

Why United States Is Fighting

Evidence of German Duplicity and Aggression That Has Grown Ever Stronger as the Great World Conflict Has Progressed

By BOOTH TARKINGTON

EVERY ordinary man can remember that during his boyhood there was one vital point upon which he always insisted whenever he was threatened with discipline for getting into a fight: "He began it!"

Boys realize that justice rests upon the question, Who was the assaulter? And almost every boy has more than once suffered under the sting of an adult injustice which, declining to investigate, punished him for "fighting" when he had been merely defending himself. Of course, self-defense does not consist entirely of warding gestures, for if it did it could not defend. A person attacked must either be beaten or take his choice of running away or of striking back; and if the assailant is the speedier, running away is a mere postponement of being beaten. But spectators of a conflict (especially if they have not noted or comprehended its beginning) almost always take a superior position of disgusted impartiality. "Butes!" they say. "Fighting! They ought to be ashamed of themselves!"

I remember such a case. A boy friend of mine, an awkward but spirited ten-year-old, was returning alone from an afternoon's skating when a sturdier, shorter boy the same age, opposed his progress, and addressed to him the provocative formula, "Who you lookin' at, you dern fool you?" My friend replied placidly that he wasn't looking at anything, whereupon the stranger demanded hotly: "You call me nothin', do you?" and, striking him suddenly upon the mouth, snatched his skates and turned to make away with them.

Enter the Peacemaker.

My friend managed to trip the little thief, however, and the latter, rising, struck out fiercely, whereupon a fight of some duration took place. It was interrupted by an elderly pedestrian, shocked and indignant. "You scoundrels!" he said. "Fighting! Stop it!" Then for emphasis he struck my friend a sharp blow across the face with an umbrella, and forced his way between the combatants. "But he's got my skates!" my friend cried. "Shame!" was the response. "If I knew your fathers and mothers I'd see that you were both whipped for fighting. Shame!"

My friend tried desperately to dodge round the peacemaker, hoping to recover his skates from the other boy, but he failed, for the elderly man seized him by the collar. "You would, would you? Trying to get at him again, you little beast! No, you don't! I'll teach you to stop fighting when I tell you to!" Thereupon my friend got the shaking of his life, and, though he tried throughout this martyrdom to convince his shaker that he "didn't begin it" and that the other boy had his skates, and was now running away with them, he was unsuccessful in removing the impression that all belligerents are wicked. "There!" said the elderly man, releasing him at last; "let me catch you fighting again and I'll give you a worse one! Go on home! Get out of this neighborhood! I don't want to listen to you!"

So, bloody and dizzy, my friend went on his way, and the elderly man proceeded, convinced that he had conducted himself in a manner beneficial to public morals.

What Every Boy Understands.

Now, as any boy understands that the most important question about any fight is "Who started it?" so any boy also understands that the question next in order and next in importance is "Why did he start it?" Any boy understands that a just peace cannot be made unless it takes these two questions into vital accounts, and that disciplinary measures not founded upon them are arbitrary and unjust and vicious. Any boy understands that a peacemaker or disciplinarian who places both belligerents upon the same plane is not only unjust but, in effect, stupidly partial to the cause of the guilty belligerent—for one belligerent is guilty.

When the war began in August, 1914, all those neutrals who wished to understand the right and wrong of the matter, that their opinions might not be unjust, began to seek every source of information which might help them to learn who started it and why. At first—as the sources of information were not immediately at hand—there seemed room for argument, though on the face of things it was apparent that Austria first declared a war upon Serbia and Germany then declared war upon Russia and France. We saw plainly that Serbia had been begging and squirming to avoid war and that Russia had been working for peace. Austria and Germany were the countries that declared war, and, of course, until somebody did actually declare war or actually make war there was a chance of peace.

What Documents Disclosed.

As soon as the diplomatic documents were published we all saw—any person who could read was able to see—that Austria had been bent upon war with Serbia and that Germany had wanted Austria to make such a war, and, under a rather careless pretext of wishing to preserve the peace, had actually prevented peacemaking on the

part of other governments. It was clear, too, that Russia had been bound to protect Serbia from Austria, and that Germany understood this and knew that Austria's attack on Serbia meant war between Austria and Russia, which also meant, of course, war between Germany and Russia and between Germany and France, since the latter was Russia's ally.

Nothing could have been more significant than this, that Germany, being herself already prepared—down to the last buckle—for immediate war, declared war on Russia for the alleged reason that Russia was getting prepared for war. We know this sort of talk of old in a thousand trials for cold-blooded murder in our own country. "Self-defense!" shouts the murderer's attorney. "The deceased made a motion toward his hip pocket." Germany stood with a bright new automatic revolver in hand, and Russia made a motion toward the hip pocket—where there was later found a pen-knife with two blades broken. "Self-defense," Germany claimed loudly through her attorneys. "He made a motion toward his hip pocket; so I had to shoot him."

The German chancellor declared in the reichstag that Russia made this fatal motion toward the hip pocket in spite of England's effort to keep peace. Russia "began it," said the chancellor—and then a few days later all Germany began shouting that England "began it!" This was when England fulfilled her oath to Belgium, and Germany broke her own.

Evidence Grows Stronger.

The evidence went more and more against Germany, and there were some vicious sidelights which made the case



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stronger against her. The German army was sent into the peaceful little country of Belgium, which it turned into a slaughterhouse, with the owners for victims, and the German government said that the German army did this because it would help Germany to conquer France. At the same time the Germans in authority told a great number of lies to excuse themselves. They said that they knew they were doing a wrong thing, and that they were breaking the law and violating their oath; and nevertheless they claimed that they were justified because the Belgians were a wicked people and France intended soon to behave (in respect to Belgium) as Germany was behaving. Altogether, the trickiness and cruelty of Germany in the Belgian matter caused our opinions of the German government (concerning who began it) to become much darker. So far as Belgium went, the Germans were finally and absolutely convicted in the plain sight of all men; convicted of lies as odious as they were stupid; convicted of the most abominable, cold-blooded plotting; convicted of a selfishness not seen on earth since the seventeenth century and of a cruelty not known since the sixteenth.

Of course, men who were capable of these things in regard to Belgium were of a character distinctly capable of having plotted the great war; and, as they lied about Belgium, they would lie about the rest of it.

Evidence Leaves No Doubt.

Since then evidence has piled up—evidence not circumstantial but so direct that it leaves no doubt. This evidence is colossal and conclusive, and is almost all German. It is no longer possible to debate the question, and the court has decided—the court consisting of the nations of the world. That court found that Germans plotted to dominate the world and decided and attempted to kill the men and women and children of certain other nations, and to continue the killing until these nations submitted to German domination, after which all remaining nations would be compelled to submit.

It seemed incredible that there were such ideas left over in the twentieth century world, but there is no longer

any doubt of it. It is the preposterous but undeniable truth that there exists a large and powerful group of Germans—prosperous people and of high attainment in certain specialties—who decided to have great numbers of simple-minded men under their orders go out and kill their fellow men, and continue to kill them in order to increase the power of the plotters. The great majority of the men who did the actual killing would obtain no benefit whatever for themselves, and many of these German soldiers might have brought little enthusiasm to their task if they had understood it, so they were told that they were fighting for the "existence" of the "Fatherland" and that "Russia began it" and "England began it."

Of course, a government which believes in violating oaths—that is, violating the honor of the nation which it represents or controls—such a government would lie to its own people. (It made Germany a perjurer, for the German government stands before the world as Germany and acts as and for Germany—until the German people remove it, and only by removing it can Germans regain for Germany something of lost honor.) This government deceived its own people first about the immediate causes of the war, then about the historical causes of the war, and then most vehemently about the character and intentions of the allies opposed to Germany.

Germany's Lies.

Is there a doubt anywhere that the German rulers will lie, in any manner whatsoever, if they believe the lie will result to their own advantage? Then take one lie with which they have filled Germany: That the president of the United States and the American congress, with the American people behind them, declared the United States to be in a state of war with the German empire because the American munition makers wanted to make more money, and Mr. J. P. Morgan was afraid of the depreciation of his loans to England!

There are two significant things about this lie. One is the state of mind of the German politician who puts it forth, and the other is the state of mind of the unfortunate German subject who believes it. The politician must necessarily count on an abysmal ignorance as well as a loyal credulity in the subject; and the politician who uses such lies is of a type we know in our own country, in certain lower forms of slum-precinct manipulation. But in Germany this type—better educated, incomparably more powerful, but nevertheless the moral twin of one of our corrupt precinct committeemen of the slums—is in actual high control of the German destiny and has as its obedient machine, not ward heelers from the barrel houses, but the most terrible army known in history. And if the German spirit truly manifests itself through such an agency, it is a spirit so sinister and of such mighty ill omen to us that we must either exorcise it by high explosives or be its slaves.

Voice From Germany.

For this is the voice that we hear from Germany: "We Germans," it trumpets, "we are God's chosen people. His special favorites, and God is German himself. God rules over us in the person of our kaiser, whom he appointed for that purpose. We are better than all other people of the earth; we are wiser and purer and nobler and more industrious and more learned and stronger and cleverer and kinder and braver and more spiritual and more warlike than all others."

"We are so much greater than they that whatever we do to advance our own interests, at the cost of theirs, is right and praiseworthy. If we kill a great many of them, those who survive will in the end be improved, because they will work for us and learn something by observing us. Any deceit is proper and morally correct if it benefits us; and when we practice a policy of terror upon those who oppose us it is really philanthropy and shows how gentle we are, because the survivors learn through our cruelty that it is useless to oppose us, therefore they sooner submit their wills to ours. We cannot do wrong, no matter what we do, so long as all that we do is for our own benefit. And, since our nature is warlike, war is beautiful and necessary. We study in peace times how to use every man of us in time of war, and that is our great glory. By our bright swords we will take possession of the earth, which ought to belong to us, because we are Germans. We believe in the heaviest possible breeding of babies, that they may grow up and be trained to carry liquid fire and poison against any opposition to us. And, all the same, we are the only real peace lovers in this malign and prejudiced world, which, except for us and the Austrians and the Bulgarians and the Turks, is composed exclusively of stupid ruffians who were so jealous and envious of us that they forced this war upon us, hoping to make some money out of us by annihilating us. We love peace, and are fighting for our mere existence—that is, the right to adjust our frontiers so that they will include the countries which we have conquered by the sword. For instance, we must never again be threatened by an invasion through Belgium. We prepared for this war as no country ever before prepared—not even in 1870, when we made war on France—and we were forced to begin it because we had to begin it before somebody else did."

Protests Are Weak.

That is the German voice as we hear it clamoring with the hundred and hundred thousand tongues of books, of pamphlets, of editorials, of sermons,

of "diplomatic documents," of kaiserly and crown princely and governmental and legislative speeches and writings—a voice whose import is a thousand times confirmed, day after day and year after year, throughout this age of slaughter by the actions of the Germans and their government. Here and there a German cry of protest is heard; there is a sound as of something human wailing for humanity on the vast wind of Germanism. Sometimes for a moment a name is heard out of the fatuous hurricane—a name like Haase or Liebknecht or Harden—and there seems to come the murmur as of a troubled multitude who do not ride the wind; but the sounds are uncertain and come to us but weakly. We can only hope "that there is some one there." Woodrow Wilson has called to them in a loud voice, but they have not known how to answer if they would—or could.

Would Divide United States.

The German kaiser has really thought persistently of all non-Tentonic countries in terms of destruction, and when he has spoken his private thoughts, his speech has always been: "Let us find the best way to weaken and injure them." Those real thoughts of his came out characteristically when, on his yacht at Kiel, he said that Europe had made a great mistake in not strongly favoring the South during our Civil war, for thus two weak countries might have been created to take the place of the powerful Union. Something might be hoped for even yet, he went on, if the East and West could be sufficiently stirred up against each other. There is the kaiser's foreign policy and the order of his mind and of his heart. What he meant was that it would be a good and beneficial thing if the people of our Eastern and Western states could be brought to kill one another in great numbers and thus the Union yet be divided.

The kaiser twice played wantonly and without the slightest provocation on the verge of war with the United States—once on the coast of Venezuela and once in Manila bay. While Germany was in a state of friendship with England, he proposed to Russia that Russia and Germany attack England; and while Germany was in a state of friendship with the United States he proposed to England that England and Germany seize Mexico and destroy the Monroe doctrine. His agent Zimmerman, asked Mexico to propose treachery to Japan, that the two together might dismember and plunder the United States. His diplomatic agent, resident in Buenos Aires by courtesy of the Argentine government, makes treacherous use of the Swedish legation to send word to Germans how to destroy Argentine ships and "leave no trace." This phrase, with which we are familiar mainly through the impossible "villains" of the "movies" and of old-time dime novels and melodramas—"leave no trace," meaning "sink the ships and murder every soul on board"—this message is not that of a "stage or movie villain." Not at all! It is a German governmental message regarding ships belonging to citizens of a friendly power, and is sent by a German nobleman in the German diplomatic service to other officials of the German government. More, it is a characteristic work of the German governmental kind. And it is an actual snapshot of the personality of the German government.

Why We Entered War.

The people of the United States would have borne almost anything from Germany if they could have believed that the German's cause was originally a good one or that the war was "forced upon Germany." But, knowing what we did, when the Germans, after murdering great numbers of our fellow citizens and quibbling for many, many months about these murders—when they told us to keep our ships in port or they would sink them; we found that Germany's conduct toward us was not to be distinguished from making war upon us, and we decided that our citizens should not be killed continuously by a country which was "at peace" with us, and we would not take orders from Germany to remain in port and away from the high seas. Germany does not make and enforce the laws of and for the United States—not without encountering some resistance from Americans. So we disobeyed Germany, and we did not paint the commanding yellow stripes upon the hulls of the one ship a week which was to be permitted through the Atlantic ocean.

We found ourselves in a state of war because the German government, having forced a war upon Europe with the object of dominating that continent and subsequently the world, including the United States, and having carried on the war with unnecessary cruelty and the employment of treachery whenever it considered treachery useful, we found ourselves in a state of war because the German government was killing our citizens as a means of enforcing its will upon us. That would seem to be war—killing us to make us obey—no? American citizens have their own government and prefer to live under their own laws. That is why we began to fight.

We continue our beginning because the German government is the same government that it was a few months ago when we found that it was making war upon us—and we have no choice but to fight it until either it is thoroughly whipped or some better kind of Germans—Germans of good sense, good feeling, and of an honorable reliability—get control of Germany.

Peace will come as soon as they do.

What Can We Do?



In instructing schoolchildren in knitting, they must begin with the simplest things first and advanced to those that are more difficult, as in anything else. Some of the schools started out with the six-inch squares made of colored yarns on No. 3 needles, and after that they undertake mufflers, then wristlets. The squares are used by the Red Cross by joining them to make small quilts or coverlets.

Yarn and knitting needles can be purchased either from stores or Red Cross chapters. The standardized Red Cross needles are in three sizes, and their numbers and sizes are as follows:

Knitting needles, No. 1—135-1,000 inch in diameter.

Knitting needles, No. 2—175-1,000 inch in diameter.

Knitting needles, No. 3—200-1,000 inch in diameter.

The children use No. 3 needles. They are first taught to "cast on" and to avoid making their first stitches too tight. Beginning on the small squares the children practice until they can make the stitches even and firm. They must be taught to pick up a dropped stitch and sometimes ravel out and re-

knit a square several times. Both boys and girls like the work.

They are taught to splice the yarn when it must be joined or to leave ends two or three inches long to be darned in. All knots and ridges are to be avoided. When they have learned to knit the squares they can take up the mufflers. For these they must use the regulation gray or khaki colored yarn that is sold for army garments, and one pair of No. 3 needles. For a muffler 2½ hanks of yarn (¾ pound) are needed. Cast on 50 stitches (or a few more or less if necessary) to make a width of 11 inches. Knit in the same way as for the squares, with the plain or garter stitch until the muffler is 68 inches long.

Wristlets may be knitted on No. 2 needles, using one pair. They require ½ hank of yarn (¼ pound). Cast on 45 stitches, knit 2 and purl 2 for 12 inches, and sew up, leaving 2 inches open space for the thumb, 2 inches below the edge. The next garment to be taken up in the course of training is considerably more difficult than the muffler, but only requires two needles. Direction for it will be given in another article.

Fads And Fancies Of Fashion



CALMLY CONSCIOUS OF HER PRETTY CLOTHES.

Mothers love to make dainty finery for their little girls at any season of the year, but more especially now, at the season when indoors is more inviting than outdoors. In the North the long winter evenings must be filled somehow and leisurely sewing on pretty white clothes is as much pastime as work. Many mothers count on January and February as the time for getting the little one's sewing out of the way, before the approach of Easter compels them to give time and attention to the more important needs of themselves.

In January dry goods stores put on their annual sales of white goods and present their new-season models in children's frocks—assortments are complete and prices low, so the merchant plays into the hands of those patrons who count on making up lingerie and children's clothes at this time. Styles for little folks do not change much; there is so little room for improvement in them. We all like to see the same sheer white fabrics trimmed with the same simple needlework, or fine embroidery and lingerie laces that we have come to associate always with babyhood.

Above a dress-up frock for the small lady of three or four years is pictured. It is made of fine batiste and narrow val lace. This is a frock for state occasions, like a birthday party, in the life of the little miss. It is, therefore, indulged in more lace and embroidery than any other of her belongings.

It is cut with a long body and a short, full skirt, scalloped at the bottom. There is a straight piece of fine swiss embroidery down the front set in with lace insertion at each side. Little jacket fronts are set on at each side with val edging set in a scant ruffle on the edges.

Rosettes of pink satin ribbon at each side of the front emphasize the beginning and the joining of the waist and skirt. A wide soft ribbon makes this sash a very splendid affair that matches up well with the hat of pink ribbon and white lace. There is a miniature rose on its brim. No wonder the little one is calmly conscious of being well dressed!

Julie Bottinley

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. BELLERS, Acting Director of the Sunday School Course of the Moody Bible Institute, Chicago.)
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LESSON FOR JANUARY 27

JESUS FORGIVING SIN.

LESSON TEXT—Mark 2:1-12.
GOLDEN TEXT—The Son of Man hath authority on earth to forgive sin.—Mark 2:10.

ADDITIONAL MATERIAL FOR TEACHERS—Psa. 22; Luke 15:11-32; 7:36-50; Matt. 1:23; Heb. 7:25.

PRIMARY MEMORY VERSE—Forgive us our sins.—Luke 11:4.

INTERMEDIATE TOPIC—Jesus healing soul and body.

SENIOR AND ADULT TOPIC—Jesus meeting man's deepest need.

This is one of the most dramatic, spectacular incidents recorded in the Bible. It is a good illustration for Sunday school teachers on how to tell a story by imagining what one would naturally do. We ought to have our scholars see with their imagination, the story of this lesson as though they were eye-witnesses of the whole scene. The time was about May or June A. D. 28, the second year of Jesus' ministry, a few weeks following the last lesson, during which time he had been preaching and healing in the surrounding country.

I. Introduction. Jesus could testify, in a home as well as before the multitudes. Indeed it was after having testified in the home (v. 1) that the crowds gathered about the doorway, for it was not known that he was there, until some days after he had been in the house. Luke tells us that the crowds which came, came not only from Galilee but Judea and even Jerusalem. Jesus did his work so well in the home that wherever he was, the world wore a path to his doorway. Notice verse two; when the crowd gathered about, he spoke unto them "the word." In this we see a parable. Many a successful man, when he becomes popular, forgets to preach the pure Gospel, the Word of Life.

II. An Impelling Need (vv. 3-4). This man who had paralysis, i. e., disabled on one side, was not only deprived of his sensation but his power of motion. As to the cause of his difficulty, his previous character of life, there is no word of suggestion. We see abundant evidence today, however, to know that many such cases are the results of our own debaucheries and one would gather from the course which Jesus pursued with this man that perhaps his case was likewise the result of his early sin. The teacher might well read in this connection Luke 16:11-19. Of course, this man may not have been a prodigal son. Nevertheless, he had as much suffering as though he had been and as far as he himself was concerned, he was helpless, a picture of all sinners. He, however, had friends, very enterprising ones. And so putting him upon the double quilt or coverlet, which could be rolled together in a bundle of moderate size, they carried him into the presence of the master.

III. Jesus Forgives and Defends His Rights (vv. 5-12). The crowd was so great about the house that "they could not come nigh unto him for the press." They were not, however, discouraged; but leaving the crowd, they went up the usual outside stairs, bearing the sick man with them unto the roof which "they uncovered"—literally they dug through the flat roof made of branches and twigs and covered with earth, and which could be as easily required. Travelers in eastern countries have often seen a similar act performed even in this day. They then let down the bed or mattress by the four corners. The roof was so low that no cords were needed and those below received the man from the hands of the four upon the roof and placed him in front of Jesus. Jesus commends "their deed" as indicated in all three of the Gospel records. Not alone physical obstacles had to be overcome, but the attitude of the scribes (v. 7). Was it right, was it honest to break through the roof of a man's house? Would they make it good? Was the owner glad to have had it done? Jesus did not hesitate or speculate over such questions, but goes at once to the issue and said to the man sick of the palsy, "Son, be of good cheer, thy sins be (are) forgiven thee." See Matthew's and Mark's account. "Son," is a word of endearment; the word "be" is not as strong in the old form as the word "are" forgiven. Jesus went at once to the unhealed wound in the soul, the sense of unforgiveness sin. Forgiveness is not of the Judge who sentences "not guilty," but a father who welcomes and restores one to sonship. It is restoration to life. The Bible story of the prodigal son and that scene pictured in the seventh chapter of Luke, the feast where Jesus dealt with a woman of the city, who ministers unto him, are good illustrations of the master's attitude of mind on this occasion. The scribes charged blasphemy which is to slander God and speak treason against him. Blasphemy is practically uttered treason. He perceived their (most) thoughts and answered them (v. 9). To forgive sin, or to command the man to rise were both divine acts; he could do either; he preferred one by the use of the other. His command to the young man to take up his bed was a test to be proved by the man's faith. That the cure was complete we know, for he immediately arose. To "arise" was a physical impossibility; to "take up his bed" permitted no relapse.