

## The Philosopher

### Canada's Duty

It is well to recall again and again the words spoken a couple of months ago in the temporary home of the Dominion Parliament at Ottawa by Mr. Balfour: "Do not for a moment let your faith fail you." Higher counsel has never been given to us by any voice speaking in our national capital. And in deeds more eloquent than any mere words can be, Canadian heroes at the front continue to speak for Canada. Every true Canadian will fail not to do his part towards keeping Canada's record one of faithfulness and courage and honor. No Canadian worthy of the name will ever consent to any course which could bring on Canada the shame of recreancy to duty, the dishonor of failing to be steadfast in responding to the most urgent appeal ever made to free people to defend the cause of freedom, the disgrace of faithlessness to the thousands of noble-hearted Canadians who have given their lives in defence of that cause.

### War and the Soul

The horrors of war have supplied the themes for a voluminous literature. In the legion of books setting forth the horrors of war there is none more masterly and effective than "The Human Slaughter House," by William Lamszus. Issued only two years before the world conflict began, that book reached a sale of 100,000 within three months, was translated into half a dozen languages, and was declared by the Geneva Peace Congress to be the greatest contribution ever made to the cause of pacifism. And the irony of all this was that the writer of that book was a German, and the most enthusiastic readers of it were his countrymen. From Germany came that book; and Germany began the war, and has carried it on with unprecedented atrocities of "scientific savagery." And in the fight against the German attempt to make despotic Force the master of human destinies there have shone forth inspiring examples of unflinching devotion to the highest idealism which have never been excelled in all preceding history. The reign of Force will some day be ended; but never by invoking fear of anguish and death as the penalties for resisting evil and injustice; for so long as armed evil exists in the world, there will be men to brave it in defence of Freedom and the Right.

### Women and the War

It is a noteworthy fact that ex-Premier Viviani, of France, in his first public utterance after he returned to Paris with General Joffre, after their mission to this side of the Atlantic, said: "Frenchmen of this generation should grant women equal rights with men—above all, the vote." The world war, instead of obscuring the claims of women to recognition, is making the justice of those claims stand out strikingly. And in no land is this more remarkable than in Russia, where in Petrograd a few weeks ago a new municipal government was elected by universal suffrage, the women of that city, who had never before been able to do anything in regard to public affairs beyond taking part in a "demonstration" on the streets, exercising their will by means of the ballot. In the United States there have been appointed twenty-three women on the Committee on Women in Industry, advisory to the Council of National Defence. In Great Britain the cause of woman is advancing with great strides; and in no land are the women giving more valuable assistance by work towards the prosecution of the war, their activities being vigorous and thoroughly organized. Canadian women are likewise unrelenting in their devotedness as war workers. It is unquestionable that after the war women will have a greater share than ever before in directing the affairs of the world.

### The German Worship of a Tribal God

The leaders of German thought, from the Kaiser down, are all obsessed with the idea of the worship of a German God, a tribal God, who personifies their arrogant ideals and has nothing to do with Righteousness, but is, as we read in a passage of the prophet Daniel which seems curiously to foreshadow this German conception, "a God of Force." Such a conception is one of the most ancient of the heathen conceptions. It sometimes seems difficult to believe that the Kaiser and the German doctors of divinity and learned professors can be sincere in their utterances about God; but certainly they act in entire accordance with those utterances. They are thus reverting to a stage many centuries back in human development; and are placing themselves in opposition to the essential spirit of Christianity. Never before in all the literature of the world has there been such an outburst of tribal arrogance, unrestrained and unashamed, as is contained in the book, "Gems of German Thought," compiled by the well-known English writer, William Archer, from which quotations have already been made on this page. Mr. Archer gives chapter and verse in every case; and he quotes from the most eminent men in the German church and state and university life, and shows that they all, in a chorus of arrogance, ambition and hate of those whom they wish to destroy, worship not a God of all humanity, but a tribal German deity of their imaginings.

### Trouble in Making German Wheels Go Round

This is the age of machinery, and without lubricants the wheels cannot be made to go round. In an affidavit filed in London, William Fuller Smith, of the British War Trade Intelligence Department, declares of his own knowledge that eight thousand locomotives were in March last laid up at the Krupp works in Essen—to say nothing of the numerous other railway repair shops in Germany—through wear and tear caused by the scarcity of lubricating oils and by the use of bad lubricants. That affidavit is only one piece of the great mass of information which the British authorities have, which shows that the lubricating of locomotives and of the hubs of the wheels of railway cars is one of the most formidable of the problems which the Germans are confronted with. The importance of grease to Germany from the military point of view is enormous. The strategic railways with which the General Staff has been covering Germany as with a network played an all-important part in the earlier years of the war; but now their value is greatly lessened because of the scarcity of lubricants. Thus both the metal machinery of the Huns, as well as their own bodily machinery, are badly off for lack of the various forms of fat which they need, and for which the vaunted German synthetic has been unable to supply satisfactory substitutes.

### Destroying Moral Values

There were those in the United States some months ago (and we had some of the same sort of people in Canada, too), who prated about the wickedness of hating the Germans, and by way of proclaiming their own assumption of moral superiority, said that the duty of loving the Germans as brothers must be kept duly in mind and lived up to. Such talk as that goes to the opposite extreme to that which the Germans rushed to with their songs of hate and their elaborately systematized exercise of hatred as if it were a great and crowning virtue. The mawkish "brotherly love" inculcated by the persons referred to is like the German hatred in its lack of the power to discriminate values, which is the very essence of sound moral judgment. If there is nothing and nobody odious and deserving to be hated, morality has no meaning; nor is it easy to see how a feeling which is indifferent to the contrast between a sufferer and his cruel and murderous tormentor can rightly describe itself as "brotherly love." It is moral absurdity to talk about the evil of hating, and to have no scorn for the evil of being hateful. If a nation may act as Germany has acted, without bringing down upon its head the righteous wrath of all decent-minded members of the human race, we might as well dump our moral values overboard at once, and say that whatever is, is right. Sentimentalists are only deceiving themselves who imagine that Germany can be reformed by the "brotherly love" of its intended victims. There is only one thing the German understands and respects, and it is force.

### Judging Germany Aright

Before the beginning of the war, the rulers of Germany before the beginning of the war, the rulers of Germany have taken great delight in their system of sending secret agents to live and work in other nations. On occasion the work of these secret agents has been to promote admiration for the so-called "efficiency" of Germany, and on occasion, since the war, it has been to preach brotherly love towards the German people. But, all the time, to the Prussianized mind, forbearance, decent-mindedness, brotherly love and all such virtues are contemptible weaknesses. Nothing could please the Prussians more than to know that in the countries which are fighting against German might, in defence of human freedom, there are voices raised to preach that we should have kindly thoughts of the German people, and that we must not descend to Germany's level of "strafing." The great difference is in the fundamental reason for hating, and in the sort of acts which that feeling prompts. It is one thing to hate the innocent, and to butcher them and revel in their sufferings; it is another thing to hate those guilty of such atrocities and to refuse to clasp their blood-stained hands. It is one thing for the criminal to give way to murderous orgies when his plans are thwarted; it is another thing for the outraged Spirit of Humanity to set itself sternly to defending itself against such a criminal and to making human liberties safe from his ruthlessness.

### A Decided Contrast

Nothing is more characteristic of the Germans than the extreme seriousness with which they sing their extremely serious war songs, and the extremely serious manner in which they utter, at the word of command of their officers, the deep, guttural sound they make by way of cheering. The attempt has more than once been made to introduce similar songs and a similar attitude towards them among English-speaking soldiers, and it has invariably been a comic failure. The men of the races that speak English (and precisely the same thing is true of the

men of France) have no use for that sort of dull, serious singing; the songs they sing are more often than not jocular, flippant, popular song of the day—and at first the deadly dull and serious Germans made the mistake of thinking that because they sang such songs they were fundamentally flippant and incapable of taking their soldiering seriously, and were not, in fact, real soldiers at all, like the Germans themselves. The Germans know better now. In regard to the German soldiers' own style of singing, a recent American writer, an authority in psychobiology, makes out that it is comparable to the manner in which all the members of a pack of wolves gives tongue, thus urging each other on to united, aggressive wolfishness. The German people he describes as a wolf people, bent on aggression and plunder, while the British and French peoples, on the contrary, he describes as bee peoples socialized nations. By the time the wolf people are through with the results of their outburst of aggressive wolfishness which they began three years ago, they are going to find themselves very badly stung.

### Super-Morality of the Super-Men

Endlessly amazing are the disclosures of the workings of the German mind. One of the latest books by an eminent Doctor of Divinity, who is a Professor in the University of Kiel, Rev. Dr. Langemann, is mainly an earnest exhortation to his fellow-countrymen against giving away to what he terms "sentimentality." "Germans, he declares, must harden their hearts. 'The fine and noble sentiment which is so supereminently characteristic of Germans,' writes this Hun theologian, 'and of which we may in justice be proud, is due to the finer spiritual training of our people. It is due to this finer spiritual training that the German soldier is a moral hero and incapable of the beastly cruelties practised by the enemies of the Fatherland, especially the hypocritical English. But when war has been forced upon us, we cannot let ourselves be carried away by sentimentality. We cannot, in duty, let sentimentality cripple us and strike our strongest weapons from our grasp. Christ himself would recognize that it is the highest and most moral duty of us Germans now to do what the circumstances demand. If we fail so to act, we are not true Germans.'" The Kaiser goes far in his constant use of the name of God; but it must be said that some of his subservient Doctors of Divinity almost outdo him.

### The Kaiser's Power and President Wilson's Power

The Philosopher has been reading an article by Professor Kuno Francke, of Harvard University, written a couple of years ago, and widely circulated at that time in the United States, with the purpose of making it appear that Germany has a truly democratic system of government. Of all the falseness put forward by German Professordom that assertion is surely the most grotesque. The climax of Professor Francke's article is that "the German Emperor has less power than the President of the United States." Let us consider the actual truth. There is "universal suffrage" in Germany for the election of the Reichstag, but the electoral districts are like those in England before the Reform Bill of 1832, and on top of that, the Reichstag is only a sham House of Commons. It has no real power. The Bundesrath, or Senate has not only the veto power over the Reichstag, but can dissolve the Reichstag. There is no Cabinet, in the British sense of the word. The Imperial Chancellor and the other Imperial Ministers are appointed by the Emperor, are responsible only to him, and can at any time be dismissed by him. They are his personal servants. As for the Bundesrath, or Senate, a third of its members are appointed by the King of Prussia—that is to say, Wilhelm II, who is also Emperor. The other two-thirds are appointed by the Dukes, Grand Dukes and Kings of German States, whom the Emperor controls. The Bundesrath meets in secret, and does what it is ordered to do. Thus, in actual fact, all authority and power is centred in the Hohenzollern Emperor. He has proclaimed this many times. "There is only one Master of the Nation. It is I. I will abide no other." Or, to cite another of his utterances: "The German People and the German Nation are a responsibility conferred on me by God. Those who try to interfere with my task I will crush."

### Bismarck and Heligoland

A correspondent sends The Philosopher an old copy of The Westminster Gazette, in which there is a review of a book of memoirs, containing among other things an account of some conversations with Prince Bismarck in 1890, after the cession of Heligoland to Germany by the Salisbury Government. "He" (Bismarck) "believed it to be impossible to put Heligoland into such a state of defence as would render it defensible in war-time," says the book. It may well have been that Bismarck spoke in that way to deceive his interviewer, who was an Englishman; nothing could be more eminently Bismarckian. Of course, he may really have thought that Heligoland could not be made useful in war. If so, he could hardly have been more completely astray.