

the habit of the moment to hold Germany up as the "awful example" of the over-developed State idea; and that unhappy country is the object of much execration at the hands of the self-righteous among its enemies. But these people would do well to look nearer home;—a right understanding of the claims of the State in most European countries might lead to a fairer judgment. The German State has made no greater claim than M. Combes has made on behalf of the French State. The only difference between them is that Germany spoke of the State with a religious fervour which M. Combes's secularism made impossible for him. And if it be fondly supposed that the British State is no such leviathan, its war time performances nevertheless do show that the German doctrine is latent in the British. In Great Britain, however, the claims of the State have always been kept in check by the existence of religious bodies, which in greater or less measure preserved the tradition of the historical struggle for religious liberty and were therefore understood to be ready to oppose any invasion of personal liberties by the State. It has been to the detriment of Germany undoubtedly that it has had no "free churches." But the salt may lose its savour, and in England, when it was found that those bodies were prepared to endorse the restrictive measures which the official mind supposed to be necessary for the purposes of war, it took no long time for the latent Prussianism of the British State to assert itself even to the invasion