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## THIS WORLD WAR AND OUR PART IN IT.

### CHARGE TO TO THE GRAND JURY IN FORSYTH COUNTY BY JUDGE ADAMS.

#### Shows German Ruler's Idea of World Domination, Quoting From Kaiser.

Why this world war? Why are the central European empires the enemy of four-fifths of the world? Why is Germany the enemy of our country, the kaiser our enthroned antagonist? These questions are still asked by people of fair intelligence. In seeking an answer we must consider the imperial German government—its administration, and its ultimate object; for Germany's "allies" are Germany's vassals.

The German empire is a federal state made up of four kingdoms, Prussia, Bavaria, Saxony and Wurttemberg—six grand-duches, five duchies, seven principalities, three free cities and the imperial domain of Alsace-Lorraine. Chief among these is the kingdom of Prussia, in territory more than three times as large as all the other states of the union put together, her population three-fifths that of all Germany. The King of Prussia is the Emperor of Germany. As emperor his constitutional prerogatives are of the most eminent kind. Unlike other presidents, he is irresponsible; he cannot be removed his office belonging undeniably to the throne of Prussia, whether its occupant be king or regent only. He summons, opens, adjourns, and closes the two houses of the federal legislature, the Bundesrath and the Reichstag, the latter of which he can also, with the consent of the Bundesrath, dissolve. He appoints and at his pleasure removes the Imperial Chancellor, who is both the vital centre of all imperial administration and the Chairman of the Bundesrath, and he appoints also, under the countersignatures of the Chancellor, all minor officers of the imperial service, whom, with a like co-operation of the chancellor, he may also dismiss. He controls the foreign affairs of the empire and commands its vast military forces; and in this latter capacity, of commander-in-Chief of the imperial army, it rests with him, acting at the suggestion of the Bundesrath, to co-erce into obedience such states of the empire as may at any time wilfully and pertinaciously neglect to fulfill their federal duties. He has, in brief, to the fullest extent, both the executive and the representative functions now characteristic of the head of a powerful constitutional state."

The Bundesrath is the federal council—a body of ambassadors who represent the government of the states from which they come; who, in a word, are accredited to the Emperor as diplomatic agents, and are clothed with the same protection that is extended to the like representatives of foreign states. The members of the Bundesrath, then, are only the agents of their governments, and act under instructions from them. The imperial chancellor is chief of the Prussian delegation and presents all the more important legislation; Prussia has by far the largest number of votes. Prussia, therefore, in reality presides over the process of legislation.

The reichstag stands upon a different footing. It represents, not the states, but the whole German people. But the reichstag does not govern; in a measure it only controls. Moreover, the majority of its members are Prussians, and Prussia is above all things else a military state, trained to the compact order and instinctive obedience of a strong monarchy. Classes, too, are sharply marked in Prussia. An active and influential landed aristocracy furnishes the army with its best officers, the court with

its most devoted servants, the public assemblies with their most conservative leaders." It is, therefore, no exaggeration to say that in the German Empire Prussia is the dominant power; that Prussia is a military autocracy, egotistic, pompous, bombastic, tyrannical; that the spirit of Prussia is incarnate in the Kaiser, and that he is the protagonist of Prussia's insane ambition. In defining the scope of her ambition may we not therefore, be aided by his conduct and his public utterances?

On June 15, 1888, at the age of 28, William II became Emperor of the German empire. The people did not greet his accession with joyful acclaim. "His youth, impetuosity, and arrogant egotism led his subjects to view him with many misgivings." He began his reign with a pompous display of military power, and addressed his proclamation, not to the people, but to the army. His profession of a "divine right to rule as the Lord's Anointed" promptly led to ostentatious display and a revival of the pageantry of ages that are past. He wrenched this profession into vain pretext for the intended construction of a Prussian hierarchy that should compass the globe.

At Konigsberg, in August, 1910, he said: "Here my grandfather by his own head, once more distinctly emphasizing the fact that it was accorded him by the will of God alone, and not by assemblage of the people or by popular vote, and that he thus looked upon himself as the chosen instrument of Heaven, and as such performed his duties as regent and Sovereign."

In like manner when the kaiser placed the crown upon his own head he exclaimed: "I consider myself an instrument of heaven, and shall go my way without regard to the views and opinions of the day."

In 1897 at Berlin he said: "If we have been able to accomplish what we have accomplished, it is due to the fact that we consider that we have been appointed by God to preserve and direct for their own welfare the people over whom he has given us power."

Transition from one fatality to another is easy. At Bremen the Kaiser said:

"We are the salt of the earth."

And at Munster in 1907: "The German people will be the rock upon which our Lord God can build and complete his work of Kultur in the world."

How is German "Kultur" to be built and completed in the world? The Kaiser answered:

"Germanism like the spirit of imperial Rome must expand over the world."

And again at Aix-la-Chapelle in 1902:

"It is to the world that the German genius aspires."

Here, then, is the kaiser's far-flung challenge: Prussia's mission is divine; Prussia stands at the summit of the ages, the elect of God, Prussia must conquer the nations, subdue the earth, and make all rule and authority and power subservient to her will.

This vainglorious conceit Prussia teaches in the home, in the church, in the university. The following letter written by a Prussian school girl to her Swiss friend was first published in "The Edinburgh Scotsman." It bears every indication of authenticity, and is tremendously significant.

"Frankfort-on-Ober, July 20, 1915.

"... The contents of your last letter would have hurt me had I not known that your thoughts of our glorious war resulted from sheer ignorance.

"You are in a country rendered effeminate by the influence of old-fashioned ideas of liberty, a country which is at least two centuries behind ours. You are in need of a good dose of Prussian culture.

"It is evident that you, a Swiss girl, with your French sympathies, cannot understand how my heart, the heart of a young German girl, passionately desired this war. Speaking of it some years ago, my father said to us: 'Children, Germany is getting too small for us; we shall have to go to France again in order to find more room.' Is it our fault if France will not understand that more money and land are necessary for us?

"And you reproach us that our soldiers have been very cruel to the Belgian rabble and you speak also of the destruction of Rheims, and of the burning of villages and towns. Well, that is war. As in every other undertaking we are past masters in the making of war.

"You have a great deal to learn before you come up to our standard, and I can assure you that what has been done so far is a mere bagatelle compared with what will follow.

"As a matter of fact, there is but one race worthy of fact, there is but one race worthy of ruling the world, and which has already attained the highest degree of civilization. That race is ours, the Prussians; for we Germans in general are the lords of the world, the Prussian is undoubtedly the lord par excellence among the Germans.

"All other nations are degenerate and of inferior worth. That is why I have always been so proud of being a true Prussian.

"Yesterday, again our pastor explained to us convincingly that our first parents, Adam and Eve, were also Prussian. That is quite easy to understand because the Bible tells us that the German God created us all after his own image. If, then, all men are descended from Adam and his wife, it follows that only Prussians, or at least Germans, ought to exist in the world and that all who push on and prosper ought to belong to us. You must admit that is logic, and that is why our motto is 'God with us! Germany above everything.'

"You know now why we wished this war. It is not shameful that other nations who have no right to existence on the earth, wish to diminish our heritage? We are the divine fruit and the others are only weeds. That is why our great emperor has decided to put an end to all these injustices and to extirpate the weeds. Do you understand that now? I remain your school friend."

In fact, the entire educational system of Germany in the home, in the church, in the university, is completely dominated by the Prussian state, and only such instruction is imparted as meets the approval of the governing class. And the creed of the governing class is Pan-Germanism with world-wide dominion. What is Pan-Germanism? Adam Roder, a well-known German publicist, says:

"The Pan-German view of the world is consciously aimed at the rooting out of the Christian religion and the system of ethics derived from it. A German religion is to arise, linked to the belief in Wodan of our ancestors, which, in turn, is to be so 'refined' by the results of the modern theory of races and the teachings of the Darwinian theory of evolution that what remains will be atheism, framed in high-sounding phrases.

"Christianity will be done away with according to the ideas of Nietzsche as the great weakening and enervating influence. The only great person is he who has power and uses it. Sin, redemption, repentance, the greatest

and most profound things that human thoughts tries to fathom, do not exist for this company of heartless bullies, whose members, with monocles in their left eye and rattling sabres in their right hands, challenge the world in order to place the German heel upon its neck in 'ancient Roman fashion.'"

But how shall this purpose be accomplished? By might, by brute force, by Germany's "invincible arms" and by "diplomacy." In January, 1901, speaking of the army the Kaiser said:

"The close relationship between me and every single one of my officers and soldiers rest upon a tradition that dates back two hundred years. For two hundred years has proven true the sentence of the great King: 'The world does not rest upon the shoulders of Atlas any more securely than the Prussian state upon the shoulders of the army.'"

At a review of the Fourteenth Army Corps at Karlsruhe, he said:

"We Germans are a people who rejoice in weapons, and who lightly and joyfully wear our uniform, because we know it preserves the peace for us in which alone our work can prosper.

On another occasion he declared:

"The soldier must not have a will of his own; but you all have one will, and that is my will. There is only one law, and that is my law."

At a military banquet in Berlin he used this language:

"The army and the emperor at its head can alone secure the safety of the empire and the peace of the world. It is the soldier and the army and not the parliamentary majority and votes that have welded the empire together. My confidence rests upon the army."

What the Kaiser thus emphasizes is the soldier's personal duty:

"You have sworn loyalty to me; this means, children of my God, that you are now my soldiers; that you have given yourselves up to me, body and soul; there is for you but one enemy, that is my enemy. In view of the present socialistic agitation it may come to pass that I shall command you to shoot down your own relatives your brothers, yes, your parents—which God forbid—but even then you must follow my command without a murmur."

This unbridled passion debases mind and soul, breeds selfishness, egotism, and barbarity. The Kaiser, for instance, speaking to the Brandenburgers in 1890, said concerning his policy:

"All those who wish to help me in this work I bid hearty welcome whoever they may be; but all those who oppose me in this work I shall smash to pieces."

He would "smash to pieces" by means of an army inspired with hate, consumed with lust, treacherous, vindictive, and relentless.

In July, 1910, he thus admonished his troops about to sail for China:

"You will and must defeat the enemy with the help of God and in such a way that the Chinese in thousands of years will not presume to raise his hand against the German. On the strength of the oath to the flag which you have sworn to me, I demand that you give no pardon, that no prisoners be taken, for you shall be the avengers of the abominations which have been committed."

And again: "Make yourselves more frightful than the Huns under Attila. See that for one thousand years no enemy mentions the very name of Germany without shuddering."

Do you doubt that this amazing command was followed with the refrain, "Onward with God?"

This command is the German army's charter and the German warrior's license for the indulgence in Belgium and France of all the brutalities of the cavemen, and of all the accomplishments of scientific savagery. Let no man say henceforth that these stricken countries are the victims of

the sporadic outbreak of the soldier's passion. They are the victims instead of the wild beasts of Prussia, loosed from their cage by imperial decree, ravenous and wild with the smell of blood.

The ultimate object of Germany in making this war is not hard to find. Like Alexander, and Caesar, and Napoleon, William II covets unbridled power and indulges the worship of might—the adoration of the superman. The weak he scorns. Truth, justice, love, mercy, he stifles or strikes down. He debases honor; he exalts perfidy. His vaulting ambition has dreamed of universal empire, the dethronement of the christian religion, and the coronation of pan-German Atheism, symbolized in the "good old German God" of brawn and shot and shell. Woe to the conquered!

Two score years ago German began to devise plans for the definite accomplishment of this scheme. How crude it then appeared! and now how plain!

While the kingdom of Prussia has existed since the latter part of the seventeenth century, the German empire was founded in January, 1871. After the battle of Sedan William I, became emperor. He promised his subjects a reign of peace, without interference in the affairs of other nations. But absurd was a "reign of peace" in the eyes of Bismarck—chancellor, premier, secretary—who for twenty years was the power behind the throne. The first thing he did was to increase the army. Emperor William I died March 9, 1888. The next day the Crown Prince Frederick III assumed the imperial office, and reigned only ninety-nine days. William II succeeded him and soon became the "cut" of the Prussian

kaiser—the assumption of the "war class—with this result: "Any one who allowed himself to think, or write or speak otherwise than was pleasing to the governing class was suppressed, punished, or if need be, shot to his death." By the spoken and the written word the court of Berlin prepared the people for this war, because they wished it and declared it to be inevitable. Their powerful patronage undermined the ground of peace. In the mind of the young, vain, and ambitious emperor was instilled the thought of war and conquest. Speaking of the historical antecedents of this war, the author of "I Accuse," himself a German says:

"An introduction appeared to have seized the whole of Germany—a new intoxication of freedom—from what bondage no one knew. This drunkenness was artificially produced by the fiery beverages which an unscrupulous patriotic Press had for many a year and day poured out to the German nation. Even those occupying the highest positions were unable to escape this condition of intoxication. A true epidemic of patriotism broke out, setting high and low, young and old in a fever of ecstasy. No one any longer inquired as to the grounds or the object of this popular movement prepared long in advance and skillfully staged by the Nationalist wire-pullers a movement in which the Emperor and the Chancellor were at first victims carried away by the stream, a movement in which later they were voluntary participants, and of which in the end they became the conscious directing leaders."

Great Britain was the immediate object of Germany's avenging wrath. On every battleship, in every banqueting room, the German officer held high his glass in drinking to "The Day" when Britain's fleet should be swept from the seas, and the highways of the earth should become the heritage of the Hun. At last, Germany concluded "The Day" had come. The occasion was the assassination by a Serbian youth of Archduke Franz Ferdinand, the heir apparent to the Austro-Hungarian throne, and of his consort, the Duchess of Hovberg, in Sarajevo, June 28 1914. Austria-Hungary claim-

ing the assassination was planned in Belgrade, sent an ultimatum to Serbia, and upon its rejection declared war against this unoffending country. Thereupon treaty obligations involved the other Great Powers and at once put in motion the most startling events. On August 1st, Germany declared war against Russia; on August 3, against France; and on the next day against Belgium. On August 4, Great Britain declared war against Germany, and in due time Montenegro, Japan, Turkey, Italy, Bulgaria, Rumania, Portugal, and other countries were numbered among the warring nations. But why, finally, did our government, on April 6, 1917, declare that "a state of war exists between the United States and the Imperial German Government?" And why are we now at war with Germany? Let us appeal to history.

In 1910, the Kaiser visited Belgium, and at the very moment when his engineers were working day and night to complete a network of strategic railways to the Belgian frontier—preparing against "The Day"—he told the confiding Belgians that he would unflinchingly maintain the neutrality of their country.

When mobilization of the armies was begun it became urgent for the nations concerned to know whether Belgian neutrality would be respected. Belgium said: "We expect and desire that other powers will observe and uphold our neutrality which we intend to maintain to the utmost our power." France resolved to respect it; Great Britain determined to maintain it; but Germany flung to the wind all semblance of international law, and declared her solemn treaty "a scrap of paper." On August 1st, 1914, Germany, and the next day attacked Liege, which for five days offered stubborn resistance; on the 20th occupied Brussels, on which she levied a tribute of forty millions; five days afterwards sacks and burned Louvain, and later desecrated the soil of France. Thenceforth on land and sea Germany let loose the reins on the neck of brutality. With brazen arrogance—her own fleet bottled up in the Kiel canal—she claimed dominion in the Atlantic and circumscribed a limit for American commerce—thus far shalt thou go and no further. As well prescribe a limit for the free air and the gracious sunshine.

Early in 1915 Germany declared the waters around the British Isle a war zone, announced her purpose to destroy every enemy vessel found therein without regard to the safety of the crew or passengers, in plain violation of international law, and warned neutral vessels of the danger of hostile attack. This amazing threat against neutral right indicated again the subservency of German diplomacy to military control, and the purpose to cast off the restraints of civilized naval warfare, and to adopt the inhumanity of the German practice. Why be surprised? Had not the Emperor told his army to glory the name and character of the Hun? On January 28, 1915, the William P. Frye was sunk and within a week after the war zone decree had gone in effect, two other American vessels. A month later, after giving the captain five minutes to save passengers and crew a submarine torpedoed the Falaba and took toll of more than a hundred lives. Soon afterwards a German aeroplane threw bombs at the *Crushing*, and a submarine attacked the *Gulflight*. But the supreme horror was to follow. On May 1, 1915 the Cunard liner *Lusitania* was scheduled to sail from New York. She carried a crew of 667 men and 1,250 passengers, one hundred and eighty-eight of whom were Americans. In the afternoon of Friday, May 7, while proceeding ten miles off the Old Head of Kinsale, the southeastern tip of Ireland, the *Lusitania* was torpedoed twice without warning and in eighteen minutes sank. Of the crew

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