

Machiavelli. It is a doctrine of the omnipotence of the super-nation, which 'to maintain its state', as Machiavelli said, 'will go to work against faith and charity and humanity and religion', and which will stride ruthlessly to war when 'the day' comes. And when it goes to war, all the veneer of culture goes. 'Have a care', Mommsen once said, 'lest in this state, which has been at once a power in arms and a power in intelligence, the intelligence should vanish, and nothing but the pure military state should remain.' Mommsen's warning has come true in August, 1914. By their fruits ye shall know them. The fruits of *Heldentum* are Louvain smoking in ashes to the sky.

It has seemed worth while to describe this philosophy of life, because it is not only the philosophy of a professor like Treitschke, but also that of a soldier like Bernhardi; and not only so, but it is the philosophy of the Prussian Government. Even the Imperial Chancellor himself used this doctrine (with some qualms, it is true) to justify Germany in 'hewing its way' through Belgium. Let us only remember, in justice to a great people, that it is not really the doctrine of Germany, but rather the doctrine of Prussia (though Treitschke will tell us that Germany is 'just merely an extended Prussia'). And let us remember, in extenuation of Prussia, that she has suffered from two things—geographical pressure springing from her mid-European situation, and an evil tradition of ruthless conquest perpetuated by her Hohenzollern rulers since the days of the Great Elector, and especially since Frederic the Great. Geographical pressure on all sides has made Prussia feel herself in a state of chronic strangulation; and a man who feels strangled will struggle ruthlessly for breath. To get breathing space, to secure frontiers which would ease an intolerable pressure, Frederic the Great could seize Silesia in time of peace in spite of his father's guarantee of the Pragmatic Sanction, and could