

one now admits, that it was the merest of pretences for this terrible war. The war had been in preparation for a generation; both subjectively and objectively the German nation had been made ready for it. Commerce, diplomacy, religion itself had all been pressed into service—the German merchant was the German spy, the German diplomat or ambassador was (as he is) the centre of German intrigue, the German missionary was the German emissary to stir up hatred against the coming enemy amongst the non-Christian natives and those converted to his form of Christianity. The army was ready to the last button; canon, machine gun, rifle, all were prepared; uniform, equipment, field-hospital, field-kitchen, everywhere at hand; shot and shell in overwhelming abundance. All this was prudence, the foresight of a government which knew what it wanted, knew what was necessary for its purpose and had ample means to provide everything, however large and however costly.

The mind of the German was prepared—the monstrous doctrine of the superman, the being of the class above the rest of humanity, who might, indeed, be courteous and might, indeed, owe some duty to his equal, a member of his own class, but who owed neither duty nor courtesy to the ordinary human being—was taught and insisted upon in the schools and universities, in the press and in the pulpit of that central empire. That the German was the superman was of course; that the man of every nation was his inferior followed as a natural consequence.

Now every nation has its own "kultur" of which it is proud, its own self-esteem and self-conceit, its own idea of its superiority to any other. The Greek called all those who did not speak their language Barbaroi—barbarians, stammering, non-articulate, rude, uncultured, inferior creatures. The proud Roman

imitated the Greek, and the Italian his ancestor the Roman—all peoples have thought themselves better than all others. At least in modern times this self-esteem has been in most cases harmless, amusing, recognized as baseless by the best and highest of each people themselves. Prussia is the exception. It is not a pose, an affectation—the Prussian is thoroughly convinced, as sure as he is of his own existence, that he is the highest type of humanity which has ever come upon this earth; and that there can be no higher. All others are uncultured, utterly inferior, they need his guidance and governing hand—he must crucify them for their own good and for his own glory. Just as until a few generations ago most Southerners, and even now some Southerners, looked and look upon the negro, so the Prussian looked upon the Frenchman and the Russian—they had no rights which he was bound to respect and his will should be their law: if he had the power he would impose it upon them; if not, he must submit to the injustice of fate till a favorable opportunity should arise to assert his rights. A striking example of what Germany boasts as her best thought is to be found in a statement to a religious and supposedly Christian congregation. We read that

'Prof. Rheinhold Seeby, who teaches theology in the University of Berlin, said in Berlin Cathedral: "We do not hate our enemies. We obey the command of God, who tells us to love them. But we believe that in killing them, in putting them to suffering, in burning their houses, in invading their territories, we simply perform a work of charity. Divine love is seen everywhere in the world, but men have to suffer for their salvation. Human parents love their children, yet they chastise them. Germany loves other nations, and when she punishes them it is for their good."'

Freemasonry knows no distinction of race or color. Some organizations there are which debar from their membership those not of the Caucasian race, "white" men—that,