

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea

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DEFEATED BUT NOT CONQUERED.

BY JULIUS SCHRADER.

Frederick the Great showed his genius most brilliantly in times of adversity.
The illustration represents him after the battle of Kollin.

Frontispiece to The Open Court for October, 1899.

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THE FATHERLAND.

INTRODUCTORY TO THE ARTICLES OF THE PRESENT
NUMBER.

BY THE EDITOR.

GERMANY is rightly called the Fatherland in Anglo-American speech, for she is the original home of the great majority of the inhabitants of the United States, viz., the Anglo-Saxons and the Germans; and, in addition, she has been, since the beginning of history, the centre of all Teutonic races. She is the mother country of England and may be regarded as the oldest sister among the other Teutonic nations of Europe, the Dutch, the Swiss, the Danes, the Swedes, the Norwegians, and the Austrians.

Teutonic love of liberty was the barrier against which Roman imperialism broke, and had not Arminius, the Cheruscan, defeated the proud Roman legions in the Teutoburg Forest, our present civilisation would not be Teutonic but Roman; for Germany was the bulwark of the smaller Teutonic races, and if Germany had succumbed to the Roman yoke there would have been no power in the world that could have prevented the spread of Rome's dominion over the whole north of Europe. The Slavic races would have been assimilated by Rome as easily as, and perhaps even more quickly than, the Celts.

Consider what the consequences would have been! Teutonic speech would have been superseded by some Romance dialect which would be classed by philologists in the same category with Italian, French, Spanish, and Portuguese; and these Romance languages alone would now be regarded as cultured speech. English would probably never have originated, and the other Teutonic

tongues would be on the death list not otherwise than the Basque, the Welsh, the Old Irish, and the Gælic.

Further, the thought of the Northern peoples would have run in Roman channels, and the Reformation would either never have taken place or would have assumed so different a character as to bring about different results. Protestantism is essentially a Teutonic Christianity, and if some Romanist historians are lamenting over the split in the Church, we cannot help thinking that the division was for the best of mankind. Even the Roman Church has profited by being obliged to compete with Protestant Churches, and it is well known that Roman Church institutions in Protestant countries, especially in North Germany, England, and North America, are better and purer and in every respect superior to those of purely Roman Catholic countries, such as Italy and Spain.

The battle in the Teutoburg Forest decided the destiny of nations as yet unborn, and the English have good enough reason to honor Arminius, for he preserved the original folk-character of the Fatherland, thus saving Saxon speech, Saxon habits and laws, and Saxon institutions, four centuries before they were transplanted to the shores of Albion whence they were destined to girdle the world. Without Arminius there would have been no Hengist and Horsa, no Alfred the Great, no Bede, no Magna Charta, no Milton, no Elisabethan Age, no Shakespeare.

We Americans owe even more than England to the Fatherland, for we have imbibed German science, German philosophy, German methods of education,—not to mention the enormous amount of German blood that is coursing through American veins.

No nation in the world, not even ancient Greece or modern England, has produced such a galaxy of great men as Germany, stars of first magnitude whose light shone to the whole world, Goethe, Schiller, Lessing, Kant, Fichte, Hegel, Schopenhauer, Herbart, Beethoven, Mozart, Wagner. Further, the astronomers Copernicus and Kepler; scientists such as Liebig, Helmholtz, etc. Nor are men of action missing, great generals, such as Prince Eugene, Frederick the Great, Gneisenau, and Moltke, or politicians such as Bismarck; and if among them we should name a man of philosophical depth and cosmopolitan sympathies, we should without hesitation select Frederick the Great, the philosopher on the throne.

We Americans have no reason to begrudge the glory of Germany's great men, for we have profited not a little by their labors and have considerably utilised the results of their work in building

up the nation of the West which promises to be the nation of the future. Indeed, we have a good title in regarding ourselves as their legitimate heirs, for we have incorporated into our body politic the best features of German life, and the soul of its aspirations continues in us destined to carry its ideals to new fields and stake them to wider issues.

The tension which shortly ago existed between the Fatherland and the United States has happily passed away, and it becomes now more and more apparent how unwarranted it was and how foolish a continuance of a hostile feeling between the two nations would be. But it will be well to have the situation reviewed, and to discuss openly the conditions which caused the disturbance of the old and well-established friendship between the two nations. Germany has become convinced that the military power of the United States is not an item that can be neglected in the calculation of political possibilities, and the emperor has shown of late, repeatedly and unequivocally, that he cares for the friendship of the great Republic of the West. While German expectations in South America have become for more than one reason Utopian, the signs of the times indicate with great clearness that Germany's rôle in Central Europe, in Austria, and in the Levant, is of increasing importance and will more and more demand the concentration of all her energies. Instead of a bird in the bush, she will find there several in her hand.

In devoting this number to a discussion of the latest phases of the relation of the United States to the Fatherland,¹ we offer at the same time an article on the philosopher on the throne, Frederick the Second of Prussia,—best known among his own people as *der alte Fritz*, or Frederick the Great. His sense of duty, his idea that the ruler of the state is "the first servant of the people," the simplicity of his habits, were a lesson and set an example in his days which did not remain unheeded on this side of the Atlantic at the time of the national birth of the United States.

¹The first article by the Rev. William Weber, Pastor of St. Paul's Church of Belleville, Ill., is a discussion of the political situation, while Maximilian Groszmann's is a causerie on the symptoms of the estrangement which, being of a transient nature, will, as we confidently hope, soon pass away. The editorial, "The German in America," treats the subject in a general way. We would remind our readers that a former number of *The Open Court* contains an article by William Vocke of Chicago which reflected the views of a large portion of our German-American fellow citizens—viz., of those who hold England responsible for the whole embroglio. The Hon. Joseph Reinhardt, a representative German-American of Illinois, who, while a member of the State Senate, distinguished himself through his interest in school-legislation takes another view of the situation, as may be learned from his letter in the present number.