

Captain Musgrave himself saw many if not all of the events about which he writes, and his book, absorbingly interesting in itself, gives a picture of the struggle as a whole, such as one cannot get from the usual eyewitness's description of some one particular section.

Among the books which cannot be called either impersonal or autobiographical, one noteworthy volume is French, a second—partly German. For this second is made up of the secret correspondence between the Kaiser and the Czar. A series of telegrams, signed "Willy" and "Nicky," sent, the first in 1904, the last in 1907, this *Willy-Nicky Correspondence* throws a good deal of

light on secret diplomacy, and the influence wielded by the forceful Wilhelm over the weak and timid Nicholas. No more glaring contrast could be found than that between this slender volume and Lieutenant Redier's noble *Comrades in Courage*. A sheaf of war essays, thoughtful, sometimes bitingly satirical, always fervently patriotic, instinct with a splendid faith in the triumph of right, this volume, written for the French, has its message for Americans also. It stands high among the notable war books of a spring in which notable war books, books of counsel and inspiration and courage, are not rare.

## A POET'S EPITAPH

BY CARL McDONALD

FROM dusk till dawn,  
From dawn till night,  
All that he touched  
He made it white.

He built no cities,  
Gained no gold,  
Nor did great deeds,  
Nor bought nor sold.

But from dusk to dusk,  
From light to light,  
All that he wrote  
Was angel white.

# THE DRAMA AND THE WAR

BY CLAYTON HAMILTON

## I

IN INVESTIGATING the effects of war upon the human spirit and the expression of the human spirit in the arts, we must distinguish first of all between little local wars whose outcome does not matter very much to humanity at large, like our own chivalrous and almost charming sally against Spain, and great world-shaking conflicts, like the present struggle, upon whose outcome depends the future destiny of all mankind. A tiny fire in the pantry neither stirs nor tests the spirit; one puts it out, collects the insurance in due course of time, and forgets about it ever after: but a great catastrophe like the conflagration which followed hard upon the heels of the San Francisco earthquake tries men's souls and changes them; for, under stress, it makes the base more base and renders the noble more ennobled.

In little local conflicts, the scales of justice may hang nearly equi-poised and may tremble to the one side or the other "but in the estimation of a hair"; but in every world-historic war, without exception, one side has been emphatically right and the other side emphatically wrong. Such wars have tended always to debase and to deprave the spiritual instinct among the hordes that have been fighting on the side of evil; but they have tended simultaneously to uplift and sanctify the spirit of those nations that have striven to carry on the torch of truth and have

offered up their lives, their fortunes, and their sacred honour to make reason and the will of God prevail. The disease of the pacifist arises from the error of dallying with the idea of war as a philosophical abstraction; whereas, by sane and normal minds, a catastrophe is properly regarded as a condition, not a theory. A world-historic war is a fact,—undeniable like measles, and concrete like cobble-stones; and the test that tries men's souls is the unavoidable necessity of arranging themselves on the right side or the wrong side of the argument.

The mills of the gods grind slowly, according to a law that passeth understanding; and the great world-shaking conflicts of recorded history have not always been determined in favour of the righteous side. The finest civilisation that mankind has ever known was overturned by the Romans, at a time when these conquerors were justly regarded by the Greeks as men who did not know. The Romans, in their turn, ascended to a memorable height of civilisation, only to be trampled down at last by the crude and violent Barbarians of the North. Though any reasonable mind rejects by instinct the insidious doctrine that might makes right, it would be equally illogical to assume the antithetic theory that right makes might. From the philosophic standpoint, "In God We Trust" is an enervating and immoral motto; for—as Paul of Tarsus, who created Christianity, has told us—men must finally be