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AMERICAN LOYALTY

By

CITIZENS OF GERMAN DESCENT

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WORLD WAR I PAMPHLET COLLECTION

A TRIBUTE TO THE FOREIGN BORN.

By WOODROW WILSON.

Some of the best stuff of America has come out of foreign lands, and some of the best stuff in America is in the men who are naturalized citizens of the United States. I would not be afraid upon the test of "America first" to take a census of all the foreign-born citizens of the United States, for I know that the vast majority of them came here because they believed in America; and their belief in America has made them better citizens than some people who were born in America. * * *

I am not deceived as to the balance of opinion among the foreign-born citizens of the United States, but I am in a hurry for an opportunity to have a line-up and let the men who are thinking first of other countries stand on one side and all those that are for America first, last, and all the time on the other side.



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GERMAN-AMERICAN LOYALTY.

By C. KOTZENABE.

My emotions tell me one thing at this awful time, but my reason tells me another. As a German by birth it is a horrible calamity that I may have to fight Germans. That is natural, is it not? But as an American by preference, I can see no other course open.

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For 25 years Germany has shown dislike for the United States—the Samoan affair, the Hongkong contretemps, the Manila Bay incident, the unguarded words of the Kaiser himself, and, lastly, the Haitian controversy in 1914 * * *. And it has not been from mere commercial or diplomatic friction. It is because their ideals of government are absolutely opposite. One or the other must go down. It is for us to say now which it shall be.

Because of my birth and feelings beyond my control I have no particular love for the French and less for the British. But by a strange irony of fate I see those nations giving their blood for principles which I hold dear, against the wrong principles of people I individually love. It is a very unhappy paradox, but one I can not escape. I do not want to see the allies triumph over the land of my birth. But I very much want to see the triumph of the ideas they fight for.

It sickens my soul to think of this Nation going forth to help destroy people many of whom are bound to me by ties of blood and friendship. But it must be so. It is like a dreadful surgical operation. The militaristic, undemocratic demon which rules Germany must be cast out. It is for us to do it—now. I have tried to tell myself that it is not our affair, that we should have contented ourselves with measures of defense and armed neutrality. But I know that is not so.

The mailed fist has been shaken under our nose before. If Prussianism triumphs in this war the fist will continue to shake. We shall be in real peril, and those ideas for which so much of the world's best blood has been spilled through the centuries will be in danger of extinction. It seems to me common sense that we begin our defense by immediate attack when the demon is occupied and when we can command assistance.

There is much talk of what people like me will do, and fear of the hyphen. No such thing exists. The German-American is as staunch as the American of adoption of any other land and perhaps more so. Let us make war upon Germany, not from revenge, not to uphold hairsplitting quibbles of international law, but let us make war with our whole heart and with all our strength, because Germany worships one god and we another and because the lion and the lamb can not lie down together. One or the other must perish.

Let us make war upon the Germany of the Junkerthum, the Germany of frightfulness, the Germany of arrogance and selfishness, and let us swear not to make peace until the Imperial German Government is the sovereign German people.

AMERICANS OF GERMAN ORIGIN AND THE WAR.

By OTTO KAHN.

This nation is united in pursuance of a high purpose, a purpose which at this fateful moment is one and the same wherever, throughout the world, the language of free men is spoken and understood.

It is the purpose of a common determination to fight and to bear and to dare everything and never to cease nor rest until the accursed thing which has brought upon the world the unutterable calamity, the devil's visitation of this appalling war, is destroyed beyond all possibility of resurrection.

That accursed thing is not a nation, but an evil spirit, a spirit which has made the Government possessed by it and executing its abhorrent and bloody bidding an abomination in the sight of God and men.

What we are now contending for by the side of our splendidly brave and sorely tried comrades in arms, after infinite forbearance, after delay which many of us found it hard to bear, are the things which are amongst the highest and most cherished that the civilized world has attained through the toil, sacrifices, and suffering of its best in the course of many centuries.

They are the things without which darkness would fall upon hope and life would become intolerable.

They are the things of humanity, liberty, justice, and mercy, for which the best men amongst all the nations—including the German nation—have fought and bled these many generations past, which were the ideals of Luther, Goethe, Schiller, Kant, and a host of others who had made the name of Germany great and beloved until fanatical Prussianism, run amuck, came to make its deeds a byword and a hissing.

This appalling conflict which has been drenching the world with blood is not a mere fight of one or more peoples against one or more other peoples.

It goes far deeper.

It sharply divides the soul and conscience of the world.

It transcends vastly the bounds of racial allegiance.

It is ethically fundamental.

In determining one's attitude toward it, the time has gone by—if it ever was—when race and blood and inherited affiliations were permitted to count.

A century and a half ago Americans of English birth rose to free this country from the oppression of the rulers of England. To-day Americans of German birth are called upon to rise, together with their fellow citizens of all races, to free not only this country but the whole world from the oppression of the rulers of Germany, an oppression far less capable of being endured and of far graver portent.

Speaking as one born of German parents, I do not hesitate to state it as my deep conviction that the greatest service which men of German birth or antecedents can render to the country of their origin is to proclaim and to stand up for those great and fine ideals and national qualities and traditions which they inherited from their ancestors, and to set their faces like flint against the monstrous doctrines and acts of a rulership which has robbed them of the Germany which they loved and in which they took just pride, the Germany which had the good will, respect and admiration of the entire world.

I do not hesitate to state it as my solemn conviction that the more unmistakably and wholeheartedly Americans of German origin throw themselves into the struggle which this country has entered in order to rescue Germany, no less than America and the rest of the world, from those sinister forces that are, in President Wilson's language, the enemy of all mankind, the better they protect and serve the repute of the old German name and the true advantage of the German people.

I measure my words. They are borne out all too emphatically by the hideous eloquence of deeds which have appalled the conscience of the civilized world. They are borne out by numberless expressions, written and spoken, of German professors employed by the State to teach its youth.

The burden of that teaching is that might makes right, and that the German nation has been chosen to exercise morally, mentally, and actually the overlordship of the world and must and will accomplish that task and that destiny whatever the cost in bloodshed, misery, and ruin.

The spirit of that teaching lies in its intolerance, its mixture of sanctimoniousness and covetousness and its self-righteous assumption of a world-improving mission. It is closely akin to the spirit from which were bred the wars of the past through the long and dark years when feudal factions killed one another and devastated Europe.

I speak in sorrow, for I am speaking of the country of my origin and I have not forgotten what I owe to it.

I speak in bitter disappointment, for I am thinking of the Germany of former days, the Germany which has contributed its full share to the store of the world's imperishable assets and which, in not a few fields of human endeavor and achievement, held the leading place among the nations of the earth.

And I speak in the firm faith that, after its people shall have shaken off and made atonement for the dreadful spell which an evil fate has cast upon them, former Germany is bound to arise again and, in due course of time, will again deserve and attain the good will and the high respect of the world and the affectionate loyalty of all those of German blood in foreign lands.

But I know that neither Germany nor this country nor the rest of the world can return to happiness and peace and fruitful labor until it shall have been made manifest, bitterly and unmistakably manifest to the rulers who bear the blood-guilt for this wanton war and to their misinformed and misguided peoples that the spirit which unchained it can not prevail, that the hateful doctrines and methods in pursuance of which and in compliance with which it is conducted are rejected with abhorrence by the civilized world, and that the overweening ambitions which it was meant to serve can never be achieved.

The fight for civilization which we all fondly believed had been won many years ago must be fought over again. In this sacred struggle it is now our privilege to take no mean part, and our glory to bring sacrifices.

Our one and supreme job, the one purpose to which all others must give way, is to bring this war to a successful conclusion.

To accomplish that, let each one of us feel himself personally responsible, let each one of us work as if our life depended on the result. And, in a very real sense, does not our national life and our individual life depend on the outcome of this war?

Would life be tolerable if the power of Prussianism, run mad and murderous, held the world by the throat, if the primacy of the earth belonged to a government steeped in the doctrines of a barbarous past and supported by a ruling caste which preaches the deification of sheer might, which despises liberty, hates democracy, and would destroy both if it could?

To that spirit and to those doctrines we, citizens of America and servants, as such, of humanity, will oppose our solemn and unshakable resolution "to make the world safe for democracy," and we will say, with a clear conscience, in the noble words which more than 500 years ago were uttered by the Parliament of Scotland:

It is not for glory, or for riches, or for honor that we fight, but for liberty alone, which no good man loses but with his life.

NATIONAL SERVICE KNOWS NO HYPHEN.

By F. W. LEHMANN.

Judge F. W. Lehmann was born in Prussia in 1853. He received his collegiate and legal education in this country. He has been president of the American Bar Association and was Solicitor General of the United States under President Taft.

I am an American citizen of German birth, but I have never counted that fact as among my political assets. Ancestry is one thing, and allegiance is another and very different thing, not in any way to be qualified by ancestry, and especially not when dangerous duty is involved.

The repugnance to fighting one's own kindred is a natural one, but circumstances may make such fighting unavoidable. It was so in our Civil War, in which my father took his part. Men of German ancestry were there found upon both sides. They were in the charge of Pickett's division and they were in the lines which repelled that charge. More than this, brother in that war fought against brother and father against son.

That our soldiers of German birth and of German ancestry may be subjected to unjust question of their loyalty is unfortunately true. This will make their duty more difficult, more disagreeable, and more dangerous, but that is no reason for shirking the duty.

I have steadfastly refused from the beginning of the present troubles to do any act or refrain from any act when the doing or refraining meant any kind of qualification of my citizenship.

This is not an academic question with me. I am perhaps too much advanced in years for active military service, but I have two sons, neither of them subject to conscription, who have volunteered. One of them, as a member of the Missouri Field Artillery, served his time on the Mexican border, and has just finished his course of training at Fort Riley and has been commissioned as captain of Field Ar-

tillery in the Officers' Reserve Corps. Like his comrades at that camp, he will do his duty as that is prescribed for him by the constituted authorities of his country. The other has assisted in organizing a company of Field Artillery in Iowa, and has been honored by his comrades with the position of senior first lieutenant. He will not forfeit their confidence by any attempt at selection of a service less difficult, less disagreeable, or less dangerous than that to which they are assigned.

Every consideration of the welfare of our people determines me against any discrimination. It means that lines of descent shall become perpetual lines of cleavage, resulting in a discordant nationality, with varying rights and duties for its different parts. That there should be question by some of our citizens of the loyalty of others is a matter of profound regret, but to submit to suspicion is to confirm rather than to repel it. In the past history of this country there never has been a suggestion of "exempting German-American citizens from actual military service at the front" or from any other duty to which any other citizen might be called. And so let it be now and ever hereafter.

THE SPIRIT OF '48 IN 1917.

By FRANZ SIGEL.

Franz Sigel, the son of Gen. Franz Sigel, famous as an exile from autocratic Germany in 1848-49 and as one of the bravest of the brave in the Civil War, needs no introductory note. Mr. Sigel is now a resident of New York City, and the following article is an extract from the New York Times of Sunday, July 22, 1917.

I am a full-blooded German, descended from German "Forty-eighters." My father, Gen. Franz Sigel, his brothers, and my maternal grandfather were driven from Germany on account of their participation in the revolution of 1848 in Germany.

My forebears had all sacrificed the home of their birth in their devotion to the cause of liberty. Later they fought for the Union and the freedom of the slaves. Only one, a maternal uncle, ever revisited Germany, and he, too, returned to fight on the Union side. None even went back to Germany to live.

In April, 1861, my father enlisted in the same struggle. He is frequently referred to as one who did much for the Nation in its crisis of '61; he is at times mentioned in the public press as one whose example might well be emulated now by the youth of German descent. What during his lifetime was his attitude on Americanism and "German-Americanism"? If we sons are to follow where he would have led, where does the path lead?

He was an educated man, had been graduated from a recognized cadet school in Karlsruhe, Baden, became a trained soldier, and had been at Heidelberg. He knew and spoke English before he came here, but his German accent never left him. The language of our home was German, and I continue that custom in my own home. My wife speaks no German, but our boy and I speak nothing but German together. I well remember that my father told me to speak English with him in public, because it was an insult

to other citizens to speak in their presence a language that they did not understand. Once I took him to a public function at my college; the professor of German, my lifelong friend, when he met my father in a roomful of other visitors addressed him in German, thinking to please him. But the reply came in English, and the professor at once accommodated himself to the change.

Franz Sigel knew the Constitution of the United States and what it meant for the rights of humanity long before he came to this country, and he knew it better than many Americans who were born and died here. His passion was the liberty of man. When he revolted against the Government of Baden he knew the goal he was aiming to reach. As adjutant general, under the commander of the Baden revolutionists, Ludwig Mieroslawski, a Pole who spoke no German, he himself probably wrote an "Order of the day" dated "Headquarters, Rastatt, June 27, 1849," which hangs on my wall. It is addressed to the revolutionary army in camp at that fortress, and concludes:

The limit of our camp is the boundary between the traitors to and the defenders of Germany * * * Freedom or slavery—let that be the motto that shall resound in the ears of the enemy from the throats of 20,000 determined men.

I have also hanging on my wall, as my father had it hanging on his wall as long as I can remember, a list of 28 of his brothers in arms subsequently captured, condemned, and shot as traitors, entitled "Germany's martyrs to Freedom." The remnant of the revolutionary army—about 7,000—escaped under my father's leadership into Switzerland from the Prussians under Prince William, afterward the first German Emperor. Many of them and their families emigrated to America.

The unification of Germany under the German Emperor, in 1871, was a realization in part of the hopes of the "Forty-eighters." That it was not complete may be gathered by what my father wrote in an article in the *International Magazine* about four years later. He said of Germany that it was a great Empire and that "the long-cherished hopes of her patriots and martyrs" were "realized, at least in a great measure," and that Germany was "steadily

progressing in the path of political, social, and religious reform." Again, in 1897, a few years before his death, he wrote:

Germany will survive the storms of another century—great questions involving its domestic and foreign policies, its social and economic conditions, its existing militarism, the status of its common people—these must be settled; they will and can not be avoided by foreign operations, by new burdens imposed on the people, nor by the mere ipse dixit of power.

In 1902 the articles from which this is taken were published in Mannheim, Baden, under the title "*Denkwürdigkeiten aus den Jahren, 1848-1849;*" *but the above paragraph is omitted.*

There is prophecy in these words that may come true. Franz Sigel had not in 50 years forgotten "militarism," the "status of the common people." Germany was united, powerful, yes; but there were questions "still to be settled," not to be "avoided by foreign operations," by "new burdens to be imposed on the people," by "the mere ipse dixit of power." Did he not in old age dream the dreams of his youth, even yet not realized? Did he not still cherish for the German people, the "common" people, the hopes of 50 years ago and look toward their ultimate realization? And is the present not moving toward such realization?

Does the life of Franz Sigel show that he had no hope for the release of the German people from the absolutism he combated in youth? Would he not now stand true to his lifelong convictions, true to the ideals for which he fought on two continents, true to the inscription on his tombstone placed there at his written request, "An American Citizen and Soldier"? Would he not array himself on the side of America in the struggle to "make the world safe for democracy"? His article on "The American Republic" in the *International Magazine*, quoted above, concluded with the words:

If there are any utterances specially appropriate to the great task before us, they are those which breathe the spirit of the sturdy and heroic English sailor at the battle of Trafalgar—to apply the words of Nelson to our own situation—"The American Republic expects every man to do his duty."

I know he would repeat these words to-day.

In the fires of the Civil War the North and the South were welded into one great union of States. If the fires of the present war will weld the many nationalities in our citizenship into one great cohesive union of nationalities, and burn away the adjectives of nationalism from "American," then will there be a national profit that will more than balance the terrible sacrifices we shall be required to make.

Where do we, the sons of men like Franz Sigel and his companions in the struggle for liberty, stand? If we are to be true to them and the ideals for which they fought, we must stand to-day on the side of America and freedom against the German Government and autocracy. We shall not then fight against our blood kindred, but, in the broader sense, we shall fight for them against a Government not of their own creation. We shall secure for them the right of self-government, the right of a people and not of a Kaiser to find its place "in the sun"—the sun of liberty and equality.

If we are to emulate the example of Franz Sigel, what shall we do? Let him answer in the words of the last public speech he ever made, in German to German-Americans:

Politically, I am an American and nothing else; but I am proud to be a German. I would consider myself less than a man were I to forget the tremendous sacrifices made by the immigrant Germans in defense of their new Fatherland. Shall this blood have flowed in vain? Shall we now attack this America to which we gave all we had to give? This country is our country; our interests are its interests; here we are; here will our descendants be; here we shall stay. The Union, now and forever.

PLAIN WORDS BY A PLAIN CITIZEN.¹

By HANS RUSSAU, Pipestone, Minn.

Real war has come to our very doors at last. It was denied us to stay out of it. It was not of our seeking, although our foe proclaims that such is the case. He assures us of his friendship and his good will, and at the same time commits acts of war and intrigue against our country in the most flagrant manner. When we protested he made us promises only to be broken again almost as soon as made.

We were goaded into this war in spite of ourselves. How could we stay out of it and save our honor in the face of the rest of the world, that looks up to us as the standard bearer of humanity and justice? Protestation proved useless. Our pleadings for humanity's and civilization's sake were answered with this: "Our acts are necessitated by war. We can not recognize any rules laid down to fight by. We are fighting for our existence. We want a place in the sun."

It is immaterial as to the spark that ignited the funeral pyre of the best nations of the earth, but it is important to apprehend the party or parties that deliberately touched off this conflagration that threatens to devour and destroy everything that is good in men; everything that men have died for; that cost rivers of blood to attain, namely, humanity and self-government.

The desperate wail of Germany that it is fighting for existence is true in part. But it is true only of those that are wailing. The autocracy and its military ramifications that dominate the German people's destiny are doomed. They are battling for their existence. The common German people have nothing to fear from any source. They have their place in the sun. They are respected and admired everywhere, and justly so, for they are a great people. They have

¹ From *Pipestone* (Minn.) *Leader*, May 10, 1917.

in the past contributed a large share in the achievements of science, of learning, and in every endeavor of mankind for the enlightenment and betterment of conditions of humanity in general. This they have done not because of their autocratic form of government but in spite of it. No matter what opinions may be at the present, in the heat of this strife, judgments are apt to be warped, and criticism unjust. What ever may be the result of this struggle, even should the German nation be wiped out of existence, no power on earth can rob them of their past achievements; the work of her scientists, her poets, her artists, her singers, her philosophers, her educators, will live forever, and so will the German people. No one thinks of destroying them. The remainder of the world loves and admires them too much for that. The world is not against them but for them. They want to save them from their own self-destruction from autocracy and militarism.

The last important citadel of autocracy is struggling to maintain itself, and threatens to engulf the rest of the world; to spread its balefulness over the earth; to trample liberty and self-government into the dust. To prevent the consummation of this is the principal reason that we, the people of the United States of America, have entered this war, reluctantly but determinedly. We do not underestimate our adversary. We are well aware of his strength, and we are willing to sacrifice our best in blood and treasure to remove this menace.

The present ruling class of Germany must be removed or at least be made impotent of doing any further mischief. When this is accomplished a great stride will have been made toward universal world peace. Under a new liberal, free government, the German people will expand and blossom into a still greater nation, and all the energy and brain power will be expended in the channels of peace instead of war. The world has never seen a parallel to the preparations for war that the German nation made in the present one. This could not have been brought about in a year or two. It took almost a century to accomplish it, and to make this acme of perfection of militarism a reality, and—for what? Was it for the defense of the people from outside aggression, or for defending their boundaries? Scarcely.

The acts of the German Government belie this assertion. They have been the aggressors always, in all the wars, since Napoleon was on the rampage. It has simply all been done for the aggrandizement of the rulers. Successful conclusions of all the wars they undertook, more power and control of other people's destiny made them dizzy. They began to chant and dream of world control, and to-day we have the result of this dream, and the desperate effort of this Prussian Junkerdom to consummate this dream into a reality.

The way this has been accomplished is almost incomprehensible. It is staggering our minds. A naturally peace-loving people has been developed into the most efficient fighting machine that has ever been known. The Government has not been a bad government. On the contrary, it is a model of efficiency. The people have prospered and been looked after in detail. It has been paternal in its application. Therein lies the strength of the rulers with the people.

But to what end has this been done? It is this—to train and perfect a fighting machine. A disgruntled and dissatisfied people would not be pliable for such a purpose. The people's mind and body has been trained to one purpose. That purpose was war. Nothing was left undone to assure success. The result of this training became apparent to the most unobserving the last decade. The immigrants that came to this country from Germany were of a different spirit than those of a half century ago. They seemed to be imbued with a sense of superiority and an everlasting praising of the fatherland that amounted to boasting of what they could do in a military way. We perhaps laughed at them or ridiculed them, until to-day we are awake to the fact that their boasting was not empty words. With things that have happened since this war started, we must all be aware what we are up against. It will take our most strenuous efforts to break this foe's spirit and might, if we want to save our liberty and free institutions from being wrested from us. Shot and shell alone will not do it unless we kill the last one, for they believe that they are right, and their initial successes in this war have convinced them in the belief that they can conquer the world, because they are challenging the world. We must use other weapons besides powder and shot. Such

messengers as our noble President's message will have a more wholesome effect on the people of Germany than a billion dollars worth of shells, although the two bring opposite results. The one brings hope and the other one death; both will break the spell of self-hypnotism of the deluded men in the trenches of the foe.

Let some of the aeroplanes drop love messages instead of bombs into the trenches, let them be written in their own tongues, and the cobwebs will slowly clear from their brains and the rulers will certainly lose their grip on the men. How much better this would be than to scatter their brains over mother earth that is already saturated with precious human blood.

ONE ANSWER ONLY.

By Judge LEO RASSIEUR.

Judge Rassieur was born in Prussia in 1844. He came to this country as a boy. During the Civil War he served in the Union Army for four years and rose from the ranks to the post of major. He has since been a judge and practicing lawyer in St. Louis. He was commander in chief of the Grand Army of the Republic, 1900-1.

I was an eyewitness to conditions in Germany from July 16 to August 3, 1914, and prior thereto, and to conditions in Austria after the assassination of the heir to the throne.

The reported enthusiasm was a myth, except in the minds of the military satraps and the secret service of the two Governments. The reports were promulgated by the secret service of these countries and a censored press, which has only been tolerated as the tool of autocratic Governments, as is well known to all who have observed what has happened to those papers which occasionally expressed independent opinions.

The German Government was so successful in debauching and misrepresenting public opinion in German that it attempted the same course in foreign countries, by printing and sending broadcast into this country for several years a number of weekly sheets, printed in English and also in German, and if there be any doubters as to this country's duty at present, they have permitted themselves to be led astray by the manufactured sentiments emanating from Berlin.

The world now knows of the powerful military machine constructed by the Hohenzollern dynasty within the last 40 years, not for self-defense alone, but for the destruction of its neighbors. When the secret history of this war, this crime against civilization, is written, after the autocrats have been removed from power, it will be clear that the press machine in Germany, and possibly in Austria, was no less powerful in misleading their people to believe that they are fighting for their fatherlands, when fighting in fact to gratify the lust for increased and unlimited power on the part of their rulers.

The right of halting neutral vessels, examining their cargo, and making prizes of them, is regulated by international law. But the German Government destroyed the vessels with all on board.

Its conduct was a deliberate disregard of our rights, and a deliberate murder of our citizens.

The German Government, after strong protests from our Government, promised to desist from pursuing its unlawful course.

On February 1, or shortly prior thereto, when the German Government believed itself strong enough, in the possession of a sufficient number of submarines, it notified our Government that it would ruthlessly destroy every neutral vessel that should venture into the sea surrounding England, France, and Italy.

Can this nation permit its rights to be thus trampled upon and preserve its self-respect?

Can we maintain our standing among the nations of this earth if we submit to this arrogance on the part of Germany?

Will this Nation surrender its right to the use of the seas because Germany insists that the submarine is the only weapon left to it, and that it must trample upon our rights in order to make effective use of this weapon?

There can be but one answer to this question, and that answer must be that we must defend our rights against this encroachment, regardless of cost of men and money, if we desire to remain worthy of the respect of the world.

If there be any citizen, however, whose patriotism is so weak that he can not see the absolute necessity of defending our rights on the seas, then let him think of the conceded efforts of the agents of the German Government to stir up a war against us on the part of Mexico and Japan.

If there ever was a good reason for this country to defend itself against attack by declaring war against Germany the last course has presented that reason.

Any other course than a declaration of war would make a weakling of this great nation.

Our influence for good in the world would be destroyed, and future generations would be ashamed of the conduct of their fathers.

Hence, let us manfully resolve to defend our rights, cost what it will, and earnestly appeal to Congress to take such legislative action as will throw our lot with our sister Republics, France and Russia, and their allies, and against the domineering course of autocracy.

THE CALL AND THE REPLY.

By A. J. BUCHER, editor of *Haus und Herd*, Cincinnati, Ohio.

The fact that the United States are about to enter war against the Central Powers of Europe is a cause of great sorrow and pain to us Americans of German descent. We find ourselves thrown into a conflict of feelings and also of duties such as we have never experienced before. It must now become manifest what our loyalty as American citizens is worth. It is worth nothing if it can not stand the most severe test of the present crisis. The lines of duty are very clear for everyone that has sworn the oath of naturalization. Under all possible circumstances we have to stand faithfully by the Star-Spangled Banner. The individual will has to yield to the will of the Nation, as it is expressed by our Congress and by the President. And no former connections whatever nor any personal sympathies or apathies, however natural and strong they may be, must be allowed to influence our sense of duty in this respect. To America, which we, prompted by love and gratitude, have chosen as our new homeland, we owe everything which it may justly require from us as citizens. When conscience speaks, the heart must keep silent.

Let us remember the terrible conflict of feelings under which many a father and husband bade farewell to wife and children during our Civil War to join our armies and to level his gun against friends or even relatives whose sympathies were on the other side. Such painfully difficult decisions are being repeated a million times during the present world war, and we must not shun them. There is but one authority for us to go by in such cases—conscience combined with duty. Before these solemn and stern majesties we have to bow in absolute submission in the present crisis. Let us do it in gratitude toward America, which has welcomed us

to its hospitable shores and has given us opportunities such as the old country simply could not offer to most of us, and which has granted us golden liberty for everything noble and good and which has showered an abundance of blessings upon us.

With these convictions we Americans of German descent or birth shall stand by our flag whatever may come—with hands folded for intercession, but ready as well for sacrifices and, if need be, to fight, let us support our Government and pray God to protect our beloved American homeland!

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