

few parallels in history. And this infamy has been typical of the German campaign. War is terrible enough under any conditions; but this war has been rendered yet more terrible by the pitiless savagery of the German army, savagery that has placed the Kaiser before the world as the chief of a horde of assassins. For the massacring of non-combatants, the binding together of prisoners as a shield for German soldiers, the mutilation of the wounded, the perpetration of unspeakable outrages against women and children, the burning alive and burying of helpless men, the indiscriminate sowing of mines in the high seas; these are not acts of war, they are atrocities worthy of fiendish assassins. The German campaign was infamous in conception, it has been diabolical in execution.

"An ordinary man who commits a murder is sent to the gallows. The despot who is responsible for this orgy of murder and outrage is hailed as the great and august War Lord of a nation that prides itself upon its intellectuality and culture. 'German intellectuality' and 'German culture.' What grim irony in those terms.

"The ruthless destruction of Louvain and the dropping of bombs upon Antwerp, so well described as 'attacking a sleeping city like hyenas in the night,' have naturally won for the Kaiser the execration of the civilized world. He has made a lamentable attempt to justify the savagery of the German army by asserting that Belgian civilians attacked his soldiers. But as German troops had no more right to march through Belgium than a body of bandits would have to enter your homes or mine, the Kaiser's attempted justification of German savagery cannot remove the stigma of barbarism that now attaches to the German army.

"William the Infamous has been compared to Attila. They who make this comparison insult the memory of the original Hun. For Attila lived in a barbarous age, and acted in its spirit. The world had not advanced to the enlightenment and culture of which Germany claims to be the embodiment.

"We do not profess to be in the confidence of the Deity. Nor dare we sit in judgment upon those who conscientiously pray for the success of the German arms. But we do protest with all the energy of which we are capable against the flippant manner in which the Kaiser has seen fit to associate the infinitely