

GERMANY MUST PERISH!

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By

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To all those men and women who would rather die fighting for freedom, than remain alive as slaves;

To all those men and women who, unafraid, speak out the truth as they conceive it to be the truth;

To all those men and women who, inspired by the efforts, hopes and aspirations of mankind place its needs before their own;

This book is humbly dedicated

SPECIAL NOTE TO READER

GERMANY MUST PERISH presents a plan for the structure of a permanent and lasting peace among civilized nations. It bases its thesis on the eventual defeat of Germany by the British Empire and its Allies, without the assistance of the United States.

However should circumstances decree that the American public cast its ballot in favor of war as a measure of self-defense (and it is the fervent prayer of the author that this may never happen) it would become paramount that the lives of our native sons not be sacrificed in vain as were their fathers' lives a generation ago.

If our soldiers must go forth to kill or die in battle, at least let them be given not alone a Slogan but a Solemn Purpose and a Sacred Promise.

Let that Purpose be an Enduring Peace!

And, this time, that Promise *must be kept!*

1.

About This Book

Today's war is not a war against Adolf Hitler.

Nor is it a war against the Nazis.

It is a war of peoples against peoples; of civilized peoples envisioning Light, against uncivilizable barbarians who cherish Darkness.

Of the peoples of those nations who would surge forward hopefully into a new and better phase of life, pitted against the peoples of a nation who would travel backward enthusiastically into the dark ages.

It is a struggle between the German nation and humanity.

Hitler is no more to be blamed for this German war than was the Kaiser for the last one. Nor Bismarck before the Kaiser. These men did not originate or wage Germany's wars against the world. They were merely the mirrors reflecting centuries-old inbred lust of the German nation for conquest and mass murder.

This war is being waged by the German People. It is they who are responsible. It is they who must be made to pay for the war. Otherwise, there will always be a German war against the world. And with such a sword forever hanging overhead the civilized nations of the world, no matter how great their hopes, how strenuous their efforts, will never succeed in creating that firm and solid foundation of permanent peace which they must first establish if ever they intend to start the building of a better world.

For not only must there be no more German wars in fact; there must not even remain the slightest possibility of one ever again occurring. A *final halt* to German aggression, not a temporary cessation, must be the goal of the present struggle.

This does not mean an armed mastery over Germany, or a peace with political or territorial adjustments, or a hope based on a defeated and repentant nation. Such settlements are not sufficiently conclusive guarantees of no more German aggressions.

This time Germany has forced a TOTAL WAR upon the world.

As a result, she must be prepared to pay a TOTAL PENALTY.

And there is one, *and only one*, such Total Penalty:

Germany must perish forever!

In fact—not in fancy!

* * * * *

Daily the truth is being impressed upon us by observation, and upon others less fortunate by bombs, that the German doctrine of force is not one based upon either political expediency or economic necessity. The personal war-lust of those who lead the German people is but a component part of the war-lust which exists as

a whole in the German masses. German leaders are not isolated from the will of the German people because apart from this will they could not come into being or exist at all. The personal inspiration, the motivation, even the acquiescence to their deeds are one and all drawn by German leaders from the very depths of the German national soul.

Far too often the claim has been made that the present German drive toward world-dominion is only street gangsterism practiced on an organized national scale, deriving principally from the lowest classes, the dregs of Germany. Such a claim is not sustained by facts, for the same lust, the same brute force which the Germans display today under the rule of the so-called "low class Nazis," they also displayed in 1914, at a time when the "highest classes" and the "noblest specimens" capable of being produced by the German nation, the Junkers, ruled that land. And a vast number of Germany's intellectuals, another German "high-class," sat as members in the German Reichstag!

No! The problem of Germanism must not again be passed along to the next generation.

The world must never again be stretched and tortured on the German rack. Ours is the problem; ours the solution. The world has learned, with a knowledge born of tragedies too numerous, too horrible to record, that regardless of what leader or class rules Germany war will be waged against it by that country, because the force which compels it to action is an inseparable part of the mass-soul of that nation.

True that soul, at one time, might have been otherwise fashioned.

But that time was in the civilizing cycle of a thousand years ago. Now it is too late.

We know that. Our men of 1917 did not. They had no precedent on which to base their experience. We have not that excuse today. Their futile sacrifices and their empty efforts must today dictate our own actions and decisions.

We are paying today for the lack of experience of the last generation in dealing with the peoples of the German nation. When and if the time comes for us to take similar decision and action we must not repeat their mistake. The cost is far too great; not alone for us, but for all future generations.

We must bring ourselves to realize that no leader can govern Germany at all unless, in some manner, he embodies the spirit and expresses the war-soul existant in the majority of her peoples. "Majority" is used advisedly for in speaking of the masses which compose a nation it must be impartially conceded that some fraction of that mass must perforce vary from it. Consequently no unfair contention is here being made that everyone in Germany is guilty of its heinous offenses against the world. In fact we shall, in pursuing our point, favor Germany by allowing that as much as 20% of her population is entirely guiltless of complicity in her crimes, as well as being foreign to any share of her war-soul. We therefore grant, for argument's sake, that some 15,000,000 Germans are absolutely innocent.

BUT—shall Poles, Czechs, Slovaks, Austrians, Norwegians, Dutch, Belgians, Frenchmen, Greeks, Englishmen, Irishmen, Scotsmen, Canadians, Australians and Americans—for we too may ultimately feel the spike of the German boot—shall all these peoples, numbering some 300,000,000 of the most civilized, most enlightened

on earth suffer constantly and face unnatural death every generation so that some small part of Germany's populace may continue to exist? Are those 15,000,000 Germans so valuable, so indispensable to mankind that 300,000,000 guiltless men, women and children shall fight a war with Germany every time she so decrees? Shall perpetual struggle against the German be the only future facing civilized peoples? Why breed children while Germany breeds war?

Are not the Dutch a sober and thrifty people? Are not the French cultured? Are not the Czechs industrious? Are not the Poles deeply attached to land, family and God? Are not the Scandinavians a decent people? Are not the Greeks brave and fearless? Are not the English, Irish, Scotch and American freedom-loving and progressive people? And in very simple arithmetic are not these 300,000,000 more than 15,000,000 Germans?

If Democracy as Americans know it is majority rule in a national sense, it must be so in an international sense as well. The greatest good for the greatest number is Democracy's rule of thumb; to fight for world Democracy is to

secure the rights of the majority of democratic peoples against the incursion made upon them by any autocratic minority.

If this is not so, why conscript a vast army for Democracy's defense? Why train American soldiers to murder a hypothetical enemy of Democracy, when the Will which spawned this enemy waxes and grows with each successive blood-bath?

In 1917 American soldiers, as those of every other major nation, were forced to murder by the millions. What for?

Suppose we are forced again to kill? For wars are won only by such killing, not by dying. Again what for? Another sell-out? Is selling-out our soldiers to become a national habit? *For quite patently, to fight once more in democratic defense against Germany with any goal in view save that country's extinction constitutes, even though it lose the war, a German victory. To fight, to win, and not this time to end Germanism forever by exterminating completely those people who spread its doctrine is to herald the outbreak of another German war within a generation.*

Let us then beware, for it is not illogical to assume that some day the soldier may emerge from underneath the heavy cloak of "duty" and come, like labor, capital and civilian to demand his "rights." It must not be unreasonable to conjecture that a soldier must have rights too, as well as duties. Certainly, a man forced against his instinct to kill has rights; perhaps not the rights of wages and hours, nor the rights of profits, nor the rights of untrammelled speech against his superiors, which in a military sense spells catastrophe. No, none of these; just a few simple rights—three of which would appear his incontestable duty to demand: one, that he be adequately supplied with the proper arms in sufficient quantities so that there be a minimum of waste attached to his "killing,"—secondly, that he be not betrayed by fifth-columnists who must, in war time, be summarily dispatched, by imprisonment or execution, and lastly, of the prime importance, *that he receive a definite avowal by his government guaranteeing him once and for all time that this whole ghastly, horrible business of killing the Germans is at an end; that his son may know peace without having to kill for it.*

If such a guarantee be not vouchsafed him before his struggle, or be not upheld after his struggle, as it was not the last time, (though the Generals knew, among them our own Pershing, that Germany at that time should have been unalterably snuffed out) may he not then take such action in his own hands? Granting labor has the right to strike when its rights are violated, granting that capital withhold itself from circulation when it feels its usage unprofitable, granting that the civilian feels tyrannized when his civil liberties are jeopardized, what course may the soldier not take once he realizes he has been cheated, once too often, out of that for which he killed?

When the day of reckoning with Germany comes, *as come it will*, there will be only one obvious answer. No statesman or politician or leader responsible for post-war settlements will have the right to indulge in the personal luxury of false sentiment and specious sanctimony and declare that Germany, misled by her leaders, shall deserve the right of resurrection! He will not be permitted this time to forget so easily the bomb-blasted, earth-entombed millions of

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women and children who lived through a hell on earth; the bullet-ridden, tank-crushed bodies of soldiers; the many countries whose energies were sapped and resources drained. And most of all, he will not be permitted to disregard the unselfish sacrifices made by the common people so that the beast that is Germany shall never roam on earth again! 2.1

It is a definite obligation which the world owes to those who struggled and died against the German yesterday, and to those who are fighting him again today, as it is the bounden duty of the present generation to those yet unborn, to make certain that the vicious fangs of the German serpent shall never strike again. And since the venom of those fangs derives its fatal poison not from within the body, but from the war-soul of the German, nothing else would assure humanity safety and security but that that war-soul be forever expunged, and the diseased carcass which harbors it be forever removed from this world.

There is no longer any alternative:

Germany Must Perish!

This war, with its harrowing miseries, its indescribable German devastations, its unutterable German atrocities, is born of the war-soul of those barbarians of whom Machiavelli, writing over four hundred years ago, observed:

German towns are at little or no expense in any thing, but in laying up military stores and making good their fortifications . . . on holidays instead of other diversion, the Germans are taught the use of weapons.

History repeats itself.

We can remove a tiger from his natural environment, his lair in the jungle, and with patience so tame him that eventually he will respond to our caress, feed from our hand and perform at our command. The more acquiescent he becomes in response to this outward conditioning, the more deceived are we in believing that his jungle days have been forgotten. This is a fatal deception. For inevitably there comes a time when the tiger-soul within the tiger drives him again to the use of fang and claw. In that inexorable response to that irresistible soul-force, the tiger reverts once again to jungle lore. He becomes, again, a killer.

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And so it is with the people of Germany. They may respond for a while to civilizing forces; they may seemingly adopt the superficial mannerisms and exterior behaviorisms of civilized peoples but all the while there remains ever present within them that war-soul which eventually drives them, as it does the tiger, to kill. And no amount of conditioning, or reasoning, or civilizing—past, present or future—will ever be able to change this basic nature. For if no impress has been made upon this war-soul over a period of some two thousand years is it to be expected that of a sudden, on the morrow, this miracle will occur?

This analagous linking of the people of Germany with savage beast is no vulgar comparison. I feel no more personal hatred for these people than I might feel for a herd of wild animals or a cluster of poisonous reptiles. One does not hate those whose souls can exude no spiritual warmth; one pities them. If the German people wish to live by themselves, in darkness, it would be strictly their own affair. But when they make constant attempts to enshroud the souls of other people in those fetid

wrappings which cloak their own, it becomes time to remove them from the realm of civilized mankind among which they can have no place, or right to existence.

We need not condemn the Germans. They stand self-condemned. For it suffices us to read and hear those words written and spoken only by Germans; to observe deeds performed solely by Germans; to endure sufferings and dislocations caused solely by the German people in pursuit of their megalomaniacal ideals and daemonic aspirations to realize that it is the Germans themselves who decree, almost demand, their ostracism from their fellow-man. They have lost the wish to be human beings. They are but beasts; they must be dealt with as such.

This is an objective viewpoint, carefully considered and factually sustained. It is the view taken of them in this book.

* * * * *

Naturally there are men in the world, our own country included, who think otherwise and who would deal differently with the German menace. It is the custom of such men to take,

what they term, a "sensible" view of the problems and progress of humanity. These men would rely upon fate to fashion the future. They would, in effect, permit the Germans to conquer and enslave the world by explaining, in terms whose degree of vociferousness is dependent upon the extent of their own personal motive or gain, that German world-dominion cannot last forever; that at some future date Germany would ultimately lose its iron grip upon the world and then enslaved mankind would come to free itself again. Or, if neither collusion nor surrender seems palatable to their listeners, they would suggest a compromise with the Germans, the so-called "Negotiated Peace."

These are soulless postulates. They can originate only in men whose hearts and souls are still held captive by the marine life of their origin; human species of spineless jellyfish floundering about in the waters of yesteryear. These are men of the past forever living in that past. Men who, being incapable of mastering their own intellectual and spiritual primitivism, seek to drag others down with them to the murky depths and stygian blackness which surround their own pitiful existence.

These are the men, indeed, who witnessing the actual enslavement of such civilized and humane peoples as the Austrians, Czechs, Poles, French, Dutch, Norwegian and Belgians would all too willingly close their eyes and simulate disbelief in that which is stark and dread reality. These are men who with fatalism as their creed come intellectually to be anesthetized by it; who, proclaiming fate an ally, have become its most pathetic servants.

Fortunately, such men are not yet in the majority nor will they be unless Germany can harness, employ or bribe enough of them to spread the German netherworld doctrines throughout the earth. But even as a minority the danger which these "appeasers" represent is none the less real and they must be harshly dealt with. For by such actions as they may take under the cloak of "unquestioned patriotism" it is apparent that they would not do so unless, within their own soul there existed some part complementary to the war-soul of the German. Those other appeasers whose integrity is doubtful and patriotism questionable—those who advocate the principles of Germanism—are downright traitors to their country. And when, as and if a govern-

ment can not or refuses to treat them as such, may it not come in time to depend upon the people, whose lives and liberty are at stake, to do so!

I have no desire that this work be considered as a means of encouraging war for this or any other nation.

As a human being I deplore war; as a civilized member of a civilized nation I hate it.

I hate war not alone for the sufferings, misery, tragedy and senseless waste which follows in its path, but even more because I consider it to be the still-unsevered umbilical cord which binds the moral and spiritual embryo of man to the physical womb of the beast-instinct. And I know that so long as that cord remains uncut social evolution and human progress must rest forever upon an impermanent and insecure basis. And too, that so long as war persists there will never come into being that world peace out of which, some day, a world confederation of nations will be born. For it is such a confederation which is the ultimate aim of the human race.

Peace! Hardly a man, woman or child lives who has not heard the word! Throughout the

ages it has been a subject of more discussion and debate than any other single problem of mankind. In the halls of government great orators have loudly extolled its virtues. The great prophets of every religion on earth have preached its gospel and catalogued its benefits to world humanity. And in all the world we find that peace is the one common denominator which binds together the people of all nations, of all color and races, in common thought and prayer.

Why then, after passing through thousands of years of such great desire and yearning have we failed to find peace? Why is it that after such a prolonged period of time not one single practical and enduring step has been taken toward its absolute realization? Certainly no one man or group of men shall be born tomorrow who shall exceed in knowledge and excel in ability all those great men who have written, spoken and preached about peace over the long past. What shall we do then? Throw up our hands and give up? Shall we have done with peace by exclaiming that it does not exist because it *cannot*? *That it is an unobtainable abstract?*

I do not believe that it is any such thing. I sincerely believe that peace on earth can come to exist as a permanent condition of living. But believing in it as I do, I would not expect it to arrive, on some fine morning, knock on my door, and suddenly announce its presence! No, it will never come of itself!

I believe that peace can be produced, not merely conceived. But never so long as war persists.

Then why does war still exist?

Simply because it has not been made impossible for it to be waged.

There is only one way to abolish war: impose a penalty of such dire magnitude and frightful consequence upon aggressor peoples as to render it virtually impossible for any nation to start a war.

War must be fought not with weapons of ever-increasing destructiveness but with penalties infinitely more frightful and hazardous than war itself.

This book sincerely believes that it has found such a penalty; and by its imposition upon the people of Germany, this book believes that not only would a great scourge be removed from the world, but a great good born to it.

* * * * *

Note: The majority of authors dealing with Germanism have treated that subject purely as a product of modern times—born after the last world war—and since developed solely by Hitler and his Nazis. The reader, in pursuing the subsequent chapters on Germanism, will find out for himself just how mistaken those authors are in their viewpoint. And since the German quotations and German writings are so contemporaneously apropos—though they were all written prior to the last world war—I have thought it advisable, lest they be considered “fabricated,” to append a bibliography to this volume.

2.

The Background Of Germanism

Germans are an execrable people! They think and dream of nothing but chicanery. Their great joy consists in fault-finding, shrieking and threats. They brandish arms which are like barbed clubs; from their mouths instead of ordinary human speech, issue the rumbling of artillery and the clash of steel; their life is one of perpetual explosion. The German does not live on the heights; he avoids light, and from his hiding place he picks to pieces treaties, exercises his malign influence on newspaper articles, pores over maps, measures angles, and traces with gloating eagerness the lines of frontiers. To love their country is for them to despise, flout and insult

every other country. They are capable of little else but hating and lying, even to themselves. They meddle in everyone else's affairs, poking their nose into matters that do not concern them, criticising everything, bossing everything, lowering and distorting everything. What a pity that twenty-three centuries after Socrates and Plato, two thousand years after Christ, the voice of men like these should still be heard in the world, worse still that they should be listened to, and worst of all that any one should believe them! Country for them is an isolated organism and they admit it is possible for them to live and breathe in an atmosphere of haughty contempt for their neighbors. They conceive their country as a permanent element of dissolution like a devouring and insatiable monster, a beast of prey, whose one function is to plunder. All that it does not possess it has been robbed of. The universe belongs to it by right. Whoever attempts to escape from its tyranny is a rebel. This jingo country, this bloodthirsty fetish of which they are the champions, they endow, with the capriciousness of potentates, when it suits their purpose, with every marvelous and charming attribute. Whoever does not at once agree

with their extravagances is a barbarian. You must love their country in full armor, with dervish-like celebrations and howls, eyes shut and body trembling with ecstasy; a deaf ear must be turned to the rest of the world on its failings. Everything that is not π must be hated. Hate is sacred. Love and hate are in connection with your country two terms proceeding from one condition of mind. For them Industrial progress is not a happy sign of national prosperity but a means of domination. Geography is not the science of the earth, but a mere revelation of the boundaries between which are elaborated strategical schemes of conquest. Every neighbor is of necessity a jealous one, and the enemy who is vigilant is jealous too. The world is populated by hyenas crouching on the plots of earth from which they ought to be dislodged.

The German has decided that his race has been elected by God to order the modern world. Anyone who resists him will be an arrogant usurper, who ought to be crushed. The German professes to want peace, but it must be his own sort of peace, after the pattern of the Persian satrap's who out of love for peace and concord, throws everyone to the lions who dares dispute

him. His voice is raucous and resounding; he does not argue but makes sweeping assertions and lays down the law. At the first sign of resistance he grows crimson in the face, and has resource to thunder and lightning. He holds forth on the authority of a sacred categorical imperative which stands in the stead of truth and order; he respects nothing and no one. Should he find himself confronted by the law, he says that it needs reforming. Ministers are mere clerks to be used as pawns in his manoeuvring. He is exacting and cantankerous; whoever undertakes to shout with him never shouts loud enough. To give in to him means becoming enlisted as his civil agent. He is an agitator and swashbuckler. He dips his pen in gall and he sets in motion with his antics the marionettes which appeal to the nation and may come to conquer it. The fundamental superiority of the German race, the necessity of expanding German prestige in all quarters of the globe, of protecting the German wherever he may be found, no matter what he may be, because he bears within him a residuum of the race; that is what the educators of youth coming down the years in disciplined array like battalions crossing the manoeuvre fields, have

never ceased to drum into the popular understanding and the flame of victory rising to the sky will be the signal for it to boil over.¹

A vivid portrait of a Nazi? Emphatically so, and yet, though thirty years have past since it was first written, we can easily discern, in the character of the German of that remote period, every single trait which characterizes the German madmen of today. Yesterday they may have been called Pan-Germans; today Nazis; tomorrow perhaps the Supergerman. Time cannot change the infernal breed, whatever its label. Time merely enlarges the field in which the German can, with ever-increasing intensity and thoroughness, practise those monstrous acts which his fevered, war-intoxicated brain dictates, and his vile instincts and barbaric, savage soul prompts.

To most people the fantastic "progress" of the Nazi has seemed as meteoric and unexpected as an unheralded bolt of lightning suddenly discharged from the heavens. Others hold tenaciously, with dangerous deception, to the opinion that the Nazi came into power only as a result of the German-termed "inequities" of the

Versailles treaty, and that the beliefs and aims of the Nazi were, and are, merely the result of a contemporary but transient political and economic upheaval in Germany. Such opinions gave birth to the most outstanding criminal misconception of the Nazi and his party; that after those so-called injustices to Germany were remedied, the Nazi would vanish from the scene by his own accord, or the German people would rise up in revolt against him.

Such misconceptions of his origin, structure and purpose were eagerly fostered and disseminated by the Nazis themselves. We know how belief in them has already led a dozen nations to their doom, and yet not so long ago a prominent member of our Congress arose and declared that the German idea of world-dominion was a fantasy, and advised Americans to dismiss the avowed aims of the Nazis as fabulous myths!² Such utterances are not only born of incredible stupidity but, if not downright traitorous, are extremely dangerous, for they tend to blind people to those stark realities which they must face, firmly and honestly, if they are ever to successfully combat them. Too, such beliefs tend to diffuse among our people that same in-

difference, lethargy and irresponsibility which permeated the peoples of those nations which, one by one, fell victim to the German peril. These nations found that the German peril was not a myth; the sufferings of their people are the best description of the German character, methods, and final aims.

By thus helping to create the impression of his transiency of character and purpose, and by promoting propaganda proclaiming his ever-imminent downfall, the Nazi knew full well that those nations would incorrectly gauge the strength and deprecate the durability of his party and, what was and is infinitely more important, would fail to correctly interpret the growth and aims of the Nazi as being compatible to, and not at variance with, the German character; a bud whose nourishment is drawn not from an isolated branch but from the very roots of the German soul.

For it must be patent by now that while all the Germans may not approve of the means being employed by the Nazis in achieving German-world-dominion, they are practically unanimous in agreeing that that goal must, now or in the future, be definitely achieved by

Germany. There is only one way to frustrate such a desire: the goal of world-dominion must be removed from the reach of the German and the only way to accomplish that is to remove the German from the world!

Therefore it is most essential that we realize as an irreconcilable fact the truth that the Nazis are not beings existing apart from the German people. *They are the German people!* For to the German, Nazi or not, the Mailed Fist is as stimulating and meaningful a symbol of all the aims and aspirations of his nation as the Statue of Liberty is to the American. Make no mistake about it; world-dominion is not a mirage to the German; it never was, and so long as Germany exists as a nation, it never will be. A belief to the contrary, if too-long sustained, may well result in the world's enslavement by the German.

As fantastic and as cyclonic as Nazi "accomplishments" might seem, it is still more fantastic to note as a fact that in the entire annals of history no doctrine ever existed which had all its major beliefs so clearly defined, its methods so concisely detailed, and its aims so

vividly, comprehensively, and boldly stated beforehand. It is, in every respect a deliberate, ruthlessly calculated plot to rule the world or, failing that, *to annihilate it!* And so long as the German nation exists it intends, in one form or another, now or later, to bring about just such a catastrophe.

The unfortunate neglect displayed by the various governments in preparing for the cataclysmic events brought about by the German Nazis becomes all the more startling and tragic when we examine records existing by the thousands and emanating solely from unbiased German sources, some written as far back as fifty years ago, clearly indicating the precise course of procedure to be some day adopted by the German in his march to world-conquest. These documents are not pedantic treatises expressing theories or extravaganzas dealing in fables or fancies. They are substantial, sober outpourings from the very soul of Germandom. And as such they define lucidly its structure, and interpret frankly its yearnings.

Moreover, these records are so exact in their theme and comprehensive in their scope that the

Nazis have adopted and embraced them almost ad verbatim. In searching through these original papers one is struck by the realization that *Mein Kampf* is nothing more than a clumsily-written hodge-podge collection of the writings, opinions and teachings contained in those records and expounded by Germans years before Adolf Schickelgruber was born! As we shall see later, even Hitler's much-publicized *mystic prophecies*, and his *time-tables of conquests* are merely reprints of those published, too, long before his time.

If Hitler was able to make such rapid strides in resurrecting again the monstrosity that is Germanism, it was only because the German people, long before his birth, had already become completely instilled with each and every principle and precept, with every yearning and desire which he himself, later, came merely to express and advocate. The poisonous wine of destruction had long before been distilled; Hitler is merely the agent decanting the poisonous fluid from its bottle, which is the German war-soul, into the jug that is world humanity. In detailing those ingredients which combine to constitute the toxic formula of Germanism the author shall

quote, wherever confirmation of his statements may be deemed advisable, principally from German sources. For after all no one can explain the German so well as he himself. He has made no secret of his character, his ambitions and his intentions. By his acts he has himself bared his heart and soul; by his words, by his own hand he will someday come to dig his own grave.

* * * * *

It is not to be wondered at that the nations of the Western world regard the avowed program of the German for world conquest and dominion with a great deal of amazement and incredulity. For such an idea is entirely alien to those basic principles and instincts of the western civilization which, painfully and gradually, arose out of the chaos of the past thousands of years. Such civilized nations regard individual rights, the sacredness of human life, liberty and the pursuit of happiness as the virtues of mankind and itself, the individual States, as guarantor of those rights. And though, at one time or another during their existence nations may have sought political and economic adjustments, even territorial aggran-

dizement through force of arms, it must be noted that no Western nation has ever made such a religion of war, such idolatry of armaments, and such a cult of mass murder and destruction as has Germany and her peoples.

According to her own writers, teachers and statesmen Germany has but one great reason for existing; that of achieving world-dominion! Since that is its highest aim, therefore, Germany constantly claims that it has every right to make free and liberal use of chicanery, deceit, intolerance, lust, persecution and oppression, in order to achieve that goal. Consequently such a perverted nation, such a State of human negation, views its vices as being the only true virtues in life, whereas to the Germans the virtues as they are known and may be practised by the rest of the world are merely vices due to the latter's decay and degeneration!³ As though there exists anywhere in the world a nation which can boast of degeneration in the same degree as Germany!

The primary reason which stirs German lust for world-dominion was best summarized by a German professor who declared that since Germany will never be able to understand the world,

*the latter must be conquered and reformed so that it will be able to conform to German thought!*⁴

It is just such mass megalomania, crass egotism and intellectual aberrancy which stirred the demented brain of the German of yesterday to foment his wars; which animates the insane Nazi today in continuing those wars and which will, if the schizophrenic Teutons continue to exist, direct the policies and actions of any party in control of Germany in the future. For, to reiterate, the German idea of world-dominion and enslavement of its peoples is no political belief: it is a fierce and burning gospel of hate and intolerance, of murder and destruction and the unloosing of a sadistic blood lust. It is, in every literal sense, a savage and pagan religion which incites its worshippers first to a barbaric frenzy and then prompts them to vent their animal ferocity in the practise of every horrible, ruthless and unmentionable atrocity upon innocent men, women and children. Such are the true Germanic virtues! And the world will feel their sting so long as they continue to tolerate Germany and her peoples on the earth, for those Germanic traits are the same as those which,

emanating from the German soul, animated the Germanic tribes of yore. We have but to examine the development of those tribes to perceive just to what extent within the German soul, the German ideal of world conquest and dominion really lies.

The German slave-holding tribes were noted for their unnaturally passionate love of war and destruction. Seeck, a noted German historian, writes with pride that the Germans of ancient days were notorious for their villainy and treachery and "their faithlessness became almost proverbial with the Romans,"⁵ who found that the Germans were adept at breaking a pact or a peace whenever it best suited them to so do.

Lamprecht, another German historian, recounts that even among themselves the Germans held no pledge valid!⁶ Is it so much to be wondered at then that a nation whose people distrust one another, would hesitate at double crossing any of its fellow nations?

Those ancient Germanic tribes, like the peoples of modern Germany, were unable to assimilate and accept the humane ideals, civilized aims and social aspirations of their neighbors as

constituting the desirable, natural goal of life. "Warlike, as then, have the Germans ever remained!"⁷

We can understand, therefore, why to a German peace is not an objective but merely an interlude to be used by him to prepare for a war in which he can assuage the thirst for mass murder which burns in his soul. The German has absolutely no regard for life; there is no such expression in his language as "sacredness of human life."

Albert Schweitzer!!

It would be impossible, even between the covers of a thousand volumes, to list and describe the daemonic brutalities practised by the Germans upon innocent peoples, and though records of the last war are replete with numerous actual incidents illustrating the innate cruelty and viciousness of the Germans we have but to refer to one recent occurrence, the sinking of the British vessel "Lancastria" to realize just how and why the German earns his reputation for such cruelty and viciousness.

For assuredly, after sinking a vessel, the aviators of no other Western nation would have deliberately and cold-bloodedly dropped incen-

diary bombs on the oil-covered waters which surrounded the ship in order to roast alive the desperate women and children struggling below. But the German aviators did not hesitate to do so; it must have been with a perverted gleam in their mad eye that they boiled those women and children alive in oil! This from a "modern" and self-styled "cultured" nation! A nation whose press heralded such cannibalism as an illustrious example of German courage and heroism!

Such is the "Master-Race" of the world!

3.

Organized Germanism

Germanism—the theory of a master race of Germans destined to enslave a weak world by force and brutality—had been an unvoiced doctrine of German belief since tribal days until the latter part of the last century when it reached its maturity by becoming fashioned into a vast and well-organized movement. Its astounding and ambitious program amalgamated all the major doctrines and beliefs of such German teachers, writers, statesmen and philosophers as Kant, Nietzsche, Hegel, von Bernhardi, Rohrbach, Treitschke and Spengler. And because the doctrine which it preached touched upon the

very roots of the German soul, and embraced the fundamental tenets of the German intellect, the movement met with immediate and tremendously popular response. In fact its program was so popular with the German that within ten years after its inception its malignant dogma was already spread throughout the entire world.

In 1886 a Dr. Karl Peters convened a General German Congress in Berlin during the course of which all German national associations therein represented were merged into one group, a so-called German League.¹³ Its program at first was vague and indefinite, and so much strife grew to exist among the various groups composing the League, that its dissolution seemed imminent until 1891 when Professor Ernst Hasse, a deputy in the Reichstag from Leipzig, became its president and took its management into his own hands.

The first step of Professor Hasse was to broadcast a widespread plea for help, appealing, as he said, "to the traditions of the German soul." His appeal met with such a favorable response that the League grew by leaps and bounds until it was not long before it was able to publish and main-

tain its own newspaper. In 1894 it changed its name to the Pan-German League⁸ and proceeded to lay down an entire program of action relative to world-conquest and domination by Germany. This program of action for achieving such a goal was so replete with details, and its plan of procedure so comprehensive that it was adopted, almost unchanged, by the Nazis. For its motto the League used the words of the Great Elector: "Remember you are a German!"

During the interval in which the Pan-German League was organized, a German professor, Heinrich von Treitschke was being hailed throughout Germany as a new prophet. For years he had been spreading the fiery message of Germanism; it was a rabid admixture of war, hate, anti-Christism and destruction. It was the preaching of such doctrines which today has earned for Treitschke the great "honor" of being recognized by the Germans as the apostle of their ideology.

Heinrich von Treitschke was born in Dresden in 1834. After graduating from various German universities and spending some time in aimless drifting, he suddenly became consumed

with the tortuous idea of a German unity founded by the sword. Feeling that the best method, in his day, of spreading such a belief was through teaching, he turned eagerly to that profession. His continual insistence on spreading Prussianism and its doctrine of the "mailed-fist rule" finally enabled him to settle in Berlin where he became established as a popular historian and publicist.

Treitschke was a war-monger and a "might makes right" advocate of the first rank. Possessing a natural gift of eloquence he held his students spellbound during his lectures on "conquer at all costs" for, according to his interpretation of German's development and history, it had to pursue such a course in order to spread itself beyond its boundaries. At first he set Europe as the area of Germany's "Lebensraum" but, after the success of the German army in 1870 he enlarged and expanded upon his original declaration by stating that the world was Germany's to conquer and dominate; that through foisting war upon the world the German nation was destined to become the "super-state" of the universe, and to hold its people in thralldom. These teachings so appealed to the German

character that Treitschke, like Hitler, soon captured the intellectuals as well as the masses of his day. His doctrines were spread throughout Germany by his many pupils until, eventually, practically every educated German of that day fell under his influence. Conceivably, he could not have inspired such a profound belief in such monstrous doctrines unless, in substance, they embraced aims and ideas already very definitely existing as inherent in the German character and innate in his soul. Many of those beliefs explain much of Germany's present actions.

According to Treitschke⁹ the individual has no right of his own, but exists only for the State which has the exclusive right to use him as it wills. There is no other force except the will of the State, and war is the only and best way in which that will might be employed by it. A Germany so constituted can recognize no earthly power and "*might makes right*" *only when a German wields the sword!* There is no such thing to the German as "sacredness of human life" and war is sublime to him because in it he can "murder without passion." War is the best way in which Germany can enforce its will

upon its neighbors, as well as being "the only cure for diseased nations."

Treitschke then treats with various methods to be employed by Germany in order to conquer and dominate the world.

"Germany," he writes, "must make it a duty to employ traitors in the enemy state for its own interest," even though, he adds, "every good German subject is a latent, and when opportunity arises, an active spy."

Lying and deceit are encouraged as being a foundation stone for German policy and as for treaties and the like Treitschke advises that they are mere scraps of paper and urges that "they can and must be denounced by Germany whenever the promise they hold become unprofitable to her." In such a case a treaty becomes automatically obsolete and "German honor" demands that it be broken! There is, he continues, no such thing as international law and order, no covenants between nations. As for justice, there is no such thing except at the point of a German sword.

All of Treitschke's teachings as well as the most pointed and precise interpretation ever made

of the German ego is best summarized in a declaration in which he maintained that Germany could never have peace with the world because to the German mode of thought it "is a foreign world, which cannot be reformed, but can only be overthrown." Thus the ideal of Germany becomes allied to the "rule of evil" in a common German effort to annihilate civilization!

The Pan-German League combined Treitschke's various doctrines into a program of action and issued, among its statutes, four main principles which lay down broadly its chief objectives.¹⁰ They were:

1. To watch over and support all German national movements in all countries where Germans have to sustain a struggle in support of Germanism with the object of embracing and uniting all Germans on the globe.

2. To promote an active German policy in interests in Europe and across the seas, and especially to further all colonial movements for practical purposes.

3. To treat and solve all questions bearing upon the bringing up of children and higher education in the *Germanic* sense.

4. To quicken patriotic self-consciousness of Germans, and to offer opposition to all movements antagonistic to national development.

In further explanation of the above statutes the League issued a manifesto declaring that "the fate of the Germans in Austria cannot be a matter of indifference to Germany; it cannot be a matter of indifference whether the Saxons or Swabians in Hungary are Magyarized, or the Germans in Switzerland or the Flemish in Belgium are Gallicized. Germans must actively support all movements in those countries in support of Germanism. Germanism across the seas must be preserved and fostered by every possible means."¹²

We already know how well the German has heeded and obeyed such advice.

By 1900 there were some fifty various associations in existence all subservient to the Pan-German League. Ramified in character but identical in aim these groups, which ranged from military and naval cliques to sports leagues and banking institutions, were all fervidly pledged to preserve and foster Germanism in foreign lands. Politically too, the League gained con-

siderable prestige. In 1903 no less than forty-three members of the Reichstag had already been initiated as members.

Branches of the League sprang up in major cities of the world. Of the two in the United States one was located in New York, the other in Texas. With the spread of its propaganda, the League scattered a large number of secret agents throughout the world for the purpose of supplying it with confidential reports relating to the gospel of Germanism. These agents were the forerunners of the present day fifth-columnists; it was their work which started the compilation of the notorious German "scrap-book" in which that government listed all its enemies, and enemies to the idea of a German-dominated world. To a nation such as Germany blackmail pales in insignificance to its other crimes. And so, with every passing hour, the members of the German League continued with their nefarious work which, teaching and enforcing the great common German ideal of world-enslavement, quickly became an integral part of the average German's life and dreams. By 1905, the tenets of the Pangerman were already known to all. The initial work had been done. The vicious

virus of Germanism had been injected into the life stream of the public, and the Germans awaited the epidemic which they felt must sooner or later infest the world.

As a matter of fact, the work and program as well as the propaganda which they spread had reached such a pitch that as far back as 1895 various German writers were already busy prophesying how and when the ideologic goal of German world-dominion would be attained! These prophets were by no means few in number; there exists a large number of serious works by German authors in which the destiny of their country is elaborately worked out in full detail and the deification of Germanism as a world religion depicted.

From one such prophecy, written in 1900, we learn that "things about the year 1950 have begun to cause great uneasiness. All Germans have been united, Holland enters the German union; in Belgium the Flemings grow in power and because the French element causes increasing trouble, Germany is obliged to intervene. If France objects to a total absorption (of Belgium by Germany) then the French Walloon terri-

tory falls to France the Flemish portion to Germany. Maybe the French fight, in which case all Belgium will be annexed and incorporated in the German World Empire." The author then goes on to discuss, rather vaguely, the case of France, Switzerland, and the Balkans, after which he cautions the Germans "by all means avoid a war with Russia, if possible." He completes the prophecy by stating that "in the year 1950 Great World Germany will possess a population of two hundred millions. *Everybody is happy because all the Germans are now united and are ruling the world!*"¹⁴

This prophecy did not, by any means, appear fantastic to the German of that day. Actually it was considered as altogether too conservative because more radical leaders had set the establishment of the "German World" at a much earlier date than 1950. Writing in 1895 one ambitious German predicted that *Der Tag* would arrive sometime in 1915. Here is a summary of his augury:

"Around about 1915 the whole world starts trembling. Two great States take action in self-defense, America and Russia. America proclaims

aloud the doctrine of 'Pan-America.' Russia concludes customs treaties with Turkey, Persia and China. Great Britain, Pan-America and the Pan-Slavonic Russian Colossus threaten to overwhelm the sixteen states of Europe. At this juncture Germany intervenes and rising to the occasion, sets to work to prepare army and navy for the coming struggle." Then follows a description of the war and a few miscellaneous vagaries after which the writer continues:

"The Junkers roll in money. Meanwhile Pan-America has become a source of great uneasiness to Germany for Germanism is threatened in South America. The United States, declining to give way, the German, Italian and French navies mobilize and set sail for America. The American navy is destroyed. On land the German troops made short work of the American mercenaries. Under the brilliant leadership of the German Leader, the Germans were everywhere victorious. On sea the German ships, guns and men showed their great superiority over the English who were regularly defeated. German discipline, courage and skill made the German navy invincible. The British navy was

destroyed. Invaded, the English offered but a half-hearted resistance. The German and Italian soldiers seized London. England and America were defeated. Peace was concluded."¹⁵

Concerning the terms of such a peace, the writer declared that, "Germany took Mexico, Guatemala, British Honduras, all Brazil south of the Amazon, Uruguay, Paraguay, Bolivia, Peru and northern Chile. France took Brazil north of the Amazon, British Guiana, Venezuela, Colombia and Ecuador. Italy took what was left of South America, including the Argentine. The West Indies were divided between Germany and France. Gibraltar was restored to Spain, Malta given to Italy, Cyprus to Turkey. The English had to pay an enormous war indemnity. There was great discontent in England because the entire British navy was held by the Germans as a guarantee of payment. All England's Suez Canal shares were confiscated and distributed among the victorious powers. The Kimberley diamond mines were seized by Germany and all English and American capital invested in Brazil and South America was transferred to German hands. The Cable lines were taken by Germany

and all English and American colonists were ordered to leave South America within a year, never to be permitted to settle in any country on that continent again.”

Thus England and America are humbled and the rule of the German Mailed-Fist secured! Maps, circulated soon after this prophecy was made public, illustrate the division of South America; the northern half and Central America being portrayed thereon as German colonies.

Still another writer, predicting a war somewhat similar to the one mentioned above finishes his prophecy by stating that “after completely humbling England, the time had arrived for Germany to settle with the United States, but upon German mobilization United States yielded to all her demands without striking a blow!”¹⁶

Though many of these “prophecies” vary in detail the reader is aware of the one outstanding fact which pervades them all; that the deification of Germanism cannot be accomplished without the fall and humiliation of both England and the United States. This was declared to be a fact by Dr. Paul Samassa, a German professor who, in 1902, stated that Germany must be

prepared to combat the Britons and Americans; after defeating these last of the free peoples, Germany could then rule the world in any way she pleased!

In 1904 one observer, taking serious note of all such German prophecies and desires wrote an envisioned analysis in which he forewarned that “the doctrine of Germanism may quite well become a national ideal and kindle a very dangerous spirit. For Anglo-Saxondom the lesson it teaches is obvious. *Readiness is all. Let England and the United States be prepared at all times successfully to meet the Teutonic onrush if ever it should come.*”¹⁷

4.

Germanism Abroad

1. UNITED STATES

The task of spreading the heathenish cult of Germanism in foreign lands was delegated to the General School Association, an organization maintained by the Pan-German League. Beginning its operations in 1881 that association, existing today as the notorious German Ausland Organization (AO), was the first to prepare the ground and develop and test the tactics which are being used today by all German fifth-columnists.

Of all the countries in which he spread his evil doctrine, it was only in the United States

that the German had any doubts about the successful retention and development of Germanism. So much so, in fact, that Professor Hasse, in one of his speeches before the German Reichstag declared that the "grave of Germanism lies in America" and the spade which will dig that grave is the Monroe Doctrine. But not all exponents of Germanism, however, felt so forlornly about their chances of successfully propagating Germanism in this country, and they made many early attempts to organize and strengthen their movement here.

In effect, the Germans did not achieve any notable success in their work. The American of German origin or descent either had no interest in preserving his German identity in contradistinction to his pride in being labeled an "American" or else, because he had fled his native land precisely on account of such malignant beliefs and persecutions, he retained no desire or inclination to see those evils flourish in a land of freedom which he had come to adopt as his own.

German fury, stirred to fever-pitch heights by the apoplectic rantings of German leaders ex-

pressed itself against the United States many times. The first of these crises occurred at the time of the Spanish-American war when Germany tried to raise a coalition of nations to oppose our stand. Next it was Germany's plan to effect a European Customs Union against the United States, a step which was immediately followed by attempts first to annex Samoa and then to break the force of the Monroe Doctrine by testing it in Venezuela. All these attempts failed principally because of England's refusal to act in collusion with Germany against an independent United States, as well as England's firm acceptance and advocacy of the Monroe Doctrine as a major and permanent policy of our country.

Chagrined at her failures to impress her will upon the United States Germany decided to try new tactics. She adopted a policy of "taking it easy"; a policy which she hated because it was one antagonistic to her natural ideals of arrogance, brute force and aggression, and contrary to the spirit of her war-soul. Such inherent hatred of Germany to adhere to a sane course of international procedure which takes into account human rights and decencies, was well

summarized by one of her most able and popular political writers, Dr. Paul Rohrbach who exclaimed:

*"Does any one think that Germany likes saying nice things to the United States, or that they are the outpourings of a loving heart? She only says them because Germany must eradicate the suspicions with which Americans regard her policy."*¹⁸

Because of their common language and their humanistic philosophies the German regarded both England and the United States as dire enemies of his Super-state and, therefore, his main function as a trouble-maker in the latter country expressed itself in attempts to drive a wedge between it and England. Part of his hatred for England was directed toward it for its "not feeling ashamed" to openly recognize the Monroe Doctrine. Again and again reference to the Doctrine creeps up in connection with the origin and development of Germanism in the United States.

In 1903 Johannes Volert declared that "the Monroe Doctrine is indefensible. It is a direct

impertinence, and all the more so as America is lacking the means to enforce its application."¹⁹

This perpetual opposition of Germany to the Monroe Doctrine as well as its continual defiance of it was best delineated in an article printed at the beginning of this century by the Journal of Commerce in answer to the German claim that the Monroe Doctrine was "an empty pretension." The purport of that message is so fraught with vigor and truth, its every word so fresh and alive and currently apropos, that it deserves quotation here in full.

"The last German professor (Mommsen) to fall foul of the Monroe Doctrine seems to show the usual Teutonic incapacity to understand what it means. He assumes that this 'empty pretension' on the part of the United States is to control the destiny of the South American nations, and to keep Europeans out of them. He cannot see that the United States seeks no predominance, but only objects to European predominance. The German mind fails to see that our policy is to leave South American countries independent, to develop on their own lines; and all we ask of Europe is that it shall leave them

independent, and not undertake to appropriate their territory or suppress their sovereignty. The United States wishes South America to do its own controlling."

Failing constantly in their attempts to drive a wedge between the two English-speaking countries Germans were instructed by their headquarters to try to create a force of their own with which to combat Americans. In reviewing this angle of attack, Professor Hasse stated that the only way in which he could envision a future for Germanism in the United States was for the Germans to "so organize and educate the German element in that country that political power will finally fall into its lap." And in order to do so, the professor advises that "Germans must abandon all attempts to take sides on democratic and republican matters, and form themselves into a national political party." Another professor, Muensterberg, agreed with Hasse by adding that the Germans should build a State within a State, in the United States. Still another German writer added that the best way for the Germans to form a political party of their own was to infect the American, especially those of Irish extraction, with the German virus of Anglo-

phobia. The recommendation was also made that the Germans appoint a confidential agent in Washington who might keep in touch with the (American) government and influence it!²⁰

All these wild notions of Germanism produced a great deal of agitation in this country but the German was not able to maintain that any real progress had been made by his movement in the United States. It is only since the rise of present Germany and its "exported agitators" as well as hired spies and bribed sycophants that the nightmare of Germanism has been forced through coercion and terror down the throats of a slight handful of Americans of German descent.

2. SOUTH AMERICA

German designs in South America, particularly towards Brazil, as well as the underhanded methods they employed in trying to further her interests there have never been kept entirely secret. Long before the advent of the present German government, Germans had always covetously regarded South America as a land which someday would belong to them. That to

pursue such a course might bring them face to face with the power of the United States was an eventuality they foresaw and for which they prepared. They felt no uncertainty as to their ultimate success against the United States; in scores of books prominent German authors have time and again made the forecast that the United States would, through fear, yield to the Germans without striking a blow or else, would capitulate in a short war. In any event the Germans were instructed to be prepared for that day, for that day must come for the German.

Such warnings, persistently expressed by German writers, teachers, and statesmen were fully clarified in the statement of Professor Schulze-Gaevernitz to the effect that "The more Germany is condemned to an attitude of passive resistance towards the United States, the more emphatically must she defend her interests in Central and South America. For this purpose we need a fleet capable not only of coping with the miserable forces of the South American states, but powerful enough to cause Americans to think twice before making any attempt to apply the Monroe Doctrine in South America."²¹

German colonists to South America were encouraged to preserve their nationality, their language, their German ways of life, and their interest in their "mother country." Thus there came to exist, especially in Brazil, states within states. The methods the Germans used in Brazil were those applied in strict accordance with the principles expounded by Dr. Kapff in his brochure on the "German Schools." In that work is found the cautionary advice that "Germans in South Brazil had better become Brazilian citizens as that is the quickest and surest way to obtain political power." Dr. Kapff also forewarns his countrymen that "the danger of Germanism in South America comes from North America, and it is not only a question of commercial interest. Is Germany to stand idly by if America sets about the task of Americanizing that continent? Germany cannot; she must proclaim, *urbi et orbi*, that she is determined to maintain her rights in South America. And Brazil holds out the most buoyant hope for the German and the spread of Germanism."

Dr. Kapff's declarations were amplified by Professor Gustav Schmoller who emphatically

asserted that "at all costs a German country must grow up in the twentieth century in Brazil,"²² for in South America Germans will found a new Germany, "which shall prove a blessing to the old country, and stand as a model to the whole world!"²³

Dr. Paul Rohrbach's explanation of German intentions in Brazil were even more arrogantly expressed. He stated that "although the United States may possibly prevent the acquirement of South American territory by Germany it cannot prevent the creation of a state within a state, and that when the Germans have finally accomplished that deed, they would rule the roost in Brazil and rule over the inferior peoples of that country."

"But," he added, "propaganda must be made in Germany to popularize the idea, and every good German must assist in the work because a promising future for Germany lies in her South American colonies, and to attain those ends Germans must work quietly, jointly and firmly—underground." Professor Wolf, coinciding with that view expressed his opinion that "South America for the German, is the land of the

future, for that land holds greater promise for the Germans than Europe or Africa."

Hence we find that hand in hand with her march toward world-dominion Germany has always deemed it her mission to establish, by force or by trickery, great South American colonies. As she does today, Germany has always laughed at any actual resistance from the United States, consistently declaring our country to be nothing more than, to use the words of a German, "a heterogeneous melange of crass egoistic Jingoists having no pure racial blood to build upon" and therefore a land and a people to be easily vanquished, at any time, by the great German supermen.

Germany tried often to suit her words with action. Prince Solms-Braunfels made a real effort to found a German colony in Texas as an American outpost of Germanism and, though he failed, the idea which prompted his action always persisted in the German mind as a possibility fraught with great promise of eventual fulfillment.

The Pan-German League heeded the advice of its leaders to labor in partial silence in South

America and so kept unusual secrecy about their work on that continent. Little by little they sought to honeycomb those parts of South America which seemed favorable to Germanism by establishing branch leagues and to reticulate those regions with confidential agents who carried on their work disguised as travelers, teachers or diplomatic agents. From time to time they reported their progress to the Central Association in Germany. The startling disclosure was only recently made that the German consulates too, had given their aid, serving as hypodermics through which the malignant bacilli of Germanism was being syringed into the blood stream of the South American peoples.

In his work on Chile, Dr. Unfold advised German settlers in South America "to send their children to Germany to be educated in a fitting German spirit" and that then they should be sent back to propagate and disseminate the animus of the German war-soul. "The time will assuredly come," he encouraged, "when Germany, during the confusion caused by some international conflagration, will have the opportunity to acquire colonial territory in South America."¹¹

Records and facts, whose truths are every minute being sustained by current events, make it obvious that German policies in South America, her aims and methods too, have all been, for a long time, clearly, persistently and publicly pronounced by her leaders. To the German his aims in South America are merely some additional "must items" on a long list of German-planned depredations against humanity and civilization.

Here, quoted ad verbatim, are the words of one observer of German ambitions in South America who, writing his analysis almost two score years ago, declared:

"Whether Germany's aim in South America is obtainable without friction is something which the future alone can decide. The future of South America must depend largely upon the Monroe Doctrine and the navy which is behind it. There will come a time, not so remote in the future, when the economic penetration of Brazil and other South American states by the Germans may lead to political supremacy which, if questioned, must be abandoned or contended for. Conceivably, the issue may be a fighting one. Though Germans rave against the Monroe

Doctrine as an empty pretension, that doctrine nevertheless is destined to bar Germany's way. Already there are unmistakable signs that Americans have become cognizant of such German aims and ambitions in South America. On the creation of a great American fleet, as on the solidarity of England and the United States, the fate of South America depends. If America is to cry 'Hands off!' they must have the power to support the words."¹⁷

3. EUROPE

Austria:

True Germanism, being as it is a purely primitive paganism with some modern "refinements" finds that it can express itself best by committing truly barbaric and bestial acts of violence against innocent civilized peoples. Thus, if Germanism were ever to prevail upon this earth, we can be sure that every step would be taken—though few indeed are these steps which the Germans have not already taken!—to reawaken every dormant animal instinct and vicious trait in man.

Thus it has been a chief aim of the German to eradicate each and every one of the three prin-

cipal religions from the earth. However, the German was practical enough to realize that he could not successfully combat all these religions at one time with any hope of emerging supreme. But since their extinction was absolutely necessary to the propagation of the German dogma of hate and destruction, the Germans conceived their now infamous and oft-tried trick of pitting first the believers in one religion against those of another until, at a single coup, they could deliver the final knock-out blow against the single remaining adversary. It was in Austria that they first tested the efficiency of their scheme, a test which, at that time, actually constituted organized high treason against that country.

Germanism had its birth in Austria as an organized movement founded and headed by an Austrian statesman, one Schoenerer, in 1878. Its activity was rather limited in scope until 1898 when Schoenerer joined with Hasse; from that time on the Pan-German League in Berlin became the head of the movement in Austria, and it proceeded at once to establish permanent bases of operation in that country.

First a plan of attack was decided upon. Hasse and Schoenerer agreed that if Germany was ever to rule over Austria the latter country must first be forced to break with Rome (Roman Catholicism). In order to achieve this objective the leaders decided upon a roundabout course of action. They therefore first created an artificially stimulated pseudo-religious revivalist movement having anti-semitism as its primary and immediate purpose.

The German Hasse found some renegade, so-called Catholics (though such men were no more Catholics in spirit than those men of any religion who, hiding behind a pulpit of a church, rail against God and preach hatred and intolerance) members of the leading Catholic Party, who agreed to act as leaders of such a movement. It was not long thereafter that a frightful wave of anti-semitic persecution began to sweep over Austria, continuing unabated in intensity, until Schoenerer and Hasse felt that a sufficiently high degree of agitation and terrorism had been reached. Thereupon they turned their efforts against the Catholic Party and in turn, started a rabid anti-Catholic, "free-from-Rome" movement of their own, Schoenerer declaring that

"the chains which tie us to a Church hostile to Germanism must be broken!" The "No Popery" and anti-Catholic agitation was stimulated by Hasse and Schoenerer through their introduction into Austria of numerous pseudo-evangelical, free-booter German clergymen who were liberally paid, with money and liquor, to rail against the Catholics.

Though the complete success of this plan was not achieved, it did have a salutary effect; that of establishing and proving the audacity and ruthless aggressiveness of the German.

Czecho-Slovakia:

Notwithstanding the fierce resistance which met them and their ideas in Bohemia, the Germans were able to organize various ancillary associations of their League, as well as to maintain their own press in that country. They were further aided in their work by the importation of German clergymen, agitators and schoolmasters all of whom played leading roles in the struggle to spread Germanism throughout that brave land of free thought.

The vile work of the Germans was not easy; they were met with a bold and determined

resistance. The Czechs fought the demented Germans with that fierce and patriotic intensity characteristic of their old hero, Hus, whose famous motto, "Nothing German!" became their rallying call and slogan. In fact so strong was the Czech resistance to Germanism that by 1900 leading Germans were ready to declare that the fate of their movement lay in Bohemia, and depended on the outcome of their struggle in that country.

Besides attempting to spread their doctrines, the Germans did everything possible to interfere with the establishment of the Czech language in Bohemia.

It is to the redounding credit of Czecho-Slovakia, that even before it had become a nation it had already fought alone against German dominion; left to its own devices, it would never have suffered surrender.

Holland:

A decade before the last world war it was noted as a fact that the one State which Germany dreaded was Russia; the two States which she would have liked to see at odds with each

other were Britain and the United States, and the one State she would really have liked to absorb was Holland, a free and democratic country which hated Germanism and all its narrow spiritual and political principles. Nevertheless, the German pursued his work in that country with that fanatic stubbornness so imbedded in his character.

In 1898 a General Dutch League was formed in Holland primarily for the purpose of spreading the Dutch language in South Africa. Not meeting success they appealed to the Pan-German League for aid and found themselves, shortly thereafter, to be entirely supported by that German organization. With their aptitude for "protecting" and "adopting" countries, the members of the League early regarded Holland as an essential and integral part of Germany and declared that if they were not able to secure Holland by "peaceful persuasion," they must do so by force.

In 1901 a German writer stated that in case of war "Germany could not be expected to regard the Dutch ports as neutral and refrain from making use of them."²⁵ Writing in the

Deutsche Zeitschrift in 1901, Kurt von Strautz declared that "It is impossible that outposts of Germanism like the Netherlands, Belgium, Switzerland, and Austria remain permanently outside the boundaries of Germany."

At the same time another German asserted that Germany would do well to secure possession of the Dutch colonies so as to acquire naval bases and additional oversea trade routes, while another suggested that the Dutch colonies were threatened by England, the United States and Japan, and therefore must be "protected" by Germany!

Though the League did manage to succeed in stirring up a great deal of mischief and agitation in Holland Germanism was unable to achieve any marked success in that land so noted for its great intellectual freedom, a freedom which did not exist even among the highest class of Germans who, at the time, were labeling the Dutch, "Low Germans."²⁶

The Dutch wished to remain Dutch. They felt too strong and independent in their own freedom to need or desire the gangster-like protection of the brutish, uncivilized German.

Belgium:

Belgium has never been considered as anything but a negligible factor in German plans for world-dominion. The German felt that because of its size Belgium could easily, and at any time, be forced to bow to the German will. However, he did not neglect Belgium entirely and, as a matter of fact, he even adopted somewhat different tactics from those which he employed in other lands.

Instead of trying his utmost to sponsor the use of the German language in Belgium, the German believed that his success in that country would depend upon his ability to popularize Flemish language in contradistinction to French. By thus creating a sense of Flemish nationality in Belgium the German hoped to prevent the spread of French influence and so drive a wedge between France and Belgium.

However, the German was regarded with great suspicion by the Belgian populace and therefore he was forced to carry on most of his work through underground channels. He failed to make much headway. But this failure did not dim his hopes for future realization. In

fact he was so certain that the seeds being planted would some day result in fruition that, back in 1901 he had already, with habitual high-and-mighty German arrogance, renamed Belgium German "West Mark."

Denmark:

As with Belgium, the German felt his task in Denmark to be such an easy one that he did not even bother to use any "finesse" in his attempts to saturate the Danish people with his Germanism, and so, instead of trying to at least render the idea "palatable" to the Danes, he aimed at ramming it down their throats.

Nothing came of such attempts. The Danes might be invaded by German arms; they would never fall victim to what the German calls "Ideals." For the Danes are an independent, civilized people with no inclination to be dragged back a thousand years to savage barbarism.

Switzerland:

The work of the German League in Switzerland was impeded by its own tactless and stupid blunders. The propagators of Germanism, past

and present, have always failed in estimating the local or national patriotism of any peoples by completely undervaluing it.

When, therefore, the German early and loudly proclaimed that Switzerland was merely an annex of Germany; that it had no culture and could maintain no freedom of its own, he was met with the intensest antagonism on the part of the majority of Swiss.

The Swiss have always burned with the desire to remain forever free, neutral and independent and everywhere the German was met with the firm declaration that "We Swiss are no Germans!"

And what more vivid testimony to that fact can be offered than the moral to be gleaned from the story of William Tell, an admitted German Classic written by a German author!

Scandinavia:

Of all countries in continental Europe, the German has always been the least liked in Norway and Sweden, and though from time to time pro-German voices were raised, the German League enjoyed little success there.

Instead of Germans it was Norwegians and Swedes of a "German character" who paid allegiance to the German ideal and in tracing the work of such traitors it is not be wondered at, now, that the Germans were able to find a Quisling in Norway.

Professor Samassa, stating that the future struggle for existence would be between Germans on the one side and Britons and Americans on the other remarked that "Sweden will converge towards Germany the more Germany grows in power, and it is therefore a German interest to preserve the independence of Sweden. In such a way this outland will eventually be absorbed by Germany."²⁷

5.

"Blessed Are The War Makers"

THE GERMAN SOUL

"Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed the the peacemakers; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."

Thus out of the Bible of Germanism cometh the German Sermon of the Mount, as interpreted by Friedrich Nietzsche, prophet of the Superior Soul, by whose Apostolic sword millions of people in the past year have been cut down, bleeding to earth.

But the world even then was blind. It looked on saber-rattling Prussianism not as a continuance of the German war-soul developed throughout the ages, but simply as a transient period of political history. For had not the spirit of Christ, in the image of Love and Brotherhood, walked the earth for nineteen centuries, softening men's hearts and tempering men's souls? Could civilized man fall heir to such a spirit and not pay heed? In Germany great cathedrals housed the Cross, but though others did not, German thinkers knew they housed but a great emptiness of soul. For they well knew that the German gods of pagan days were not dead; that they but slept; that even in their slumber they were still charged with a fire inflaming the barbaric instincts of those people.

Heinrich Heine, in 1834, had this to say of Christ in Germany:

“Christianity—and this is its fairest merit—subdued to a certain extent the brutal warrior ardor of the Germans, but it could not entirely quench it; and when the Cross, that restraining talisman, falls to pieces, then will break forth again the ferocity of the old combatants, the frantic Berserker rage whereof Northern poets have said and sung so much. The talisman has become rotten, and the day will come when it will pitifully crumble to dust. The old stone gods will then arise from the forgotten ruins, and wipe from their eyes the dust of centuries, and Thor with his giant hammer will arise again, and he will shatter the Gothic cathedrals . . . when ye hear the tramping of feet and the clashing of arms, ye neighbors children, be on your guard . . . it might fare ill with you . . . Smile not at the fantasy of one who foresees in the region of reality the same outburst of revolution that has taken place in the region of the intellect. The thought precedes the deed as the lightning with thunder. German thunder is of true German character: it is not

very nimble, but rumbles along somewhat slowly. But come it will, and when ye hear a crashing such as never before has been heard in the world's history, then know that at last the German thunderbolt has fallen. At this commotion the eagles will drop dead from the skies and the lions in the farthest wastes of Africa will bite their tails and creep into their royal lairs. There will be played in Germany a drama compared to which the French Revolution will seem but an innocent idyll. At present everything is quiet; and though here and there some few men create a little stir, do not imagine these are to be the real actors in the piece. They are only little curs chasing one another round the arena . . . till the appointed hour when the troop of gladiators appear to fight for life and death. And the hour will come.”

German intellect, German culture, German emotion, industry, economics, politics, in fact all things German, are each but a tiny rivulet feeding with its water the mighty rushing stream which is the German war-soul. The war-soul itself is thus become a mighty torrent against which no dike can be built sufficiently high or sufficiently strong to stem its onrush.

Our problem then is not the course-altering or damming up of any of the rivulets but in contending with and in subduing that power which they have produced, the power of the German war-soul.

Let us hold in abeyance for a moment the question of the all too obvious sufferings which the German war-soul has inflicted upon the world, and examine it objectively from the standpoint of its justification as regards world benefits. In short, is the war-soul of Germany and its spread of Germanism worth more to civilization than its cost in human life and freedom? Will the world derive more from its perpetuation than from its extinction? !!

The answer requires no guesswork on our part. Once again Nietzsche in his role of spiritual Baedeker of Germanism leaves no vestige of doubt concerning German blessings. Following are random excerpts from his Ecce Homo:

"Where Germany spreads she corrupts culture . . . Every great crime against culture committed during the last four hundred years lies on the German conscience . . . The Ger-

mans incurred the responsibility for everything that exists today—the sickliness and stupidity that opposes culture, the neurosis called Nationalism, from which Europe suffers . . . the Germans have robbed Europe itself of meaning and intelligence and have led it into a blind alley . . . In the history of knowledge Germans are represented only by doubtful names, they have produced only 'unconscious swindlers.' 'German intellect' is bad air, a psychological uncleanliness that has now become instinctive—an uncleanliness which in every word and gesture betrays the German. And if a man is not clean how can he be deep? You can never fathom their (the German) depths, they have none; and that ends it . . . The German soul is small and base."

Disgusting!

There is nothing to add to these words. The myth of German intellect and culture explodes under the hand of their outstanding product. German-proclaimed culture is not worth its, or any, cost.

However, is there yet some fine point about the Germans that we do not understand? Over a generation ago, the late American historian,

Charles Francis Adams, disturbed by this very question, undertook to examine it.

"Suspecting in my own case (that I did not think like a German) I have of late confined my reading on this topic almost exclusively to German sources. I have been taking a course on Nietzsche and Treitschke, as also in the German 'Denkschrift,' illumined by excerpts from the German papers in this country and the official utterances of Chancellor von Bethmann-Hollweg. The result has been most disastrous. It has utterly destroyed my capacity for judicial consideration. I can only say that if what I find in those sources is a capacity to think Germanically, *I would rather cease thinking at all.* It is the absolute negation of everything which in the past tended to the elevation of mankind, and the installation in place thereof of a system of thorough dishonesty, emphasized by brutal stupidity. There is a low cunning about it, too, which is to me in the last degree repulsive."

Germanism was born ages ago, its growth has been proceeding for centuries, and it has now reached an advanced stage of flowering. Hitler is but a bud indicative of what kind of "flower"

when it comes to full bloom, the world may expect to see!

Because she made no effort thousands of years ago, to become civilized as did her neighbors, Germany today is an outsider among all civilized nations. The processes which it has taken other nations thousands of years to absorb, cannot be suddenly absorbed by Germany overnight. Consequently, the continued existence of Germany among them becomes increasingly inimical to the best interests of civilized nations.

The deliberate and perverse distortions of what should have been a sane and normal course of development—as in other nations—now gives to Germany and her people a capacity unexcelled by any other peoples on earth, for fostering and propagating every indecent and inhuman precept of life. And as she seeks to distribute her own poisonous brew she has herself become so intoxicated by its ingredients that she can no longer escape the ever-constant desire, the urgent compulsion and the burning lust which it incites in her to extinguish any and all signs of good which she sees developed or practised in other lands. Thus in self-justification Ger-

many would excuse her own unnatural and perverse life by polluting others with her malignant infection. Germany is now well beyond all saving. The world had best look to its own preservation and welfare, lest some of those German poisons run through her system also and come to destroy it! *Nefarious*

With each succeeding world war which she plans, plots and starts Germany comes over closer and closer to her goal of world-dominion. At the present time Hitler, who has merely striven to remedy mistakes which previous German leaders made in attempts at world-subjection, may bring the German people very close to realizing their goal. And Hitler is not the last of the Fuehrers!

How much misery, suffering, death and destruction are needed before it becomes apparent to the world that any compromise with Germanism will, of itself, be a certain guarantee that soon thereafter, Germany must again embark upon her unholy crusade to dominate it. How many more chances will be vouchsafed it to beat back Germany? Suppose there comes a time when Germany can not be halted? Dare we

risk waiting? One never knows the exact hour one is scheduled to die; can we, with any more certitude and assurance tell which opportunity shall be our last? It may well be that *this* is our last chance. Suppose we pass it by; look ahead. Next time, the so-called elder generation of Germany will be the Hitler-trained youth of today, and this elder generation, now mothers and fathers, will already have instilled and encouraged their children with the idea of world-dominion. For it is only natural for parents to want their children to succeed where they themselves failed. And as a consequence of all this there may come to be welded a machine so gigantic in proportions, so overwhelming in destructive power, that it may well overcome every possible obstacle in its path. For assuredly the German youth of the next generation—today schooled in Fuehrer schools—will find a leader, as past generations of German youth have always found a leader, to incarnate and personify the body and soul of that nation and dominate its collective Will.

A leader who will feed that German body and soul the only food upon which it can subsist: War! ?

6.

A Middle Road?

With Germanism shown thus to be the very soul of conquest and world-dominion, may we not then pose this question: Is it possible for the world, in any manner, to find some compromise that will allow both it and Germany to exist side by side in peace and justice? In concrete terms, were peace declared tomorrow to Germany's apparent satisfaction, could this nation born and bred on blood, be expected to be appeased for more than the immediate future?

We should like to hope so; but the history of that nation cuts the hope out of our heart.

The majority of people claim that Hitler alone stands between war and peace. But is it Hitler alone who smashed Austria, Czecho-Slovakia, Holland, Poland, Norway, Belgium and France and the Balkan countries? Is it Hitler alone who tortures and oppresses these people?

But for argument's sake, let us assume that Hitler is no more and the world is seeking a just basis for peace with Germany. We quickly discover that the Germany of our dreams is not the Germany of dread reality.

For, in the first place, there is no longer living in Germany that so-called "older generation" with whom reasonable talk might be made. This woeful handful is gone and forgotten and in its stead stands that brown-shirted legion singing that glorious Horst-Wessel paeon: Today Europe, tomorrow all the World! Enlightened reason with perverted chanters of a world-dirge composed by a drunkard, written in a brothel and dedicated to a pimp?

What then of a democratic Germany?

Democracy for a nation that has destroyed a mighty people of some thirty million Poles with

the epithet "such a servant race has no existence"? Democracy for a people who believe only in superiority, not equality?

Well then, break Germany up into small autonomous states?

Nonsense!

That Pan-Germanism which has received blind allegiance in Berlin of every German irrespective of his remoteness or his nationality could not overnight endure such an arbitrary and weak barrier to its dreams.

Let us carve up the world and give Germany a share which the world and she will agree is her just due?

Germany already has given us her answer:

"Germany does not want a share of anything. She wants, she demands, all or nothing!"

A final solution: Let Germany be policed forever by an international armed force?

Even if such a huge undertaking were feasible life itself would not have it so. As war begets war, suppression begets rebellion. Undreamed horrors would unfold.

Thus we find that there is no middle course; no act of mediation, no compromise to be compounded, no political or economic sharing to be considered. There is, in fine, no other solution except one:

That Germany must perish forever from this earth! *Insane!!*

And, fortunately, as we shall now come to see, that is no longer impossible of accomplishment.

7.

Death To Germany

When an individual commits premeditated murder, he must be prepared to forfeit his own life in consequence. When a nation commits premeditated murder upon its fellow nations, it must be prepared to forfeit its own national life.

On that point the laws of man and God are explicit:

“An eye for an eye, a tooth for a tooth, and a life for a life.”

But what is the law of man or God to Germany? Nothing.

She recognizes only German law; so be it.

It must then be German law, if such a law there be, which decrees her penalty—the penalty of death.

And there is such a German law which decrees that death to her:

“As in all human affairs, there must also be in every system of punishment a last limit, a ne plus ultra that no punishment can overstep. Thus even from the point of view of pure theory the necessity of the death-penalty is postulated; it is, as the ultimate punishment on earth, the indispensable keystone of every ordered system of criminal law. No apparent reasons which are alleged against it can withstand any serious criticism. The State, which has the right to sacrifice for its own protection the flower of its youth, is to feel so nice a regard for the life of a murderer? We must rather allow to the State the right to make away with men who are undoubtedly injurious to the common weal. That the powers that be must bear the sword is an expression which runs deep in the blood of the honest man; if this truth is to be banished out of the world, great wrong is done to the simple moral feeling of the people.

The ultimate problems of the moral life are to be solved in the domain of the practical, not of the theoretical, reason. The conscience of every earnest man demands that blood be atoned by blood, and the common man must simply grow doubtful of the existence of justice on earth, if this last and highest punishment is not inflicted. The State makes itself ridiculous and contemptible if it cannot finally dispose of a criminal. *There must be a limit for mercy and indulgence, as for the law, a last limit at which the State says: 'This is the end, humanity is no longer possible here.'* It must be possible to inflict at last *a punishment beyond which there is nothing, and that is the punishment of death.*" (Heinrich von Treitschke)

Let German Will be done!

* * * * *

There remains now but to determine the best way, the most practical and expeditious manner in which the ultimate penalty must be levied upon the German nation. Quite naturally, massacre and wholesale execution must be ruled out. In addition to being impractical when

applied to a population of some seventy million, such methods are inconsistent with the moral obligations and ethical practices of civilization. There remains then but one mode of ridding the world forever of Germanism—and that is to stem the source from which issue those war-lusted souls, by preventing the people of Germany from ever again reproducing their kind. This modern method, known to science as Eugenic Sterilization, is at once practical, humane and thorough. Sterilization has become a byword of science, as the best means of ridding the human race of its misfits: the degenerate, the insane, the hereditary criminal.

Sterilization is not to be confused with castration. It is a safe and simple operation, quite harmless and painless, neither mutilating nor unsexing the patient. Its effects are most often less distressing than vaccination and no more serious than a tooth extraction. Too, the operation is extremely rapid requiring no more than ten minutes to complete. The patient may resume his work immediately afterwards. Even in the case of the female the operation, though taking longer to perform, is as safe and simple.

Performed thousands of times, no records indicate cases of complication or death. When one realizes that such health measures as vaccination and serum treatments are considered as direct benefits to the community, certainly sterilization of the German people cannot but be considered a great health measure promoted by humanity to immunize itself *forever* against the virus of Germanism.

The population of Germany, excluding conquered and annexed territories, is about 70,000,000, almost equally divided between male and female. To achieve the purpose of German extinction it would be necessary to only sterilize some 48,000,000—a figure which excludes, because of their limited power to procreate, males over 60 years of age, and females over 45.

Concerning the males subject to sterilization the army groups, as organized units, would be the easiest and quickest to deal with. Taking 20,000 surgeons as an arbitrary number and on the assumption that each will perform a minimum of 25 operations daily, it would take no more than one month, at the maximum, to complete their sterilization. Naturally the more

doctors available, and many more than the 20,000 we mention would be available considering all the nations to be drawn upon, the less time would be required. The balance of the male civilian population of Germany could be treated within three months. Inasmuch as sterilization of women needs somewhat more time, it may be computed that the entire female population of Germany could be sterilized within a period of three years or less. Complete sterilization of both sexes, and not only one, is to be considered necessary in view of the present German doctrine that so much as one drop of true German blood constitutes a German.

Of course, after complete sterilization, there will cease to be a birth rate in Germany. At the normal death rate of 2% per annum, German life will diminish at the rate of 1,500,000 yearly. Accordingly in the span of two generations that which cost millions of lives and centuries of useless effort, namely, the elimination of Germanism and its carriers, will have been an accomplished fact. By virtue of its loss of self-perpetuation German Will will have atrophied and German power reduced to negligible importance.

Reviewing the foregoing case of sterilization we find that several factors resulting from it firmly establish its advocacy.

Firstly, no physical pain will be imposed upon the inhabitants of Germany through its application, a decidedly more humane treatment than they will have deserved. As a matter of fact it is not inconceivable that after Germany's defeat, the long-suffering peoples of Europe may demand a far less humane revenge than that of mere sterilization.

Secondly, execution of the plan would in no way disorganize the present population nor would it cause any sudden mass upheavals and dislocations. The consequent gradual disappearance of the Germans from Europe will leave no more negative effect upon that continent than did the gradual disappearance of the Indians upon this.

Here again, a German attests to this point, Spengler's famous: "A nation or an individual may die and leave no gap!"

* * * * *

A detailed program of the manner in which the outraged victims of Germanic onslaught

might make certain that Germany leave no gap might be put hypothetically:

Germany has lost its war. She sues for peace. The imperative demands of the victor people that Germany must perish forever makes it obligatory for the leaders to select mass sterilization of the Germans as the best means of wiping them out permanently. They proceed to:

1. Immediately and completely disarm the German army and have all armaments removed from German territory.

2. Place all German utility and heavy industrial plants under heavy guard, and replace German workers by those of Allied nationality.

3. Segregate the German army into groups, concentrate them in severely restricted areas, and summarily sterilize them.

4. Organize the civilian population, both male and female, within territorial sectors, and effect their sterilization.

5. Divide the German army (after its sterilization has been completed) into labor battalions, and allocate their services toward the rebuilding of those cities which they ruined.

6. Partition Germany and apportion its lands. The accompanying map gives some idea of possible land adjustments which might be made in connection with Germany's extinction.

7. Restrict all German civilian travel beyond established borders until all sterilization has been completed.

8. Compel the German population of the apportioned territories to learn the language of its area, and within one year to cease the publication of all books, newspapers and notices in the German language, as well as to restrict German-language broadcasts and discontinue the maintenance of German-language schools.

9. Make one exception to an otherwise severely strict enforcement of total sterilization, by exempting from such treatment only those Germans whose relatives, being citizens of various victor nations, assume financial responsibility for their emigration and maintenance and moral responsibility for their actions.

* * * * *

Thus, into an oblivion which she would have visited upon the world, exits Germany.

8.

“Lest We Forget . . .”

Perhaps in the future . . .

United States has entered the war. The struggle is long and bitter but at last the Allies forge ahead. Their armies surround Germany.

Germany realizes that she has lost again. She does not want invasion. She fears the vengeance long overdue her. So she sues for peace. Comes the Armistice!

And immediately thereafter, as once before, Germany finds that the words “Humanity”—which she has debased; “Justice”—which she has distorted; and “God” whom she has profaned,

have an irresistible sales appeal to Allied Statesmen.

Germany puts her propaganda machine to work.

Soon men in the victor nations are urging:

"Peace with Honor!" — "Justice without Rancor!" — "God and Mercy!", and all those other weak, sticky phrases which befuddle the weary minds and exhausted emotions of the long-suffering people of the war-decimated democracies.

Forgotten in the sudden lush of a peace that is no peace, are all the brave sons who were sacrificed to the monster Germany: forgotten is the plight of the countries whose resources were drained, and whose energies were sapped in stemming the Teutonic onslaught. Forgotten, too, is the duty owed to generations yet to be born. Forgotten, as in 1918, is the day of the coming of the next German leader.

Yes: all forgotten because the Allies cannot resist such an appeal. And so, even though a hundred years and a hundred instances have shown the hypocrisy of a German promise, the Allies fall once again its victim.

They forget that the struggle they waged was not a sports' contest: that their adversary was a beast, not a human being! And so, filled to overflowing with the infectious germ of sentiment, they stretch out their hand to their fallen opponent and help him arise.

They pat him on the back with a hearty "No hard feelings, old man!" and, happy that the war is now over and done with, return to their homes.

Believing, sincerely, that German war will not come again.

Believing that somehow, in some inexplicable manner, Germany has accepted Christ.

A decade passes. A decade of hard work and many sacrifices.

A decade of much sweat and little pleasure.

But the democratic peoples do not mind. They are building a better world for their children.

So they think.

* * * * *

Meanwhile Germany grows strong and robust.

Her army is larger and more powerful than ever before; she has developed new weapons whose frightfulness surpasses all imagination. She has found a new leader. And her war-souled people are bent once again upon conquering the world.

Once more the earth trembles beneath the march of the German boot.

Like a cobra Germany is poised:

She strikes!

The people of the civilized nations are stunned.

They exclaim, "But it cannot be again!"

But it is.

And this time it is *Too Late!*

For Germany wins. She is mistress of the world.

. . . and so a thousand years of peace was sold to the Devil for a moment's respite! And only because men tried to placate the body, instead of expunging forever the bestial war-soul, of the German! !!

*The sun now shivers as it rises upon a Dark world.
For slaves to the German are children once free.
Civilization is no more. Perversity is raged rampant.
Even the moon shudders as it wanes in a frightening chill.*

This is, finally, "Deutschland Ueber Alles."

Shall it be so?

Our choice lies still before us:

False sentiment or courageous decision—

Which shall it be?

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