

from their villages by force, and large numbers of homeless people are crowded together in cities farther eastward, facing exile and starvation. It is hard to see what will be the outcome of these terrible conditions. The Russian tactics certainly hinder German progress into the interior of the country, but it is difficult to see how the breakdown of the empire can be averted thereby. It is remarkable how the Germans keep themselves supplied with provisions by building temporary railroads as they find the country devastated, thus guarding against a repetition of Napoleon's experience. The loyalty of Poland to the Czar is certainly not strengthened by the Russian disregard of the property and lives of Russian subjects.

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#### A GERMAN PROFESSOR ON TREITSCHKE.

Dr. Rudolf Leonhard of the University of Breslau who studied under Treitschke in his youth writes as follows in a personal letter with reference to the editorial article on Treitschke in the July *Open Court*:

"I was twice a pupil of Treitschke, and he had more influence on me than any other of my teachers. So I know that all that you say about him is absolutely true. We say: 'A professor is a man who always has another opinion.' Thus Treitschke, who had been a member of an Anglomaniac party under the influence of a Jewish press, became an enemy of Albion and of the Jews. Although I loved and admired him very much, I always protested in my heart against his hatred, which seems to me to have been an unconscious inheritance from Slavic ancestors. Such a feeling was not consistent with his fondness for ennobling sentiments, which were a consequence of his liberal desire to transform the mob into a gentry, as Ibsen's Rosmer wished to do. It is very curious that the same Englishmen who are justly proud of their old families have now stirred up the democratic feelings of the American people against the Prussian 'Junkers.' But these excellent warriors who have spread the contagion of their readiness to die for their country among the whole German people, have fulfilled Rosmer's program in this war. When I explained at Columbia University the value of some of the principal ideas of feudalism, I expected to be censured. But on the contrary I observed that the Americans understood me very much better than many people of my own country did at that time. After the war the feeling in Germany will be different.

"But Treitschke's hatred against England is hard to account for. Perhaps he was a follower of Schopenhauer, believing that the English regarded themselves as a chosen people like the Jews of the Old Testament. But the Jews are not the only people to despise all their neighbors. Every young nation has done the same. And Treitschke did so from patriotic motives.

"You are right in saying that modern German hatred against Albion has nothing to do with Treitschke and that his publisher ought to pay a royalty to the English press for making such a fuss about his influence. The modern hatred arose only when England sent black and yellow people against our brethren, and when she instituted her policy of starvation. America could do very much to diminish such an intense hatred, which our chancellor has justly condemned on the ground that what the rulers of a nation do during a war cannot be attributed to their subjects who must obey. Unfortunately not

very much has been done on the part of American Anglo-Saxons to lessen German indignation. I hope it will be better in the future.

"Treitschke hoped, as you explain, to provide for a world peace that would last for some time, by proposing mutual agreements between the nations. But such agreements have no value without a common moral education for the world. Morality does not exist without teachers to make and spread its rules. For this reason I am a sincere adherent of your 'Religious Parliament Idea.' Because there is no longer any hope of uniting the different ethical associations into one religion, the representatives of all better religions should form a permanent board of moral education for the purpose of preserving the moral ideas common to all people and improving their content from time to time, in accordance with the world's progress. What we call moral 'principles' are only the results of a development which can never make any advance or even be preserved without the conscious effort of men."

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#### BOOK REVIEWS AND NOTES.

MADAME DE STAEL AND THE SPREAD OF GERMAN LITERATURE. By *Emma Gertrude Jaeck*. New York: Oxford University Press. Pp. 358. Cloth.

This interesting and timely work is one of a series of monographs on Germanic literature and culture now in course of publication under the editorship of Dr. Julius Goebel, professor of Germanic languages in the University of Illinois. The author shows the important role played by Madame de Staël in the introduction of German thought and literature to a previously apathetic world, and paints an interesting picture of this versatile and romantic figure of the late eighteenth and early nineteenth centuries. Though French by education, Madame de Staël was of Teutonic stock and a Protestant in faith, and her visits to Germany, during which she met Goethe, Schiller and many others of Germany's greatest, but served to intensify her predilection for the robust intellectualism of Teutonic thought over the decadent classicism of her own country. The fruit of these visits was *De l'Allemagne*, her greatest work and one of the most remarkable appreciations ever written of the genius of one country by a citizen of another. Dr. Jaeck discusses the general ignorance and indifference concerning German literature which prevailed in France, England and America at the close of the eighteenth century, and devotes two chapters to an analysis and discussion of *De l'Allemagne* and two to the effect of the book on the thought and literature of the world.

Our author says in conclusion: "That the leaders of French, English, and American thought gained their knowledge of German culture either directly or indirectly through Mme. de Staël's *De l'Allemagne* is apparent. The study of German now became universal in America—a fact which Bancroft more or less humorously recognized when he wrote: 'It cannot be denied that German literature has come to exercise a great influence upon the intellectual character of Europe and America. We may lament over this fact or rejoice at it, according to our several points of view; but we cannot disguise from ourselves its existence. It is thrust upon our notice at every corner of the street; it stares us in the face from the pages of every literary journal. All the sciences own the power of that influence; on poetry and criticism it acts still more sensibly. Theology is putting on such a foreign look that we can