

**THE FALLACY OF
THE GERMAN STATE
PHILOSOPHY**

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The fallacy of the German state philosophy by George W. Crile

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We are in war, but war is only a part of what we are in; we are in a revolution of the moral, social, educational, and political systems of the great human race. War is the expression of but one phase of this fateful revolution. If we are to survive and remain free, we must accurately value our own creed and the creed of our enemy, to the end that we may strengthen the foundation and augment the superstructure of our civilization.

Our enemy is guided by a definite and a published philosophy. We must therefore establish and publish our own philosophy. We must examine the validity of the principles for which we are contending, as well as of those against which we are contending. We must know the truth—are we right, or is our enemy right? Is there a flaw in the premises of the German State philosophy?

Through the schools and through the universities the ideas of the German philosophers, of Nietzsche and of Treitschke, in particular, have created a state of mind peculiar to Germany. This state of mind, in which religious elements are combined with biologic con-

cepts, is the result, in part, of the implantation of the seeds of Darwin's theory of the survival of the fittest, in the struggle for existence, upon the intensely religious German mind.

The German adaptation of Darwin's conception may be expressed as follows: In nature the strongest and the most clever species of animal is best adapted for existence, hence that species survives and its competitors perish. German philosophy assumes that, among the peoples of the earth, the Germans, collectively and individually, are the strongest and the most clever. They conclude, therefore, that the German people are the fittest to survive; and that they, therefore, have the right to exercise their

higher survival qualities. In the exercise of this right they conclude that they are entitled to take from other nations, by methods of peace or of war, their land, their wealth, their very existence itself, since this is the logical right of the fittest animal engaged in the struggle for survival. The German State philosophy not only assumes the right but holds it as a duty to thus extend dominion by force over other people. Comparing the migrated German individual with individuals of other stock, we hold that the efficiency of the German State is not the result of any superiority of the German stock to the Anglo-Saxon or to the Latin stock, but that it is due to the establishment of an organi-

zation in which, by a type of collective effort, the individual, to a greater degree than is true of the individual in any other State, has given up his initiative—his will—to the State, which has been governed by an able and an honest ruling class. In other words, Germany has established what she calls a *kultur*, by means of which a superior State has been created out of good average human beings. Therefore, when the Germans speak of their rights as those of the fittest, they refer to their State rather than to the individuals of that State.

For the purpose of our argument, let us accept the German premise that, at this period of history, the German State is the