

THE WORLD PROBLEM

midst of which religion descends into external success, forgetful of the spirit and the Christ.

From 1807 for some years Fichte sought to inspire his discouraged, degenerate people to lofty ideals, to lift them into the consciousness of a great opportunity. He outlined and urged a plan for national education, from primary school to university, that should train them for their unique destiny. In public addresses he sought to arouse interest. "Strive not to conquer with material weapons," he cried, "but stand firm in spiritual dignity. . . . Ours the great destiny—to found an empire of mind and of reason—to destroy the dominion of rude physical power as the ruler of the world." He insisted (1) Europe, the world, all peoples had need of a moral and intellectual regeneration. (2) Such regeneration could come only through a nation of one blood, which, amid the stress of history, had preserved its originality and the consciousness of its latent power. Only from a great nation developed out of a single stock, along a definite line, could come the spiritual energy and leadership for so great a mission. (3) The Germans were that chosen people: before them lay the leadership of the world.

So he opened to them the history, the promise and potency in their *Urvolk*, the great gift to the world of the Reformation: dwelt on the fact that they only had the peculiar endowments needed; that the richness and supple elasticity of their language and other advantages made them the only people who could develop the power that humanity and the age demanded. "If you sink," he said, "humanity sinks with you, without hope of restoration." We may smile at the over-strained patriotism. But it rang true in its spirit and pointed to the