

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

VOL. XXXII (No. 1)

JANUARY, 1918

NO. 740

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The Open Court Publishing Company

CHICAGO

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

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879
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THE GOSPEL OF BUDDHA

By

DR. PAUL CARUS

Pocket Edition. Illustrated. Cloth, \$1.00; flexible leather, \$1.50

This edition is a photographic reproduction of the *edition de luxe* which was printed in Leipsic in 1913 and ready for shipment in time to be caught by the embargo Great Britain put on all articles exported from Germany. Luckily two copies of the above edition escaped, and these were used to make the photographic reproduction of this latest edition. While the Buddhist Bible could not in any way be considered a contraband of war yet the publishers were forced to hold back many hundred orders for the book on account of orders in council of Great Britain.

When the book was first published His Majesty, the King of Siam, sent the following communication through his private secretary:

"Dear Sir: I am commanded by His Most Gracious Majesty, the King of Siam, to acknowledge, with many thanks, the receipt of your letter and the book, *The Gospel of Buddha*, which he esteems very much; and he expresses his sincerest thanks for the very hard and difficult task of compilation you have considerably undertaken in the interest of our religion. I avail myself of this favorable opportunity to wish the book every success."

His Royal Highness, Prince Chandradat Chudhadharn, official delegate of Siamese Buddhism to the Chicago Parliament of Religions, writes:

"As regards the contents of the book, and as far as I could see, it is one of the best Buddhist Scriptures ever published. Those who wish to know the life of Buddha and the spirit of his Dharma may be recommended to read this work which is so ably edited that it comprises almost all knowledge of Buddhism itself."

The book has been introduced as a reader in private Buddhist schools of Ceylon. Mrs. Marie H. Higgins, Principal of the Musaeus School and Orphanage for Buddhist Girls, Cinnamon Gardens, Ceylon, writes as follows:

"It is the best work I have read on Buddhism. This opinion is endorsed by all who read it here. I propose to make it a text-book of study for my girls."

THE OPEN COURT PUBLISHING COMPANY

122 S. MICHIGAN AVENUE

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ILLINOIS





HENRI DUNANT,
Founder of the Red Cross.

Frontispiece to The Open Court.

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HENRI DUNANT, FOUNDER OF THE RED CROSS.¹

BY PAUL GRÜNBERG.

WE can hardly conceive of modern warfare without the Red Cross. When millions are being helped by this great movement, it seems fitting to review the life of Henri Dunant, its founder. He can rightfully be counted among the greatest benefactors of the race.

Dunant was born in Geneva, Switzerland, on May 8, 1828. His family was well-to-do and noted for public spirit. His means permitted him to devote himself wholly to scientific studies during his youth; as he never married, he was free to sacrifice his life and fortune to humanitarian labors. At eighteen he showed his benevolent trend by visiting the poor and prison convicts. He showed an early fondness for good literature, especially biography. The *Life of John Williams*, missionary in the South Sea Islands, *Uncle Tom's Cabin*, and the *Life of Florence Nightingale* moved him deeply. The example of this noble woman who labored so incessantly to improve sanitary conditions during the Crimean War (1854-55), inspired Dunant to go to the front during the Lombard War (1859). Not as an idle loiterer did he go, nor as a war reporter, but as a neutral tourist, to bind up wounds and relieve suffering, in the good Samaritan's spirit! The day of Solferino, June 24th, 1859, gave him abundant opportunity to witness the horrors of war. Impressions received on this day laid the foundations for his life-work.

When that memorable day broke, the French and Italians encountered the Austrians on the hill of Solferino, south of Lake Garda. About 300,000 stood in line, and after long and furious

¹ Translated from the German of Dr. Paul Grünberg, pastor of the New Church in Strasburg, Alsace, by Miss Frieda Martini.

struggles the Austrians were beaten. About 40,000 dead and wounded covered the battle-field. Dunant, "the man in white," as the soldiers called him because of his light tourist's costume, realized the inadequacy of the available personnel and quickly gathered a corps of voluntary helpers from among the peasant population of Castiglioni, the center of the French position. He persuaded them to help the Austrians also and not only their allies, as they had at first planned to do. "Tutti Fratelli," he said (all are brothers). After several sleepless nights and days of strenuous toil, he hastened to Brescia, to make himself useful in the military hospitals, procuring refreshments and surgical dressings from his own means.

The experiences of these frightful days of suffering strengthened Dunant's purpose to bring about an extensive, thorough-going improvement in the care of war sufferers. So he published a record of his observations in a book entitled *Un Souvenir de Solferino* (1862). This soon became widely known and was translated into several other languages. It contains true and graphic pictures of the scenes of horror on the battle-field, how the wounded are found and transported to emergency hospitals, how the most necessary operations are performed, and the wounds are dressed. All this is described not for sensational reasons, nor merely to tear off the mask from war's bloody face and make propaganda against it, but for more important reasons. We will quote from the book to show Dunant's definite and practical purpose:

"But why portray so many pictures of heart-rending woe and awaken painful feelings? In reply, let us ask another question: Why not organize voluntary relief societies whose aim should be to nurse sick and wounded warriors and relieve war-sufferers? If war can not as yet be abolished and men continue to invent new methods of destroying each other, with a persistence worthy of a better cause, why not utilize times of comparative peace to solve a question of such vital importance for humanity and Christianity?

"The activity of such societies would naturally be greatly restricted during peace, but in the event of hostilities breaking out, the organization would be complete and the helpers ready for action. They should collaborate with the military authorities, eventually working under their direction. Not only should they nurse and relieve the sick and wounded on the battle-fields, but continue their care in the military hospitals until complete convalescence. Sporadic cases of such benevolence have proved more or less ineffectual because they lacked the needed support and cooperation of others. Joint efforts, well directed, could accomplish wonders. How much

could have been done, had such volunteers been present at Castiglione, Brescia or Mantua on June 24-26! The military personnel of the field hospitals never suffices; recourse has to be taken to the untrained peasantry and the inhabitants of the neighboring towns.

"The next time military leaders of various nations meet in counsel, would it not be a fitting opportunity to set up an international, sacred principle, uniformly accepted and ratified? With this principle as a foundation, societies could be organized to relieve the wounded of the different nationalities. It is vitally important to make agreements before the outbreak of hostilities, for after that the contending parties would be too greatly at variance to come to any terms.

"Humanity and Christianity peremptorily demand these improvements. It is of the most stupendous importance to take up this work at once and actually organize such societies."

Dunant's thoughts as expressed in this booklet were new, great and epoch-making. No one had ever thought of training the civil population to help assuage the horrors of war, and the idea of general international agreements about medico-military matters was equally unheard of. Dunant's appeal struck home. In the words of the Genevese linguist Adolf Pictet: "Never has a work of genius taken hold of the public mind more than the book of our fellow citizen, Henri Dunant. It was an electric shock for philanthropy." Not only did Dunant express his thoughts clearly,—that alone would have been meritorious, but he placed the entire weight of his forceful personality and influence in the scale during the next few years, to crystallize his ideals into concrete action. The Red Cross and the Geneva Convention were to grow out of the seed-thought planted by Dunant.

Our hero fortunately found a society willing to attempt carrying out his plans: for once a prophet had honor in his own country. The Genevese Benevolent Society, with Gustave Moynier as president, enthusiastically took up his ideas and resolved to carry them out. A committee was chosen to develop the project, with Dunant as chairman. An International Benevolence Convention had been announced to meet in Berlin in September, 1863, and the committee considered this an appropriate occasion to make the scheme more widely known. For some reason the convention did not take place, but Dunant went to Berlin nevertheless, and attended the Fifth International Statistical Conference, which met there in September. Here a group of physicians compared the health and mortality

statistics among the civil and military populace. Dunant was given a chance to address the gathering and told of his wish to have the medico-military personnel of all nations treated as neutrals during war. He was listened to with interest, and the delegates expressed their hope that the coming conference at Geneva would serve its purpose in helping to lessen war's fearful sacrifices in life and health.

King William of Prussia and his queen sent their congratulations to Dunant; the crown-prince Frederick William, later Frederick III, had a long talk with him. Prince Carl of Prussia, grand-master of the knights of St. John, promised the help of his order. The Prussian Minister of War, General von Roon, became an enthusiastic advocate of Dunant's plans.

Next Dunant sent a circular letter, stating his plans, to all the ministers of war in Europe, requesting them to send official delegates to an international conference in Geneva. For a man in private life this was an unprecedented act. But nothing short of the participation of the various governments was necessary before an international adjustment of the all-important question could be thought of. Dunant had the courage of his convictions and was brave enough to stop at nothing which might help his beloved plan to succeed. A question of the weightiest importance was at stake; this simply could not continue to remain a matter of private and isolated voluntary effort on a small scale. He had visited several royal courts to arouse enthusiasm for the coming convention. The grace and ease of his manner, his aristocratic bearing, added weight to his influence with people in high standing. In Dresden he had a conversation with the King of Saxony and was graciously received. In this city he wrote to Napoleon III, another patron, telling of the cordial reception. Next he went to Vienna where Archduke Rainer received him in the absence of the emperor. Speaking of this event, Dunant writes: "After telling of my plan to call the helpless victims of war and their helpers neutral, and to have a 'humanity flag,' to be revered everywhere, his Imperial Highness thrice emphatically uttered his approval in French: 'What a grand idea!' The archduke promised that Austria would be represented by a delegate."

In these various ways Dunant had prepared the way for the conference, with his characteristic tenacious persistence, and from October 26-29, 1863, this important event took place. Fourteen governments had sent official delegates. Several others had officially declared their willingness to approve of whatever international agreements would be proposed at this convention. Thirty-six people were present in all, the Knights of St. John being also represented.

At this meeting a number of provisional articles were drawn up, the most important being:

1. Each country is to appoint a committee whose duty it is to assist the medico-military personnel with all available means during war.
2. During peace the central and local committees are to train a voluntary nursing staff, preparing the helpers especially for the exigencies arising during war; they should prepare supplies of surgical dressings and the like.
3. At the outbreak of any hostilities these national relief societies are to offer their help to the military authorities and collaborate with them in equipping hospitals and organizing groups of nurses, orderlies, doctors, etc.
4. In cooperation with the military authorities these committees are to send to the battle-fields voluntary workers, who, no matter what their nationality, are to wear a white arm-band with a red cross.
5. All ambulances, military hospitals and medico-military personnel are to be considered neutral and are all to have a uniform sign, the Red Cross. A flag with this sign is to be used by all different countries.

It seemed best to choose a red cross on a white back-ground, this being the reverse of the Swiss coat-of-arms, a white cross on a **red back-ground**. And so the Red Cross reminds one of its historic origin, Switzerland.

Before the conference adjourned, the following declaration was made: "Monsieur Dunant, whose persistent efforts brought about this international conference in the interest of humanity, and the Genevese Benevolent Society, who supported him so loyally, deserve the greatest merit and immortal honor. The world owes them a lasting debt of gratitude."

The committee which had paved the way for this conference developed into the permanent "Genevese International Committee," with the Swiss General Dufour as president and Dunant as secretary. Now another great problem awaited its solution by this benevolent body: not only how to direct and centralize the efforts of the various national committees, but to crown the work by an *International Agreement*, acceptable to all civilized nations. The Genevese Conference had not been authorized to do this. Its official delegates had simply exchanged views on the subject under discussion and had aimed at a temporary understanding of the general principles

to be acted upon. So in November 1863 the Committee asked all the European countries whether they would accept the terms of an international agreement as drawn up at the Conference in October of that same year. In June of the following summer, after the adequate negotiations, the Swiss parliament invited twentyfive countries to send their delegates to the *International Peace Congress* to be held at Geneva in August 1864. Sixteen states sent official representatives. Twelve states officially expressed their agreement with the terms of the contract, namely: Baden, Belgium, Denmark, Spain, France, Hesse-Darmstadt, Italy, the Netherlands, Portugal, Prussia, Wurtemberg and the Swiss Confederacy. The official document was drawn up in Geneva on August 22, fifty years before the outbreak of the present world war. It consisted of ten articles, which tallied in general with those agreed upon during the previous year. It is interesting, however, to compare them, showing the way in which the original ideas had developed; the most important ones are the following:

1. The military hospitals and ambulances are to be respected and protected by the fighting armies as neutral, so long as sick or wounded are found therein.
2. The personnel of such hospitals and ambulances, as well as army chaplains also share this protection, while attending to their duties.
6. The sick or wounded soldiers *of all nations* are all to be impartially protected and nursed.
7. A characteristic and uniform flag is to be accepted for these hospitals and ambulances; the neutralized personnel is allowed the use of an arm band, but this issue is left for the military authorities to decide. Both the flag and arm-band are to have a red cross on a white back-ground.

France was the first to endorse the terms of the agreement. Within four months twenty-two states had followed suit. To-day all civilized countries have national Red Cross Committees. At later congresses (Geneva 1868, Brussels 1874, Geneva 1907), other articles were added; experience had shown the imperfections of the original contract, but it certainly laid the foundation of all subsequent efforts along the lines referred to.

The Austro-Prussian war of 1866 offered the first bloody opportunity practically to apply the Red Cross principles, although Austria had not yet endorsed them at the beginning of the war. (This did not take place until after the battle of Königgrätz).

King William of Prussia had generously declared that from his side the Geneva rules would be obeyed as conscientiously as if *mutual* obligation existed. The end of this war brought high honor to Dunant. He writes: "It was in September, 1866, when Queen Augusta wished to do homage to the Red Cross by honoring its founder. She invited me to the celebrations held in honor of the troops victoriously returning from Bohemia. I accepted and the honor shown me far exceeded my merit. On the evening when the troops entered Berlin I was invited to a big reception at the royal palace. King William conversed with me for a long while and finally said: 'Well, Dunant, are you satisfied with me now? I have put your ideas into execution.' Then he continued in a voice loud enough for the whole court to hear: 'I was the first European monarch who supported your ideas without reserve and timidity when you came to Berlin in 1863. At that time I certainly did not expect that this would be necessary so soon.'

"And Queen Augusta, turning to me, said: 'Do you know that I wore the Red Cross arm band and consider this an honor?'"

Strange to say, this man who dealt with crowned heads and statesmen, who stood at the head of a movement of the most vital importance for humanity, was temporarily forgotten before he reached the age of fifty. He spent several years in London, reduced almost to penury, and earned his meager living by doing clerical work. Then he spent some time in Stuttgart with pastor Wagner who had translated his *Souvenir de Solferino*. In July, 1887, he moved to Heiden near Lake Constance, where a modest little pension, granted him by relatives, supported him. After a short stay at Lindenbühl in Trogen (1891-92) he returned to Heiden and remained there till his death. On April 30, 1892, he took up his abode in a quiet cell in the District Hospital which he did not leave again. The experiences which this far-traveled man went through in his lonely cell must have been painful indeed, more so because he was permanently kept away from his beloved home land. While the world was being blessed by the movement which he started, the man who had sacrificed life and fortune to his ideal disappeared from public notice in the gloom of lonely poverty. He eked out his existence as a journalist, praised by many, pitied by some, forgotten by most of his contemporaries.

In 1895, however, the editor of the *Züricher Nachrichten*, George Bamberger, rediscovered the neglected man. He visited him at Heiden and described his experiences there in a striking article, written for the Magazine *Ueber Land und Meer*. He pictured

Dunant's modest surroundings, the tiny room No. 12, so much like a prison cell, in which Dunant lived for three francs per day. Then he described the man himself:

"A fine appearing man, in spite of his three score years and ten, with his noble, expressive face, pure complexion, silvery white hair and beard. He combines patriarchal dignity with the ingrained gallantry of a man of the world. The poverty-stricken surroundings cannot hide the man's aristocratic and noble disposition. These impressions grow deeper the longer you converse with him. Every expression is to the point and well chosen. From humorous pleasantries he turns to deeper subjects, becoming almost inspired when the great movements were mentioned for which he had sacrificed so much. And with all that he is so unpretentious, with a childlike modesty characteristic of people who have forgotten themselves in their devotion to great causes. Do we not owe him a great, great deal? Does it not behoove us to make the last years of the founder of the Red Cross more pleasant and comfortable?"

This appeal had its desired effect. In 1897 the Russian dowager Czarina, Feodorowna, gave him a life pension. The twelfth International Physicians' Congress gave him a prize of five thousand francs. The Swiss Bundesrat awarded him the prize of the Binet-Fendt Memorial Fund. When the Nobel prize was awarded for the first time in December, 1907, the Norwegian Parliament urged dividing this amount between the Frenchman Passy and Dunant, "for the most meritorious endeavor to promote general brotherhood, for the abolition of standing armies and the setting up of an arbitration tribunal between the different states." For Dunant had not only been the "Red Cross man" but a zealous advocate of pacifism as well.

Such honors rejuvenated our hero for a time. He even considered the plan of visiting Moscow, where the International Peace Congress had elected him honorary president; of going from Moscow to Petersburg to thank the widowed empress personally for her pension; then from Petersburg to the Norwegian parliament. It was an alluring dream, but Dunant realized that his waning strength was not equal to the hardships and excitement of the trip.

Life became more and more lonely outwardly, but the satisfaction of having his life-dream realized gave him gratifying memories. He gradually gave up all social intercourse, dealing only with the physician and the head nurse. Prof. R. Müller of Stuttgart, author of the valuable book *History of the Red Cross and the*

