

THE STRANGE CASE OF EDWARD A. RUMELY

RUMELY'S FOREBEAR FLED FROM GERMANY

He Himself Was Meant for Priest—Educated at Oxford and Freiburg.

By FRANK P. STOCKBRIDGE.

I have known Edward A. Rumely for more than six years. For nearly two years my association with him was that of intimate daily contact. Up to the summer of 1914 I saw Dr. Rumely only as others saw him—an impetuous, enthusiastic, brilliant, boyish young man with gigantic ideas and limitless confidence in himself and his abilities. Nothing could have been more amazing than his revelation of himself as an ardent adherent, supporter and advocate of every Germanistic ideal and conception of civilization that was diametrically opposed to all that America and American civilization stands for.

For nearly three years after the beginning of the European war I was in a position to observe and to note the manifestations of these beliefs and this point of view. What I am setting down here is written without malice, entirely without bitterness and in no heat or anger.

Only One Law Violation Charged.

It has not been charged that any of the acts, save one, which Edward A. Rumely performed was in violation of any law, and as to that particular charge upon which he has been indicted, I have no knowledge and shall make no comment. Men are not legally punishable in America for their beliefs so long as their acts and expressions of beliefs do not violate the law of the land.

The purpose of this article, therefore, is not to assail Edward A. Rumely, but rather to explain him, and in explaining him to explain the thing that the allies are fighting, German kultur, its principles, its conceptions, its purposes, its program and its plans. Dr. Rumely, whatever the explanation, biological or otherwise, for his complete acceptance of kultur as opposed to Americanism, was, and is, I am convinced, entirely sincere in the belief that in working in the interest of the German ideal he was working in the interest of humanity.

This is the story, then, of a symbol and a manifestation rather than of an individual. It is what Dr. Rumely stands for and the powers and purposes of which he was merely an instrument that are the matters of real moment.

When Men of '48 Emigrated.

Seventy years ago, in 1848, a group of young Germans organized a revolution against the Prussian King. They believed the time was ripe for the establishment of a democracy in Germany. The revolution was crushed, its leaders fled from the country, and, with thousands of their followers, came to America in search of the liberty which they had failed to win in the fatherland.

These revolutionists of 1848—men like Carl Schurz, Franz Sigel and hundreds of others whose names hold honored places in the pages of American history—were the vanguard of the German immigration that was to bring to America, in the course of half a century, several million new citizens.

One of these young revolutionists of '48 was Meinrad Rumely, blacksmith.

With a group of others he started West. Most of these forty-eighters went into what was then the West. Some of them went into the cities—Cincinnati, Milwaukee, St. Louis—and with numbers that their and their descendants succeeded in dominating, eventually, the politics and policies of those communities. Others went into smaller communities of the country districts and Meinrad Rumely, with a few others, settled upon the little village of La Porte, in the rich farming country of Northern Indiana, as their stopping place.

Father Sets Up His Forge.

Here Meinrad Rumely, the blacksmith, set up his forge. The farmers brought their tools to him to be repaired and sharpened, their plows and harrows, their wagons to be repaired, their horses to be shod. Under the tickling of the immigrants' ploughs the prairie soil laughed into bountiful harvests.

The farmers prospered; soon the young German blacksmith had to hire a helper; before long he had several. He understood the farmers and spoke their language; they brought their troubles to him. Agricultural implements in that day were crude and trifling affairs compared with the tools with which the modern farmer works.

ories and for homes for people who worked in the factories. And M. Rumely and Sons added other agricultural instruments to their line and were the biggest factory of all in LaPorte.

The names of Rumely and of LaPorte almost meant the same thing; they almost meant the same thing to-day. The visitor to LaPorte steps off the Lake Shore train into the railway station that lies in the midst of a great group of manufacturing plants, every one of them bearing the Rumely name. He drives up to Main street, which has lately changed its name to Lincoln Highway, past more factory buildings carrying the Rumely name, and he registers at the Rumely Hotel.

That is the background, the setting and the tradition into which Edward Aloysius Rumely was born at LaPorte, on February 8, 1882. His father was Joseph J. Rumely, oldest son of Meinrad Rumely, his mother the daughter of another pioneer German settler, was Margaret Zimmerman. From his earliest infancy the child was regarded by his admiring family as a prodigy.

Learned to Talk German Early.

He learned to talk both in German and in English much earlier than children usually learn even one language; in German, for even after thirty-five years in America German was still the language of the home circle in Meinrad Rumely's family. The sentimental attachment to the Fatherland, which was shared until lately by the majority of the German-born citizens of the United States, and which the Kaiser fatuously believed he could capitalize and manipulate to serve his own ends in America, was nowhere found more deeply rooted than here in LaPorte.

Edward A. Rumely grew up in LaPorte amid an ever widening circle of friends and acquaintances, who marveled at his ready mastery of books and proclaimed him a genius. Few boys in this or any other country ever displayed the precocity and facility for absorbing information and knowledge on every conceivable subject that young Rumely showed. Everything interested him, everything interested him still. He read every book he could lay his hands on, from Agricultural Department Reports to the latest exposition of the canons of l'Art Nouveau. Such brilliancy and versatility in the eyes of his family destined him for a professional career. Devout Catholics, they determined that he should become a priest; doubtless they had mental visions of their son in the red hat of a Cardinal of Rome—who knows?

Was Meant for Priest.

They sent him to the great Catholic college, the University of Notre Dame, at Notre Dame, Ind.

How much influence Notre Dame had upon his future career is difficult to appraise. It was at this university, however, that he met and became the friend of John Devoy, a brilliant Irish lad. Devoy is editor and publisher of a weekly paper, the Gaelic American, recently barred from the United States mails for anti-British utterances. Part of the money with which the Gaelic American was financed Devoy obtained as a loan

from a prosperous old university mate, Rumely.

The more young Rumely contemplated the idea of becoming a priest, the less it appealed to him. He did not complete his course at Notre Dame, but persuaded his parents to let him go abroad; he wanted a taste of Europe, he wanted to see what great universities of foreign lands could offer him.

He was still a boy in his teens when he matriculated at Oxford. Somewhere in America, perhaps, he had picked up the germ of socialism; perhaps it was through the associations he formed at Oxford that he became inoculated with the socialistic virus, for he lived while at Oxford in Ruskin House, the centre of Fabian socialism founded by another American, Frank B. Vrooman.

At Oxford for a Year.

He remained at Oxford a year. "I got all that Oxford University had to offer me in one year," he told afterwards. From Oxford he went to Heidelberg. He took with him a pronounced socialistic viewpoint and a dislike for England, the English people, their Government and their customs that he has not hesitated freely and frequently to express.

It was at this time that he first began to affect the long hair, the starched collar and general unkemptness which the juvenile socialist finds so satisfying to his yearnings for equality.

At Heidelberg, essentially the university of the aristocratic junkers, young Rumely found but little sympathy for his socialistic viewpoint, at first. His German was perfect, his manners were perfectly German, as they still are. As a German socialist he was quickly made to feel that his presence in the university was unwelcome to his fellow students.

When Your Color Fades

When a girl—or a woman—finds her color fading, when her cheeks and lips grow pale, and she gets short of breath easily and her heart palpitates after slight exertion, or under the least excitement, it means that she is suffering from Anemia—thin, watery blood. Headache and backache frequently accompanying this condition, and nervousness is often present.

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in describing his life at Heidelberg to me. "The next day the same thing happened, and the next. The third time the other members of the class began shuffling their feet upon the floor, which is a German student way of expressing disapproval.

Asked if He is a Jew.

After the lecture I was waited on by a committee of the class, who demanded to know if I were a Jew. I told them no, I was an American, whereupon they apologized. They had assumed from my dress that I must be a Socialist, and, therefore, a Jew, but, of course, as an American, I was privileged to dress as I pleased.

Young Rumely's stay at Heidelberg was not much longer than had been his residence at Oxford. It was at about this time that he came to the definite determination not to become a priest. A break with his family followed, remittances from home ceased and he was thrown upon his own resources. He applied for and obtained a position as a school teacher.

It is, or was, the custom in many of the German schools for the boys to make frequent long pilgrimages to different parts of the Empire. These tramping trips sometimes lasted for weeks. The young American teacher took parties of boys on many of these pilgrimages, thereby coming into the closest touch with the life and customs and point of view of the German people.

Decides to Become Physician.

It was during his teaching days that he decided to become a physician. At Freiburg, in the Black Forest, is the most progressive medical college in Germany. It was here that the celebrated "twilight sleep" was originated, and for many years exclusively practised. So to Freiburg went Rumely.

In the study of medicine, as in other lines, he showed the same brilliancy of intellect and quick and easy mastery of the subject in hand that had won him the appellation of "genius" in his boyhood home. He was only twenty-four years old when the University of Freiburg conferred upon him the degree of Doctor of Medicine.

The degree of M.D. was granted at Freiburg on the presentation of a thesis, much in the same way that the degree of Ph.D. and other academic degrees are conferred by American universities. Dr. Rumely's thesis was probably the briefest on record. One of the professors at Freiburg, a surgeon, had the habit, whenever he performed an abdominal operation of any kind, of cutting out the patient's appendix at the same time and preserving it. He had several hundred of these canned appendices in his laboratory.

Young Rumely subjected them all to microscopic examination and found certain pathological conditions common to all of them, the diseased and healthy alike. His deductions and conclusions based on this research occupied in written form less than three pages of typewriting, but on this thesis he was awarded his coveted degree.

Active in German Politics.

It was during his residence in Freiburg that young Rumely took an

active part in German politics. Without going through the formality of renouncing his American citizenship he became an active member of the socialist party. The socialists of Freiburg, although in the minority, held the balance of power. In Freiburg lived Dr. von Schulze-Gaevernitz, one of the foremost scholars and students of statecraft in the German Empire.

To a very considerable extent German opinion of England, the English people and their relative importance in the scheme is based upon the writings of Von Schulze-Gaevernitz, who spent several years in England, and wrote voluminously of his observations there. In Von Schulze-Gaevernitz's belief that the English were a decadent race and the British Empire dying of dry rot, Dr. Rumely, as he has more than once assured me, thoroughly coincided, as a result of his own observations while at Oxford.

Dr. von Schulze-Gaevernitz had also traveled extensively in Russia and helped by his writings to form German opinion of Russia and the Russian people. Of von Schulze-Gaevernitz in his role of defender of and apologist Germanisms world ambitions you shall hear more later, for the friendship that sprang up between the German scholar and the young American medical student proved an enduring one, at least up to a very short time before America drew the sword against Germany.

Active in Socialist Politics.

I do not know that young Rumely was the one who suggested to the Socialists of Freiburg that they were throwing away their votes by nominating a third party ticket and thereby always insuring the election of a member of the Catholic party to the Reichstag from that district; he tells with great gusto, however, of the adoption by the Socialist party, of which he was a member, of the pro-

posal to combine with the Liberal party in nominating Dr. von Schulze-Gaevernitz, a plan which proved so successful that the eminent apostle of Kultur became the member of the Reichstag from that particular section of the Black Forest.

It was not long after this excursion into German politics that a reconciliation with his family in America came about, and young Rumely returned to LaPorte, bringing with him his German degree of M.D. and an unshakable belief in the ultimate destiny of the German nation to world domination. (Copyright in Canada by the New York Herald Co.)

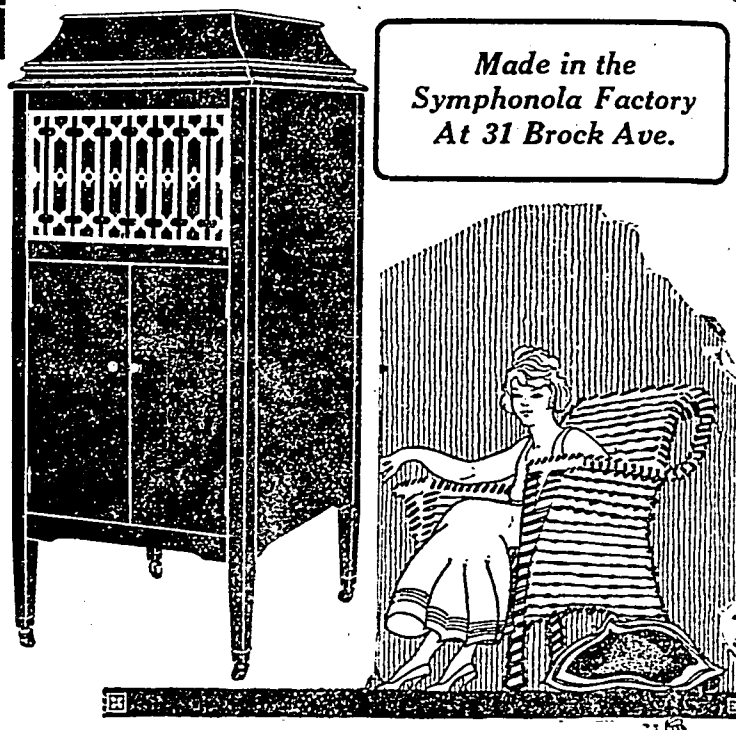
(In his next article Mr. Stockbridge will tell how Dr. Rumely

undertook to establish on the prairies of Indiana a school for the training of boys to become masters of men.)

OBITUARY

Mrs. T. H. Cooper.

Jane Elizabeth, wife of the late Thomas Henderson Cooper, former superintendent of the Grand Trunk Railway, passed away on Thursday, Dec. 10, 1914, at her home, 472 York street, Toronto, after a long illness. She was born in England and had been living in this city ever since. She was an active member of St. Paul's Anglican Church, and is survived by one son, Duncan D. E. Cooper, Toronto, and two sisters, in the United States.



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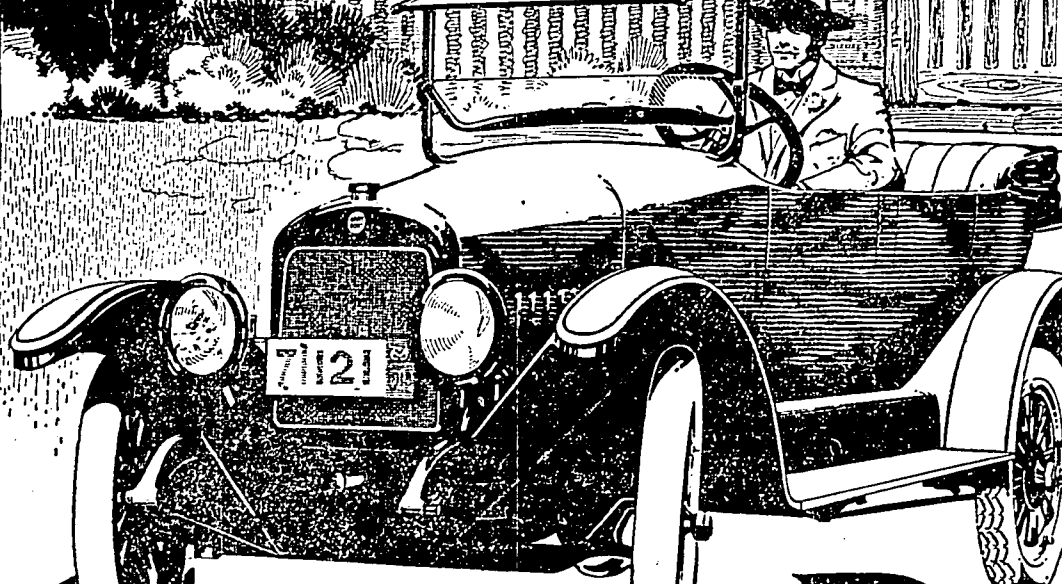
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