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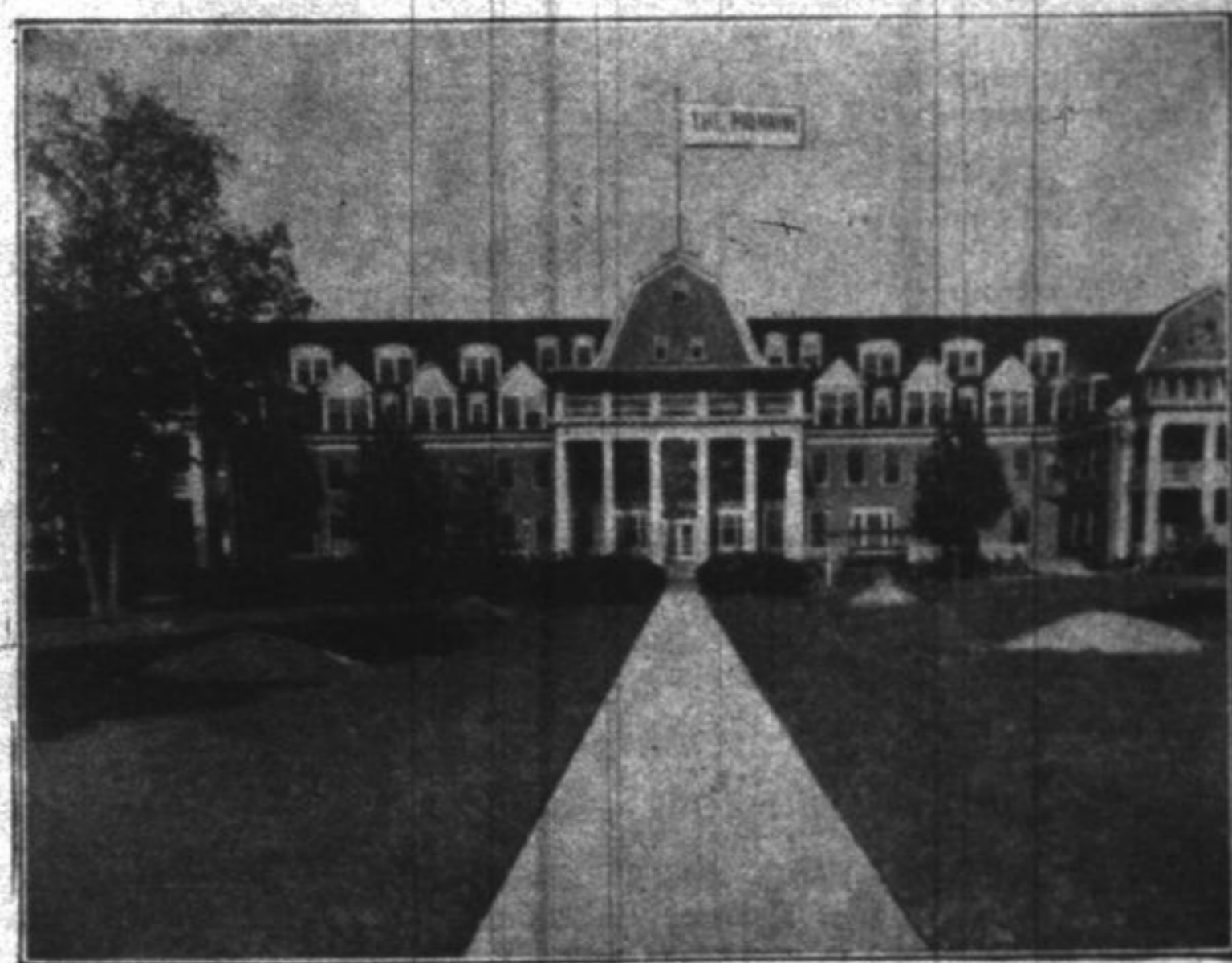
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The Lutheran Churches of the North Shore.

TIMELY SERMON ON "IS WAR EVER JUSTIFIABLE?"

Continued from page 2

us laugh with all our lungs at the old women in trousers who complain that war is cruel and hideous; war is beautiful; it elevates the heart of man above all that is commonplace and earthly." Add to these a sentence from Nietzsche. "Ye shall love peace only as a means to new wars, the short peace rather than the long." Add to these a sentence from a German educator who advocates the use of the schools for the cultivation of the principles of hatred. "First of all in the schools, then in foreign politics let us organize to hate; given to us in the realization of our ends faith, hope, hatred and greatest of these is hatred." Add to these this sentence from Harnack, the theologian, "when Great Britain espoused the cause of Belgium she therein was guilty to treason to culture." Add to all these this sentence from General Von Liebert, "Should we not now realize our hope of a maritime base in Flanders, we must prepare to work for it after the war, in view of the next war."

A Natural Deduction

And I defy the powers of darkness with pens dipped in the ink of perdition to frame a theory more demoralizing in its intent than the theory written into this specimen composite. And from such doctrines as these, lying like seed—principles of evil back of the red harvests of war, come deductions such as this: "Far better it is for an army to be too savage, too cruel, too barbarous than to possess too much sentimentality or what we call human reasonableness." Nor was this written by a Goth of old drinking his wine out of the skull of the enemy he had slain; nor yet by a Zulu chief, with a belt made out of the teeth of his enemies thrust in a jungle, but by a teacher of Ethics in the professedly Christian University of Berlin. Like to the spirit of Milton's Satan who made evil his good, such teachings are blasphemous of Christian thought—mad appeals to passion not to reason; to hatred not to love, to selfishness not to God.

The Safe Middleground

Between the extremes of the Pacifist and the Militarist I believe there can be found a safe, middle ground, the ground taken by our chief executive in stating the reasons why we now espouse the cause of the nations who are linked to defeat the ambitions of the enemy for world power. Not with the thought of material conquest do we fight, in his declaration, but in the loftier interests of justice and liberty.

Nowhere do I find a better answer to my question: "Is war ever justifiable?" than in an article on the subject in the Catholic Encyclopedia: "A nation has a right to go to war for any one of three reasons; first, when menaced by foreign oppression; second, when its future security demands the punishment of the marauder; third, when it undertakes the defense of oppressed and helpless peoples." And he is neither a lover of his country nor a friend of righteousness who is not willing to say amen to that.

Ideally and ultimately, with human society purified and perfected, the Christian state will not resort to war; practically and mediately, as the champion of justice and the advocate of fair play among nations, the Christian state must of necessity be militant both in spirit and action in order that her cherished ideals of law and order may be permanently triumphant in the world.

No intelligent person looks upon armaments as Christian institutions; but the spirit of religion as much as that of patriotism makes it the sacred responsibility of a law-abiding citizenship to curb by means of the "engines of war" any form of aggression upon the God-given right of humanity to a freeland and liberty and a law of love.

For the punishment of a common offender, who would gratify a criminal instinct to rob or wrong or torture, the citizen calls the sheriff; for the suppression of a pirate government deliberately set upon subverting the holy principles of righteousness and trampling roughshod over the bleeding hearts of weaker peoples, the President, with a Christian nation behind him, has the same right to summon an army where the sheriff will not do.

The Pacifist Who Is Inconsistent

To the pacifist who is reasonable and intelligent it must be clear in the face of transpiring events that the doctrine of non-resistance is not always a workable one. If he cannot consistently live it in private life, he ought not to preach it in public. He offers no objection to the hand-cuffing of a ruffian who invades the sanctity of his home; why, should he register himself a "conscientious objector" when nations who in the language of the book "Love righteousness and hate iniquity" make a conscientious effort to handcuff a ruffian militarist and hold the sword of certain retribution to its merciless heart?

There is not a word in the Bible as I know it to support the doctrine of "peace at any price." In the words of Isaiah "The work of righteousness shall be peace and the effect of righteousness quietness and peace forever." It is peace with honor—peace that leaves no dark dissonance on a nation's soul. As Earl Grey said on the solemn day of England's declaration of war, "I would rather see the name of my country blotted from the pages of history than see her remain a silent witness to the tragic triumph of force over law and of tyranny over liberty."

The pacifist's appeal to religious sentiment and high ideal is a cheap ruse when made to cloak that which is open irreligion—national irreligion. The great Master of men and the herald of justice and righteousness is not to be used. It was He who said "I would rather see the name of my country blotted from the pages of history than see her remain a silent witness to the tragic triumph of force over law and of tyranny over liberty." It was He who said "When ye shall hear of wars and rumors of wars be not troubled for such things must needs be, but the end is not yet." It was his "disciple of love" who re-

ported this revelation from heaven: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed by the sword."

The pacifist declares his belief in the ordination of humane righteous law. He dreams his dream of universal peace so long as the local police force is sufficient. By the same sign he must believe, it consistent, in the vindication of the principles of law, else what, in the failure of, becomes of the purity of social life when the human jackal is abroad, or of the integrity of commercial life when the rogue is abroad, or of the permanence of national life when the tyrant is abroad?

The Fair Argument of Event

The issue today is clouded only for him who lacks vision or loyalty. Does the pacifist honestly believe that the barons of the 13th Century were in the wrong when they wrung by force of arms the Great Charter from an unscrupulous sovereign, or that the Independents under Cromwell at Naseby did wrong in fighting against the assumption of "the divine right of Kings" and for the ultimate blessing of the Habeas Corpus act, or that George Washington did wrong to gain by the muskets of the colonists the independence of America from the unjust rule of King George?

And, living as we are in this fatal present—in "an age on ages telling"—what, tell me, is the pacifist's policy in the higher interests of humanity when face to face with what we have come to call "resort to frightfulness"? Could he look on with complacency while the holy freightage of innocent women and children sunk to death with the Lusitania—and heartless Prussianism buried hundreds in celebration? Could he witness the invasion of a French village, in which, after the soldiers of "Kultur" had passed through it, not a person of womankind over the age of twelve had not suffered the indignity of the vilest insult of all—could he witness and not offer the protest of a real man? Could he talk again about the "sin of bearing arms" after seeing an Armenian grandfather nailed to a cross because he tried to keep his daughter's child out of a Turkish harem? Why, the pacifist's cry of peace, when in the words of the prophet "there is no peace," would be like waving a perfumed feather over a cesspool defiled with blood. And, were the Christ of the martyr's cross and the hero's hearth a visible witness to such things, I know what he would do—He would trace the crime of war to its certain cause. He would borrow the thunderbolts of justice and from the high throne of righteousness slay the offender forever.

The Diviner Way of Good Faith

No one needs to be told that the diviner way is to secure if possible the judicial settlement of international disputes. Patiently, and, many think, all too long, our nation adhered to the way of peace with honor or unaided, but in vain. Today we are unaided, committed to an end which conscience bowing before the great God can approve. The loyal vanguard of a mighty host of the sons of freedom are on the fighting line while American mothers who bore them smile through their tears and American pulpits pray—

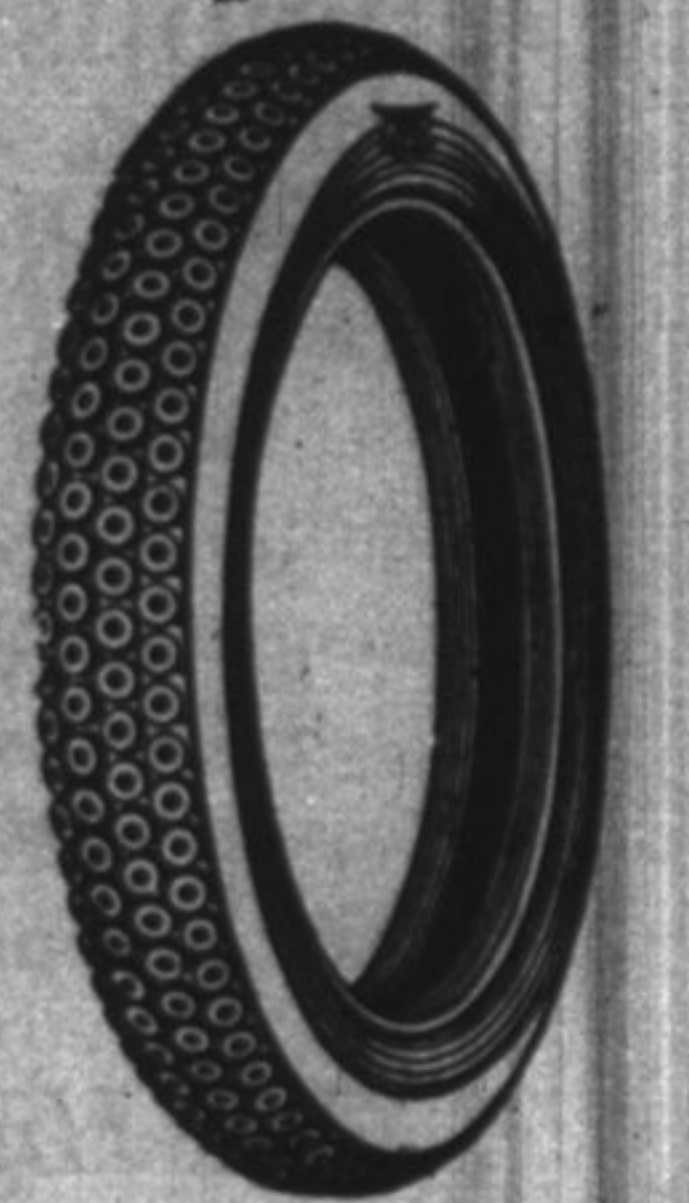
"Protect us by Thy might
Great God, our King."
I, for one, hold no unchristian spirit of antagonism to the German name and the old-time German ideals. I have sat with delight and profit at the feet of Luther and Hegel and Kant and Schiller. I number among my choicest friendships men and women of German birth and production. I know them to be sincere in their loyalty to the principles for which their adopted country has willed to fight. I have heard a German professor say "God forbid that my children should ever know as I knew, the slavery of the iron yoke of militarism." I can sincerely pray for a new Germany with the curse of an overbearing autocracy conquered out of her life, but I refuse to bow the knee with disciples of the school of Barnhard and Nietzsche with force their glorified diety and brutality their method.

Resistance Now Justifiable

Because, I believe that it is a Christian nation's duty to vindicate the principles of international good faith, and because the insult of autocratic war-lords is today rebuked by the aroused conscience of mankind, I believe, for seven good reasons, that our entrance into the war is justifiable in the sight of God and man. First, because a nation in the power of a military caste and denying to its own people a full measure of self-government, has thrown down the banner of defiance to the free people of the world. Second, because a nation, fed on the false philosophy that "might spells right," has stealthily but deliberately through many years made ready for relentless and aggressive warfare, acting on the policy that any country is justifiable which secures power and keeps it. Third, because a nation, disregarding the sacredness of treaty obligations and the God-given right of smaller peoples to exist and prosper has sacrilegiously appealed to heaven in justification of her deeds while striking her heel in the faces of prostrate Belgium and Poland and Serbia. Fourth, because a nation, professedly Christian, has in alliance with the Turk clearly permitted, if not abetted, the atrocious treatment of innocent Armenia, making sacrifice to thousands of million souls at the foul altar of lust and hatred. Fifth, because a nation while making professions of friendship has secretly sustained a spy-system in our towns and cities, with the obvious purpose of undermining our government and crippling our material resources. Sixth, because a nation has used her officials in our capital city to work intrigue with our traditional enemy, Mexico, and, taking advantage of a spirit of forbearance on the part of both president and people, has secretly shed American blood, interferred with American commercial enterprise in the face of America's conviction. Seventh, because a nation, now pleading for a drawn battle without and conversion from a policy of false

Continued on Page 7

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