

and Humanity * stand on our side?" "When in August of the present year one country after another threatened us with war, many German men and particularly German women were not a little astounded at the fearful hatred of Germany which unfolded itself before their eyes. Such a height of enmity, they had not expected against a people who they knew loved peace and work, abhorred cruelty and barbarity † and was conscious of no hatred towards other peoples."

That is the story—gentle, meek, humane, innocent Germany, desiring only to be left in peace at her honest toil, but hated without her fault by other nations—and that when nearly half a million subjects of the Empire were abroad at the beginning of the war. Why, actually the Press of Russia, England and Belgium brand that lovable people as Huns! What can be the reason?

The absurd theory is rightly rejected, that an explanation is to be found in the fact that the clothes of the Germans are displeasing to others, and the equally absurd ones that their too positive and impudent ‡ manners, their way of praising and blaming, their manner of wearing the mustache, a certain want of good form, of loveliness grating on the foreigner, are similarly rejected by the author. He rightly says that, granting all these defects, they might excite criticism and derision, but could never be a sufficient cause for national hatred and open war.

The Foreign Press has for a long time been sowing the poisonous seed of which the nations now are reaping the harvest; the papers with the largest circulation are the most prominent in this shameful work. *Le Matin* and *Le Figaro* in Paris, *The Daily Mail* and

* "Humanity" is "Menschlichkeit"—human feeling, so notably displayed in Belgium.

† "Greuel und Grausamkeit;" "deeds of horror and savage cruelty." Belgium does not require an explanation of the kind of deeds Germany said she abhorred.

‡ "Schneidig" means pert, self-confident, assertive, commercial-traveller-assurance-and-push-like; the possessor looks upon his quality as a virtue, most others look upon it—and him—as a nuisance.