

THE GERMAN IDEA

hounding on the nation to acts of aggression, only the most recluse life can have kept any of them from knowing of the general Chauvinist propaganda. The 150 German Protestant clergymen who in or about 1913 signed an appeal for a peace policy did so because they knew of a general war sentiment. At least four Generals—von Eichhorn, von Wrochem, von Liebert, and Keim, to say nothing of the Crown Prince—took active part in war propaganda in 1912-13, a thing not possible without the assent of the authorities. And here we have one more memorable illustration of German national ethic. The Austrian case against Serbia, it will be remembered, was not merely the assassination at Serajevo, but the "agitation" which had been going on for years. It was on the score of that agitation that Austria proposed to make war on Serbia in 1913, and wanted Italy to co-operate.

Now just such an "agitation" had been going on in Germany for fully twenty years, in the shape of the propaganda of Pan-Germanism. That propaganda, in the name of a religion of race-character and race-destinies, menaced all the smaller "Teutonic" States with ultimate absorption by Germany, and all the non-Teutonic States with ultimate overthrow. Bernhardi only turned to specific military ends a line of propaganda which had been laid out by a score of Chauvinists before him. No German statesman is known ever to have set his face against such "agitation." The theologians who disclaimed Bernhardi never dreamt of asking themselves whether his work was not morally and practically on all fours with the "agitation" in Serbia which