

I thought I might expect from an American historian of English stock and German training that he would wish to understand, which means of course in a European affair, to understand all the nations, and that he would be careful in his sifting of evidence; that when he wanted to know what England was doing he would desire English evidence, just as when he wanted to know what Germany was doing he might accept German evidence, and that in each case he would make full allowance for the possible passions and prejudices of his witnesses.

Now to his account of his methods and conclusions. His learning, he tells us, he owes to Germany. As far as I know all scholars of high rank have learned much from Germany, but in my own country we think it wise not to confine ourselves only to German sources of knowledge; we find we have much to learn from leaders of thought in other countries also, in France, in Italy, in Russia and in America. Professor Burgess in his letter gives me no means of judging of his erudition, but he tells at some length of what he learned in the German lecture-rooms. There he says, 'I imbibed the doctrine that the national, international, and world-purpose of the newly-created German empire was to protect and defend the Teutonic civilization of continental Europe against the oriental Slavic quasi-civilization on the one side and the decaying Latin civilization on the other.' That is a sentence worth weighing. Let us see what it means.

Teutonic, it will be observed, is only a full-dress name for German. 'The Teutonic civilization of continental Europe' is the German way of saying that such civilization as there is in Europe is the gift of Germany. German professors are very fond of this theme, which is no