

## MISCELLANEOUS.

### OUR ILLUSTRATIONS.

While traveling through England last year (1913), I happened to pick up an attractive photograph taken and printed by Judges' Ltd., Photographic Publishers (Hastings), symbolizing peace by a cannon overgrown with ivy, and as this number of *The Open Court* discusses war, I use this photograph as a cover design because it symbolizes our hope which we, as neutrals, long for most anxiously.

Another photograph by the same firm shows sunlight spreading over an English coast town, probably Hastings, and above it in the clouds the mirage of a temple—an ideal vision in the heavens that appears to dreamers, as if it were possible to build up peace on earth and let good will prevail among men. On account of the intrinsic beauty of the scene over which the rays of light spread like a benediction, we have chosen it as our frontispiece.

Another picture in this number is the famous old castle of Heidelberg, one of the most glorious scenes of a romantic past, and once the palace of the Palatinate. In 1688, a French army, without warning and without reason, fell upon the rich and attractive valleys of the Neckar and the Rhine and ruthlessly devastated the country, plundering, ravaging and burning cities, villages and palaces. The tombs of the old emperors at Worms were desecrated and the dust of their dead bodies scattered to the wind. The Heidelberg castle shown in our picture has not been rebuilt, and its ruins are so very beautiful that it is famous as an historic point of interest known to tourists of all nations. It is a memento of Germany's frequent sad experiences before the development of her militarism.

We publish further three views of the quaint old city of Nuremberg, a peaceful unfortified town. It is almost forgotten that according to newspaper accounts, the first bombs were not dropped over Antwerp or France or England, but from French aeroplanes on this city of old German art.

Germany was overrun 109 years ago, in 1805, by the great conqueror Napoleon I, but after eight years his power was broken in 1813 by a desperate struggle, the great battle of the nations at Leipsic, in which weakened Prussia and Austria, supported by the Russians, beat the French invader. It is only a year ago that the Germans celebrated the centennial anniversary of this important victory and unveiled the monument at Leipsic.

The style of the monument is heavy and expresses gloom, or bereavement, a sentiment of sadness; it appears more like a mausoleum than a monument of triumph. The figures standing at the top are conceived as a death-guard, mourning the victims whose lives were sacrificed for German liberty.

Verestchagin's picture "India Pacata" possesses a peculiar interest. It was called by the artist "Blown from the Cannon's Mouth," and as we gaze on it, we behold a strangely impressive tragedy representing the execution of rebel

Hindus who are thus punished for their love of country and their hatred for British rule. In defense of this unusual punishment, it is claimed that according to Hindu religion, death would be no deterrent, because the Brahmans believe in immortality. Therefore their bodies were blown to pieces so as to destroy every chance of reincarnation.

Another painting by Verestchagin shows us to what terrible uses a sacred place may be put in war time. Here French grenadiers are seen executing Russian peasants inside a church, because they have somehow given offense to the invaders.

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#### NOTES.

The story of the origin of the war has been misrepresented in English dispatches to such an extent that there are many people in English speaking countries who believe that Emperor William had a spell of madness, while in fact he was compelled to begin a tremendous war against his inclination. Formerly he was always friendly to the English, and with reference to the channel that divided the two nations, he declared repeatedly that "blood is thicker than water." (In 1896, 1900, and 1903. See Büchmann's *Gesch. Worte*, 24th ed., p. 592.)

The Belgian delegates to the United States have published an account of the violation of the neutrality of Belgium and of the laws of war on Belgian territory under the title *The Case of Belgium*. It gives the impression that the Germans are brutal savages. Whereas the fight between the civilians and the German troops in Louvain was bitter and lasted two days (see p. 633 of the present number), our delegates claim that the Germans "were shot on entering the city by their own fellow soldiers who took them for enemies," and "the statement that civilians had fired shots is a pure allegation." Obviously this pamphlet has an ulterior aim other than the truth; it is a partisan statement and should be received, as President Wilson has done, with necessary reserve. Some of the stories are extremely improbable, others actually presuppose that the Germans have been shot at or killed from houses. The German side is never heard; sometimes it is mentioned but only to be dismissed as impossible. President Wilson received the delegates very kindly but refused "to form or express a final judgment."

The spirit of Chinese culture is against war. Confucius expressed his condemnation of warlike policy indirectly, and as a result China has been a victim of warlike nations. In fact at present she must suffer the breach of neutrality at the hand of her little neighbor, Japan. Confucius's rival, the old philosopher commonly called Lao-tze, was also in favor of peace but he was not against war. His views of war are expressed in Chapters 30 and 31 of his *Canon of Reason and Virtue*. He says:

"Where armies are quartered briars and thorns grow. Great wars unfailingly are followed by famines. A good man acts resolutely and then stops. He ventures not to take by force.

"Be resolute but not boastful; resolute but not haughty; resolute but not arrogant; resolute because you cannot avoid it; resolute but not violent.

"Arms are unblest among tools and not the superior man's tools. Only when it is unavoidable he uses them. Peace and quietude he holdeth high."