

THE WORLD PROBLEM

The plan of education, national, universal, of Fichte, was adopted, the point of view of Hegel accepted; great results followed. An educated people arose, with "Deutschland ueber Alles" as slogan, and a world-destiny as their aim. But "Deutschland ueber Alles" meant to that generation the self-sacrifice of the individual for the advancement of the whole—"Let us live, above all else, so as to advance the Fatherland." And world-destiny to them was to become great enough to be a world-wide benefit to the human race. Then came the age of industrialism, commercialism, materialism, everywhere, with its spiritual blight over England, Europe, the world, marked in Germany by the awakening of the militarism of Prussia and the trinity of unmoral power, the royal house of the Hohenzollern, Bismarck, the Junker of blood and iron, and Von Moltke, the incarnation of the mechanism of demoniacal war. All spiritual idealism began to ebb under the rising materialism and the pessimism of Schopenhauer and the well-meant social gospel of Marx, Engels, *et al*, who spread a gospel of regeneration for society on an economic basis to the exclusion of the spiritual—now bankrupt in a worldly churchianity.

In the age of Bismarck there was no spiritual vision, no great poetry, no creative philosophy, only the machinery of military politics, industrial mobilization, commercial enterprises, financial aggression, colonial expansion, naval rivalry, diplomatic counter-scheming among the players on the chessboard of the planet.

Some of us have lived through the fall of Schleswig-Holstein and the humiliation of Denmark, the swallowing of the Kingdom of Hanover, the rapid strokes of Sadowa and Koeniggratz when Austria was humbled and