

EPILOGUE

right line of action; it was no blatant arrogance, but the voice of an impassioned prophet. As to the peculiar power of the German people he was no false prophet, and the philosophic line of his argument was a true reading of the psychological facts of the time. The possibilities for mental, moral and spiritual leadership then open to the German people were unique. And the good in Germany will never cease to be a world-heritage forever potential of greater good.

Kant had prepared the way for a new world of thinkers and laid the corner-stone of morals, in the categorical imperative of the "ought," and the supreme rule for universal man, "What I ought I can." Man, just common, normal man, was of infinite worth; to be an *end* and not a *means* merely. Not only should man develop intelligence, but "All good not based on moral principle is nothing but empty illusion and glittering misery." He held the state to be a device for the moral and spiritual development of *men*.

Hegel brought a development of his own, and stands with Kant as a world-power, as well as a moulding influence in Germany. He held that *the state was a divine unity*, the individual a part within the whole, represented by the monarch, and held that the Prussian autocracy was the most perfect form and the king its divine head. At the same time he saw and realized the deadening effect of the lifeless wooden mechanism of the routine of government. He planted the modern German idea of a state, and of the responsibility of the people to act as parts of the mechanism. The people gradually grasped the idea: it was theirs simply to obey the divinely-appointed head. The ruling powers have cultivated Hegel rather than Kant or Fichte.