

Roumania's Part In The Campaign

Deductions From Few Taken as Prisoners

Their Progress So Far

Far From Conquered But Might be Overrun if She Does Not Her Share of Fighting

Have the Roumanians shown the white feather? In the opinion of the military expert of the New York Times the small number of prisoners that have been taken by the Germans and Bulgars in their operations against Roumania show that the Roumanian troops have little stomach for the terrific artillery bombardments with which the Central Powers began an attack, and fall back before the enemy infantry can reach them. This supposition may be unjust to the Roumanians. Captured prisoners may be an indication of a desperate resistance or of an eager surrender. When the Russians fell back in 1915 before Hindenburg he captured enormous numbers of them, but he got few supplies. This meant that the Russians had fought desperate rear guard actions which enabled their main forces with their equipment to retreat safely. On the other hand, the great number of Austrians taken by Brusiloff this summer was interpreted to mean that the Austrians preferred to spend their time in Russian detention camps rather than in the field. So the supposition about Roumania may be a mere guess.

Bulgaria's Treachery
Apart from the martial qualities of the Roumanians, which will be thoroughly tested before the war ends, they are to be credited with successes in the early days of their belligerency. They swiftly overran a great part of Transylvania. Some critics believe that they were so greedy to immediately seize the territory they desired that they subordinated to this passion sound military

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strategy, and left unguarded other frontiers. To this it may be said the Roumanians probably relied upon the secret treaty made with Bulgaria, which provided that these two Balkan states would not war on each other, though they might fight with each other's allies. It has been suggested that this deal was Bulgaria's first move to get clear of her present alliance, and might have led to her making a separate peace. But Germany would not have it so. If Bulgaria had any such plan Germany was swiftly apprised of it, and must have presented Bulgaria with the alternative of making war on Roumania or of having war made on her by Germany. Bulgaria chose to break her treaty with Roumania. Immediately Roumania was attacked in the Dobruja, and her earlier successes in Transylvania were brought to a rather ignominious end.

The Conqueror of the Weak
In one respect the declaration of war by Roumania may have been welcomed by Germany. Although that declaration meant another nail in her coffin, it yet afforded her an opportunity to score another victory. What nations has Germany defeated in this war? There are only two, and they are small nations—Belgium and Serbia. When Roumania entered Germany may have decided that by a swift concentration of her forces she could overrun Roumania, and while she might realize that this would not help her in the long run, it might well help her at home. Germany was long overdue with announcements of victory. In the early days of the war she could declare with truth that Belgium had been laid low. Later on she could announce that all of Serbia was in the hands of the Central Powers. Last year the defeat of Russia was proclaimed. The German ration of victory was served out from day to day and from month to month. In these circumstances we can understand the German wondering why the allies, defeated in Belgium and Serbia, and frustrated at the Dardanelles, did not recognize the fact that they had been beaten in the war.

A Need For a Victory
There came a time, however, when a virtual deadlock was established. Germany could advance no farther in France nor in Russia. On both great fronts the allies were holding firm, and on the south Italy was making some advance. No longer could Berlin provide its ration of daily victories. In these circumstances, the assault upon Verdun was determined upon. From a military point of view the Verdun campaign could not have been decisive. From a political point of view it was vital. Germany lost that battle. For Dardanelles the allies struck along the Somme. There had to be admissions of defeat here. Not till Roumania entered the war did Germany see a chance of a victory with which to cheer the spirits of the folk at home. So it was decided that there should be a swift rush at Roumania.

OLD TEUTONIC IDEALS LOST IN NEW LUXURY

Alfred Croiset of Faculty of Paris Se Estimates the Germans

Art Ousted by Trade—Ancient Kindness Passes and Arrogance Takes Place Among Learned

(The following comment on French and German culture was written by Prof. Alfred Croiset, senior of the faculty of Paris, at the request of Paul Scott Mowrer, Paris correspondent of the Chicago News.)

(By Prof. Alfred Croiset.)
The horrible war which we are undergoing makes it difficult for a Frenchman to speak calmly of German culture. But, on the other hand, it has laid bare the bases of things which lay hidden under the deceptive veil of peace. Let us then try to understand. When the war broke out German culture was in a way to impose itself on the world. Why? Because of qualities which it would be perverse to refuse to recognize, and also because of the prestige of force; for men—big children that we are—admire force up to the moment when it revolts against them. Of the qualities which must be credited to Germany, some belong more to the past than to the present; Germany still benefits by the memory of Kant and Goethe and by the glory of its musicians.

People saw clearly enough that the somewhat coarse simplicity of its old-fashioned customs, which had their charm, was giving place to a noisy luxury, vanishing the parents. The ancient kindness of its learned professors was changing into a rather ridiculous arrogance. Germany was daily detaching itself more and more from pure reason to think only of daily multiplying business and leaving the powder dry—even in these transformations it

kept its traditional qualities of application, without an attentive method and foresight. Hence came striking successes; and when its interpreters vaunted German culture to us, one had to admit that appearances were of a nature to make an impression.

And, nevertheless, in the depth of every French soul a stubborn sentiment protested against this German primacy. One felt therein I don't know what coarseness and hardness. The writings of the pan-Germans revealed to us from time to time, under this specious grandeur a mad pride. The civilization of intelligent and hard something inhuman about it which was disgusting and repulsive. It was a mad foreseen from 1870 on the moral decadence of Germany. The war has bared to broad daylight the secret vice of this artificial construction; the grandeur of Germany was a "fleshly grandeur" and the service of the flesh, proclaiming an idolatry of force; material and mechanical force, indifferent to moral values, full of contempt for the superior aspirations of humanity, radically severed from what Shakespeare called "the milk of human kindness."

The long effort of generations toward greater justice and goodness gave place to the wild cry: "Deutschland über alles!" Germany above all, above the rights of nations, above justice itself. No more art or beauty? A political organization reduced individuals to be no more than docile pieces in a monstrous soulless machine ready to crush everything.

And we, during all this time, what were we doing? France was more hungry than ever for justice, truth, universal peace. Our internal quarrels, which inspired in Germany such a mad confidence in our irremediable division, were caused by divergences of opinion as regards duty. Our imprudent pacifism was a noble humanitarian dream. The struggles of our artistic and literary schools were proofs of an ardent longing for beauty. We disputed among ourselves our ideas, and these ideas, whatever they may have been, held in the eyes of their defenders a universal value, useful for the common good.

Were Impenitent Idealists

Each one, believing in the virtue of his ideas, desired that France should become their champion, to his own honor and for the advantage of the world. We were impenitent idealists, and the more truly French, despite our superficial differences, as we were the more idealistic. Moreover, when the external danger appeared, each one rushed with the same heart to his urgent duty, which was to defend against brutal force the well-beloved country where so many noble dreams had flourished. To defend France was to labor both for France and for the civilization which it represents. All interior divergences faded out as by enchantment. This was Germany's first surprise.

What then, is the essential principle of this civilization for which so many Frenchmen are heroically dying? Whether one called it Christian, Greco-Latin, revolutionary, matters little; it all comes to this, that it proclaims the dignity of man, and ends in founding all morals, between individuals and nations, on the respect for free activity. It is the duty of the strong to aid the weak; small nations have a right to live all moral persons have their own role to play in the concert of collective life. Unity imposed from without, by the tyranny of one man or by the oppressive hegemony of a nation, impoverishes humanity by belittling the individuals who compose it. The only unity desirable is that which by reason and kindness draws together all noble and intelligent activities with a view to the general harmony.

Liberal and truly civilized nations all take their inspiration from this principle. None has more constantly proclaimed and defended it than France.

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