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AN EXERCISE OF GERMAN KULTUR

A Philosophical Discussion of the Amazing Turpitude of Germany and the Reasons Therefor

It has been said that every correctly written sentence contains one idea and only one. Every clause in the sentence is a subordinate part of the idea. Further, every correctly written paragraph contains one and only one general idea. Every sentence in it is a subordinate part of that idea. Every correctly written chapter, contains just one idea, of which the paragraphs are the necessary yet subordinate parts. Finally, every correctly written book contains one and only one idea. To that idea every chapter makes its own particular contribution. It follows, therefore, that if one could understand any single sentence, paragraph or chapter in a book, he must read its meaning in the light of the one great idea of the book itself.

The Unity of Germany

No civilization which has ever arisen quite so nearly illustrates and embodies a similar law of unity as does the German civilization of today. If we ask what is the unitary principle of German civilization, various answers may be given. One answer is German philosophy. Another is the German doctrine of the absolute state. Another is the German educational system. Still another answer is German militarism. All these answers are correct if these elements of German life are considered merely as subordinate parts of a larger unity. All of them are incorrect if they are taken as that larger unity itself. They are but the chapters in the volume where we read the meaning of German civilization. Each contributes its own subordinate part to the unity of the whole.

The word and the idea which contains the key to German civilization is the word Kultur. German Kultur includes not merely what we mean by our English word culture, but also every other form of life and activity which and through which the German intellect and the German genius express themselves, whether it be literature, economics, commerce, art, philosophy, or war. It means that element which is distinctly German and distinguished from alien elements. The key of the present paper is to introduce this unifying idea of German civilization in some of its leading aspects and applications.

A Nationalistic Idea

Professor De Hovre says: "For the German Kultur is essentially national, and in this respect it is opposed to civilization. Civilization is international in principle. Culture denotes the intellectual achievements, the mental products and products of one particular nation."

I note first the origin of the idea. It clearly fits into view more than a

COULD HARDLY STAND ALONE

Terrible Suffering From Headache, Sideache, Backache, and Weakness, Relieved by Cardui, Says This Texas Lady.

Gonzales, Tex.—Mrs. Minnie Philpot, of this place, writes: "Five years ago I was taken with a pain in my left side. It was right under my left rib. It would commence with an aching and extend up into my left shoulder and on down into my back. By that time the pain would be so severe I would have to take to bed, and suffered usually about three days... I suffered this way for three years, and got to be a mere skeleton and was so weak I could hardly stand alone. Was not able to go anywhere and had to let my house work go... I suffered awful with a pain in my back and I had the headache all the time. I just was unable to do a thing. My life was a misery, my stomach got in an awful condition, caused from taking so much medicine. I suffered so much pain. I had just about given up all hopes of our getting anything to help me.

One day a Birthday Almanac was thrown in my yard. After reading its testimonials I decided to try Cardui, and am so thankful that I did, for I began to improve when on the second bottle... I am now a well woman and feeling fine and the cure has been permanent for it has been two years since my awful bad health. I will always praise and recommend Cardui." Try Cardui today. E 78

hundred years after the defeat of Germany at Jean in 1806. Prior to the rise of Napoleon, Germans had been great admirers of French ideas. French language and literature were the favorite studies of Frederick the Great and others of the higher classes. (Austlander Revue.) A reaction came as a result of the tyranny of Napoleon. The apostle who voiced the ideas of the new age was Fichte, the philosopher. In 1808 in a series of addresses in Berlin, addressed to the German nation he outlined the new theory. It included the following elements: First, the German language is the one original and primitive language of Europe; second, the Germans are the one original people of Europe. Now, because this race with this primitive language is original, it contains the most important elements of all civilization. It follows logically that Germany was divinely ordained to impart its own original and peculiar ideas to the rest of the world. Embedded in this general notion it is easy to discover other ideas. One is that the other peoples of Europe are infer-

ior to Germans. They are corrupt and derivatives as compared with the one pure and original stock of Europe. "Deutschland-ueber-alles" thus became an article of the political and social philosophy of Germany very early in the nineteenth century.

Enter Hegel

So much we trace to Fichte. He brought the German ideal to the nebulous or firemist stage of evolution. Cosmos had not yet emerged from chaos. Another thinker became the nucleus for the concentration of the firemist into the solid planet of the doctrine of the German state. The thinker was Hegel, with his philosophy of the absolute. All finite forms are expressions and manifestations of the infinite. As the book implies the chapter, and the chapter the paragraph, so the absolute or infinite implies the state as an expression and manifestation of itself. As the tree precedes the branch, so the absolute precedes the state; but so also the state precedes the individual, the family, the school, the army and the various forms of government. As the rings of Saturn are probably nebulae thrown off by the planet itself, and are held in place by the attraction of the planet and made to revolve around it, so also all the ordinary factors of life and civilization in the German nation are but broken lights of the state, unified by the German state into the great national light to illuminate the world. According to Hegel, history is a judgment of the world in which one supreme nation dominates all others until it yields to a stronger. There have been three periods—the Oriental, in which the individual despot ruled; the classical, in which a ruling class prevailed, and finally, the Germanic. The present is the Germanic age and the world's judgment is being enacted. Thus a philosophical basis was afforded for Fichte's general theory as to the primacy and originality of the German people.

Autocracy Rears Its Head

We now begin to see how a nation of rare and remarkable genius and individuality gradually became a prey to an idea which completely changed it: That Germany was once an individualistic people, loving freedom and independence, appears when we remember the names of Martin Luther the religious reformer; Schellhammer and Tauler, religious geniuses; Beethoven and Mozart and other musical composers; Frobel and Herbart, great educational thinkers; Schiller and Goethe, poets and leaders of thought. It is especially manifest in the German kingdoms prior to the present unified empire, and when we recall the democratic movement of 1848, which was defeated. A German king said: "No, I will not be elected by the people. I will not pick up my crown out of the mud."

There was needed now a practical statesman if German Kultur was to fulfill its alleged mission. Bismarck, "the man of blood and iron," came in answer to the call. He accepted the theory of the divine right of kings and made the Prussian monarch the center of his political reconstruction. He

had no weak sentimentalism lurking anywhere in his mental or emotional system. A trifling thing like bloodshed or the rights of other nations were bound to be held lightly by a man who was the agent of the Absolute in a great world purpose. Hence, he provoked three wars in the decade between 1860 and 1870. The first was with little Denmark. The second was with Austria. The third was with France. Out of the first he gained Schleswig and Holstein. Out of the second he secured a number of German kingdoms and drove Austria out of Germany. Out of the third he got Alsace-Lorraine and a new united Germany. He justified the designation, "the man of blood and iron." But the methods by which he brought about his ends, the duplicity and intrigue and treachery, the lying and deceit and bullying, the vaulting ambition and self-seeking of the "iron chancellor" must have caused Bismarck to tremble in his shoes lest he lose his pre-eminence in these arts. For prior to this time history had never shown an instance where the art of scientific lying and intrigue had been carried to a height so colossal and sublime.

The Task of Bismarck

When the new Germany arose in 1870 the political task of Bismarck was to consolidate his gains by the formation of the Triple Alliance. This required a good part of the next decade. Austria and Italy united with Germany in the alliance, and it gave Germany the diplomatic primacy of Europe for a long time. If we look for the unifying principle of European politics, therefore, from the formation of the Triple Alliance down to 1914, when the great war began, we find it in the political ambitions of Germany. The drama moves with the sureness of one of Shakespeare's tragedies toward the inevitable catastrophes of 1914, when the Archduke of Austria was slain and Austria sent her ultimatum to Serbia. This led to the great war.

Returning now to the conception of German Kultur, we may note that three writers of more recent times aided in completing the circle of thought required for the full expression of the idea. Treitzsche applied the doctrine of the state, which had been previously evolved in a large way, to history, thus giving an alleged historical proof of the doctrine of the state derived from Hegel. Nietzsche, the brilliant neurotic, half poet, half philosopher, developed the doctrine of the superman and the super-nation on the Darwinian basis of the survival of the fittest. Bernhardi applied this doctrine to the practice of war and concluded that war is a necessary instrumentality in the hands of the elect state for the purpose of fulfilling its mission in the world. War is a surgical operation, says Bernhardi, and is necessary from time to time as a means of letting out bad blood. "The will to power," is the law of nations and the fundamental law of the universe.

A Fourfold Fiction

We may sum up so far as we have gone the foundations of German Kultur in the following statement: Ger-

GREENWOOD WOMAN HAS HIGH PRAISE

"Was So Nervous I Could Hardly Stand It." She Says

JUST DRAGGED ALONG

Barely Managed to Keep Going Until She Took Tanlac and Was Restored

Mrs. Oia Anderson, of Greenwood, declared she found "Tanlac to be a very fine selection for a generally run down condition and nervous prostration, in a statement she gave in endorsement of Tanlac. "I had been suffering from a breakdown and nervous troubles for some time," continued Mrs. Anderson, "and I was so nervous it seemed that I could hardly stand it.

"My appetite had left me and I was very weak. I managed to keep going, though, and I did my housework the best I could under the circumstances, but I never did feel like doing anything.

"I finally decided to try Tanlac for this condition, and I took two bottles. The Tanlac gave me a fine appetite right away and built up my strength and my whole system. I felt a great deal better in every way when the second bottle was gone, and I quit taking Tanlac. It relieved my nervousness and when I quit taking it I felt entirely different and strong, and I was able to do my housework. I am glad to praise Tanlac, for I found it to be a very fine medicine."

Tanlac, the Master Medicine, is sold by Dickson's Drug Store, Manning; H. W. Nettles, Jordan; Shaw & Plowden, New Zion; Farmers' Supply Co., Silver; D. C. Rhame, Summertown.—Adv.

man Kultur is based upon a fourfold fiction. The first is Fichte's theory as to the originality and primacy of the German people and language. The second is the fiction as to the priority and superiority of the German state as expounded by Hegel and his successors. The third is the alleged divine right of kings, Bismarck's fundamental doctrine and guiding star of policy. The fourth fiction is that "the will to power" is the supreme law of the universe. These four ideas have been fused into unity by the German mind. Indeed, they are essential parts of the great central and guiding principle of German Kultur.

this quadrilateral of doctrine as its foundation. All the details which are named here are simply corollaries of the great central ideas.

I begin with the individual. In Germany the individual is made for the state, not the state for the individual. Universal and compulsory military service, coupled with universal and compulsory taxation, is an essential part of German Kultur. If the state needs a man's time, his money, his life, the individual must surrender these without murmur. Life is regulated in Germany by a rigid police system. The foreigner is under surveillance from the moment he puts foot on German soil. The system results in a sort of national omniscience as to men and events within the state, because the fundamental assumption is that the individual must be watched and regulated. The bait in the sense in which Americans employ it is absolutely contradictory to the German idea of the state. This is because the ballot for us expresses sovereignty. The voter is king, theoretically, at least, whether we realize the ideal or not. The doctrine is the negation of the doctrine of the divine right of kings. The two practices based on these ideas could not live a moment together in the same system of government.

The State as a Policeman

German Kultur as seen in the realm of education implies that the educational system, root and branch, is controlled by the state. In Germany, therefore, we find, contrary to the current belief, less of academic freedom than in any school system of national scope in the world. The reason is obvious. If a professor antagonizes the state, he becomes obnoxious to the state. He is a cancerous or tubercular bacillus in the body politic. Pain or fever begins at once. He must be expelled.

German university education since 1870 has been consistently harmonious with the German doctrine of the state. The wildest theories in other departments of learning are tolerated if they can be employed to support the prevailing doctrine of the state. But otherwise a German professor has no career. If he loses his place in the university or other state school, he is literally "down and out." There is no possible door of opportunity. Hence, the brain of the German educator today is as truly a made-to-order brain as German shoes or German submarines. It was not always so. But the glory of German culture is forever gone unless the German spirit can once more be emancipated. Recent phases of German philosophy clearly prove this. Haeckel, with his materialism, supports Nietzsche's doctrine. The more prominent teachers in the realm of religion exclude Jesus as a religious teacher. Even Eucken formally and distinctly repudiates Him as in any sense authoritative for us. The logic of this is obvious, since the teachings of Jesus are directly opposed to the doctrine of "the will to power." Thus German philosophic thought obeys the general laws of

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