

universality of the German, etc., etc., that is all you get of Bernhardt; then a fine sentence from the theological Professor Eucken declaring that "our powerful activity in outward things does not prevent our inner life being as deep, as rich and as universal now as it was before"; similar impartial testimonies to the entire spirituality and ideality and incomparable worth of the German nation from Professors Harnack and Rein.

That is Professor Steffen's documentation in the case of Germany. Twenty pages to Homer Lea, "Anglo Saxon globe-trotter," and nine to the war literature and philosophy of Germany. No, that is not quite correct; of these nine pages two are devoted to a diatribe on English individualism and insularity and a quotation from Kipling:

He hath smote for us a pathway to the ends of all the earth,

which stands there—along with the chapter on Homer Lea—to prove the cold-blooded instincts of the British people for war.

The Third Volume of Professor Steffen's work has just appeared, but I cannot say I think any more highly of its reasoning and "documentation" than I do of the First's. The professor admits Germany willed the war (p. 4), but she willed it rather than "a continuance of peace under certain conditions," just as Russia willed war rather than see Austrian troops marching into Servia; just as Belgium willed war rather than "declare herself passively and peacefully neutral at all costs;" just as France . . . , just as England . . . , and so on. It is the sophism by which all distinctions are obliterated. One might as well say "just as ancient Greece willed war rather than be passively overrun by the Persians, or Switzerland rather than be annexed by Charles the Bold." Professor Steffen does not seem to see that a very serious onus of proof lies on the nation that first wilfully substitutes the arbitrament of war for the ordinary forms of international competition, a much greater onus than on the nations that are obliged to accept the substitution. Then Professor