

The Philosopher

Crooked Play

There is nothing in German literature corresponding either in spirit or in purpose with the boys' books, stories of adventure and sport and school life, which are so common throughout the whole English-speaking world. Nor are there in Germany boys' games of the same kind as are played by all English-speaking boys the world over. "Playing the game" is a phrase not understood in Germany. Hence it is that when a German, by association with English-speaking boys becomes interested in sport, he fails to measure up to their standard of fair play. He is ready to take an unfair advantage. In Germany physical force is glorified, and next to physical force—cunning. The gymnasium, the "turnverein," and the duel are the means of physical exercise and culture in German schools and colleges and universities—not football, or baseball, or cricket, or other games which depend less for their interest upon mere strength than upon skill and community-spirit. Writers of books for boys in the English language never fail to show up the emptiness and meanness of winning by discreditable means. Which does not mean that it is these books that form the characters and minds of English-speaking boys, but that books written in any other spirit would be scornfully cast away by English-speaking boys. In a word, the German has not been brought up to give the other fellow a fair chance. This has been demonstrated innumerable times on land and on sea since the war began.

Returned Soldiers as Civilians

There could be no more wrongful assumption than that which is at times in evidence in the discussion of the questions connected with the return of the soldiers from the war, namely, the assumption that the returned soldiers are to be a class distinct from the rest of the community. Nothing could be more harmful to the best interests of the returned soldiers themselves. They should be given honor and gratitude by their fellow-citizens, and they should be generously dealt with by the country, in whose service they gave with such supreme devotion, counting not the cost. They should have preferential treatment in all such matters as appointments to positions in the Dominion and the Provincial civil services for which they are fitted. But their sentiments and interests should in no wise be separated from the sentiments and interests of the rest of the citizenship of Canada. What the Canadians at the front are fighting for is to safeguard democracy. In time of peace it is only by vigilant faithfulness to the responsibilities of citizenship that self-government can be maintained in the full measure of its possibilities for good. The returned soldiers are to be counted upon to do their duty as citizens in working for honest and competent government in peace time, as they fought for democracy in the war, and in fighting graft, injustice and monopoly, as they fought the Huns.

Education and Democracy

Speaking of the rejection by the British House of Commons of the idea of lessening the time of compulsory school attendance, and the establishment of the principle of compulsory continued education up to the age of eighteen, the "London Times" says: "All this is not only to the good; it represents the greatest step forward in English education since 1870." It was in 1870 that the British system of national schools, corresponding to our public school system in this country, was established. When the new British national education system is in operation, it will be the greatest producer of national efficiency, in every best sense of that over-used word. Here in Canada, as in Great Britain, and in every land where anything like the full measure of the possibilities of true democracy are to be attained in just opportunities for all, there must be an ever-vigilant regard to the constant improving of public education along sane and truly democratic lines.

Kultur and Polygamy

One of the most amazing of German documents is the official, printed letter of instruction in regard to the "duty of filling the empty cradles of the Fatherland," of which letter copies have been found on the dead bodies of young German officers, non-commissioned officers and soldiers. Numerous copies of this document are on file in the Belgian War Department in Havre, and in the French War Department in Paris, where Rev. Dr. Newell Dwight Hillis saw them. In his recently published book he gives this document in full. Rightly is Germany in league with polygamous Turkey. This document is addressed to both married men and to bachelors, and begins by pointing out "the grave peril which threatens the Fatherland by reason of the dwindling rate," and also by reason of the enormous German casualty lists. The language of the document is

carefully chosen, but its meaning is as plain as day. Furthermore, it proves that with characteristic German "thoroughgoing scientific efficiency," there is a tabulation of all the men to whom the document has been sent, and of what they are expected to do. Of a piece with all this is the suggestion openly made in the "Berlin Lokalanzeiger" recently that "every unmarried girl on reaching the age of twenty-five years, should be given the right to have one child born out of wedlock, for which she should receive from the State an annual allowance." When the foundations of the family are thus destroyed in a nation, that nation is surely on the down grade.

The Teutonic Moral Chaos

In considering the crimes of the Germans, unparalleled in history and incomprehensible by people truly touched by the spirit of Christianity, it is striking to observe how entirely consistent they are. Not one possible action of foul and pagan savagery has been omitted. Equally consistent is German diplomacy. And neither of these two things—Germany's treachery and savagery of outrage in carrying on the war and Germany's treacherous diplomacy can be explained without keeping the other in mind. The net result is, for Germany, moral "chaos worse confounded," to use a phrase from Milton—a welter of boasting, cruelty, cowardice, and cunning, and loud use of the name of God, and protestations that the German people are fighting a war of self-defence that was forced upon them, and all the rest of it. It is the duty of the civilized portions of the human race to deal with this criminal monster, so as to make the world safe for sane, decent humanity, to say nothing of making it safe for democracy.

Wilhelm the Feeble

If the Germans had been able, after forty years of preparation and four years of warfare, to enter Paris, Kaiser Wilhelm would have ridden in triumph at the head of his legions through the conquered city, and would have posed as the central figure of a pageant outstanding in splendor all preceding pageants in history, ancient and modern. He would regard himself as greater than Alexander the Great, Julius Caesar and Napoleon combined. But the plain, actual truth of the matter is that he has none of the qualifications of greatness. He is a flimsy, swagging, vainglorious, strutting pretender. The legend of his greatness has been carefully planned and fostered by the Junker class in Germany, for their own purposes. He believes in it himself, and those near him know how to play on his belief and use it. It is not their monarch that the ruling class of Germany revere, but the idea of monarchy; but they see to it that the doctrine that the Emperor rules by divine right is implanted in the minds of the common people. And even people outside Germany have been imposed on by the carefully nurtured fiction of this man's ability to will evil and bring it to pass. He is a feeble thing, mentally and physically, made so by inherited disease. The word "Great" will never be written after his name by History, for he lacks the genius and intellect and personality to be great, even as a criminal. Without the job he was born into, his personal efforts could never have raised him to any higher place in the annals of crime than that of a cowardly highwayman who sneaks behind a defenceless old man in the dark, and murders and robs him.

War and the Red Cross

Nothing could be plainer than that it has been deliberately adopted by the Kaiser and his general staff as a military policy which the German forces on land, on sea, under the sea, and in the air are to carry out with their utmost diligence and effectiveness, that Red Cross establishments of the Allies—hospitals, or ships, or dressing stations, or whatever else—are to be attacked and, if possible, destroyed, as if they were part of the active combatant force the Allies. This commends itself to the German mind as logical; but, in reality, it is a revelation of an insanely savage lack of humanity in the German mind and character. No cold-blooded Kultur "reasoning" and "logic" in defence of the German warfare against the Red Cross can remove the infamy and the curse which German military brutality in making war on the Red Cross is putting upon the German name. It is stamping the German people deeply as a morally leprous people, who have deliberately destroyed in themselves that which distinguishes them from the gorillas and the other beasts of the jungle.

A Typical Manifestation

The rage of Germans wreaks itself rather more spontaneously, it would appear, upon a church than upon anything else. One of the latest manifestations

of this came a few weeks ago not from Belgium or France, but from the City of St. Louis, in Missouri, where there is a large German population. The pastor of the Hammett Place Presbyterian church in that city, Rev. W. G. Johnston, denounced from his pulpit the crimes of Germany. Now it is no very difficult thing to break into a church on this continent, because attacks on such edifices are unthought of as possibilities, and so churches are not guarded. And so certain Germans in St. Louis, by way of proving their devotion to the Hohenzollerns, wreaked revenge on Rev. M. Johnston for his truth speaking and his advocacy of the cause of right and of human freedom against German treachery and savagery, by damaging his church. What they did was thus described in the St. Louis Republic:

"When worshippers came to the church Sunday morning they found the interior in ruins. Furnishings had been torn from the walls, an American flag and a service flag torn to shreds, pulpit and pews hacked with axes, a piano destroyed and a Bible and numerous hymn books mutilated."

The Kaiser still professes to be exceedingly religious, and makes constant pretence of having God on his side. But neither he nor any other German imbued with the spirit and the doctrines of Kultur, have any respect whatever for religion, or for churches. To every such German religion, church organizations, and God himself, are mere servants and instrumentalities of the German national Kultur, which teaches that a people evolves its own religions from its own national needs, subordinating all the spiritual impulses of the individual to the compulsion of what Kultur describes as "the inner force of the people," and which means, of course, the State, as conceived by Kultur. Consequently there is no religion, no sacredness for the Germans to consider outside the peculiar product of their own State system. Kultur provides them with their own god and their own religion. All other religions are to them rubbish, and the ravaging and destruction of other peoples' churches are mere expressions of the German sacred idea of Hohenzollern supremacy over all.

Reaping the Whirlwind

An article in the "Berlin Tageblatt" (which, like other German newspapers, can be obtained in Switzerland and in Holland), is reproduced in the "London Times," stating that the robberies and burglaries in Berlin number more than three hundred a day, and that most of them are committed by deserters from the army. The "Kreuz Zeitung," another important German journal, after lamenting the increasing prevalence of crimes involving violence and brutality, says: "Fraud, embezzlement, speculation and deceit, these unhappily are the characteristics of German life at the present time. Our returning victorious warriors will be confronted with a terrible disillusionment, and our children will look back on these years as a time of the rankest barbarism, of unchecked criminality, and of utter absence of morals in large sections of the population." And yet this same journal, the "Kreuz Zeitung," which has always been a professedly religious journal, giving special attention to church news and the discussion of religious topics, continues to proclaim vehemently that Germany is waging a just war of self-defence, and it swallows as gospel truth all the falsehoods and chicanery of the Imperial Government at Berlin? In like manner the doctors of divinity in the German state church fail to see that when a nation, for the accomplishment of its purposes, displaces morality by deliberate outrage, that displacement will make itself felt at home as well as in the invaded countries where the policy of deliberate outrage is put in operation. The spirit that allows, even demands, as the expression of German thought and life, robbery, rapine, and murderous outrage of every sort in Belgium and Flanders and Serbia and Armenia, and against passenger ships and hospital ships at sea, and ruthlessly ignores every human right hitherto respected by civilized peoples, and glories in savage barbarities unequalled in all recorded history, is not going to pay attention to geographical limits, but will inevitably act in conformity and consistency with itself even in its home land. Germany is merely reaping what she has sowed.

The Enemy's Loss

During the most recent fighting on the western front the Allies have captured at least fifty thousand men; they must have killed outright as many more, while, judging by the experience of past encounters, the wounded amount to three times the dead. Two hundred and fifty thousand Germans have, therefore, been rendered harmless by the operations so successfully conducted—this is what has been achieved by the taking of those ruined hamlets and villages, and in no other way may peace be restored to a war-weary world.