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HUMANITY'S RIGHTS

James Morgan Tells What is Due All People's in War.

Neutral nations, exempt from the blinding passions of war; looked on only with helpless dismay as they saw the belligerent powers tearing up international treaties and international law. It seemed after all that those pledges and guarantees of civilization were mere scraps of paper.

But a cry of horror ran round the world when the savage ferocities of the unbridled strife culminated in the drowning of more than 1,200 unarmed and unoffending men, women, and children. For the bolt that pierced the null of the Lusitania shook the foundations of humanity itself, and for a black moment left us despairing of the supremacy of the human in the eternal struggle against the brute within us.

Happily there are some laws that are more than a scrap of paper. They are engrossed in the breasts of men. These may be violated, but they cannot be repealed. And their penalties know no statute of limitation.

Pompey haughtily demanded, "Am I, who am in arms, to think of the laws?" And as Marius laid waste Carthage, he scornfully said that the din of battle prevented his hearing the laws. But Rome, the mistress of both of those conquerors, lived to face the law and to expiate its infraction.

The True Source.

International law is only the super-structure which civilization has reared on the laws of nature. Our representatives assembled at Paris, at Geneva, at Brussels, at The Hague to ratify and proclaim those laws, but they are not the invention or discovery of our enlightened age. They have a far more ancient sanction in those instincts of racial preservation which men felt long before they reduced them to writing in congresses of the nations.

Nowhere else is man such a baffling composite of Dr. Jekyll and Mr. Hyde as when he goes out to stalk and kill his fellows. In his rural nature he reacts in an instant from the beast of prey.

"Fire on the ice! Fire on the ice!" cried Napoleon in his fury as he saw some feeble enemy escaping him over a frozen pond at Ansterlitz. But the moment the balls of the howitzers on the slope of Pratzen had cracked the ice and the fugitives were seen foundering in the pond, the Emperor applauded the French who imperilled their lives to rescue their drowning foes.

Our hairy forefathers who went out to gash one another with sharpened flints had their laws of war and all the generations have striven in turn to restrain the war tiger that forever crouches in the passions of the race. But the more advanced nations intellectually have not always been the best exemplars of humanity in warfare. There were Greek and Roman laws of war almost as humane as any that have been drafted in our time; but often the barbarous foes of those great states outshone them in mercy and chivalry.

The Old Codes.

A Grecian code commanded traces to be granted for the burial of the dead and that the right of sanctuary should be observed, while it condemned the employment of poisoned weapons. When Odysseus asked for a deadly poison which to tip his arrows, Ithos told him the gods forbade it. Cities were neutralized and spared the ravages of war, and priests and ambassadors were declared inviolable. It was forbidden either to poison or to cut off the enemy's water supply and treacherous stratagems were scorned.

Yet I have seen at Syracuse that extraordinary poison pen which, after twenty-five centuries, remains a memento of the cruelty of classic warfare when Greek met Greek in a Sicilian harbor. There is a quarry 100 feet deep the Syracusan victors condemned 8,000 of their Athenian captives to languish and hunger. Many starved in that hole in the ground, where now the flowers bloom and riot, and the rest survived their eight months' imprisonment only to be sold into slavery, except a fortunate few whose recitations of the verses of Euripides moved their conquerors to admiration and clemency.

Another scene in Italy recalls a contrasting incident in the wars of far-off times and an example of barbarous magnanimity. A short way above Naples, on the main road to Rome, a branch line turns away and soon the train emerges through the memorable Caudine Forks on to a plain now treeless and bleak beneath its volcanic ashes.

Out of the Caudine Forks more than 300 years before the Christian era, 40,000 Romans marched against the Samnites in a campaign of ex-

termination. When the legionaries had crossed the plain they were surprised to find the opposite exit blocked by their barbarous foes, and when they turned back they found their retreat cut off. The Samnites had them in a trap, but they neither slew them nor enslaved them. On the contrary, the victorious chief simply bade them return to Rome and appeal to the senate for peace and justice toward the Samnites. The Roman senate, however, although it profited by the generosity of the little nation, refused to requite it or to relent in its warfare.

Stern as the Romans were in their enmities they could be equally stern in keeping faith with an enemy. When Hannibal sent ten captives into Rome to seek an exchange of prisoners, and the senate rejected the proposal, eight of the messengers embraced their families and returned to their captivity. The two who broke their parole and stayed in the city were so despised for their perfidy that they killed themselves.

Although Belisarius was a warrior of the sixth, rather than the twentieth century, his warfare seems to have merited only one black mark. Except for the poisoning of the aqueducts of Ravenna, his campaigns conformed to the highest standards.

Barbarossa's rules if not his conduct of war have not been greatly improved upon since the twelfth century, when he issued orders in Italy that any soldier robbing a merchant should be compelled to restore double the value of his booty and that whoever among his troops set fire to a house should be scourged, shaved and branded. But it was in the same age that William the Conqueror's gallant knights at Hastings rushed upon dying Harold, the last of the Saxon kings, hacking his body into bits and burying the fragments beneath a heap of stones.

"Civilized Warfare."

Those who are protesting now against the introduction of African and Asiatic barbarians in a war between civilized nations might better plead that the poor, untutored Turcos and Sikhs be spared an introduction to civilized warfare. For the heathen in his blindness never could dream of such ingenious horrors as he has seen in the firing line of Europe these past few months.

We had laboriously evolved an elaborate code and, until it was put to the test, we flattered ourselves that at last we had succeeded in civilizing warfare. As well might we propose to create a system of honest robbery and gentle murder. For civilization and war are the opposite poles. The more civilized we are the more cruel and horrible is our warfare.

As long as men fought hand to hand, breast to breast, simple rules sufficed for the simple strife. Since the introduction of gunpowder, personal contact has grown less and less, while war has grown more and more complex and the rules have multiplied. This as civilization has advanced warfare has lost much of its human element and become increasingly mechanical, until the modern army is ever in danger of being transformed into an insensate but terribly efficient murder machine. It is a diabolical Frankensteinian monster which threatens to escape the control of the civilization that contrived it.

The more humane sentiment of the world revolted at first against the employment of powder. Pope Innocent III, vainly appealed to the nations to agree not to use it. Even as late as the sixteenth century, the Chevalier Bayard's chivalrous soul scorned all firearms. The knight without fear and without reproach insisted that sword and lance and crossbow were weapons enough for brave men, and on his deathbed, he thanked God he never had given quarter in battle to the cowardly musketeers. A much later warrior of France, Confians, forbade his seamen to fire shells.

The Spaniards made the most successful and merciless use of the new agent of destructions and with muskets and guns they conquered two words. Out of the smoke of the desolating Spanish campaigns in the Netherlands, the great apostle of international law, Hugo de Grotius, emerged to vindicate with his pen the ancient principles of humanity which had been so sadly ridiculed with shot.

The Apostle of the Law.

Grotius was a neutral and a non-combatant by nature and he found himself caught between the crossfire

of the warring forces. Condemned to life imprisonment, his wife smuggled him out of prison in a box, and he fled his distracted country. In his refuge in a little French town he gathered together the wise rules of justice which had governed enlightened nations in their relations with one another in war and peace and reasserted them. He made no pretence to any original discovery, but announced that he drew his conclusions from the law of nature, which he insisted was unalterable and had its source in the character of man as a social being.

Grotius published his treatise in Paris in 1625. When more than two centuries has passed, the nations met in the same city in 1856 to draw up the Declaration of Paris. That was the first international parliament which assembled as a law-making body to enact international law into written statutes. It marked the opening of a new epoch, the end of which is yet beyond the vision of men.

The Declaration of Paris, which was confined to maritime rules alone, was followed by the Geneva convention of 1864, which limited its legislation to provisions for the protection of the wounded in battle. Then and there the red cross of mercy was set up as a shield for the helpless and the stricken. Next came the Declaration of St. Petersburg in 1868, aimed to fix "the technical limits at which the necessities of war ought to give place to the requirements of humanity." This was followed in 1874 by the Declaration of Brussels to a like end.

(Continued on page 3)

The people who are always "chewing the rag" about the war would be better occupied in chewing Coca-Cola Gum.

Those Russian Reverses—Are They Serious?

Kaiser Wilhelm said: "I declare 'We'll give those big Russians a scare.'"

Nicholas said with a smile: "Oh, we'll beat you a mile. FOR THERE'S NOTHING AS GOOD AS THE BEAR."

Things have been looking black for the Russians the past week or so, but they're not downhearted. They know that eventually victory is certain. In the East, certainly, there is nothing as good as the Bear.

Neither is there in Newfoundland. All this talk about other brands being as good as Bear Brand Rubbers is—merely talk. Next winter will prove if there is anything more durable than our Patent Process Rubber Boot—the boot you cannot be "taken in" with, because it is guaranteed. This rubber is not expensive, when you take into consideration the quality and the guarantee. Therefore, Mr. Dealer, place your order with us to-day. The earlier you give it to us, the better attention we can give it. Remember, too, THERE'S NOTHING AS GOOD AS THE BEAR.

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