

set all his fibres tingling. His general position of hostility to the Germans was made known in letters to the English press. They were naturally more restrained than his personal talk and correspondence. From a private letter written by him no longer ago than March 13, the following characteristic passage may be taken ; it was Mr. Adams' comment upon the assertion that Americans do not understand Germany because they "cannot think like Germans" :

"Suspecting this in my own case, I have of late confined my reading on this topic almost exclusively to German sources. I have been taking a course in Nietzsche and Treitschke, as also in the German *Denkschrift*, illumined by excerpts from the German papers in this country and the official utterances of Chancellor von Bethmann-Hollweg. The result has been most disastrous. It has utterly destroyed my capacity for judicial consideration. I can only say that if what I find in those sources is the capacity to think Germanically, I would rather cease thinking at all. It is the absolute negation of everything which has in the past tended to the elevation of mankind, and the installation in place thereof of a system of thorough dishonesty, emphasized by brutal stupidity. There is a low cunning about it, too, which is to me in the last degree repulsive." "

The book which I especially select for examination now is by a Dr. Magnus Hirschfeld of Berlin, and is entitled "Warum hassen uns die Voelker ?"—"Why are we hated by other Nations ?" The whole work is based upon the theory that the cause of the war was the hatred for the German people felt by others in Europe, and the plaintive enquiry is made : "Whence comes the hate of the foreigner against the German people ? Why are we hated notwithstanding that we are the attacked, notwithstanding that Right, Justice \*

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\* The word which I translate "Justice" is "Maessigung," literally "Moderation." It is the quality of the mind, the disposition, which prevents one from pressing even his rights to an extreme, that of a calm and temperate soul, willing to give up its own rather than seem to be unfair. All the world will at once recognize a prominent, indeed the prominent, Prussian characteristic.