

of Vesta; B, Arch of Augustus; C, Temple of Julius Cæsar; D, Old Basilica of Aemilius; E, New Basilica, Business-Hall of Julius Cæsar; F, Forum, Market Place; G, Cæsar's Senate House; H, Speaker's Platform Built by Augustus (letter omitted; in front and to the left of I); I, Arch of Severus; J, Temple of Saturn; K, Temple of Concord; L, Tabularium for Public Records; M, Temple of Jupiter on the Capitol; N, Forum of Julius Cæsar; O, Forum of Augustus; P, Forum of Peace Built by Vespasian; Q, Forum of Nerva; R, Forum of Trajan; S, Basilica Ulpia of Trajan; T, Trajan's Column; U, V, Trajan's Libraries; W, Hadrian's Temple to Trajan; X, Capitolium.

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#### CHINA AND THE WAR.

A Chinese scholar sends us the following comment on the recent political situation in China:

"China is at present in a vexatious predicament; she is confronted with the alternatives of war against Germany and continued neutrality, either of which seems equally conclusive against her. Which of the two courses China ought to follow is a question which should be decided solely on the basis of utilitarian considerations. The promises which have been made to China have not been fulfilled and probably never will be, and this has led some to think that the Entente Powers have deliberately set a trap for China, and that after China has got into it they will forsake her to her fate.

"What some have said with reference to the moral obligation of China to enter the war is, in our opinion, purely sentimental talk. We believe the danger of German imperialism has been exaggerated. It is true that Germany is looking for 'a place in the sun,' but so is every one of the Entente Powers. It is true that the theories of Treitschke and Bernhardi sound very horrible, but we must remember that there is a wide chasm between theory and practice. However horrible such theories may sound, the Germans as a people are far more amiable than Englishmen. The domineering, overbearing attitude of the latter presents a striking contrast to the friendly spirit of the former.

"Nor must we identify such theories, as some do, with what is generally known as German *Kultur*. In our view German *Kultur* is simply another term for organized efficiency, the application of scientific methods to improving the welfare of the people. And this is what China needs as a remedy for the evils that result from her traditional *laissez-faire* policy. The social and political scheme of Germany is what China needs to imitate. But such a system, as the Germans themselves, e. g., R. Eucken, fully realize, is liable to degenerate into a kind of paternalism that leaves no room for individual initiative. Hence we need to combine unity with variety, so that while there is organized efficiency, there is also room for 'different experiments of living' and 'varieties of character.' Such is the ideal for China as well as for any other nation."

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In *The Open Court* for February, 1917, we made the statement that German and English blood is freely intermingled in marriage relations. We made one mistake which has elicited a correction from some of our readers, one of whom calls our attention to the fact that General Mackensen is not of English or Scotch descent but a lowland German, and that Mackensen is not different from other Holstein names of the same formation with *sen*, like Hansen, Jensen, Christensen, and so on, the meaning of son "being in the *sen* and not in the *Mac*."