

by the political and military power of the nation that nurses them.

It is very greatly to be feared that many of us are sincerely and honestly mistaking a very natural detestation of Prussians and their works for a detestation of this doctrine. If we are to approach this problem with any hope, we must in its approach shun self-deception and insincerity as the devil that will destroy us. If this doctrine is the real enemy, as we proclaim, we must know something of him, what gives him vitality, what moral forces stand behind him.

If what is said be really true—if the military struggle of peoples is merely one form of the struggle for life in the world, and if an expanding people have to fight by arms for their place on the earth—why, then we have an insoluble problem at the conference of nations that will mark the end of this war. But if it is not true, if it is based on a misunderstanding and a misconception, then how can we hope to vindicate the right doctrine, and to frame our future European society upon the right principles, unless we clearly realize in what the misconception consists, how and why that doctrine is false? Unless we are intellectually equipped to fight this enemy—the wrong idea—he will overcome us. At present we are nursing the dangerous illusion that all that is needed is to destroy the German State. But we may do that, we may send the Kaiser to St. Helena, we may execute every Prussian General whom we can prove guilty of barbarity in this war, we may partition Germany and Austria between the Allies, and if our task ends there the problem of Prussianism will remain almost as great a problem as though this war had never been fought. There will be the material fact of the existence in Central Europe of a hundred