

OF PEACE TERMS

and "cultured" nation, and notably of its academic class, should at this stage of humanity have developed a moral attitude in international matters which belongs to the time of Rome and Carthage. But this phenomenon is the due result of the special political evolution of the German people for two centuries past. They have never for a moment lived in the political conditions which generate a political or national as distinguished from an individual moral sense. The group of German theologians who in 1914 signed a manifesto proclaiming the superiority of German "Kultur" declared that most of them knew of the existence of Bernhardt's works only through the sensation they had made abroad. This may quite possibly be true. The mass of learned men in Germany are specialists, each engrossed in his specialty, and all shut out from the political life which in other countries tends to moralise men in their national relations. Having no possibility of influencing national policy, they resign themselves to the political position of atoms in "the State," concerning which, in common with most of their countrymen, they have been trained to repeat a daily litany of national self-praise. That is their sole mode of political existence. And they indemnify themselves for their individual obliteration under an autocracy by assuming a collective greatness which is held to be reflected upon all. Individual political nullity is felt to be compensated by collective vainglory. The result is a Cæsarean State.

But while many individual specialists may have known nothing of any one German Chauvinist work