plain of Cheng-tu seven hundred; and in some parts three or four thousand people gain their livelihood from a single square mile.

The resourcefulness of the people of China, and the natural resources of her 2,169,200 square miles of land, taken together, constitute a unique and unparalleled reservoir of latent forces and hidden possibilities. The Chinese people are to-day using four hundred and seventy-eight different plants for food. China has

<sup>1</sup> Frederick G. Henke was formerly professor of philosophy and psychology in the University of Nanking, Nanking, China, and now occupies the chair of philosophy and education in Allegheny College, Meadville, Pa. He is interested in China's heritage of thought from the past and has recently published a scholarly work on *The Philosophy of Wang Yang-ming*, a Chinese idealist. He is likewise intimately acquainted with the China of to-day and is well able to interpret its conditions to Western readers.—ED.

enough coal, iron and copper to supply the world for a thousand or more years.

Developed into a military machine, China might easily become a great menace to the world; but it is to be hoped that it will not be necessary for China to take to the war-path. The people are, on the one hand, of the unafraid type, so that if they ever get fully equipped for military activity, they will represent a tremendous force; and, on the other hand, they love peace and the higher pursuits of agriculture, commerce, and literature. Their sense of values is of the more rational type. In West China during the Revolution of 1911, two armies opposed each other near the city of Chengtu. "A battle was imminent. The rice farmers sent in a petition to the generals, requesting them to postpone the fight until the people could harvest the rice, which otherwise would be destroyed. The request was granted." As culture advances, instinct and passion are brought more and more under the control of reason. Who will say that, judged from this standpoint, the Chinese are not more cultured than we often give them credit for being? What would happen if China and the United States—the two great peace-loving nations of the world—would together wage a silent war of friendly cooperation in culture and commerce, in international justice and national integrity, against those forces that tend to disintegrate the sacred institutions of humanity, and those nations that trample fraternity under foot?

However, China faces the God-of-things-as-they-are, and is trying to adjust herself to her social environment. Politically speaking, she has been awakened from her long slumber. The revolution of 1911-12 marks the overthrow of the Ts'ing dynasty and the founding of the Republic. The Manchus had been in power since 1644; they lost the throne because of lack of moral qualities. Living in luxury and dissipation at the expense of the Chinese people, they neglected to render that service which alone endears the ruler to his people and insures his place on the throne. The Ts'ing dynasty "disappeared in accordance with the natural law of service."<sup>2</sup>

The following facts had made it clear to the intelligent Chinese that a change of government was absolutely necessary if China was to maintain her national integrity and self-respect: (1) the Sino-Japanese war, in which a nation which had been held in contempt was strikingly victorious; (2) the seizure of Port Arthur by Russia, of Wei-hai-wei by Great Britain, and of Shantung by Germany; (3) the parceling of much of her territory into spheres of influence;

<sup>2</sup> E. Maxey, "Revolutionized China," in *Forum*, XLIX, p. 436.

(4) the payment of the Boxer indemnity for failure to comply with her international obligations; and (5) the Russo-Japanese war. The beheading of thirty-eight Chinese revolutionists by the order of the Imperial government, October 10, 1911, was the signal for the revolt of the troops under Li Yuan-hung at Wuchang; and at the same time rebellion was already brewing in West China.

At eight o'clock of October 10, 1911, the modern troops of the Wuchang garrison engaged in a furious attack upon the viceroy's *yamen*. Jui Cheng, the viceroy who was responsible for the beheading, fled under cover of darkness to a gunboat anchored in the Yangtze River. In a day the revolutionaries had gained control of Wuchang, Hanyang, and Hankow, occupying the great Hanyang arsenal. Almost simultaneously revolution broke out along the entire Yangtze from Shanghai to Chungking, and from Chungking far into the interior of Szechuan. On October 18, Ichang, an important treaty port on the Yangtze, went over to the revolutionaries; on the 22d, Changsha, the capital of Human province; on the 23d the city of Kiukiang on the Yangtze. The city of Nanking (historically the most important city on the river) had not been won over to the cause of the revolution.

The Manchus, realizing that the uprising was rapidly spreading, now turned to Yuan Shih-kai, who had been summarily dismissed in 1909 by the regent in the name of the boy-emperor, divested of all his honors, and exiled to his home in Honan. On October 14, the regent recalled him, knowing that if the Manchus were to be saved Yuan alone could do it with his modern army.

Yuan was one of the most enigmatic characters of recent Chinese history. He early aspired to an official position. Failing to pass the examination, he went to Korea as a secretary with the army. Li Hung-chang had him appointed director-general of trade and international relations in Korea in 1883. During the Chino-Japanese war he was forced to flee from Seoul, protected by British blue-jackets. Li then helped him to the position of judicial commissioner of Pe-Chi-Li. At that time he organized China's modern army, and in 1897 he was given command of an army corps. At the time of the *coup d'état* of 1898 he at first encouraged the reform movements of the young emperor, and later betrayed him to the empress dowager. The year 1899 found him governor of Shantung. When the Boxer movement first began, he appeared to favor it; later he tested the Boxers' avowed invulnerability by having them shot. In 1901 he was acting viceroy in Pe-Chi-Li; in 1903 the reorganization of the army was entrusted

to him; in 1907 he became grand councillor and president of the foreign office.

Recalled from disgrace by the regent to subdue the revolution, he took two weeks to consider the matter, and then came forth to take supreme command of the imperial forces and to act as premier of the country. Following the formation of his cabinet, he directed General Feng Kuo-chang to push the attack on the three cities (Wuchang, Hankow and Hanyang).

Hankow fell and was burned on November 11, and the city and arsenal of Hanyang fell into the hands of the Imperialists on the 27th. While this was going on, the revolution was rapidly spreading. The city of Nanking (southern capital) became the goal of the Republicans of the lower Yangtze. On the morning of December 1, Purple Mountain, the key to the city of Nanking, was stormed by the revolutionary forces, and by the following evening the city was under their control. All men were ordered to cut off their cues—the symbol of Manchu subjection—and those who were slow about doing it had it summarily severed by the soldiers. The Republicans had gained more at Nanking than they had lost at Hankow.

To Yuan Shih-kai it was obvious by this time that the Manchu dynasty was doomed; he also knew that the supply of money was nearly exhausted. For these reasons he was willing to negotiate with the Republicans. A peace conference was arranged to meet at Shanghai. Wu T'ing-fang was the principal delegate on the side of the Republicans, while T'ang Shao-yi represented Yuan and the Manchus. T'ang was a Republican at heart, and proved himself such in action. He agreed upon the election of a national convention—the convention to decide whether the Manchus should remain in authority—and also acquiesced that the imperial troops should evacuate Hankow and Hanyang. The Imperialist generals objected, and the conference broke up. However, the throne was weakened thereby, for the soldiers left Hankow and Hanyang.

Thereupon the revolutionary party demanded the immediate abdication of the throne. The imperial princes openly called Yuan a traitor, and the Republicans tried to assassinate him on January 16, 1912. At this time a memorial signed by forty-six of the imperial generals was sent to the Court, requesting the abdication of the emperor. Moreover, the city of Peking was full of Chinese troops. For these reasons, the empress dowager issued an edict in the name of the emperor on February 12, 1912, surrendering forever the Dragon Throne. "The emperor himself announced in this abdication



edict that the republic would be the future form of government for China, and authorized Yuan Shih-kai to organize it."<sup>3</sup>

In the meantime events were also moving rapidly in the south. The revolutionary assembly—composed of delegates elected from the provinces of the republic—met at Nanking and on December 29 unanimously elected Sun Yat-sen provisional president of the Chinese Republic. He had suffered exile and risked death for the Republic, and because of this was deemed worthy of the honor. The South rallied around him and supported him; but the North clung to Yuan, refusing to recognize Sun as president. Sun then on February 14 resigned the presidency and suggested Yuan as his successor. The Nanking assembly acted on his advice and elected Yuan provisional president. The consolidation of China and the building up of sound finances now rested in the hands of Yuan.

He appointed T'ang Shao-yi prime minister. T'ang was a member of the Tengminghui, a political party, and naturally arranged his cabinet in such a way that the members of the Tengminghui were in the majority. This was the beginning of party politics and party strife. The Tengminghui worked for a United States of China, in which each of the eighteen provinces should be self-governing; while Yuan wanted a constitution which centralized all power in the president, including the right to appoint and dismiss the provincial governors. T'ang Shao-yi resigned the premiership, and his successor, Lu Cheng-hsiang, stayed but a short time. Chao Pin-chun, a devoted follower of Yuan Shih-kai, followed Lu.

The Tengminghui and several other parties were consolidated into the Kuomintang, or National party. The election of the new Chinese parliament took place on March 13, with the result that the Kuomintang secured a large majority. They chose Sung Chiao-jen as their candidate for the premiership, and he left his residence at Shanghai for Peking, proposing to travel by way of the Shanghai-Nanking Railway to Nanking, and from there on the Pukou-Tientsin Railway to Tientsin and on to Peking. While at the Shanghai-Nanking Railway station at Shanghai, he was shot from the rear by an assassin, succumbing in a short time. The plot of assassination was traced to the door of Chao Ping-chun, the premier.

About this time President Yuan and his followers were able to secure a £25,000,000 loan from the Five Powers—usually known as the Five Power loan. Originally Great Britain, Germany, France

<sup>3</sup> Adolf S. Waley, *The Re-Making of China* (New York), p. 54.

and the United States were interested in placing this loan. Secretary Knox, under Taft's administration, had genuinely encouraged a group of American bankers to participate in Chinese enterprises. Later, however, the United States government withdrew its support, with the result that the American bankers ceased negotiations. Russia and Japan, however, joined the group, glad for the opportunity of having something to say in affairs Chinese. The United States, on the other hand, surrendered a splendid opportunity to participate in the conference of nations in matters of vital interest to China and America. The "Open Door" policy of John Hay is still nominally operative; actually it is little more than a *flatus vocis*.

In July, 1913, the second uprising occurred in China. An excerpt from the declaration of independence proclaimed at Canton the nineteenth of July will serve to indicate the attitude of the revolting party:

"Whereas Yuan Shih-kai has violated and spoiled the universal peace and rebelled against the Republic, both God and people are angry with him, and he should not be allowed to live. I, the Tutuh, representing the opinion of the people, have published his crimes and am going to punish him.

"Yuan Shih-kai has been accustomed to the use and employment of cunning tricks and has devoted his mind to influencing ignorant people generally, in order that they should fall into his trap. Therefore those who follow him or side with him, are really unaware of the numerous crimes of Yuan Shih-kai and are consequently 'taken in' by him."<sup>4</sup>

Yuan was accused of murder, bribery, unconstitutionality, and maladministration; of hiring Mo Shi-ying to assassinate Sung Chiao-jen and then having him murdered; of spending \$100,000,000 in the capital and refusing to allow parliament to audit it. Yuan, on his part, stated that the revolutionists were merely agents of the opium traders, who were using this means of reestablishing the opium business.

The uprising failed because the people as a whole were apathetic; because an insufficient amount of money was contributed; because the navy remained true to Yuan; and because the Five Powers advanced Yuan \$10,000,000 to put down the rebellion. Sun Yat-sen and General Huang-hsing escaped to Japan.

Yuan virtually became dictator. At the close of the rebellion he had the following proclamation issued:

"The President of the Chinese Republic (Yuan Shih-kai) hereby

<sup>4</sup> *Independent*, LXXV, 648-50.

offers the following rewards for the capture and handing over alive or dead of the following persons:<sup>5</sup>

“Huang Hsing—One Hundred Thousand Dollars.

“Cheng Chi-mei—Fifty Thousand Dollars.

“Huang Fu—Twenty Thousand Dollars.

“Si Shu-cheng—Twenty Thousand Dollars.

“Dated this 31st day of the Seventh Moon of the Second Year of the Republic of China.

“Signed and Sealed by the Civil Protector of Shanghai,

“Tseng Ju-cheng (Admiral).”

The matter of framing a permanent constitution to take the place of the provisional constitution now engaged the government. Parliament in session in Peking undertook the work of drafting one, but Yuan's wishes were not sought, and none of his personal agents were admitted. This was too much for Yuan. He took matters into his own hands, issuing a mandate which dissolved the Kuomintang on the ground that it was a seditious party. There were then not enough members left in Parliament to constitute a quorum, and for that reason it could not convene. Thereupon Yuan dissolved parliament, and in December, 1913, appointed a committee to revise the provisional constitution. The new constitution was the result. This gave the president practically supreme power over the executive branch of government. In him was vested the authority to appoint all civil and military officers and to dismiss all officials except judges. The power of absolute veto over action of the legislature was given to him. In case of urgent matters when the legislature could not convene, he had the power to issue ordinances to take the place of existing laws. When the legislature convened these had to be approved. Loans and increase of taxation, to be valid, were to be made by the legislature.<sup>6</sup>

President Yuan was gradually drawing the lines tighter and closer. Representative local assemblies were abolished and the provincial governments were consolidated in provincial headquarters in the hands of officials who were pledged to support Yuan.

Toward the end of October (1914) he issued a remarkable mandate. “The most renowned scholars of East and West,” it read, “are agreed that in framing a fundamental law it is essential to bear in mind the conditions of the people: no good can possibly come of

<sup>5</sup> These men have since that time been nominally pardoned.

<sup>6</sup> “The Chinese Constitution,” *Outlook*, CVII, 512.

cutting one's feet to fit a pair of shoes."<sup>7</sup> The shoes he offered were good comfortable shoes made on the old dynastic last: The president was to be elected for ten years (with eligibility for reelection) by an election commission consisting of fifty members from each of the two houses of Parliament. The presidential election law was announced in the last days of December. "If at election the administrative council should think it advisable that the president should hold office for another term, two-thirds of their votes shall be sufficient for his reelection."

The plan gave the president the right to nominate three persons, from among whom his successor was to be elected. The names of the three he wrote on a golden tablet; he enclosed the tablet in a golden casket and locked the casket in a stone strong-room in the presidential palace. Another mandate (also of December, 1914) stated that "no member of any political party shall be eligible for membership in Parliament." Obviously Yuan was laying plans for a *coup d'état* whereby he would take his seat on the Dragon throne.

But an ominous cloud had appeared on the horizon—one that foreboded no good for China. The European war had started with tremendous violence, and Japan, as an ally of England, was beginning the siege of Tsingtau in the province of Shantung. On August 15, after a session of the elder statesmen of Japan and the chiefs of the general staff and the naval board before the imperial throne, a note was handed to Count von Rex, the German ambassador, which, after stating certain demands, ended with the following ultimatum:

"If a reply, agreeing unconditionally to these demands, is not received by noon of August 23, 1914, the Japanese Government shall take whatever steps it deems necessary."<sup>8</sup>

A few days later the Japanese Government forwarded the following communication to the Foreign Office at Peking:

"Owing to the aggressive action of Germany, unfortunately a war has been started between England and Germany, and the peace in the Far East is about to be disturbed. The Japanese Government, after consultation with England and considering the present circumstances and the future of the Far East, has been obliged to take this last course for the assurance of the peace of the Far East and the preservation of China's territorial integrity and the maintenance of peace and order in the same country."

<sup>7</sup> Vide J. O. P. Bland, "At the Sign of the Velvet Glove." *Atlantic*, CXV, 748-54.

<sup>8</sup> Jefferson Jones, *The Fall of Tsingtau* (Boston, 1915), p. 34.

The whole world, including Great Britain, knew that Japan was not fundamentally interested in "the preservation of China's territorial integrity and the maintenance of peace and order" in that country. She was simply making use of an opportunity to gain a firm foothold on Chinese soil, to acquire the dominant influence in Chinese internal affairs, and to open the country for Japanese exploitation. It was a step in the carrying out of the Japanese expansion movement. "Her population is threatened with overcrowding; work for the people is a necessity; emigration to desirable countries is practically prohibited by foreign antagonism; money must be had to carry the enormous burdens imposed by her present national politics."<sup>9</sup>

Baron Mackino, as minister of commerce, made the following statement about four years ago:

"It is our ambition to be to the East what Great Britain is to the West. We have left no means untried in making a thorough investigation of the present conditions in China, so as to arrive at as accurate an estimate as possible of what is to be expected in the commercial relations of that country with Japan in the near future. . . .

"It is not too much to say that a great part of our hope for future financial rehabilitation in Japan depends upon how we can further develop trade with China. In this matter we cannot afford to be beaten by our foreign competitors; for the very welfare of the nations depends upon it."

The Japanese began their attack on Tsingtau, having in view the larger objective. Troops were landed one hundred and fifty miles north of the city at Lungkow on soil that was distinctively Chinese, and from there they pushed on through Chinese territory to Tsi-nan-fu, the capital city of Shantung and the terminus of the Shantung railroad, passing *en route* through Tai-mo and Weihsien. Command was taken of the Shantung railway, and such native employes as seemingly opposed them were shot. In a few days western Shantung was in the hands of the Japanese.

Tsingtau surrendered at 7:05 A. M. on November 7. Governor-General Meyer-Waldeck and his men had fought valiantly, but the opposing force—17,000 against 3800—was too strong. By 7:30 the Rising Sun flag was floating from the peak of every fort and hill in the vicinity.

China was in distress. Her neutrality had been violated, and

<sup>9</sup> James Davenport Whelpley, "East and West: A New Line of Cleavage." *Fortnightly Review*, May, 1, 1915, p. 887.

she could do little or nothing. Yuan had ordered his people to show their good will toward the troops. What more could he do?

But there was more trouble ahead for China. The Japanese premier Okuma issued a message to the American people; it was published in *The Independent* of August 24, 1914. "As premier of Japan, I have stated, and I now again state to the people of America and of the world, that Japan has no ulterior motive, no desire to secure more territory, no thought of depriving China or other peoples of anything which they possess."

Notwithstanding this message, Mr. Hioki, Japanese ambassador to Peking, called upon Yuan Shih-kai on the evening of January 18, 1915, and presented a note making the most radical demands. When these became known to the world, the Powers naturally made inquiry of the Tokyo government, and the latter despatched a seemingly innocent *communiqué* to the Powers. The original *communiqué*, of about four times the length of the one sent to the Powers, covered these among other equally vital demands: China is not to lease or cede any part of Shantung to a third power; Japan is to be allowed to build a railway from Chefoo or Lungkow to join the Tsinan-Kiaochow railway; China is to grant Japanese subjects the right to open all mines in Southern Manchuria; the consent of the Japanese government must be obtained before a third power is granted permission to build a railway in Southern Manchuria or eastern inner Mongolia; no island, port, or harbor of China shall be ceded or leased to any third power; influential Japanese advisers in political, financial and military affairs shall be employed by China; the police departments of important places in China shall be jointly administered by Japanese and Chinese; China is to purchase a fixed ratio of the quantity of munitions of war from Japan, or Japan shall establish in China a jointly worked arsenal in which Japanese experts are to be employed, and for which Japanese material is to be purchased.

The Chinese were worked up to a fever heat by this time, but they knew the futility of engaging in open war with Japan. The latter country was able to set up for China a super-Monroe doctrine. Demands, with some modifications but similar intent, were presented with the suggestion that an answer would be expected at once. China did not answer forthwith. On May 7, a reply to the Japanese note was demanded. Japan began to mobilize her army and navy in preparation for an invasion of China. There was no way out, "and at half-past one o'clock on the morning of Sunday,

May 9, China, the oldest nation in the world, passed under the virtual domination of Japan."<sup>10</sup>

The Chinese however are resourceful, and above all else they are fully awake. China's fighting blood is up and has been expressing itself in three ways: (1) A nationwide boycott against Japanese goods; (2) a nationwide "National Salvation Fund" movement for raising Mexican \$50,000,000 from the Chinese, "the money to be used to arm China against foreign aggression and to develop home industries which shall manufacture those lines of goods now supplied by Japan"; (3) A nationwide movement of solidarity, removal of corruption, and development of resources.<sup>11</sup>

Mr. Willard Price, who investigated the boycott of Japanese goods, found that the Japanese have lost heavily—"more," one Chinese merchant said, "through the boycott than she can ever gain through the success of her demands." In Chungking, West China, the advertisements of Japanese patent medicines and tooth powders were painted over and burnings were held of Japanese goods outside the city. In Hangchow (of Chekiang) and in Hunan, Japanese shops were closed and deserted. Mr. Price saw a list of seventeen Japanese firms in Hunan, together with the losses they had incurred—amounts from \$900 to \$31,000. Throughout the city of Wuchang a pamphlet of double meaning was circulated. When read in the customary way from top to bottom, it read, "Countrymen! Our country is becoming a second Korea. The hearts of the people! Take what is written to heart," and so on. When read from right to left, these statements read: "Citizens—Don't—Buy—Japanese—Goods!"

The boycott is thought to be more than a passing expression of emotion. It is impossible at this time to forecast the outcome of Japan's venture. Many seem to think that the move on the part of Japan is a menace to the United States as well as to China. In the *New York Herald*, Mr. Rea, editor of the *Far Eastern Review* (Shanghai), has made the following statement: "It is on record that every move our financiers or manufacturers have made to expand their influence in China, has been met with the undisguised hostility of Japan, and our right to transact business with the Chinese government has been repeatedly challenged and denied."

In the *New York Sun*, Mr. Rea made the assertion that "Japan is prepared to go to war with America to enforce the principle of

<sup>10</sup> Jones, p. 207.

<sup>11</sup> Willard Price, "China's Fighting Blood Up." *World's Work*, XXV, pp. 725-29.

racial equality and to contest with us the supremacy of the Pacific. She wants to get some of the costs of such an undertaking out of the control of China."<sup>12</sup>

Whether Mr. Rea is extreme in his standpoint or not, time will tell. Interpreted in the most favorable way, Japan's aggression must be looked upon as implying an attempt to get control of the Chinese situation. Japanese statesmen of authority have said as much, and every indication points that way.

Meanwhile, the political situation in China again attracted attention. Yuan Shih-kai held the center of the stage. During the latter part of the summer and early fall, insistent rumors were current that Yuan might try to have himself declared emperor. The President himself issued a number of statements in which he affirmed his belief that the Republic would continue. As late as November 22, the *Independent* published a statement to that effect. Yuan asserted that his enemies were saying that he desired to become emperor. The indications, however, were not lacking that he was really ambitious to secure the throne. Not the least of these was the resignation of Vice-President Li Yuan-hung. Mr. Suh Hu, writing in the *Outlook* (Sept. 1, 1915), said: "The question of titular change is of very little importance in the minds of true Republicans of China. The Chinese democracy, they realize, now exists only in name. For almost two years the country has had no parliament, no legislature, no provincial legislature, no district councils. There are no political parties, no freedom of press, no freedom of speech." Suh Hu is laboring under the impression that President Goodnow favored a constitutional monarchy for China; but in this he is probably mistaken. The report that he favored the monarchy was circulated to facilitate the overthrow of the Republic.<sup>13</sup>

In December, Yuan nominally referred the question to the provinces: "Do you wish to return to a monarchy?" Actually the matter was referred in a controlled way to groups who were loyal to the President. There was little, if any, popular desire to change the form of government.

On December 11, the following telegram was sent out from Peking: "Acting as Parliament, the Council of State to-day canvassed the vote on the question of a change of government of China to a monarchy, and found that the votes of 1993 representatives

<sup>12</sup> "Menace to the United States in Japan's Triumph over China." *Current Opinion*, LVIII, 386-388.

<sup>13</sup> "China's Momentous Choice." *Independent*, LXXXIV, 169 (November 1, 1915).



out of 2043 qualified to vote on the proposition were favorable to the change." The Council of State urged Yuan to accept the throne. At first he declined, but later accepted with the proviso that he continue as president "until a convenient time for the coronation." On New Year's Day he anticipated the honor by seating himself upon the Yellow Chair.

When Liang Chi-chao of the 1898 *coup d'état* fame was asked whether he favored reestablishing the monarchy—he originally favored a constitutional monarchy—he said, "I have always opposed a revolution, hence I am opposing you now as I opposed you before, for a revolution always retards the progress of a nation." This meant that he did not favor Yuan. He was kindly disposed toward the southern provinces, as is shown in the fact that he joined the governor of Kwangsi in issuing a manifesto impeaching Yuan and his misadministration.

Following the acceptance of the throne by Yuan, an uprising broke out in Yunnan province. Though 50,000 troops were sent to subdue the rebels, the movement spread over the provinces south of the Yangtze River, assuming such proportions that Yuan thought it best to renounce his ambition for the throne. The monarchy had endured just one hundred and one days. Yuan brought it to a close with the following edict:

"I have myself to blame for my lack of virtue. Why should I blame others? The people have been thrown into misery; the soldiers have been made to bear hardships; commerce has declined. Taking this into consideration, I feel exceedingly sorry.

"I am still of the opinion that the designation petitions submitted through the acting Li Fa Yuan (State Council) are unsuited to the circumstances of the country. The official acceptance of the throne of the eleventh of December is hereby canceled, and the petitions are hereby returned through the State Department to the Tsan Chen Yuan, to be forwarded to the petitioners for destruction. All preparations connected therewith are to close forthwith...."

In his hope that the southern provinces would forthwith rally to his support he was greatly mistaken. While some of the Peking papers thought him sincere, the Shanghai press continued to challenge his patriotism and his moral integrity. The Japanese government was out of sympathy with him and rumors were current that he would soon have to face a movement directed from Tokyo for his overthrow.

But now a surprise was awaiting the world. On the sixth of June Yuan passed away, and the news of his death was flashed around

the globe. Though poisoning was officially denied, he died "amid an atmosphere saturated with suspicion and intrigue." The next day his eldest son committed suicide, whether because of grief, the dictates of filial piety, or some other reason. Vice-President Li Yuan-hung was designated Yuan's successor.

Li is a man fifty-two years of age, with large experience as a soldier. After graduating from the Pei Yang Naval College, he joined the navy, serving in the Chino-Japanese war, during which time he jumped from a ship into the sea to save his life. This experience seems to have turned his inclination toward the army, for he entered the service of the well-known viceroy, Chang Chitung. Later he buried his pride and went to Japan to study military tactics, because he saw that his training was inadequate. In his new capacity as president he will doubtless do what he can to bring together the North and the South. Whether he will succeed in uniting China and in rehabilitating her finances remains to be seen. His is a great task.

## CAN CHINA SAVE HERSELF?<sup>1</sup>

BY GILBERT REED.

CHINA'S salvation depends more on herself and on heaven than on help from foreign powers. In fact foreign powers, taken together or taken singly, have often proved more of a menace than a blessing. The most that can be expected in the way of altruism is from foreign individuals rather than from foreign governments. If any foreign government can be induced to help China it is rather due to national self-interest than to altruistic motives, or possibly it is due to the high altruistic sentiments of some one individual who happens to be in office, and has ventured to carry his religion into politics.

It is very well, and very easy, to talk of principles. It is about as easy as for the Chinese to draw up regulations. The harder task, and the really serious problem, is to carry out some of these principles, and get to doing something. Even principles introduced into a constitution are no guarantee of a nation's salvation. The constitution is a palladium of liberty. What is still needed is that all the people and all the officials begin to do something with a practical bearing on the public weal.

Do the Chinese possess the quality of being "up and doing?" Will they undertake some one thing and see it through?

In 1895 I presented to the Military Council of the empire a Memorial on ways to develop Manchuria. This was before Russia had begun to press in, and the proposals were meant to forestall any aggression. Prince Kung, Weng Tung-ho, Jung Luh and the rest of them complimented me highly on my ideas and my "good heart," and—nothing was done.

The same year I had about a dozen conferences with Li Hung-chang about a university for Peking. This was a pet scheme of his. I helped him to draw up a plan. Shortly he said to me, "No, use, nothing can be done; my colleagues don't want a university."

<sup>1</sup> Dr. Reid has recently published a series of papers on this subject in the (Chinese) *National Review*.

Those were the bad days of the Manchus, who are guilty of every failing that the Chinese have. Now we have a republic, such as it is. Progress is in the air. Educated men who have seen the world are to the front. We are living in better times. Something at last is going to be done.

Having eaten much bitter from the open hand of the Japanese, China has been stirred as never before. A national spirit "moves upon the waters," and yet the old question arises, "Will the Chinese carry through that which they have begun?" Various movements have been set a-going, new societies have been started; will they go on to the end?

Lest it be thought that we only talk of principles and think in a general, indefinite way, we will close these discussions of China's salvation by specifying a few practical enterprises for the government and the people to undertake. There is nothing new in what we say; we merely give an enumeration, so that any Chinese who is at leisure may feel the call to do something.

I. China needs in Peking a first-class, well-equipped, high-grade university, superior to the high school standard and better than any university started by missionaries. Then will Li Hung-chang's dream come to realization. Some university in Shanghai, in Tientsin, in Hongkong, or in Hankow should not take the place of a real university at the national capital, controlled by the faculty and the president rather than by the students.

II. China needs a national system of education, supported not from the national revenue, but from local and provincial resources. This system needs to be national, directed from the Ministry of Education, but the management and support of each school should be local. Universal education, if aimed at, should be of an elementary kind, like the "three R's" in the west. Hence stress should be laid equally on a university and on primary schools. Taxes for public schools should go to them and for no other purpose. Universal education must be simple; the special and the expert is for the few. So a national system of education is better when it is simple than when it is elaborate.

III. China needs improvement in her agriculture. This does not mean that the Chinese have not been good farmers or good gardeners in the past; it only means that they have something to learn from the west, especially from the science of farming. Thus the farmers of the State of New York have at last acknowledged that they can learn from the graduates of the Agricultural Department of Cornell University. It will not be long before this new

department in Nanking University, a union of three missions, will be gladly utilized by the provinces of Kiangsu and Anhwei.

IV. Afforestation is another practical work needing to be taken in hand. It is nearly thirty years since Dr. Joseph Edkins wrote a series of articles on this subject in the first Chinese daily of Tientsin. The reform has been urged on Chinese officials again and again, but neglect of a plain duty has been the rule rather than the exception. The Germans at Tsingtao and along the line of the Shantung Railway have set a good example, and have always been ready to encourage the planting of trees in other parts of China. Professor Bailie of Nanking University is carrying on the same needy work in connection with his agricultural department. It ought to be possible to get every governor to see that all the officials under them, in conjunction with the gentry, shall undertake in a simple way the planting and preserving of trees. An editorial in *The National Review* for July 24 gave a clear statement of what can be done in all parts of China.

V. Here comes in another important reform, that of conservancy. A National Bureau for this purpose has already been established, with Mr. Chang Ch'ien as the enthusiastic director. The American Red Cross Society dispatched engineers to study the problems in the region of the Hwai river, and it was expected that Americans were to raise the money to undertake model conservancy works. Americans are the only ones with abundance of means—all the more abundant through sales in time of war—and their good fortune should lead them to carry on this Red Cross proposal. Should American philanthropists lose their ardor, it is left to the Chinese to perform one more part of China's salvation. The task for the whole of China is gigantic, but a start should be made.

VI. Another practical reform is currency reform. We are not ourselves particular whether gold or silver or copper is made the standard, so long as some standard is agreed upon. In our opinion gold should be the standard, seeing that this is the standard throughout the world. This does not exclude the wider use and circulation of silver and copper and paper, but gold is the standard and the ratio of exchange is definite. A definite plan of currency reform was agreed upon by Dr. Ch'en Shin-t'ao and foreign experts before the Manchu dynasty came to its untimely end. Under the republic the Ministry of Finance has invited currency advisers, and for a while there was a special bureau und Liang Ch'i-chi'ao; but the reform has gone no further than the academic stage. It needs to be put into practice.

VII. Mines should be opened and railways built on the co-operative basis, with Chinese and foreign capital, but no more concessions should be given outright to foreigners, at least until the law is established that two foreign nations at war with each other cannot in consequence take possession of each other's property, rights or concessions within the domains of Chinese territory. The way should be open for foreign capital and proportionate control, but not for absolute foreign control. If foreign capitalists do not care to cooperate they had better be left out. If the Chinese, on the other hand, continue to hamper and frustrate all foreign help, they too should be left alone. Cooperation means cooperation, nothing more, nothing less.

VIII. China should go on with her salt reforms. A first-class English adviser, with experience, is at the head. His advice should be trusted and followed. A system as efficient as the Maritime Customs will soon be developed, bringing revenue to the government and forming a model for other departments.

IX. In our humble opinion *likin* should be abolished, whether foreign powers agree or not to increase tariff. Internal trade should be free from all impediments. Free trade, whatever we say of it in an international sense, is an absolute necessity in a national sense, within the bounds of one's own country.

X. A national banking system needs to be established so that the Chinese in one part of the country can trade with those in another through a common medium of exchange. The Bank of China or the Bank of Communications should have branches in every city of China, so that the same notes can be accepted everywhere throughout the country. If a cheque from a bank in New York City may be cashed at the Hongkong Bank in Shanghai, a cheque of the Bank of China in Chungking should pass with the same bank in Shanghai.

These are enough practical points to show that scope is given for a large variety of talent in China.

It is to be hoped that Japan and England, France and Russia, Germany and the United States, Spain and Portugal, and all the rest, will have mercy on China by giving her a chance to set her house in order. Should the exhilarating experiences of the past year after all prove a sedative, and in the course of the next ten years no reform be undertaken, or rather carried out, we will then yield to the superior argument of our friends the Japanese, and welcome their paternal sway in China as it has been so gleefully welcomed in Chosen.

## CENTRALIA.

### THE OUTCOME OF THE WAR.

BY THE EDITOR.

THREE countries have been forced into a close alliance through the outbreak of the present war. They are Germany, Austria-Hungary and Turkey. Later on they were joined by Bulgaria whose king Ferdinand is a German prince and whose inhabitants hate the Serbians and fear the Russians, but place great confidence in the Central Powers.

Prussia and Austria had been enemies since 1740. Austria had been the leader of Germany until Prussia grew in power and the Hohenzollern rivaled the imperial house of Hapsburg.

Since the leadership of Germany has definitely passed into the hands of Prussia, which happened in 1870, the old enmity has changed into a close alliance. Austria has troubles of her own with Russia and the pan-Slavic agitation in her own territory. She now needs Prussian help, but on the other hand Prussia needs Austria as a bulwark against the Slavs. Indeed Prussian Germany would be lost, or at least seriously endangered, if the Slavic part of Austrian lands fell into the hands of Russia. Hence the friendship between Prussia and Austria is based on mutual interest.

So long as England treated Russia as her most dangerous enemy, there was no need on either side for a close alliance between Prussian Germany and Austria-Hungary, and it is obvious that England's *entente cordiale* has knitted the friendship between the two Teutonic powers very firmly, indeed so firmly that their old enmities are entirely forgotten.

But how did the third party enter?

England was formerly the patron of Turkey, but since Edward VII founded the Triple Entente, England ceased to antagonize Russia. Russia, the old enemy of England, was needed for the

policy of encircling Germany, so Turkey was sacrificed to gain Russia.

Turkey is the center of the Islam world and there are many millions of Islamic inhabitants in India who, as is well known, form the most active and energetic part of the population. The best native soldiers are faithful believers in the Prophet, and so England deemed it wise to keep on good terms with the Sultan of Turkey, the recognized head of the Mohammedan faith. But since the Teutonophobia spread in England like an epidemic all the old traditions were set aside, and henceforth English diplomacy fraternized with England's old enemies, the French and the Muscovites, while her former protégé, the Turk, 'the sick man of Europe,' was abandoned to his fate. England no longer had any interest in protecting Constantinople and the Dardanelles against Muscovite ambition, and so Turkey was forced to look for another protector whom she found in the Kaiser. There followed the inevitable result of a firm alliance between Turkey and Germany. It is a struggle for life in which Turkey became involved, and how bravely the Turks held out is evidenced by the many English graves around Gallipoli.

The map on page 509 shows us the situation of these three countries now united for the present war in a close confederacy; but what is most significant in this union is the fact that the new alliance bids fair to outlast the war. English diplomacy has taken care that the interests which have formed the union of Turkey with the Central Powers for mutual protection in war will continue in time of peace. A great boycott is threatened by which the enemies of the Entente Powers shall forever forego the blessings of English trade.

English diplomats cherish the hope that such a boycott will have as great an effect as the same measure had against Napoleon I which contributed not a little to his final downfall. The new boycott will again have serious effects, but possibly it will not turn out in favor of England; possibly it will work on the new alliance like a protective tariff, and it is likely to favor the development of the countries discriminated against, for on a closer examination it seems probable that England will cut off her own nose to spite Germany.

Note the central position of the black spot in the map. It fills the space where the three continents of the old world meet; and consider the favorable connections which can be established from here in all directions, with Africa, with India, and through



Persia and Tibet with China. The territory thus united has not yet a name, but its most significant feature is its central position, and so we propose to call it Centralia.

Turkey has not been conquered by either Germany or Austria-Hungary; she has been forced to seek the assistance of the Central Powers. But the result will be the same as if the country had been conquered with the omission, however, of all the unpleasant disadvantages of a conquest. Conquered people hate their conquerors, but the Turks bid the Germans Godspeed. The goodwill which the Turks now cherish for the Germans they would not possess if English diplomacy had not made this new alliance highly desirable to them and a real help in a dire emergency. The Germans are actually looked up to as leaders, and unless they foolishly lose this confidence by lack of tact they will have a great chance of developing the rich resources of Turkey.

The central position with its several connections will be valuable assets for the Central Powers. This new empire is a group of densely populated countries possessing strong military forces which can march out into all parts of the three continents of the eastern hemisphere and cannot be hindered in their movements by the English navy. It certainly forms a combination which will be a thorn in the flesh of the British empire.

At the same time the total area of Centralia has a command of all the climates that are needed for industrial, agricultural and commercial purposes, which is an advantage not to be overlooked. It stretches from the Baltic down south to the equator and can produce anything needed in civilized life.

Great Britain undertook the war to crush Germany, and the foundation of Centralia will be the unexpected, the undesired and unpleasant result,—unpleasant for English diplomats. Such is the irony of fate in human history! There is always a party or a group of parties who want to prevent a certain change that threatens to come about, and they produce or hasten its coming by the very means they use to crush the new movement. English diplomacy saw the German danger. The Germans were a people who had learned in the severe school of life to do their work better than other people. They possessed qualities in which the British were lacking. They had developed a strong sense of duty and were more efficient in every respect. Recently they had overcome the worst hindrances which had prevented an efflorescence of their sterling accomplishments and had begun to outdo the British in industry and trade. That must not be! England will forgive anything but interference

with her world monopoly of trade, and here was a nation that was winning a place of its own in world commerce. In all peaceful enterprises England was being beaten, and statistics showed that German progress was rapid in every branch of manufacture. What was to be done? The only chance of overpowering and averting this German danger which was so formidable in peace was war—and war came.

We will not blame the English. England had become accustomed to the idea of owning the world. She looked upon herself as the elect whom God had favored with wealth and power and possession of the seas: yea her national hymn expresses her ambition as a divine destiny. The English glory in the thought that Britannia rules the waves! Why should they not try by all means, even by war if they must, to retain their power. The English knew what they were doing when they made a strong coalition, cleverly called an *entente*, for the purpose of isolating their dangerous rival. They forgot all former enmities, both with Russia and France, and engaged these one-time foes with a cunning smartness in the cause of crushing Germany. Such is the situation now; the plan was clever and, humanly thinking, there is no escape for Germany. But

*“Der Mensch denkt  
Und Gott lenkt.”*

[Man proposes,  
God disposes.]

The God of history has his own plans, and the attempt to crush Germany becomes a test of Germany to prove whether she is worthy to play the higher and greater part for which destiny has fitted her. If she holds her own against her enemies she will be capable of the new and nobler tasks that await her in the future.

The present war is waged with great bitterness and probably will be prolonged to exhaustion on both sides, but what will be the result? It is impossible for the Central Powers to conquer any of the English domains or compel the Allies to make peace within reasonable time. The Allies means England, for England is the leader. England has instigated the war, and the war is conducted for her special benefit. The Allies are really not fighting for themselves but for England, for English commercial interests and for the continuance of English supremacy in the world. This is recognized by all except the French patriots who always live in illusions, and the Russian war party who still hope to get the best of England after the war. Russia expects that after the conquest of Germany the last decision will be brought about by warfare waged between

the greatest power on land and the greatest power on sea; that while England may now remain the owner of the seven seas she will be unable to protect India by her navy against a Russian invasion by land.

English diplomats are very cunning but not far-sighted. They are smart but not wise. Sir Edward Grey has twice in his official capacity declared that there was no risk for England in this war and that victory was easy and perfectly assured.

The English *Daily News* in an article published in September, 1912, speaking with a clear knowledge of English intentions in founding the Entente, not only hesitates to endorse Sir Edward's policy but raises a warning voice. We read: "The center of this coalition against Germany is England. Neither France nor Russia have thought it out nor would either have had such thoughts. It is a liberal England who will appear before the papers of England as organizers of discord, as instigators of war. His [Sir Edward Grey's] actual policy has nothing in its favor, neither right nor honor nor traditional justice."

But England having encircled Germany with a general coalition of all the powers worth speaking of feels sure of ultimate success. Winston Churchill in one of his speeches before the war was confident that Germany could not withstand the attack of the Entente. He spoke of England as "the only power which could fight Germany without tremendous risk and without doubt for the issue."

Mr. Churchill thought that the English were safe. Such was the view of an English diplomat, and the whole English government undertook the war because with very few exceptions they believed they could ruin Germany without exposing themselves to the danger of suffering in a conflict in which England's allies would bear the burden of the struggle and England reap the advantages.

Yet now it seems unlikely that England will be able to crush Germany, and so it is probable that the result will be a drawn battle. The belligerents are not inclined to make peace at all, and neither of the two parties can be blamed, because any peace made now would be a mere truce since England is serious in her intention to crush Germany; she would make an armistice only for the sake of recuperating her strength and preparing for a new attack. On the other hand Germany cannot be expected to be generous and surrender her conquests, for this is a combat from which a re-establishment of friendly relations has been excluded by the very bitterness of the attack. England has openly declared her enemy to be barbarous and inhuman, and England's many misrepresenta-

tions will make a *rapprochement* undesirable if not positively impossible.

At the same time England has declared that the very establishment of peace shall be a continuation of the war in the line of commercial and industrial activity. Germany is to be cut off from the world market so as either to be compelled to submission or punished by a rigid isolation, and we know England too well not to doubt that she will pursue a rigorous persecution of this method of warfare.

What will be the result?

Centralia, viz., the three empires constituting the alliance of the Central Powers, will be more closely united by England's efforts to cut them off from the rest of the world. The English proposal to isolate Germany and her allies will result in a kind of prohibitive tariff enforced upon the central states, and the result will be that they shall be compelled to develop their own resources without any assistance from the rest of the world dominated by England.

The Germans need cotton; they will no longer have the benefit of the cotton market of the southern portion of the United States of America. The cotton raisers of the southern states will no longer be allowed to trade with Germany, and our American Rights League will insist on obedience to the British demand. American rights to trade with the whole world, including Germany, are to be maintained only so far as Great Britain will permit, and here Great Britain forbids. The result will be that the Germans will develop cotton plantations of their own in Turkey, and there will be a rich prospect for young men in Germany to emigrate to Turkey and join in the colonization scheme. The new colonies will probably be German speaking. Official business grants of the Ottoman empire will give the colonists special privileges to preserve their mother tongue and religion, possibly also allowing them to perform military services under German officers.

Furthermore Ceylon tea will no longer be imported into Germany; but the Germans want tea and so Germany will establish tea plantations in the Turkish empire, perhaps in the territory or neighborhood of ancient Babylon. The English will no longer allow the Brazilians to export coffee to Germany. The result will be coffee plantations in Arabia, and so an unprecedented boom of German colonization may fairly well be predicted in Anatolia.

At present the Turks are behind the times in industrial and commercial development. The mountains of Serbia are not even

yet explored, and since the Central Powers need the territory of Serbia in order to retain actual connection with Turkey the German and Austrian mineralogists will explore the country and develop mines in places containing ore deposits which undoubtedly exist in this part of the world. Under the guidance of German science industries will develop and furnish Turkey with an opportunity of unexpected prosperity.

Thus an agricultural and commercial efflorescence is to be expected in this absolutely undeveloped country, and the entire group of countries which we call Centralia will in more than a mere geographical sense become the heart of the old world. Its prosperity will probably equal English prosperity in spite of its small size, very small as compared to the rest of the world which will be under English domination.

There is no chance now that England will be beaten or conquered by Germany. The God of history does not reject a favored nation so quickly; and it is obvious that the territory dominated by England will be enormously larger than Centralia. The English domain extends over the whole world, for there is no country washed by the ocean waves that does not pay tribute to Great Britain. However, in spite of this enormous advantage which England will keep, Centralia has also its advantages and indeed the future development of human history depends on the use made of peculiar advantages by either power, the leaders of the British world or the leaders of Centralia. Centralia has the uncommon advantage of close proximity between her parts and can establish connections all around. Within her own territory, she will be like a well-fortified redoubt.

The English world is threatened by a division, which means the establishment of two spheres with two independent centers. It seems probable that the United States will be a part of the British world, and present American public opinion favors submission to Great Britain in such a way that the United States will either actually or practically become a member of the British empire.

At present the pro-British sentiment in the United States is very strong; we seem to have forgotten our American ideal of independence. We made ourselves free in a bitter fight and through the blood of the fathers of our republic we maintained our freedom in the face of the defeated English army under General Cornwallis. But the present sentiment is so friendly to England that there are Americans now who regret that the revolution against England's dominion took place at all. The Boston Tea Party has been de-

nounced as a childish freak unworthy of our fathers. Benedict Arnold should be reestablished as a good patriot whose foresight was keener than George Washington's and who will soon become the patron saint of modern Americanism.

We are on the brink of openly avowing that we ought to have remained faithful subjects of the English crown. There is for instance the American Rights Committee who stands up boldly and unreservedly for the Britification of America and demands a most intimate reunion with England as the ideal of the present American policy.

England's method of ruling the world has assumed the guise of being thoroughly "democratic." The truth is that Germany is more democratic than England whose actual constitution is thoroughly oligarchical and whose pretense of democracy is obviously hypocritical. It is a mask put on to flatter the common man who is virtually excluded from any influence upon British politics. The idea is comforting even though there is no truth in it.

A circular bulletin of the American Rights League, No. 6, March 13, 1916, entitled *America's Foreign Policy* answers the question "What Then Shall We Do?" as follows: "Throw our sympathies on the side of England and her allies, pursue this line as the logic of events requires. After the war put ourselves into the closest and most sympathetic relations with Great Britain and France."

And why? This is also answered in the same circular: "Great Britain is the nation which can do us the most harm of any or all on earth, and with her on our side we need not fear the whole world. With her then we should most heartily cherish a more cordial friendship and nothing would tend more to knit the affections than to be fighting once more side by side in the same cause." In other words, the American Rights League proposes to be submissive to Great Britain, to fight her wars and obey her as if we were a colony of the British empire.

Now the question of the future will be, Shall Great Britain retain the rest of the world, including the United States, or shall the United States preserve its independence and remain a free country? English diplomatists will not formulate their demands so bluntly; they will first propose a harmless alliance of all English speaking races and then gradually solidify this alliance into a political union.

Germany is surely going to maintain her freedom and establish a rival dominion in Centralia which will not be subject to the Eng-

lish yoke. But what will become of the United States of America? It would be difficult to decide the question now, but it is to be expected that if the old American spirit is not yet dead we may still preserve our independence. If we do, it will be in spite of the efforts of the press subsidized or partly owned by Great Britain, and in spite of the aspirations of the blind followers of the league falsely called "the American Rights League." It will be a hard fight, the harder because our political parties use the traditional British method of hypocritical misrepresentation and falsify the issues. Submission to England is regarded as the cause of humanity and the establishment of highest civilization means obedience to British rules and British ideals.

Note the name "American Rights League." The league really means to submit to Great Britain and positively proposes to abandon American rights. Is not the name inappropriate? It is not so much inappropriate as characteristic of the Anglican method of presenting an issue.

If in the English world an association were organized for the purpose of wolfish practices, English diplomats would probably not call it a Lupine Conspiracy, but "The Lambs Club" or "The Ovine Association," and its members would glorify the ovine ideal of sheephood. They would hang up in their club rooms a copy of Van Eyck's classical picture of the adoration of the Lamb. So for instance, if the English arm their merchant ships for the purpose of attack, they claim that the guns are intended for defense only. If they make a rigorous alliance for both defensive and offensive purposes, English diplomats do not call it a confederation, nor a coalition, nor even a union, but an *entente*, a mere friendly understanding of a harmless nature. If intrigues are planned threatening the peace of Europe, the arrangements outlined for future procedure are mere academic talks and are designated as "conversations" and so all through! The British lion presents himself as an innocent lamb.

The founders of this republic were men who stood up for their rights. In those days it was more true than now that "Great Britain is the nation which can do us most harm," but that was no reason to them for submitting to Great Britain, but for fighting against her tyranny.

Then there was no need to organize an American Rights League; Americans had no rights, but they wrested their rights from Great Britain. Our present generation lacks virility. The American Rights League feels the weakness of America, so its members

advise seeking protection from the English navy. It is claimed that "with her [Great Britain] on our side we need not fear the whole world." The fathers of our republic were more manly, and it is certain that they would be ashamed of their descendants if they could read this declaration of the American Rights League. Can we not develop enough strength to be able to defend ourselves? Is there any reason for us to fear any one, if we rely on ourselves as our fathers did? Have we become such contemptible cowards



CARTOON FROM "PUNCH" IN 1861.

or weaklings that we must seek protection under the Union Jack or the apron of our national grandmother?

If the ideals of the American Rights League become the dominant thought in our modern Americanism it is certain that our American independence will soon be a thing of the past. We may retain our freedom in name by being officially declared independent, but our freedom would mean that we shall voluntarily obey the British government. The proposition is well and clearly expressed in a British cartoon which we here reproduce for the benefit of those



of our American countrymen who have a longing to join the American Rights League. The picture, reproduced from *Punch* of December, 1861, shows the substantial figure of John Bull with the Union Jack waving over the sea and the United States standing in front of him in a most ridiculous posture of incompetent bravado. The cartoon is labeled, "Look out for squalls," and John Bull is saying to Jonathan, "You do what's right my son, or I'll blow you out of the water."

Is it possible that the American spirit will be revived? Yes it is possible, but as matters stand at present it is not certain. I am sorry to say that the American spirit manifests itself in only a limited number of old Americans and shows its most intense feeling mainly in the hyphenated Americans, the German-Americans and the Irish-Americans. Its force is almost lost in the eastern states but it may still be found in its old vigor in the west. The Germans have always been good Americans and are still. They have come to this country because they believed in American ideals, but their views of American ideals were those of Washington and of Lincoln, not of Mr. Roosevelt nor of Mr. Woodrow Wilson who now denounce the hyphen as un-American.

The editor of *The Open Court* has always been a patriotic American and he knows no hyphenated American who is not a good American, but in the face of the many assaults made on the hyphen, he begins to feel that the old American spirit is dying out and that a new race is rising here which is sick of the old American ideal and creates a new pro-British patriotism, forgetting what Great Britain did to America in former days.

In the year 1863 an anonymous poem appeared in *Harper's Weekly* which expresses the spirit of the old Americanism, but at present our administration is pro-British, and while Germany is naturally our ally and should be treated with a friendly neutrality we antagonize her as if we were Britons, and the true Americans are denounced as traitors to the cause of humanity. There are however some Americans left who still cling to the old-fashioned ideals and with reference to the poem of 1863 (quoted in full in *The Open Court* of November, 1915, p. 700) Mr. John L. Stoddard laments the present lack of manhood and true American patriotism as follows:

"We have forgotten it,—England's 'neutrality,'  
We have surpassed it by one of our own,  
Based on a specious but shameful legality,  
Masked by a smug, hypocritical tone.

“We have forgotten how England then treated us,  
 Jeered at our losses, our struggles, our tears,  
 Shouted whenever our brothers defeated us,  
 Captured our vessels with swift privateers.

“We have forgotten how England then rated us;  
 Nothing too vile of us then could be said;  
 Snobs and aristocrats,—all of them hated us  
 Now they despise us,—our spirit is dead.

“We have forgotten how England then scornfully  
 Ridiculed Lincoln as ‘ape’ and as ‘clown,’  
 While a whole nation, in reverence, mournfully  
 Laid him to rest and immortal renown.

“We have forgotten her earlier ravages,—  
 Cities destroyed on our shelterless shore,  
 Use in her ranks of the scalp-hunting savages!  
 Read we the lives of our fathers no more?

“We have forgotten it all; and, though stronger,  
 Tamely we yield to her shameless decrees;  
 Souls of our sires, respect us no longer,  
 While we thus cringe to the Scourge of the seas!

“*Make* us remember it, lest our servility  
 Finally meet with the craven’s reward;  
 God of our fathers, restore our virility!  
 Up from our knees! It is time for the sword.”

These lines are a terse hymn of lamentation written by an American Jeremiah.

Let us hope that America will recover from the pro-British infection which has come upon her. May God restore our manhood and preserve our independence; may He illuminate our souls that we may be fortified against the sinister and insidious British intrigues and ever remain faithful to the old American ideals.

## THE BIBLE IN MODERN LIGHT.

BY G. H. RICHARDSON.

IT is necessary, as careful students, to take stock from time to time so that we can see clearly where we stand at the present in relation to the past, and even more in relation to the future, in order to see whether we can continue in the future with our work. Has there been gain or loss? Have we gathered new and better knowledge, or has there been bankruptcy?

For some decades now there has been great intellectual unrest. In every department of knowledge we can see the signs of this unrest. When in 1859 Darwin gave to the world his epoch-making work, *The Origin of Species*, he effected a revolution such as the world had not before experienced, not even when the Copernican theory was advanced. Even the man on the street saw that something had happened, and it was not long before both he and the man in the study began to apply the Darwinian theory to facts other than physical or physiological. Besides the evolution of man we hear of the evolution of literature, religion, politics, customs, art, etc. The past in all its parts has been examined, and the authorities of the past have been challenged. We do not ask to-day how old a thing or an institution or an authority is, but what its relation to us is to-day. We do not ask if a certain thing held a certain place a hundred or a thousand years ago, but whether it has a right to hold that position to-day, and if so, why.

To some people such unrest and questioning are sure proofs of the total depravity of the human race, and they must be suppressed as works of evil. To others—and we believe their number is growing daily—such signs are the signs of a belated spring, the life-springing of a new era which shall be more completely under the influence of the spirit of truth.

We cannot, even perhaps though we would, stop the world-

questioning. While it is destructive along some lines it is constructive along others. Perhaps many will be pained; we are certain that more will be blessed. What we need to guard against is the foolish attitude of standing on the beach with a besom trying to sweep back the incoming tide. The tide is under law and will come on without let or hindrance, and the man who would sweep it back will wet his feet, and perhaps take a cold.

Whether we believe it or not we are all "new theologians." Even the most conservative cannot look at the world and the thought of the world as did his conservative father. By this I do not mean that we have accepted any particular system of new theology, but I do mean that because a man lives in this age that he is under the influence of this age to a greater or less degree. We must be "moderns," we cannot help it. Text-books of Greek, Latin, biology, zoology, etc., used a generation ago will not suffice for the student to-day. Just because we are alive we need a change. We must progress with the times for the simple reason that every generation is bringing with it new problems, new facts, new knowledge.

Our purpose, however, at this time is with one department of modern thought. We wish to know what effect all this intellectual and spiritual unrest has had upon the Bible. How does the Bible stand to-day? Has it still its place as aforesaid? Has it a right to its former place? Or has it been dethroned in these days of revolution and sent into exile? Can it stand the test of the age under the light of the age? In fact, what is the light of the age? Such are some of the questions being asked on all hands.

We are told that never in the history of the church has the Bible been so much studied as to-day. Never has there been a time when the Bible was demanding so much attention as at this very hour. Men in all walks of life are studying it, and yet at the same time we cannot overlook the fact that in the churches there is an appalling ignorance of the actual contents of the Bible. Dr. Forsyth, in his *Positive Preaching and the Modern Mind* says: "The Bible...has ceased to be the text-book of his [the preacher's] audience. The Bible is not read by the Christian, or even by the church-going public, as a means of grace greater even than church-going. Our people as a rule do not read the Bible in any sense which makes its language more familiar and dear to them than the language of a novel or the press. And I will go so far as to confess that one of the chief miscalculations I have made in the course of

my ministerial career has been to speak to congregations as if they did know and use the Bible."

There is still a superstitious regard for the Bible on the part of the majority in our churches. They are willing, like the monks of Tibet, to place it on an altar and go through a ritual before it. But it is a fetish, an idol, a thing to worship, not a message to be studied, accepted and followed. That we know more about the Bible than did our fathers we are willing to admit. At the same time we have to admit that we do not know the Bible itself as well as they did.

This has been an age of great Biblical commentaries, encyclopedias, dictionaries, helps. Clergy and laity alike have contributed to all these, and oftentimes the laity have shown a Biblical scholarship as keen and as profound as that of the recognized leaders among the clergy. Such research has meant for this age, as for no other, a wonderful increase of light, and it is our purpose to look at the Bible in this light. We can touch on only two rays at this time—archeology and comparative religion—but these, together with criticism, are the most important of all.

#### ARCHEOLOGY.

A wonderful field has been opened to the Biblical student during the last one hundred years by the archeologists. And yet the value of archeology is not fully realized by the majority of students. To many the very name suggests what is dry and uninteresting. It is the mere collection of curios for museum cases.

No doubt much depends upon the make-up of the individual, but we know more than one for whom archeology is among the most fascinating studies. It gives us back the life, literature, religion, manners, customs, of our forefathers. We see their hopes, we know their fears, we know what manner of men they were. It is an all-important study for the Bible-student and for the student of history in general.

The Bible is an eastern book, written by Orientals of the long ago. How shall we read it? How shall we approach it? Through western eyes, and under the dominance of western ideas and standards? To do so will be to fail to grasp its meaning. We cannot understand the literature or life of the Oriental without becoming Orientals. How shall we understand the Oriental then unless we study his monuments, etc.? Much misunderstanding of the Bible is due to this neglect. The extreme conservative on the one hand, and the extreme literary critic on the other, have both failed because

they treated the writers of the Bible too much as if they were writing in western studies in fear of western newspaper reviewers.

The East has a peculiarity all its own. We cannot take for granted that an Oriental means what we mean even though we use the same words in the same order. That eastern world has been opened to us of late and it is possible for us to enter into the life and mind of the unchanging East. From mounds, temples, graves, houses, palaces, have come the remains of vast civilizations. Egypt, the land that can rightly be called a vast cemetery, has yielded up its tens of thousands of monuments until we know the life and thought and religion of those ancient Egyptians almost as well as they knew these themselves. Babylonia and Assyria have given up the secrets of their mounds from the time when Claudius Rich gathered his few cuneiform tablets and Rawlinson climbed the Behistun rock and copied the inscriptions there, until to-day we can walk along their streets and enter their temples and feel that we know those ancient Semites to-day as well as we know the people across the ocean. Palestine is now yielding up its secrets to us, and as the result there are hundreds of scriptural problems being solved in the new light. The explorers and excavators have been busily at work in Arabia and already their researches are proving to be among the most important for the Biblical student.

It is impossible to characterize the remarkable discoveries made in Asia Minor in a few words. Even to say that they are epoch-making is not enough. Those who have studied the works of Ramsay will be the first to declare that their New Testament is a new book. And what shall we say of the wonderful discoveries made in connection with the great Hittite empire? The vast territory of the Hittite empire is being explored most thoroughly, and though we cannot as yet read their writings, we know what manner of men those Hittites were, and we see them holding their own among the nations of the world in a way we could not have imagined a few years ago. So rapid has been the change wrought by the discoveries that even the publishers are feeling the acuteness of the problem. Writing not long ago to a well-known firm of publishers in New York for a long-promised volume we received the following letter: "We have not published in the 'Library of Ancient Inscriptions' the volume on the *History of the Recovery and Decipherment of the Ancient (Egyptian) Inscriptions*. It was thought best to defer the publication of any further volumes in this set for at least a few years as there are such rapid changes taking place with reference to the ancient East, and there are frequent new discov-

eries, so that it would not be advisable to issue any further volumes just at this time as they would soon be greatly out of date."

This is a slight indication of what the study of archeology means to-day. The ancient Oriental world in which Israel lived, and which so helped to mould its life and thought, has been brought back to us from the grave at a time when it was particularly needed to correct many wild theories which have been given to the world from the schools of extremists, conservative and liberal. We have been told so often that we are the heirs of all the ages. We are, without doubt; but how many of us have claimed our heritage? Many write and speak as if the archeologists had never lived and worked. We could name a number of volumes on ancient history used in colleges and high-schools we could well afford to be without, in spite of the fact that they have been written during the past few years. Some of our modern books have been written in total disregard of the discoveries in those ancient lands.

If, as is stated by Droysen in his *First Principles of History*, history is the effort of the present to understand itself by understanding the past out of which it has come, how are we to understand the present or the past apart from the study of archeology? The new school of German historians, represented by Droysen, tells us that we can realize or understand the past in one way only; we must live it over again with those whose records we study. We appeal then to Cæsar. Archeological research is all-important in and for the study and teaching of history whether that history is the so-called secular or sacred. It is not our purpose at this time to give the history of archeological research, for that is too large a subject for such a paper as this. If one wishes to read the account from the Biblical standpoint he cannot do better than procure the *History of Babylonia and Assyria* written by Prof. W. R. Rogers of Drew Theological Seminary, where he will find a well-written account of both the discovery and decipherment of the Assyrian monuments. Another valuable work is *Excavations in Bible Lands during the Nineteenth Century* by Hilprecht.

A number of societies are at work in the field to-day and all of them publish detailed accounts of their work with which it would be well for the student to keep in touch. The Egypt Exploration Fund has given back to the world a number of Biblical sites as well as thousands of monuments. It has also collected thousands of papyri, the discovery of which, as we shall see later, has worked one of the greatest changes in the realm of Biblical study so far known. Annually it publishes volumes dealing with the general

excavations and also special volumes dealing with the papyri. The Palestine Exploration Fund is a society for the accurate and systematic investigation of the archeology, the topography, the geology and physical geography, the manner and customs of the Holy Land for Biblical illustration. Not only does it publish a quarterly statement, but also valuable books dealing more fully with work in Palestine, as well as maps, and plans, models and casts of the objects found, photographs and slides, so that the student is enabled to keep himself thoroughly up to date. Then we have a number of societies in Europe doing splendid work in Palestine, Babylonia and Egypt. Neither must we overlook the Egyptian Research Account, the Society of Biblical Archeology, and the well-equipped Pennsylvania University Babylonian Expedition. These will suffice to show that this can be truly called the century of archeological research. Even the tyro can see that these discoveries are bound to have a far-reaching effect upon the study of the past, and particularly upon the study of the Bible.

For the influence of Assyriological research upon the Old Testament allow me to quote the words of Friedrich Delitzsch: "Assyriological research which sprang from the ruins of Babylon and Nineveh has above all shown itself fruitful for the science of the Old Testament, and for its promises to bear still more fruit. For not only is the Assyrian language most akin to the Hebrew, affording new information on questions of grammar, lexicography, and phraseology, but there is scarcely a book of the Old Testament the interpretation of whose subject-matter has not been aided to some extent by the cuneiform monuments. The narratives and conceptions of the creation of the world in the Book of Genesis—the serpent as the arch-enemy of the Deity and embodiment of all sin and malice, the ten patriarchs, and the catastrophe of the deluge which destroyed primitive humanity, so well known and familiar to us from childhood—appear in a new light through the surprising parallels which the Babylonian-Assyrian clay books furnish. The Old Testament history, especially that of Israel from Chedorlaomer to Belshazzar and the Achæmenian kings, interlinked with the history of Babel and Asshur, continually receives new light from the latter. The chronology of the kings of Judah and Israel is, through the chronology of the Assyrian empire, placed on a more secure basis than was possible before; and since in the annals of the Assyrian kings mention is made of the kings Ahab and Jehu, Pekah and Hosea, Ahaz and Hezekiah, the possibility is afforded of comparing more than one narrative of the historical and prophetic books—



as for instance that of Sennacherib's campaign against Jerusalem—with the records of the opposing side, Hebrew antiquity is connected by hundreds of threads with that of western Asia, particularly of Babylonia and Assyria. The deeper insight which we now have into the belief and cults of the gods, especially into the nature of the sacrifices of the Babylonians, their conception of the winged angelic beings after the manner of the cherubim and seraphim, their views of life after death, their bestowing of names, the peculiarities of the psalm poetry in form and matter, their manners and customs, their system of measures and weights, etc., directly serve the advancement of Old Testament theology and archeology."

I have quoted this from Delitzsch's lectures on *Babel and Bible*, (p. xxii), a book well worthy of attention, though it must be read carefully. A very useful book is *Cuneiform Parallels to the Old Testament*. This latter volume contains in English translation all the Babylonian, Assyrian and Persian inscriptions yet discovered which illustrate the Old Testament.

For the influence of Palestinian excavations let me quote the words of Professor Kittel of Leipsic: "The results of the Palestinian excavations confirm, enrich, and often complete the picture given to us by the Bible of Canaan in the days of Moses and Joshua. Further, they give us important knowledge concerning the later periods; but above all, they have given us a new and unexpected vision of early Canaan and have made known to us the fact that the country had already attained a high state of civilization when the Israelites invaded it under the leadership of Joshua.

The bearings of Egyptian archeology upon the Old Testament we will leave, and will treat of its bearings upon the New Testament later. The significance of the discoveries among the remains of the Hittites we cannot deal with at present. We are still waiting for the key to the hieroglyphics of the Hittites. Archeology has suffered a great loss in the death of Hugo Winckler to whom we were looking for a speedy solution of the problem. We owe a great debt to Professor Sayce for his many contributions to the *Proceedings of the Society of Biblical Archeology* dealing with the Hittite language. Neither can we now discuss the amazing discoveries in Arabia, but must leave the student to study the works of Hommel, Glaser and others. No student can afford to neglect the two great works by George Adam Smith, *The Historical Geography of the Holy Land*, and his two-volume work on Jerusalem.

The science has moved rapidly since Robinson gave the world

his *Researches*. Palestine is too large a subject for any one man or even one society. Four names we feel we ought to mention at this point in connection with Palestinian excavation: Benzinger and Schumacher, who carried on the work at the site of the ancient Megiddo, Sellin who carried on work at Taanach, and MacAlister who had done such good work at Gezer.

In connection with the archeology of the Old Testament we have to watch certain tendencies at work to-day. So enamoured have some scholars become with the wealth of Assyriological material that they seem to have the idea that the whole of the ancient world outside of Babylonia was simply a Babylonian back-wash. On all hands we have been reading the word "Pan-Babylonianism." Winckler, Jensen, Delitzsch, Zimmern, Jeremias and some others would have us believe that there is nothing original in the Old Testament. They send us back to Babylonia for practically every Hebrew belief, rite, custom and law. Winckler said that "the land of Canaan has never been anything but a domain of Babylonian civilization." So strongly have some scholars argued that one lecturer said not long ago: "These recent tendencies make it appear that the question as to the place of the Babylonian element in the form and substance of the Old Testament writings is at present the question in Old Testament studies." At the other extreme we have Prof. Albert Clay turning the whole matter completely around and arguing that "the Semitic Babylonian religion is an importation from Syria and Palestine, that the creation, deluge, antediluvian patriarchs, etc., of the Babylonian came from Amurru, instead of the Hebraic stories having come from Babylonia, as held by nearly all Semitic scholars." What we need to pray for is the spirit of discernment so that we can distinguish between the facts discovered by the scholars and the fancies they would have us accept as facts.

But we must stop at this point and turn to another field. Perhaps in the whole realm of archeology nothing has been so far-reaching in its influence as has the discovery of the papyri. Since 1897 thousands of flimsy sheets of papyri have been discovered in the sands and tombs of Egypt. The history of the recovery of these is one of the most fascinating stories ever told. Space forbids our dealing with it, and we must be content to refer the student to the volumes published by the Egypt Exploration Fund in connection with its Greco-Roman branch, edited by Drs. Grenfell and Hunt.

These documents are of the highest importance for philological criticism and for historical and archeological studies, and throw

a flood of unexpected light upon an interesting period. It is at present impossible to measure the far-reaching influences yet to be exerted, but when one has seen the great mass of papyri in the possession of Grenfell and Hunt after a few seasons in Egypt, or the collections in the British Museum, the Bodleian at Oxford, Berlin, Heidelberg, Leipsic, Vienna, Paris, New York, Chicago, and California, we estimate that the influence will be profound.

We cannot deal with this subject as a whole, but must limit ourselves to the bearings of these documents on the New Testament, and that in the briefest possible manner. No study has so completely revolutionized our ideas of the structure and language of the New Testament, for scholars are well-nigh agreed that the starting-point for the philological investigation of the New Testament must be the language of the non-literary papyri. All Greek scholars have recognized the great difference existing between the Greek of the Classics and the Greek of the New Testament. We need not state the many theories advocated to account for this difference. Enough now to state that the Greek of the New Testament is colloquial. The discoveries of the past few years make this the key to the whole question under discussion. In a popular Greek grammar written for New Testament students we read: "Their Greek [the New Testament writers'] would amount to nothing other than a translation of their native tongue, together with the native idiom; their thinking was all in Aramaic, while their words were in Greek." Page after page is written in a similar strain, and quotations from the works of many scholars are given in support of the theory.

All this has changed during the last decade by the study of the papyri. We cannot any longer build up profound arguments on the "special renderings" of "Biblical" or "New Testament" Greek. The "Hebraisms" one after another are found to be not "Hebraisms" but ordinary every-day Greek words used by the common people on the street and in the market. Deissmann does not allow more than one percent of the vocabulary of the Greek Testament to be originally "Christian" or "Biblical" words. We must look on the Greek of the New Testament as just the Greek of the man on the street during the Roman imperial period. Time and space prohibit our illustrating this, and again we must refer the student to the literature upon this subject, particularly the work of Deissmann, Moulton, Milligan, Grenfell and Hunt, to name only a few. We are sincerely hoping that more attention will be paid in this country to this field of research. Already it has meant the discarding of

many a New Testament Greek Grammar, many a commentary, many a sermon. Even the classic dictionaries, such as Cremer's *Biblico-Theological Lexicon*, and Wilke's *Clavis Novi Testamenti* will have to be rewritten. The literature is becoming abundant, but we would particularly urge the careful study of the volumes of *Oxyrynchus Papyri* edited by Grenfell and Hunt and published by the Egypt Exploration Fund.

What has archeology done for the Bible?

It has given us back the Old Testament world and the world of the New Testament. It has enabled us to place Israel among the nations of the world. We can now see the men with whom the Israelites came in contact. We can watch the development of the life and religion of the Jewish people as never before. We can watch the people of the New Testament day and see the forces against which the new evangel had to contend. One of the most important things is that we can watch the life of the man on the street. So far we have seen only the great and mighty, kings and courtiers, generals and statesmen. Now we see the peasant and artisan, the soldier and common trader. Christianity made its appeal to the people in the language of the people.

We must carefully guard ourselves against two extreme schools when we come to the summing up of archeology and its value for the Biblical student. On the one hand we have the extremely conservative scholars, such as Professor Sayce and his followers, who argue as if archeology had proved every detail of the Old Testament to the hilt and had forever made the conclusions of higher criticism appear absurd. On the other hand we have those who believe that archeology has been one long chapter in their favor when they come to the disproving of the Biblical record. We find Sayce writing: "In dealing with the history of the past we are thus confronted with two utterly opposed methods, one objective, the other subjective, one resting on a basis of verifiable facts, the other on the unsupported and unsupportable assumptions of the modern scholar. The one is the method of archeology, the other of the so-called 'higher criticism.' Between the two the scientifically trained mind can have no hesitation in choosing." Because he appeals to the scientifically trained mind we are willing to allow this statement to go forth without comment.

Without wishing to appear hypercritical where a scholar so great as Professor Sayce is concerned, we would like to give just one specimen of his method of argument. Not long ago he made the startling statement: "The vindication of the reality of Menes means

the vindication also of the historical character of the Hebrew patriarchs." Such a style of argument is bound to bring prejudice in time, for the "scientifically trained mind" is bound to ask what connection there is between the first king of the first Egyptian dynasty and the Hebrew patriarchs. Many of the conservative Biblical scholars of to-day are very much like the conservative theologians of a few years ago, willing to build a whole system on a few gaps. Such a method is a sad mistake. We can find much to use for the illustration of the Biblical record. Many striking proofs have been given. On the other hand we have, in all fairness, to admit that archeology has also given its disproofs.

Even the disproofs are valuable, as is seen in the case of the chronology of the Old Testament. If there has been a perplexing problem the Biblical student had to face, it is this problem of chronology. Now, thanks to certain monuments which contradict the Bible story, we can rectify that chronology and arrange the events of the national life in their due order.

This is the merest summary, but we believe it is sufficient to convince the student that he lives in a day of most wonderful light, and that he can now read the Bible as it actually is. We have not dealt with individual monuments. Perhaps some will think we ought to have discussed the code of Hammurabi, or the cylinders of Sennacherib, or the Logia, or the Elephantine papyri. This was not our purpose. Enough if we have caused the student to turn his attention to a vast and fascinating field of research that offers more reward than most fields to serious students.

#### COMPARATIVE RELIGION.

Perhaps, strictly speaking, this should have been dealt with under the head of archeology. It is better, however, to deal with it separately since it is independent of archeology as such even while depending upon archeological research for its data. "Comparative religion assumes that religion is already in existence. It deals with actual usages, which it places side by side to see what light they can throw upon each other. It leaves the task of formulating definitions to philosophy. It is not concerned with origins, and does not project itself into the prehistoric past where conjecture takes the place of evidence."

Our method of dealing with religions has been too atomistic. It has been enough for the great majority of men to divide the religions of the world into the true and the false, placing the Jewish and Christian religions under the title true, while all other religions

have gone under the title false. Even the Archbishop of Canterbury could refuse to attend a congress of religions on the ground that as a clergyman of the English Episcopal church he could only sanction the one true religion, the Christian.

Ours is a scientific age. We seek to connect all things where possible. Monism prevails in the scientific and philosophical world. No longer do we treat the various branches of science in isolation, but rather do we seek to connect them into one whole. The same spirit is prevailing in other departments of thought, particularly in the study of the manifestations of religion in the world. We do no longer study the religion of Babylonia, or Egypt, or Persia, or Israel, or Greece, or Rome as if they were the result of spontaneous generation. In spite of their diversities the religions of the world spring from one common impulse. We must remember that "the Spirit bloweth where it listeth." While it was manifested in an especial degree in the religion of Israel, and particularly among the prophets, its activity is universal and is manifested everywhere where men sincerely seek God. If we maintain that God has an influence on men, if we believe that God reveals himself to those who seek him, then we must believe that God does not hide himself from any one who honestly seeks and desires him, but reveals himself whether it is to Hammurabi, Moses, Zoroaster, Buddha, Confucius, Isaiah, Jesus or Paul. There are differences of degree in the revelation, but the revelation is due to the same Spirit. Not one religious system of the world has developed independently of the other religions. From all the corners of the earth scholars have gathered facts bearing upon the religious life of the race, and we see that man is, indeed, incurably religious. Until within the last few years we have had a few ideas of the great religions of the world, but of the religious life of men in general we were ignorant. Now we can read the fifty volumes of the *Sacred Books of the East*, with the Gifford Lectures and the Hibbert Lectures, as well as hundreds of other works, including the great *Encyclopædia of Religion and Ethics*. This is one of the most wonderful works issued from the modern press, its purpose being to give an account of all religious and ethical beliefs, and all religious and moral practices throughout the world.

As we have already stated, we cannot any longer divide the religions of the world into true and false. We cannot religiously or scientifically put the Jewish and Christian religions on the one side and say that they only are true. Rather do we believe with Lowell:

“God sends His teachers unto every age,  
 To every clime, and every race of men,  
 With revelations fitted to their growth  
 And shape of mind, nor gives the realm of truth  
 Into the selfish rule of one sole race.  
 Therefore each form of worship that hath swayed  
 The life of men, and given it to grasp  
 The master-key of knowledge—reverence—  
 Infolds some germ of goodness and of right.”

It is impossible to deal with this science at all adequately in a paper like this, even when we intend to deal with only one branch of it, that bearing on the Bible. That even the religions of the Bible cannot be exempted from the study of comparative religion should now be evident to all serious students. Just because they are historical religions, the products of certain historical periods and conditions, they must submit to the historical test.

The ancient Hebrews belong to a definite race, the Semitic. They belong on the one side to the life of the desert, and are akin with the nomad Arabs, on the other they are related to the authors of the Babylonian culture. It is therefore necessary, if we would understand them, to study the religion and life of Arabians and Babylonians, and also the religious and social life of the people of Palestine during the period they lived in the land as a nation from the conquest to the fall of Jerusalem.

Here again we can only direct the student instead of going into details. W. Robertson Smith, in his lectures on *The Religion of the Semites*, has placed all students under obligation, even while we cannot to-day accept all the conclusions worked out in that book and in the volume on *Kinship and Marriage in Early Arabia*. Granting that scholars have proved certain conclusions wrong these works are well worthy of the closest study in that they furnish a background for the religious life of Israel. *The Religion of Israel* by Kuenen, in spite of its naturalistic tone, is still a standard work the student must study. One of the latest additions to the study of the subject is *The Religion of Israel* by Prof. H. P. Smith whose *Old Testament History* is indispensable when one seeks the background for the religious life. For the study of the religious life of Babylonia we have Sayce, Rogers and Jastrow, this latter scholar having recently given to the world a valuable work on *Hebrew and Babylonian Traditions*. It is perhaps needless to urge the student to study the many articles in the *Encyclopædia of Religion and Ethics*.

These will suffice to show us the rise and progress of the religion of the Old Testament. We shall be enabled to trace that religion from its prehistoric beginnings on through the period of the conquest and its contact with the religions of Canaan, on through prophetism, until we come to the canonization of the literature of the Old Testament, and as we do we shall see, as Professor Kent has said, that "in the Israelites the diverse streams of divine revelation converged. The result is that, instead of many little rivulets, befouled by errors and superstitions, through their history there flowed a mighty stream, ever becoming broader and deeper and clearer as it received fresh contributions from the new fountains of purest revelation that opened in Hebrew soil."

While we shall find many things we did not expect to find, and while Israel borrowed more than we aforesaid thought, and while we shall be compelled to change many of the ideas in which we were reared regarding the course of Hebrew religion, yet at the same time, and as the result of this study, we shall see, as we could not see from the old way of looking at it, its divine element, and wherein it really differed from the surrounding religions. We shall see that the theories of the Pan-Babylonians are inadequate to account for the differences. No amount of study of comparative religion can account for the idea of Yahveh as held by the greatest of the prophets of Israel. It is in this conception of Yahveh that we must look for the difference between the religion of Israel and the religions of Babylonia, Assyria, Canaan, and in fact all the surrounding peoples. "Even though they are not the discoverers of the unity and the moral character of God, still it was they who brought them out from their obscurity and gave them a content which previous to this had only been dim and uncertainly felt, more surmised than clearly conceived. They established clearly and completely the moral side of God's nature, and, taking this as a standpoint, they explained everything which happened in the world in accordance with this conception, and thereby exalted the uncertain imperfect idea of God current in their days to the idea of a universal moral monotheism which governs the whole world."

We do not ask after the origin of the name or the idea of Yahveh. That it is older than Israel is evident. Not the origin, but the final conception is the main concern with us at this time. As Prof. W. R. Rogers says: "At first sight this may seem like a startling robbery of Israel, this taking away from her the divine name 'Yahveh' as an exclusive possession, but it is not so. Yahveh himself is not taken away: he remains the priceless possession, the



chief glory of Israel. It is only the name that is shown to be widespread. And the name matters little. The great question is, What does this name convey? What is the theological content? The name came to Israel from the outside; but into that vessel a long line of prophets from Moses onward poured such a flood of attributes as never a priest in all western Asia from Babylonia to the sea ever dreamed of in his highest moments of spiritual insight. In this name and through Israel's history God chose to reveal himself to Israel, and by Israel to the world. Therein lies the supreme and lonesome superiority of Israel over Babylonia."

We do not seek to belittle the other religions of the world, neither do we seek to put the religion of Israel in a place apart because of prejudice. But a strict investigation will compel the student to hold apart what, by their very nature, are naturally apart. Lack of time and space forbids any detailed discussion.

Passing to the New Testament we reach a place where many would forbid us to compare. Is not the religion of the New Testament entirely distinct from every other form of religion the world has ever seen? Is it not a sign of irreverence to take it up in a scientific spirit and examine it? Is not the fact that the religion of the New Testament is the outcome of the teaching of Jesus fact enough to place it where men have no right to bring it down to the laboratory?

Such has been the attitude of the church, but it must go. Christianity is a historical religion which came into the world at a certain time and under certain conditions, and we have a right to examine it in the light of those conditions. When we so examine it there is nothing to fear. Christianity will bear the fullest investigation. We know more of the conditions under which it arose than at any other time in the history of the church. The researches of Mommsen, Harnack, Wernle, Ramsay and Deissmann, not to mention other great scholars, have given us back the world of the New Testament. We know now what influences were brought to bear on that new faith. We know the conditions out of which it came and into which it went.

Particularly must the student of the epistles of Paul get thoroughly acquainted with the mystery religions of that day if he would understand Paul. Only as we understand the meaning of Osiris, Attis, Adonis, Mithra and the other saviour-gods shall we be able to get at the heart of the teaching of Paul and his school. While he was a Jew, a Hebrew son of Hebrew parents, yet he was reared in an atmosphere purely Hellenistic where his "whole idea of re-

demption has been unconsciously universalized, individualized, and spiritualized, by contact with Greek and Hellenistic thought."

We recognize that there is a danger here, as in other new studies, of being carried away because of the novelty of the subject, but at the same time we have to widen our outlook if we would become master-teachers to our intellectually restless age. In the words of one of the keenest of New Testament students: "Whether Paul himself so conceived it or not, the Gentile world had no other moulds of thought wherein to formulate such a Christology than the current myths of redeemer-gods. The value of the individual soul had at last been discovered, and men resorted to the ancient personifications of the forces of nature as deliverers of this new-found soul from its weakness and mortality. The influential religions of the time were those of personal redemption by mystic union with a dying and resurrected saviour-god, an Osiris, an Adonis, an Attis, a Mithra. Religions of this type were everywhere displacing the old national faiths."

We can only call the attention of the student to this field which is so rich in promise, and ask him to take up the study of it as it is to-day. This he can do with Deissmann, Gardner, Farnell, Kennedy, Fowler and others as his teachers.

Neither can the student neglect the study of the apocalyptic literature. Many of the dark places of the New Testament are made bright in the light of these strange works. The eschatological question is at present the burning question in New Testament study. Here again great care is necessary, for theories are given out, only too often, as assured facts. What did Jesus mean when he used the title "Son of Man"? What did he mean by the "kingdom of God"? Was his gospel preached under the influence of the apocalyptic ideas of his day, or did he wholly escape their influence? If he did, what must we think of the eschatological material to be found in the gospel story? These are some of the questions we have to answer to-day. A good book is *The Eschatology of the Gospels* by Dobschutz. Schweitzer's volume on *The Quest of the Historical Jesus* demands serious attention at this point. It is almost needless to add that Dr. Charles is the great authority when we come to the study of the apocalypses.

We have had many wild theories retailed as sober, scientific fact here as in other fields of research. We cannot accept the conclusions of a work so great as Frazer's *Golden Bough* without exercising the greatest care. Whatever we may think of the main contentions of the parts already published of this work we cannot

but state that the author's evidence is, in many places, so forced as to lose its usefulness for science. He often writes as if the mere accumulation of details from all the corners of the earth and from all ages were evidence.

How to characterize such a work as Robertson's *Pagan Christs* we scarcely know. We would like to believe the writer was serious in his work, but the evidences are too many that almost anything will do if only it has the slightest resemblance to some gospel story. On both the above mentioned works it is well to remember what a recent scholar has said regarding comparative religion: "Comparison that confines itself to counting up resemblances here and there will be of small value. We cannot comprehend the real meaning of a single religious rite, a single sentence of any scripture, apart from the context to which it belongs. Acts and words alike issue out of experiences that may be hundreds of years old, and sum up generations, it may be whole ages, of continuous progress."

Remember that we cannot afford to turn from any branch of study just because some enthusiasts carry it to extremes. All abuses must give way before the greater enlightenment. Comparative religion is a fruitful field for study, and we are pleased to know that more than one educational institution is taking it up thoroughly among their courses.

As we read the legends of the creation, deluge, etc., on the cuneiform tablets of Babylonia, or read the code of Hammurabi, or read the psalms and prayers of the ancient Babylonians, and the ideas of the Egyptians regarding Osiris and the other life, we at once see that we have a ground for comparing these with the Old and New Testament stories. As we watch the spread of the religions of the Orient through the Roman empire prior to and at the time of the rise of Christianity, and as we note the main conceptions in these religions, we again see what ground the student has for comparison. Here the works of Franz Cumont will be found helpful.

This is but a very brief outline of this vast subject. Our Bible is a new book for this generation as for no other. If some theories have been exploded as the result of the new light, the Bible itself has gained in value for the race. Many a part considered unprofitable has been seen to hold a living message. We can more than ever see that "Every scripture inspired of God is profitable for teachings, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." We must not blame the men

of a former age for the theories they held. "We live in a light that they did not possess, but which it has pleased the providence of God to shed around us; and if the Bible is to retain its authority and influence amongst us, it must be read in this light, and our beliefs about it must be readjusted and accomodated accordingly. To utilize, so far as we can, the light in which we live is, it must be remembered, not a privilege only, but a duty."

Poor indeed is he who has not come into the light of this great age. As we said before, there never has been so much light for the Bible-student as in this particular age. We have a glorious opportunity of making the Bible live again to the men and women of this age if we will exert ourselves. It is not necessary to furnish a bibliography since we have named so many works in the text. If the student will but procure these, or study them, and will work at them consistently, we know that he will be, in very deed, "a workman, not needing to be ashamed, rightly dividing the word of truth." If we can lead but one soul out of the comfortable but suffocating prison-house of the received dogma into the open air of the true revelation, we shall not have studied in vain. The world is ready for the light to break. To withhold that light is criminal, even sinful. To us has been committed a great trust, and it is for us to be wise money-changers.

Ours is the greatest of the scriptures of the world. In it we have a treasure beyond price. At the same time, however, we must be willing to take the light we can gather from others. We must ever remember

"God is not dumb that He should speak no more.  
 If thou hast wanderings in the wilderness,  
 And find'st not Sinai, 'tis thy soul is poor:  
 There stands the mountain of the Voice no less.

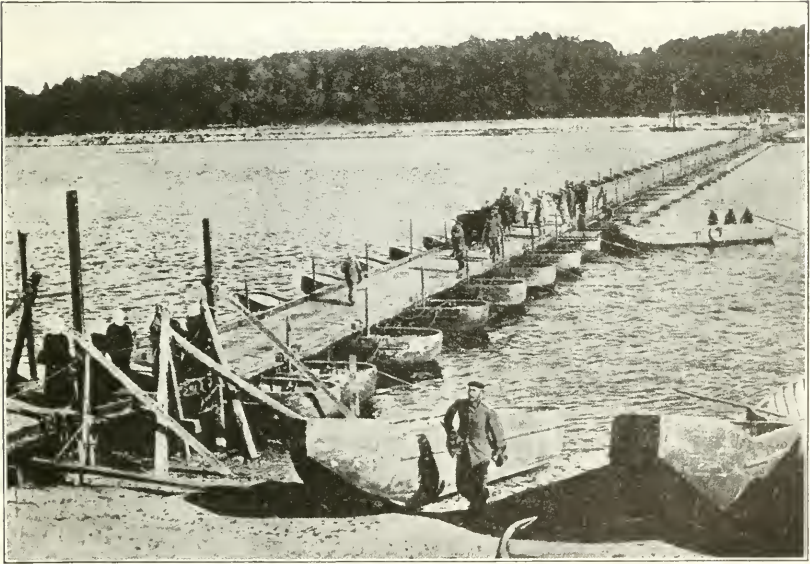
"Slowly the Bible of the race is writ,  
 And not on paper leaves nor leaves of stone;  
 Each age, each kindred, adds a verse to it,  
 Texts of despair or hope, or joy or moan.  
 While swings the sea, while mists the mountain shroud,  
 While thunder's surges burst on cliffs of cloud,  
 Still at the prophet's feet the nations sit."

Let us be bold enough to claim what we can and, taking the treasure given to us by the past and the present, teach the world whenever we can the truths that will lift it to the heights it is meant to attain.

## PICTURES FROM THE THEATER OF WAR.

BY THE EDITOR.

THE present war has been more horrible than former wars because of the many new inventions and the advance in scientific instruments of destruction. The aeroplane and the submarine add new poetry to modern heroism, and we present here a few snapshots illustrating some phases of the war.



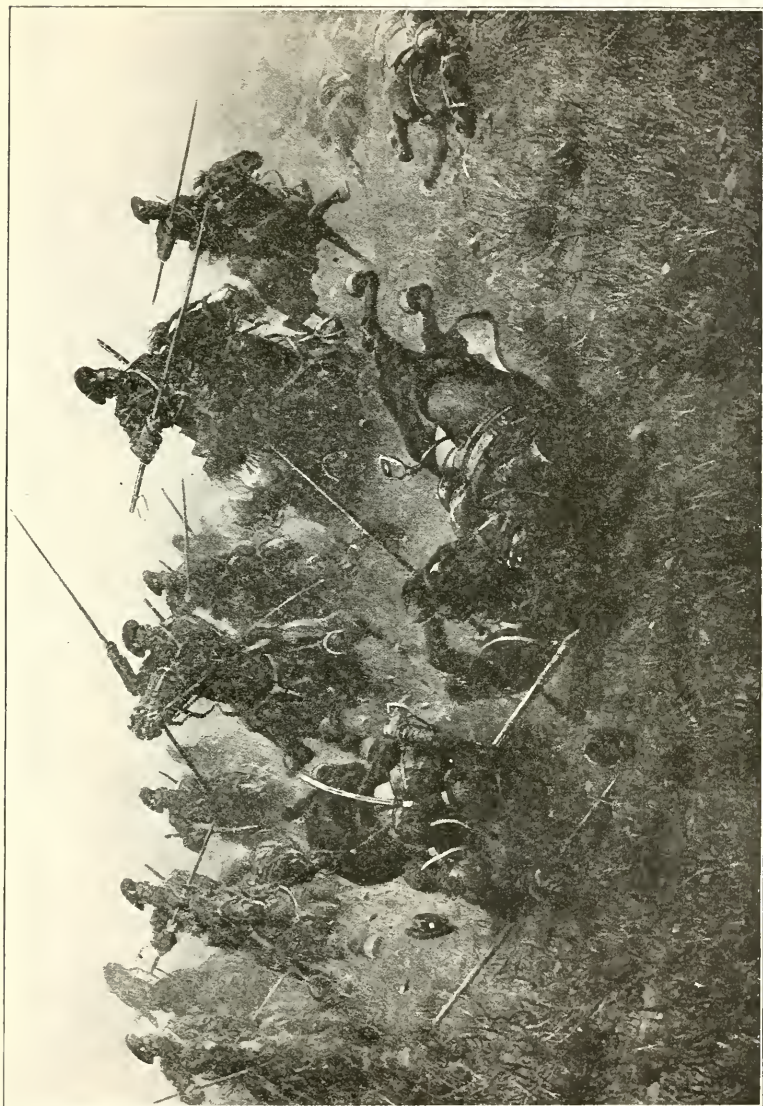
PONTOON BRIDGE OVER THE NIEMEN.

One illustration shows a British flotilla beset by German aeroplanes. On page 502 we have a view of Bari, an Italian harbor attacked by Austro-Hungarian torpedo-boat destroyers on August 1, 1915, early in the morning.



BRITISH FLOTILLA ATTACKED BY GERMAN AEROPLANES.

On the eastern front battles are waged between the Russians on the one side and German and Austrian troops on the other. In our illustration we have a scene that has often been repeated.

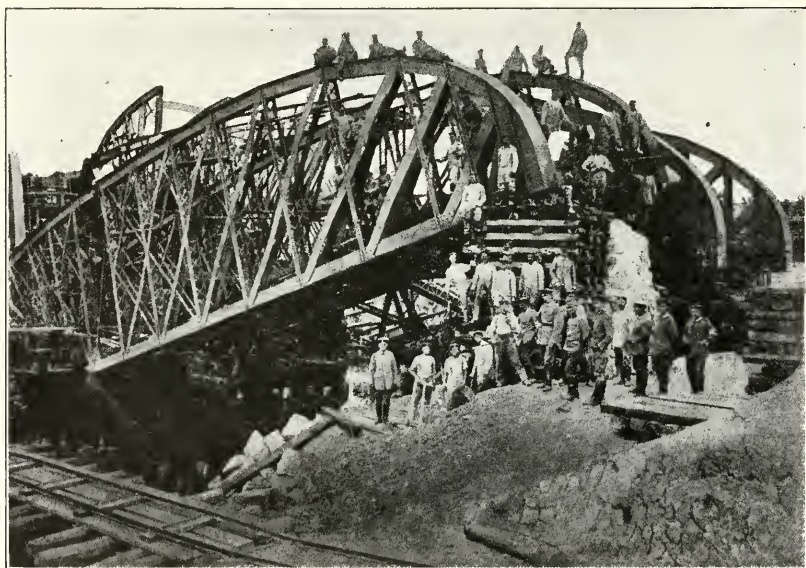


ATTACKED BY COSSACKS.  
Photograph by Hugo Ungewitter.

an impetuous attack of the Cossacks, riding with undaunted courage to almost certain death in the face of their enemies' fire. Whatever we may say of the Asiatic state of civilization of the Russian

people even to-day, one merit cannot be denied them, and that is the bravery with which they have made their assaults. A war critic overheard the comment of a German officer in command of machine guns on the eastern line of defense, in which he gave unstinted praise to the bravery of the Russian soldiers while deploring the criminal ignorance of their leaders who actually ordered the men to advance to certain destruction where there was not the slightest chance of success.

When the Russians were retreating before the advance of the Germans in Poland they laid waste the country with ruthless bar-



GERMAN PIONEERS RECONSTRUCTING A BRIDGE IN GALICIA.

barism, and this was not the enemy's territory but the home of their own people, at least of their own subjects, and it almost seemed as if they burned the fields and killed the cattle because they had no hope of ever recovering the abandoned provinces. The pictures here show the destruction of bridges which must be restored by the pursuing Germans in order to establish connections with the rear of the army.

It is characteristic of the present war, at least in the German army, that the different religious confessions have been more friendly to each other than under any previous circumstances. The Catholics and Protestants who formerly emphasized the differences



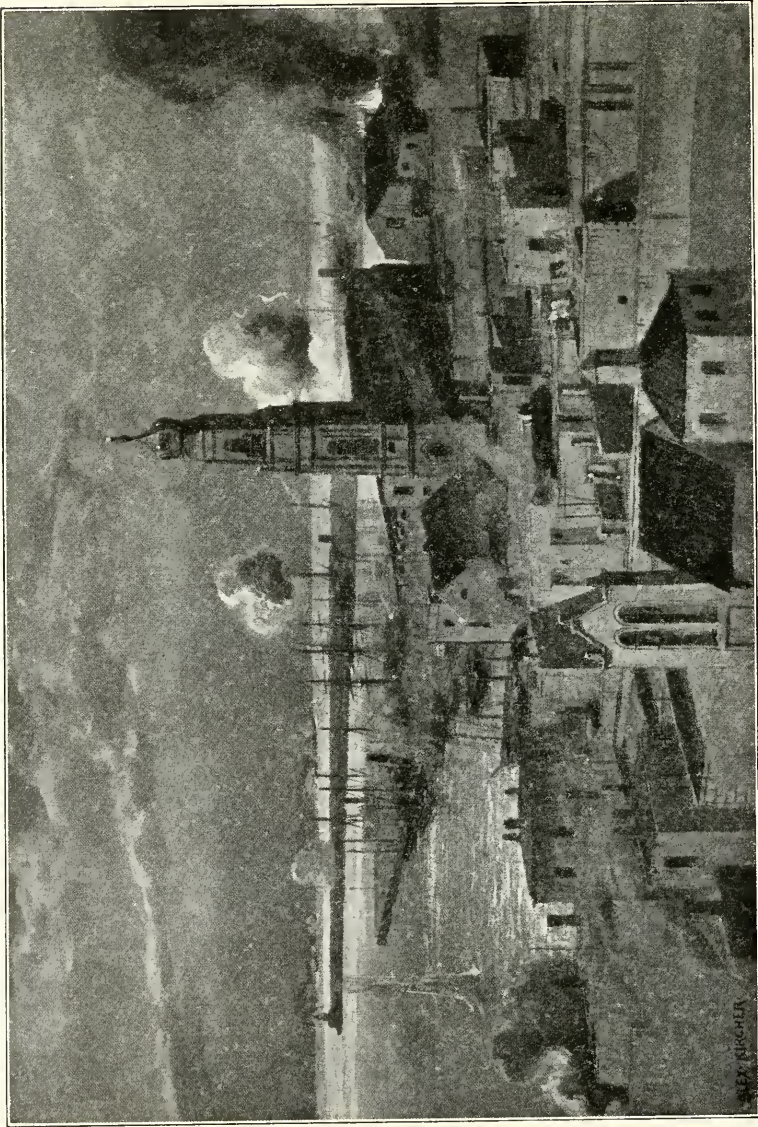
in their religious beliefs are now more brotherly than ever before. They use the same altars and pulpits interchangeably for divine



DIVINE SERVICE ON THE WESTERN FRONT.  
 Drawn by A. Liebling after a photograph.

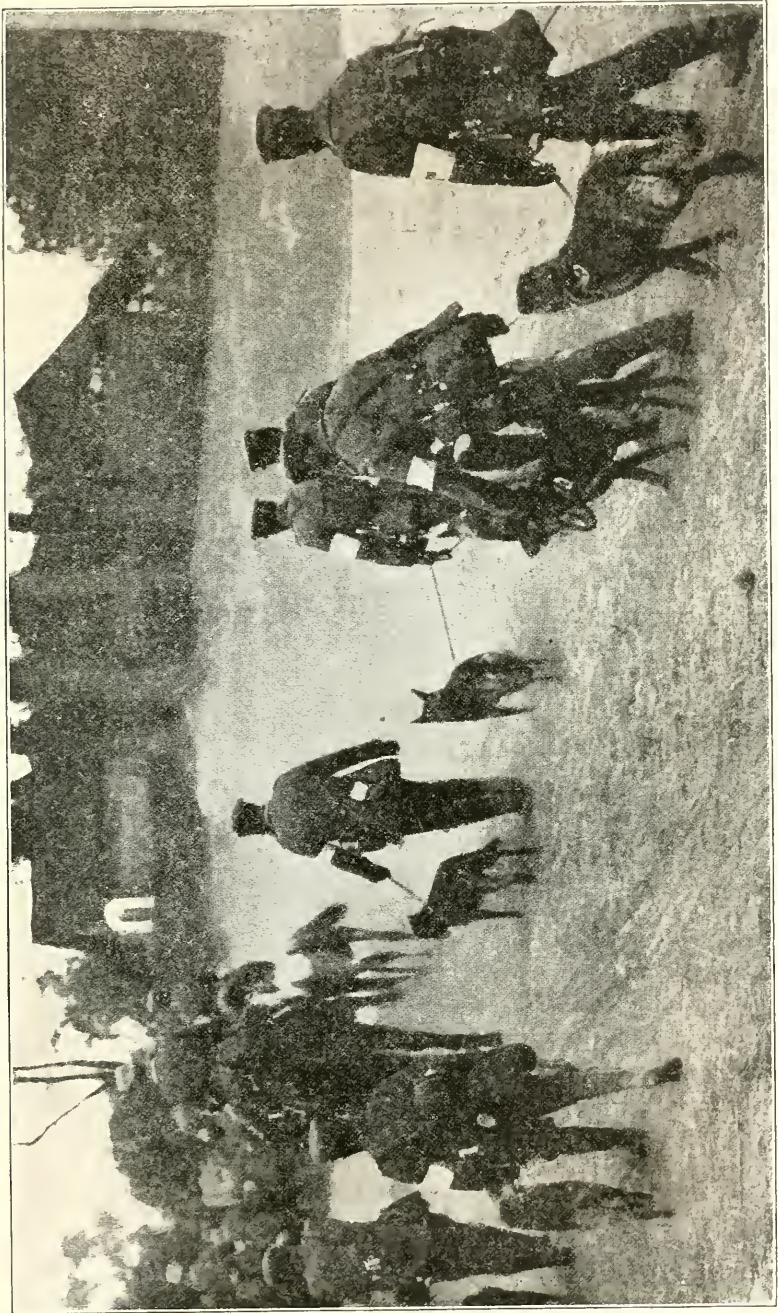
service, and even the Jews are included in the feeling of brotherliness. Clergymen of all confessions approach the wounded on the

battlefield and are not restrained from speaking words of comfort in the face of death.



ATTACK IN THE HARBOR OF BARI.  
Photograph by Alexander Kircher.

Medical corps and hospital units form a much larger and more important part of the equipment of armies than ever before,



MEDICAL CORPS WITH DOGS.

and the picture of the dogs in the Red Cross service shows an interesting phase of relief work.

Last but not least we introduce our readers to a young war bride and her husband who were married just as the young Ger-



A WAR BRIDE AND HER HUSBAND.

man officer was leaving for the front. It will not be a violation of our neutrality if we close by wishing them a happy reunion after the rigors and sacrifices of war are things of the past.

## MISCELLANEOUS.

### A PROTEST FROM THE BAHAISTS.<sup>1</sup>

*To the Editor of The Open Court:*

Permit me to congratulate you upon the professed aims of your learned periodical, and especially upon the excellent articles—with one exception—contained in the issue of August of last year.

The one article which among well-informed persons is liable to generate agitation, indignation and indeed deep sorrow and bitter mourning, is an article relative to the Bahai movement, written by a certain Mr. Richardson, because it is a monument of the blindest prejudice, and is so full of mutilations and perversions of facts that in itself it is not worth serious consideration and is unworthy of criticism.

It is most regrettable, but it was foreseen, that such and similar defamatory and calumnious articles should appear; but who would have anticipated that you, Doctor, a learned man and a professed advocate of liberal ideas, would desecrate the pages of your journal by permitting the blindest and most rabid fanaticism to hurl its poisoned shafts by means of it!

For the turbid sources from which the above-mentioned writer derived his "information" are easily discernible, and the expressed bias and manifest animosity of this Mr. Richardson can be easily seen.

If it were otherwise he would no doubt have consulted competent authorities and quoted their conclusions concerning the matter under consideration,—authorities such as the famous and celebrated savant, the brilliant investigator and most notable author, His Honor Mirza Fazl; the scholarly *Harvard Theological Review*; His Excellency Count Gobineau, late French ambassador at the Persian court; the well-known M. le Docteur Hippolyte Dreyfuss of Paris; the distinguished traveler in the Orient, His Honor Charles Mason Remey of Washington, D. C.; the great Professor Vambéry of Budapest,—not to speak of the learned Dr. Meyer, Rabbi of Temple Emmanuel, San Francisco, California; that revered man and renowned Christian scholar, Archdeacon Wilberforce of Westminster Abbey, London, England; the great

<sup>1</sup> We had been hoping that we might receive comments on Mr. R. P. Richardson's attack on Bahá'ism, published in August, 1915, from His Excellency, Dr. Zia M. Bagdadi, the leader of the Bahá'ist movement in America. But as no reply has been forthcoming from Dr. Bagdadi, we publish herewith a communication from his secretary, Mr. Emile Tobler, who is very close to His Excellency, in which is voiced the Bahá'ist resentment at Mr. Richardson's criticism. We still hope, however, that His Excellency will see fit to give expression to his views before interest in the subject has waned.—Ed.

French encyclopaedia, the *Nouveau Larousse*; or the director of the Panama-Pacific International Exposition—an epochal affair of colossal dimensions and tremendous significance—who in April, 1915, awarded, in the name of the Exposition Committee, a medal of honor to the First International Bahai Congress, which held its sessions under the aegis of the government of the United States, as an integral part of the exposition at San Francisco, California, with words of highest eulogy and unstinted praise for the high humanitarianism and the idealism and practical benevolence of the Bahai cause.

Would it not have been more worthy of a man who makes pretensions to learning and philosophical qualities, and who above all others ought to be impartial, to have investigated sympathetically and to have judged justly instead of vilifying in the basest manner, and calumniating in the most shameful fashion a cause, namely, the purifying and ennobling teachings of The Glorious Lord, The Supreme Lawgiver, the Blessed Perfection, The Radiant Glory of God, The Most High, His Eternal Majesty, BAHÁ'O'LLAH; and His Unique Expositor, The Glorious Greatest Branch, The Center of The Covenant, His Holiness, ABDUL BAHÁ, The Servant of GOD and of all humanity,—about which that learned and liberal man, that profound thinker and logical writer, His Honor Herr Doctor Singer, Editor-in-Chief of the great daily newspaper, the *Illinois Staats-Zeitung*, and a well-known militant advocate of that which is ideal in tendency, and practicable as to application, expressed himself as follows: “These teachings are the pure, uncolored truth; it is to be hoped that humanity will accept them, since they are conducive to the advancement and felicity of mankind.”

And especially since Mr. Richardson intended to use as his vehicle and instrument a periodical entitled *The Open Court*, a journal edited by a literary gentleman, who nowadays, in a very special manner, asserts that he is a combatant against the domination of ignorance, of mendacity, of malicious calumny, of blind fanaticism.

No open court where justice truly reigns should permit itself to drag a person or a cause, solely upon the unsubstantiated assertions of unreliable witnesses, to the bench of accusation, and without even offering to the accused the slightest opportunity for defense make short process by entering sentence of condemnation.

It is astonishing! It is inexplicable how your Honor could be duped in such a shameful manner, and that your learned publication was misused in such a flagrant way, by spreading through its instrumentality such unheard-of and absolutely infamous insults to the “Pure, uncolored Truth”—the Bahai Cause!

The disseminations of such bold falsehoods, such absurd allegations, such disgusting insinuations and obscene allusions, such shameless perversions of firmly established and well-known facts, as are contained in the slanderous article written by Mr. Richardson, and published in the August, 1915, issue of *The Open Court* magazine, tend to confuse and poison even the minds of the better informed men and how much more so to inflame the blind passions of the multitude,—deluded followers, and to-be-pitied victims of blind guides and wolves in sheep's clothing!

Shall the swords of persecution be raised against the Bahais of this country also, even as they were raised against and fell upon the noble Bahais in Persia, where more than twenty thousand pure souls, men and women of

the highest intelligence, virtue and piety, and even little children, exhaled their dying breath under incredible tortures and fiendish cruelties, innocent victims of the most unjustified and brutal hatred! ALLAH AKBAR! ALLAHO ABHA! Thy Will be done!

The Bahais of this country (America) are also joyfully willing and ready to receive the crown of martyrdom in the Path of God, the Supremely Beloved, even as were and are their noble brothers and sisters in the Orient.

But must it just be that a learned man of the state which nurtured the illustrious Abraham Lincoln, the liberator of the black slaves, kindles the conflagration in the attempt to exterminate by the *ultima ratio* of the blind and ignorant, by verbal and written assaults, ultimately terminating in brute force, the adherents of the noblest liberalism, the highest idealism, the purest monotheism, the broadest humanitarianism, the most practical philanthropy?

The axiom says, "History repeats itself." And unquestionably your Honor knows that it was the philosophers of Rome who fought the pure teachings of Christianity with the most intense bitterness and rancorous animosity. But Christianity lived and they perished. Their work vanished with them and history has passed sentence upon them. *Die Weltgeschichte ist das Weltgericht!*

The cited axiom is applicable to-day; as it was valid yesterday, so it will be correct to-morrow. It links the events of two thousand years ago to modern events. It bids men pause and reflect. Be warned, O ye possessors of intelligence!

There is but one great difference. The drama of to-day moves with greater rapidity. The tragedy will soon be consummated, and then the all-surpassing Glory succeeds; and the generations of coming ages, standing on the ultimate summit of humanity's age-long goal, filled with knowledge, ornamented by wisdom, clothed with the garments of divine qualities and God-like attributes, shall remember, but with regret, those who were so unfortunate as to set themselves in opposition to the sacred cause of human progress, the Blessed Religion of BAHÁ'Ó'LLAH. "For," it will be said, "such men were inhuman, they were ignorant."

It is to be hoped that you, Honored Doctor, shall not continue to walk in the footsteps of the ignorant "philosophers" of pagan Rome, and their unhappy modern imitators.

His Honor, Mirza Abul Fazl, the great scholar and devoted servant of God, has written a treatise entitled *The Brilliant Proof*, in refutation of a number of false statements and unjust accusations written by a confrère and colleague of this astonishing Mr. Richardson. The same is obtainable right here in Chicago, as well as elsewhere.

His Excellency, Dr. Zia M. Bagdadi, the one who was with BAHÁ'Ó'LLAH and now lives in Chicago, can no doubt be induced to write for publication in your journal, an article which may set into the right light the truth about the Bahai cause from the biographical, historical and doctrinal viewpoint.

Now it remains to be seen whether, after opening your pages to a scurrilous attack upon the Bahai cause, you will make as much reparation as is possible under the circumstances, by permitting the Bahais to use the same medium for the purpose of giving a temperate, courteous reply to the wanton

insults and the underhanded attack of Mr. Richardson, and a conclusive explanation of the matter in dispute. This would be the *amende honorable*.

EMILE TOBLER.

CHICAGO, ILLINOIS.

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“THE LIES OF THE ALLIES.”

Frank Koester is editing a new publication in periodical form (published by the Issues and Events Company, 21 Park Row, New York, price of single copies, 25 cents) under the title *Lies of the Allies*, the first installment of which (1914-1915) lies before us. It contains a number of articles and reproductions of head lines from prominent American dailies, such as the *Evening Sun*, *Evening Telegram*, *New York Journal*, *Evening Mail*, *Globe*, etc. The tendency of this publication is to expose the unfairness of our Anglo-American press toward Germany, and its subserviency to British interests. The news of the victories of the Allies appear almost comical at the present time, when we now know that they were positively untrue, for instance the Russian report in big capitals:

ON TO BERLIN, CRY OF ARMY OF THE CZAR.

After Crossing the Vistula Victorious Russians will go Straight to German Capital, Says Col. Osnobichin, Russian Military Attache, at Paris.—Story of German Retreat.

The *Evening Telegram* reads in big head lines:

PANIC IN GERMANY AS ALLIES ADVANCE.

and in another place we read that

VON KLUCK'S ARMY IS TAKEN.

A bit of Irish history is inserted, the story of Archbishop Plunket's martyr death. He died for the cause of his religion and country, according to a sentence pronounced under a law that is still upon the statute books, though now a dead letter.

In sentencing him the Lord Chief Justice of England said:

“The judgment which we give you is that which the law says and speaks. And therefore you must go from hence to the place from whence you came—that is, to Newgate, and from thence you shall be drawn through the city of London to Tyburn; there you shall be hanged by the neck, but cut down before you are dead, your bowels shall be taken out and burnt before your face, your head shall be cut off, and your body be divided into four quarters, to be disposed of as His Majesty pleases. And I pray God to have mercy on your soul.”

The author of the article comments upon the sentence as follows:

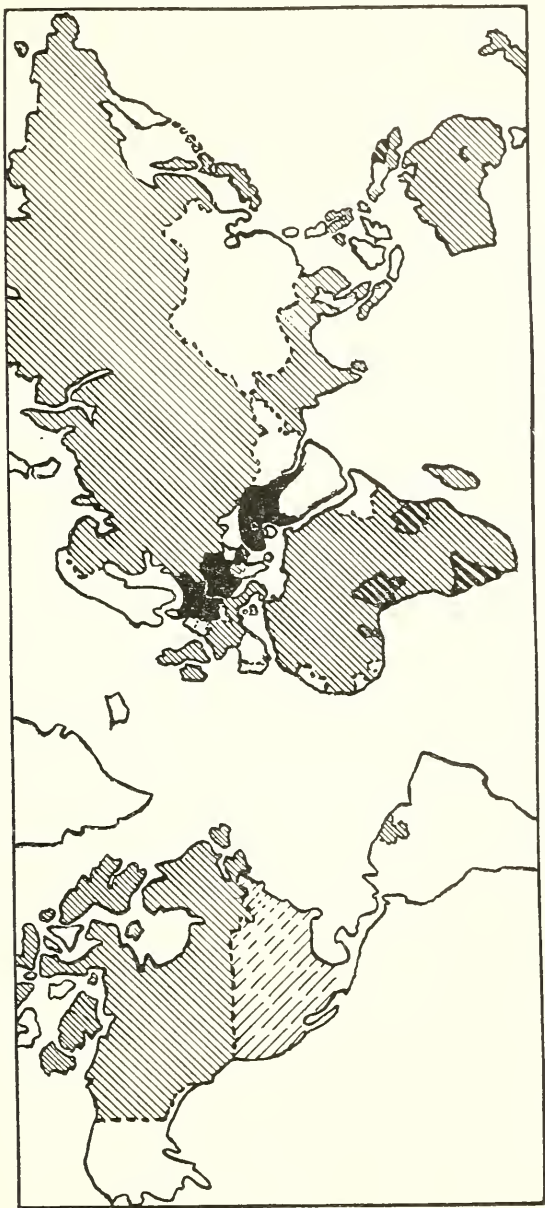
“That execution occurred some two hundred years ago, but within a century Robert Emmet was hanged and his head cut off and held up before the multitude.

“Edmund Burke, speaking of the penal laws intended for the extirpation of the Catholic faith, said:

“The most refined ingenuity of man could not contrive any plan or machinery better calculated to degrade humanity (not the Irish people merely, but



humanity itself) than this terrible code.' And Montesquieu, the French law-giver, on reading it over, could not refrain from exclaiming: 'This horrid



MAP SHOWING OPPOSING FORCES IN THE WORLD WAR.

code was conceived by devils, written in human blood, and registered in hell.' ”  
The sheet before us contains many more interesting documents, among

which the expression of English gratitude to the American press is quoted from the *London Chronicle* of October 21, 1914:

"The debt that England owes the newspaper world of America cannot be estimated. The editors of the best journals have been fearless and very shrewd champions of the Allies' cause. It is these editors who have made the German monster a reality to the American people, and this quietly and with most deadly logic. We have no better Allies in America than the editors of the great papers."

A chapter on editorial stupidity exposes the ignorance that prevails among the staff of our great dailies in taking in earnest notes that appeared as jokes in the German press. For instance the picture of a new German cannon weighing 159 tons to shoot across the English channel from Calais is taken seriously, although it is quoted from "a German illustrated paper *Dummer Escl*," the very name of which indicates the paper's non-existence and betrays the item to be a joke. In a similar way we read in one of the reports the story of a French woman who visited the front and finally took 20 Germans prisoner. The name of the woman was Juliette Mentouse, and the editor who reproduced this interesting story did not notice that the name of the heroine gives the story away as an invention to ridicule the French habit of boasting. Who would believe in the extraordinary adventures of a woman called "Lady Liar"?

Perhaps it is worth while reproducing an outline map of the forces pitted against each other. Here we see Germany, Austria and Turkey marked in black, opposing the Entente marked in slanting lines, the latter being furnished with ammunition by the United States, similarly marked by lines but of an opposite slant. Such is the unequal proportion of the contending forces. And now consider the facts as stated underneath:

"Before the war the Allies had a European population of 230,000,000 and the Central Powers 116,000,000. To-day (January, 1916), the Allies have a population of 196,000,000 and the Central Powers 150,000,000. The Allies have at present but 46,000,000 instead of 114,000,000 more than the Central Powers. The Central Powers occupy at present 500,000 square kilometers of enemy territory, or about the size of Germany. For each day of war they have conquered 1,000 square kilometers. The Central Powers captured 2,400,000 soldiers, who are busily engaged in industry and agriculture. The war has cost the Allies \$25,000,000,000, while the Central Powers have spent but \$14,000,000,000, or about one-half.

"The losses of the merchant marine of the Allies are 1,519,068 tons; of the Central Powers, 291,711 tons. In warships the Allies lost 477,308 tons against 119,707 tons of the Central Powers.

"The tremendous fleets of Great Britain, France, Russia and Italy, and their armies, with the colonial troops of the 'great' British Empire have not even been able to conquer 'The Sick Man of Europe.' How much less chance have they against the Teutonic forces?"

Other comparative figures are: Combined wealth of the Allies \$204,000,000,000, of the Central Powers \$105,000,000,000; gold of the Allies \$3,659,600,000, of the Central Powers (including Turkey) \$704,400,000; armed strength of the Allies 15,023,128, of all Central Powers 10,982,715; warships of the Allies 1377; of the Central Powers, 472.

## A RUSSIAN VIEW OF GERMANY.

Among the letters which we have recently received from readers of *The Open Court*, there is one from Mrs. Lydia L. Pimenoff-Noble, a Russian lady who, with her English husband, is at present residing in the United States. In commenting on the war situation Mrs. Noble says:

"It is with the keenest sorrow that we witness the fratricidal war now going on between Germany and Russia. I am a Russian myself, and I love and am loyal to my country. At the same time I and my family have only the kindest feelings and the sincerest sympathy for the German people, to whom we are bound by ties of personal friendship and intellectual affiliations. My friendship for the Germans is of long standing, since my dearest school friend was a German girl at the Astrachan Gymnasia. Some years ago when I with my two young daughters went for a year's visit to my native city, the old friendships were renewed and new ones formed. My little girls were received into German homes with open true-hearted hospitality. They attended the German Lutheran church and were instructed by a German lady of exceptional character and talents. Aside from our personal experience I may mention the fact that the German colonists have been a blessing to Russia wherever they have settled, for with their patient industry and efficient agricultural methods they have turned the most unpromising land into blossoming gardens. In this present struggle, I must say however, that Russia and Germany fight each other fairly and squarely and with full acknowledgment of the valor of the opponent. Recently I read the following war episode. Russian guns brought down a German aeroplane; the aviators were killed. The Russians buried them, and wrote on the cross they erected over their grave: 'All honor to the brave, even though they were foes.'

"Some time ago I also read of a resolution passed in official circles in Moscow, to allow payments to dependents of German war prisoners in Russia. That much cannot be said of Germany's other adversaries, for it was not fair and square to cut off the supply of food from Germany's civilian population, nor was it fair and square to shut off the supply of medical appliances from the German war hospitals. Neither is it fair and square to protest, as is being done here now, against sending milk to German babies. When this war comes to an end—as come it must—I am certain that Germany and Russia will be as great, if not better, friends than ever. Their geographical proximity, their contiguous industrial and commercial interests, above all, their spiritual kinship, assure it. For generations of Russians yet unborn, like those now and in the past, will come to slake their souls' thirst at the eternal springs of Schiller and Goethe and Lessing; of Kant, Hegel, Schopenhauer; of Beethoven, of Schumann, of Wagner. Humanity's debt to Germany's genius will never be canceled, but will grow with compound interest as the years roll by. In this dark hour of human history it is the duty of us who have the heart to feel and the mind to think, to strive for peace, to try our best to help dissipate the bitterness, the injustice, the inhumanity of man to man engendered by war passions."

Mr. Noble, though of English parentage and with a typical English education, expresses sentiments of the same kind. It is to be hoped that similar

international sympathy, which is at its lowest ebb, will become more and more general and will help to overcome the hatred which now prevails among the nations of the world.

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SOME VERSES OF MAXWELL.

The celebrated Scotch physicist James Clerk-Maxwell was inclined from his early college days to indulge in bits of light verse which, if not exactly scientific in character, at least often dealt with scientific themes. Perhaps the best known of Maxwell's verses of this kind is the famous song of the rigid body, "Gin a body meet a body Flying through the air." It was referred to by Mr. Lawson of the Equity Bar who was in Maxwell's year at Trinity, in these words: "I remember Maxwell coming to me one morning with a copy of verses beginning 'Gin a body etc.,' in which he had twisted the well-known song into a description of the laws of impact of solid bodies." Here are the verses:

<p>"Gin a body meet a body          Flying through the air,          Gin a body hit a body,          Will it fly? and where?          Ilka impact has its measure,          Ne'er a ane hae I,          Yet a' the lads they measure me,          Or at least, they try.</p>	<p>"Gin a body meet a body          Altogether free,          How they travel afterwards          We do not always see.          Ilka problem has its method          By analytics high;          For me, I ken na ane o' them,          But what the waur am I?"</p>
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CRUCIFIXION AND RESURRECTION.

*To the Editor of The Open Court:*

Referring to Mr. Whitzel's article in the May *Open Court*, and your comment on it, may I call attention to the fact that Professor Huxley held the same view of Joseph of Arimathaea's relation to the Crucifixion and Resurrection mystery, but that Jesus did not *die* on the cross? He suggests (with significant facts) that Joseph bribed the Roman officials to let Jesus be taken down before he was dead or near it, and that the apparition was a real apparition of the living Jesus, who then escaped to Galilee (*Coll. Works*, 1891, Vol. V: "Agnosticism: a Rejoinder," pp. 279f.)

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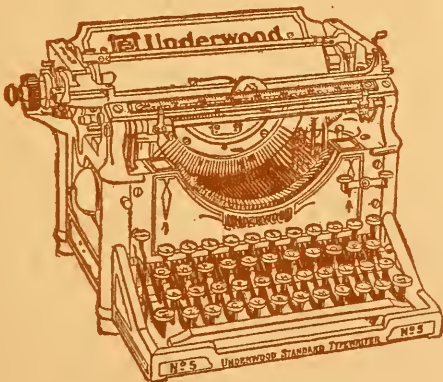
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