

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.

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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