

Kant's, of a new non-national or supernational type of civilization, than to that of the idolizers of any particular nation. 'Nations', he tells us, 'are something artificial at present and unstable', wisely adding: 'such nations should most carefully avoid all hot-headed rivalry and hostility'. 'In Europe at least', he hoped, 'the barriers between different nations will disappear more and more and a new type of man will arise—the European.' But these were reservations which, along with the whole philosophical atmosphere that accompanied them, it was only too easy to overlook, and not the least of the tragedies of my story is that there had risen up historians and military writers prepared to accept and give currency to the philosophy of power in its barest and crudest form.

Of these Treitschke has rightly been taken as the typical. Born at Dresden in 1834 and professor of history successively at Freiburg and Heidelberg, he placed himself in violent antagonism to South German particularism and liberalism:

'I am longing', he wrote, 'for the North, to which I belong with all my heart, and where also our fate will be decided. If I am to choose between the two parties I select that of Bismarck, since he struggles for Prussian power, for our legitimate position on the North and the Eastern Sea.'¹

He was, as he tells us himself, more patriot than professor, and when at last, in 1874, he was called to the Chair of History in Berlin he felt that the time and opportunity had come to rouse his country to a sense of the great destiny which awaited it. After describing the crowded audiences of princes, statesmen, soldiers,

¹ Treitschke: *His Life and Works* (Allen & Unwin), p. 18.