

It was even so. The concentrated essence of the meaning of things was evaporating in a fervent heat, and the pith of wisdom from the universal university was dissolving into flame and smoke.

Said McTavish, 'Dr. Saccarin, I'm thinking there's light enough in yonder flaming fire for a man to see his way to the doing of a good deed.'

Saccarin drew a fountain pen from his waistcoat pocket, and presently McTavish saw that the check-book was

on the Doctor's knee and that he was writing.

'Take that,' said Saccarin. 'Take it to Dr. Sahara. Tell him it is a gift if he will consult my wishes, and a loan if he prefers to stand on his pride.'

McTavish took the slip of paper. By the light of the burning chest he saw that it was a check in Sahara's favor for three hundred pounds.

'Dr. Saccarin,' he said, 'ye're a godly man after your ain lights. But ye're no sound on the fundamentals.'

## MORTALITY

BY CONRAD AIKEN

O THAT the dust had eyes to see the sun,  
 When he rejoices in an April sky!  
 Believed I this, more tranquil might I lie,  
 Soft in the dust, when my bright days are done.  
 Or had it ears to hear this wind that passes,  
 Or hands to feel the softness of this rain, —  
 Truly to lie with dust were not such pain,  
 Dust softly closed about by roots of grasses.  
 But to forego this exquisite gift of sense,  
 Laughter in sunlight, love of lovely things;  
 Have the world's beauty that the full heart sings  
 Scattered in darkness, fathomless, immense, —  
 And all the laughter that was I dispersed,  
 Never to be united, nevermore! —  
 O Earth, reach hands to me; I walk the shore  
 Of some black ocean, pitiless and accursed.  
 Reach hands to me! lest I be swept away  
 And hear this music crumble down like clay.

# THE ETHICAL CHALLENGE OF THE TIMES

BY WILLIAM JEWETT TUCKER

## I

THE moral policy of Germany is as well defined and as aggressive as its military policy. They are in fact one and the same thing. Germany at once projected into the war its own political morality, the morality of power. Both in diplomacy and on the field the nation has acted with entire moral consistency. It may be a debatable question whether the political morality of Germany was or was not the direct cause of the war, but without dispute it has given to the war its very marked and peculiar ethical significance. It has caused it to assume the character of an ethical challenge. Militarism, the distinctive term of the present war, means in the last analysis not so much the assertion or over-assertion of military force as the assumption of moral prerogative. Beneath armaments and organization lies the political theory on which militarism rests and from which it draws its life: the state is power.

In order to measure the full force of this ethical challenge of the war, as it reaches us, we need to revert to the state of mind out of which it springs. The actual justification of the war on the part of Germany, that underlying justification of it which sustains and supports the German people as the war proceeds, is to be found in the sincerity and in the assumed validity of the claim to a superior type of civilization, culminating in the state. The obligation which this claim is supposed to carry with it has been accepted in the mood

of exalted passion. The destiny of the nation prescribes its duty. This can be nothing less than to supplant Anglo-Saxon civilization as no longer entitled to leadership, no longer equal to the burdens or to the tasks of the modern world. It lacks virility and it lacks vision. It is incapable of solving the new problems of civilization. The time has come for it to give way before Teutonic methods and ideals. War only hastens the inevitable, and saves the world the wastes of delay.

Those who are familiar with Chamberlain's *Foundations of the Nineteenth Century* (which, after passing through eight editions in Germany, was presented in 1909 to English readers) will recall the author's extraordinary exploitation of the Teutonic race as the essential force in human progress. The claim to superiority which was then set forth in broad and inclusive terms, with philosophical temper, was at the same time being urged by a group of intellectual leaders in Germany with vehemence and with exclusive application to the German people. What seemed at first to be the doctrine of a cult became in due time the accepted truth of a whole people. I am aware that certain German apologists minimize the influence of this school of thought. Some of them assert that the names of its leaders are practically unknown in Germany. This might well be, though in fact it is doubtful, and yet the leaven of their thought might pervade the nation. Judging from the formal, and still more from the almost unconscious utterances of the peo-