

In November, 1914, Professor Ostwald outlined in a Swiss newspaper, the "Journal de Genève," his view of the terms of peace which Germany would exact from the defeated Allies; namely, a confederation of Continental Europe against England and Russia under the presidency of the German Emperor. A few days later Professor Ostwald made the following statement in the "Journal de Genève:"

"By this very war Germany proposes to realize her great ideal of social efficiency in the future more completely than ever before. They talk of German militarism; it is possible, I admit, that the hostility which Germany is finding to-day in all parts of the world was created by the development of German militarism; but it is just that militarism which constitutes one of the most significant expressions of the German power of organization or social efficiency. Germany, thanks to her genius for organization or social efficiency, has attained a stage of civilization far higher than that of all other peoples. This war will in the future compel these other peoples to participate, under the form of German social efficiency, in a civilization higher than their own. Among our enemies the Russians, in brief, are still in the period of the undisciplined tribe, while the French and the English have only attained the degree of cultural development which we ourselves left behind fifty years ago. . . .

"You ask me what it is that Germany wants. Well, Germany wants to organize Europe, for up to now Europe has never been organized."

"To us," said Professor Eucken, the distinguished German theologian and philosopher in 1914, "more than to any other nation is intrusted the true structure of human existence."

Such sentiments as these, which were characteristic of the German leaders in the early stages of the war, and are still characteristic of the pronouncements issued by the Kaiser, are naturally repellent to the other civilized peoples of the earth, whether neutral or belligerent. But they become positively criminal when Germany, as she has been doing for the last two years, endeavors to carry them out by force. When Sir Edward Grey begged Germany to submit the controversy between Austria and Serbia to a European conference to see if it could not be settled by peaceful negotiation, Germany replied that it would be beneath the dignity of her Imperial ally, Austria, to do so. She preferred an appeal to arms, because by arms she desired to impose, as Professor Ostwald says, her superior civilization upon the inferior civilization of the rest of Europe. To do this she violated the common moral instincts of the world in her rape of Belgium. No appeal to the analogies of history can ever modify this fact.—THE EDITORS.]

AMERICAN MANNERS¹

BY AN AMERICAN WOMAN

I WONDER if there is space in your pages to consider this subject for a moment from a woman's point of view.

When Owen Kildare found himself a homeless waif on the streets of New York, he followed boys of his own ilk and watched them prepare for the cold night by spreading a layer of old newspapers on the floor in a doorway and using another layer as coverlet. Owen had no old papers, and, not knowing the rules of the place, he hunched himself up in a vacant space and fell asleep. He was rudely awakened by cuffs and snarls; he had taken the place that belonged to another fellow, the biggest of the bunch. But when the late comer found that the boy was new to the streets and had no other place to go to for the night he said, "Here, I'll go you halves on my bed." The next morning he inquired further and set the boy up in business—he gave him five cents to buy papers and showed him how to sell them. The older boy was known in his later life as Big Tim Sullivan. This incident exemplifies to me the American spirit. As long as one is able he must take pot luck, but when he is handicapped there is generally a hand to help, a bit rough it may be, but kind.

My experience in going about has nearly always been full of pleasant occurrences. I have neither youth, beauty, nor elegant attire to attract shallow gallants; but my way is made pleasant by innumerable real courtesies and kindnesses. I expect to take my chances in a subway or street car, yet I seldom stand; and the kind of men who give up their seats to me range from the silk-hatted man of means to the shabby boy carrying a lunch-box.

A friend of mine, a former Judge in the city of Richmond, comes to New York twice a year, and he frequently scores the manners of Northern men; he claims that all they have time for is pursuit of the almighty dollar. I tell him he does not know our men, and defend them by telling some of the kindnesses that come my way.

Some time ago I accompanied an old lady to New York. By the time I had her settled in a seat of the rapidly filling car there was only one place left for me, the seat running sidewise by the rear door. In a very few minutes a perfect stranger came to me and said: "Let me exchange with you. This doesn't look comfortable." Once or twice gentlemen who do not smoke have gone to the smoker in order to make room for me.

We live so near to New York that the sights along the way are no special treat to us, but I appreciated the kind thought of

a young fellow of eighteen or twenty who was evidently seeing them for the first time. As I sat beside him I noticed that he watched from the window very intently; but when he bethought him that I might be missing what he so much enjoyed, he turned and in the most gentlemanly way said, "I'd be so glad to give you this place if you care to look out of the window." I would not have interfered with his pleasure for anything, but his boyish kindness meant more to me than the sights did to him.

When my friend the Judge criticised the men, he added this sentence, which has always stayed by me: "But when I see how indifferently many women take a courtesy I sometimes feel like ignoring them too. It is the happy exception when a woman bothers to be ladylike in her acknowledgments. More often she disdainfully takes the best you have to offer as her perfect right." Since that I have been especially careful to put feeling into my "Thank you," or to add a word more.

In traveling during the holidays I took my suit-case with me in the car. When I reached my destination, the train crew were busy helping mothers with little ones and I expected no assistance, but just as I raised the heavy bag a voice beside me in the aisle said, "May I take that for you? I get off here," and a handsome college boy took care of me until I was stowed into a cab.

I have so often heard this, "Oh, yes, when a pretty girl comes along every man rushes around to take care of her." The implied negative is not true. Let me repeat that I am neither young, pretty, nor elegantly dressed (neither am I very old nor frail); the attention I receive is simply the courtesy of the average American man to an ordinary American woman—pure and simple kindness.

I was so sorry when I came to the part where the "Lame Man" spoke of American women, newly arrived Germans and Jewish immigrants, as the most inconsiderate class—so sorry because it is so true. Why do we women of America accept the best of everything with so little acknowledgment of the manliness behind it all? Why are we so willing to let the "devil take the hindmost," when we must surely know that "whenever the devil takes the hindmost the shock is felt by the foremost and the topmost"? Perhaps it is pure selfishness nurtured by the ease and comfort of our lives; perhaps it is inherent in "the female of the species."

We women are too careless in the way we accept a courtesy, and far too ungracious in the way we refuse one. It is embarrassing for a man to offer to carry a heavy bag and be refused

¹This article is suggested by the article on "American Manners" by A Lame Man, in The Outlook for February 14 last.—THE EDITORS.

CURRENT EVENTS ILLUSTRATED



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ILLUMINATION OF THE CAPITOL AT WASHINGTON IN CELEBRATION OF THE SECOND INAUGURATION OF PRESIDENT WILSON