

that we have held to be progress by a blind reversion to the faith of a past barbarism. What a man believes, however, is a matter between him and his God. It is when belief influences action that we have a right to consider it. And, without question, the new religion has a counterpart in the field of morals which the world at large finds itself forced to observe closely. Even while encumbered to some extent by the thorns and briars of a nominal Christianity. Bismarck could say :

‘That any one should act in politics out of complaisance or from a sentiment of justice, others may expect from us, but not we from them.... Every government takes solely its own interests as the standard of its actions, however it may drape them with deductions of justice or of sentiment.... My belief is that no one does anything for us unless he can at the same time serve his own interests.’

But, when we come to writers such as General von Bernhardi, we find the doctrine, that morality consists in the pursuit of the interests of a dominant Germany, naked and unashamed. It is in full accordance with the state of things, as we understand it, in a world where *εβρις*, the insolence of man, finds its inevitable Nemesis in the Power which lures it to its doom, that German militarism, to judge it by its fruits, does not lead to a more conspicuous valour than that produced by the old-fashioned beliefs of other peoples. The German soldier has doubtless the qualities of discipline and courage necessary for his profession ; but he is certainly no braver than the Russian, the Frenchman, or the Englishman, and, when the qualities of intelligence and initiative are required, he is notably inferior to the man who has been taught to develop his own individuality and not to be a mere passive wheel in a huge machine. Still the monster of