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"A SCRAP OF PAPER"

Murray's Eye-Opener No. 5
PRICE 10 CENTS

"We must crush France so that she
can never again come across our path."
--Bernard's next War, Page 106

The War With the Germans

PART II.

Why the British Empire and Allies are
now fighting the Germans, and why
the Germans must get their periodical
discipline from their neighbors. - -

BY

NORMAN MURRAY

Norman Murray, - - - - 233 St. James Street
Montreal, Canada (1914 F. R. 125)



yours sincerely
Norman Murray



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PREFACE TO PART II:

I got quite a lot of criticism about Part I. However, I am not complaining. Though I got no notice from any local paper without paying for it except from "Beck's Weekly" over 1200 were disposed of in about five weeks, and by the time the Second Part is off the press, I expect a second edition of another 2000 of Part I will be required. There were several mistakes in the first edition, I know, but the mistakes were not mine. People who were educated on the other side of the Atlantic are more particular about the use of capitals than some who go through Canadian schools. As the matter was mostly dictated the mistakes in capitals and spelling were not mine, but I confess that I am not the most careful of proof readers myself. I am half inclined to think that some mistakes were intentional, such as putting three R's in my name, and topics instead of "to pieces." However, it does not matter much. There were no mistakes about the ideas intended to be conveyed. I think I made them clear enough. Some people were curious to know what attitude I would take about this War. It surprised me to find any doubt about that. No radical revolutionist that I know of outside of Germany would look to German world supremacy for solution of modern problems—unless some crazy socialists.

Then some people objected to the Bible quotation and illustration on the last page. Let me tell such people once for all that as long as they continue to distribute indiscriminately a text-book on religion, in which I maintain there are many texts harmful to humanity, I will continue my methods. Let them revise their text-book if they want peace. I am a pagan, and I discuss this War from a pagan humanitarian point of view. I consider my philosophy better mental food than their theology. Christianity is like "X" in Equations in Algebra, its value is uncertain and remains to be found out. It has too much of a Jekyll and Hyde character, the same person is sometimes a philanthropist, and at other times a villain. I am like the Scotch boy that his mother sent for milk with

two pails, so that the milkman could put the milk in one pail and the water in the other so that they could mix it themselves. Christian theology is too mixed and confused to be of any practical value in such a busy world as we live in to-day. We need a philosophy of life that is all good; we have enough badness in our own temperament already without needing any more in a text-book that we were all told in advance to be all good. We know better now, we know it contains some very good matter, some very bad matter, and some indifferent matter so let us throw out the bad matter no matter where it is found, and retain only the good.

NORMAN MURRAY.

BRITANNICAE INSULAE

"BRITANNICAE INSULAE, a term used by ancient writers previous to Caesar for the British Isles, including Albion (England and Scotland), and Hibernia or Ierne (Ireland), with the smaller isles around them. Aristotle, in the beginning of the 3d c.B.C., knew only of Albion and Ierne. Caesar, about 54 B.C., was the first to apply the name of Britannia to Albion. Ptolemy, in the 2d c. A.D., is the first to apply Little Britain to Ierne or Ireland, and Great Britain to Albion or England and Scotland. Herodotus, in the 5th. c. B.C., is the first writer to mention Britain with any sort of definiteness, previous Greek writers speak of Britain only in connection with the Phoenician tin trade carried on with the Cassiterides or Tin Isles (the Scilly Isles and Cornwall), which they often confound with the Azores. The Phoenician trade with the British Isles began about 1000 B.C., the Phoenicians giving the native Britons salt, skins and bronze vessels in exchange for tin and lead. Ptolemy enumerates 52 different Celtic or Gaelic tribes as inhabiting Britain in his time."

(*Chambers's Encyclopaedia*)

NOTE:—The area of the British Isles is 120,000 square miles; of this England occupies 50,000 or a little more than one-third of the whole. Industrial conditions drew the Celtic people to the Lowlands so that though the district called England has a larger population than the other parts the majority of the people are not of the Anglo-Saxon or German race.

CHAPTER I

CASUS BELLI.

"We shall crush France so that she will never again come across our path."

(General Bernhardt's Germany and the Next War, P. 106)

A WARNING FROM VALHALLA.

And shall Trelawney die!
Then 30,000 Cornishmen
Will know the reason why
And shall the brutal Germans
Belgium and France destroy,
Then, 800,000,000 Allies
Shall know the reason why
And our good old Uncle Sam
Will be surely standing by.

General Bernhardt, Prof. Trietschke and the whole staff of modern German instructors, have been working industriously for many years to mould German public opinion into a uniform shape. According to them the Germans were the greatest people in the world, but they were surrounded as they have been since they appeared in history by hostile barriers. They had no colonies to speak of, and all the places worth while on the Globe's surface had been occupied by other races, where German kulture and the German language had no official standing. It was not enough for them that they could trade freely with other people and settle among other people, they must also have their own form of Government where they may have a paternal Government, which other races do not want to supervise and instruct them in everything. Liberty, Equality, Fraternity they don't want. Self-confidence and individuality they never possess without leaders to direct them. The Prussian citizen is the most servile to his superior, and the most arrogant to his subordinates of all types of character that we know of. In other countries—particularly France, the British Empire and Russia there are people who want more liberty and fewer laws, while the Germans want more guidance and despotic rule over them.

A little while before this great War started there was some difference of opinion between the lower classes and the upper and military classes as to the form this paternal Government should continue to take. The workingmen were gradually becoming inclined towards the socialistic system of Government, by which it is proposed that the destiny of the country shall be controlled by the working class. The military classes on the other hand naturally wanted to keep power in their own hands. There are some who think that the signs of the internal troubles might have had something to do with bringing on the War at this time so as to avoid or postpone this clash between the classes and the masses. The German governing classes got the extraordinary idea into their heads that the absence of paternal government in such countries as the British Colonies was a sign of weakness, and lack of solidarity between the different parts of the Empire. In this as in many other cases the German mind calculated wrongly. German rule would be the last resort that any sane thinking man in any of the British Colonies would think of accepting as a solution of any colonial problems.

CHAPTER II

BERNHARDI'S EVIDENCE.

One of the factors of modern civilization is the cheap newspapers and books by which propaganda is being made that sometimes works both ways. It is extremely doubtful if Bernhardi ever stopped to calculate the possibility of his famous book being used as evidence against German intrigue and conspiracy against human liberty. Not very long ago when the inside of the Churches was utilized for preaching theology, and the open square in front of the Churches was used after a sermon for political speeches, people at a distance might be taken by surprise and not be aware until the enemy was on his way towards their gates that hostile movements against them were premeditated against them. Things are now entirely different. In playing draughts it is as important to study the possible movement that your own move may enable your opponent to make afterwards as to figure on the

first gain that you can make by your own move. In the introduction to his book "Germany and the next War" Bernhardi says: that the Germans are born business men more than any other in the world. This is one of the many great delusions that have obsessed the German mind in recent years. There is a group of little islands not much more than two hours' sail by a fast steamer from the nearest German seaport. The area of the whole group is smaller than the Prussian part of Germany, and not much more than half the area of Germany, exclusive of the German part of Austria. After laying the foundation of the Great Republic now called the United States of America—which has now a population almost as large as Germany and Austro-Hungary together, they still control and direct the destinies of one-fourth of the human race. The headquarters at home get more than three-fourths of their livelihood from trade and commerce, as they do not raise more food at home than would feed them for three months in the year. Personally I do not consider this condition as the ideal state of society, as I believe that every State ought to develop their own agriculture to its fullest extent before depending on outside sources for their foods. However, that is another question. I am now only combating the fallacy of our friend, Bernhardi's method of reasoning, which has evidently led many of his countrymen astray. We come across many individuals in business and many nations in history whose prosperity are of very short duration. In the former part of this study of the Germans I have pointed out several instances of this among the Germans. No other country in Europe has such a record for ebbs and flows like the waves of the sea—which cannot rest. They never seem to know when they are well off. Tacitus, the famous Roman historian, says that one of the chief vices of the Germans was that they were so addicted to gambling. He said that people were known to have sold themselves as "stakes" for gambling purposes. We will refer to this matter again when we come to analyze Bernhardi's very interesting Chapter on "World Power, or Downfall"—We will see after the War, which Bernhardi worked so hard to bring about, whether German trade will continue to be as prosperous as it was before this wicked War was brought about. Personally, the downfall or misfortune of any nation or individual is not

a cause for any rejoicing for me. I still believe there is room enough on this planet for all the peoples and nations that are on it, without destroying imaginary competitors. I would have much preferred that Germany and the Germans would have continued to prosper as they were doing during the last forty years, than that they should have chosen a policy of hostility towards so many people who had no quarrel whatever with them till they started to pick quarrels themselves. War at the best is only a necessary evil, and no sane man with any humanitarian ideas will approve of war, except in self-defence. Further on in opposition to the pacificists of his own country he maintains that their victorious Wars had never disturbed their business. I am not a prophet, nor a son of a prophet, but if Bernhardi and myself will live a little while after this wicked War is over, I think he will find that there will be a long time before German trade and commerce will come up again to the standard of the early part of 1914. They will find things quite different now from what they were in 1871, after their War with France was over. Germans were not the only people then that considered they were quite justified in the War of 1870. That Napoleon III, himself did not wait to be punished by the French people in 1870, goes to prove that even the French people themselves did not blame the Prussians as much as their own evil-advisers for that War, so that the trade even between them was renewed shortly after the War. It will be quite different this time. Germany was the aggressor on this occasion. This War was more barbarous than any war in ancient or modern times, with the exception of the extermination of the Canaanites by the ancient Hebrews—if the story told about it is true, and the whole blame lies at the door of the whole German people. The pacificists among them at home and abroad were so few in number that they are really a negligible quantity. I will admit that the best work on the horrors of war called the "Human Slaughter House" was written by a German. He did not get much thanks from the German people, however, for his efforts, to keep them quiet. I understand that he lost his situation in the teaching profession as a consequence. It has also been stated that he was again reinstated.

Bernhardi deplores the fact that his country is surrounded

by hostile rivals, and considers his countrymen only newcomers that have for centuries only been paramount in the realm of intellect. This is another fabrication made out of whole cloth. The Germans are not a new people, nor an old nation renewed and coming into a new light like the Japanese. Their race is as old in Europe as the Celt, Slav and Latin. They have never been paramount in the realm of intellect for any length of time. They have never been discoverers of new countries and their great men in the realm of intellect can be counted on the fingers of one hand. The only great invention to their credit is the art of printing. Copernicus the famous astronomer was a Pole. Goethe, Lessing, Kant, Strauss and Shopenhaur were certainly great men. The new men that some considered great, such as Haeckel, Carl Marx and Nietzsche, I do not consider great.

The German tribes, Angles, Saxons and Jutes, that invaded Britain at the end of the Fifth Century, brought neither literature nor civilization with them, as the Romans before them and the Normans after them. After nearly 600 years of bloody strife with the natives of Britain till the Normans came and took the conceit out of them, no progress whatever was made in literature or art in the British Isles. The place that the British Empire fills in the world to-day is certainly not due to the German blood in the British races. In my opinion that blood has always been the alloy in the gold and silver. A little alloy may be useful as a mixture, but it is not the alloy that gives the coin the value. What has become of the native stock of what is now called England I have never been able to find out to my satisfaction. I suspect a great deal has happened them like what has happened in Belgium lately—many were massacred, many went to Armorica, some more defended themselves against great odds in the Mountains of Wales and the West of Scotland. What happened in Ireland we are only now beginning to find out—after we made an impartial research in history for ourselves. So the less we hear now of Angles, Saxons, Jutes or any other breed of German, ancient or modern, as pioneers of civilization, the better.

Anyone that aspires to culture and looks for ancient models, certainly does not go to the Archives of Berlin or Potsdam for it. He will be much more likely to get polished

up by reading the letters of Cicero, Plutarch's Lives, Cæsar's Commentaries, Seneca, Socrates, Aristotle, etc., than by reading sketches of the doings of the followers of Attila. A butcher and a hangman may be useful servants in civilized communities, but they are in a different class from our policemen, whose presence always is supposed to make for order and good behaviour.

We have now the whole of the Slav Races, the whole of the Celtic Races, and such of the old German stock as we have assimilated with our gold and silver Celt and Norman stock, fighting the original brand near their old haunts. Their feuds with the Belgians, history tells us, dates back to the time of Julius Cæsar, and we have no means now of knowing how much farther back their feuds went, in unwritten history. We do not wish to crush them so that they will never more come across our path, as Bernhardi proposed to do with the French; we only wish to tame them. When tamed and under careful management they can be made very useful citizens. Dragooned by the class of William the Mystic, a Carl Marx, a Nietzsche, a Hæckel, a Bernhardi, or a Trietschke, they have proved themselves a menace to civilization. Bernhardi says further in his introduction to his extraordinary book—that "Providence has set a future before the German people as the greatest civilized people known in history." The Gods save us from more samples of German culture like what we have experienced from the beginning of August to the end of November, 1914—is all that I have to say on that topic, and that finishes my comments on Bernhardi's introduction to his book "Germany and the next War."—

CHAPTER III

The Right and Duty to make War.

Bernhardi devotes two Chapters of his book to this topic. Napoleon called armies in battle array "A Grand Spectacle." For me it is an unfortunate sight. As I told a socialist friend not very long ago: it is a good thing that everyone is not like you and I, for if they were we would be all under the iron heel

of the Germans in a few weeks. He admitted the justice of the remarks. I would rather work with Sir Edward Grey in his noble and persevering efforts in doing my utmost to avoid war than to go to the front if I were able to conquer all the Germans alone. I could not stand the sight of the killed and wounded and dying. It would make me sick. I would be no use as a Doctor, as I could not use the saw to cut a man's leg to save his life. I would make a poor bailiff, for I would not have the heart to sell a poor man's household goods to get back what might be owing to myself or others. I would rather patch over my old pair of pants. I would much rather keep animals as pets than to get a whole country with lots of game and game-keepers and hounds to chase and kill grouse and deer. My early experiences with such types has converted me into a life long revolutionist of the French school—though I would rather accomplish the same object by more humane methods than they have unfortunately adopted for the lasting success of the revolution which Voltaire has done so much to bring about.

Hunting scandal in the lives of the clergy, and prominent laymen, as many so-called freethinkers of the tough school seem to delight in, gives me no pleasure whatever. I would rather help to make a little child or an old woman happy, than have a hand in the slaughter of a thousand Germans—much as I detest them.

If I were a millionaire I would give a pension for life to that Montreal policeman who once refused to shoot the dogs that were once found wandering without owners in the City. He said he went on the Force to help to keep order in the City, not to kill dogs. He left that job for others to do. His name may not have got down to fame, but if his eye ever gets on this passage he will know that his noble stand was not forgotten. I would rather stop a dog or a man fight than encourage it. Debate and verbal arguments conducted in a friendly way makes for mental development, but all sorts of compulsion ought to be discouraged, except as a preventative to crime.

Bernhardi quotes from Goethe: "To supplant or be supplanted is the essence of life. The weaker succumb." I deny all this rotten evolutionist philosophy, whether it originates with Darwin, Haeckel or any other tough, hard-shell animal

on two legs called "man." Nearly two thousand years ago Juvenal, the famous Roman Satirist, pointed out the rottenness of this theory. Man is the only animal that preys on his own kind, with the exception of perhaps of a hungry pack of wolves. I have known starving rats eat other rats but that is not a normal state with rats. A strong man is much more profitably employed planting potatoes and cabbages, and herding sheep and cattle, and fishing for himself, than in knocking down a weaker neighbour and robbing him of his cabbages.

I know of course that under so-called civilization many poor and ignorant people are indirectly robbed of the fruit of their labor by intrigue and knavery.

Labor and activity however is as necessary for man's health and strength as food and clothing. Many make a big mistake in imagining that life would be more enjoyable if they did not have to work. Many labouring people foolishly imagine that their life is really harder in comparison to those who live by their wits than those who live by the labor of the hands. These people have not the faintest idea the mental strain the clever lawyer pleading a hard case, the judge sitting on the Bench, the parliamentarian struggling for popularity, or the writer writing fiction for a living, or the journalist, has to endure. Many well meaning meddlers in the affairs of the poorer class of people do more harm than good in many cases. Many of the poorer people if they are not in actual want or distress, do not feel their own position at all half so hopeless or so deplorable as the well-meaning, idle so-called social reformers from the upper classes that visit them imagine. They have never known the so-called comforts and modern conveniences and nick-nacks that the more wealthy classes of the community think so indispensable. I know for a fact that the visits of these afternoon visitors are more annoying than agreeable to these people. Most people have connections their own through the churches and other organizations, and those of them who are altogether helpless and in need of assistance will as a rule look out for assistance themselves without waiting for the visits of the everlasting meddler.

THE CURSE OF EDUCATION

Our generation is cursed with "faddists"—one of the most mischievous is the universal compulsory education faddist. One of the many problems of modern Germany, as well as other countries, is the compulsory education fad. A well known authority states that while there are many idle in Germany, as well as France, and our own countries, looking for soft jobs as clerks, manual labor, for putting down and taking up the crops and other very necessary labor, have been called in from the less educated population of Russia and the Balkans, as we have in Montreal to employ Italian labor repairing the streets and laying down pipes, while many of our own people with good education may be found looking for help at the various charity institutions. Any kind of an education that leads people to neglect their crops, their fences, their sheep, and their cattle, is more of a curse than a blessing to the people. I have seen the evil effects of this in my own native Highlands and right here in Montreal. Where you could see a crofter 60 years ago with ten head of cattle, 100 sheep and 2 horses, and oats, barley and potatoes enough and to spare for the family, you will see now two cows, possibly 10 sheep, one horse, and you may often see the little tea-pot at the fireside, instead of the big pot of fish or boiled beef and barley broth of the olden times. In Montreal, very often a woman of the old type wears herself out keeping a boarding-house and getting into debt while running up board bills for a lot of lazy loafers waiting for their turn to get a soft job in the C.P.R. or G.T.R. offices, when they should have been up at seven o'clock in the morning with a pick and shovel, as their fathers before them started early to feed their cattle. Education is all right, like everything else, in its place, and those who have bright minds ought certainly to be encouraged in every possible way, but this utopian idea of bringing on the millennium by dragooning all the children of the community from the poorest to the richest to the public school is a nuisance to the community. The world will not go on, and there will be no civilization without rough manual labor and rough and strong men to do it, but any kind of an education that develops a character, when a healthy strong young man will rather starve

or run up a board bill on a poor widow, than take a pick and shovel, is a curse and a nuisance to any community that encourages it. School education is not an indispensable qualification for the human race, but food and clothing and houses are absolute necessities, and therefore the first and most useful step in the education of the people is to teach them to look to the soil and the sea in the first place for a living. This fad is at the bottom of the present infernal War. Even in Germany the country has been neglected and the people have been drafted to the cities in thousands, to manufacture cheap toys, and other useless and frivolous nick-nacks. With the indemnity they squeezed out of France after the War of 1870, they started to develop this industry with an energy worthy of a more noble cause. This industry has been a useful source of taxation for the German military party. I remember the time when fathers, brothers and cousins made home toys for the little boys and girls that were just as serviceable and useful, and much more appreciated, because they were made for them by loving hands, than any toys imported from Berlin. So I hope after this War is over that mankind will learn sense and humanity and come down to solid bottom and not be chasing Will o' the wisps as they have been for many years past. In my native Highlands the people have been deprived of their own land which was made sporting preserves for hunting deer, for sport for brutal Southern tea importers and Chinese opium trade fiends. If some people only knew what I know they would not be half so surprised at my revolutionary ideas as some of them are now. It is a long lane however that has no turning, and some people will soon find out that those who were like voices crying in the wilderness for some years past, had some good reasons for their propaganda. In our own Canada there is far too much interference by other people with our French population. When I came to Canada in 1881, some of my first fellow-workers were French Canadians. They were good workers and jolly good fellows to work with. I started to learn their language. I stayed in their houses in my travels. When they started at family prayers I would go on my knees with them. When they said their prayers, I said my own. They told me on several occasions that I need not mind their prayers or take part if I did not like. I heard them say the

"Hail Mary" in their camps on Sunday, and I got used to it, and I would be the last man in the world to deprive them of any comforts or enjoyment they got out of it. Of course I protested at their decorating the post-office at the Eucharistic Congress, which obliged me to walk under Papal colors when going to buy my stamps or post my mail. I also objected to their blocking the streets with their processions and blocking my way and I would do it again if the occasion arose, but as long as they don't block my way and behave themselves as they do when working together in the bush and on the railroad, they can have processions as long as from here to Toronto as long as there is a place for me to cross when they come across my path. I would be sorry to say like Bernhardt said about his French neighbors, that "he wished to put them where they would never come across his path again." Anyone who talks like that, talks like a fiend, and not like a man of any kind—much less like a civilized man. For me, that sentence alone would set me thinking, that a nation across any country's border with such sentiments was a danger and menace to the peace of Europe, and though I am not a man that can wield the sword myself, the die is cast and I propose to make war on these people till they learn to be civil, as the Highlanders said about the Civil Engineers "If she don't be civil we will make civil." When the virtue of civility was divided among the human races, I think the German race got the smallest share of it of any race that I know. Water will find its own level if you let it alone. Mankind will find their own proper places if they are not too much interfered with by the everlasting faddists and inter-meddlers. What we need is to teach the people—and this can be done without Bibles or Catechisms,—to live peaceably and on friendly terms with their neighbours, so that they will require fewer laws and lawyers, fewer jails and jailers, fewer policemen and missionaries.

BERNHARDI CONTINUES

Among the many unjust, unreasonable and uncalled for remarks of Bernhardt is that "The late King Edward introduced a policy of isolation against Germany." The spirit of the British people for many years has been that of absolute freedom

of commerce for all comers. Unfortunately for the Germans they have been once too often judging other people by themselves. They did not know when they were well off. Jealousy and envy originated in their own diseased brains. I sometimes think from the way some of them talk and write, that they must be troubled with "worms." The fact that they got so much trade in British Colonies from British people showed that no one thought of isolating them till they suggested it themselves. They have been swilling too much in what Carlyle in his own characteristic way called "swine philosophy." They could not understand the free and easy way of doing things under British rule. If they had control they would keep all the "swill" for themselves. This is where the shoe pinches. They will be wiser after this War is over. There were many periods in German history when they were a very tame people—during the first part of the Napoleonic regime, for example. They will be quite tame and harmless for a long time after this War is over. They will learn a much needed lesson.

They remind me of a little boy—the pet of his grandmother—I knew a good many years ago. He was sitting alongside the peat fire in the morning; it was in the winter time. Milk was very scarce, and all the milk the good old lady got from the only cow that had any milk was about a tea cup, so she gave it to the boy in a bowl that was not half full. I was watching; he started to grumble, and was looking at the bowl with a little milk in the bottom of it, and from growling and grumbling he started to kick. He was a boy of very little faith, he wouldn't believe his grandma that that was all the milk there was, so he kept kicking till he finally upset the bowl with all the milk that was in it. I shall never forget the look on this little boy's face when he saw the result of his own hoggishness. There is a good many years since, and if he is still living he is likely to be a big man and I would walk quite a piece to see him and remind him of this story of which I don't believe he has any recollection, or the faintest idea that I had made a study of it. This is what will happen the Germans after this War is over. They were not satisfied with the amount of milk that was already in their bowl, so they wanted more and started kicking; they not only are going

upset the bowl with all the milk, but they are very likely to break the bowl itself into the bargain.

Bernhardi says that, "The acts of a state cannot be the standard of individual morality." Why should this be so? If a state is composed of individuals of a high moral standard, the acts of that state will be in accordance with the character of the individuals who compose it. It is sometimes said that a large company or corporation has no soul. A state, corporation or society, acts just in accordance with the real character of the individuals which compose it. Sometimes indeed, large financial interests steal a march on the people and get the state entangled, and do things that the people disapprove of. The opium trade pressed on China by the British, is a case in point. The British people would never sanction such an outrage if their opinion was asked for about it. That it has been allowed so long without a storm of protest showed a sleeping conscience and lack of proper leaders to represent the real sentiment of the people. The long struggle to keep Russia from the Mediterranean by backing up Turkey as a buffer state between ourselves and Russia, was a wicked policy like the wrong repression of the native Irish under the rule of an alien race.

Bernhardi holds that the individual should willingly sacrifice himself for the good of the state; this theory I also repudiate most emphatically. Individuals form themselves into a state for self-protection and co-operation. The policy of the state should be the good of all the members. When individuals volunteer to fight for the state they are fighting for their own interests, they are not fighting for the state at the sacrifice of their own interests; they are only co-operating to do their just share of the common duty involved on all loyal citizens. Loyalty to the state and individual interests should go together. In no case should one citizen be sacrificed exclusively for the benefit of others. When a murderer is hanged, or a thief put in jail he is suffering for his own faults, and the suffering which the wicked have to endure naturally helps to preserve the state. In no case should the innocent suffer for the good of others.

Bernhardi says that the massacres and burnings in war should not be considered. In civilized war noncombatants should be safe from injury as far as any direct attack on them

is concerned. Soldiers are paid for the time they are in actual war, and if they are wounded they ought to get a pension for life afterwards. Those who have been dependent upon them should be provided for if they are killed in battle. The soldier knows he runs the risk of being killed, so does the sailor and the railroad employee.

Bernhardi says that "The life of the individual is valuable only when it is consciously and actively employed for the attainment of great ends." This is a fair specimen of German culture. It is not culture in any sense of the word. The life of the insane, the little child playing with toys, and the old men and women in their dottage is as sacred in civilized communities as the life of a cavalry officer and general and much more valuable than the life of a mischief-maker like Bernhardi. Nothing has ever been found in the writings of the wildest nihilist or anarchist more dangerous to society than the ideas inculcated by Bernhardi. No wonder anarchists are after such people. Any government that sanctions such propaganda among ignorant people is sure to get into trouble sooner or later. Only ignorant people would receive such ideas without protest. That there was no protest in Germany against the spread of such ideas shows how low in civilization they have sunk. Their civilization is only a gold ring in a sow's snout.

Bernhardi says, that "The German element in stilled life into other nations." Quite true, but it is only in the sense that war for the abolition of slavery put new life into the people in the United States. When people live near a swamp they have to drain it for self-protection. The German spirit in the north of Ireland wakened the natives to the danger to their lives and property, the aliens of Ulster were, therefore they woke up and are all the better for it now. Good sometimes comes out of evil as we are told in the story of Joseph, that he saved the lives of the cruel brethren that sold him to the Egyptians. Germans are welcome to all the glory that they can get out of the good that came out of their oppressions of other people.

The Highland Clearances by wicked landlords may end in some good some day, but we cannot love the landlords because Providence over-ruled the bad deeds for good afterwards.

Bernhardi admits that Germany remained excluded from the great colonizing movement of other races since she wasted her forces in ecclesiastical disputes and religious wars. That is exactly what happened. Any nation that commits national suicide by Civil Wars about religion are not worthy of a place among the colonizers of new countries. Germany will never get a certificate of good moral character until she gets new blood into her, she can only get new blood by her people being scattered among more humane people. They are too much of a menace to themselves and others to be encouraged by other countries to build up a strong German Empire. The leopard cannot change his spots, or the Ethiopian his skin. By nature they are callous. It takes them too long to repent when they do wrong. There have been troubles among all other races, but Germany is the only country in Europe that took thirty years to find out that they were ruining themselves by their cruelty and folly. What would have happened to Germany only for the interference of Gustavus Adolphus of Sweden and Cardinal Richelieu of France, it is hard to say. The Protestant north and the Catholic south were equally guilty in this matter. From the evidence now coming to hand it appears that the Protestant north is more wicked than the Catholic south of Germany. We have not got all the evidence yet. When the War is over there will be a long reckoning and stock-taking.

Bernhardi says that: "The greatness of the German nation is rooted exclusively in Protestantism." Bernhardi is welcome to all the glory that remains after the present War is over. The greatness of the British Empire and her Allies is based on the equal loyalty of all her citizens, Protestants, Catholics, Mohammedans and pagans. It is strange that such a statement should go unchallenged among the German people. It is not true that Protestants are in any sense better people than Catholics. Their difference in religion is largely owing to difference in racial temperament. The more emotional races to whom the Catholic brand of Christianity appeals are much more forgiving in their nature than the more callous, ruder races, to whom Protestantism appeals. Ignorant people have often too much to say in laying down the Protestant programme, while the Catholics talk less and practice their religion more. When I

was writing against the Catholic branch I stayed with Catholic families. I would like to hear of any anti-Protestant propagandist living in peace in an Ulster Protestant house. There is too much Moses and Joshua and David in the Protestant religion. There are many more beautiful emblems in the Catholic branch—such as the mother and child—than in the cruder forms of Protestantism.

Bernhardi deplores that both the mouth and the source of the Rhine which he calls a German stream, are both outside of Germany. Probably the programme before this War started was to include the Rhine from its source to its mouth in the boundaries of Germany. As the Rhine starts in Switzerland and gets to the sea in Holland, both of these countries ought to take a hint that the fate of Belgium also awaits them if Germany ever gets strong enough to be able to gobble them up without interference. Germans have a blundering habit of warning other people of their intentions in advance. Kind nature attached a rattle to the rattle-snake.

WORLD POWER OR DOWNFALL

Bernhardi says: "We must make it quite clear to ourselves that there can be no standing still, no being satisfied for us, but only progress or retrogression, and that it is tantamount to retrogression when we are contended with our present place among the nations of Europe." That is the milk in the coconut. This is pure unadulterated, selfish, arrogant aristocratic ambition. Selfishness always betrays itself. No nation can come on another like a thief in the night in these times. Germany is a dangerous neighbour. The character of the German people has more of the germ of pure cursed callousness in their blood than any other race; sheer delight in slaughter, first of animals, then of human beings. The conduct of Germany in Belgium during the present War will put a black mark against the German character that can never be blotted out of history. There is now a large proportion of a prosperous nation of seven million people living on the charity of other nations and Germans abroad do not seem to have the least shame about it. Those of them who have been living in other countries at war with their Mother country had to be rounded up for fear that

the contagion of destruction that possessed their countrymen at home would exhibit itself in acts of outrage on their neighbors, where they have received hospitality for many years. If any other nation had behaved in the same brutal manner, some of their people would have acted with other people in protesting against such inhuman conduct, yet in the United States where they have full liberty of expression, they have proved themselves guilty by their conduct of being equally guilty with their countrymen at home. Their plans have been completely exposed by their own evidence. They started to destroy Belgium on their road to Paris, as they foolishly imagined they were sure to get there, then after plundering France they were going to plunder the British Isles in the same way. And this is what is now called "German Kulture" which is becoming a by-word of contempt among all civilized people.

A SCRAP OF PAPER.

That Goths, Huns and Vandals
 Were robbers we all know—
 Now we know they're liars
 Of the worst type also.
 You may guard against a robber
 And you may lock up a thief—
 But of all kinds of villains
 A liar is the chief.

Going Back to Cannibalism.

If there are any types in human history that I detest more than Moses, Joshua and David, they are Charles Darwin, Ernest Haeckel and Nietzsche's German idea of the Superman. Since I discarded Christianity, various types of faddists have been bidding for my support; such as Protectionists in trade, Spiritualists, Anarchists, Socialists, Suffragettes, Atheists, Monists, Evolutionists, Christian Scientists, etc., etc.

To all such I have only one answer, viz: that I did not drop one superstition to bind myself by another one. My idea of the Superman is the man or woman who tries to lift up the weak, the fallen or the unfortunate and not the one who crushes the other in life or business.

The first article in my creed is liberty for myself and others

to work out our own salvation and the salvation of others along these lines.

The Evolution theory is false in fact and mischeivous in practice and we see its evil effects now in the infernal War in Europe. The elephant does not grow to his enormous size and strength by destroying weaker elephants. He feeds on grass. The largest weeds are plucked out of the garden while the smaller ones are left. Man and nations who prey on the weaker go down in the end. The Roman Empire went down when the people at the centre got into the habit of expecting bread and amusements at the expense of toiling masses in other places. The Roman Empire continued to grow while they were making roads and developing the countries they conquered.

The strong lion does not live by preying on other weak lions or even the weak of other animals. It fights and conquers and eats other strong animals.

Man is the only animal that oftenest preys on his own kind. That type of man however is not the ideal man. The small Japanese are just as useful in the World as the big Germans. The big man is very often the laziest man in the town or village.

Nature has provided the small man with means by which he is the equal of the big man. The small Japanese gunner can get around much quicker than the big German and his smaller size enables him to dodge his head into a safe corner more easily than the big German. Now do you see it, you worshippers of monkeys and other low animals.

GERMAN SPIES

I have been studying the Germans for a number of years, and some of them have also been studying me. The tug of war started with the Kaiser's telegraph to Kruger, continued through the Boer war, the Kaiser's famous interview and the turmoil in Germany over the fact that the Emperor called himself our friend. It is evident he was playing a double game. He was concealing his withered hand, but they were more blunt and transparent. German spying like many of their other doings, is exceedingly stupid. I have been amusing

myself for the last three months watching them. I have at last however cut off their acquaintance entirely, and if they keep away from me I shall certainly allow others to watch them. Their actions are now known to the whole world.

One day I was watching the bulletin at the "Star" on St. James Street. I noticed a well built and well dressed German in the crowd. He had an uneasy look about him. I had one of Franco-British buttons on my coat breast at which he took a hasty glance. He asked for the G.T.R. office. I told him I did not know of any nearer than McGill Street. He said he knew there was one round about as he was in it before, but could not find it now. He had evidently been here some time ago. Next evening I noticed him on Windsor and Peel Street looking at all the buildings for patriotic emblems. Next day he got on the car with me at the corner of Peel and St. Catherine Streets and at the Post Office asked for the Dominion Express Office. He had a diamond looking scarf pin in his tie. I have not seen him since.

One Sunday afternoon I was sitting on Dominion Square reading a book about Germany, when a small sized man with a naval cap looked over my shoulder to watch what I was reading. He started conversation, but I forget now what he said. He walked away with another person who entered the Windsor Hotel. He watched the two doors for some time but the other man did not appear. Then he went to the North side of the Square and examined all houses carefully as if looking for a good place for to place a bomb. He then marched through the Square and when the Salvation Army came along he got very much interested and stood on the street between an auto car and the Army, but at a distance from them. He then followed the Army down St. Catherine Street to the Barracks and stood on the street opposite watching them till they entered the Hall. Then he went to Phillips Square and studied the monument at close range from four sides. I then lost sight of him quite suddenly.

I was sitting on Dominion Square one evening when a strange man and woman said to me: "Good night, Sir." This looked suspicious to me, so I got as far as the corner and observed them both from behind and sideways, and made sure I never saw them before to my knowledge, so I came back to

the Square. The man was carrying a small paper parcel, evidently some literature he was circulating among pro-Germans. They came back shortly, and the man went to look at the Wig-Maker shop opposite, and the woman came and sat on the same seat with me and tried to start a conversation to get my opinion about the War. When she failed to draw me out she joined her companion at a distance. The next evening the same two came along and said good-night, as the night before, but I did not respond, and followed them at a distance and they met a third party in the shadow of MacDonalld Monument. I told the police about it. I have not seen them since.

One Sunday when the report of British Ships being sunk came along I noticed a German Spy with his back to the wall watch the effect on the crowd—with a broad smile on his face. I started to observe him from a distance, and he evidently noticed me as he moved several times to near where I stood.

I know the German accent well, and can tell a German face in most cases when I see it. Another night I noticed a German Spy at the corner where I live. When I came out for a walk I noticed a stranger at the corner as I passed—I went down the street a piece and went into a doorway. He passed to the other side and went down the street opposite. He had evidently lost track of me, though I did not lose track of him, so I stood at the corner and allowed him to pass me and I followed. He went up a side street till I passed, but I dodged him again and got into a doorway before he came back. Finally he noticed that I had spotted him—and he made tracks East.

The most extraordinary characteristic of all people of German origin and even those who are only half German that I know is that scarcely any of them seem to be the least repentant about the atrocities of the Germans since the War started. They are ready to defend Germany through thick and thin. I would expect that even Germans in a free country would be manly enough to denounce the wrong even when done by their own countrymen—especially when they are receiving the hospitality of a country with which they are at War. I am almost certain that they will bring trouble on themselves before the War is over. A large amount of pro-German literature is being mailed by letter post from Holland

and Washington to people in the United States and Canada. I have received some of it myself and have seen some of it that was received by others.

These notes are in addition to my observations about local Germans in my Pamphlet on the War already published, and will be printed either in the second edition of this Pamphlet, or in Part II, which I intend to publish soon. In the meantime I have cut off all relations with all Germans that I know, and with whom I have done business in the past. Unless any of them will call to see me uninvited I shall certainly not call upon any of them for business or any other purpose, until this War is over, and whether we shall ever renew our acquaintance again is rather doubtful. I have already found out their minds sufficiently to come to definite conclusions about their character—which in many cases appear to me like the frozen snake in the fable, that the kind-hearted farmer took home to warm and as soon as it got warm it repaid his hospitality by hissing at the family.

Books on the War, the Germans and the Allied Nations.

New York Life, published weekly 10 cents. The weekly editorials of Life since the War commenced were the best of all that I have read on the subject. I would like to see the whole series published in one book. Bernhardt's "Germany and the Next War" with brutal bluntness gives away the whole fiendish policy of the German War Party; price 50 cents in paper "The Human Slaughterhouse" written by a German humanitarian before the War, described with prophetic vision the horrors of this War; price 50 cents. "The Round Table" (Quarterly), for September gives a comprehensive and able resume of the causes of the War; 90 cents. "A Scrap of Paper" by Dr. Dillon, a writer of European reputation on European politics exposes the knavery of German diplomacy with a master's hand; price 35 cents. "What I saw in Russia" by Hon. M. Baring, is a masterly description of Slav character. It is much more lovely than German character; price 35 cents.

The Villain, the Bully and the Black Sheep with the Yellow Streak.

In the first part of this series I quoted extensively from that eminent writer on "National Characteristics," the late Price Collier on "Modern Germany." I have however been studying racial characteristics, myself, for many years, and as some of my friends said that I quoted too much from others in the first part, I don't think they will have the same complaint in this one, so I am going to give them the results of my own investigations into the character of ancient and modern Germans at home and abroad—including our ancient hereditary enemies, the Angles, Saxons and Jutes—whom after a struggle of nearly 1400 years we have finally managed to polish and turn out into good friends, neighbors and co-workers, including our friend "Tommy Atkins." The effort was worth all the trouble, for the average Englishman of to-day is a pretty good sort of fellow, he is a great improvement on the original Saxon. He is now credited with being the most forgiving type we have in the British Isles. I am told, and I have reason to believe it to be true, that he can shake hands after a fight, even if he is beaten, with more grace than either an Irishman, a Scotchman or a Welshman. We do occasionally meet with some of them who talk as if England was the whole show, and Ireland, Scotland and Wales were only a Celtic fringe at the back of the map. They don't repeat this kind of talk very often to me, because I realize that in verbal combats, as well as physical, you have to beat the German even when he is a civilized Englishman, in order to gain his respect. So we get along nicely. They would be quite willing to adopt the Highlanders and call them English, but the Highlander refuses with thanks to become an Englishman; he is quite willing, however, to be a partner in a great firm of John Bull, Sandy and Pat—to which we have lately added also John Bonhomme. I have studied the Celt, the Norseman, the Slav, the Indian and the Semite, for many years. No subject is more interesting to me than the study of races. All of them have good and bad qualities. The best races of the human family at the present time are the cross breeds of Celts and Teutons, particularly the Celts and the Norsemen. The pure Celt and the Semite are far

too mystic and live too much in the past and too little in the present and are inclined to extreme stages of superstition and quarrel too much about trifles, which was one reason that the Germans often squeezed them out of their possessions. The German on the other hand has a callous, cruel, tyrannical streak in his constitution. He is not so chivalrous on the average as the Celt, the Slav, or the Norsemen. The Red Indian reduced his own race by fraternal, cruel strifes and so did the German in various stages in his history.

The Slav is more humane and lovely in his relations to his fellows and he is accordingly increasing at a great rate. He is in no sense a menace to other races as the German and the Semite. (The Semite is quite harmless if he would scatter throughout the country). He is not easily provoked and when he is provoked he is easily pacified if you appeal to his heart. He is a worker and his wants are few. The German has a destructive streak in his character, in all the wars of his history, he has left a trail of destruction behind him. The destruction of Rome by Alaric's German hordes is a notorious fact in history.

In the British Isles he has been an aggressor and tyrant for many years. The natives learnt his language, but he never learnt theirs. In Scotland he has continued to despise the natives to the North and West of him, even down to her own time. His hatred of the natives of Wales and Ireland is proverbial. In Canada his antagonism to the French element in Ontario and Manitoba is a menace to the peace and happiness of the country. When he came to the North American Continent his feuds with the French in Canada and the native Indians have been boorish, brutal and cruel. He kidnapped Negroes in Africa and made them work for him for nothing. After he involved his adopted country of Britain in war with France and got French rule abolished in North America, then he agitated for separation from his adopted country of Britain and started to found another country for himself. In this venture he was fairly successful. He managed to have Germanized the country by the compulsory adoption of English as the only official language. In the British Empire, however, he has failed in his effort to make all the people a Saxon brand of Germans, and he is not liable to succeed in doing so in the

future. There are too many people in the British Empire who believe that instead of having one religion and one language the more languages a man or an Empire has, the more the man is a man and the stronger the Empire. He is now swamped in the British Empire and in the American Republic by other races and he is a great improvement in consequence on the original stock in the great principles of liberty. The great Republic to the South of us is now developing nicely along humanitarian lines by the assimilation of blood and ideas from other races. The pure German, like the pure Celtic, is an absolute failure by himself. When the German and the Celt and the Norseman amalgamate as they have done in France and the British Isles and the great Republic to the South of us, they turn out a highly civilized people, but pure unadulterated German culture is pure brutality, and the less we have of it the better.

OUR OWN SMALL POTATOES

Blood is thicker than water, and possibly being of Norman-Celtic blood, accounts for my warm sympathy for things Celtic and Slav in Scotland, Wales, Ireland, Russia, Canada and France, but I must confess that we have also very small potatoes of the Bourassa, Keir Hardie, Bernard Shaw and Sinn Fein type. These small minded people should all be bagged up together and dealt with by the Celtic people themselves and not leave it to others to discipline them. These kind of people have always been like barnacles on a great ship.

To me it is a cause of great rejoicing that the Highlanders with their Kilts and Bagpipes that I love so dearly, though small in numbers, have still in many instances a place of honor in holding up the honor of our Empire. The military classes have always been friendly to the Highlands and when the day of re-peopling the Highlands with men instead of deer will come—as it will surely come some day—we can point with pride to our record in the past. The same Fraser Highlanders who fought against Wolfe at Cullodon won the Plains of Abraham for him afterwards. There was a story told at that time that Cumberland whose memory no Highlander loves, no matter whether his ancestors were Jacobites or anti-Jacobites

ordered young Wolfe—who was then a young officer—to finish a wounded Highlander, and Wolfe replied that he came to fight and not to kill the wounded. This story has long been current in the Highlands and the very same Highlanders who fought against Wolfe at first, would go through fire and water for him afterwards. Poor Flora Macdonald said when she was done out of house and home after the War of Independence in the States: “We fought for the Stuarts in the Highlands and for the House of Hanover in America, and we lost in both cases—it was hard luck, but we did our duty, as we understood it. They never were traitors to their country, they only differed from the other party in politics. The Island of Lewis was anti-Jacobite, but when Prince Charles came there as a wanderer—and they could easily have captured him and got the reward offered for his head, no Lewis man would sell him. They wanted no blood money, poor as they were. The larger the Empire the more the liberty and the Celts everywhere in Scotland, Ireland, Wales or Canada, should do their share in the common cause, and not be shirkers or poltroons. Let them claim all their inheritance, that is my watchword for the Celts wherever they are. No language sounded sweeter at Paardeburg in South Africa than the French spoken by the French Canadians in the ranks of the Canadian Contingent. I will always stand up for the Highlands, Celts, Irish and French every time, but I expect them to keep up their own reputation and not be led away by small-minded knaves, whose vision never gets past their own village. As for me, “Little Norman” as they called me in Lewis will do his duty while the others are holding the reputation of their ancestors with the bayonet fighting the Germans. It takes a good many kinds of people to make a world. It has been said that the pen is sometimes mightier than the sword, so whatever I can do in that line I am going to do till this War is over and the Germans are conquered once more.

The Soul of the Southern Slav.

In some people's minds there is still some kind of a terror of the Russian. Now it is well for such people to remember that as far as we know, Russia has no designs on us. They

have lots of room and undeveloped resources in their own country and I for one do not wish to blame them for wishing to have some seaports in warm water, where their ships can come to harbor all the year round. I do not believe that any one now justifies our part in the Crimean War—the object of which was, as far as we were concerned, to hold up the unspeakable Turk as a buffer between the sea and the Muscovite. The Slav of all sections of Europe is an absolutely different type from the German. We have referred to his character as exemplified by the great Tolstoi and other similar characters in the first part of this sketch. They no doubt have their own problems of government to solve, as we all know that idealists sometimes go to extremes and it is quite possible that the treatment of Siberian Exiles have been exaggerated and that many of those who were sent there were not exactly the kind of people that some people imagined them to be. However, be that as it may, we know that the Slav is not a Poltroon who will always lie down under the abuse of those above him, whether he is well fed or not, the same as the Germans will do, and have been doing. A remarkable sketch on the Southern Slavs of Servia in particular has appeared in the October number of Fortnightly Review written by Madam Elizabeth Christith. As she well says: "Races preserve their characteristics in defiance of the laws of environment and evolution. The Southern Slav's predominant trait is brotherly love. This love extends to all mankind from the Slav's point of view. It does not end at the national boundary line like Bernhardi's national ideas. The Balkan peasant left to himself is inclined to treat the erring with pity and forbearance. The man who has in a passion committed homicide is subject all his life to such remorse that it is the principal pre-occupation of his friends to divert his mind from his misfortune. Pre-meditated crime is very rare. The Slav can be cruel, but it is only through weakness, passivity or in a moment of terrible mental excitement. Brutality and callousness are foreign to his nature. He is not (like the Prussian) unduly harsh to his subordinates, nor like the Prussian, unduly cringing to his superiors. The Vendetta has never taken root among the Southern Slav. Jew baiting is unknown among these people. Anyone afflicted with infirmity is sure of meeting with kindness

in a Balkan village. Not for King or Fatherland, nor for the Cross of Christ, but "For Givan! Rescue Givan" was the cry which rescued a captured gun and comrade from the Turks. Broad tolerance founded on indifference, or rank scepticism prevails. Their favorite proverb is: "A brother is a brother of whatever creed." Spirituality or religion with him is subservient to humanity. Wealth has but a minor attraction to the Southern Slav, while to the German it is everything. Avarice is not so prevalent a vice with them as with the Germans. The Slav races in the Balkans bordering on Austria want to unite together and to be free from German tyranny in Austria and who can blame them? Russia made war on Austria because they started to ride rough shod over the Southern Slav, as the British Empire made war on Germany because they showed their determination to ride over in an equal brutal manner our neighbours in France and Belgium. Germany proper and German Austria, had the same purpose to bully other people, Russia and ourselves have the same purpose, which is that we are not going to stand by with folded arms and let them do it. This is the time that the "bully" gets a dose of his own medicine.

THE GERMAN, BRITISH AND AMERICAN MIND

(New York Life, Oct. 8th, 1914)

The interesting thing ahead when the fighting is finished is the unscrambling of Europe. The German mind takes no account of it. It is all for making Europe a great German trust, capitalized high enough to give a huge profit on the war, full of subsidiaries, and with "common" and "preferred" and the other trimmings. The German idea is to do all that by main strength and then keep it done by main strength. The plan has all the charms that made the argument for our big trusts—economy and efficiency of administration, capacity to do large things on a small scale, and all that. All the small, independent concerns of Europe would

be incorporated into the big German trust, and made fabulously profitable to the owners by a perfected organization and the extirpation of competition. No more Belgium, no more Holland, no Switzerland, as little England as possible, a pared-down France and a grand, gigantic Germany.

But the English—British—idea seems to be quite different.

“We want this war to settle the map of Europe on national lines and according to the wishes of the people who dwell in the disputed areas.

“After all the blood that is being shed we want a natural and harmonious settlement which liberates races, restores the integrity of nations, subjugates no one and permits a genuine and lasting relief from the waste and tension of armaments under which we suffered so long.”

So Winston Churchill, first Lord of the Admiralty, and what he says is a proper sentiment for England who cannot hope to occupy this world by her unaided force, and has need of contented neighbors to work with. Part of the great problem will be to devise due possibilities of contentment for all the Germans except the military caste, and not even that can the Allies shirk. There will be sixty-odd million very valuable Germans left when the war is over, and that is far too many people to be left with punctured hopes or without a satisfying vision of the future. Somehow matters must be handled so that in twenty years Germans will say: “After all, it was a good war for us. It delivered us from militarism and Pan-Germanism and left us free to live and work and trade in a world no longer unfriendly.

This war is an enormous process of civilization, and it is as a process that we should look at it — a process that came inevitably out of the preparations made for it and the defects in the world-arrangement that preceded it. We ought to feel confident that out of all the killing and destruction that is going on now ideas and considerations and concessions will come to birth that will be worth the terrible cost and anguish of the accouchement. There is a German point of view that, with all its unconscionable terrors and brutalities and its dreadful entanglement with militarism and the gospel of force and Prussian Junkerism, is not all

nonsense. These Germans that are being killed by regiments ought to be carrying their civilization to parts of the world that need it. As far as it goes, it is a wonderful civilization, and the made-over world that is coming must provide markets for all that is good in it. For that matter, the world that was before the first of August was open enough, amply open, to the German civilization. It was only too closed to German sovereignty, which could not spread except by trespassing on premises already in hands competent to resist trespass. German civilization was welcome almost everywhere. German sovereignty was welcome almost nowhere outside of Germany. That it will be any more welcome after the war does not seem at all likely, but with the fear of German sovereignty dissipated, German civilization—meaning efficiency, patience and order—may be more welcome in the earth than ever.

Meanwhile it is all the preliminary details of the process that interest us; the details of the fighting. That goes on at this writing on the line of the Aisne with desperate fervency. The Allies refuse to be beaten; so do the Germans. The butcher's bill grows and grows; we know little about it, and cannot think much about it yet, because of the intensity of our concern about the issue. Clearly, the great plan to overwhelm France by a sudden onslaught is a dead failure. If the invaders are to possess France they will have to earn and pay for every yard of it. But there is no prospect that they will possess it. The Germans on the Aisne are fighting for dear life, and all the time the rapping on the back doors of Berlin grows louder, and winter is coming on. Terrible stories come and persist about German atrocities in Belgium, including outrage and mutilation of women. A letter published in the Sun, written to Harold M. Sewall, of Bath, Maine, is explicit and convincing as to this latter

PART III.

Will contain "An Analysis of German Atrocities, German Kultur and Saladin's Life of Martin Luther."

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