

WHY WE FIGHT GERMANY -- IN PLAIN WORDS

Dean Shailer Mathews of Chicago University shows how the Kaiser and his militarist gang pounced on democratic world like a wolf pack

Besides being an author, editor, clergyman, and educator, Dean Mathews is a member of the National Security League's committee organized to spread throughout the United States information on the causes of our war with Germany. The committee was formed because of a prevalent belief that many Americans were unfamiliar with the extent of our grievances and the reasons why war could not be avoided. Doctor Mathews is known as a student of international politics. In 1915 he and Dr. S. L. Gulick went to Japan as representatives of the churches of the United States.

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AMERICA needs to be told why it is at war, its ignorance is to its credit. A nation that has tried to live like a gentleman among nations has naturally found it difficult to believe that all nations are not moved by respect for the customs and the laws which codify gentlemanly relations between nations.

We have at times overpraised our virtues and purposes, and in consequence for the last generation we have listened with a rather amused tolerance to successive proclamations of the Kaiser and the laudation of Germany by subsidized mouthpieces. After war broke out in 1914 for two years we struggled to treat Germany and its agents as we expected other nations to treat ourselves.

Our attitude might have characterized the Good Samaritan if he had come upon the robbers holding up the traveler, and schooled himself to believe that the whole affair was exaggerated. We simply could not realize the German attitude of mind. Accustomed as many of us had been to interpret the finer ideal life of Germany, we could not believe that men like Eucken, Harnack, Herrmann, and Diessmann could freely and without reserve lend themselves to the defense of that which was unworthy of their words as we had understood them.

Against our will we have been disillusioned. We have not gone into war, we have had war thrust upon us. A chain of circumstances over which we have had no control has brought home to the Americans, anxious to maintain their faith in Germany, the conviction that America's sovereignty was being outraged, its people killed, its inner peace deliberately attacked, and its institutions, founded in sacrifice and offered to the world, not only despised but in danger of destruction.

Germany has forced America, as it has forced almost the entire world, to defend itself by arms. Nobody but those suffering from myopic idealism sympathies can see anything else. Some of us have suffered when the scales have fallen—cut away by facts. At last we see clearly. We have not been drawn into the war by capitalism, or by commercialism, or by national policy. For months we have been living in a state of war, deliberately planned by a nation whose leaders for ten years have been preparing some day to fight America and who have counted our good nature as cowardice, our unpreparedness as a lack of national self-respect.

Here are the facts: We are fighting this war, in the first place, because Germany made war upon us. For years she has sought to build up in America a community more loyal to herself than to the United States. Money has been lavishly spent in Germanistic societies, alliances, and associations to win the admiration and loyalty of American citizens. Our universities have been flattered, our professors have been honored for this reason. Praise of the Kaiser has been inserted even in the spelling books of our public school system. Spies have been everywhere.

When the war came in 1914 German officials, many of them in high diplomatic positions, treated the United States, a neutral nation, as if it were an enemy. Pro-German publications were founded and subsidized, strikes were organized, manufacturing plants were blown up, plots against nations with whom we had treaty relations were formed within our borders, bombs were placed on ships in our ports. Hatred of America was systematically disseminated through Germany and efforts were made to involve us in trouble with Japan and Mexico.

In reply to our repeated protests against these and other acts of Germany, to be mentioned presently, we have received promises and explanations which were little less than insults. The treaty that had existed almost the entire life of the American republic was set at naught and efforts were made to coerce us into favorable modifications of its terms.

The right of trade with belligerents, which Germany had always claimed, even to the benefit of our enemy in the war with Spain, and which at Germany's own insistence is universally recognized in international law, was treated as the violation of our neutrality and alliance with her enemies. And, finally, the proclamation of unrestricted destruction of neutral ships upon the high seas was a notification to the United States, that it was no longer a sovereign people, but that if it would sail the seas in safety it must conform to conditions set by a power that defied international law, humanity, and elemental morality.

In the second place we are defending ourselves against Germany because the German state has entered upon a program which means the destruction of democratic institutions.

The Prussianization of Germany means that the policy of Prussia to carry on economic and political expansion by war is to be extended throughout the entire world.

We recognize that there were once, and we dare believe even now that there are, two Germanys, one liberal and the other an autocracy based on militarism. The struggle between these two forces since 1815 has been a steady subjugation of liberalism in Prussia and the other German states to the will of a Prussian feudal nobility. Representative and responsible government in any true sense of the word has been fought by Prussian leaders relentlessly. Education has been made a creature of autocracy and a source of international hatred.

The same fate has met every land Prussianism has touched. Austria was beaten into submission in 1866, and all the other German states were made practically subject to the will of the Hohenzollerns between that date and 1870. France was robbed and humiliated. The Balkan states were kept in perennial war in the interests of German expansion. Bohemia and Poland have been treated with the same disregard of popular rights as has been Alsace-Lorraine. Turkey became a vassal of the Kaiser. A great militaristic, anti-democratic state like southern Germany, subservient to Prussia, has been started and all but



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is built from the Baltic to the Persian gulf. Great Britain was malign and threatened with destruction. South America was in part colonized by Germans, and the Monroe doctrine was repeatedly threatened.

The highest authorities in Japan have repeatedly said that German intrigues were endeavoring to bring about misunderstanding, if not war, between Japan and the United States.

As far back as 1903 representative Germans frankly said that Germany would have to fight America because it was Germany's commercial rival. In Samoa and the Philippines German interference twice at least brought us to the verge of war. Had it not been for Great Britain, which has always recognized American policy in the Western Hemisphere and submitted disputes to arbitration, German arrogance and ambition would have years ago brought on the crisis.

With the commercial expansion of European nations, the United States has no quarrel. If, however, such expansion is based, guarded, and enforced by the threat of war, the United States can see the machinations of men who are disreputable of expansion at the expense of the rights of other nations.

Since the outbreak of the European war, the ruthlessness of this German hostility to other nations, and particularly to those that have regard for international law and really representative government, is apparent. We have seen treaties disregarded whenever they stood in the way of German militaristic plans. We have seen conquered states treated with a brutality worthy of Assyria. We have seen a policy of terrorism applied systematically in the abuse of prisoners, the massacring and deportation of civilian populations, the indescribable abuse of women and children, the destruction of noblest works of art, the devastation of abandoned regions, the wholesale execution of Poles, Bohemians, and Serbians; the incitement of Mohammedans to a holy war, and the permission of an attempted extermination of the Christian people of Armenia.

We have seen hospital ships sunk, unfortified towns bombed and bombarded. We have seen a medal struck in honor of the sinking of the Lusitania. Up to the date in which we finally recognized that Germany was waging war upon us we had seen 226 American citizens, among them many women and children, killed by German submarines. Altogether, on the first of April, 1917, we

had seen no fewer than 668 neutral ships sunk by submarine warfare.

We saw Germany precipitating this world war, in which she has used poison and fire, as a part of her official policy at a moment when in the opinion of her leaders she judged the rest of the world to be unready to defend itself against an attack for which Germany had been preparing for 40 years.

The plain catalogue of facts makes it plain why America is fighting to defend itself and democracy. We have entered the war primarily in self-defense. To have done anything less would have been to surrender our sovereignty and to have waited passively until the German program had been so far carried out and the truly modern nations of Europe so weakened that we in our unpreparedness would have been forced to fight a rapacious, conscienceless military autocracy, whose ends in war are avowedly indemnities, agrandizement, and the control of the world. Our alignment inevitably was with and for democracy.

An epoch of civilization hangs in the balance. Not to have co-operated with a world that is endeavoring to protect itself and its future from Germany with its militaristic autocracy, its terrorism, and its disregard of international law, that noblest product of civilization, would have been a bid for suicide.

We do not fight for agrandizement, or indemnity, or the forcible imposition of our institutions upon any country; we fight for self-protection. We do not fight to further British ambitions or French schemes of colonization. We are fighting for the institutions which with varying degrees have spread from America all over the world—except Germany, Austria-Hungary, Turkey, and Bulgaria.

Our success will make it possible, we believe, not only for our children and our children's children to enjoy peace, but for German liberalism to master the forces which for nearly a century have been its oppressor. The American Revolution preserved in America and in England the liberty that goes with independence. Our Civil War assured the future of democratic institutions in our united nation. The present war is not born of our independence, but of our interdependence among those nations who have dedicated themselves to the task of seeing that government of the people, by the people, and for the people shall not perish from the earth.

DRIED EGGS TO U. S. FROM CHINA

Imports of eggs products this year have amounted to about 10,000,000 pounds, valued on the average at about 15 cents a pound. These products are imported chiefly from Japan and China and include eggs that have been dried, frozen or powdered. They are used in this country principally by bakers in the manufacture of various kinds of pastry.

The consumption of Asiatic egg products in this country has greatly increased in recent years, and therefore the conditions under which they are prepared become of greater interest to the public. The operation of a model plant at Shanghai is described as follows:

"The eggs are received at the door of the factory in baskets containing approximately 1,000 eggs, and as the factory offers better prices for choice eggs it is securing the highest class of egg produced within a circle of probably a 100-mile radius. The eggs are brought into the examining room, where the contents of the baskets are gone over and all cracked or otherwise damaged eggs are separated. The eggs are then candled by Chinese, who pass them before the candling lamps at the rate of 500 an hour. The handling rooms are kept in a temperature not exceeding 58 degrees Fahrenheit, the range of temperature in the building, used both for freezing and for drying eggs, being from zero to upward of 100 degrees Fahrenheit in the freezing and drying rooms, respectively.

"From the candling rooms the fresh eggs with unbroken shells are taken to the breaking room, which in point of sanitary appliances and attention to details of personal hygiene scarcely is surpassed by the operating room of a hospital. In fact, the general effect of the room, aside from its low temperature, is that of a well-ordered hospital, but with ten white-capped and aproned nurses where the ordinary hospital would have but one. The factory now employs 100 girls, each of whom is expected to break and separate from 1,500

to 2,000 eggs a day of 12 hours. Owing to the factory paying higher wages than other similar plants and working only six days a week instead of seven, which is the rule of the cotton mills and silk filatures of Shanghai, it can pick and choose in its labor, so that the type of girl employed in the egg-breaking room is far above the standard of any other Chinese factory, and a composite picture of them all probably would come nearer the Chinese idea of feminine beauty than any other 100 girls that can be found in Shanghai.

As the workers enter in the morning they are dressed in freshly sterilized clothing furnished by the factory, and after their nails are manicured they are allowed to proceed to the workroom.

The breaking room is solid concrete and is sterilized each day as carefully as the operating room of a hospital. The girls are seated on metal stools at low zinc tables. Before each of them is a curious appliance which mechanically separates the white of the egg from the yolk. The girl takes an egg from the can, into which they have been counted by the candlers, and with the right hand cracks it on the bar of the separating machine. The breaking is then finished by a dexterous movement of the fingers, which permits the egg to drop into a shallow cup, where the yolk is caught and the white allowed to drain off the sides.

The drying room is described as embodying all the latest features in the sanitary handling of this product. The air used in the drying process is thoroughly filtered, being forced through the drying apparatus under heavy steam pressure. The egg yolks or whites come out of the dryer in flakes, which are allowed to cool to a temperature slightly above the freezing point. Then the product goes to the packing room, where it is placed in boxes lined with waxed paper, which are stenciled and made ready for shipment.

For the freezing of eggs the separation and straining are carried out just as for the manufacture of dry yolks, only after the straining the large cans are taken to the freezing chambers. Here the temperature is kept close to zero, Fahrenheit, and the separate whites and yolks are poured into cans standing on racks that line the walls of the freezing chamber.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.) (Copyright, 1917, Western Newspaper Union.)

LESSON FOR AUGUST 19

FINDING THE BOOK OF THE LAW.

LESSON TEXT—II Chronicles 34:14-33. GOLDEN TEXT—I will not forget thy word.—Psa. 119:16.

1. The Book of the Law Found (vv. 14-17). 1. The occasion (v. 14). It was found while the work of repairing the temple was going on. At what part in the temple we do not know; perhaps in the treasure house, for it was found while bringing out the money to pay for the repairs. Perhaps this was in or near the ark, for the law was usually kept in or by the ark.

2. By whom (v. 14). Hilkiah, the high priest, was the finder. It is strange that the high priest was ignorant of the place where the law was found. It is a sad comment upon the moral and spiritual condition of priests and kings, since they were appointed guardians of God's law. It is, however, always true that when one does not want to have his life ordered by the Bible he will put it out of his sight. The disappearance of the Bible from our homes, and the neglect of it in our study, is a certain sign of evil in our lives. Be assured, however, that though the law of the Lord be removed from our sight it shall sooner or later come before us to judge us. God has declared that his Word shall not return unto him void, but shall accomplish that whereunto it hath been sent.

3. Its disposition (v. 16). Hilkiah gave the law to Shaphan the scribe, who delivered it to the king along with his report as to the disposition of the money which had been collected.

11. The Book of the Law Read (vv. 18, 29, 30). 1. To the king (v. 18). This was a most impressive scene, the king listening to the reading of the law of God. It was the proper thing to do, for those appointed by God to rule over the people should be anxious to know the will of God concerning them. The pious king, believing in it as God's Word, was anxious to know God's thought concerning the nation. His interest became intense, as he was made conscious of the apostasy of his people from God's law. His chief anxiety was to know what was God's purpose as to the nation in view of their idolatry. It is a sensible thing to make oneself intelligent as to his responsibilities, even to know what judgments shall befall those who have turned from God. One should know the worst while there is time yet to escape his wrath, for repentance is the only door of escape from perdition.

2. To the people (vv. 29, 30). At the direction of the king the priests, elders and all the people were called together to hear God's Word read. This was as it ever should be. People have a right to hear what God has to say to them as well as the king. To keep the people ignorant of the Word of the Lord is a great crime. The crying need of the age, with all its boasted knowledge, fine church equipment and cultured ministry, is for the Word of God to be brought to the ears of the people.

111. The Effect of the Reading of the Law. (vv. 20-28; 31-33). When God's Word is intelligently read and understood there is bound to be an impression made.

1. The king rent his clothes (v. 19). The man who will honestly listen to the reading of God's Word will be brought to his knees, for he will be convicted of sin, and will take the place of self-abasement before the Lord. The king first saw his own sins and confessed them. It is a good sign when one sees his own shortcomings and failures, and not primarily those of others.

2. The king made inquiry of the Lord through Huldah the prophetess (vv. 22-28). His supreme motive in this inquiry was to find out whether there was some way to avert the awful judgments which were impending, as set forth in the Word of God. After all, the human heart instinctively turns from threatened woe to inquire whether there is not a way of escape. Alongside of the flaming, thundering Sinai was placed the Levitical system of offerings. Law and grace are not far removed. The law becomes our schoolmaster to bring us to Christ. Through Huldah the message came that God had taken account of all their sins and that judgment must fall, but Josiah would be spared the sight of all God's visitation of wrath. The penitence of the king turned aside God's wrath from himself, but the nation would be obliged to suffer for its awful apostasy.

3. The king made a covenant (v. 31-32). This was to the effect that he would walk in the commandments of the Lord. He also made the people stand to this covenant. He no doubt acted from the sincerity of his heart.

4. Further reforms (v. 33). Josiah now reached out as far as the nation's boundaries, took away their abominations and made Israel to serve the Lord their God. The fact that the book of the law was found implies that it had been lost. The way it had been lost is not definitely set forth, but numerous ways may be suggested. The Bible is a lost book to many professing Christians today, maybe through lack of interest in it, willful neglect or neglect through the stress of life's business and pleasures. May we not each one inquire as to whether our Bibles are lost?

"The Doors Being Shut"

By REV. W. W. KETCHUM, Director of Practical Work Course, Moody Bible Institute, Chicago

TEXT—Then came Jesus, the doors being shut, and stood in the midst.—John 20:26.

The door being shut and Christ, notwithstanding, in their midst, suggests the idea that while we may securely fasten ourselves away from others, we can never shut out Christ.

Of course the disciples in bolting the door were not trying to keep Christ out. It was their enemies they feared. But if we think of this incident in another way, the shut door suggests the efforts men make to keep Christ out of their lives, and the fact that though the door was shut Christ stood in their midst reminds us of the futility of their efforts.

Vast numbers of people persistently and steadily resist the supreme claim that Christ undeniably makes upon them. Yet Christ stands in their midst and demands from them a right intellectual judgment. His old question to the Pharisees is the question he puts to them: "What think ye of Christ? Whose son is he?" Now, no thinking man can get away from these persistent questions; try as he may, they ever recur, and insistently do they clamor for an answer. Christ is a fact and not a fabrication, and as such demands an explanation. Dismiss him today and he is here tomorrow; turn him down now, and he confronts you in the next moment. There is no door thick enough nor bolt heavy enough to shut Christ out of the reason. Even now, as you read these words it is Christ who is asking you, "Who say ye that I am?" And what pray, is your answer? Have you passed your final and absolute intellectual judgment upon Christ? Do you say "No!" Then I answer, you must, for Christ stands in the midst of your reason, even though you have shut against him that door, and condemns you to the task of explaining him.

Resisting the Love of God.

Men also shut the door of their affections against Christ. But even so, he stands in the midst and asks the heart question: "Lovest thou me?" What a blessed thing it is to be able to respond, "Yea Lord, thou knowest that I love thee." But alas! that is not the answer of those who have barred the door of their affections against Christ. His great love for them finds no response in their hearts. Yet, the appeal of Christ's love is there just the same, and if men are honest they will acknowledge it, for all human hearts are sensitive to love, and within is an unsatisfied love and longing that can never be satisfied without Christ. And so, though the door be shut, he stands in the midst and in the Old Testament word says: "Son, give me thine heart!"

Men shut as well against Christ, the door of their will. "We will not have this man to reign over us" is the cry they raise; as if he were some autocratic despot who desired their subservience that he might crush them under his iron heel. Not so, the King of Kings and Lord of Lords longs to have men subject to him that he may have the joy of setting them free.

Giving Up to Receive.

Men are so fearful of the restraints of the Christian life and for some reason seem to feel that a will yielded to the master means a life of servitude. To be sure, there is no true Christian liberty without restraint; to be freed from sin is to be restrained from practicing it. Christian liberty is not license; it is freedom from the domination of the powers of evil without and within and when one enjoys it, he is set free for a richer, fuller life, a wider usefulness, a greater joy. Such is the idea in the word of Christ when he says: "I am come that they might have life and have it more abundantly." Men do not really live, in the estimation of God, until they have that life which Christ came to give. Why then do they not have it if Christ came to give it? Simply because they shut against him the door of the will. "Ye will not," he said to men of old, "come unto me that ye may have life." And that is his word to men today.

Becomes an Open Door.

While Christ asks you to permit him over the threshold of your will to enter your heart that there he may also say that he will, if you open to you an open door, a way into salvation and a way into service. "I am the door; any man enter in, he shall be saved," he says. "I am the door; when he opens to Christ the door of safety and security and peace shall go in and out, and find rest to the soul." "I am the door; and he is then to you the way to fuller Christian life." "I am the door; if you shut the door of your affections, your affection, your will against Christ? Though you do, he stands in the midst, the door being shut; unrecognized by you, but there just the same; not to condemn, but to save; to give you the freer step, the fuller breath. The wide horizon's grander view. The sense of life that knows no death. The life that maketh all things new.