

of morality it were, if one struck out of humanity heroism' (*Heldentum*)—as if *Heldentum* could not exist in peace! 'But the living God will see to it that war shall always recur as a terrible medicine for humanity.'

Thus the idealization of the state as power results in the idealization of war. As we have seen that the state must be 'power' in order to preserve itself at all, we now find that it must be a war-state to preserve itself from 'sickness'. If it does not fight, individualism will triumph over the social organism; heroism will perish out of the world. Hence Bernhardt writes: 'the maintenance of peace never can or may be the goal of a policy'. War, war—the 'strong medicine', the teacher of heroism, and, as Bernhardt adds to Treitschke, the inevitable biological law, the force that spreads the finest culture—war is the law of humanity. And this war is offensive as well as defensive—primarily, indeed, offensive. For the growing nation must preserve all its new members in its bosom: it must not let them slip away by emigration to foreign soils. It must therefore find for itself colonies; and since the world is already largely occupied, it must find them by conquest from other powers.¹ Treitschke already cried the watchwords—'Colonies!' 'Sea-power to gain colonies!' Treitschke already designated England as the object of German attack, and began to instil in Germany a hatred of England. England blocked the way to the growth of Germany from a European into a World-power; Germany, to preserve intact for German culture the surplus of the growing population, must be a World-power or perish.

¹ It was significant that Germany, while offering to England at the end of July a guarantee of the integrity of the soil of France, would not offer any guarantee of the integrity of French colonies (*supra*, p. 82).