

Anton Holzner

Gottgläubig

Writings on German Faith



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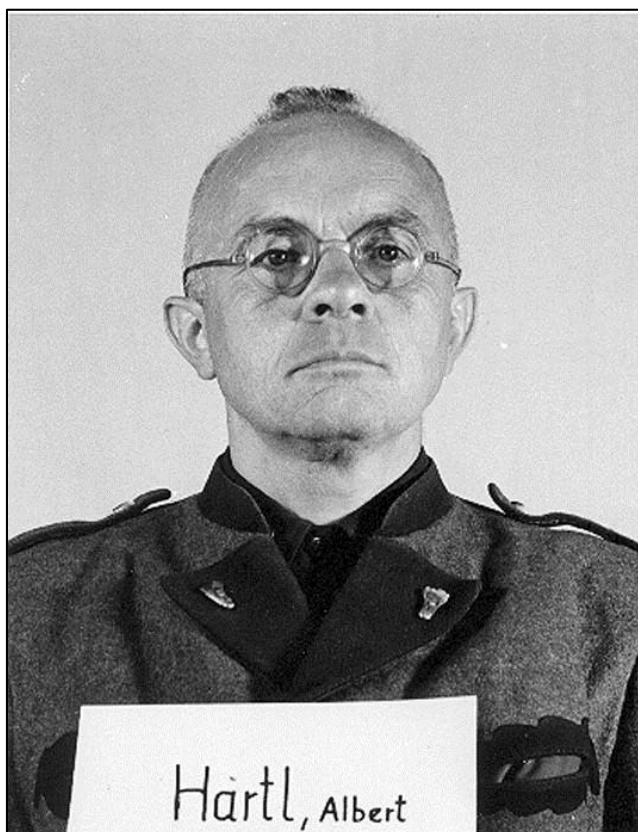


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Anton Holzner
(Albert Hartl)

Foreword

Anton Holzner (the pseudonym for SS-Sturmbannführer Albert Hartl) was a former Catholic priest who left the priesthood and the church and became an SS officer. Two of his books, *Eternal Front* and *Master Life*, present the non-Christian religious attitude often referred to as “gottgläubig”—“believing in God”. This religious attitude was common in National Socialist, and especially SS, circles in the Third Reich. His other two books, *Priest Power* and *God's Law*, reveal the methods of the priesthood. *God's Law* provides a fascinating portrayal of the six stages of his evolution: from fun-loving little boy to rebellious cloister school pupil to exemplary theology student to idealistic young priest to disillusioned older priest who leaves priesthood and church to National Socialist! Here are his four books, translated from the Third Reich originals.

Eternal Front

Introduction

When the German rebirth began under the flags of the National Socialist revolution—after the experience from the World War—and the arising generation went through the hard character school of the National Socialist movement, Germandom in the Sudetenland was in a difficult struggle for the preservation of its folkdom and its home soil. Cut off from German cultural and intellectual life, borderland fate determined its fighting bearing. It formed the people and their character and made them a tough breed. And so, aside from the bonds of blood, it was the experience of struggle on the other fronts of German life that defined the general direction of Germandom on both sides of the old borders of the Reich.

After the return of the Sudeten-German regions to Adolf Hitler's Germany, it was a matter of giving a world-view foundation to, and thus firming, the battle-proven character formation of the German people. From this effort arose the essays of this little book, which appeared as Sunday articles in the Sudeten-German provincial organ "Die Zeit" ["The Time"]. For the old fighters in the Bohemian-Moravian region they became an interpretation of their sacrifice, struggle and victory, and for the folk comrades who previously stood apart from the greater German revolt, they became an introduction to our blood-determined world of feeling and thought. The collection of these essays in this volume rescues them from the fate of a newspaper article and makes them a valuable contribution to the character formation of the German people.

Dr. Karl Viererbl

Chief Director of "Die Zeit"

Reichenberg, Sudetengau, Winter Solstice 1939.

About the Meaning of Life

Jn all millennia, serious people have researched and pondered about the meaning of this life. Some found their life goal in enjoying the pleasures of this life as much as possible. They became superficial materialists. Others figured this life is only a brief, but difficult, test, a bridge to a better afterlife or eternal damnation. The most diverse religions portrayed this afterlife each according to the racial nature of its promoters and spreaders. The diverse priest castes more or less did good business with this afterlife. Each claimed sole and absolute knowledge about this afterlife. They sold—following diverse cult ceremonies—to living and dead places, advantages, honorary offices and mercy-gifts. It was the simplest and most primitive business, because no person returned from the afterlife and held the priest accountable. The witch doctor of the Negro Bushmen ran as little a risk as the oriental magician, if he sold the afterlife to the believers as business.

In all periods there have also been people who opposed this afterlife materialism. A medieval story relates: Two monks portray the afterlife to each other again and again in their conversations. They imagine all the individual choruses and departments of angels and holy-men, the rank differences of the individual heavenly places, the otherworldly music, the heavenly hallelujah songs, God's throne etc. They promise each other that the one who dies first will appear to the other the first night in a dream and tell him what it looks like in the afterlife. If it is as they imagined it, he will simply say “totally”. If it is different, he will say “different”. When one of the monks died, he actually did appear to the other the first night. But he did not say “totally” or “different”, rather “totally different”.

This is the old wisdom of Nordic man: The Almighty has put a curtain in front of life after death. It is a secret to us. No person may presume to possess any privileged knowledge about life after death. And yet, our faith and our knowledge go beyond our earthly life. We know that each of us is a link in an endless chain that stretches from the oldest ancestors to the most distant descendants, that our river of blood comes from distant times and flows across our earthly life into the distant future. And this knowledge broadens our view and leads it across hundreds of

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thousands of years. And this knowledge gives us the strength of millennia and lets us surmise eternity. It places us into the endless cycle of creation.

We know that even the person who is the last link of his clan can secure an eternal future through his works and deeds. The unknown worker who chisels, transports, and puts together the building blocks for the great protective wall of the German folk or for the splendid buildings of the Third Reich, will live on in these works just like the great intellectual creators of these works. The soldier and the policeman who were the guarantors for the safe return of lost German territories to the Reich, and the quiet fighters for the freedom of the German folk, will live on forever in the Greater German Reich just like its great shapers.

Our reverence for the Almighty, however, is so great that we reject portraying the afterlife materialistically. We openly affirm here: About an afterlife we know nothing and will never know anything.

This affirmation leads us with doubled energy to this side, to earthly life. The creator put us in the life cycle of our folk. The meaning of our life is to fulfill the task given us in the organism of this folk.

We fulfill the meaning of our life, when we do everything possible to manifest and shape, to train and perfect the energies and abilities the Lord has given us. We are on earth so that we continue God's work of creation in our blood and body, in our intellect and our soul.

Nordic Faith

Nordic man stands in the middle of life. He forms his view of the world from nature. The laws of life that reveal themselves in his blood, in nature and in history, are his guidelines for action.

In life, God reveals himself to Nordic man as the Divine, the Almighty, Providence, the Lord or the Creator; for him, all these terms are an expression for one and the same divine power, which appears in life and in nature, above life and above the worlds.

When Nordic man gazes at night into the starry heaven, when he stands on the shore of a roaring sea, when he looks across the land from a mountain peak, or when in complete silence he immerses himself in the beauty of a flower, of a living creature or a work of art, then he experiences that there is a divine force.

When Nordic man listens to the voice of his blood, and consciously thinks about the moral obligations prescribed him by the laws of his blood, the indivisible bond to his folk, honor and truthfulness, unshakeable faith and loyalty, then he feels that these laws of his action represent the highest laws.

And when in a contemplative hour he reviews his own life and the history of his folk, then he knows that a deep meaning and a supreme goal has often found an expression in his and his folk's life.

So Nordic man will always be an idealist, always possess faith in a higher power, and an abyss will always separate him from that materialistic attitude, from godlessness and lack of faith.

For Nordic man, therefore, there will also always be a unity between life and religious belief, for him the belief in God is and remains a necessary component of his world-view and life-view. For him there can be no gap between faith and knowledge, no disagreement between religion and life.

The path of people and their folks to their god is different, each according to its own racial nature. There are primitive folks for whom their god, their fetish, is simply their helper who brings them nice weather or rain, whom they beat, when he does not obey them, and whom they curse, when he does not please them. There are folks for whom, due to their blood-determined feeling, their god is a merchant

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who haggles with the devil for the souls of people, for whom God is largely a wretched, pitiful creature who suffers infinitely from the evil will of people. There are folks who want to banish their god to specific locations, folks who have a small or inferior image of God.

For German people, who live in such close bond to powerful nature, who live from such deep, blood-determined values and such a great history, there can also only be a very great and very powerful concept of the Almighty. Nordic man sees God not in the pasha to whom he is servilely devoted, before whom he throws himself on the ground and toward whom he acts like a slave, but he also does not see in God an inferior servant of his wishes. Nordic man stands before the Divine in reverence and at the same time feels himself closely connected to him like to a friend. Nordic man knows that his God is not banished in certain statues or a few holy substances or in solid houses, he feels close to his God everywhere, in his clan, in the great folk community, in the forests and fields, at the fine festival locations and in the quiet ceremony halls of his folk or at the home hearth.

Nordic man knows that he does not need to tell his God what moves him in long addresses or hours of prayer, or with oriental prayer chants or with Jewish phylacteries.

With a silent thought or a few short words, he feels himself—in hours of distress, in great danger, after a beautiful success, during the experiencing of a great joy—connected to his God, he feels the nearness of the Divine. Nordic man knows that God does not work for him, rather that success is only coming to him, if he himself—however, in confidence in Providence—employs all his energy for his work; he knows that God is only with him, if he himself fights and struggles bravely, if he himself is tenacious and works ardently and is active on his work.

The affirmation of this Nordic faith became covered with weeds over the course of centuries by many foreign worlds. All great German men, however, have in every period been filled with this Nordic faith. This highest faith, this greatest idealism, has given great Germans of every period their security and fearlessness in life, has guided their artist hands and their creative genius in all areas of art and research. The German folk will not allow itself to be robbed of this faith in the Divine by anyone, never again. This faith, however, also means at the same time the highest moral responsibility and the deepest obligation toward these laws of life, which are God's laws.

Community

The Creator has assembled us Germans into a folk. The forces of blood, the same homeland soil and a millennia old history have created an indivisible community out of this folk. There is no other community that may be higher for us, that obligates us more, that is more sacred to us, than our folk. That is the law of creation's order, of God's will.

The cells of this great folk body, however, are the clans and families. For time eternal, the clans will remain the most valuable foundations of folk life, clan welfare will be the necessary prerequisite of folk welfare.

Between both these corner pillars of folkish community life stand as connecting, natural communities and the communities of ideas or struggle. The former shape the life of people who are connected to each other through the same work, same workplace, same economic or cultural or other professional tasks. The latter weld closely together the people who are unconditionally devoted to the same world-view-political goals of struggle. The party, its auxiliaries and affiliated associations are bearers of these communities.

Countless artificial community-constructions have in the course of history tried to push out the natural life communities. With the growth of the natural communities, these unnatural structures die off again.

Community gives strength. *Vae soli*, Woe to whomever stands alone, goes an old Roman saying. Each person and each folk can again and again experience how weak it is made by isolation and how strong by community. In daily life it is a support, it bestows supportive energy to great events, in difficult times it preserves strength of resistance and faith. Where a solid, natural community stands, the people are invincible.

Community gives joy. Countless of life's joys have been denied to the individual by the Creator. Much that is beautiful, noble and great can only be experienced in the community. Where a community leaves one cold and gives no joy, it is just a superficial framework without a deeper core. By nature, community and joy belong together. Infinite happiness can flow to each individual from a genuine marriage, work community, community of struggle or folk community.

Community leads to eternity. The clan community connects the people in the endless chain with the most distant ancestors and

descendants. But whomever Providence has denied descendants, can through his work become immortal in his community of struggle or folk community. Eternity, however, connects with the Divine. So the community becomes a path to God. Service to the community becomes a religious service. Simple and clear are the virtues in which the community proves itself.

Trust belongs to the community. Each individual must have unconditional trust in each member of the community. He must stand in front of him full of respect, regardless what rank he holds. This trust is the prerequisite of the community and not the result of years of proven performance. Whoever abuses his comrade or coworker for as long until he has proven himself, is an enemy of any community. Basic distrust against each person is a crime against the community. Trust must even be demanded, even if somebody once took a wrong path and a wrong step. One may experience many a disappointment in the process. But on the other hand, one will be able to spiritually keep, save or boost the spirits of countless people through trust. Basically, one must always see the good core inside the fellow human being, even if a bad side sometimes prevails. Infinite trust is the greatest source of strength for a community. To give this trust day after day, to always live in the complete inner attitude of boundless trust, is the most sacred obligation.

Helpfulness is self-evident in any community. It is not shame and not always a misfortune, if a person finds himself in psychological or physical distress. A world alien to us has exploited distress of every kind to bring to the person needing help pity—from above downward, with virtuous gesture—and mercifully donated to him help in the form of physical or psychological charity. This form of help injures more than it heals, destroys more than it helps, promotes not community, rather class hatred. For a German, it is the most natural thing in the world that he gives honest good advice to his fellow human being when he needs it, that he helps selflessly where there is need, that he stands alongside with understanding, when somebody no longer knows the way on his lonely path. Helpfulness must be a self-evident component of any comradeship. Help for the individual is always self-help for the community.

Honesty is self-evident for a German. Without honesty, any community is lost. Honesty in a word and idea, honesty toward all foreign intellectual property and honesty in all material things are equally important. To honesty belongs being able to look superiors and subordinates in the eye, not having to evade the one or the other through the back door, and not having to be cowardly.

Loyalty toward the community will always be carried by an unshakeable belief in it. This faith, however, grows from the consciousness that all natural communities correspond to the laws of life and are life essential. The loyalty toward the community is hence boundless. It continues to exist even if the external framework of this community has become damaged or even broken. Yes, precisely then, loyalty must be especially maintained.

Egoism, mistrust, dishonesty, disharmony, selfishness, distrust are crimes against the community and must be eradicated.

No intricate moral doctrines are required in order to be able to differentiate between what benefits a community and what disturbs it.

Community is something so great and mighty that any naturally feeling person can clearly recognize its basic lines and distinctly comprehend its laws. Community is something that especially belongs to the deepest nature of German man.

Law and Obedience

Where people live in a community, the natural order of life demands that a leadership and a following exist.

The task of the leadership is to create regulations, measures and laws that serve the well-being and life interests of the entire following.

The job of the following is to follow these regulations and to obey these laws, trusting the good will and the correct insight of the leadership.

This is true for the plant, the community, the state. In the process, it is a self-evident prerequisite that the leadership corresponds to the natural laws of life. The community that, in accordance to the God desired order of creation, stands at the top in human life, is the folk community.

The laws of correct folk leadership are hence also the most sacred laws. They obligate to unconditional, total obedience. Where the well-being of the folk community demands obedience, where the life necessities of the entire folk demand—through the voice of the folk leadership—sacrifice and subordination, a summon to struggle and work, the individual no longer has any consideration for himself, for property and belongings and life; then even the family must take second place behind the great folk community.

Alien, supra-governmental powers have tried to destroy, bend or weaken this natural life legality. International Freemasonry, international Marxism and international [religious] confessionals put their super-governmental communities above the natural folk community. Whoever is a member of their lodge, their trade union, sect or confession, is first of all a brother and stands—even if he is of alien race—above any folk comrade who does not belong to this constructed community.

The laws of these super-governmental powers hence stand for the followers of these world-views above the laws of the folk community and of the folk leadership. Any state law, any regulation and measure of a plant management, of an office of the municipalities or of the state, only obligate insofar as this is compatible with the laws of their lodge, sect etc.. Any oath has for them validity only insofar as it does not stand in contradiction to their international obligations. Whoever formally

designates himself as a follower of a super-governmental power or inwardly feels bound to such a power, must be clear in his own mind that, day after day, he could face decisions that force him to decide to take seriously the obligations toward his folk or toward some international entity. There are thousands of cases in life in which obedience to the laws of folk leadership are incompatible with obedience to super-governmental powers.

A currency transfer can be a service to a super-governmental power and at the same time a crime against the folk wealth.

A complaint against the traitor can be sacred obligation toward the folk community and at the same time a betrayal of a super-governmental power to which one belongs.

A marriage can, according to the laws of folk well-being, be a crime, and at the same time, according to the laws of a super-governmental power, be permitted.

The contents of a book can be desirable from the national viewpoint, but be forbidden from the standpoint of some international entity.

A teacher can, on the basis of his inner, super-governmental ties feel obligated to obstruct, to disturb, to sabotage the work of the Hitler Youth, which he would have to promote by all means according to the laws of the folk leadership.

A police official or a judge can feel conscious-bound through an international power to treat minor offenses leniently, against which he would have to take more severe action, according to the natural folkish laws.

As manifold as the conflicts are that must arise from obedience to the laws of folk leadership and obedience to the laws of super-governmental powers, so clear must one thing be to each German: The natural laws of the folk leadership, the laws of our natural communities are for us the laws of the order of creation, they are God's laws. In the face of these laws, all other bonds lose their power. Obedience to these laws stands over any other obedience.

Happy is the person for whom the well-being of his folk is the solely obligating voice of God. For him there can no longer be any doubts and conflicts. For him, law and obedience are clearly and distinctly determined.

Responsibility

A basic question for the moral bearing of a person in his private and public life is the question of responsibility.

Based on their racial makeup, individual folks and countless world-views have taken very different stances toward this question. There are natural, primitive folks who go through life with a certain lack of worry, in their actions still largely driven by instinct, and for whom great conflicts about responsibility and duty do not exist.

There is a Marxist world that has managed to remove responsibility from the individual human being. The dominant factor in life is, for these Marxist circles, the environment. The conditions under which a person grows up, the people he lives with, the given surroundings in which fate has put him, in short, the whole environment in which he finds himself, shape his development. The criminal hence practically does not deserve any punishment. Prisons must hence practically be transformed into institutions of healing and sanatoriums for these unhappy people, toward whom all these mushy feelings of Marxism and humanitarian dogooders turn.

According to another view, which comes from the oriental world, man is held down and chained by the original sin that weighs upon him. All folks of all eras are affected by the original sin the same way. Human reason is, according to this view, clouded, the human body is shameful, human will is weak. Man can practically be educated only to a limited degree. Insofar man can be led to positive action at all, so-called supernatural and cult means are much more important for influencing him than all natural forces.

The healthy German does not let his actions or his whole inner bearing be suppressed by environment or original sin. He feels that the Creator has not made him small—above all with an inescapable original sin—rather he is filled deep inside with the faith in the hereditary nobility of his blood. Grateful and proud, the German carries within him the consciousness that the Creator has given him the most precious energies, which enable him to stand his ground in life.

Nordic man is basically always an idealist and optimist. He indeed sees the hampering, the negative and the bad in life, but he does not let

himself be pulled down by that. His eye again and again looks at the good, the beautiful and noble that Providence has given him. His idealism is never unreal. In his heroic bearing he hence also overcomes everything tragic in life.

The symbol of Nordic man is the sun, which again and again shines, warms and radiates though every night and every cloud.

So German man walks his path into the future proud and happy, full of confidence in the strengths that the Creator gave him.

A past world sought the most diverse mitigating circumstances for its mistakes. For example, alcohol is a mitigating circumstance for the law and moral view of the past Marxist and oriental world. In some areas it was downright common knowledge that one would drink before certain actions to obtain so-called mitigating circumstances.

The new German legal view has fundamentally cleared away these mitigating circumstances. German man considers himself responsible for his actions, he takes responsibility for what he has done. It is not his nature to shake off guilt, to burden other people with the guilt, or to seek other mitigating circumstances. The guiding star for all moral action is his concept of honor. For him, honor and responsibility flow together into a great union, which lets him approach his work hard and serious, but at the same time full of confidence and full of happy courage, and which keeps him far from any licentiousness and superficiality.

In this consciousness of determined moral responsibility, German man directs his personal, private life and his behavior in public according to the laws that his blood dictates to him, according to what serves the well-being of his folk, his family and his homeland. No super-governmental bond can be the guideline for his moral behavior; his responsibility is guided by the natural laws of life, by the laws of the order of the Creator, which are God's laws.

Proceeding from this consciousness, which bases his responsibility on the most natural and fundamental norms that can exist in the world, he can make clear, calm decisions in his behavior, and he is not subjected to moral doubts and pains of conscience, which often face people with artificial, unnatural doctrines. Straightforward like the great buildings of the German present, clear and bright and full of greatness is the inner bearing of the German man as well, who stands in life full of moral responsibility. His moral responsibility does not press him to the ground, it instead lifts him up and makes him happy, free and great.

Honor

For many people, folks and world-views, honor is something external, something that comes down to outward prestige, good reputation and general social rank. Whoever in public and in private life behaves correctly outwardly, whoever obeys the customary rules of bourgeois decency, whoever above all knows how to keep an outer shell around his inner bearing, he is considered an honorable gentleman in this superficial, liberal world. People and folks carefully keep watch over this so-called honor and thereby try to hide their inner degeneracy and hollowness. The appeal to this honorableness is for them nothing else than an expression of their basic deceit.

For German man, honor reaches into the final depths of his essence. It is the basic value of his character bearing. It grows from the deepest foundations of his racial world-view.

For German man, honor reaches into the final depths of his essence. It is the basic value of his character bearing. It grows from the deepest foundations of his racial world-view.

Honor means loyalty toward God's order of creation, toward the laws of life, toward the voice of blood, toward himself. The Almighty has placed the laws of action for people and folks in their blood inside them, in their conscience. To be loyal to these divine laws and hence to be an executor and fulfiller of the divine work of creation and of the will of creation, that is the greatest and highest thing for people, that is their honor.

This honor must prove itself in the thousands of big and little things of life. Whoever in great hours and in daily routine serves his folk full of devotion, joy and loyalty, is conscious of his honor.

Whoever keeps his blood and his soul pure, whoever preserves woman's honor and family happiness in his heart, whoever fulfills his sacred duties toward ancestors and descendants he knows what German honor is.

Whoever always remembers that money and property were determined by the Creator for the whole folk community, whoever gives from his plenty to the needy as self-evident, whoever views other

people's property as inviolate, whoever guards folk fortune like his personal property, that person keeps his honor pure.

Whoever respects and treats each folk comrade as his blood brother, whoever does not arrogantly or self-adoringly elevate himself over other folk comrades, whoever does not lower himself like a dog and crawl before more powerful people, he is a man of honor.

Honor means loyalty to naturalness, it means loyalty toward oneself and one's folk. German man hence does not need a thousand individual moral rules, he does not need a Talmudic moral casuistry that prescribes to him exact rules of conduct for ten thousand individual situations in life. His honor is for him the clearest guideline for his life and his action.

Honor hence means inner truthfulness, genuineness and clarity. For German man there are no double standards for public life and private chamber, for uniform and civilian dress. The most secret thought, the most hidden deed and the most secret word must face German man's personal court of honor just like his great public works. He is aware that even his most secret feelings, stirrings, thoughts and actions are somehow building blocks for his character's formation. They somehow change and shape with fine chisels the image of his inner essence and hence also influence the physical reflection of his character. Despite this inner honorableness and consciousness, honor does not mean pettiness, pains of conscience of moral hypocrisy. Broad and clear, sensitive and tender at the same time, like God's entire creation, are the laws of life and is hence also the honor of German man.

The consciousness that his life is embedded in the great connections of the universe, that the divine is at work in his life's wellsprings, that the Lord has given sacred forces to his blood, his soul and his spirit, the certainty that his life is great and meaningful in the consonance of eras and generations, the trust in the strengths that the Creator has bestowed on him—all that gives German man a justified pride. And this pride reflects itself in his feeling of honor.

With this proud consciousness of honor, German man knows that he himself must keep his honor pure, but also that he must not allow it to be soiled or attacked by anybody else. An injury of his honor is an injury of divine rights. He hence has the sacred obligation to stand up for his honor and to defend it against malicious people and folks. Here, too, he will not be petty and sensitive. But here as well he will act clearly, relentlessly and uncompromisingly, when the deepest and most sacred is really at stake. In the process, he will, above all, always be conscious that

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he can only expect respect for his honor from others, if he himself keeps the shield of his honor clean.

In all times in Germany, loss of honor was always considered the greatest shame and humiliation, and the worst treason. The loss of honor is the loss of one's own deepest essence.

There have been times and folks that had no understanding for the concept of honor, they only knew moral action under the whip or action out of pure selfishness.

We Germans are happy and proud that the Creator has given us honor as the guideline of our life and as the highest moral property at the same time. We are happy that National Socialism has again led us back to this basic moral value.

Guilt and Atonement

It is part of mankind's nature that we again and again make little mistakes and transgressions. We learn from these mistakes, endeavor to avoid them in the future, but don't take them too tragically or burden ourselves with senseless guilt on their account.

But every person can someday become weak in an important issue, in a basic matter, and take on major guilt. Then it is no longer easy to get over this guilt. It would be frivolous, stupid and immoral, if one would try to hide the guilt from oneself.

The most diverse religious communities, especially those coming from the Asiatic-African world, have found an often very mechanical way to free people from major guilt. In often very odd redemption ceremonies, which are sometimes connected to a common or a specialized confession in front of a priest or the community, the moral guilt of the faithful is simply expunged, erased and eliminated.

The responsibility-conscious person knows that a major guilt also requires an appropriate atonement, which he cannot avoid through a simple cult ceremony, and that many a guilt can only be atoned for by death. Very often, the atonement will be determined by the jurisprudence of the natural communities. Often the guilty person will have to very personally decide the atonement for himself and perform it. With great moral seriousness, every naturally decent person will in the case of serious guilt obligate himself to an appropriate atonement.

The crown of all atonement is the readiness to balance the guilt with a positive accomplishment and to replace the misdeed with a valuable work. Only where this unconditional will to the better deed also becomes a reality in life, can guilt be viewed as fully atoned.

There are people who martyr themselves because of whatever guilt. They ponder and wail, calculate and weigh what they can no longer undo. They waste their energy with senseless self-reproaches, pains of conscience and infertile artificial pains of regret. Then they usually no longer have any time or energy for positive reparation for committed wrongs.

A past bourgeois world often no longer gave an opportunity for atonement and rehabilitation to people whose misdeed became publicly

known. Whoever was sentenced by state jurisprudence for whatever offense, whoever made himself guilty of whatever misdeeds, was expelled for all time from so-called better society, despised and shunned. Full of self-glorifying arrogance, people who had often bitterly and severely atoned for whatever offense, were judged and discarded. Any return to life was barred them by people who were inwardly much worse, with less character and less worthy.

Naturally feeling German man considers it not just a tactlessness, rather meanness, if a long past, atoned for mistake is again and again put forth, if one carelessly and cruelly touches matters for which a person perhaps atoned for years, seriously and severely.

For German man, a folk comrade who has completely atoned for a guilt is again a full-valued member of his community, with all honors and rights. He is obligated to again unreservedly join the ranks of the folk's great front, and he is entitled to again expect and to be allowed to demand from each folk comrade full trust and genuine comradeship.

Every guilt is at the same time a great misfortune for the guilty. An atoned guilt can often mean a great joy for the person affected and his surroundings. Many people are so hopelessly addicted to frivolity, obstinacy, brutality, extravagance, moral licentiousness, that they can be torn away from this intoxication by a sudden awakening after an especially serious offense. Purifying atonement after a major guilt has had the effect of a healing medicine on the moral development of many people. Certainly, there is usually the prerequisite that the healing doctor stands at their side, and that, instead of healing, the complete moral and psychological destruction is not caused through the brutality and tactlessness of superiors and fellow human beings. Guilt and atonement are two terms that contain much tragedy for human coexistence. German man, however, does not let himself be captured by guilt, rather he fights the way upward his ideals through atonement.

Every person would do well, from time to time in a still honor, to examine a bit his attitude and his actions relating to guilt and atonement. He will then more easily avoid the misfortune of a serious guilt and hence not require the healing effect of severe atonement.

Soldierdom

The virtue of German man is soldierdom. His soldierly spirit has grown from the laws of his blood. German soldierdom has proven itself in the millennia of fighting of our Germanic ancestors for their living space, in the conflict of the Middle Ages with foreign powers and world-views, in the world of Frederick the Great and in the time of the Wars of Liberation. At Tannenberg in 1914, victories of soldierly bearing opened an unprecedented struggle against a world of enemies. In 1933, German soldierdom, purified and perfected, could celebrate its great resurrection. National Socialism has drawn the ultimate conclusions from the laws of the blood and taken the characteristics of soldierdom to final manifestation and made the demands of soldierdom demands for every German man.

The most obvious symbol of the soldier is the uniform, march in step, clear organization in ranks and columns. This external commonality is a symbol for the inner commonality. In 1918, the German folk could be temporarily chained, because the unified political and world-view front was missing behind the front of the soldiers of the war. Soldierdom means to German man the same marching direction, the same inner bearing, the same psychological and world-view orientation of the entire folk. The arms-bearers of the nation, the political soldiers and fighters for the cultural and world-view rejuvenation of the German folk, must stand in one line.

Soldiers know that they can only achieve victory, if they follow their leadership clearly and unreservedly. The leadership determines the marching direction, goal and tempo. Like a unified block, the German folk stands behind its leadership. Foreign powers and world-views may beckon and promise, offer and curse; for German man, there is only the command of his folk leadership and not the command of super-governmental powers. German man obeys, with pitiless hardness against himself, the commands of his leadership, because he has an unshakable faith in this leadership and its idea, because he has unreserved trust in it.

The laws according to which the soldier acts are the life laws of the folk, the laws of the blood, the laws of God's order of creation. It is the soldier's honor to be loyal to these laws. It is his pride to preserve and

increase this sacred legacy of blood and folkdom. There have been times when the honor of the soldier almost disappeared behind the honor of the officer. Today there is still only one honor in the German folk and with German man, the honor of soldierdom. It is his greatest honor, if his soldierly honor is recognized. Honor is the shrine of the German soldier. His military uniform is a uniform of honor, his armed service is a service of honor.

The soldier must always be ready for action. Mobility, skill, constant readiness in the physical, intellectual and psychological areas belong to soldierdom. This requires constant drill, constant exercise, tireless schooling, constant watchfulness. These characteristics grow in light and sun, in holy, joyful naturalness, not in mystical half-darkness and unnatural rigidity. In God's glorious nature, amid sun and water, at sports and gaiety, with cheerful jokes and happy songs, young people develop into fresh, skilled, action-ready soldiers. Every German man, however, regardless where he stands, must today possess at every hour this constant readiness for action; he must also acquire for himself this characteristic of soldierdom.

The German folk stands today and for all the future like a single unified company of soldiers. The Führer has created this new folk soldierdom. National Socialism has perfected this soldierly spirit.

The task of this soldierdom is to secure a lasting peace. Under the eternal protection of German soldierdom, the great achievements of peaceful German work will evolve for all time.

Grace

Each folk has a very distinct ideal concept of woman corresponding to its racial nature.

It is difficult to sum up in one word everything that German man relates to the ideal image of woman in terms of loftiness, nobility and beauty. One of the most fitting words for the totality of all the virtues and advantages of German girl and the young woman is the word charm.

Charm means a natural, uniform, physical beauty. Unhealthy distortion of natural beauty, unnatural muscle athleticism, unnatural castigation of body, unfeminine masculinization or spiritualization of the body stand in contradiction to charm. This natural beauty is shaped, promoted and preserved through robust movement in air, sun and water. The charm of the female body radiates in fresh, happy games and dances, in female physical exercise and gymnastics; it enlivens celebrations and holidays, psychologically enriches the community and transmits the highest values above all to the man. For the girl and woman herself, however, therein lie wellsprings for fulfillment and perfection of her deepest essence. Genuine Nordic art of every millennium displays a mirror of this female charm.

Charm simultaneously means a mental-psychological bearing which expresses itself in manifold forms. Charm expresses the female harmony of mental and psychological forces, the gentle harmony of reason and mood. The meaning of all female life fulfills itself in the kind, caring loving and always helping mother and housewife. The art of all of German history has again and again celebrated precisely this inexhaustible depth of German female feeling, of the German mother's love, of selfless, love-fulfilled devotion and the immeasurable wealth of the German woman's soul. And if one speaks of the charm of a girl or of a woman, then the psychological sincerity is also expressed by precisely this term.

The German woman, however, should not and does not want to only be a good mother and housewife. In the orient, the woman was often only a birthing machine and maid. The German woman wants to simultaneously, knowing and understanding, stand at the side of her husband as comrade and coworker. She wants to share the husband's

cares, tasks and work, yes, she wants to stimulate and fertilize. The German woman hence does not exhaust herself in superficial beauty and fleeting charms. Rich spirit and deep understanding for all things in life radiates from her charm. She does not just take care of the table, rather she shapes the culture of the house, the style of the residence, the family's manner of life. Hence clear intellect and practical sense also radiate simultaneously from the charm of the German girl and the German woman.

The woman is the bearer of new life, the protector of her folk's blood and kind for distant generations. She must guard the purity of the blood, maintain discipline and proper manner, ward off poison and decay. The most sacred obligation and the greatest pride lies therein for each girl and each woman. For each man this means immeasurable responsibility toward his folk. The deepest essence and the most beautiful decoration of female charm lies in this purity of blood and kind. The woman becomes a participant in divine powers as the bearer of new life. Through her own blood, she is inseparably bound to the folk's eternal life.

The German world-view and life-view also grows from German blood and German kind. The woman is natural bearer and teacher of a world-view and life-view to her children fitting for her kind. She gives them life. But she is also the first, closest, natural one to solve for her child the riddle of life, to lead them into the small and larger worlds of divine creation. The woman opens the child's eyes and their view for the manifoldness of this world and in the process she herself becomes ever richer inwardly. She teaches to differentiate between good and evil, beautiful and ugly, noble and base, useful and harmful. But she also lets her children surmise the eternal relationships of family, folk, homeland and Führer, of workers, peasants and soldiers, of war and peace and the eternal laws of life. The woman also finally leads her children to the faith in a divine power, a "dear God", who lives above us. In this emersion in natural, genuine and deep world-view, in this familiarity with the divine order of creation, the woman herself finds that inner strength and depth, that richness of the heart, which especially typifies the German woman.

Natural beauty and health, purity of blood, richness of feeling, clear sense, genuine, deep world-view—those are the gifts and advantages that radiate from the charm of the German girl and German woman.

To preserve and increase these advantages is the pride, the striving and the obligation of each girl and each woman. To win and keep such a girl and such a woman as the mother of his children and as life comrade, is the yearning and the unconditional will of each man. A folk, however,

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in which the radiance of this female charm is united with the soldierly bearing of the man, will live and blossom forever.

Heroism

Loyal fulfillment of duty down to the smallest detail is for German man not a special virtue, rather self-evident.

Aside from this soldierly fulfillment of duty, however, there is also another heroism, which is more than fulfillment of duty, which towers above the average bearing.

Heroism means to totally devote oneself to a great idea, to consume oneself like a torch in the flame of a mighty ideal, to see only one great ideal in sight and in mind and in marching step. Heroism is being stirred, obsessed, fulfilled with a very great task.

His own personality no longer plays a role for the hero. For him, desire and suffering, life and death, step back behind the tremendous obligation toward the work for which Providence has called him. Heroic deeds are done not out of ambition and egoism, rather out of ultimate selflessness, unselfishness and personal devotion. Infinite faith in work, calling and idea fill and give wings to the deeds and the bearing of the hero.

Heroism differentiates itself from insanity, fantasy and senseless self-sacrifice.

In every age there have been people who, misled by false doctrines or driven by a hysterical disposition, were devoted to senseless and ineffective idols and fantasies and became pitiful, poor martyrs of life-alien religious teachings.

And there have been people who, above all, under the influence of the most diverse religions, viewed self-mutilation, unnatural castigations of the body and deadening of all natural forces as heroism.

Genuine heroism lives in reality and reckons with reality. Genuine heroism is supported by the natural laws of life and grows from the infinitely deep soil of folk, homeland and family. Only in the framework of this divine order of creation can a genuine heroism exist. Only in the service of real life—created and wanted by God—can a person become a hero. And only this earthly reality connects the hero to the divine.

Man's heroic, ultimate effort for life often takes place in a grand framework visible from afar.

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But often heroism grows in all quietness and seclusion. Heroic women and mothers, heroic soldiers and heroic workers are at work by the thousands in large cities and small villages, on all of life's battlegrounds and in all the folk's workplaces.

The great heroes often awaken hundreds of thousands, yes, millions of people within a folk and pull them along to victorious charges and ultimate effort. Like shining torches, they often bring life, movement and glow into a dark night. Fortune is the folk for whom in every age, but above all in difficult hours, heroes arise.

Not everyone is selected by Providence for this radiant heroism.

But everyone can brighten and encourage his small surroundings as a quiet hero of daily life, save them from exhaustion numbness, and lead them to a victorious life.

In a folk's hours of decision and in the peaceful periods of confirmation, these quiet heroes are no less important than the great heroic figures. These quiet heroes hold the front together, always give new strength, again and again bring light and joy. They create calm where agitation threatens to cause damage and bring motion where a stoppage could mean danger. Hundreds of thousands of people owe it to the silent working of an unknown hero that they have preserved their faith and their idealism, that they have remained decent people or become ones again, that they hold their position soldierly at the place where Providence has put them.

If among a thousand people one quiet hero, man or woman, walks and works, then this heroic example will radiate onto them all, then our whole folk will grow together into a great, eternal front.

Each of us can be this quiet hero, at whom others look, to whom they turn, even if no command calls for it.

But there can also come hours in life in which we face the choice either to be heroes or cowards, either to be men or traitors.

There are events in which a middle line between heroism and baseness is no longer possible.

Whoever proves heroic bearing in the quiet life struggle, will in these fateful hours all by himself grow to great heroism.

Heroism is the dream of all youth.

Heroes are the shapers of all events.

God is with the heroes.

Reverence

When one divides the word reverence ["Ehrfurcht"] into its two components ["Ehre" = honor & "Furcht" = "fear"] one still does not by a long shot exhaust its meaning. Reverence is the feeling of appreciation and admiration toward a very great reality. Especially among the great masters of German genius, such as Goethe, reverence has always represented an essential component of their inner bearing.

German man shows reverence toward all life. This life confronts us in million-fold diversity. We admire this life in the colorful splendor of flowers and feathers, in the apparent rigidity of stones, in the living greatness of forests and mountains, and in the endless motion of the seas we admire this life. And just as amazed do we stand before the life of all the countless animals that move in and on the ground, in the air and in the water. In the dying and becoming that constantly repeats itself in the eternal blossoming and withering, we see with amazed reverence a divine power that fills and guides all this great and glorious life, this mighty reality. This reverence forbids us from wantonly destroying this life, to senselessly break flowers or heartlessly torment animals.

In all the millennia, Nordic man has known reverence toward the stars in heaven. The sun has become to him a sacred symbol of life ever renewing itself. For thousands of years, he has sought to research the great consonances of the star world. In the process, he did not drift into reality-alien mystical dreaming and he did not lose himself in commercial astrology, rather he saw in the warmth, brightness and movement of the stars a mighty reality which showed him traces and paths of the divine. Today, like in the endless ages of the past, German man stands silent before the greatness of the stars, moved by reverence.

German man feels reverence for human life itself. Propagation and birth of new life are for him just as sublime events as the passing of all life and death. He rejects frivolity and superficiality just like fear. The innocence of youth, the experience of age, great joys and deep sorrow are to him expressions of this life, which likewise reveals to him the greatness and richness of this world. Reverently, he hence affirms this reality of life. Reverently, German man stands before the testaments of human life and works from the past. Cultural monuments, works of art,

written documents, ceremonial sites and ancestral sites from distant times are for him witnesses to a great historical reality for which he has respect, even if they stem from foreign or hostile worlds.

The greatest reality of this, for the German, is the divine. He experiences the divinity in the endless diversity of this world as something great and near, as a friend and at the same time as an inscrutable power. It is considered irreverent to dissect the Almighty scientifically, in words, to imprison it in temples like a cult or to want to direct its eternal decisions in certain ceremonies. Nordic man knows that all folks and eras have a different concept of God according to their blood and level of culture. Hence he will always have the deepest reverence for all genuine religious expressions, because he knows that every honest religion's bearing is directed at the one divine power.

Reverence is the basic tone that must dominate man's every touch with the great realities of this life. Whoever is always filled with reverence, will find an intimate closeness and at the same time a fitting distance to all things and all life. Whoever observes life and its expressions full of reverence, will often first grasp its full richness and its genuine greatness.

Hence, above all the youth must learn reverence. It is, after all, so very open and so receptive for all life.

The reverent person simultaneously spares himself a long moral code and clumsy morality handbooks. Reverence shows him the clear, right and straightforward position on reality.

Reverence has nothing to do with mystical terror and cult half-darkness. Reverence springs instead from bright, fresh and living naturalness, and is one of the basic traits of a German life bearing that is close to reality and full of light.

Of Joy

Nationalist Socialist German man stands in life with both feet and is happy with this life. Happy and confident, he looks to the future. He stands in the present joyfully and is happy that he is able to enjoy this beautiful life. Today one still cannot measure at all what a great revolution in shaping life has taken place with the creation of “Strength through Joy”, with the rediscovery of joy for all people. There was a Marxist past when it was hammered into the working people with all means that they are slaves of a ruling class, and that it is their task to one day break these heavy slave chains. And indeed, often a small group of owners endeavored to exploit the working folk and make them slaves. It was really a joyless life.

Today every productive person knows he has an important place to fill in the overall organism of his folk, and that—at the place he now stands—he bears responsibility toward all folk comrades. Hence every person is today proud of the task that fate and the folk community have given him. For him there is nothing more beautiful and greater than to be allowed to employ all his energy, his whole personality, for his family and his folk.

An oriental and confessional world has made work a burden, a punishment for sins, something oppressive, a torment. German man sees in work something great and beautiful. He would not be happy, if he could not create and work. He opposes the Jewish curse of work with the beauty of work.

When we Germans hike through our glorious homeland and admire the beauty of our forests, fields and seas, and the greatness of the mountains and seas, then we are proud that the Almighty has given us such a precious land, then we are joyful, free and happy, and draw life energy from this joy. And just as our work simultaneously becomes a joyful affirmation of God's works of creation, a noble prayer, so does our joyful hiking through God's nature simultaneously become the most beautiful religious service in the great temple that the Lord himself has built.

A hundred-fold is the shape of the joy that German man has rediscovered. Natural and genuine is this kind of joy. There are people

who only know a measured, dignified joy; for whom there is only a restrained smile. We are joyful and happy that we can again laugh from a full heart, fresh and unforced. This laughter can sometimes be haughty, this joy can sometimes be unbridled. It will always be pure, because it is always natural. It will never be cruel, because it flows from the nobility of our blood.

The sun is our symbol. It radiates pure and clear and warm. Just as the sun accompanies us, so does joy accompany us on our march into the future. Bright and sunny is our path. Work and struggle are also shined upon joy. Being German means being happy. Hence be happy with your life!

The faith in our idea is so great, the certainty that we again live according to God's natural laws, according to the norms of the order of creation, gives us such security and confidence, the trust in the Führer gives us so much strength that we can look into and walk toward the future, inwardly and outwardly happy, with honest joy, full of justified optimism.

Many of us must first again reconquer this joy, must first again learn to be happy. The coming generation will already hike in the middle of this happy German world and will hence by itself overcome many things that still cling to and hamper us as the inhibiting dregs of alien world-views.

But only then will one also be able to completely understand that the rediscovery of joy was for German man one of the greatest deeds of all millennia. Only then will one comprehend that the saying coined by Dr. Ley, "Strength through Joy", is one of the most important principles of National Socialist, German life bearing.

Suffering

Suffering cannot be denied or removed from this world. But in the approach toward suffering, much can become different compared to past worlds. The National Socialist world-view must also prove itself with regards to suffering. A serious illness, the death of a dear or dearest person, a great psychological distress can suddenly strike any person.

An oriental, fatalistic world says: Suffering is predetermined for each person. It cannot be escaped. One can just devoutly accept suffering as part of fate. One must patiently bear his “cross”. One must bow beneath one’s “cross”. Quiet, devout, patient person, resigned sufferer, bowed “cross bearer”—those are the types of this fatalistic bearing. These people sink into their suffering, they surrender themselves fully to their suffering, they gradually become totally dominated by their suffering. Suffering becomes the center point of their life. They are devoted to it. They can no longer be liberated from suffering. And everywhere they are, they speak of their suffering, everywhere they go, they spread the dark shadow of their suffering, they always just complain.

There is another version of this oriental bearing. According to it, suffering is necessary for people as atonement for sins. This view is exaggerated so much that suffering seems downright desirable in order to be able to atone for as many sins as possible. And if one considers himself so just that one no longer has any sins of his own for which to atone, then one atones for the sins of others. With downright inner orgasm one paints for oneself the horrible sins of fellow human beings, and then imagines atoning for them with suffering. One atones for living and dead, for friends and enemies, and with special inner satisfaction for the grave sins of chiefs of state and the responsible men of public life. The suffering and hence atoning person becomes the ideal of human life. Gaiety and joy are rejected as frivolity and arrogance. Suffering is considered the sign of selection, as a special sign of God’s friendship. Joy is considered a temptation, as a bad sign of the devil’s threatening power.

And still others believe with falsely understood piety they must by this means become as similar to Christ as possible and copy him as much as possible, that they must yearn for a life full of suffering, that they must

want to spend their whole life as cross bearer. Among especially so inclined people, this can go so far that all their thought and feeling and action stand under the spell of Christ's' crucifixion, and such people then even gets wounds on their body of the kind of Christ's biblical wounds.

German man knows that next to light, darkness, and next to joy, suffering as well are in store for him. But he also knows that the Lord does not send him pain so that he will become the devoted slave of his suffering, rather so that man overcomes suffering. The fighting bearing is a special characteristic of the National Socialist world-view. German man knows that the Almighty has put forces into nature, not so that man must passively let himself be tormented by them, rather so that man researches and overcomes them, expands them and makes them useful. So German man also looks clear and calm, sure and objective at suffering, and knows that every suffering is a test of strength for him. Whoever in the struggle simply surrenders to fate, is lost. Whoever quietly surrenders to suffering, remains under the spell of suffering. German man always looks toward the future full of confidence, even if the present is ever so dark and painful for him. In every life question, even in the deepest suffering, even in the greatest distress, he has an unshakable faith in the future. Adolf Hitler's faith in the German folk's most difficult days will for all time be a signpost for all Germans.

Many people are hurled back and forth between frivolous superficiality and painful depression.

The objective look at the difficulty and hardness of life and the unshakable faith in the future, the always fighting and simultaneously always confident and optimistic bearing, protect German man against the power of frivolity and superficiality as well as against depression, disheartenment and passive surrender to suffering.

Help yourself, then God will help you; this old saying is correct precisely toward suffering.

One should not yearn for suffering, rather give in to the joy that fate grants one. Suffering comes at the right time by itself. But then one should face it strong and certain. There are many hours in life when any hope seems impossible, any faith senseless, when one believes to see the sole escape in suicide. And yet, suicide is usually just cowardice, just desertion. Precisely in these hours of greatest suffering and greatest distress, the National Socialist must prove himself. Precisely then he must overcome distress and suffering, even if he must completely rebuild his life from the beginning. Again and again, days and years will come

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in life in which one is happy that one has overcome the suffering, in which the suffering and past pains seem small and insignificant.

The motto for German man is not "Take your suffering upon yourself", rather "Overcome the suffering!" In the process, he knows that in life it is not just about him, rather that he is a link in the organism of the great community of his folk. And when he alone threatens to become too weak, he is held by the firm bond that ties him to more than eighty million people. When he alone wants to lamely surrender to the suffering, the marching step of his folk pulls him up; when he wants to throw away his life, he is called back to life by the obligation toward his folk.

When the whole folk is filled with this joyful faith in the future, with this sacred will to overcome any suffering, then whatever wants to can befall the individual and the whole Reich.

But whoever preaches surrender, preaches weakness; he is not German, he is our enemy.

Festivals and Celebrations

Human life does not proceed in a straight line with boring monotony. It is shaped by the constant ups and downs of happy times and serious hours. Among natural German man, this God desired rhythm of life grows out of a multiple festival circles.

German man lives in closest bond with great nature. He has hence in all times especially celebrated winter solstice and summer solstice, spring festival and harvest festival. The eternal return of the sun's light is celebrated with manifold customs in the holy night of winter solstice. This day becomes a festival of always renewing life. The symbols of this life are united on the tree of light, the always green evergreen, and light radiating energy, brightness and warmth. Spring festival is a festival of youth and joy, of cheerful work and community. It is spent with fun games and joyous dance. The summer festival in the middle of radiant, hot summer days admonishes to contemplation, reminds of the constant up and down of life, but also ties again, with all contemplativeness, to the faith in the unshakeable force of our idea. Harvest festival is a festival of joy over the completed harvest and a festival of thanks to the Almighty for his gifts.

All these nature festivals show the deep inwardness of Nordic man. His close bond to the Creator finds expression in the bond to nature.

A second circle of festivals encompasses the holidays of the family. The goal of every marriage is the child. When an offspring comes to the family, this happy event is celebrated. In the circle of the relatives, it is ceremoniously accepted into the clan; it receives its name and receives the best wishes for its life path. The father or clan elder is usually the speaker for the whole clan.

When a young couple has decided to go through life together, they ceremonially enter into marriage before a representative of the state. This act as well becomes a celebration for the whole clan. Relatives, work colleagues, comrades and friends shape this day into a memorable experience.

When a person has ended this earthly life, his relatives and friends, coworkers and leaders prepare for him an honorable departure from this world with a dignified burial. Naturalness and inner honesty are the main

prerequisites for these celebrations. As uniform as the basic idea will be among Germans so manifold will be the individual frameworks, according to the circle from which these celebrations are shaped. Family and clan will always stand at the center. Millennia ago, our ancestors shaped these celebrations inwardly, dignified and genuine. Our time again returns to this naturalness.

The national holidays and our folk's days of remembrance belong to the third circle of festivals.

Very great historical days of remembrance, Memorial Day for the Dead, the celebration of a great victory, the Führer's birthday, days when parades are held for the political, military and cultural soldiers of the folk, great market days and similar events became celebrations for the whole folk. All available means are employed in order to forge the whole folk community into an inner union and to have it resound in a uniform idea, a uniform experience. It is a beautiful and great task to be allowed to help shape these days.

This triple circle of festivals is for everyone the annual cycle of festivals that corresponds to life's natural laws; it enlivens the daily routine, enthuses, and becomes a self-evident life rhythm.

In this rhythm of festivals, people, families and clans harmonize into the great folk community.

Confessional powers have sought to replace these natural festivals with their confessional holidays. In the process, the folk community is torn and split.

Over three hundred churches and sects try to present precisely their holidays as the holiest festivals. The Adventists, Baptists, Mormons and Methodists, the followers of the Mazdaznan movement or the Weissenberg sect, the Catholics and Protestants all celebrate their festivals in their own manner. Whoever is not Catholic may not be buried in a Catholic cemetery and whoever is not Protestant may be not buried in a Protestant one. The Catholic folk must conclude his marriage according to Latin formulas in Latin and the Protestant according to Hebrew songs translated into German. The confessions have sought to totally push out the folk's great days of remembrance and the natural festivals of the year. They have adopted the most valuable elements from the customs of these festivals, and used them to decorate Old Testament festivals like Easter or Pentecost and have then constructed a festival year thrown together from the most diverse worlds, above all from Asia Minor, Greece, Rome, North Africa, Gaul and Germania.

Just as the great buildings of the Third Reich rise to heaven clear and testify that a folk has again found its way back to the simple greatness of the natural, so do the festivals of the three natural festival circles also again differentiate themselves from the artificial festival constructions of the recent past and proclaim that the German folk again wants to live according to God's natural laws.

These festival days should be days of honest, great, inner and outer celebration. They should bestow strength and unity, should make the folk inwardly rich. They should indicate the great lines of life, the mighty goals of the folks, the meaning of nature and of history. People, residences, streets and squares wear a festive dress on these days. The great works of art fill the expanse of the folk soul. Ideas that encompass millennia are brought to man's consciousness, the festivals themselves should become a sacred religious service.

Whoever wants a measuring stick for his inner worth and his spiritual wealth, should consider how he celebrates festivals.

Solitude

For centuries, Germans were often inwardly cut off from each other. The borders of class, confession and party separated them from each other.

Only the National Socialist revolution has again brought together a genuine folk community.

At work, at festivals and celebrations, at recreation and sports, at school and enjoyment of art, the community idea, the community experience, stands in the foreground.

From time to time, however, a person also needs quiet hours, in order—all alone, somewhere in solitude—to let thoughts travel, to shape works, to shape his own inside.

The Catholic Church has made a brilliant soul training out of these quiet hours in its devotions.

For German man, here, as everywhere, the supreme principle of formation is naturalness.

There are certain days that are especially suited for these quiet hours: the birthday as the beginning of a new year of life, days when one had an experience that especially moved one inwardly, days of a great success or of a severe outward or inward defeat.

The places where one can devote oneself to this creative solitude are manifold: one's own home, a quiet work room, a quiet field path, a forest, a mountain height, the sea shore, an art or cultural monument away from much traffic, an ancestral site.

In these hours of solitude, one gives an accounting to oneself, his folk and his Lord for the previous year, for a completed work or task. One reflects what one has done well and has done poorly, where one failed and where one was successful. One researches the cause of the success or failure, why one receives praise or scolding, what were the sources of mistakes and errors.

This search of conscience must be inward, honest and natural, without makeup and fixing up, free of rigidity. Clear and objective, one tells oneself what was right and resolves to continue to do so. Sober, one admits to oneself what was wrong and unjust, and promises oneself to do better next time.

Brief and clear is the line of separation that one draws under the past. There is no long complaining and brooding, nor fruitless pains of conscience, not useless inner martyrdom and waste of energy. There is only one thing: The resolution to improve oneself, and the new, better work, the more noble deed, the greater performance.

German man is directed forward, active, life affirming here as well.

In the hours of solitude, one reviews one's relationship with fellow human beings. Has one given enough love, joy and trust to one's family? Was one always comradely, honest and kind toward one's superiors and subordinates? Did one leave nobody aside or behind, unjustly favored or disfavored, annoyed, insulted, slighted his honor? Was one selfish, brutal, cruel, quarrelsome, jealous, flattering, false?

Perhaps one can make everything well again with a word, a small deed? Perhaps, however, more effort, serious, conscientious work is necessary to again smooth out a past injustice.

If one has to shape a great work, carry out an important assignment, one faces a grave decision, then one will likewise have to collect oneself for it for a short time in solitude. The energies that one has gathered in the community, at festivals and celebrations, often take creative shape in solitude, they suddenly become fertile in quiet hours, in order to then again serve the community. According to the words of Alfred Rosenberg, community and solitude supplement each other like breathing in and breathing out, and together mean fruitful life. This life, however, enriches the individual just as it does the whole folk.

There are people who never feel comfortable in solitude, who always have to have motion around them.

These people become inwardly empty and superficial. Whoever wants to be up to great tasks, whoever wants to succeed in daily life, whoever wants to live his life as a deep German, seeks quiet hours of solitude from time to time. They bring him close to the divine and put him in the middle of life again with new energy, clear sight and greater faith.

Body Hygiene

It is reported of church saints that they martyred and deformed their body, that they let it decay, in order to deaden the body's natural drives and already on earth become as heavenly as possible.

Saint Benedict hurled himself naked into bushes of thorns and stinging nettles and then rolled around in it, because a lovely female being appeared to him as a temptation. Saint Simon the Stylite for years always stood on one leg on a tall pole. Saint Rita did not wash at all for many years until her underwear rotted, worms grew on her head and her whole body was eaten by dirt and wounds. The holy recluses had themselves walled in so that they only had a small opening to receive food and to teach the amazed faithful, and preached about the vanity of earthly life for so long until they gradually perished in their own waste. Saint Ignatius—who, like many saints, martyred himself with penance belts and whips—sets down in his work “The Spiritual Exercises” that the human body is nothing but a festering wound, a boil that breathes pure poison. One could for hours relate from the church's pious books the most repulsive self-mutilations, senseless forms of martyrdom and martyrdom tools for deadening the body, the most unnatural castigations and penance exercises. The purpose of this so-called piety is expressed in the characteristic term deadening. For these people, the body is a constant stimulus to sin, the devil's welcome tool to rob the soul's innocence. According to this view, the body must hence be held down and deadened.

In order to counter the so-called dangers of the body, it is prescribed that the body must be hidden as much as possible. The face may indeed be shown openly. According to church biographies, the Catholic Patron Saint of Youth, Aloysius, did not even dare to look his own mother in the face in order not to come into unchaste temptation. According to the clothing regulations of the Fulda Bishop's Conference, of the rest of the body, only the neck, the arms beneath the elbows and the legs beneath the knees may be shown free and uncovered. Bathing (with swimsuit), according to church decrees, is only allowed separated by gender. The visit to family baths is considered a voluntary search for serious moral dangers and hence a grave sin. In many Catholic girls hostels, even

individual bathing in the shower of a closed off bathroom is only allowed with a long shirt reaching down to the ankles. The monks and nuns, who strive for perfection in a quite special manner, keep their bodies completely covered, wrapped in thick cloths up to neck and face and down to the ankles, in order to present their fellow human beings no stimulus for unchastity.

Although—in accordance to this confessional view—the body is “conquered” through deadening and covering, the oriental position toward the body is shown in another manner, through systematic dematerialization of the body. Through intensive training the fakir manages to make his body no longer feel, he no longer feels pain and he can subject his body to the most unbelievable martyrdom without feeling the slightest thing in the process. The followers of oriental, occult sects seek—through rhythmic dancing and unique rhythmic gymnastics—to animate, dematerialize and spiritualize their bodies so much that it becomes supernatural and genderless. Oriental, middle-eastern hostility towards the body tries here—by detour of many sect schools of gymnastics and dance—to sneak into the Nordic world. Pale, aesthetic, over-intellectualized, boneless, genderless or bisexual types are the product of this bearing alien to us. Precisely the youth is threatened by this poison. Externally, this world is often difficult to spot at first glance. It sometimes appears in artistic garb or in festive dress. But if one goes deeper, then the differences regarding natural body hygiene are unmistakable.

The middle-eastern attitude is hostile to the body. Everywhere, where the body is supposed to be deadened or dematerialized by apparent physical exercise and a so-called earthly burden is supposed to be cast off, where the body is deprived of its natural nature and task, where it is supposed to become unreal and spiritual, the laws of the order of creation are broken and combated, Nordic bearing is destroyed and denied. Not deadening and dematerialization of the body, rather development of the body and its abilities is the demand of German man. He gives his body much air and sun, movement and freedom and refreshing water. He protects his body against poisons of every kind, against unnatural constriction, cramping and violation. Naturalness is the guideline for his body hygiene and clothing. From this naturalness results the measure for the beauty and skill, energy and health of a person. Hence body hygiene must not be made genderless. It must rather develop the uniqueness of the genders. Body hygiene, clothing, game and dance must hence also never become base, senseless, immoral or inferior.

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In his body hygiene, Nordic man can do without measuring morality with an inch ruler to classifying individual exercises according to the templates of rubrics. His laws are great and straightforward, unforced and natural. Natural feeling, healthy beat and properly formed moral consciousness tell him what is appropriate, what is allowed, and what does not belong.

The education of a beautiful, healthy, talented and strong breed is the goal of body hygiene. The education of a good and noble breed is better achieved by that than through long morality sermons and pushy advice.

About Enjoying

Seldom does a word simultaneously include so much value and so much harm as the word enjoyment. Genuine enjoyment corresponding to the life laws can enrich, strengthen and perfect the body, intellect and soul of a person. Senseless enjoyment debases, weakens and destroys the whole person.

There are pleasure substances that right from the start contain dangers and biological damage. The youthful human organism—which is still blossoming and developing—must be protected from these dangers.

But even things that are themselves valuable can lead to senseless pleasure and ruination. As a basic rule: any pleasure that aims at deadening or intoxicating body, mind and soul and to escape reality, contradicts the Nordic bearing rooted in life.

Primitive people used alcohol, opium or other narcotics in order to be able to forget this life for a while and to hover in unreal regions.

Base characters seek a temporary numbing of their senses and their soul through excessive eroticism and the unnatural abuse of sexual desire.

Still other people reach to religious means of numbing in order to leave the earthly world behind them for a few hours. The cult buildings of many religious communities, the mystic half-darkness, incense scent, cult ceremonies and cult music are much used to promote religious bliss and ecstasy and to temporarily hold people under their spell.

In many cults, even sexual excesses are and were—along with other means of numbing—tied with religious pleasures and put in the service of human domination.

Nordic man stands in the middle of life. His world-view proceeds from life, remains in reality and stays away from illusions.

He must instinctively reject any pleasure that distances him from life, which even temporarily makes him incompetent in reality and threatens to permanently make his inner bearing powerless toward life. He must fundamentally combat any pleasure that leads him to illusions.

The life of Nordic man does not thereby become desolate and joyless. Rather it puts him in the position to fully enjoy real life. Genuine joy corresponding to the natural life order really leads back to reality and not away from it.

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Wine, for example, is a gift of the Creator. Reasonable, sensible enjoyment of wine, moderate drinking and breathing in the powers of wine, teaches the noble enjoyment of this gift of God, encourages joy and industrious work, promotes the community and ennobles heart and mind.

That is the goal of every pleasure: The energies that a divinity has given people should be promoted, ennobled, perfected, strengthened and heightened by any pleasure. For pleasure of any kind should stimulate the person to work and joy in performance, to the experience of the natural community, to happy spirit and genuine affirmation of life. Reality should not be darkened by pleasure, rather put into clear light. A person should enjoy all the bodily, material and cultural gifts and goods of this world in order to thereby better fulfill his creative purpose and his life goal, and to be able to stand more firmly in life.

This life rule is simple and clear, like every German character bearing. No morality casuistic is necessary in order to be able to find the right place here. The natural laws of life clearly and self-evidently show this great, simple and noble Nordic life order.

Human Leadership

The difference between Nordic bearing and Mideastern essence is seldom shown more clearly than in the manner of human leadership.

The Mideastern nature, which also finds expression in various priesthoods, is that the superior is the pasha, the despot, the tyrant of his subordinates. He puts himself outside any community, surrounded with lavish, senseless pomp, makes himself free of all laws and obligations, and plays himself up as a small god or at least as God's deputy. But he seeks to forge as many chains as possible for his subordinates, to make them little and inferior, to push them down and always hold them down. He stomps manly honor, female dignity and youthful joy into the dirt cold and heartless. He walks over corpses brutally, if he can thereby serve his egoism. He solidifies his rule through fear of hell, fear of demons and other terrors.

For him, leading men and keeping slaves is the same thing.

German man, instead of the words despot and slave, knows the concepts of leader and following. It belongs to the nature of the German leader type that the person leading as well as possible also leads the following upward, makes them as great as possible, seeks to educate them to be proud, honor conscious, free German people. People who were once with the Führer Adolf Hitler stress again and again that his presence never made one feel crushed or little like among many superiors from alien times, rather one became uplifted, great and free.

The Nordic leader always feels himself to be the first member of the community. He draws his productive strength from the community. He feels himself foremost obligated to the laws of the community. When he marches at the front of his following, then this means that he must also go ahead of the others to work, to daily life, to combat and, if necessary, to death as well. The Reichsführer SS Himmler has in many addresses again and again stressed that one of the first prerequisites for the SS officer is the personal kind heart. This is true for German human leadership overall. The leader must project onto his following a personal kind heart that never gets cold or paralyzed, is always fresh and sunny. In objective decisions hard and straightforward, in personal contact happy and kind, that is our leader ideal. The leader must acquire a deep

understanding for all the distresses, suffering and contacts of his following, a fine tactfulness for all weaknesses and delicate things, and honest empathy for all the joys. Only a few are born leaders. Most are officer cadets and must first learn, fight for and work for leadership, and experience it deeply and joyfully. The leader from whose eyes a personal kind heart shines and from whose nature it radiates can demand from his following sacrifice, work and performance. He no longer needs to use major pressure. Based on his inner bearing, he introduces his following with hearty comradeship to the purpose of their work, of their sacrifice, of their struggle. He treats them like full-valued comrades, not like servants, not like machines, but also not condescendingly or with pity. Not pushy, not like a school master, not like a professor, not like a pastor—he gives to his subordinates, who are for him coworkers, winks, tips, explanations, encouragements, clarifications in speech and conversation that is not forced. He shows them the work, helps to shape the work himself, is the first foreman. Foreman is the name of the department head in many areas. That is the German meaning: He is the man who stands at the front in leadership, work and performance.

The leader does not exploit his following, he does not pump them empty, he does not weigh on them like a nightmare. He gives his people energy and strength, shows them in their work and in their life ever new possibilities, new opportunities, visions. He enriches his following inwardly with ideas, new joys, energies and sources of strength.

The leader is not a guard. He does not lurk for offenses. He is not happy when he catches a coworker at a mistake or ineptitude. He is not dissatisfied if he cannot find fault. Serious and kind, comradely and straightforward, he discusses everything that is not in order, he praises what has been made well.

Individuals may exploit this personal kind heart. The totality is forged together by this bearing.

Whoever has acquired this kind of leadership, does not have to intensively study long recipes and rules of behavior, he never has to fear for his reputation, he will always do the right thing. Whoever still discovers within himself traces of egoistical, heartless tyranny or slavish servitude, knows that he is not yet free of alien oriental bearing. But whoever makes this foreign nature his own, becomes a traitor against German essence.

For Nordic man it is the most beautiful goal to be the leader, to be allowed to march at the front of a sworn community, in the great organism of the folk, for a high idea.

Eternal Front

Whoever is such a genuine leader, has taken on responsibility for his following before God and represents them before God in the community's festive hours as well. In these festive hours, the whole community then grows together anew and at the same time grows into the infinite connections of God's great order of creation.

Sanaticism and Objectivity

Two characteristics must distinguish the bearing of German man above all in personal and public life: fanaticism and objectivity. They must dominate all actions of daily life, they must above all glow through great hours and difficult decisions.

German man loves his folk, because God has put him in this folk, because his blood is inseparably bound to this folk. His homeland and his folk form a component of his essence. German man's honor, love and remorse are for his folk. With God for Germany! is the slogan of every German at quiet daily work and in fateful, great times.

There is no tepidity, no mediocrity, no halfway, no hesitation and no question, no hedging and no doubt. There is just one glowing, always enthusiastic fanaticism. German hearts blaze like torches in devotion to their folk. Whoever is once seized by this fire, radiates with indestructible energy, may he stand at a lonely post, perform simple daily work or march in the foremost line of the soldierly, political or world-view struggle. But when a storm rages through the land, all these millions of torches unite into a huge sea of flames that lights up the dark night, devours all rubbish and destroys everything that opposes it.

The Führer's personality, however, shines before all as a great example. The folk is given invincible strength by the consciousness that such a God blessed leader marches at its front.

There are hours and days when one can become weary and slack. There are times when one could be relaxed and indifferent. Then one thought of Führer and folk, a glance at the flag and the great symbols of the Reich, must suffice to shake us awake and ignite the glowing ambers to flame.

If one threatens to become weary from endless little adversities, if foreign world-view poison secretly seeks to spread, if one is in danger of cowardly wanting to ignore the distress or suffering of the folk comrades then fanaticism must break out again and again and lead back to life again and again.

Fanaticism alone, however, can take wrong paths. Enthusiasm can smolder uselessly. Hence fanaticism must always be accompanied by objectivity. Germany is considered the land of poets and thinkers. In

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German man, the deep view for reality combines with the élan of enthusiasm.

Fanaticism alone can be one-sided, it can lead to injustice, senselessness and blindness. But whoever combines sober objectivity with fanaticism, will strike the opponent the deepest and hardest. The pure fanatic is often not taken seriously. But whoever is objective and fanatical at the same time, will overcome any resistance that opposes him in good times and bad. This is true for the positive construction of the natural German world for which we fight and this is equally true for the defense against all opponents. If we build and defend, in big things and in little things, fanatically and objectively at the same time, then this world will successfully withstand all enemies.

Eternal Front

Through external power, through sly calculation, clever reason, talented propaganda and skillful organization, temporary victories are won.

However, the forces that in the life of people and folks lead to ongoing verification and eternal existence lie in the character bearing, in the blood determined final psychological substance.

Health, cleverness and reason, organizational talent and many other gifts of nature are prerequisites for man's successful work. The decisive battles of the world, however, are fought by great characters. Without deep character, psychological foundation, every work is just a temporary illusion, any success just a fleeting flash in the pan.

A folk that wants to succeed in the struggle of political powers and world-view forces must hence blend together into one great front of inner, character bearing. No artificial missionary work with complicated moral doctrines and constructed dogmas is required for that. Character values flow from the racial, blood-related condition of the individual folks.

It just needs to make real in daily life this great, eternal front of divine life laws, which the Creator has put into the folks, to nurture it, to always clean it of rubbish, to protect it against alien seeds of decay.

For Nordic man, the purpose of life lies in this life itself. The divinity, however, rules for him in the middle of this world. Each individual person is a member of the natural communities. He hence owes obedience to the laws of the community. Every person is responsible for his actions and bearing. Honor is guideline for him in this. Whoever takes a guilt upon himself, he has the obligation for atonement.

The character bearing of German man finds its best expression in the soldier spirit. The character of German woman is reflected in her charm. Decisive times often demand unprecedented heroism from men and women.

Nordic man faces all great realities of this life full of reverence.

He finds a natural, self-evident bearing toward suffering and joy.

Festivals and celebrations in the circle of the community and quiet, creative activity in solitude mutually supplement his life rhythm.

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Body hygiene and enjoyment of Creation's gift are affirmed by German man as means toward the positive unfolding of life.

German human leadership as well is shaped, clearly and simply, by these laws without long moral regulations.

Fanaticism and objectivity together lead the individual person and the whole folk to the great successes of life and history.

Each individual German has the sacred obligation to join this great, eternal front of the character bearing of the German folk.

Anybody who fails to defeat his political opponents and foreign worlds, should first ask himself whether he is up to his opponents in terms of character.

By anybody who needs energy and strength in the present change of eras, should reflect that the great, eternal front—which is the bulwark of the German folk—represents the world of its psychological and character values.

This eternal front is great, straightforward and clear, turned toward the world and life affirming, following the divine order of creation, cheerful and sunny, but at the same time hard and invincible. It stood millennia ago, today it has awakened anew, and it will stand in millennia.

Master Life

Introduction

The life that the divine has given us has not come to us as a coincidental fate. We are happy that we ourselves can shape our lives days and years into our life work.

In war and in peace, this life formation faces a person as an equally obligating demand. Often all strength and final personal devotion are needed in order to be able to master life in every situation, in order to strengthen the inner front. The following thoughts were published in the war special service of the “National Socialist Party Correspondence”, the “Inner Front” (WSK) as Sunday articles under the title “Front of the Hearts”, in the years 1940/41. They were printed in numerous newspapers of the Greater German Reich. The thoughts in the short work “Eternal Front” (Nordland Publishing House, Berlin) are continued in this short work, “Master Life”.

Obligation

It has been contemplated again and again as to what represents the final obligation for a person to moral action, to decent life conduct and honorable behavior in all life situations.

Experience teaches that in the most difficult decisions, in the face of death, people and folks are guided by diverse motives. Fear of punishment and hope for reward in this or in the next world, strict obedience to a duty recognized as necessary, enthusiasm for an idea, love for family, folk and homeland appear again and again as the final motives for the behavior of people.

In hours of decision, it is of the foremost importance that a person proves himself.

The motives that have led to this self-confirmation recede into the background. But in the education and character schooling of a person, in the inner building of a folk, in the formation of a world, the greatest value must be put on filling people with those moral driving forces that withstand all the hardest tests of strength, that hold up in the face of death and in the greatest distress, as well as in times of prosperity and good fortune.

It must be noted that the motives that have the greatest impact on one folk can remain ineffective in a folk with a different nature.

Nordic man initially has, from his blood-related feeling, a natural feeling of honor that tells him what he should do and not do, what is honorable and decent or dishonorable and base. This feeling of honor is his guiding principle and the driving force for his action and his bearing.

He knows that he is equipped with forces that wait for a higher, divine order of development, that he is surrounded by a nature that will become serviceable to his work, if he obeys the laws of life. In this glorious task to be allowed to bring divine forces to development and to be able to carry on and complete the divine work of creation, Nordic man sees a driving force that makes life worth living and lets moral action become self-evident.

Nordic man is never alone. He never feels himself a loner. He knows that, through the close bond of blood and homeland, he is bedded into the great community of the folk. The well-being of the whole folk stands

as a great, sacred ideal above the well-being of the individual. What serves the folk, is good and right. The well-being and the happiness, the life and blossoming of the folk is a driving force for moral action, which can bestow the ardor for the most daring deeds and total effort. For clan, folk and homeland Nordic people have in all ages, if necessary, taken the most difficult paths, have looked death in the eye, overcome the most bitter enemies, sacrificed property and life and preformed inconceivably heroic deeds. When the well-being of the folk is at stake, Nordic man knows no hesitation and wavering, no haggling and calculating, then he only knows effort with all his strength.

Nordic man believes in eternal life. In his children and grandchildren, in his deeds and works he lives on. Beyond that, he believes in living on the eternal forces of divine life in whatever form. This faith in eternal life also represents for him support and strength, signpost and guiding principle for moral behavior. This faith in eternal life also is for him an effective motive for moral obligation.

Nordic man, in his whole life, is most deeply filled with a religious reverence for the divine forces of life. He knows that this life in this world is not meaningless, rather obeys the sacred laws of the divinity. But he is not driven by the fear of punishment. For him, the consciousness that it is great, beautiful and good to fulfill the laws of the divinity, and that it is low and base to oppose eternal laws of life, suffices as the driving force for his action.

So Nordic man possesses a great wealth of driving forces for his honorable and good moral conduct. The laws of his moral obligation are not cold and empty. These forces of his final moral obligation flow from inexhaustible depths and from rich, beautiful and natural wellsprings. Sometimes one motive, then another motive stands in the foreground. But together all these driving forces are an invincible guarantee for the victorious life of the individual and of the community.

Motion

There are people, folks and worlds for which their external and internal stiffness means imminent end. They no longer have any strength for new development and fresh life.

But there are also people, folks and worlds that are filled with an inner life energy, to whom, however, the motionless immersion into a divine power, the inner lack of touch with the motion of life, the peaceful rest in God appears the goal of all earthly existence.

For German man, life is the same as motion. If German man is threatened with standing still, then this is a sign that something is out of order with his organism. The whole history of the German folk is filled with constant motion, constant struggle, constant seeking and wrestling.

In the period of greatest distress after 1918, a great folk movement again awakened sick Germany to new energy and finally showed it the meaning of its existence. Since then, it has been a *special honor* for each German *to belong to the "movement"*. But it is also part of the character bearing of Nordic man to be a person of motion inwardly.

To be a person of motion means to always be open for the course of life and the laws of development of this world. One of the most wonderful experiences of life is that all existence constantly develops in accordance with the creator's eternal plan, manifests itself ever anew, always strides onward and changes again and again. Certain people and world-views have derived from one of the stages of development of the world form norms and have applied this scheme to cultural life, religious life, the political or economic conditions of all times. Nordic man knows there are indeed certain laws of inner bearing; his blood-related feelings give him the key-note of his life formation. But he also knows that there can exist no eternally unchangeable scheme, no inalterable, rigid dogma for the individual formation of personal and folkish life.

Each era of historical development has its own causality, just as each season of the year and each age level in the life of nature has its own life norms. The voice of the time is the voice of God. It is not spiritual anarchy and not moral licentiousness, if one rejects rigid dogma and schematization of life. It instead means the most sacred obligation toward God's laws, if one always obeys the always progressing laws of life, the

call of awakening and the development of this life. Only whoever hears this voice of the time and follows it, only whoever takes it upon himself to break with all rigid bonds and traditional schematic laws, if the call of the future demands it, can view himself as a person of motion.

To be a person of motion means not to be able to rest as long as the whole folk has not been filled with the same inner motion. People of motion are like torches who radiate the light of their world-view and their faith into the whole land and who happily consume themselves in the process. People of motion find no rest and no peace, if they still find ambiguity, uncertainty, error and misunderstanding somewhere among their folk comrades. They are, on all the paths of their life, preachers of their faith through their character bearing, their appearance, their words and their deeds. People of motion enthuse just by their mere existence, they draw along through their example, give strength and ardor by the idealism of their bearing.

A person of motion feels in his deepest interior contradiction and revulsion, if cowardice, baseness, meanness, dishonesty, falsehood, dishonor or injustice threatens to drag his character in the mud.

A person of motion becomes restless at the bottom of his heart, if he sees somewhere distress, misery, poverty, wretchedness and helplessness. He sees in the poorest person his comrade of the same folk community. It is self-evident to him that he pitches in wherever distress requires immediate relief. It is self-evident to him that he puts himself at disposal, in word and deed, wherever there is distress and misery to sooth. He does not feel completely well, his own happiness is not complete, if he knows that, next to his well-being, other folk comrades suffer undeservedly, that next to his happiness other people, who are no worse than he, wrestle with desperation. Every suffering child of man, every gaze into the poverty quarter must have an effect of shaking up and stirring up people of motion.

People of motion find stimulus and impetus for their action and their bearing everywhere in life. They are most deeply pleased by everything beautiful, themselves elevated by everything noble, enthused by everything great. The richness of life, which remains hidden to rigid or flat people, fertilizes people of motion to the highest development of strength, best performance and noblest bearing. People of motion hate doing nothing, laziness and constant comfort. For them, all rest and recreation only serve new gathering of strength. They are not happy, if they cannot constantly work, create, strive and research. They never exhaust themselves in negative criticism, in negation and destruction.

They want to and must always build positively, shape new life, have a creating effect. They stand in life and they want to work for life's forward development. The motion of sports, the rhythm of dance, the thing in human formative energy that is free of rigidity, belong to the life expression of people of motion.

The goal of all education, personal character schooling and human leadership must be *to preserve this spirit of motion* in people or to again regain it. For motion means, for German man, life, but rigidity leads to death.

Life Affirmation

There are people who see only the dark side and the bad in life. There are folks and religions for whom life only exists in order to be denied and forgotten, despised and overcome in order to be able to be absorbed as completely as possible into the great void. There are people who just wait their whole life for death and eternity and who believe to thereby especially please God.

German man knows that God has *first placed him into this life* so that he masters the tasks of this life. He views life as a gift of the divinity, puts himself fully into this life and affirms life.

Glorious is the nature that God has designated mankind's guarantor. In infinite variety, nature offers man in its richness a symbol of the divine. Wretched people see in this work of God always just the thistles and thorns, the heat and cold, the shadows and fog, the darkness and the filth. When they walk through creation, they only register what they don't like, what is not comfortable for them, what seems useless and impractical to them. They always just feel called on for criticism and correction of the divine forces. German man admires in each landscape its uniqueness and its special beauty. He knows that a heath landscape cannot be gigantic and high mountains cannot be darling. He immerses himself in the character of every manifestation of nature and sees everywhere, amazed and happy, inwardly moved and open, an expression of divine richness. For himself, however, German man inhales in nature the most valuable energies for body and soul.

German man says yes to the tasks that life has put to him. He stands steadfast at the post that has once been assigned to him. He masters the tasks that precisely he has to master. There are people who dream for half their lives about what they will one day do; and the other half of their life they dream about what they would have done under other circumstances. So their life then passes without them having come to the ground of reality. One can be filled with ideas, plans and great tasks without dreaming away life in the process. One can perform something great at any post of human life. One just has to affirm work and struggle as two glorious and great tests that the Lord God has given man as a very special distinction.

German man finds a positive bearing toward everything that fate sends him on his life path. Many people always walk around with a painful demeanor of toleration, with a tormented expression of suffering, an openly displayed bitterness, although things aren't really going so bad for them at all. They are those negative people who simply want to see bad and suffering everywhere and who intentionally close their eyes to everything positive in human life. Nordic man openly and happily accepts all gifts of fate. But he just as decisively and firmly also says yes to all the disagreeable things and every misfortune. He does not surrender to blows of fate, illnesses and suffering, rather he masters them in certain and determined overcoming. If he himself is not abundantly blessed with good fortune, he still summons the strength to be honestly pleased by the happiness of other folk comrades and, above all, by the well-being of the folk community. When his youth is long gone, the sight of strange youth does not make him angry and bitter, rather happy and sunny, and gives him new energy and freshness. If his own life has become empty of love, the experience and the sight of loving people can still radiate happiness and warmth for him. Always and everywhere, German man finds even in the darkest hours rays of light, even in the most difficult times sunny sides, even in the most bitter suffering sources of strength, and even in the gravest distress the prospect for inner richness.

People always thinking and feeling negatively weaken their own strength and the strength of their folk. In times of crisis, the erosive influence of these negative people can lead to a catastrophe.

But when an entire folk has unified itself in a positive attitude toward life, in determined life affirmation, then this commonly directed, positive field of energy bestows onto the folk an invincible, victorious eternity, and the individual human being participates in this eternity.

Inner Freedom

In every age, Germans have fought in a very special way for the preservation or conquest of their freedom. They were especially filled with the yearning for freedom or with the happiness of freedom.

Outward freedom from the chains of slavery can only be earned through inner freedom from whatever servitude. But despite all advantages of Nordic blood, this inner freedom must be won anew every day.

Whoever stands so firm and clear in life that he can fulfill his work sure and straight, undistracted by the vicissitudes of existence and unhampered by the weaknesses and moods of people, that person is inwardly free.

There are people who—at their work and in their decisions, in their thinking and feeling—bear like a heavy burden the bond to whatever external, magical force. They trust in the power of an amulet or secretive means of magic, in the mysticism of whatever numbers or words, in the effect of foreign ceremonies or formulas or in the supernatural influence of the stars. These bonds often take such solid forms that such people many times become slaves of this their delusion. Their freedom of will becomes limited, their decisiveness weakened. They become dependent and helpless and become totally dependent on their magic.

German man believes in a higher, divine energy. But he keeps himself free of any magic. He knows that God is with him, if he himself creates and struggles.

There are other people who stand all too much under the spell of the vicissitudes of life. Illnesses and cases of deaths, storms and natural catastrophes, personal misfortune or the misfortune of the folk, coincidences or blows of fate of any kind can totally confuse these people, make them lose their composure, beat them down and shake them up. The natural, inwardly free person knows that, according to the causality of life, there is not just youth, rather also age, not just blossoming, rather also dying, that sunshine alternates with rain, mildness with storm, health with sickness, peace with war, good fortune with misfortune. He hence looks toward the death of a person, for example, just as free as toward any other event of nature. But he is not blindly devoted to fate in

oriental fatalism. He knows that he must fight against every adversity, must stride through every misfortune and overcome all injustice. His sacred faith tells him that, for every creative and fighting person, after every darkness the sun shines again and again, and that death is a gateway to eternity. German man preserves his inner freedom, however, even in unexpected happiness and unanticipated prosperity. Many battle-proven people lose their inner freedom, if things suddenly go well for them, if they unexpectedly receive honors and prestige. *Precisely in good fortune as well, German man maintains the long view of freedom.* He does not become arrogant in good fortune and unruly, and overpowered by misfortune. And nonetheless, German man is always open for all depths of suffering and all heights of joy. Superficiality and blasé are alien to him despite all inner freedom.

Many people are in their action and in their bearing all too dependent on their fellow human beings. The dispositions and moods, the talk and opinions of people who wander through life next to or beneath them, but especially above them, dominate their existence. They are no longer capable of any independent thoughts and deeds. They have become slaves of their environment. Especially here it may be the hardest to preserve one's freedom against one's friends and foes. But whoever does not grant this freedom, is just as little German as the one who does not strive for inner freedom. Only on the ground of this freedom can great works grow and coming generations mature.

Political Freedom

Every person must regain inner freedom every day anew. Whoever possesses inner freedom, possesses a mighty human greatness. The inner freedom of the individual is the prerequisite for the political freedom of the folk.

A folk that does not have any inner strength for freedom of the individual human being also cannot claim any political freedom. For such a folk, political freedom would mean arbitrariness, lack of restraint, anarchy of character and of economics, cultural decline and total internal collapse. Such a folk can only achieve its own prosperity and contribute to the prosperity of mankind under an energetic foreign rule. This condition may be a tragic fate for a folk. But it would be insanity to want to deny this fate. The history of all millennia shows instructive examples from which each person and each folk must learn. A folk to whom fate has given a leadership obligation over another, independent folk, can forfeit this right, if the individual members of this folk stray to brutality, personal exploitation, baseness of character, moral decay and hence political inability. Every German knows the mighty obligating task that history has given him, and indeed each individual personally. Every German is proud of this obligation and takes it upon himself with a sacred, serious feeling of responsibility. But he also bears within himself the happy consciousness and the unshakeable will that he will master this task, come what may.

A great, politically independent folk, *with a calling to freedom*, feels it an unbearable yoke, if it is tyrannically raped, horribly subjugated and drawn into unnatural rule by force, by petty and narrow political leaders. The German folk knows such absolutist arbitrariness and such incapable rule well enough from its history. Great German fighters and singers have again and again fought with passion and hatred against such tyranny. Base rule by force always stands in crass contradiction with the well-being of the folk.

But if a great leader arises, who with iron energy, and, if necessary, an iron fist, leads the folk back to its own life laws, puts the stamp of his own energy and greatness on the folk with every power, again opening to the folk the wellsprings of its happiness and well-being, then this

mighty leadership has nothing to do with tyranny. It is *a leadership to freedom*, even if the path may often be painful for the individual. Only small-minded individualists, hard-headed conservatives and idiotic contrarians could see a strong leadership for a greater goal as violation and dictatorship. Natural people voluntarily join the great, closed and unified march of the folk into the future and feel it as the most beautiful happiness to be allowed to follow a great leader.

Petty spirits many times believe they can or must copy a great political leader. What for him is expression of great energy, looks ridiculously blown up with them, which one is not ready to gladly follow. What the infectious ardor of the genius is with the exceptional leader, looks like pitiful compulsion among the copies. What is voluntary following of the exceptional leader, becomes servile subjugation among the narrow-minded copies. Political leaders who are not equal to the genius can only preserve freedom for their following and protect it against rule by force by showing themselves to not be copies, rather genuine followers of their leader, by not playing leader, rather by they themselves serving, showing their following the path.

Political freedom will always be the prerequisite for a healthy development of the energies of a great folk. It is hence worthwhile for every German to always struggle for this political freedom. It is necessary that the song of political freedom be sung again and again.

German Faith

There are times in human life in which the whole world threatens to collapse, all certainty becomes uncertainty and all life foundations seem to sink, in which one only experiences disappointments, darkness and total abandonment.

Those are the times of test for faith.

Every faith of a man must find its final anchor in a clear, secure world-view. In the hours of the most difficult test, only a faith resting upon a solid world-view basis can point towards the path into the future.

Observation of the world and of life gives German man the certainty that there is a higher power, a divine force. God, the Almighty, the divinity, providence, the godly—those are some names that worldwide German bearing gives to the divine essence. History, daily life, nature and the voice of his own action reveal to German man with unconditional certainty the rule of the divinity. It is fulfillment, everything great, good and beautiful. For German man, there is no world-alien doctrine, no uncertain presumption in his faith in God. He feels, recognizes and comprehends God's laws in the clear laws of life. The faith in God again and again helps man to preserve the faith in everything noble, beautiful and great, and saves him from straying into base materialism and from nihilism. Faith in the divine means for German man the unconditional affirmation of a sacred idealism, of a divine meaning of this life. And even if so much meanness falls upon a person, even if the bitterest misfortune follows him and the vilest ugliness surrounds him, the once experienced traces of God keep him faithful.

German man knows that the Almighty has united him with the great natural community of his folk by the bond of blood. This German folk, however, was bestowed most glorious gifts of the homeland, of the blood, of character and of spirit. This folk has journeyed from distant millennia into history known today and shows its, today, still unknown future path. The mission of this folk and each of its members is to bear within itself, to carry on God's eternal work of creation, to make it shine into the world and pass along to the future. Faith in the folk is not to be separated from faith in the divinity. This faith is the most glorious joy for every human being. What does it matter, if at some time distress befalls the individual

human being, if he just sees his folk's future radiate in happiness! What does a German man care, if the torch of his life is extinguished all too early in heroic death, if the survival of his folk is thereby secured into coming centuries! How can the German mother be tormented the by pains she suffers because of her children, if she thereby contributes her part to her folk's eternal life. This faith is the faith that inspires every work, makes every sacrifice, enlivens the daily routine and consecrates each holiday. In the most difficult hours of German history, this unshakeable faith in the folk has again prepared the paths to new ascent. In the most beautiful hours of the greatest German victory, this faith must protect against shallowness and arrogance.

Great men have arisen for the German folk over the course of its history. The greatest German of all times is Adolf Hitler. The coming millennia will be an immortal monument to his deeds, to his exemplary life, to his teaching and to his human leadership. His work now already points beyond all concepts of time familiar to us. It is not deification, when the German folk gives this man unshakeable faith as their leader. It is only self-evident that the folk leadership created by Adolf Hitler can count on the faith of the German folk for all the future.

Manifold are the hostile powers that want to destroy German man's faith. The German folk has become acquainted with these folk-alien enemies. It will only oppose this subversion with even more firm faith in the future. No power of darkness will ever shake the faith of the German folk. The German folk's sacred faith is the pledge of its eternal life.

Trust

When one admires a great factory or a mighty technological masterpiece, one is again and again amazed at the precision with which the individual gears and parts align and interact.

Infinitely finer than the most complicated machine is the organism of human community. Here as well, one member must supplement the other, here as well, all members must coordinate and intermesh.

The prerequisite and the guarantee for a fruitful and orderly cooperation of the separate forces within any human society is trust.

The starting point for all human trust is self-trust. People who have no trust in themselves, who are personally unsure and unsteady, will also always encounter their fellow human beings with suspicion and distrust. Based on the belief that God has placed man in this life so that he can, at his own place, fulfill, shape and complete the Almighty's work of creation, man must possess a tremendous inner support, a mighty self-trust, a very great self-confidence. This self-consciousness, which especially lies in the blood of Nordic man, gives strength for the most daring deeds, the courage for the greatest sacrifices, the tenacity for the most difficult tasks and the openness for the affirmation of everything great and beautiful in life. This trust in the forces of the blood, of the spirit and of the soul finds expression in inner bearing and in deeds and is reflected in the clear, self-confident gaze of the eye and in the movements and posture of the body. One certainly cannot fake the overall bearing of self-confidence through purely external drill and intentional outward smartness.

Whoever possesses no self-confidence, will again and again become a pain to himself, but in any community, above all, in hours of danger and of decision, be a burden and a hindrance. Oriental self-debasement, slavish servitude and nervous inferiority complexes must be decisively and tenaciously combated as the main enemies of healthy self-consciousness.

Only whoever possesses self-confidence can also have a natural trust in fellow human beings. Whoever possesses self-confidence, however, must also have a healthy trust in the fellow human being, even though self-confidence is not supposed to degenerate into dumb arrogance.

Trust toward fellow human beings is above all directed toward members of one's own clan, toward the comrades of the same community of work, ideas and occupation, and toward the folk comrades and race comrades. Trust toward them stems from the same natural, biological laws as healthy self-confidence.

Trust within any natural community is not a gift that one mercifully passes down from above, rather a self-evident duty that one owes each member of this community. There are people who always first wait until trust has been proven, who treat trust like a business, who are filled with mistrust until they have themselves reaped trust. With their constant mistrust they destroy over the course of time any human trust. They themselves bear the blame, if their originally unjustified mistrust gradually becomes justified, and they themselves finally reap just suspicion and mistrust instead of natural trust. As richly and gloriously, however, as trust fertilizes every community and every individual person, do suspicion and mistrust have an erosive, decaying and destructive effect. They can suffocate the most blossoming life, tear the most ardent bonds, poison the most beautiful joys and thwart every success.

Every trust must be able to pass tests, it must prove itself with disappointments. There are people who become distrustful enemies of the community, if they have once experienced a great disappointment, if a person has one time not fulfilled their trust or even badly misused it. Natural German man knows that there will always be dark sides, mistakes, badness and inferiority among people. But his natural trust, which flows from the laws of blood and of life, can and must not experience any shock from this human tragedy. It may be difficult in many hours of disappointment to preserve for oneself trust undiminished. But the triumph of trust will always be a triumph of German blood.

In every community, leadership and following have the same right and the same duty for reciprocal trust. Both are obligated to always give this trust full of inner readiness, to begin with the trust themselves and not just first demand trust from the other.

Trust is not only one of the most sacred obligations of the community, trust is also simultaneously one of the most beautiful gifts of the community. It is one of the happiest hours in human life, when genuine trust proves itself in great danger or in a hard test. It is one of the best distinctions for a person, if one promises and gives him total trust. Trust is one of the basic prerequisites for natural, human bearing. Trust is quite especially a credit to German essence.

The Power of Love

There are few things in human life that are so rich in content and yet often so terribly empty, so magically tender and yet many times so worn out, so nobly treated and yet often so pitifully low than what one calls love.

One must again and again feel in moving hours of silent experience the greatness, tenderness and depth of love in order to be able to surmise its full power. Whoever does not understand that, has wasted an essential part of his life.

Love creates knowledge. One often says: love makes blind. One would have to say: Being in love makes blind. Whoever strays from deep love to unrealistic being in love, may go astray like a blind person. *Genuine, great love makes knowing.* With reason, one can calculate things and work out problems. With reason, one can even conclude a political treaty or a marriage bond. Seeing the final connections, understanding a human heart, grasping a great miracle of nature, feeling the greatness of divine forces—but one can only become knowing, *if the heart is there as well*, if one radiates with deep love. Whoever wants to achieve ultimate knowledge, must know that he must first be possessed by this, the deepest love. Genuine love wisdom is only possessed by the person who loves life infinitely. Puzzles of science and research can only be solved by the person who devotes himself to the problems with all his heart. Understanding and knowledgeable educator and human leader can be only the person whose heart glows for his following. Wise people, to whom fate has given a special sense for the secretive connections of life, are always people full of love.

Love is creative. From the love of a man and a woman grows a new creature. From the amorous rapture of many clans a new generation arises for the folk. Great works are only created from a moved heart. A life-like sculpture, deep literature, a powerful or ardent musical composition can only be created by an artist who burns with an inner fire. Often, these creative people do not find the full fulfillment of their passionate love. They are, in this regard, many times empty of love. But they thirst for love. They are, for their part, bursting full of love. In their deepest inside loveless people are never creative. One often ponders

what gives a certain person the invincible energy for creative formation. It is God's gift of devoted love. Infinitely creative is the loving mother who enchants her child at Christmas with the simplest means of a fairy-tale of happiness and joy, who solemnly fills her family—from the ancient sources of the gifts of nature and of the forces of folk custom—with spiritual depth. With inexhaustible love, loving people can reciprocally shape their happiness. A folk that is filled with a deep love for blood and homeland, for a great idea and a great leader, will also be a creatively productive folk.

The power of love is a divine power. Ancient sagas again and again relate that the divinity embraced earthly life out of and through love, that through love, divine forces filled the earth. Whoever is filled with love, feels in a special way the nearness of the divinity. Divine radiance glistens in the eyes of the people who carry a great love within themselves, who cherish a person, their folk, a work, an idea with infinite love. And because every great love is an outflow of divine forces, every deep love also deserves sacred reverence and tender shyness. Youth and age should always carry this reverence for love in their heart in always the same manner.

The ardent and deep love of German man is known in the whole world. Every German should at every time carry, cherish and increase love in his heart. Then this love will be an eternal pledge of the inexhaustible wealth of the German folk.

Endurance

The Germans are known in the whole world for their tenacity and endurance. They owe their successes in all areas of life not least to this great endurance.

Endurance requires *thoroughness*. Whoever flutters through life superficially, whoever just quickly sips all things, whoever only superficially touches problems and is not accustomed to seriously solving them—of that person one also cannot expect that he devotes himself full of dedication and endurance to a certain job or task, to tough fighting and struggle. Only whoever fully puts himself at the post given him, whoever penetrates into the depths of his life task, can possess the strength for stubborn persistence.

Endurance is nourished by an unshakeable faith. Wherever doubt and despair take hold, all strength of resistance is soon worn down, every front breaks, there can be no endurance there. Sacred enthusiasm, glowing faith and total trust are the foundations upon which alone stubborn persistence lets itself be based in the hardest fighting, in the most difficult work, in the bitterest tests of endurance for body, spirit and soul.

War demands iron endurance. In many historical conflicts, folks faced each other as equal opponents for years without a decision. Victory finally fell to the more tenacious opponent, who possessed better nerves and greater endurance. Not seldom in the course of history, the mightier and stronger opponent also fell, because internal enemies undermined his strength and took away his endurance. The promotion of stubborn strength of resistance is always one of the most necessary war preparations. The unflinching deepening of the unified, steel endurance of the whole external and internal front is one of the most essential war tasks.

Work often requires bitterly difficult endurance. For Nordic man, work is not a curse, but also not a superficial game. For him, it is so full of beauty and charm, because he sees a *great task* in work, to which he can completely devote himself with every ounce of his being, through which he wrestles in stubborn struggle and which he masters triumphantly. The miner must possess the greatest endurance, who

unearths coal and metal, and the precision machinist who performs the most valuable precision work. The home worker must struggle through his work with the same constancy as the factory worker, the worker in the office and the peasant. Only through this unshakeable *firmness* and *endurance* can work led to final successes. Silent heroism of invincible endurance must stand behind the worker.

Great works of creative formation are usually envisioned and surmised in a blessed moment, but then born only from the *most tenacious struggle* full of totally harnessed energy and often superhuman endurance. Day and night, the creative person carries his work around with him, he is occupied with his work in silence and in the hubbub of life. Inwardly, he never gets away from it. He is so obsessed with it that he very often seems to his close family circle very far away, living in another world. Moving and shocking are the examples of this stubborn endurance and admirable constancy of the creative person are offered by *history*. Nature itself shows men that new life may be conceived in a moment's notice, but only after a long and patient time is it truly born. For nine months the mother cherishes and protects, cares for and nurtures the child under her heart with self-sacrificing endurance until it sees the light of day as the most beautiful work of the human being. Every creative formation receives its crown only through *endurance*.

People and folks whose endurance has never failed are the actual victors in life. They have the right to be proud of this victory.

Education for endurance, however, is one of the most important components of youth education and any human leadership.

Of Being Able to Wait

There is endurance in work, struggle and movement. But there is also often an equally important endurance in standing still, waiting and readiness.

All people and folks experience times of the most tense anticipation before a great event. When the rays and shadows of imminent, important decisions become ever more distinct, then one often thinks: Now it must start—or tomorrow, certainly—but it cannot take longer than next week!

And then weeks or months often pass before the great tension is relieved and world and human history quite clearly rolls a bit forward. Many people cannot wait. Neither life nor education have taught them waiting. And if they must wait, they fail, the same people who have often proven themselves a hundred times in struggle.

Many people confuse waiting with resting, relaxing and comfort. They loaf and get rusty in waiting. And when this great event finally breaks loose, then they are surprised, confused and dumbfounded, then they are not there, then they are not equipped, then they have failed. Many people and folks have so lost the decisive battle of their life and of their history.

Being able to wait does not mean patient acceptance of fate or oriental, weak surrender to the unchangeable.

Being able to wait means standing ready. With the torch of clear, bright light, with the sword of struggle, with the banner of faith, so do the great German artists portray readiness. But readiness often requires endurance. To keep the torch constantly lit is more difficult than to quickly light a blazing fire. To always hold the weapons ready often demands more strength than a brief, heated struggle. To always keep the symbols of faith high and pure requires more character than to just once wave them full of enthusiasm in the high wind.

If fate makes us wait, then that always has a meaning, then that should always be a test for us to prove ourselves.

If the leadership makes us wait for decisions and deeds, which we long await with tension, then this means that something must still ripen. Our trust in our leadership is so great that we know that it does not miss

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and lose something. If it makes us wait, for us it is solely about unconditional readiness.

Our readiness should always be clear and clairvoyant, tenacious and energetic, enduring and firm in character!

For we do not want to triumph only in the great battles! We also want to show that we have learned to be able to wait.

Modesty

Many people always admonish to modesty, because they always want to see their associates small, low and servile. They need small people around them, because they could not otherwise assert themselves. They confuse modesty with lowness.

Genuine modesty, however, is something completely different from self-debasement. Genuine modesty is true greatness.

The modest person knows and feels what place he has in life. He is grateful to the divinity for the life goal that was put to him and stands happily and gladly at his post. He feels himself to be a component in God's great creation and knows that without God's wide world he would mean nothing and divinity can do anything with him. *He does not seek to appear to be more or less than he is in reality in the great world of the divine.* The modest person is great, because he knows himself to be a small component in the infinite universe. Strength and self-awareness give him his modesty. In living connection with mighty nature, the genuinely modest person lives with the suns and stars. He does not blindly and stupidly put his own person at the center of the whole world, rather he feels that his existence is embedded in the great river of eternity.



Whoever does not know this modesty toward the divinity, will never learn modesty toward other people. One must, above all, be modest toward the following, toward the people at whose head one stands, for whose leadership one is responsible. To play the Pasha, to assert oneself as superior through external means of pressure, to surround one's high-placed person with a cold, high wall, to look down arrogantly and superficially on the so-called subordinates, is dumb and ridiculous and requires no kind of spiritual education. Only whoever sees in each member of his following a living person with blood and soul, whoever can feel the cares of the outwardly smallest and simple person, whoever respects in each folk comrade the same blood, whoever recognizes the value of the most unpretentious member in God's eternal work of creation, that person fulfills the prerequisite of genuine greatness and true modesty. The modest person is great, because he does not need to

draw attention to himself with purely external advertisement. The great personality of the modest person conquers, persuades, enthuses, leads the following by itself. In the proximity of genuinely great people, one hence never feels small and squeezed, rather always free and uplifted.

Modesty and greatness always go together. That is why even the person at the lowest position in life's eternal line of rank is—through modesty—uplifted in the great person's community. After all, it is not necessary for him to rebel, to feel pushed back, to play the suppressed person, to talk of injustice, to demonstrate as proletariat or to proclaim class hatred. *He fills the position where he stands and knows how important his daily work as well is in the folk's great course of life.* So he becomes equal in his inner value to the person who must march at the head of his work community. But if a pitiful Pasha should stand over a modest man, the modest person stands before himself, above all, before all thinking people and before the verdict of the eternal, as infinitely more noble than the sad tyrant.

In the final analysis, modesty is nothing else than naturalness, than integration into the great laws of life. Given the inexhaustible wealth of German essence, modesty is just one of the many tones in which genuine German nature is reflected.

Arrogant vanity and servile self-debasement, however, are enemies of this modest German greatness.

Character Hardness

Jt is an experience of the millennia that all people and folks who fall into softness and slackness approach their decline or their total annihilation.

It is a life-law of Nordic man that a soft essence is irreconcilable especially with his nature.

Strict and clear, Nordic man keeps his body disciplined. In air, sun and invigorating water, in games and sports, dance and gymnastics, male and female bodies maintain their appropriate tension and bearing. This bearing has nothing to do with oriental deadening of the body.

Nordic man does not want to *deaden his body, rather master it*, he does not want to disrobe it of its physicality, rather bring it to full development and enliven the bodily energies.

For Nordic man, body, soul and spirit form *an inseparable union*. Strong and clear like his body is therefore also his character. Far from every weakness, strength of character is the special trait of the Nordic man.

Character hardness means an *inner psychological discipline*. It must prove itself the same way in difficult hours, in which one threatens to collapse under the weight of the test, and in times of prosperity, in which the danger of slackening and softening is especially great.

Character strength is only acquired and preserved through constant inner alertness and tireless psychological discipline. Whoever does not in pleasure become the slave of his senses, whoever does not confuse recreation with total slackening, whoever does not allow passion to become licentiousness, whoever can differentiate rest from laziness, justified pride from dumb arrogance, natural sensuousness from base shamelessness, reinforcing pleasure from senseless pleasure, that person possesses character hardness.

Any kind of unnaturalness, all artificial nature, everything contrary to nature is alien to character hardness.

German man hence maintains his youthful freshness his whole life long, but he is not childish, he has tender feeling for the finest stirrings of the heart, but he is not sentimental, he is comradely, but not unisexual, he is kind, but not soft.

Discipline of the intellect is also part of character hardness. It is precisely to this mental discipline that the German folk owes its reputation of being a folk of poets and thinkers. Only through ongoing mental schooling and education does one become a clear spirit, an objective thinker, a profound researcher. Meaningless debating over unreal worlds, fruitless dreaming about occult matters, undisciplined daydreaming in empty bliss, vain occupation with mystical magic is alien to the German spirit.

Each person must *first* practice character hardness *toward himself*. It must find expression uniformly in all areas of life. It does not help at all, if one abstains from all narcotics but instead sinks into sexual depravity. It is senseless for one to seek mastery of his life and totally overlook mental discipline. *Balance* is part of the essence of character hardness.

But character hardness must also sometimes find expression toward the fellow human being. When it is important to speak a serious word, when it is necessary to be hard toward a dear person, if it is necessary to impose a severe punishment, that is not always easy. It is certainly easier to cowardly shirk such decisions.

Only if one is hard where necessity demands it, is one suited for human leadership. The first prerequisite there, admittedly, is always hardness toward oneself.

This character hardness, however, has nothing to do with cold brutality, superficial arbitrariness, egotistical striving for power, dumb lust to rule. Whoever confuses character hardness with that shows that character building is totally alien to him.

The Almighty has given Germans abundant opportunity to prove character hardness in difficult hours. May the future show that the German also proves his character in times of happiness!

Personal Kindness of Heart

Many people believe that they must prove their energy, their sharpness of mind and their soldierly bearing through ruthlessness and brutality toward their fellow human beings. They forget that personal kindness of heart is also part of inner maturity and genuine greatness.



The first prerequisite for personal kindness of heart is inner openness and caring understanding. Whoever does not have any heartfelt understanding for the silent splendor of a flower, will mindlessly stomp it into the mud. Whoever cannot immerse himself in the values and characteristics of a noble animal, will easily degenerate into senseless cruelty to animals. Whoever for reasons of ugly egoism does not make any effort to understand the nature and uniqueness of his fellow human beings, will be unsuited for personal kindness of heart and hence for any human leadership. The essence of people is so rich and manifold that nobody may dare to judge all people by a dead schematic. An energetic, coarse word that will shake awake one person can hopelessly crush a tender soul. A finely calculated gesture that bestows energy on one person will not be noticed at all by another person.

Inner understanding for a fellow human being will be directed in the same way at his good characteristics and as at his dark side. Precisely where the person is weak, requiring help, bad or inferior, he especially needs serious, deep and caring understanding.

Deep personal understanding has as a result an inner harmony, a psychological equilibrium. Two people who mutually understand each other will be able to work on a common task with much more energy than two people who are inwardly strangers. If leadership and following honestly and sincerely seek to understand each other, they will be forged into a fruitful community that is full of energetic life. The deepest knowledge and recognition of human essence is not conveyed by sober reason, rather by devoted love, deep kindness of heart. Human understanding and heartfelt kindness fertilize each other in reciprocal alternation. This kind understanding will discover values in even the

most inferior person, even next to the most repulsive baseness one will in this manner still find tendencies toward good. This good spark will then often be ignited anew by the understanding kindness and will chime in harmony with the noble forces of the understanding person.

Happy giving and joyful receiving grew from understanding and inner harmony. One of the most beautiful joys in human life is when one has penetrated deeply into a soul, found inner resonance and can then give this person advice, help, leadership and enrichment. It is something wonderful, if one can give a fellow human being a little light, strength, sun and warmth from overflowing, inner wealth. It is the greatest happiness of human leadership, if one may radiate the energies that one possesses as a gift from the creator onto one's following. Certainly, egoists can never radiate this kindness. Only whoever has educated oneself to *unselfish comradeship* possesses the strength for never failing kindness of heart. The energy of the suns lies in this kindness of heart. It can awaken to new life, can radiate light and warmth and be the signpost to new worlds. But kindness of heart also means inner readiness to receive. There are people who become uncomfortable, angry, bristly and prickly, if somebody wants to approach them with advice, a gift, a suggestion. In this manner they make themselves poor, joyless hermits.

Every person requires some sort of help and is imperfect. Every person is also still susceptible for suggestions, for new enrichment and vitalization. Every person should therefore also be ready to receive from his full, innermost heart the gift of his fellow human beings. Just as the flower drinks the dew of the night and the light of the sun in order to be able to grow and blossom, man as well should absorb the energies that flow toward him in order to become greater, more mature and richer. Wherever in the community givers and receivers are devoted to each other in this kindness of heart, rich fruits will grow.

Many people confuse kindness of heart with weakness, softness, slackness and sentimentality. Many people reject kindness of heart as unmanly. But they hide their own weakness and insecurity behind outward brutality.

In reality, tremendous strength of character and psychological energy are needed in order to always preserve for oneself personal kindness of heart and to not just display it daily anew outwardly, rather to achieve it most deeply inside as well. One has often cursed the Germans as barbarians. It will be the pride of every German man to nurture precisely his kindness of heart and to thereby secure for himself and his folk emotional wealth.

Courage

Heroism is not given to all. Each must be courageous. Heroism is a calling for which each must fight, if fate calls him. But not everyone who strives for heroism is also a hero.

Courage is a duty for every German. And every genuine German can and must be a hero. As in all things of life, so is the Führer an example of courage for all future Germans as well. He has shown the German folk that within the sphere of the natural life-laws, the word impossible no longer exists for the German. Through courage, every danger can be defied, every opponent overcome, every difficulty eliminated. Courage works miracles.

Seldom does the harmony of body, soul and spirit become as clear as in courage. Courage has as a prerequisite in the same manner discipline of the body, discipline of the mind and discipline of the soul.

Courage must prove itself in sports and physical exercises. A sports bearing is not expressed solely in muscle skill and muscle strength, rather in the tenacious, determined courage with which one faces the dangers of athletic competition and sport exercise, and then overcomes the unpleasantness of constant physical steeling and training.

Courage must prove itself in the unpleasantness of weather. Heaven has not given Nordic man eternal spring, because it wanted to make him hard. It has not given him eternal summer, because it wanted to protect himself against enervation. Aside from spring and sun, the Almighty has allotted German man rough storms and hard winter days. To defy the storm, to resist the icy winter cold with concentrated energy, those are some of the tests of courageous Nordic bearing.

Accidents, wounds and illnesses show who is courageous. There are unbearable sick people who torment and vex their helpers, even if their pains are not unbearable. And there are courageous sick people who even in the bitterest pains and torments radiate a glorious, courageous bearing and are unpretentious even where they would have the right to demand.

One must be courageous in the various distresses, suffering and dangers of daily life. Every person—who does not glide through life superficially or trot through his life deadened—experiences unpleasantness with which he must deal, conflicts he must handle,

dangers that he must overcome. Life brings a person many distresses that he must endure all alone, without any kind of help. Then only courage, brave action, determined striding into the future helps.

Courage is not a prerogative of the male. Women and mothers, boys and girls have in the same manner the proud right and the sacred duty to be courageous.

Courage is good. Cowardice is bad. Whoever has always acted courageously in the fateful hours of his life and in the little things of daily life, may have made many mistakes in his life.

Courage makes happy. There are people who endure their fate with stubborn bitterness. And there are people who play the patient, sacrificial lamb full of gentleness and a pain-filled gaze. All that has nothing to do with courage. The courageous person encounters life with fresh, happy bravery. Happy and proud, upright and free, the courageous person strides into the future—even if he sees death in front of him.

Courage always means affirmation of life. The courageous person stands firmly in life. He never seeks to save himself from a difficult situation through flight to death.

This courage must prove itself in daily life, so that it can lead to victory in the decision. Courage must be practiced in the daily work of peace so that the folk can pass the test in war. One cannot hurriedly fetch courage in the hour of danger from an old weapons arsenal. *Courage is part of the eternal bearing of German man.* Because he is always courageous in victory and defeat, in war and peace, God is with him.

Justice

One of the bitterest pains in human life is when one must constantly suffer unjust treatment. Everybody can bear an occasional undeserved misfortune with dignity. Whoever has bad luck in the little things of daily life, can still overcome that with a certain humor. But whoever is *treated unjustly, totally undeserved*, over a prolonged period, perishes physically and, above all, emotionally. If one continuously treats a person unjustly, one takes from him light, sun, life joy, happiness, confidence, life-courage, energy, inner support and strength. To continuously treat a person unjustly means to slowly and systematically torture him to death. The brutal despot who always confronts his fellow human beings full of injustice is guilty of ongoing mistreatment and emotional fratricide. It is one of the worst crimes against the folk community.

There are certainly people whose nature and behavior seem to directly challenge one to constantly treat them coarsely, cowed, to always only deal with them severely and debase them. They are those people who always appear superficial, always senselessly playful or always dully trotting along the same road. But genuine justice must also be given to precisely these people who outwardly appear somewhat clumsy. If one makes the effort, one will discover good sides, inner depth and valuable bearing among these people as well. Precisely among these people, one will harvest a rare gratitude for just treatment.

To be just means to treat every person as he deserves, according to human measure, to treat him as one would wish to be treated oneself under the same circumstances.

Justice thus has as a prerequisite that one does not treat the fellow human being superficially, rather immerses oneself into his disposition, his life fates, his surroundings. Whoever wants to be just, must first of all make a great effort full of human kindness to understand the traits, advantages and disadvantages, happy experiences and bitter experiences of his fellow human being, in short, the whole person in his full depth.

Justice initially expresses itself in outward conduct, in actions, in outward behavior. It often requires very great discipline to be totally just in one's whole demeanor, in the final details of gestures, in the finest

nuances of words. But precisely Nordic man is characterized by this outward and inward discipline of bearing and of conduct.

But Nordic man is especially honored by the fact that with him there is *no double-dealing between outward conduct and inner bearing*, that his essence represents a perfect inner union. In Nordic man, justice must hence also especially show itself in the inner view. One cannot treat a person justly outwardly and inwardly think unjustly of him, if one wants to face oneself. But whoever judges a fellow human being unjustly in thought, should not believe that this inner view remains hidden. Every somewhat naturally inclined person immediately feels and senses deep inside, whether a fellow human being encounters him with inner affection, rejection or indifference. Not a single word need fall between two people and not a gesture exchanged; they very soon sense on their own how they feel toward each other. For Nordic man, inner justice in thought and in judgment is a characteristic self-evident thing. But it is also a practical wisdom of life that tremendously simplifies any living together in a community.

Justice does not only mean that one does not inflict a bad injustice upon the fellow human being. Justice obligates that one does not unjustly favor the fellow human being. The creator has arranged life so that some people immediately feel a consonance of blood, of spirit and of soul, while other people sense no kind of blood-related or inner echo, or even mutually repel each other. But where people are connected to each other in a community, personal affection, indifference and dislike must step into the background. But this personal relationship must totally step into the background where the relationships between leadership and following, teacher and student, educator and pupil are involved. The teacher who constantly favors a student unjustly does not just sow the poisonous seed of disadvantage in the other students, he harms the favored darling himself by spoiling him, making him weak, destroying his life energy, taking away his inner support. The best youth has in every age found a tragic, sad end under the influence of unjust favor from educators. Unjust favor is in life in general just as much an injustice and a crime against the community as unjust disfavor.

Justice often requires hardness. It would be so simple, easy and comfortable to evade a just and clear, serious and open judgment. It is often very difficult to speak stern, but necessary serious, words to a dear person. A punishment often strikes the punishing party more painfully than the punished. But hardness is just as much a component of justice as kindness.

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Every person has a fine feeling for justice. The smallest child feels justice and injustice exactly like the oldest elder. Justice is one of the necessary prerequisites of every community. Justice is one of the most sacred duties of every member of the community.

Cleanliness

Fighting and wars, dangers and obstacles of every kind are concentrated tests for people and folks. They will only pass, if the person has proven himself in daily life. The tests of daily life are often more dangerous than life's great tests of strength. Many people and folks who have triumphantly survived the hardest fighting have in daily life slid into frivolity, superficiality, comfort and unclean bearing unnoticed, and then perished.

German man hence always strives, in war as in peace, in misfortune and in good fortune, to shape his inner life from inner cleanliness. Honor is the guiding principle of his action for his political and militant battle front as well as for the front of his work. It becomes clear to him again and again that this clean bearing, which is of the same genuine depth as his blood, must always be won anew and preserved through the use of all his energies.

One often feels it at the first encounter with many people, one experiences it with many people in years of experience that their whole being is filled with pure cleanliness. The acquaintance with such pure, genuine, valuable people always brings joy. Any association with these people of purest character cleanliness is a gain. It ennobles and transfigures any community. A folk that possesses a number of such people can pass the test of history. It ensures itself eternal life.

Purity of thought is generally reflected in outward cleanliness. A clear eye, a clean exterior, the natural effort to remain free of outer dirtiness, usually indicates that behind this exterior cleanliness an inner purity is also to be found.

Above all, honesty is part of character cleanliness. There are people who pretend that they serve the Reich with the exertion of all their energy. But they radiate no inner blaze and no gripping enthusiasm. They are cold and leave empty, because they only strive for a high office, for promotion and distinction. Service to the Reich is for them only a pretty facade for their egoism.

There are people who claim they serve the folk community. But one feels in their proximity that they only know the common good, if they have first ensured their own gain. The German moral law "common good

before personal good” has not been absorbed by them. Their whole conduct is hence hollow and false. Among clean people, there is no disharmony between outward appearance and inner bearing, between words and deeds. The purest person has weaknesses and imperfections. That has nothing to do with the disharmony, dirtiness and filthiness of people who are inwardly completely dishonest and false.

Honesty toward the fellow human being is part of inner cleanliness. One must always be able to look the fellow human being in the eye. The pure person honestly allows the fellow human being any joy and is always an honest friend. But he also knows how to openly encounter him with seriousness, with punishment, or, if necessary, with hostility. The honest attitude toward the property of the fellow human being and toward the property of the community is part of cleanliness. Where millions of people can barely earn their necessary life basis through hard work, it is a crime, if individuals enrich themselves without effort and thereby swindle the folk comrades. Where work and wage are justly distributed, dishonesty, swindle, corruption, embezzlement, or receiving stolen property are all the more contemptible offenses.

Above all, cleanliness must show itself in the most intimate relationships between people. In comradeship and friendship, and above all in love, all dishonesty, any swindle, any mutual deception must be excluded. Precisely in the most personal relationships between people, one must renounce everything upon which one has no claim. Precisely here, one must not secretly take possession of something that does not belong to one.

Many people believe they can even deceive fate. They do not want to believe that any dirtiness of character always just hurts themselves. In the final analysis, one can never deceive fate through impurity. One always just dirties oneself through dirtiness. Every German feels within himself the obligation to look inside himself from time to time in a quiet hour and to check the purity of his life. Constant self-checking will save him and his folk for all future from the dangers of daily life and strengthen them for times of distress and struggle.

Breeding

There was a time in which the term breeding was in content torn apart into two different parts. Applied to people, it meant good and strict upbringing. But in animal breeding, it meant biological betterment of breed and racial selection.

The National Socialist world-view has again led people back to the simple and great connections of life and has again given the term discipline its *full, natural and original meaning*.

Seen biologically, a person of good breeding is a person with clean blood and highly valuable physical-mental-psychological genes. It is the first and most natural law that the creator has given man: that he keeps his blood legacy pure and noble. Every person has the sacred obligation to protect the energies of his blood against any falsification and decomposition, against destruction and annihilation. The worst crime and the greatest misfortune is simultaneously such a sin against the blood.

But it is also an offense against the blood to senselessly waste the healthy energies of the blood and thereby weaken the blood current of his clan. The life energies of a folk are so valuable and sacred that any folk that in good times frivolously wastes these energies in times of distress and decision many times no longer has any strength of resistance and no energy for self-assertion. Many a folk has bled to death over the course of history due to this frivolous self-surrender.

Whoever lives so with breeding, is full of the highest morality. This natural breeding is the healthy opposition to any lack of breeding. This breeding has nothing to do with moral hypocrisy and prudery. Breeding certainly means more than biological selection. The energies of soul and intellect cannot be separated from the energies of the blood.

Preservation of blood purity simultaneously means the *obligation for inner cleanliness*. The moral and psychological contamination and decomposition of people or folks always goes hand in hand with the biological contamination of the blood. The most unnatural products of a degenerate art correspond to the psychological deformity, blood contamination and moral depravity of that time. Breeding of the body, however, is the prerequisite for decent moral bearing. Whoever believes

he can or must—from the standpoint of physical breeding—be morally licentious, has not comprehended the meaning of breeding. It is the most beautiful fulfillment of the laws of life, if a glorious body full of noble breeding also harmonizes with the nobility of inner breeding. In every age, German art has in sculpture and painting portrayed the splendid people who simultaneously embody the noblest breeding of the body with the purest moral energy.



In the term breeding, the great natural harmony of body, soul and mind finds the expression that especially characterizes the harmonic essence of Nordic man. There are people who indeed strive for moral breeding. But they lack the breeding of the mind and hence never achieve a balanced bearing. There are people who are outwardly somewhat flawless. But in their thoughts, in their fantasy they surrender themselves to a deformed, contaminated and decadent world. This inner lack of breeding somewhat reflects itself in the outer conduct of the people. Each most secret thought somehow shapes the physical and moral bearing of the person with a fine chisel. Becoming accustomed to clear, consequential and logical thinking is also part of mental discipline, the freedom from any mental jumpiness and superficiality, the effort for intellectual depth and intensification. Where this mental discipline is lacking, the best physical breeding will not be able to convey final values to the person.

From childhood on, a person must be educated toward this high, broad breeding. For breeding, adolescence represents the decisive period in human life. In the full power of his years, a person can and must work day after day on the disciplined formation of his personality. This is not only a sacred duty, rather also a moral gift for him. And even in old age, when many energies long slumber, a person can still be an expression and a shaper of disciplined essence.

There are several words in the German language that concisely, but flexibly and broadly, express the whole bearing of Nordic man. The term breeding is one of them.

A person full of breeding is a person with a healthy, fresh, natural and sound body, with moral energy and psychological depth, with clear, objective and deep, schooled intellect.

Thus, breeding becomes the highest ideal of the German. A folk that holds this breeding sacred will be capable of the greatest deeds and works. A person who embodies this breeding secures for himself eternity.

Politeness

There was once a time when one could learn politeness according to a precisely prescribed system of rules, according to an etiquette set down to the finest detail, according to a schematic of regulations and decrees. Whoever had enough time to memorize and to practice all these things, that person was polite.

Meanwhile, man has again remembered that politeness is a *natural characteristic* and a *self-evident obligation* of German man.

Politeness flows by itself from the inner wealth of a noble person. It is not something empty, hollow, weak and external. It is not tied to rigid formulas and regulations, to mechanical ceremony and a stiff etiquette. Politeness is an expression of *genuine community spirit*, honest respect for life and deep character formation. Politeness is hence not a secondary manifestation and an unimportant accessory of decent human bearing. It is an inner obligation for every proper person.

Where life is dominated by impoliteness and unfriendliness, this proves that the affected people cannot deal with life, that they possess a character deficiency or that their spirit and mind are narrow and limited.

Corresponding to the essence of people and the given circumstances, the expression of politeness can be very diverse. There is a reserved politeness that is not stiff, but also not overflowing, and yet sincere. This is a plain, heartfelt and natural politeness. The dry, somewhat angular and rough politeness is again different, but no less valuable than the politeness of sunny people who always overflow with dearness. And the politeness of especially deep people radiating calmness, security and safety has yet another character.

People with a calm nature should not strive for bubbling politeness, otherwise this politeness appears false. And people who always radiate sunshine should not unnaturally hold back their politeness, otherwise it becomes rejection.

Toward the own blood, politeness takes a different form than toward strangers. At events full of stormy joy it has a different tone than on serious and sad occasions.

But in all life situations and toward all people, there exists a clear *duty* to politeness, which nobody can cast off—*politeness makes life easier and*

more beautiful. Much aggravation and quarrel, much unpleasantness and difficulty, much time loss and loss of work, much dissatisfaction and suffering arises from impolite people. All of human life together, the atmosphere of the community, the spirit of daily life becomes more sunny, more free and unencumbered through politeness. Politeness spares people the most precious work energy and the most valuable life energy. Precisely those people who are called upon to be special servants of the folk, the political leaders of the party, factory managers, officials and policemen, and the employees of public offices hence also have the special obligation to constant politeness.

Politeness ennobles people. Whoever strives day after day to always be polite, that person will become free of class hatred, of brutality and base cruelty, of political favoritism, of dishonesty and any indecency. In the final analysis, politeness is only the one side of inner breeding, which is a credit to especially Nordic man. Politeness means inner self-control and outer as well as inner discipline. Politeness is a sign of deep character formation.

In daily life and in time of rest and peaceful life, politeness is necessary. In times of high tension and hard test, in times of struggle and crisis, however, impolite, sullen people can become criminal saboteurs of healthy life and of the triumphant struggle.

Sacrifice and Renunciation

German man stands in life with both feet. He enjoys this life and reaches, full of gratitude, to the divinity, for the fruits of this life. But it is the greatest joy for him to be allowed to himself work along on God's work of creation, to be able to himself shape life according to the great laws of eternal order, to be allowed to create, sow and harvest with his own strength. German man only knows a full, unconditional yes to this life.

But precisely because being German means restless life affirmation, the obligation to renunciation and sacrifice also arises again and again for Germans.

Self-evident is the renunciation of all those things, comforts, desires and pleasures that must lead to a permanent damage to one's own life and to the well-being of the folk community. Stimulants of the most diverse kind can in small doses liven up a listless person, bestow new energy to a worn out person, without somehow harming. Unrestrained enjoyment of whatever bodily or emotional poisons, however, must always be a disadvantage. May the temptation beckon ever so greatly and the radiance enchant ever so much, here there is only a clear *no*, a strong renunciation.

But the German will occasionally also have to renounce harmless joys and, above all, the comforts of life in order to thereby protect himself against slackness, stiffness, calcification and softness.



Whoever is accustomed to deprivations and fighting, does not have to practice this kind of renunciation. But whoever spends his days in abundance and prosperity, whoever is spoiled by good fortune, whose life flows in ever constant comfort, that person must make an effort to keep himself fresh, elastic, mobile and action-ready through systematic and voluntary renunciation.



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German man is always aware that he does not stand alone in life, rather is a member in the great organism of the folk community. Wherever a folk comrade lives in need, the person next to him is obligated to stand at his side as a comrade, to help him, even if this help requires a renunciation, to support him, even if this readiness to help demands personal sacrifice. Wherever a fellow human being is in danger, it is self-evident for every German that he stands by him, even if he must himself survive dangers and take on discomforts.



Sacrifices and renunciation in favor of the folk community have become a self-evident duty of comradeship to German man. A past world portrayed such sacrifices and such renunciation as a very special virtue. For German man, this is part of *natural bearing*. A past world sometimes sacrificed and renounced full of “generous” condescension and gracious pity. We happily fulfill a natural duty in the process. But as long as one has not fulfilled this duty, one cannot as a German achieve inner peace, one must be in turmoil deep inside, one may not become free and happy.



If the well-being of the community demands it, a German must also sometimes renounce the development of his reason and his will and must integrate himself full of soldierly discipline into a set, delineated life structure. Precisely for the creative person, it is often very difficult to totally integrate himself into a prescribed framework. But he nonetheless renounces his own will without contradiction, without a thought of refusal, if a closed, soldierly action requires this.



German man sacrifices property and goods, he renounces health and life joy, he sacrifices his whole life full of upright joy and honest enthusiasm, if thereby the life of the community, the existence and the eternity of the folk is preserved and saved. Heroic death for folk and homeland is the greatest sacrifice and the most difficult renunciation for a person. Millions of Germans have made this blood sacrifice over the course of history. They are eternal admonishments to sacrifice and renunciation. Through this sacrifice and this renunciation, a person grows beyond himself and steps into great, divine eternity.

Sacrifices and renunciation do not mean life rejection or life negation for German man.

Master Life

For him, sacrifices and renunciation only then have a meaning, if *the forces of life are thereby heightened* and strengthened, refined and steeled. Renunciation grows precisely from life affirmation. And each renunciation is great and glorious, if thereby the ground for new life and blossoming, for new seed and new harvest becomes free and ready.

Master Life

It is one of the most shocking experiences, when one encounters people who have been crushed in life, who have suffered a shipwreck in life.



Whoever wants to master life, must shape his life energetically and goal-consciously. His action and his bearing must be filled with meaningful and compelling driving forces. Whoever just blindly obeys the drives of physical self-preservation, will often disturb life order more than promote it. Deep meaning and sacred obligation must always transfigure human life.



Many people follow a rigid dogma in their life conduct, an inalterable schematic of formulas and rules, which some prophet has worked out as a sure life recipe. And if things happen that no longer fit this scheme, they then are dumbfounded and go astray in life. German man knows that all life is growth and motion, and that he can only master life, if he himself is a living person of motion and hears the voice of God in the voice of life. Only from this open attitude can a person achieve full life affirmation.



People who want to pass the test of life must, above all, win inner freedom. Whoever does not possess this inner freedom, becomes a pitiful slave of life. Inner freedom is just as necessary for the life of the individual person as political freedom is for the life of the folk.



Victor in the life struggle always remains the person who fills his energies with a glowing faith and a rock-hard trust and simultaneously bears a heart full of life inside. For that, all ardor and enthusiasm must also be accompanied by endurance in work and struggle and in readiness.



Master Life

After great life successes, people often suddenly fall due to vanity and arrogance. Whoever has really mastered life, will remain modest despite all self-awareness. In a person's inner bearing, however, character hardness and personal kindness of heart must supplement each other.



Courageous bearing and just sense, clean essence, disciplined manner and politeness of conduct simplify the life struggle for the individual person and for the community, and simultaneously make this life struggle beautiful, honorable and good.



Despite all life joy and life affirmation, precisely Nordic man knows that he will never master life without renunciation and sacrifice. But he is not unhappy about that. For him it is self-evident that he must win his life through much sacrifice and must stand at the side of his fellow human being's life through much renunciation. Fighting spirit is always part of the basic core of Nordic essence. But his motto is not “kill life”, rather “master life”. Only through this life mastery does he bring life to the fullest development.

God's Law

Introduction

Providence rules over the fate of people and folks. This affirmation of a higher power should stand at the beginning of this book.

Countless Germans—laymen, priests and monks—have waged the most difficult inner and outer struggles for their simple belief in a God since natural German faith has been supplanted by foreign missionaries.

Millions of people struggle today for the Almighty and his laws. “God’s Law” reports of this.

This account has grown from my own personal experience and the same experiences of more than a dozen friends—former Catholic priests and monks—which correspond to reality in their overall result and in their individual features. My wife, who stood at my side in building a new world, also participated in the composition of this publication.

Natural faith incorporates the highest moral responsibility within it. From that arose the obligation to publish this book.

Part One

For a child, God manifests himself in the works of creation and in father and mother.

Plain, natural and free are child's faith and child's piety.

1.

Everybody is very proud of Peter. In games, he is always the winner. When it's about getting into mischief, he is always their ringleader. Often, very often, he then silently suffers the blows for all, that is why they often call him "prince".

The grownups in the village also like him a lot; they find that he is different from other children. When he, wearing his little sailor's jacket, clenching his fists somewhat defiantly in his pants pockets, comes along the path bare foot, they cannot help but to say a right friendly word to him.

But the friendliness is not one-sided, quite the opposite. There is actually nobody in the village whom Peter does not know, there is actually nothing that he does not like infinitely.

The houses in the village, the people, the horses of the priest, the cows of Prozenbauer, the little creek, the meadows and fields, all that belongs to Peter's child's world. It is small in space, but it offers him so much breadth and size than he cannot imagine it any prettier.

2.

Peter Schaedl's home village lies in the Bavarian mountains. The priest, the teacher, the baker and the butcher live in the few houses. A smithy and several farmyards also belong to it. This little village enjoys a great reputation; it has the reputation of a splendid, model village, because it has the highest church tower far and wide. The mountain upon which it lies is not unknown. The people in the valley say that the residents there have the thickest skulls. The story might have some truth in it, but up in the country one does not speak of it.

In any case, all kinds of stubbornness is already showing itself in Peter's little head. When the maid orders him to do this or that, and the lad does not like it, then he simply throws himself to the ground, if

possible on his back, in order to protect the most sensitive part of all children. But the maid also sees with the same aggravation that the teacher's son and the priest's dog are the most impertinent ones in the village.

Often when Peter, on assignment from his father, must take a letter in the most severe winter to a peasant in another town and he has hardly left the village, he positions himself on the snow-swept country road and stomps and tramps his feet, and from pure rage he shouts very loudly against the sharpest wind. But by the time he has reached the peasant, he has long since reconciled with himself; then so much good spirit and joyfulness again laughs from his little heart that he is not allowed to leave again until he has eaten some nice, thick honey bread. On the way home a peasant often comes with a sleigh or wagon, then Peter can steer the horses.

When the father learns of Peter's defiance, he always says the same words to him. With a serious wrinkle on his brow, he says: "Thick-head", or "You young rogue, you". But Peter senses in the words, next to the seriousness, simultaneously a certain pride of the father, and hence he remains like he is.

3.

In school Peter is one of those who always sit up front in the first row. Why, he does not know himself; he actually does nothing for it.

Often, a small troop of boys rushes into the schoolroom. On their roaming they have forgotten that they only have a short recess, until suddenly their conscience tears them from play and admonishes them of their duty. Many a peasant then sees a child racing round the corner of the school building shaking its head. Tense and a little afraid, they stand in the classroom. Things were never any different.

Peter stands in their middle and accepts the punishment full of calm and ease.

He is not especially well-behaved otherwise as well. Just like the other boys, he takes pride in racing through morning prayer, fast and unclear. Boys must not pray so well-behaved as girls; that is Peter's opinion.

Now and then, when Peter and some other boys have to stay after school due to unruliness, the schoolmistress must take the bicycle to the next village, because she also teaches there. When she has then tightly closed the door and hardly left the building, it is always Peter who makes sure that the others, and especially he himself, very quickly leave through the windows unscathed.

Once he stood up during class and roguishly said something bad to the schoolmistress. The others laughed slyly full of malicious pleasure. But then he had to stand in front of the pulpit, present his hand and receive several slaps. But Peter does not let himself be shamed by a young woman, so he goes back to his seat with beaming smile on his face, even if it is hard for him.

Never, however, has Peter had to sit with the girls as punishment. He has often reflected why the other boys tolerate that; he would rather run out of the classroom and never come back...

Probably it is his natural talent, which always balances and makes up for everything, so that he is always among the best pupils. When the school administrator once came to the village for an examination, he decided that the boy should immediately skip a grade. But the father strictly countermanded and proscribed that; Peter is unspeakably happy about that.

4.

When the family has eaten their noon soup, Peter's path takes him to the smithy. The old man there is so fond of the boy that he is sad, if he does not come. The blacksmith is actually the only one who really knows the boy, as he says. When Peter can barely see over the anvil with his big, brown child's eyes or watches for hours as the glowing iron is beaten, then he is full of questions and interest for the man's work. If he does not happen to know much new about the peasant's cows and pigs, both talk little, but they understand each other well. What the old blacksmith especially treasures in the boy is the roguishness and gaiety on the one side and the seriousness and kindness on the other.

One day construction work is done on the smithy. During the noon break, the workers go over to the inn; they drink their beer there. Only one of them stays behind day after day and consumes his meager bread. Peter observes that for some time. Because he knows that the man has many children and that he may hence be so poor, he suddenly runs home in order to fetch one of his self-earned pennies from his savings can. When he has returned to the construction site, he places the money as if he has lost it. He repeats this several times. But one day the man seems to have noticed him doing it; since then Peter has no longer been at the smithy for a long time.

5.

Peter's freedom is almost unlimited. In the countryside it is common practice anyway that the children are left on their own a lot, since Peter's father places great value on his children growing up with much freedom and independence. So each of the children, as well as father and mother, go their own way, all on their own. Nonetheless, the family lives with great agreement and harmony according to the traditional laws of their ancestors.

Like grandfather and great-grandfather, Peter's father as well is a strict teacher. He has silently hoped for two things from his son: that he becomes a good pupil and a good fellow. Already now, in his earliest childhood, the boy seems to fulfill both wishes. More than once he has made it clear to the boy that he must treat him, as a teacher's son, more strictly in all things, of whatever kind, than any other child in the town. Peter has understood his father in this point as well, just as he also understands his son in all things. Not in the teacher, but indeed in the father, Peter has his very best comrade. He is not treated by him like a small child, rather valued as a good friend and equal. It is not the custom for Peter to show it in outward things, but all the love, all the respect and all the pride that Peter is able to summon up are for his father.

Peter's mother stems from an upright Bavarian family. She is loved by her children such as children can love only their mother. She is a pious woman who has made it her most eminent task to use all human powers to secure for her children a good place in heaven. She was all the happier, when he reached the age of five and, according to custom, had to stand at the priest's side as acolyte. The father had given his consent, because he did not want to take the joy from the child as well as his wife, and besides, he himself, like all teachers in the village, participates in each mass, because he has to play the organ. Peter himself is happy that unlike earlier and unlike the other boys, he no longer has to kneel at the benches so pious and quiet and pray. He has fun with all the splendid and shining implements which he can wield or, if he—wearing his little red coat with the white pointed hood—must stride to the altar, must swing the incense container or hand the priest the wine. And besides, he finds being an acolyte has all kinds of advantages, for it is the custom that Peter gets 10 cents for every mass; and each New Year, he and the other three acolytes go to the church caretaker in order to get the “golden fox”, a gold ten mark coin. Peter then happily returns home with his treasure and saves it well in his savings bag.

When now and then a peasant in the village dies, then Peter figures among the big shots. In the afternoon he is then invited to the funeral

feast at the farmstead, and according to custom he is owed two half beers. If the little acolyte then comes home so terribly happy and pleased, the mother scolds him: in the future he should only take one swallow of beer. But Peter finds beer drinking so nice and interesting, because the adult men do it, and hence he does not like to leave the glasses standing full.

6.

Among Peter's most beautiful childhood days is the annual Corpus Christi festival with the procession.

Amidst the unbroken, festive bell chiming, everybody gathers around the whole village to participate in the procession. The peasants and peasant women, the girls in white dresses, the boys in blue Sunday pants, the adolescent lads and lasses, clubs and flags and many more people from other villages come along. When the procession leads along paths strewn with aromatic hay and through the waving corn fields, when the sun beams in the clear blue sky and the meadows stand in full flowered splendor, Peter rejoices inside at all the beauty.

In the middle of the procession strides the "master" in gold brocade overcoat under a canopy, carrying the monstrance.

Peter, who walks directly in front of the priest, forgets what a dignified office he must hold on this day. And although the mother has often told him how he should do it and has given him all the best advice, he does not notice at all whether or not the incense container in his hands swings back and forth.

Peter only sees all the splendor, sees the flags wave, sees how the sun reflects in the clean polished helmets of the fire department and in the great trumpets of the band, and how all the implements and flagpole tops shine and glisten. To the right and left of the path lie the many colorful, big and small flowers that the pious people have strewn. And when the long procession of the faithful then turns into the great village street, then the chiming of the church bells mixes with the sounds of the band; then the fire-engine chief, like always at festive occasions, fires the old cannon, and the heavy shells resound in a dull roar over all the festivities. Peter wants to shout aloud with joy amidst all the music.

When the procession has afterward dispersed, the church bells have made their last swings and Peter's mass garment already hangs again in the closet, he still stands a long time on the path, gathers up many colorful flowers, is still amazed here and there at all the beautifully dressed people who are on the way home, and is overjoyed with all the festive events.

7.

Peter should be right pious and well-behaved toward the priest, for he is the one who represents dear God on earth, and he is also the one, who will one day get for Peter a right pretty place in heaven, perhaps right next to dear God; that is what his mother tells him. Full of satisfaction, she observes that the churchyard is one of the boy's favorite places to stay. Peter likes to be there, for the servants let him harness the oxen, they take him into the field and he is allowed to feed the horses.

When Peter meets the priest, he greets him friendly, just like his mother has told him, and just like the other children and the big people also do.

He has considered whether he would also actually like to be priest one day, for he is the mightiest, the people usually only say "sir" to him, and they are devoted to him and pay homage to him. What he preaches, is the truth, what he does, is pious, and what he wants, happens. Besides, things never go badly for him, he has plenty to eat and to drink and has the most land and cattle in the village. Peter can only imagine the king more powerful, but he is so far away that he can form no real picture of him.

8.

Although the teacher's boy has spent a large portion of his childhood in the sphere of the priest, he still lives with a very great inner distance from him. As well as he understands the blacksmith and as much as he likes the Loidl and Gosch peasants, as much as he likes the peasant woman in the other town as well, so alien to him remains the priest from the start. Perhaps the reason is that the priest and the teacher of the village are so very much different, and Peter knows that they have had many a quarrel. Indeed, that does not manifest itself to him in daily life, but various events let him surmise it and feel it unconsciously.

Peter does not know that his mother is a pretty young woman, and if almost daily all kinds of nice things are delivered from the rectory to the teacher's house, he finds that wonderful and does not think anything of it. But one time he is present, when the father comes home at noon and is very unhappy to find that a good goose from "over there" again lies on the table.

The son has a special, silent admiration for his father in one certain point. The teacher Schaedl does not go to confession in the village; for this purpose, he travels once a year to the big city, and he does that for

his wife's sake. Peter only knows that the father comes home on that day with many packages, what else he does in the city, he does not ask.

At the outbreak of the great war, the priest spoke of the Russians, who pass through the country burning and pillaging, and said that the people should build caves, take everything along and pray for God's mercy. Then it was teacher Schaedl who called the people together and filled them with courage and enthusiasm, when he convinced them of the powerful force that protects the borders. And when they all went home bravely and happily, Peter was again very proud that he, too, is one of the Schaedls.

Severe storms cross over the heights and nearby villages almost every evening after the summer heat of the high summer days. The mountain creeks surge and churn into the valley, storms race across the land, and hail pelts the fields.

On such evenings, Peter stands in front of the door, looks at the darting lightning and hears the crashing thunder, or he stands on the bridge, when the last thunder rolls, and gazes long into the creek's dirty torrent.

But one night, one of the great buildings in the village, struck by lightning, is suddenly on fire. The teacher, like many times already, is the first who comes to help. While he saves people and property at the risk of his own life, and the alarm bells call the surrounding peasants to help, and women and children have assembled in the rectory and pray for support and assistance. But Peter is not among them. Barely comprehending the tremendous power of the forces of nature, he stands on the path in reverence before his father's action, all alone, amidst the great confusion. All around them there is haste, racing, fetching, bringing, shouting, extinguishing.

Peter hears and sees nothing of all that. He only feels the nearness of the mighty fire; inwardly excited and moved, his gaze follows the father, continually exposed to death by fire, working relentlessly with concentrated will.

Then his gaze turns toward the sky, which stands out black and threatening against the dark red, glowing ball of fire. For a long time he looks back and forth between sky and earth. His gaze is fixed by the mighty event of the huge fire and then again by the clouds in the sky, which race past like great rags, whipped by the sweeping storm. When Peter then sees the hurrying people, the fleeing cattle, and between all them his father, and then again the broad plain of the fields and forests suddenly dipped into a bright light of lightning, as the rain pours down

into the large puddle around him, he is suddenly completely seized. Strange, uncanny, magnificent and wonderful at the same time, a sudden realization comes to the boy.

Peter feels that sun, rain, storm, hail, lightning and thunder, that snow and ice are sent by dear God. Now he knows that grass and flowers, that fields and forests, that animals and people are works of his creation, that courage and cowardice, that nobility and baseness, hatred and love, that good and evil are the supreme laws that he gave man.

Part Two

The church world tempts the human child with its strangeness and its splendor. Healthy natures rebel against its unnaturalness and its compulsion of soul.

1.

"Schaedl, to the directorate!" a shrill voice suddenly shrieks through the study hall, where 200 cloister students, standing behind pulpits, have just engrossed themselves into their books.

What is hidden behind these words, Peter cannot yet surmise. It cannot be anything good, if he has to go to the directorate, especially since he was accompanied the whole day by an unsure, fearful feeling. In the belief that one of his boyhood pranks will again come up for discussion, he knocks on the door. "Praised be Jesus Christ"—"In eternity, amen", comes the reply of the strict director.

"Schaedl, I have to inform you that your father has died..."

Moments pass before little Peter comprehends the meaning of the words. Father dead?—His big brown eyes look desperately at the face of the director for a soothing word. Perhaps the father is very, very ill—but dead?—Father dead?—Then Peter's whole numbness dissolves into a great sobbing that shakes his little body. He still hears from the director that he should pray in the chapel instead of howling, and then everything is just like a dream to him.

The full reality first comes to him the next day, when he is on the way from the train station to his home village. The path seems longer to him than ever before. His father is so far away from him. He should never see him again, should never hear him speak again, never again be with him in the garden?—They would no longer look together at the pictures from father's big chest, and he would no longer have any, any comrade?

Peter had not seen his father for two years. Back then, the teacher had gone to the great war. In order to know the boy well cared for, according to the wish of his pious wife, he had sent him to the famous cloister school famous far and wide.

In Russia's trenches, however, the father had contracted an illness, and now he had died from it. The burial is the next day. The whole

community has come. All the teachers from the surroundings are there. The peasants have come, and also all the clubs with flags are present. Nobody from the area far and wide has allowed himself to be prevented from paying his final respects to the teacher. The procession of mourners is so long that it cannot take the closed path to the cemetery. They walk around the whole village, such as is otherwise customary only on holidays. Although the women cry and the men, in sincere grief, now and then hold their hand over their eyes, Peter looks straight ahead and upright. As the eldest son, he walks directly behind the coffin. He is filled with endless pride, for they carry the father to the grave as if in a triumphant procession. Peter now feels very close to him, for him, the father will live on. He cannot imagine that the words about hell and hell fire, which he always had to memorize in the cloister school, should apply to the father; he is quite certainly not dependent on prayers of intercession and requiems, for he has died like many other soldiers who fell in the great war for their Germany. Peter now knows it quite certainly, he wants to be like his father; his father will be his example, for his whole life.

After the burial, Peter is reprimanded by his aunt, because he has not cried enough in the procession, but the grandmother takes him under her protection. "Peter is still a child and does not know what death means", she says. Then Peter goes to his mother again and asks to take him from the cloister school. But her fate has bound her even more tightly to her faith, she has become even more pious, and her will is that Peter become a clergyman.

The same day, the boy leaves the home village. The path is long and difficult, but he memorizes it well and will never forget it. He sees every flower, every stalk, all the little animals on the ground, the fields, meadows and forests and the creek, his little creek, which winds past his father's house.

Now and then, peasant folk encounter him on the path; they want to go up to him and comfort him; but Peter evades them, they have all become so strange to him, as if he had never had anything to do with them. An endless grief and the feeling of complete abandonment overcome him, and still, he does not want to see the people. Suddenly, he starts to run off the path into the fields, ever faster, similar to a hunted animal. He sees the village lying far behind him, and far behind as well does he leave his freedom and his childhood.

Peter cannot come to like the daily cloister routine at all. He is accustomed to shaping his day anew with much variety again and again. But here, each day initially seems the same to him without any variation.

Every morning at 5, the father on duty enters the sleeping hall in order to rip the warm blankets from any of the boys who have not jumped out of bed at the first ring signal.

Peter is always the first outside, because he is already long awake. Among 50 boys in one sleeping hall, even early in the morning he always finds a few ready for mischief. Even if some still dream fast asleep, and others energetically ask for quiet, for him that is no reason to break off the fun, for first they must soon get up anyway, and besides that, the chapel soon presents ample opportunity to doze off half asleep.

One quickly slips into the long pants legs, the black jackets, the shoes and socks, and then it is off to the house chapel for morning prayer. If any care burdens the boy's heart, it is quickly entrusted to dear God in a short request and afterward all cloister pupils chant the Latin morning prayer while kneeling for the duration of a quarter hour at the prayer bench, the Latin morning prayer.

After morning wash comes preparation in the study hall for the instruction, and afterward, celebration of the mass assembles the whole horde of boys again in the house chapel. By breakfast Peter has so much empty space in his stomach that he almost has no time at all to make use of the day's first period of allowed talking. Peter stuffs everything he can into his mouth, as if he were afraid that it could still be taken away from him. He has often observed boys go without the coffee and black bread. At first, he felt sincere sympathy at the sight of them, thinking they were ill. But now they are dummies in his eyes, because he knows that they only do that as a sign of their special piety and hence also go to the chapel to pray before class. He would prefer a thousand-fold more to devour their rations than to be so pious just once.

In class, Peter is not a bad pupil, but there are only a few subjects that he takes on with full enthusiasm. Father Canisius, the mathematician, and Father Richard, the natural scientist, impress the boy as well as Father Gregor, who knows so much in history class, and Father Uto, who can play the violin so beautifully.

All the other monks with whom he has class, Peter does not like very much; he can never get along well with them. His fresh and lively manner leads to constant admonishments from his teachers, against whom the young pupil, however, in his children's bravado and gaiety, resists incessantly.

3.

“Schaedl, get out!” roars Father Josef, if he catches cloister pupil Schaedl at any “crime”. When Peter has then left the school bench, the father works over the boy's round cheeks with a mixture of tender pats and slaps.

One time the pupils are supposed to write an essay. Peter chews on the pen-holder and gazes contentedly out of the classroom window. His thoughts go from the tall tress and groomed lawn of the cloister park to the meadows and forests of his homeland. Then a great reverence suddenly overcomes him, and he must get a grip on himself, so that he does not act like many a new lad who, when he awakens from his pretty dream in the morning, secretly cries in his pillow out of pure homesickness or calls for his mother.

With measured, silent steps, his head lowered over a prayer book, Father Korbinian has meanwhile probably already ended his tenth round through the rows of pupil benches when he suddenly, reaching Peter's bench, stops in front of it for a few short minutes without any movement and then suddenly, abruptly and furiously rips out a lock of his hair. Afterward, he carefully puts the boy's hair into his book and goes on. He has already observed the dreaming boy for a long time, and he wants to punish him this way. Peter looks at the monk in disbelief. Such a thing has never before happened to him; he knows well that back home the boys have a lot of fun among themselves by pulling out the other's hair, and that afterward there is always a big brawl, but the monk knows perfectly well that he cannot start a brawl with him, and this cannot be a game, either...

Almost desperately, he looks at the priest again. But when he continues his walk as self-evident, as if all that were nothing at all, Peter would like most to cry, to cry without end. Never before had he felt like that.

He remembers that he had often been punished by his father as well, and when he got a hard spanking, he clenched his teeth so that it would not hurt, but he had never cried.

Although the monk's behavior seemed strangely odd and inexplicable to Peter, he controls himself now as well and does not cry. Awakened from his dream, he endeavors to finish his essay. After Father Korbinian has walked around for a long time praying piously, he returns to Peter's seat and throws the hair down in front of the lad with the words: “Here is your hair. I don't keep other people's property.”

After the daily instruction, the pupils pass through the long cloister halls on the way to prayer. Peter, still moved and excited by the preceding event, does not keep step with the lad ahead of him. For that, the supervising father orders him to fast at lunch.

For that meal, the boy is only allowed to quickly consume a bowl of soup, he must renounce the main course in favor of a well-behaved boy. During the first part of the meal, there is a reading aloud from a pious book, and while the other boys can afterward talk, Peter must kneel in a corner of the dining room and tell his beads.

Although Peter can quickly forget this kind of punishment and reprimand, and they impress themselves on him over time, the yearning for youthful deed and pranks again and again takes hold of him.

When all the 200 boys of the cloister school must form a long double-line after the noon meal, in order to be "driven to stroll" for half an hour, as it is called in the pupil's jargon, when the sun shines, the birds sing and the sky is so blue, then it is most difficult for Peter to be good. He often has the burning wish to climb one of the park's tall trees, like he always did at home, if he felt like it. Once, out of sheer joy at the delightful thought, an impertinent whistle suddenly erupts from him. Because he actually did not think anything about it, he gives a friendly smile to Father Benedict rushing toward him. But while he walks next to the little sinner, he takes his earlobes between his fingers and twists, squeezes and pinches them around for minutes until they are fire-red. Peter clenches his little fists, he is boiling with rage and a hatred against this man that he would like most of all to go at him with his fists. But Peter is powerless against this monk. He does not understand why the monk takes such joy in tormenting him... And while the other pupils hardly notice the whole thing, thick tears of rage and pain roll down the boy's cheeks. But the more Peter expresses his rage, and the cooler the monk's smiles, the more firmly does he pummel the child's ear between his fingers.

The cloister pupils have free time in the afternoon, during which they may read, draw, write or paint. Father Franz, from whose nose drops of tobacco constantly run, usually has supervision in the large reading hall.

Already on the first day, when Peter had barely passed his entrance examination, Peter had gotten into a fight with another little test-taker, and as both youngsters rolled on the floor of the cloister hall, it was Father Peter who came along. Since that day, he has never taken his eye off Peter, and never fails to observe him suspiciously. If Peter breaks the holy silence or otherwise does something not allowed, Father Peter

comes, and Peter must take not just one, rather several pinches of strong tobacco and stuff it into his nose. But the monk shakes with laughter and delight when the strong tobacco brings tears to the boy's eyes.

What Peter likes least of all is that all of them, after there was already class in the morning and afternoon, must do their home work in the great study hall, standing behind pulpits. Often, when he is all too bored and tired, he very quietly calls one of his fellow pupils to the side, they give each other signs, hide themselves behind the back of the boy ahead and enter a pleasant conversation. "Schaedl to the pillar" resounds almost every other day, and then Peter, if he was not good, must walk, his books under arm, to the large pillar in the middle of the hall, kneel there and learn his Latin for the remainder of the class.

But Peter's naughtiness is also often punished with beatings. If he often does not rightly know why he is punished, that is especially true for the blows he receives from Father Konrad.

That Father is known to have his favorites among the cloister boys. In the beginning, he also showed a lively interest in Peter. He gave him the pet name "Schnauzer", gave him a lot of sugar candy and was always especially nice to him.

One day Peter is supposed to go to the Father's room and fetch himself some chocolate. When Peter stands in the room and watches intently to see what nice thing the Father will give him, he suddenly grabs the boy and puts him on his lap. For Peter, that is terribly uncomfortable. At home he only rarely was allowed to sit on even his father's lap, and that was when he still wore a skirt and wax apron and still had his finger in his mouth. Because Peter is not accustomed to it, he quickly slides off the Father's lap and goes through the door. Since that day, however, Father Konrad is as if transformed, almost daily he reprimands or hits the boy.

Even the worst punishment that exists in the cloister is not spared Peter. A walk to the village, allowed in his view, brings it to him. That he must spend half a day in a dark room with bread and water does not bother him particularly, but he is upset that the punishment is supposed to result in a bad note in his record.

Peter goes to the director and wants to complain. He had always been allowed to say anything he was thinking to his teacher in the village school, and so he now presents his case to the director as well without any concern. The well-meant explanation of the honorable monk is followed by Peter's counter-explanation. Argument and counter-argument from oldster and boy now collide, until he can only save himself from the thick-skull by pushing him out the door with the words,

"You scoundrel, now get out of here!" But for Peter that is no reason to go. He remains a while in front of the door of the feared director, knocks again and then enters the room anew with the words: "Director, sir, I still do not understand the punishment." The man resorts to kindness. With much patience, like a kindly old father, he quite calmly explains the situation to the boy, and Peter's defiance is thereby gradually broken.

Peter does indeed have respect for most of the cloister's monks, because they are his teachers, but not a genuine reverence toward them, and although many of them have applied their special methods of punishment to him daily, he no longer has any pronounced fear of them. After a special incident, he is only downright afraid of the raging fury of Father Hieronymus.

It was the last day before the start of vacation. Peter Schaedl, Bruno Stadler and Friedel Sachs were naughty and as punishment had to kneel on the floor before Father Hieronymus. Full of rage, he walked back and forth repeatedly, scolding. Peter does not feel much affected by the hefty curses, he thinks about being on vacation already the next day.

With big, energetic steps, arms crossed on the back, the monk crosses the room, scolding incessantly. The indifferent behavior of the boys angers him greatly. Full of outrage, he steps toward the boy being punished kneeling in front of him: "You scoundrel, you, you probably don't care, if you're being punished. Well, just wait, I'll help you", and with these words he gives the boy such a hard blow to the face that he almost loses his balance. Peter remembers he only received such a blow just once, perhaps, from his father. Peter's face still glows like fire, and his head spins, as an unwanted tear rolls down his cheek.

"What, and then howl right off and be sensitive?" the Father almost oversteps himself and, in rage, lets the boy feel some more hard blows. Peter swallows the bitter tears and stares ahead with a dark gaze. Father Hieronymus does not like it that the boy still expresses his defiance and thick-headedness, he should kneel on the floor and be humble. Panting in the room, totally enraged without any taming, he roars again: "So, he still wants to be obstinate, I will drive that out of you!"

Under the constantly renewed slaps and blows, Peter's rage gradually recedes, he becomes ever more indifferent to the situation, he automatically does what the monk demands of him.

But Peter has experienced one thing that day, something that had until then always been alien to him and that he had never felt, he has learned to hate a person in the bottom of his heart and with all his strength.

4.

As the cloister school's pupil, Peter may indeed only spend his vacations at home in his black seminary uniform, and although he feels the homeland so totally differently than before, the freedom that he enjoys, full of memory of his earliest childhood, still has a redeeming and happy effect on him.

When Peter is back in the cloister school, he sets aside some of the money that his mother gave him and only turns in some of it.

Because neither his mother, to whom he has constantly made it clear that in the long-run life in the cloister school is unbearable for him, nor any of the monks or his comrades understand him, he quietly hatches a plan, and one day he escapes through the back door of the kitchen, where entry is forbidden even to the monks, to say nothing of the pupils, to freedom and runs off.

But the joy suddenly and abruptly comes to an end when a hand snares Peter's collar from behind and does not let go of him. A Father drags him along, and whether Peter wants to or not, he must again return to the cloister school.

The patience of his educators has come to an end due to this final act of disobedience.

Although the impression from many punishments, debasements and blows remain deep seated in Peter, and although his boy's soul has been deeply shaken by this or that incident and he has often been almost desperate and unhappy, his unbending youthful manner, his gaiety and naturalness again and again lift him above every misfortune, every aggravation and every baseness. Peter Schaedl is still the always laughing, singing, whistling boy who is always ready for new pranks. Now as before, he cannot understand that as a 12 year old one is not allowed to laugh and shout. It does not want to sink into his head that he may not speak when he wants to and other similar things.

Under these circumstances it is not surprising that the lively, fresh lad from the Bavarian mountains has within a short period acquired a substantial record of punishments.

Be it that he once climbed a tree instead of playing the assigned games, that he once sent impertinent letters home, that he soon gave a mocking nickname to one of the monks and is then obstinate, or that he always holds his head so cocky. All that combined contributes, at any rate, to the deepest outrage of his teachers and educators, and after the failed escape attempt a letter one day goes to Peter Schaedl's mother, in

which it is written that the boy must leave the cloister school, since all pedagogical measures have failed and his temperament is not to be tamed.

But the reply to that goes like how Peter has known his mother for so long: a single request to try it again with the boy, since he cannot be that ruined and bad.

5.

So it comes to pass that Peter Schaedl remains in the cloister school. And since he can think of nothing else, he makes the attempt to reconcile himself a little better to the external circumstances of this daily routine. For this, he does not utilize any especially great will and good resolutions, rather he shows, almost unconsciously, more indifference toward the things that he previously only encountered with iron struggle and stubborn resistance, and turns to other interests.

If the cloister school brought nothing but this hard, bitter daily routine, then Peter would certainly repeat his escape attempt in a more perfected form, then he would in the long run never endure the constant being pious and good, the eternal indifference of praying, being silent, learning. But he gradually discovers many new things in the cloister school and finds many interesting things that occupy, fill, excite and enrich him.

First, it is the cloister itself. It was once the hereditary seat of the royal house, and many monuments, many graves and many pictures bear witness to more than a thousand years of German history, to old noble families, to great men, to wars and victories, to joy and distress, to warriors and thinkers, to women and marriages, to monks and artists. Testimony to Germanic and Christian history is given in most manifold portrayals within these castle and cloister grounds.

Especially on Sunday afternoon, when the pupils are given two hours off to make confession and for pious reflection, Peter finds rest and time, unobserved and unnoticed by all the others, to sneak off on a journey of discovery. Then he finds ever new niches with only inscriptions and symbols, ever new testimony to an old time.

Hours of complete joy are also brought to Peter by the cloister's musical events, which take place from time to time, regardless of whether they take place in the church or the festive hall.

When a mass by Orlando di Lasso, Bach or Haller is played, if Peter sings along with his high soprano voice in Haydn's creation or in songs of the Bavarian marksmen, then he rejoices inwardly, then his heart is so

free and happy and festive that he forgets the cares of daily life. That is an experience for him which repays him for a long time for all suffering.

It is similar for him later during the two to three hour Sunday hikes. When the path leads along numerous fish dikes, through great hops gardens into the infinitely wide forest, when Peter again and again has something new to see on the right and on the left, and when he is even given permission to leave the ranks and play in the forest, then he is in his element, then he forgets that he is a cloister pupil.

6.

From time to time, when his path leads through isolated cloister halls and corners, Peter encounters many a monk who was previously unknown to him. Often they get into little conversations.

The abbot of the cloister is a long grayed, dignified elder. Only seldom do the pupils see him, for he is very distant to them. But he often shows a special benevolence toward Peter.

One year during Christmas vacation, Peter did not travel home to his mother, rather experienced the holidays in their special radiance and in their whole solemnity in the cloister.

It is midnight mass. The church altar radiates with the most beautiful floral decorations, and on both sides stand mighty fir trees, still with fresh dew and fragrant scent. Dozens of candles are burning and flickering in the whole room. The church is filled with people from the surroundings. About fifty monks stand motionless in the choir section with their long, black, billowing Benedictine cowls. Left of the altar, however, stands the abbot in gold brocade with a headband and staff in front of his throne seat. About twenty clerics surround him, likewise dressed in white and gold brocade. Twelve little candle-boys in white-red garments, among them Peter Schaedl, accompany the ceremonies, first standing, then kneeling, then again slowly and ceremoniously striding. The incense mixes with the fragrant scent of the fir trees and with the sweet aroma of the hot-house flowers and penetrates all the senses. The music resounds from the large, far famous organ with hovering chords.

Peter Schaedl is totally under the spell of this hour. He feels like he is in the outer court of heaven. If the child Jesus would now come to him smiling, take him by the hand and invite him to walk through heaven, to a visit with dear God himself or even with the most blessed Mother Mary, he would accept that not as a miracle, rather as a firm reality.

The abbot must have observed the boy in this blessed dream state, for the next day he says to him: "Remain as good as you were at Christmas mass, like a true Christian child."

The old prelate meets with the boy one more time and pays special attention to him.

In the cloister there is a small chapel, of which many secretive things are said. No stranger and none of the pupils are allowed to enter it, even for the monks it is accessible only in the rarest cases. When guests come from the royal house or from old noble families, then they may enter the secretive room for a very short time.

No pupil knows whether ghosts haunt this chapel at night, whether figures from ancient times appear. It is said that the abbot and Father Odilo, called "the great silent one", are the only people who spend much time there. None of the pupils know the chapel's correct name. Most are only briefly interested in it, and then it is forgotten again. Some of them often call it the chapel of the ancestors, but most of the monks say prelate chapel.

One day on his explorations, Peter winds up in this chapel, which is otherwise locked, and which one can only open with a gold key, as is told. He cannot actually see anything special in it, and yet there is something in the room that certainly captivates him, so he sits down on one of the empty benches and looks around silently. The walls are decorated with ornaments with delicate colors. In part, they are plant imitations that flow into each other and are intertwined, in part there are spirals or angular, simple figures. Between them there are wavy lines and other simple decorations.

Peter cannot find any real meaning behind it, just like he still cannot fully grasp many things in the pictures and on the tombs, but yet, he sees something mysterious behind the things, and they simultaneously seem self-evident to him.

On the arched dome ceiling of the chapel, the sun is portrayed with many stars, but between them many crests and letters, of which Peter does not know whether they are of Greek origin or are supposed to represent German letters from the oldest times.

Peter still sits alone in the darkness of the old chapel when suddenly the heavy door slowly opens and the cloister's abbot enters the shrine. At first, the elderly man is startled and very surprised at the sight of the boy, but he is not angry: "Go now to study, I want to pray here a little, and tomorrow you come to me", he says to the young pupil petrified with terror and fear. The next day Peter is serious when he goes to the

venerable Father Abbot. Without much ado he says to him: "Christian child, examine your heart, whether you are not called upon to join our cloister and become a son of Saint Benedict. I will do everything for you in order to ease your path into our community. You can come to me anytime and count on me." Peter is very moved by the abbot's words.

Next to the abbot, Father Odilo is the most venerable member of the cloister. He speaks with his brothers as little as with strangers and is everywhere called "the great silent one". Many say he is dumb, others say that he possesses amazing knowledge, especially in the area of history he knows of things that are not to be read in any book. Sometimes one sees him walking with a stick seeking underground watercourses. Members of the royal family are supposed to come to him in order to seek advice in their special affairs. When he comes upon the boys, he looks at one or the other with a kind smile, but usually his eyes and his senses seem far away.

For Peter, Father Odilo is the great saga figure of his youthful years, who makes many unreal things from books and fairy-tales become alive for him.

Father Dominikus as well, the glowing patriot, plays a big role in Peter's days. When the monk follows the political events inside and outside his land every day and always just has prayers said for the well-being, for the victory and for the strength of his own fatherland, Peter's boyish heart beats with full understanding and feeling for the Father's good cause. But when in 1918 the revolution overthrows the throne and ends the war unfavorably, Father Dominikus is broken by the failure of his prayers, becomes mentally ill and dies prematurely. This fate has a lasting effect on Peter Schaedl.

7.

So Peter Schaedl initially lives in a constant opposition of daily routine and festive mood, in a permanent up and down. If he had just felt free and happy, then soon afterward everything that he does is just compulsion and humiliation. If he is once fulfilled and interested, he is soon afterward dull, inwardly empty and tired. If he wants to rejoice today, then tomorrow he could just cry. If for a short time he feels protected, embraced and treasured, soon afterward he is again terribly alone and hated by many. Peter has never before in his young life felt such contrasts as now. He does not know what he should do, he feels that he is unhappy, that days come and go, that everything passes by him without him being able to undertake a decisive intervention, a

fundamental change. Peter subconsciously feels that he is completely powerless. From time to time, a great hope comes over him, he waits and waits, but he himself does not know for what.

He is supposed to become a priest or even a monk, but everything that he reads in his pious books leaves him totally cold. He participates in all religious exercises, but they say little to him, and the daily framework of this life is detestable and loathsome to him. His inner nature still rebels against the borders within which his young life is squeezed like between four walls. He does not want to act so piously as is again and again demanded, he does not want to recite the memorized prayers hundreds and hundreds of times. He does not want to be good and serious and sedate. He does not want that. He wants to shout aloud, as loud and as long until he simply can not do so any longer. He wants to be happy and joyful, go on adventures, hear and see interesting things, think up impertinent pranks, laugh, shout to his heart's desire, lie in the grass and look at the sun, he wants to stand in his life as a full-valued person and not be treated like a toy.

8.

A few years have passed since the death of village teacher Schaedl. At first, the boy thought about his father in many sad hours, and when he came home on vacation, something was greatly missed by him there, and he also noticed that since his father's death many things had changed at home.

Peter's childhood ended with his father's death. Initially, he had not sensed that at all, but as he became older and more aware over the years, he clearly felt that there could never be a continuation of his previous childhood.

In the most recent period—since he often lives under the spell of free, happy hours and then again in the middle of the hard daily routine, which bring so many exhausting manifestations for him—his memories of his father are often intersected by strange thoughts, which previously only seldom, but now ever more frequently pop up.

Peter, unsatisfied with himself, must often think that he has become a terrible loser. Again and again, he mentally envisions his father's life, and the son cannot forget the words that the man had often spoken. "One must always stand one's ground, wherever one is placed." Several times a day Peter thinks about it, and he begins to apply these words to his present existence. Gradually he becomes convinced that the monks are completely right, when they again and again educate and discipline him

so strictly. The pious mother reinforces this feeling in him through her letters. Once she wrote to the director: "And even if a thick-head is ever so big and the boy still so fresh, seven to nine cloister years are still mightier, especially if a boy is all on his own."

Peter senses that it is pointless to continue to rebel against the compulsion of the cloister. After all, he must again and again think that he is a scoundrel, a sinner and villain. At each confession he must hear it, in each religion class it is presented to the young seminary pupil, every punishment is supposed to show him that he is a pitiful sinner, an earthworm, who must do penance for his and his parents' sins.

From the start, Peter has asked a hundred times: "What is sin, how have my parents sinned?", but he has never much understood the answers to that, and when he continued to ask, he had to memorize the answers.

The ugliest things about the corruptibility of people and their vices are presented to the boy daily, and in opposition to that the works of the saints of the church radiate constantly in pictures and writings as shining examples.

All pious doctrines and sayings, all punishments and acts of penance, all prayers and religious events, the compulsion and the distress, the severity and the bitterness of the last years have made the boy tired, he is passive, indifferent toward his previous interests, and he has lost his will.

Very gradually, the thickheaded romp capitulates to the world in which he stands alone and abandoned since his father is no longer with him. The fresh prince of the village becomes a quiet cloister pupil who endeavors to fulfill the demands of the cloister seminary.

Peter himself does not notice that the monks now doctor him with much mildness, kindness and with much wisdom in order to make him even more submissive, even more pious.

Step by step, he becomes accustomed to learning even what he does not like. The young seminary pupil applies his energy and drive for action more and more to intellectual works. In his free time, he no longer draws caricatures, also no longer writes any letters home, rather devotes the time to learning Greek and Latin. He translates French lectures, voluntarily learns the English and Italian languages, although he has no special talent for it.

Since the older classes have permission to get up early, Peter is at the wash basin already at 04:00 in order to then work.

The pupil takes holy communion daily, and Sundays he attends mass three times. Each day of the week he tells his beads or the way of the cross, and each week he confesses his sins. With unstoppable zeal he pounces on all means that are offered to him and that lead to the path to piety and wisdom. Again and again, he is immersed in pious books, and from time to time he takes holy oaths.

Peter Schaedl also renounces the last earthly joys solely to serve his motto: "Pray and work", that is what he seeks.

Through good works, work and prayer the boy gradually gets to the *Abitur* examination. But his healthy freshness has given way to a nervous, overworked appearance, his impertinence to softness and his natural faith to a forced piety. The exuberant joy has become a serious, sedate, quiet adolescence.

"Over the course of his stay at our institute, Peter Schaedl has developed into a young man of sedate, very solid character", stands written in the exit certificate upon leaving school. When Peter then wants to travel home to his overjoyed mother during vacation, his prefect says to him: "Mr. Schaedl, in the last years you were the most diligent seminary pupil of the house. God will reward you for it one day."

Peter Schaedl now feels like he is in a different world that is actually not his own. He lets himself drift as if in a dream that leads far away from reality.

His confessor and spiritual guide tells him that this is the kingdom of mercy, in which those wander who walk upon God's tracks. Peter thanks God daily for this mercy and counts himself happy that he has managed to tame his unruly nature.

Part Three

Holy faith in the Highest conveys invincible strength.

But sincere incorrect faith as well has already led many people and families to many a righteous work.

1.

Peter Schaedl is a final year student of theology in the priest seminary. The chubby-faced, fresh, always happy and sunny boy with his overflowing vitality has—through a nine year cloister and seminary education—become a slender, serious and reserved young theologian, whose original temperament only rarely shows itself.

What once seemed to him an unbearable compulsion is now his most sacred obligation, to which he devotes himself with all his energy and a full heart.

Peter Schaedl wants to become a holy priest, he has sworn that to himself. And at the same time, he wants to be life-knowledgeable, a modern priest. But this double goal costs hard struggle and difficult work.

Peter believes he has become acquainted with life. In order to be able to one day perform real manual labor and at the same time earn money for the many books at the university, since the *Abitur* examination he works weekdays as a peat-cutter and on Sundays as an assistant waiter in a large amusement park.

Early in the morning each day he hikes with two comrades to church, takes communion and attends mass. Then he goes to work. He works with shovel and pickaxe as well as possible. The hands get many blisters and the upper torso a painful sunburn. Peter does not have much conversation with the co-workers, because the foreman pushes for swift completion. But that cannot prevent the three theology students from learning from the conversations, especially during lunch break, that the workers are dissatisfied with everything. Peter gets along very well with everybody, but he does not know much about their cares and he does not know them. He only knows that most of them are decent fellows, and that their dissatisfaction about the existing conditions, about which they grumble daily, cannot be unfounded.

During this period of semester break, when he is an assistant worker, Peter has two experiences that will occupy him greatly for many years. It is a humid August day and Peter finds the work more oppressive than ever before. All the brown bodies of the working men are bathed in the sweat of hard work; the heat could almost drive them to desperation. In the late afternoon, relief is finally in sight. Three storms draw together, from left and right and from the high mountain they draw closer and closer. Lightning darts from the thick storm clouds, thunder growls and throws its echo from one mountain to the other. Directly over the peat-cutting site, which is located in front of the mountains, three storms collide with uncanny force. Soon shrill and edgy, soon light and shining far, the lightning darts to the ground or glides along the sky, and right afterward the thunder bangs as if the whole earth wanted to collapse. At any moment, the lightning can strike the group of workers and take its toll.

One of the men suddenly jabs his spade full of fury into the ground and curses: "You Lord God, up there, if there is one, strike here, hit, show what you can do! Or are you just as poor as us?!"

Utter silence is the result of this terrible challenge from the worker. For a few seconds, each holds his breath. Peter's back runs hot and cold.

A new lightning bolt strikes the ground and a blow follows again, somewhere nearby a tree collapses in splinters.

Slowly, the storm distances itself and a brief rain shower purifies the air. Work and daily routine continue.

But Peter Schaedl is deeply shaken by this for long days afterward, that a human being can mock God in such a manner and challenge his power. He now knows that he will one day have to work very hard as a priest and to atone for these blinded and misled people. The young student sends countless prayers to heaven for these blasphemers.

During the semester as well, he prays not only at the assigned prayer times full of sincere reverence, rather frequently seeks out the seminary chapel in all silence, stands praying for a while before a pious picture in the park, slides the rosary between his hands evenings and mornings. And even during work, he thinks in short prayers about his Lord God.

Often, when he is mentally tired, he simply recites through a memorized prayer a dozen times. Often, he re-reads prayers from a selection of pious books, often his praying is also purely mechanical lip work.

But the young theologian knows from the works of intellectual literature and the words of his spiritual guides that there is also a higher level of prayer: Man's observing and examining immersion into God.

Whenever he sees himself ripe inside for that, whenever he feels "grace" within himself, he devotes himself to this higher level of prayer. Then he kneels in a quiet corner of the chapel, closes his eyes and imagines himself with all his senses in "God's proximity". He knows he is very close to him and is completely filled with the greatness of the creator. He feels himself united in a mighty chorus with the millions of people on earth who all in their own manner pay homage to God at that same hour. He feels his praise of the creator to be in harmony with the rustling of the forests and seas, with the song of the birds, with the blossoming of the flowers, with the might of the mountains, with the greatness of the stars, with the sounds, colors and forms of all arts.

Such an hour of God's proximity gives the man striving for perfection, the priest in training, ever new strength, always gives his work new élan and lets him overcome every resistance of his human weaknesses.

A special time of prayer in the priest seminary is the annual Shrovetide. When the poster pillars of the big city proclaim the Shrovetide balls every evening, when the Shrovetide procession moves through the streets of the city and exuberant festiveness fills the people, then the young theologians are told about the ugly sins and vices that are committed during these days, and they hear what pain has been inflicted on God by the evilness and wantonness of people. When they hear of the bitter consequences in the beyond, of the horrible pains in hell that await the ruined sinners, then a quiet yearning for the Shrovetide joys of the world can only occasionally come up in the young student for the priesthood. At first, his heart is filled with pity for the people, and without all too great effort he devotes himself to hours of prayer and atonement and other pious exercises, which are carried out in the seminary during Shrovetide.

Peter Schaedl has a second experience as a worker-student that seems even more unique and odd than the first one.

Peter is lodged with several other temporary workers in the servant quarters of an estate in the vicinity of the peat-cutting site.

One Saturday, he is invited by the estate owner to his house for a glass of beer. Peter feels comfortable and safe in the pretty rooms of the estate owner, and so both men get into a stimulating conversation.

It has already gotten late when the estate owner's children and his niece, who is a guest, enter the room in order to say "good night". While

the father is occupied with the children, the young theologian casts a shy gaze at this girl, whom he finds as beautiful as few other girls. Then she comes to him, shy and blushing, and offers him a gentle handshake, and Peter believes he hears a very soft "good night" from her. This moment completely confuses the student, he has never before experienced anything similar. This evening takes a strange turn for him from the moment when that young niece enters the room.

During the next few days Peter is completely absorbed with the memory of that evening. As much as he resists with prayers and good resolutions, he must again and again remember the girl's appearance. He could not say how old this girl was, he also could not describe her face, he only remembers that she had brown hair and wore a blue dress, and that she was as slender as a deer.

He sees her once again. One evening when he is on the way to church, she looks out the window of the master's house. When Peter looks up at her, she suddenly disappears. Or had she not nodded slightly with her head? —But perhaps that is more of the young man's hoping and wishing than reality.

Full of yearning, the young theologian walks around the vicinity of the manor evening after evening. But one day as he is walking in the shadow under the old chestnut tree, he can see the faint outline of a girl next to him in the darkness. Peter greets and his greeting is reciprocated. He cannot make out much, but suddenly he again feels that strange, warm and tender handshake, he feels the same hand that he felt that past evening lying in his. Peter hardly dares to look at the girl. For a few short seconds he feels very close to the young creature, when he suddenly feels her full, fresh lips on his. But before he can think of anything, the figure has again disappeared into the darkness.

Never before, as far back as Peter can remember, did he get a kiss. Not from his parents, not from his siblings, from none of his relatives, let alone from any girl. Peter is terribly ashamed, because he believes he has done everything wrong and stupidly, and acted ridiculous during this evening encounter. For days the young student torments himself with this thought, and his only wish, his full yearning is to see the girl again or perhaps even speak with her. But then the young priest in training is gripped by fear. In the religious books he has read it, and he still remembers the words of his priestly educators: "Through a single kiss one can contract the worst diseases for one's whole life. A single kiss can put a terrible curse on the whole body. But worse yet are the consequences for the soul. Even for the common man, a kiss is a serious

sin of unchastity and is punished with eternal damnation, but for a young person who wants to devote himself to God's service, it is a discharge of deep and harmful depravity." The young theologian is confused and unhappy the next few weeks. He never again sees the manor master's niece, because she has journeyed away. He totally forgets all the beauty and uniqueness of the evening event. Full of fear, he awaits the outbreak of a bad disease and feels like a poor, wretched sinner burdened with a great guilt. Even confession, absolution and penance can no longer free him from this burden.

When Peter returns to the priest seminary at the beginning of the semester, he can hardly still look his superiors in the face.

Under the influence of his education, the evening event becomes for him a terrible sin, a perceived guilt that he carries with him, which he tries to eradicate through tireless industriousness. At the university he plunges into a jumble of lectures and exercises. Aside from his theological and philological disciplines, he attends lectures about psychology, pedagogy, art and the history of literature in order, after all, to also become a well-educated and contemporary spiritual guide.

In the lectures on the history of literature, Peter meets many a nice female student and gets into conversations with many a female singers or actresses. And each time, he is terribly reminded of his first closer encounter with a young girl.

He cannot comprehend that these girls are not supposed to be fully valued human beings. He finds that dear God has equipped them with many right attractive talents. But that, after all, is the devil in them, that is what Peter has learned, and he remembers again and again that the female creature brings terrible dangers.

When the seminary's regent then again and again admonishes: "Gentlemen, you must get to the point where every woman is repellent to you from the start", Peter finds this admonishment self-evident. Peter Schaedl knows that his mother and his two sisters are pious souls who complacently love God and God's children through blessed mercy. Aside from them, he also knows other pious women from whom a young theologian has nothing to fear. But the majority of this gender is not to be trusted, and beauty is from the start one of Satan's means to blind!

Based on this knowledge crammed into him, Peter wages a defense struggle full of pride and fanaticism against all human thoughts and feelings that want to arise in him from time to time.

2.

What scholastic philosophy, what exegesis, morality and dogma all cram into the young brain in the course of study cannot be fully digested by the brain. Many doubts, much vagueness and many questions arise again and again in the student's mind. But Peter now has no time to ponder the questions more closely. Regulations demand from him the taking of so many exams that the theology student must always only strive to get good test grades and thereby assure himself a shining priest career.

At the same time, he is also aware from religion class that any doubt on the truth revealed by God, church and Bible is a serious offense and nothing else than an evil temptation by the devil.

And finally, the spiritual guide, an elderly Jesuit Father, stresses that all the doubts that try to arise during the years of study will fade away by themselves and be solved in the fulfillment of the priest profession and in the blessed work of priest life. Hence Peter Schaedl as well victoriously casts off all the doubts that want to arise in him against the often right hard to grasp doctrine of the church.

He believes he has finally won the battle with confession and communion, with prayer and work and with the "weapons of the holy spirit", when the young man in him tries to stand up against the young theologian.

Occasionally, admittedly, when he takes a walk in the park at dawn, when he is especially entranced by a work of art, when he reads a classical book or if he goes too far in conversations with others and expresses the problems that interest him, then he is depressed that at the age of twenty he piously walks around in the serious theology robe. Then he is gripped by the yearning to be able to be free and proud, full of energy and gaiety, and many times he thinks he must throw away the rosary, prayer book and all theology in order to do something great. He wants to plunge into a struggle and fight for victory and laurels.

3.

The spiritual guide in the priest seminary has often said that for every young theologian the time comes when he strays from the church's doctrine, when an inner emptiness arises within him and lack of faith seizes him. Peter Schaedl has gradually come to feel so secure in his profession that he believes he will certainly be spared from this condition.

Logically, this day does indeed come one day.

Suddenly, he can no longer pray, he can no longer believe. His inside seems to him completely empty, as if burned out. Through years of work, he has killed the human being within him, and the theologian in him seems to totally collapse.

In the rosary, which he has slid through his fingers many thousands of times, he sees only a senseless, mechanical prayer cord.

The tabernacle, before which he has knelt with so much reverence, because according to the church's doctrine the true God resides within it in the form of the consecrated wafer, now seems to him nonsense and swindle.

Daily communion, which was previously for him the enjoyment of the true body of Christ, the son of God, fills him with mockery and aversion.

The belief in God the Father, the Son and the Holy Ghost and the miraculous conception is for him suddenly idol worship like the faith of any heathen folk.

All Christ's miracles, all dogmas of the church, all secrets of the Bible repel him. In the middle of the most sacred ceremonies he could laugh aloud with mockery and despite. His whole previous world has collapsed. He knows that he is now godless, without reverence and without faith. But he no longer has the strength to again resurrect his faith. He now wishes to plunge into life and enjoy all earthly desires that he previously only knew from the pedantically precise portrayals of moral theology.

Everything that was previously sacred and sublime to the young theologian is for him now only the object of mockery, contempt, hatred and repugnance.

He no longer sees any path into the future other than just desire and pleasure in order to then find a fast and beautiful death.

In this state, he must outwardly still endure all the pious exercises of the priest seminary, for he still cannot bring himself to make a decision for his life.

Quite mechanically, he goes along to confession and portrays his condition like a patient who has long since accepted his illness. The priest hearing the confession talks about the devil's great temptation and threatens hell.

Peter Schaedl laughs inside. Why should he fear evil and hell, both of which no longer exist for him?

A few days later, the priest in training Schaedl decides to go to confession to a different priest. This one treats the matter medically and

describes Peter's condition as a nervous manifestation and result of overwork at study and prayer.

Later he confesses to still another cleric. This one refers him to Christ, who himself on the cross as the son of God experienced the same condition of inner emptiness and abandonment by God.

Peter has no understanding for this pitiful son of God, he shows him no salvation.

Weeks pass without the slightest change in the condition of the godless theologian. Finally, he decides to seek out his actual spiritual guide from the Jesuit order.

While the previous listeners to the confession seemed somewhat shocked by the theologian's condition, the Jesuit takes Peter's account lightly and with a smile like something self-evident. He explains that this condition of godlessness and inner emptiness is a natural reaction with every theologian who devotes himself sincerely and deeply with great zeal to study. He advises the young man not to think any more about it, to let a few weeks or months pass and then come to him again. The visit goes like a medical consultation. A few tame jokes about politics end the conversation, which gets Peter to again lock away his already written request for dismissal from the priest seminary.

Following the Jesuit's advice, Peter spends the next weeks with light activity. But his condition does not change.

One evening, it is semester break, Peter hikes alone up a small hill that rises at the edge of the big city. He looks across the many church towers, and all his hatred and contempt toward God and religion begin to eat his heart again.

Spread out before him lies the city's sea of houses. Shining golden in the light of the evening sun, the river meanders past the mighty buildings. With eternally fresh energy, it springs from the mighty mountains, whose outline becomes clear on the horizon. Peter Schaedl looks for the mountains before which his homeland is located. He cannot help but to think about the creek, the forests and fields that belonged to the world of his childhood.

Gradually, his eye finds rest in the green of the trees and meadows that cover the hill's slope. But then Peter's gaze is entranced by the setting evening sun. Glowing red, it has again concentrated its brightness before disappearing. Peter watches this sunny furnace amazed. He feels like he did as a small boy gazing into the flames of the huge fire and so clearly sensing God's greatness and power. Again, he is entranced by this blaze of light. Never before has he experienced the sun so powerfully.

Peter is completely captivated by the sight, and he is as solemn as at the most sacred church ceremonies. Suddenly, Peter feels happy and free. The sun proclaims to him that there must be a final, highest, divine power behind every force of nature.

The young theology student Peter Schaedl has again found the faith in the divine, in a higher power, and with that he also happily absorbs all the church's doctrines, for if there is a God, then for him that can only be the God of the Catholic church.

In the following days, when he again devotes himself with enthusiasm to study, he meets a circle of radical young theologians who want to reform the priesthood in genuine natural piety and to protect it against any despotism. They want to become the elite troop in the world clergy under the leadership of exceptional Jesuits. They hold their meetings in old castles; on hikes through Tyrol, Hess, Bavaria and Silesia they are chained to each other under the leadership of their guardians from the Jesuit Order. The romanticism of the hiking youth movement is directed into church lines.

Peter has joined this circle. He experiences beautiful hours on the vacation trips after the efforts and struggles of the semester. He feels overjoyed in this union of religion and nature.

In the course of this period the young theologian Schaedl achieves the highest position of honor in the priest seminary. He is named General Prefect and simultaneously becomes the confidant of the seminary's student council. The student is aware that he must set a good example in every way. He seeks by all means to live accordingly. In the official address that he must now occasionally deliver, he seeks to preach high ideals in order to lead the seminary's students as humans being as well to the most radiant heights and the priests in training to final perfection.

Peter works and administers wherever he can, he feels overjoyed in his new comprehensive and great activity.

But time passes faster than he could ever measure it, and then there are only a few days before the so-called higher consecrations, which then should bring for him the irrevocable priest oath, the obligation to the closest bond with the church for all eternity.

Peter shuns this step, and again he faces the collapse of his priest career.

He goes to the elderly Jesuit Father who is responsible for all matters of spiritual guidance. The young theology student greatly admires the Jesuit, for he possesses exceptional characteristics as a human being; he

comes from a noble family of the most ancient origin, and he enjoys world fame as a scientist.

"Father, Sir, I cannot go through with the consecrations", Peter declares. "I no longer feel called upon for the priesthood. I cannot fully agree with all the church doctrines inwardly. I feel unsuited, although I cannot define it in detail." This admission is terribly difficult for the young theologian: he, who enjoys the unlimited trust of his superiors, who has the place of honor among all theologians of the seminary, must now cause such difficulties."

But Peter has hardly spoken the words when the elder suddenly kneels on the ground; he grips the hand of the doubting theologian, kisses it and speaks: "My son, if you are not worthy to step to the altar, then nobody is worthy. You are, after all, an angel! You can hear God's voice in my voice and calmly and unconcerned accept the consecration."

Peter is hot and cold at the same time. The world famous Jesuit Father, before whom he has so often knelt in reverence at confession, this Jesuit now kneels at his feet. Inexperienced Peter does not for a moment doubt the words of the Jesuit, and all his reservations are smashed with one blow, and he is ready to take the consecrations.

4.

Priest in training Schaedl devotes himself completely to the tasks of the week of preparation. Mental drills, fasting and prayer fill them.

The exercise lectures at the start deal with the nature of God Almighty.

They continue with the concept of God's son Christ, his suffering and his resurrection.

The ugliness of sin and the wretchedness of man contrast sharply to the divine greatness. The image of hell is shockingly portrayed in a dramatic highpoint.

The church as the sole path out of this darkness is the motif that forms the radiant introduction to the second part: the priest as medium between God and man appears as the most sublime ideal of human effort. Rights and duties of the priesthood form the conclusion of this ideal, vivid and desired.

The whole huge building of the priest seminary is filled with serious silence during the solemn week.

Several times a day all the theologians of the house pray for the consecration candidates out of inner solidarity.

The fasting promotes the psychological susceptibility for the coming days.

Call to joint prayer hour after hour, one of the most diverse melodies of the Gregorian chorus—the “*Attende domine*”, which proclaims sin and repentance in solemn melancholy—resounds daily in a dual chorus between consecration candidates and the younger theologians.

The decisive hour has arrived. The priest seminary and its surroundings radiate in the most beautiful decoration of flowers and flags. The cathedral's bells ring full and mighty over the city. Two hundred young theologians between the ages of 18 and 24 walk serious and measured in black robe and white chorus shirt through the church toward the high altar. At the end of the column walk the consecration candidates with lowered head and with a countenance glowing ascetically from fasting and emotion, holding their garments and insignia in crossed arms.

The councils of the house follow, priests from near and far, the prelates and dignitaries of the cathedral chapter and finally the bishop himself with his closer entourage.

The places of honor of the cathedral, however, are filled with the closest relatives and family members of the consecration candidates.

Peter Schaedl knows that this is the happiest day in his mother's life, that she was capable of any sacrifice for this hour, and that she thinks she now has heaven in hand for her son and for herself.

After the bishop has begun mass, the consecration candidates are called by name one after the other and each answers with “*Adsum*” (I am here) and steps forward.

The bishop speaks a final admonishment. “Since you, dearest son, are supposed to be elevated to the sacred consecration of the subdiocese, you must again and again reflect what a burden you want to voluntarily assume today! Until now, you are still free and could, if desired cross over to the earthly side. But once you have received this consecration, you can no longer take back your decision, rather must always serve God, whom to serve is to rule. You must hold to chastity and always remain obligated to serve the church. Consider that as long as there is still time, and if you want to remain with your sacred decision, then step forward in the name of the Lord!”

None of the candidates steps back. All are moved and spellbound by the experience of the hour, and none dares to become weak before the public, before his God, before the priests and the bishop.

The chorus begins to sing the Most Holy litany, and the candidates throw themselves to the ground, stretched out long. They bury their Dices in their hands and remain lying on the ground, in silent prayer, while the litany resounds over them...Take pity upon us...take pity upon us...hear us...request for us, request for us...spare us...save us...take pity on us...

These cries for help penetrate into the hearts of the young priest candidates like mighty blows.

Whatever bonds to homeland, family and parental home, to folk and world were still left in them, now fall away from these men as they lie as sinners on the ground in order to then again arise with burning enthusiasm, to step before the bishop, and to receive from his hands the insignia of their new dignity as God's representatives.

Months pass. For Peter Schaedl, they are like a dream. Then the priest consecration itself comes. It is even more solemn than the higher consecrations. And afterward they travel to the homeland for the "primiz", i.e. the celebration of the first sacred mass of a just consecrated priest.

Peter would have gladly spent that day at the place of his childhood, but his mother has been living for years already in another town. And now that town claims the right to the festival.

Peter is received at the train station by the whole community. He must quickly put on the priest robes in the waiting room, and then he joins the triumphant procession through the town. First, little girls recite poems and give him flowers. Right and left of the roads, the many various church clubs have gathered with their banners and flags. Women's federation and mother's club, young girls' federation and male youth, voluntary fire department, veterans' association and even the gymnastics club take pride in marching along in the procession. The brass band of the town plays, and they proceed through arches of triumph and along streets decorated with garlands, past houses festively decorated with many flags to the church. There, the new priest must himself deliver a short sermon after the address of greeting by the local priest. Then he bestows sacred blessings for the first time, which counts a hundred-fold to the pious people, coming from these freshly salved and newly consecrated hands.

At home, however, mother and siblings kneel before their "honorable" son and brother, and now, since the young priest is supposed to bestow blessings on his mother, his hands tremble and his eyes become moist. It seems almost impossible to him to bestow this blessing

as confidently as he delivered his first sermon and as flawlessly as his first public appearance went.

Peter must visit all relatives, all acquaintances and parish members during these days in order to give the new priest blessing. He repeats the blessing formula a hundred times: "By the placing of my hands and the summoning of all the saints, you are blessed by Almighty God, the Father, the Son, the Holy Ghost." He places his hands on elders and blossoming young people who kneel before him during these words. A handshake and the words "Peace be with you" always conclude the blessing. Many people, young and old, use the opportunity in order to pour their heart out to the young priest, in order to ask his advice and in order to ask for his prayer. Richly laden with gifts, he returns home each day. The day of the first mass itself was similarly festive as his arrival. The town's priest had made a lot of effort to make everything as splendid as possible. People have been coming from the surroundings for hours. All the official offices are represented, and all the relatives have put in an appearance. 200 close and distant relatives are counted this day, cousins and aunts and uncles alone. The 24 year old priest is celebrated like a great celebrity.

According to the old custom, a delicate little girl is also supposed to be selected for Peter's first mass as a little bride. In white dress, with wreath and veil, she is supposed to stand at the side of the priest, who swore to remain unmarried. To the great dismay of the many small candidates, Peter Schaedl has rejected this custom. Since he has already renounced a real bride in his life in the form of his oath, he also wants nothing to do with this symbolic little bride. Pious aunts admittedly immediately became fearful and whispered softly that such disrespect for custom could not turn out well.

The day of the first mass does not bring great emotional experiences for the young priest, to his great disappointment. Given the great hubbub of the day they could not emerge in any manner. And so the festival has only an outward impression for him. But for the young priest it means the last close gathering with family and relations; after the closing of the festival he leaves them all and then belongs solely to the church.

5.

Peter Schaedl's first position is in a factory town. He is an industry chaplain. The dry priest, his superior, who is much respected among his colleagues, takes him in like a father.

"Chaplain, sir, on the Bahnhofstrasse 78, on the fifth floor, a man lies dying; he has not confessed for forty years; try your luck. He is an old communist. But the wife will probably throw you out; I've already been brushed off." That is the first spiritual assignment that the young chaplain gets from his superior.

Peter goes to work with apostolic zeal. He acquires the necessary insignia, buys a bottle of wine and climbs—a prayer on his lips—with pounding heart up the four stairs.

When the wife opens the door, she immediately says: "My husband can die without a priest. We are not criminals and have nothing to fear."

"I just wanted to ask about your husband's condition and drop off this bottle of wine."

"Well then, come in", the wife replies to Peter's words. As the chaplain converses with the sick man, he immediately declares that he will die in five days; the doctor told him that and he feels it as well.

The young priest wants to ask about his earlier life, since he is new in town.

The gravely ill man describes his simple life, his little joy, his work and his mistakes, "Now you have made a little confession, after all", the young chaplain says when the man has finished his story. "Now we can also formalize this confession." The priest pulls his stole from this pocket, puts it around his neck as a symbol of his power.

"For all I care, if it is so simple and if it's fun for you", the sick man consents.

The next day Chaplain Schaedl gives the dying man communion, salves him with the sacrament of the rosary and is witness for the first time to a human being silently and calmly departing this life. He naturally counts this as a success of his priestly effectiveness.

For years, the young priest stands at a death bed two or three times a week. Each of these fates, each death is a great hour for him.

The formulas of church acts recede behind the impression, the experiences of the moment.

In the background of each of these dying people, Peter sees his father struggle with death. Admittedly, he was not present, but he can nonetheless form a precise picture of his father's death.

He knows that his father, weakened in body and soul by the long illness, was greatly tormented in the last minutes of his life by his most bitter enemy. The town priest had come back then and spoken to the father about heaven, hell and final Judgement Day in order to then force confession from the man.

Peter knows that the last minutes were the most painful of his life for his father, and that he had to endure them only because he was no longer in full possession of his physical energies, which would have been needed against this his blackmailer.

This memory is seen by the heart of the young chaplain so much each time that he can never torment the dying people with confessions of sin and he is not able to threaten them with hell and purgatory. He seeks to help them with a few words, tells them about life in the beyond, of the great, kind and understanding God and that nobody of good will needs to tremble before death.

When then the life of the one has gone out, Peters also always knows how to give comfort and good advice to the other members of the family, and so he is often more generous toward the people than is allowed him by formal church law.

After the completion of this and similar proceedings assigned to him, Peter always feels an inner satisfaction. And he also feels this satisfaction at his other work.

When he sits almost every Saturday from early afternoon until late' in the evening in the confession booth, then he has the happy feeling that he can assist human hearts tormented by doubt and distress with advice and deed, and, above all, as God's representative, through absolution of sins, lift from them the burden of sin, to reconcile them with God again, and to be able to again open to them the path to heaven.

When the young chaplain stands at the pulpit and gradually notes that the visitors of his sermons become ever more numerous, when he stands and senses how people of every age and position listen to his words full of reverence and are uplifted by his words, this gives his work new impetus.

Daily mass forms the center of his priestly activity. Following church doctrine with blind faith, each day the young chaplain remembers the inconceivable miracle that he himself has the grace and the authority to perform. Daily, he can, with a few words, transform a piece of bread, the sacred wafer, and the little wine in his goblet into the genuine body and the genuine blood of Christ. Christ, however, is genuine God. The Almighty has hence put himself in the hands of the priest in order to save as many people as possible from the eternal death owed to sin.

At each of these sacred acts, Peter Schaedl is filled with the sublime awareness that at any hour of the day somewhere on the broad globe this same sacred secret is celebrated by hundreds of Catholic priests. The presentation of mass sacrifice around the globe hence takes place in an

endless chain day after day and year after year and bonds the priests of the whole world into a great totality, which —across the borders of countries and folks—is based in the beyond. He senses the same powerful energy and strength at eternal worship or at breviary prayer. He is happy in the awareness that in each diocese, according to a precisely set plan, every day and every night, in churches or in cloister chapels, in uninterrupted mutual relief, the “Most Holy” is honored in the “displayed monstrance” in the same “eternal worship”. He considers it more a work of grace than a natural concentration of energies, if at breviary prayer his feelings soar, because several hundred thousand priests pray the same exact words in the same Latin language daily for two hours.

One of Peter's daily duties is also religion class at the secondary school. The only difficulty that exists for the young chaplain in this work appears to be giving instruction to the little ones. But he knows all the better how to be a good teacher and guide to the older pupils in matters of faith and life.

But the chaplain understands especially well how to deal with the poor, the sick and everyone needing help. He has turned many parish children—who were totally alienated from the church—into pious church-goers again, he has again reconciled many people with the church.

Despite all his work, Peter Schaedl has not neglected to think about the health of his soul, to correct his own mistakes and to do penance for his own sins.

Despite all mistakes and weaknesses, he can proudly maintain one thing about himself, that in the first years of his priesthood he was a priest with honest enthusiasm, honest intention and struggle, and that he endeavored to live and act in accordance to the doctrine and law of the Catholic Church.

Part Four

If a world falls into ruin, then that is not proof that it was worthless from the start, rather only that it has fulfilled its world historical meaning in the eternal providence plan of the creator.

To leave this broken world and to work along on the building of a new world is not betrayal, rather obedience to God's law.

1.

Peter Schaedl has advanced swiftly in his church career in just a few years. He has quickly advanced from big city chaplain to religion teacher at a school of higher learning.

Years of zealous fulfillment of duty have passed. The days and years of the first priestly enthusiasm have long faded and made way for tenacious work. At the same time, the doubts, struggles and distress of the student period have followed the young religion teacher into his priest life.

Old puzzles pop up again, eternal questions of humanity move the young priest always anew. The laws of life put their demands on Peter Schaedl almost every day. But he endeavors incessantly to bring God's natural laws into harmony with the doctrines of the church, he seeks to stand in life and at the same time to be able to remain in the church, he wants to be life-affirming and bound to the church in the same way.

But there is so much that could make him doubt the validity of his profession and his world, but also so much that holds him firm and reinforces him on his old path.

Peter Schaedl wants to undertake exercises for his emotional solidity according to church regulations.

He has selected the Bavarian resort Altotting for this.

Heavy wooden crosses in all sizes lean on the hall of pillars that leads around the chapel of grace. Men and women load them on their shoulders in order to, praying with the rosary, hobble around the church on their knees.

The young priest sees such a group of hand-worked countrywomen at this drill. During his earlier, frequent pilgrimages he had never

thought it at all strange. But this fleeting sight stays with him, and he now sees and observes many things that he had not noticed earlier.

He imagines that these women, who now, bent under the burden of the crosses, sob upward toward their Lord God, were blossoming, upright, young German children of man not all that many years ago.

He hardly dares to imagine that he could ever see his mother and sisters kneeling on the ground so miserably and pitifully.

After Peter Schaedl has been observing this sight for a long time, it suddenly comes to him that he has never seen a priest among these cross-bearers. And when he then thinks of himself, he knows that he would never participate in this exercise.

The priest is shocked when the countrywomen tell him after conclusion of the prayer: Their walk to Altotting took ten hours. Dry bread, warm soup and a glass of beer was supposed to fortify them for the return trip, which they wanted to start during the coming night. The previous week, hail had destroyed the harvest of their small fields. That is why they had paid for masses in Altotting with their meager savings and done penance on their knees for their own sins and those of their family members, and implored heaven to help them through the next winter.

The drill lectures of the capuchin monk are no longer able to extinguish this experience in the priest. Again and again, he sees with his mental eye the humbled people crawling with the wooden cross. But when on the second drill day he reads in the drill book by the founder of the Jesuit Order: "I observe all the decay and ugliness of my body; I view myself as a festering wound and a boil from which so many sins and evils and such an ugly poison break out", he finds a connection between these subjugated women and the doctrines of the church.

When the Father then speaks of original sin, with whose curse all human beings are burdened, of hell and its torments, the young priest can no longer comprehend how a great God should find pleasure in so debasing his most sublime creature, man, to subjugate and torment him such as he experiences and feels during these days.

The church's view of man as a pitiful, guilt-ridden earthworm has totally collapsed within him due to his observations during these days.

Peter further reads in his drill book: "I see with the eyes of my power of imagination the length, breadth, height and depth of hell, I see those mighty blazes and the souls as if enclosed in burning bodies; I hear with my ears the crying, howling and screaming; I smell with my sense of smell the smoke, sulphur, garbage and decaying things; I taste with my

sense of taste bitter things; I feel with my sense of touch how the flames engulf and burn the souls.”

No, fear of hell should in the future no longer influence Peter's moral action.

He wants to follow the voice of his conscience. He wants to fulfill God's law, but he must inwardly reject the church's law.

At the bottom of his heart he feels that he has over the course of time become a heretic; but his oath binds him to the church, and hence he must outwardly subordinate himself to it and obey.

2.

Peter's oldest sister wants to marry. The very honorable brother is, supposed to perform the marriage. The ceremony takes place in the clean, clear church reminiscent of antiquity.

The brother speaks to the sister and her husband and to all the relatives about spring and its joy, about summer and its oppressiveness and heat, about life's autumn with its harvest and its fruits. Then he tells them about God, who guides our path in sunshine and rain.

Peter himself is just as moved as his family members. He may consecrate his sister for a path that he closed to himself. He senses how beautiful it must be, if two people continue God's work of creation; mod join in order to carry the bloodstream of our ancestors into the distant future.

The young priest Schaedl speaks the Latin formulas and prayers of the marriage ceremony. But suddenly, he stops in the middle of his words in order to quickly read a few lines farther in the ritual: “... *Sit amabilis viro suo ut Rachel; sapiens ut Rebeca; longaeva et fidelus ut Sara...*” Peter Schaedl's face turns red. He had already given the blessing for their life bond to dozens of young, blossoming people, but only now, when he reads the blessing formula in front of his sister, does he become conscious of the terrible meaning of these words. “... she should be dear to her husband, like Rachel; wise like Rebecca; long-lived and loyal like Sara.” The three Old Testament Jewesses Rachel, Rebecca and Sarah are supposed to be examples for his sister?

Peter remembers precisely the places in the Bible where these women are discussed. Rachel, whom Isaac's son Jacob purchased for good money aside from his other wives, and Rebecca as well as Sarah, who were both presented by their husbands Isaac and Abraham as their sisters to other men in the hope for great profit, these Jewesses are supposed to be an ideal for every Catholic woman?

Any German woman would have to be ashamed to be named with these Jewesses in the same breath, and the church recommends precisely them as example at the marriage ceremony. Peter knows that history and literature offer so many glorious testaments to German womanhood that it seems puzzling to him what this debasement with Jewish ideals is supposed to mean. He no longer understands why the more than 20,000 Catholic priests do not rebel against so much degradation of German blood. But he knows that he himself, after all, has gone along with it; he has often enough read aloud the same church prescribed text and afterward pocketed a nice payment for it.

For a long time Peter ponders and contemplates this problem! He feels ever more distinctly a tension between his folk, into which he has been born, and whose son he wants to view himself for his whole life, and the church to which he is bound.

During all his deliberations, Peter must always think about one of the ugliest experiences of his priesthood. He had to baptize the syphilitic child of a baptized Jewish couple shortly before it died. It was buried like a little angel with all the honors of the church. But at the same time, German men who had sacrificed their life in many political fights for their folk were buried outside church-consecrated ground, without church blessing, in the criminal section of a cemetery.

Precisely this event was suited to make Peter Schaedl reflect most deeply.

Almost daily, this fondness for his folk, his admiration and enthusiasm for its history brings him into conflict with the demands of the world church. It becomes ever more clear to him that in the doctrine of the church the folk is an empty, unreal concept.

3.

Peter Schaedl kneels at the sacrament altar of the glorious baroque church. He has just ended his mass. It is just seven in the morning, but he rests his head on his hands, heavy and tired, and tries to pray.

Twenty years have passed since Peter Schaedl, hardly more than a child, came to a cloister school; he has been a priest for five years now.

He hardly stands in the middle of life and all of manhood with his productive energy lies before him. But Peter Schaedl is tired. His priesthood has not solved the puzzles that his youth and study period put upon him. For five years he has worked, prayed, hoped and waited, but the doubts and difficulties, the struggles and puzzles have become ever bigger after the first years of priestly idealism.

He now feels like a prisoner, chained to his profession, to consecration and his oath.

Like so often before, he now kneels before the tabernacle in order to pray. But the longer he is a priest, the less does he want to believe that the Almighty is supposed to be in this little wooden house, that he lets himself be locked into this tabernacle. He cannot comprehend that human hands can banish the Lord God in a piece of bread, the sacred wafer, and that this miracle is in its turn dependent on whether or not the sacred meal is baked with pure wheat flour. And are all the hundreds of rubric regulations of the liturgy supposed to influence the transformation of the sacred wafer into the body of Christ?

God is supposed to have sacrificed his son and through his martyrdom saved men?

The devil had therefore gained so much power over earth through sin that the master of heaven and earth had to have his son crucified as a tribute to the devil in order to assure for man a life goal in the beyond?

And this same son of God is supposed, day after day, to be reviled and violated in the sacred wafer, day after day, by irreverent people? And this God is so often lonely and abandoned in the tabernacle! And when the sacred wafer in the monstrance has become old and dry and is about to decompose, then a doubting, tormented priest must consume this body of the Lord so that it is not dishonored by decomposition.

Peter Schaedl is supposed to believe all that not just full of reverence and passion, but he is also supposed to convey that full of conviction to a coming generation as clear truth.

The young priest does not spend a single day anymore with calm and satisfaction. He cannot perform his duties for a single day anymore with certainty and self-confidence.

Every hour, every location seems to bring with them a new conflict. The doubts and questions add up into infinity. Even if Peter tries to combat everything, he is pursued daily by unrest and helplessness.

Peter Schaedl can no longer bear the candlelight and scent of incense despite all the splendor of the baroque architecture. For the sun shines outside, and fresh nature begins a new early summer day.

He goes outside in order to once more review in his head the lesson for the next school class. But everything that he has put together from books and pamphlets for this day slips his memory. He knows that this time he can only talk about one thing in class: About God's working and ruling in glorious nature, about the beauty of the flowers and grasses, about the variety of plants and animals, about the greatness of the sun

and stars, about the laws that all nature obeys, and about the Almighty who stands over everything.

It goes like that then ever more frequently for the young religion teacher and pulpit speaker. He is supposed to talk about whatever dogmatic doctrine of the church, and he no longer finds his own way through theology.

He is thereby compelled either to be dishonest by presenting with great pathos something in which he himself does not totally believe; or he must return to the fundamental, basic truth of natural belief in God and preach general truths that go beyond church and Bible.

In this condition, Peter feels more and more that within the great circle of the church he represents a loner, a straying person.

Once he was close to coming to terms with all the existing facts. He almost got to the point of giving up all pondering and researching. Once he was ready to accept the church, the Bible, his profession and his present life as unchangeable facts, simply to teach what was in the books, to live life according to the guidelines of Catholic morality and to strike to the ground all doubts as well as inner stirrings.

Peter knows how quickly he would have soon reconciled himself with this condition, how he would have unnoticeably become satisfied and peaceful, and how easy it would have been to be pious.

Back then, it was his young Catholic circle of friends and an essay written by him against satiation and laziness which again and again shook him out of his slackness and again pulled him into the inescapable struggle.

For years, the young priest has been praying, day after day, Hebrew psalms in the Latin language, stories and poems from Jewish literature, wise judgement by Salomon, terrible and amazing legends from early Christianity and the Middle Ages, between them invocations and rogations. And this is how he is supposed to spend his whole hour, two hours each day, with prayers with foreign content and in foreign language?

According to the letters of the law, all that is required for the validity of the breviary prayer is that it is prayed with the lips; inner participation is not formally demanded. Many colleagues satisfy in this manner the paragraphs of the law in one hour. But Peter Schaedl also knows of conscientious priests who torment themselves daily for four or five hours with the content of the breviary.

Day after day, the young priest Peter Schaedl prays for the spread of the Catholic religion, for the conversion of the heathen, for the

humiliation and destruction of all enemies of the Catholic church. He prays that all nations and folks should bow before the throne of the sole representative of God on earth, before the Holy Father in Rome.

While Peter so asks his God to subjugate his folk, the German folk, as well to the power of the Pope, this folk is at the same time subjugated and hated by other likewise Christian folks. And the Catholic priests and statesmen are at the top of the government and are themselves even the forerunners of the enemies of his folk. But the father of Christianity is silent about this.

4.

Peter Schaedl sees a new breed develop in his folk, he sees around him people, young and older, possessed by a faith in and a great love for their homeland and their fatherland, people who are full of reverence for their soil and their blood, and who are ready to fight full of passion for their great ideals.

The church excommunicates these idealists, and the political bailiffs of the church create in the radiant fighters martyrs of a new movement.

Often, Peter would like—instead of his Latin breviary prayer—to jubilantly join in with the German fighting songs that again and again reach his ear from the street. But he fears he will never be able to do it, he will never in his life have an opportunity to be able to stand among the people of this new breed, for the church, after all, has condemned the idea that shapes these songs as heresy. He fears that for his whole life he will, with tied hands, have to observe his folk's development on the sidelines of all events and hence neither inwardly nor outwardly be allowed to participate in the new growth.

In the residence of his superior, Peter meets the mother of one of his pupils just as a troop of boys marches through the street proud and happy. Peter silently stands at the window and looks at the boys, when the spiritual superior proclaims with great pathos "Poor misled youth!" as he again closes the window curtain in front of Peter.

Hardly has he spoken the words when the woman breaks out in tears, for her child belongs to this youth, which she knows is not recognized by the church.

Peter would like to now intervene, to speak a manly word for this youth and thereby perhaps comfort the woman. But as a priest, he may not, after all, he cannot take the side of this heresy.

Peter's fellow brothers and superiors apparently gradually notice his silent sympathy for the people and the movement that created the new

idea, for they miss no opportunity to issue blows, to prick and to throw stones; everything is done in order to make the good cause bad. This behavior by his colleagues, however, only makes the young priest ponder even more deeply, drives him to become better acquainted with the ideas, the leaders and the members of this movement.

What he here hears and sees, what he reads, has such a familiar tone to it, seems to him so natural, self-evident and enlightening. Peter believes he sees his own thoughts in all the thinking, and in everything that he hears, feels and experiences, he thinks he feels a piece of himself, of his life. A new ray of hope, a new goal has hereby come into Peter's daily life and work, into his contemplation and striving. Now he believes it must be an easy matter to inwardly refresh the church and to purify it from the slag of its former politics, so that it can then form a union with the new spirit and both can fight jointly for the final goal of the Almighty.

Some time still passes with Peter genuinely believing in his view. But then he must experience that the church does not want to concede its claim to infiltration and domination of public life and does not want to share it with anybody. The new movement, however, also raises the claim to want to reform all of public life based on the new spirit.

5.

At his place of work, the searching young priest one day talks with a fellow brother who has the reputation of special piety.

"You are a very pious priest", he tells him in the course of the conversation, "but you lack joy in the church."

These words suffice for Peter Schaedl, he does not ask anything more, these words alone make everything clear to him. It almost fills him with inner defiance and bestows upon him a combative pride. So now he prefers to be pious and to do without joy in the church.

From this point in time onward, Peter Schaedl examines all measures, institutions and doctrines of the church with the sharpest criticism. Now Peter closely examines everything in his daily life. Almost like lightning bolts, ever new realizations reveal themselves to him. Everywhere he encounters vagueness, discord, dishonesty, tears and breaches in the world of the church.

More and more, the confession stool becomes his greatest torment. He is deeply ashamed when gray-haired men confess their most hidden thoughts, when married women tell him the most intimate things from their marriage and uncorrupted youth constructs a sin from their natural

stirrings. With a Latin formula, he, as God's representative, is supposed to absolve them of all real and imagined sins!

All the miracles of church history, which were previously the full truth to him, sink down into unreal legends. He feels it a deception of pious people when several bodies and numerous heads of the saints and the most impossible relics are revered.

He finds the hypocrisy of church morality ever more repugnant.

The dogmatism with its hair-splitting dissection of God's essence seems to him a lack of reverence toward the Almighty.

Day by day, step by step, in hundreds of diverse forms, the priest encounters the senselessness, mistakes and shortcomings of the world in which he had previously lived. Piece by piece, his belief system, his views, peel away. Blow by blow, everything that was previously for him truth, genuineness and sacred collapses, down to the basic foundation of his faith, the firm belief in a higher power.

But one thing appears to the young priest as the pinnacle of the arrogance and the strongest proof against the inner genuineness of the church.

When Peter Schaedl often gazes at the stars in the night sky, admires their greatness and at the same time ponders the endless worlds that seem so tiny in the sky and are yet so infinitely larger than the broad lands and seas spanning the globe, or if he in daytime looks up at the shining chain of visible mountains, then he is full of reverence and admiration for the great God who created nature and gave his eternal laws to everything on the earth.

Peter is deeply ashamed, when he thinks that he puts on colorful clothes and presents himself as representative of this his mighty God and professionally, for good money, dispenses to the people the grace of this great, eternal God. In such moments he feels himself a swindler, a deceiver, a con man toward God and people.

6.

The decision of life comes fatefully. Straight and rigid, hard and defiant, Peter Schaedl runs into this fate.

He rebels against a spiritual superior who is ready to stomp on the honor of his folk, because the church stands above his folk for him.

The church court sentences Peter to cloister arrest for his unpriestly behavior.

Peter Schaedl refuses obedience.

The church suspends and excommunicates him.

Peter Schaedl's priest life is over. For fifteen years he has prepared himself for this priesthood. For five years he has honestly tried to live it, and the world in which he had lived for twenty years has finally collapsed in ruin. What was so dear to him, what he had fought, suffered and prayed for so long, what had become his most sacred ideal, what he over the course of time put his whole heart into, what seemed sacred and inviolable to him, that has now collapsed, that no longer exists in his life. Now he is no longer God's representative, no longer venerable, rather the quite ordinary Peter Schaedl.

Since the church's verdict has been issued, since the priest has been expelled from the community of the sole grace-dispensing church, he is suddenly seized by a strange feeling of loneliness. Shaken, Peter looks behind the ruins of his former life and his ideals, and in front of him he sees a void, a chaos, a darkness and terrible abandonment.

In the following period, Peter constantly wanders about, hunted and pursued. Many of the fellow brothers and other pious Christians feel obligated to mock and ridicule him from the pulpit and in letters as a traitor or Judas. Numerous anonymous letters threaten him with revenge, shame, distress and misery. Yes, even his imminent murder is threatened. The end and the meaning of all these threats and defamation is always the same: Peter Schaedl should himself get a rope and hang himself on the next tree like Judas in order to escape an even worse death and to fulfill his fate as quickly as possible.

For Peter's family members, his step is the most severe blow. They cannot understand him. For them, he has now fallen to the devil forever. Peter's former fellow brothers, the priests of the church, do their part in order to portray the priest's fall as contemptibly as possible to the family members. "It was probably a frivolous woman", they declare, boasting. The pious mother wishes her son were dead; she would prefer that over experiencing this shame and to have to call a fallen priest her son. Day and night, the woman cries her eyes red and does not know what to do. She no longer ever dares to go onto the street, because she is ashamed to show herself there. Peter Schaedl knows this, and it pains him more than many other things.

Despised, cast off, hated and scorned, at most still pitied a little by the people who were previously dear to him, who stood close to him, with whom he had walked for 20 years of his life, now he stands before an unknown fate and is compelled at first to look around for a little bread and work. He knows that many a former priest must sell newspaper or shoelaces on street corners, beg a living as travelling salesmen without

any experience, spend their lives as miners and helpers in factories and at construction sites. That will now become his fate as well.

7.

Day and night, Peter Schaedl is tormented by unrest and worry, and they often drive him close to desperation. One cold winter night he wanders, again starving and freezing, along the bank of the broad river. He continues on the street that leads between the water and the train tracks.

Off to the side, a few hours distant, lies the cloister that was supposed to serve his recovery. Only mechanically does he still put one foot in front of the other. Is not his whole life blown? Is he not on the wrong track, from which there is no return to the right path? Would it not be best to get rid of himself, now, since his whole life has become meaningless?

Peter is gripped by a terrible temptation: To now plunge himself into the sweeping river and leave everything behind him; or should he even go over to the train tracks, perhaps that is a faster death?

Or should he penitently knock on the nearby cloister door and, in silent peace, lead his young life to a perhaps no longer distant death? — Peter Schaedl stops on the lonely road, for his reason and his heart do not want to go on given all the confusion and desperation.

But then he gains clarity. Now that he stands at the lowest point in his life, his conscience tells him quite clearly that he must not become cowardly now. He would do the greatest favor for the world he has escaped, if he would now give up the fight. He must dare the path into the future, as unclear and vague as it may be. He feels that this path must somewhere and someday lead into the new time, whose traces he previously more surmised than recognized.

With the firm decision to fight on, his self-confidence also grows.

Meanwhile, Peter Schaedl has asked himself during the past weeks, whether he is not indeed that unworthy, despicable Judas as such he has been reviled and hated. But then he must again and again think about his former fellow brothers, and he reflects again on how they put up with their priesthood in reality.

8.

Peter Schaedl remembers his fellow brother Alois Pfandl, the upright chaplain. Since the time when he, as a little Latin pupil in the cloister

school, became acquainted with him, he has always remained equally dry and calm, equally immobile and well-behaved. During his student period he had to work hard, but thanks to his diligence he had it to the *Abitur* examination. But in the theological college, his piety was valued more highly than his test scores. Whatever he found in the learned theological books, he always memorized without any deliberation and further reflection. He always told himself: More intelligent people have written that, it will be true, even if I do not understand it. So he did not have any doubts in his faith. As a priest he can present all the church's doctrines without second thought in sermons and classes to children and adults full of conviction. Natural stirrings and feelings are not very strong in him, so priestly chastity does not cause him any difficulties, and he feels as little bound to folk and homeland as to any individual human being. Peter Schaedl knows that his former fellow brother is an honest, pious, good priest, but has little understanding for a struggle such as his own, just as he cannot envy him for his peaceful priestly happiness.

Peter also remembers his former classmate Bonifaz Seldbauer, who in school actually always possessed the most knowledge and who simultaneously also combined his reason with artistic tendencies. He composed flowery verses and played first violin in the school orchestra. Among the singers, he was the soloist, and he received instruction from the school's best piano teacher. He spent at least half of his free periods in the house chapel in prayer, confessed weekly and took communion every day.

But even the smallest Latin pupils talked mockingly about the temptations of pious Seldbauer. One time the religion teacher said that if one has such unchaste thoughts, one should say a silent prayer and caress one's face and eyes with the hand, and then the temptations would go away. Since then, one saw Seldbauer for weeks with a bitter expression at every occasion, in games and eating, at prayer or study, caressing his eyes with his hand, until the superiors finally became aware due to the general laughter of the boys and enlightened the thirteen year old boy.

The present city priest Bonifaz Seldbauer has not changed. The human being within him is in a bitter struggle with the priest. He wrestles day after day with doubts in faith arising from his reason, he tortures himself in order to be able to honestly proclaim the truth from the pulpit, and believes after every sermon again that he cannot face his conscience.

In many a conversation with Peter Schaedl, he revealed his innermost to his friend of back then, and confessed that German blood and natural feeling also lived within him. But the young preacher can not and will not betray the great supra-governmental idea to which he has sworn an oath, and so he consumes and torments himself in inner conflict and discord, destroys himself body and soul, and forces the souls entrusted to him into the same inner distortion and servitude.

The ascetic city preacher is much admired, and few days pass without a greeting or attention from young girls and women who seek to express their admiration for him.

Again and again, the young priest feels spellbound by the pious female souls and feels drawn to them as human beings, just to again appear to himself afterward as a base, unworthy cleric slain by the devil.

Peter Schaedl knows that this priest, his former friend, will now swing between understanding and hatred toward him as well. But he still only has deep regret for this poor, restless priest.

Peter thinks back to a shocking experience that he had with auxiliary cleric Huber from the neighboring parish of his homeland.

It was on the day when Peter returned home from his worker-student period sunburned. The young theology student had described his peat-cutting job to the twenty years older spiritual guide. During that conversation, he had replied: "Still, it's a nicer job than our pigsty work as priests." At first, the young student had taken this for a bad joke, and the auxiliary cleric had explained: "I have been a priest for fifteen years now. Back then, I did not know otherwise, when I had myself consecrated as a priest. But then I quickly became acquainted with the swindle. And then one simply cannot get away. Then it is too late. One has given one's sacred oath, and as a sacrifice of the great God, one gradually lands daily in deception and swindle and in incessant filthiness. You are still young; you can still escape this misery; if you find no other occupation, then remain a navvy, and you will be happier for your whole life than you could ever be as priest or bishop!"

Peter was deeply shocked back then. But his superiors managed to interpret the priest's words to him as the talk of a sick man.

Since this time, Peter Schaedl has become acquainted with several similar priests, who—suffering or laughing—have accepted that their future life is a swindle, that they must in their life and work deceive both themselves as well as the faithful.

He knows many a theologian who speaks of poverty and simultaneously enriches himself through usury, theft and deception, who

preaches chastity and secretly gives in to the vice, who gives the appearance of humility, but is a tyrant in reality.

In his memory, Peter Schaedl has all his former fellow brothers pass before him, and his thoughts remain on one of the last, Alfons Pfeil, his roommate at the university.

He had never concerned himself much with religious problems and dogmatic issues. And his piety was not exactly exemplary. For him, the church was the great religious power to which he had prescribed and for whose political and world-view goals he blindly and fanatically fought. Personal ambition and action for his idea—as so often for cold, rational people—flowed together in one current. So Alfons Pfeil became a skilled and well-known diplomat of his church already at an early age, so did many others become equally fanatical professors, editors, club leaders or organizers in priest robes or even bishop.

All of them are somehow similar to these types, without one doing them an injustice, all, with whom Peter Schaedl had once been a priest.

He certainly did not have to be ashamed before God and himself, before a naturally thinking world and posterity, because he has broken out of their ranks.

9.

There are still difficult months that Peter must overcome, months of worry about himself and his family members, months of inner loneliness and abandonment, of searching and wrestling. His health has been severely impaired by the past years of emotional struggles. Now that the inner decision been made and the emotional tensions have dissolved, the body does not want to hold out. He is very ill for a long time.

The church leaves him to his distress.

After months, he finally receives an admonishment from the General Vicar to repent.

He does not answer the letter.

Another admonishment follows with a reference to the punishment of hell, to which he is condemned until Judgement Day. His former superiors believe that he had meanwhile become tired enough due to distress and misery and stands at the abyss so that he is again susceptible to church influence.

But after his difficult struggle, Peter no longer has any fear of hell. A new, serious letter from the church officials comes, in which he is admonished to think of the tears of his mother and sisters.

Peter thinks more intensely than at any other time, almost hourly, about home and his mother; he suffers more from her tears than any bishop can imagine.

Nonetheless, the church does not give up the attempt to win back the apostate. It promises merciful forgiveness and reinstatement in his profession, it offers the prospect of the most tempting positions, it takes many other paths in order to re-conquer for itself the fallen away priest in whom it had placed the greatest hope, or at last to neutralize him for all time.

Among many other letters, which are more or less meaningless to the young, former priest, he receives a letter from his former religion teacher, who up until recently might have been able to still say and to mean something important to him, but which—in these, his inwardly most victorious days—only touch him as a human being.

The priest writes: “Dear Young Friend, I write you, trembling, from my death bed. I was operated on a few days ago and my condition is hopeless. According to the doctor's opinion, my life will end in a few days. I hence already half stand in the beyond. Take my words as a greeting from the other world. In the forty years of my work, you were one of my very best pupils. Your knowledge, your piety and your sunny nature made me expect for you a glorious career in the service of our sacred mother, the church. My death hour, however, is now darkened, because precisely you have taken a false path. You could transfigure my death through your repentance. Standing with one foot in the grave, I ask you for that.”

Peter Schaedl wants to forget the church. He has, admittedly, not yet completely overcome it, but everything drives him away from it. He wants to build a new world for himself and begin a new life.

Part Five

The laws of nature are the laws of God. To live according to them, is service to God and highest obligation at the same time.

To celebrate the marriages of nature is the holiest celebration.

1.

Everything that the hatred of an intolerant priest caste can think up has been tasted by Peter Schaedl, the former priest. Distress, misery, defamation, outlawing, mockery, scorn, contempt—all that he has had to experience and endure daily in new form again and again.

If he had not rescued his faith in God from the ruins of his collapsed world, he would have probably perished body and soul.

Peter now feels much closer to this God than at the most solemn times of his former life. Now he does not need to take a detour via church and sacraments and no mediation via bishops and Pope, if he wants to know that his relationship with the Almighty is in order; he is no longer separated from him by canon and rubric regulations.

For him, God is the essence of everything great, mighty, beautiful, sublime and good. Whether this God is portrayed personally or impersonally, whether one defines him so or differently, any dogmatic formulation or theological determination of the highest power no longer touches him today, him, who a decade ago debated the most subtle dogmatic debates with such zeal.

Peter understands that a folk that is strong and mighty due to its great historical past, and that lives in closest bond with mighty nature and possesses the deepest, personal values, can also only have the very greatest concept of God.

Many representatives of other churches woe Peter Schaedl in this period and ask him to build a great movement of the fallen away within the Catholic clergy. But he is just as little interested in another church as he knows hatred against the Catholic church.

In the beginning, since he was still under the influence of his impending annihilation, he often believed that he would have to hate and curse the church and all its represents for his whole life, because he had been robbed of his youth and his ideals.

But now the church is so distant for him; he feels so free of it that he no longer needs to hate it. He views it as a historical event.

For about a thousand years, the church had served broad circles of the German folk as a substitute for the natural belief in God and played a mediator role between people and their Lord God. Great Germans have expressed their wisdom and their artistic energies in the church's language of forms. Full of reverence, he observes the works created on church commission; but at the same time, he feels the painful wounds that the church has inflicted on the German folk during the long centuries.

But Peter now sees a time dawning in which the priests must step back behind the true God himself, in which the church must step into the background from its previous position, because Germans again hear, understand and speak God's voice, the voice of their blood, within themselves.

Peter now sees in the church only a transitory tool of the creator that has fulfilled its task and now, relieved by a new era, is silently set aside.

During this time Peter receives a letter from his mother that is filled with a question that is constantly tormenting her: "Is it true, what they say, that you want to erect a new faith and a new religion?"

He can clearly give his mother the liberating answer: "No, my heart belongs to the one, old, indestructible belief in God, which every German carries in his heart in one form or another. This God has set down his laws in the laws of life. They are sacred to me and will obligate me for my whole life."

Peter Schaedl immerses himself ever deeper into these laws of life; into those that were valid millennia ago and will be valid in millennia. He meets those fighters for whom during his priesthood he could summon up only a silent, deep admiration. But now he joins the ranks of these men, who victoriously carry the difficult struggle into the foremost ranks of the German folk, in order to then make it proud, free, happy and mighty again before the whole world.

Peter finds the completion of his thoughts in the words of these people; in their deeds he sees the most glorious fulfillment of his life.

Peter experiences that fathers and mothers are the most natural mediums to God for their children, he notices that those men who are the leaders of their folk simultaneously feel responsible for this folk before God. Peter himself feels that the celebrations of the annual cycle and the great historical days of remembrance are simultaneously hours

of celebration close to God, and that the sunny festive places of people are simultaneously their sacred sites.

It required a truly difficult and long path before Peter gained this view. Whoever has walked for twenty years through the school of the church, as priest or monk, carries the seal of that world burned deep into body and soul, even if he has long since set aside cowl and tonsure.

At first, Peter had to fight against a wall of distrust. Often he thought he would never be able to find his way back into the life of the folk; then he believed that nature had totally expelled and cursed him, because he had acted against its laws for so long.

When he frequently encountered, joyful, happy, laughing youth, he was totally demoralized in view of the bitter feeling that in twenty years so much had been destroyed for him. Because he took his profession so sincerely and seriously, he had to fight against all naturalness. His original tendencies had been stomped into the ground. He had to renounce his fresh youthful nature in order to become an eternally serious, reserved, young oldster always pouring over problems.

Bit by bit Peter has to find the way to his people. It is harder to him than he had expected, and a lot of time passes before he finds it with all its consequences. Once, the church was the closest and highest institution for him, and he could not feel any other form of higher power, could not have ties to any other community.

That was the first great thing that Peter had to learn, that God first put him into his folk, that he shares the same blood with each member, that the same talents and burdens bind him to this folk, and that he must stand by it always.

He had to comprehend that the highest law is the obligation toward the German folk, with which the chain of his ancestors binds him, and that all moral responsibility results from it.

Within his priest activity, Peter had become acquainted with many people who know nothing about an obligation, people who—totally imprisoned in an oriental world—ignore all order, all laws, all human honor, right and life.

The great time and its people however, now make it easy for him to absorb the new basic laws into his affirmation of faith and of life. They show him noble, straight, honest and kind people, who give him firm support and a mighty certainly, so that he no longer needs to search for evidence for the correctness of his path.

So the former Catholic priest Peter gradually builds a new world for himself. He works and produces. It is a silent, little work, which he is

allowed to perform somewhere in the life of his folk, hidden and yet within the framework of the totality as a great work.

It is this work that step by step leads him back into real life and lets him stride ever more straight and genuine upon the tracks of naturalness and life joy.

Through this tenacious, silent work at his modest place, Peter again becomes a living member of his folk.

He feels joyful, free and happy, happier than ever before in his life. Unambiguous and clear, he again sees everything that is great, beautiful and good in the world, and, above all, he feels so close to the working of the great God.

2.

Like at the shore of the infinite sea, a rustling and surging goes through the hundreds of thousands of people who stand under the night sky on the great meadow, assembled in columns four abreast.

German forest surrounds the broad square, and on one side the glistening of the great dike is visible between the trees, in which the moon and the stars are reflected. In the distance one sees the lights of the city. The front of the broad meadow is formed by a mighty pillared building. Almost like a mighty altar, it juts gigantic into the dark sky.

Then the monumental building suddenly radiates blinding white in shining light, and—above the great meadow and the people—a cathedral is created by countless beams of light. After many hundreds of meters, this canopy of cathedral light is united with the stars of the sky.

Devout silence lies over the broad field; hundreds of thousands hold their breath. The symbols of the folk, symbols of faith and life, are carried ahead. The blood red flags sweep like wandering blazes along the infinite rows of people.

The hundreds of thousands sing a song. This song is simultaneously jubilation, gratitude and prayer.

What the man of the folk says, that is what each one of the vast crowd of people also wants to feel and say at this moment.

They stand there close together, peasants, workers, soldiers, officials, scholars, men, women and children from all classes and of every age. Every eye glistens with emotion, and each feels that since a folk has come together again, no one stands alone anymore, rather each belongs to the next, even if he does not know him. Each feels within himself the blood current of his folk, for this short hour leads each of these people millennia back and millennia forward.

God's Law

Hundreds of thousands experience this hour like Peter Schaedl. All feel the same that an old era has collapsed, that a folk has burst its chains and assembles free, happy and devout for the march into new millennia, obeying God's law!

Priest Power

The Emergence of Priest Power in Germany

For millennia the German tribes lived according to the laws God's order of creation showed them. They shaped their life in the close bond to great and glorious nature, with the stars in the sky, with the endless sea and the deep forests. Their greatest pride was to always act honestly toward friends and foes, true to the hereditary nobility of their blood.

That a God ruled in and over the world was self-evident to our ancestors. Nature, life and history showed them day by day the traces of the divine. They felt especially close to the Almighty during the festivals of the annual cycle, at summer and winter solstice, and spring and autumn harvest, on the holidays of the clan, at happy events and in the serious and difficult hours. The oldest clan members and the tribal chiefs also represented the community entrusted to them before God.

The holy places of nature and of the festival grounds of the folk were simultaneously also the places for their plain, natural religious service. Long, formal prayers and unnatural cult ceremonies were alien to them. They expressed their relationship with their Lord God with a few words and natural symbols. They did not feel like slaves toward him, after all. For them, he was much more their great, good friend. But they also knew that they could not force his help with magical means, rather that they could only then expect God's help, if they themselves concentrated all their energy.

But much has slackened over the course of the millennia in this natural life-structure of the Germanic world. Much that was clear has become dull and much that was fresh has become rotten.

In the period of the fourth to the fourteenth century A.D.—through the church—a foreign world penetrated our folk's life and permeated it more and more with its spirit.

Under the influence of the New Testament doctrine of Jesus, the church separated itself from Old Testament Jewry. The church began its special life as a Jewish sect. Its apostles and priests originally still celebrated the cult festivals with their believers in the synagogues in harmony with the Jews.

Back then, influences—in part still intertwined today—of other oriental doctrines flowed together with the flood of North African spiritual bearing into the structure of doctrine of the so-called church fathers, with the world of faith of Christianity gradually assuming its independent, firm forms.

The actual scientific foundation for the oriental-African world was then supplied by Greek philosophy. Plato and Aristotle, as different as both are, became the chief witnesses of the new church theology and have remained so to this day.

If the church wanted to conquer the world of that time, it had to go to Rome. Certainly, at first the Christians could only lead an illegal existence as burial and funeral associations. But the few centuries of their illegal existence in Rome was for the church simultaneously the most fruitful learning years in its whole history. The church took the whole apparatus of its own hierarchy and communal order from the radiant juristic structure and the excellent organization of the Roman world.

The church embarked on its campaigns of conquest in the world of that time with this mixture of Asia Minor's and North Africa's view of life and of the beyond, of Greece's philosophical teachings and the strength of the organization of the Roman world empire.

The doctrine of the salvation of people from the world's sinful, valley of woe to a better beyond had to form the foundation for the erection of a priest rule precisely over this world.

The North African Augustin, Bishop of Hippo, supplied with his publication “*De civitate dei*” (“Of the God-State”) the most important building-blocks for this priest empire and simultaneously showed in his publication “*De doctrina christiana*” (“Of the Christian Doctrine”) the best methods for the propaganda of this God-State.

It took almost a millennium until the church had the Germanic world almost totally under its external power. It worked toward that with the most varied methods. But it has never succeeded in the total inner Christianization of Germans. Nonetheless, it will always have to be acknowledged in the history of the German folk that the German tribes found external union in a Reich under the firm bond of a strict church organization placed by the church over the Reich of Karl the Great [aka Charlemagne].

The contrasts between Germanic and church world led to the centuries lasting conflict between German Kaiserdom and the Roman Popedom, between kings and priests. In these conflicts, the church made use of the most important forgeries in world history, which have become

known under the name pseudo-Isidorian decretals and Constantinian donations. For the duration of the Middle Ages, the papal church built its claims to rule over the Kaiserdome, above all, on the Constantinian donation. According to this falsified document, Kaiser Constantine was supposed to have bestowed all rule over the cities and lands of the occident to the Pope in the fourth century and limited himself to power in the orient. Today even the most zealous and talented church scientists must admit to the fact of these being forgeries.

Although numerous schisms had taken place in the orient, although, above all, a large occidental church had separated from the Roman church, protests against clerical priest rule became ever louder especially in the Germanic region. They finally took place in the Reformation, which, through its depth, is separated by a whole world from oriental sectarianism and from the great eastern religious schism.

This Germanic protest against the Roman Church also did not, admittedly, bring the return to God's natural laws. But it showed the way to a further decline of priest power. Today it is splintered in hundreds of sects and church groups. The ground is again free for the life-order prepared by Providence, for the healthy further development of God's work of creation.

In the life of folks, millennia often play a tiny role. Seen from this view, denominationalism resembles a healing poison that clots the forces of decay in the Germanic world and stimulates the natural forces of the blood to new work and development. Germans can now put aside this poison with gratitude toward Providence. It has fulfilled its task and again brought recovery; further use could lead to death.

The Political Doctrine of Denominationalism

At this time, two large churches and about 300 small sects exist in Germany. All these denominations have their central in Rome, Oxford, Boston or somewhere else outside the Reich.

All members of the respective denominations are brothers among themselves, regardless, whether they are by race Jews, Negroes, Slavs or Chinese. The race problem is solved for the church through baptism. Through the water of baptism, the Jew and Negro can become brothers with any church-faithful Nordic or other race person.

The person living totally by the laws of the order of creations feels himself, on the other hand, obligated first of all to his folk comrades.

He knows that God has placed him in a specific folk, with which he is, inwardly and outwardly, totally and unconditionally bound. The natural, folkish world thereby clearly and distinctly contrasts the churchly, universalistic, supra-governmental world. One can best visualize the whole, unbridgeable chasm, which separates both these views from each other, if one considers that for a believing Catholic a syphilitic Negro child, if it has been baptized, must be worth much more than a—racially in every way highly valuable—child, that has not had the water of baptism poured over it.

For the church believers, the laws of the church are the highest norms and mean the most sacred obligation for them. Any other law is only valid insofar as it does not stand in contradiction to the laws of the church. Any oath is only binding, if it can be reconciled with the regulations of church morality.

The violation of state regulations can hence, from the standpoint of the folkish state, be a crime, and from the standpoint of the church a pleasing to God, yes, even a sacred obligation.

The preacher who agitates against state regulations from his pulpit, the monks and nuns who damage the public wealth by millions through their currency smuggling, feel themselves in their conscience completely free of guilt. They have performed a service to the church through their actions. And if they receive the punishment due them according to the

state laws, they feel themselves as martyrs of the church and not as pests of the folk.

According to the Reich concordat of July 20, 1933, the bishops swear an oath of loyalty to the Reich before the representative of the state. At the same time, they swear in the hand of the Pope's representative the so-called bishop's oath, through which they obligate themselves to promote and increase the Pope's power, and to the best of their ability to persecute and combat all false doctrines, heretics, all who resist the Pope's power.

They swear both oaths with a clear conscience, because the oath of loyalty toward their folk only obligates them, after all, insofar as it does not stand in contradiction to the oath of loyalty toward the Pope. According to the church view, the official, the lawyer, the soldier and the worker—in his whole bearing and his manner of action—is ultimately bound to the regulations of his church morality. For the folkish person, there can be only one obligation, which is placed upon him by the law of his blood, the obligation toward his folk.

A Catholic customs official, for example, who is inwardly a convinced follower of his doctrine, must come into an inner conflict, if he is supposed to hinder a Catholic nun from currency smuggling. A police official, who may be convinced of the doctrine of a Bible researcher, must try to protect and cover the anti-state activity of this sect by every means.

Even state leadership itself is, according to the church view, bound to church morality in all its measures.

A state leadership that does not totally submit to the doctrines of Catholicism, the Protestant front of faith, the Adventists or some other religious community, will be rejected and combatted by the representatives of this church or sect.

So the Catholic Church fundamentally claims for itself the right to depose heads of state who stand in opposition to the church, and down to the present time it has also achieved this claim several times.

The churches and sects raise the claim that they must permeate and fill with their spirit all spheres of public life, of economic, cultural and political life. They raise a claim of totality in all spheres of life.

The churches and sects claim that ultimately the decision must belong to them, which publications may be made public, which creations of art are reconcilable with their moral bearing and are hence acceptable for the public, which films and radio programs are desirable and allowed.

The most diverse church leaderships have hence employed their own commissions and work groups for censorship of press and magazines, for

work in film and radio programs, for the arts. In the same manner, according to the church view, all spheres of science stand under the strict censorship of the church hierarchy.

The churches raise the same claim in the economic sphere. Pope Leo XIII., for example, and Pope Pius XI have issued explicit guidelines to the faithful about the ordering of economic life from the Catholic perspective. Ultimately, according to these demands, every economic order must be somehow adapted to God's kingdom, which, according to view of the respective priesthood, is realized in their church.

The churches demand that the youth in the schools are not only given religious instructions in the church doctrines; they also demand that the youth—in history class, homeland class, German class —should become acquainted with German nature, German history and German homeland from the Catholic, Evangelic, Baptist or whatever perspective.

From the standpoint of the folkish worldview, the whole shaping of all life spheres should primarily consider the well-being of the folk, must therefore above all be guided by the natural laws of blood and not by the norms of a supra-governmental power.

The deep chasm between denominational life and folkish life then expresses itself in the different view of the individual manifestations and things of this life.

According to the church view, this life is a valley of woe from which man is supposed to save himself in a better beyond.

Every Catholic priest, for example, must after every mass recite a prayer, in which it is stated: "To you we cry, we miserable children of Eve, to you we sob, mourning and crying in this valley of tears."

The naturally thinking person is pleased with this life, stubbornly clings tight to it and puts himself with both feet in this life. When he wanders through God's wonderful creation and experiences the mountains and forests and lakes of his homeland, he is proud of this homeland, which is sacred ground to him. Then he stands silent full of admiration before the omnipotence of the divine, then he is happy and glad, and does not have the feeling that he strides through a valley of woe.

Work, according to the church view, is a result of the original sin of the first human beings, Adam and Eve. It weighs like a curse on the human being.

For a German there can be nothing more beautiful and nothing more great than to be allowed to employ the whole strength of his personality in tenacious work for his family, his folk and his homeland. If he creates

something great, then he is far from the thought that he has carried out this work under the curse of original sin.

From the hereditary nobility of his blood, Nordic man comes to the special emphasis of honor in his moral bearing. The concept of honor is one of the most important aspects of life-formation. Therefore, the honor of fellow man also means a lot to him. It is hence a basic trait of human leadership among Nordic men that they likewise seek to make those entrusted to their leadership proud, free, honor-conscious members of the folk community.

The church world works in the exact opposite direction. With the help of original sin and fear of hell, with the help of confession and sermon, people are kept small and base and cowed by the priesthood. The feeling is bred in people by every means that they are pitiful, inferior and guilt-laden earthworms.

The contrast between the church and folkish world shows itself in a similar manner in all spheres, in the attitude toward joy and life, in the position on women, in the position on family and marriage, war and peace etc.

The church claims the shaping of private and public life, in every area, based on its bearing.

German man guides himself in everything according to the life-laws given him by God. For him the divine is thereby a component of his life-view. He advances no doctrines and dogmas about the beyond, because nobody can pronounce sure facts about it. But he also contests the right claimed by the church servants that they possess special jurisdiction and special knowledge about the beyond. Hence there is no debate about doctrines of the beyond for him. All the more clearly and distinct can he replace the political-worldview doctrines of the church with his own worldview corresponding to the laws of creation.

The Power System of Catholicism

The various churches and sects possess an organization tested in centuries, which they have to the greatest part taken over from the old Roman Imperium and expanded into a mighty system of power.

This system of power is without doubt most dense and effective in the Catholic Church.

At the head of the world power stands the Pope. He is the ruler over the whole church. He presents himself to his believers as God's sole representative on earth and claims for himself infallibility in all matters of faith and morality. Since practically all things in life can somehow be brought into connection with faith and morality, his infallibility thus extends into all spheres of life.

The first great net of the Pope's coworkers, which runs through the world, is the thick net of the church hierarchy, the church priesthood. Basically, only bachelors can belong to the federation of priests.

Individually, the church distinguishes between a consecration hierarchy and a government hierarchy. The consecration hierarchy contains four lower grades, an intermediate grade and three higher grades. Through certain ceremonies—for example, cutting off the hair cluster on the back of the head by a bishop—one is accepted into this consecration hierarchy. Over the course of their history, the four lower grades have lost their original special significance. They only have a formal character and are called Ostiarait (Office of the Door-Closer), Lektorat (Office of the Reciter), Akolythat (Office of the Candle Carrier) and Exoszistat (Office of the Devil Conjurer).

The Subdiakonats then leads over to the three higher consecration grades, the Diakonats (Deacon Office), Presbyterat (Priest Office) and Episkopat (Bishop Office). The members of this consecration hierarchy have the right to carry out the respective authority of consecration owed them (bestowing the various sacraments).

Much more important for the churchly system of power, however, is the churchly government hierarchy. For a certain portion of the members of this government hierarchy, membership in certain grades of the consecration hierarchy is a prerequisite. The government hierarchy is divided into the participants of the papal authority, namely the holders

of a jurisdiction derived from the Pope. To this first class of the churchly government or administrative hierarchy belong the cardinals, legates, primates, archbishops, apostolic vicars and prefects and apostolic administrators.

The participants in the bishopric government authority are, above all, the members of the bishopric hierarchy and cathedral capital, the diocese-consultors, deans, priests, priest-vicars and church rectors.

For the direction and administration of the whole church, an extensive administrative apparatus in the papal authority stands at the Pope's side. The whole churchly power of the whole Catholic world church is brought together here in the Vatican in the papal authority.

From here, the corresponding guidelines in all spheres of life are sent out to the world church. The most important problems are processed in twelve Vatican ministries, the so-called cardinal congregations.

The faith police or the Inquisition Ministry has the greatest importance and the greatest prestige inside this churchly administration, in churchly terminology called Holy Office.

All questions of church doctrine and moral issues belong to the jurisdiction of this ministry.

One of the main tasks of these faith police is the churchly book censorship (index) and the observation and punishment of heretics.

The papal consistorial congregation concerns itself with the establishment and assignment of archbishoprics, free abbeys and prelatures in those lands where the regular church organization has already been carried out. At the same time, this church ministry is the personnel department for the selection, checking and naming of the bishops in those lands in which the bishop appointment must not be negotiated with the respective government on the basis of concordat agreements.

The entire supervision of all bishops of the Latin rite and the checking of their five-year reports also fall to this central church office. In these five-year reports the bishops must—following a detailed question scheme—report about the entire life, about the economic situation, about the general conditions of the folk life etc. in their bishoprics. They hence provide the sovereign of a foreign power important material for the evaluation of the general political conditions in their homeland.

The Vatican Eastern Ministry, the so-called oriental congregation, concerns itself with the affairs of the oriental church communities united with Rome. It is especially the task of this Eastern Department of the Vatican to prepare the reunification of the separated eastern churches

with Rome. All efforts, publications, assemblies, congresses, education institutes that serve this purpose stand under the direction of this oriental congregation.

The sacraments congregation decides in all sacramental questions, it especially issues freedom from marriage hindrances.

The council congregation checks the files of the plenary and provincial councils and of the diocese synods. At the same time, the supervision of the office management and life conduct of the lower clergy falls under it.

The order congregation must perform the central direction of all order communities of the world. What the head of this Vatican Order Ministry commands, is hence binding for the monks and nuns of the individual lands of the world. Not what their natural, blood-determined feeling, not what the well-being of their folk demands from them, rather what this supra-governmental, Vatican Missionary Ministry demands from them, is for them a sacred obligation.

The Vatican Propaganda Ministry or the congregation of faiths cares for the dissemination of church doctrine in the individual missionary lands of the world. The activity of this office is shown by the fact that in the years 1922 through 1935 alone 170 missionary bishoprics were newly founded. The head of the Vatican Propaganda Ministry is considered one of the most powerful personalities in the papal authority. In the popular vernacular he is called the "Red Pope".

The papal rite congregation is responsible for the shaping of church liturgy. Aside from that, it functions as the court for the proceedings of pronouncing blessed and sacred. If one considers that a proceeding of pronouncing sacred costs a few hundred thousand marks, and that at the present time alone about 500 such proceedings are underway, then one also simultaneously grasps the financial significance of this congregation.

The ceremony congregation is charged with the regulation of etiquette at the papal court.

The congregation of extraordinary churchly affairs processes the most important church-political matters in the closest cooperation with the papal state secretary.

The papal Education Ministry represents the congregation for seminaries and universities. It concerns itself with all the study activity for the training of new clerics, with the Catholic colleges, the Catholic cultivation of science and the churchly research institutes.

The congregation of the church administration of St. Peter processes all matters connected to the financial and general administration of the central church of Catholicism.

Aside from these twelve Vatican ministries, there are still six Vatican special offices and three Vatican courts. Among the special offices, first place is held by the apostolic chancellery, in which the papal edicts and breves are prepared.

The apostolic datary is responsible for the bestowal of benefices, which is reserved to the Pope. The apostolic chamber represents the papal financial administration. The head of this office is also charged with the task of taking care of the Pope's burial and makes the technical arrangements for the election of the Pope.

The most important office among these special offices is the papal state secretary, whose head is the cardinal state secretary, who is simultaneously practically the minister-president and foreign minister of the world church. The cardinal state secretary is responsible for all church politics and is simultaneously the Pope's representative.

It is hence characteristic for the structure of the church authority that the Pope's representative is not the cardinal responsible for means of mercy or religious instruction, rather the head of Vatican politics.

The state secretariat is divided into three sections: the first section concerns itself with actual church politics, above all with the conclusion of concordats.

The second section is responsible for the bestowal of papal titles and decorations. The third section takes care of the delivery of important papal documents.

The press organ of the state secretary is the "Osservatore Romano", the Vatican daily newspaper.

The last of the six Vatican special offices are the secretariat of breves to the rulers and the secretariat of Latin letters.

Three papal courts head the supreme church judiciary. The apostolic lessor grants or refuses reversal of excommunications reserved to the Pope and administers the church dispensations.

The apostolic signature is the highest church court, which above all decides formal questions about the conduct of proceedings.

The "Rota Romana" is the actual papal court for marital matters.

There are also a series of commissions at the Vatican for certain matters. For example, the commission for Russia, the commission for the interpretation of the church law book, the commission for the codification of oriental church law, the Bulgata commission, the Bible

commission, the archeological commission, the papal central commission for church art in Italy, the commission for the art treasures of the Holy Seat, the crest commission and the papal finance commission.

An extensive administrative apparatus hence serves the whole church of the world at the papal authority of the central government. The structure of this authority proves that the church does not merely occupy itself with purely religious questions, rather that it aims at the conquest of the whole world.

Its own papal nuncios are established at the state governments as the papal seat's officially responsible representatives. They are the Vatican's diplomatic representatives and have the same rights as the emissaries of whatever worldly states.

At this time such papal nuncios exist at about thirty national governments, namely in Argentina, Belgium, Bolivia, Brazil, San Domingo, Chile, Columbia, Costa Rica, Nicaragua, Cuba, Germany, Estonia, France, Haiti, Honduras, San Salvador, Holland, Ireland, Italy, Yugoslavia, Latvia, Paraguay, Peru, Poland, Portugal, Romania, Spain, Switzerland, Hungary and Venezuela.

In the countries where the Vatican has not yet been able to achieve open diplomatic representatives, so-called apostolic delegations are often set up as the Pope's internal church emissaries. Such delegations are found in England, Canada, the Philippines, Mexico, the United States of America, Egypt, Bulgaria, Greece, Iraq, Persia, Syria, Turkey, Central Africa, Australia, China, Japan, Indo-China, East India, the South African Union and in the Congo colony.

Inside the individual countries the church is divided into church provinces and bishoprics. At the head of each church province stands the archbishop. At the head of the bishopric or diocese stands the bishop.

Today, the archbishops basically only have an honorary advantage over the bishops. In governmental powers, aside from the leadership of the provincial councils, they are just entitled to the performance of certain official bishop actions, if the diocese bishop does not perform the duties of his office. The courts of the archbishop authority function as courts, the second appeal aside from the bishop court.

The bishops are the Pope's representatives for their office region. The bishops owe accountability for their work to the Pope. They swear an oath to him. His orders are higher for them than the orders of any state leadership. The duties toward the Pope are more important to them than the duties toward their folk community.

Their own administrative apparatus stands at the disposal of the bishops, which are designated as bishop authority or bishop ordinary. The representative of the bishop in the performance of consecration authority is the consecration bishop, in the performance of governmental authority the general vicar and in the performance of the judiciary the bishop ecclesiastical official.

His own official experts (usually cathedral capitularies and cathedral vicars) are entrusted with the individual work areas. There exist in the individual ordinaries their own officials for youth work, influencing males, spiritual care for women, churchly finances, the church's cultural work, the church press, church rallies and assemblies, church educational work and exercises etc.. His own bishop chancellery, diocese archive and a bishop secret archive, a bishop finance chamber, a bishop literature commission and similar institutions complete the official administrative apparatus of a bishop.

The next agent of the bishop inside the diocese is the dean, dean or archpriest. He is the bishop's eyes and ears, to whom falls the whole observation and monitoring of life in his area. Fifteen to thirty parishes are united under one dean.

The parish represents the outpost of the church priest apparatus. In larger parishes, the priest again has at his disposal his own assistant priests, chaplains, cooperators, preachers and catechists. The election of the Pope falls to the cardinal council. General or world councils make important decisions in questions of faith and morals, provincial and diocese synods bring important contemporary events to discussion.

The Fulda bishop's conference was created to assure a unified political standpoint of the whole German episcopate. The Fulda bishop's conference has no juristic powers. It is simply about uniformly aligning all the German bishops and to consider common tactical action in certain questions.

Numerous laymen stand as valuable coworkers at the side of the priest hierarchy, who are simultaneously the holders of whatever papal honors and decorations. Every country is covered with a net of papal secret chamberlains and honorary chamberlains, who are usually big industrialists, nobles, important politicians or otherwise influential personalities of public life. Priests who have served the Vatican especially well receive the honorary title of protonotar, papal house prelates or monsignor.

In times when the Vatican turns a special eye to a certain folk, an especially abundant blessing of orders and a river of papal decorations usually also flows down to that country.

Aside from the priesthood, Catholic orders represent the second great net of the churchly power system.

While the priesthood is structured similarly among the various denominations, the orders are preserved in this form essentially only in the Catholic Church, where it has, above all, found entry from African monkhood. Only insignificant attempts for the introduction of its own orders exist in the Protestant church.

The supreme leadership of all orders lies in the hand of the papal Eastern Ministry. Aside from that, each order has its own general chief as the representative of the order at the papal seat. The characteristics of the essence of Catholicism find expression in a very special way in the Catholic orders. The orders are also supposed to be, after all, in a very special way the assault troops of the church for the conquest of the whole world.

The order societies bring the church's supra-government bearing most clearly to expression. All blood ties to the relatives, all love for homeland and fatherland must be cast off by the order members and make way for the love of the supra-governmental order society. In part, they devote themselves more to the education of the youth, like school brothers and school sisters, in part they try, by means of medical care, to win people for the church, like the Merciful Brothers and Merciful Sisters. Other order societies concern themselves more with the conquest of the rural people, like the capuchin monks, for folk missions, like the Nedemptorians, for the nurturing of general cultural life, like the Benedictine friars, for the influencing of important personalities, like the Jesuits.

Extensive economic enterprises, breweries and liquor factories, sawmills, workshops, electric works, bakeries, shoemaker shops, tailor shops, slaughterhouses, mills, large agricultural holdings etc. are often the property of the most diverse cloisters. The monks and nuns are active in all areas of public life, in art and culture, science and literature, school and education.

Through their special three-fold oath, the order members are bound to the churchly supreme leadership in a very special way. In the Greater German Reich over a hundred thousand monks and nuns form a battle troop for the power efforts of the church.

As an additional thick net in the intricate power system of Catholicism, extensive church clubs cover the whole world. Thousands of diverse denominational clubs seek to encompass and influence the masses of the folk, to win them for the church or to keep them for the church.

In the cultural area there are their own churchly film and radio associations, denominational artist and art organizations, economic associations of the church, educational associations, clubs for press and literature, for artists and jurists, in short, for everything in the cultural area. In the same way, the church has organized its own professional clubs in the various countries for workers and merchants, for officials and clerks, for journeymen and master craftsmen, for sailors, hotel employees, automobile drivers and airplane pilots.

The church has always especially turned its eye toward its denominational youth organizations. Aside from that, there exist the church's own charitable and its own economic associations. Next to these clubs, likewise serving the conquest of the whole of public life, the purely religious prayer clubs and churchly brotherhoods, are very secondary.

But in various countries the church has had, for tactical reasons, to again and again resort to downsizing, camouflaging or temporarily eliminating this great apparatus of ultimately political clubs.

The Catholic Action with its laymen apostolate was then built up as a substitute for the churchly clubs, which especially in recent years declined ever more.

This Catholic Action does not have the rigid character of a club with firm membership. It is instead a loose union of the most active fighters for the church's supremacy. All Catholics—who somewhere at an exposed spot exert themselves for the church's interests—are carriers of this Catholic Action and participate as lay apostles in the priesthood's hierarchical apostolate.

The Evangelic church and various sects have created parallel battle troops in their community helpers and similar organizations.

With this dense power system the church has previously managed to gain great influence over the masses. In previous centuries, a person could hardly escape this churchly net of human influence. From the cradle to the grave, a human being was exposed to this churchly influence. Whatever threads led from all life situations and occupational groups to this church system. This dense net reached into the smallest towns, and even in the largest cities, the poorest neighborhoods and the most prominent houses were not safe against the tentacles of this power.

Gottgläubig: Writings on German Faith

Like a great spider web, this church power sat over the folks and carefully watched out so that no human being should escape its net.

The Church's Political Methods of Conquest

All methods that whatever political power applied in whatever time for the influencing and conquest of human beings and folks, were also adopted and administered by the church as well over the course of history. It has proven in every century that in its methods it differs in no way from the general political powers.

Wherever the church was in possession of power, it has in every time used the methods of brutal force. In Verden on the Aller and in Cannstadt, in Stedingen or at the time of the various religious wars, in missionary work among the most diverse folks and in the most diverse centuries—millions of people have fallen victim to the church. In the medieval witch trials, hundreds of thousands of German women and girls, as the carriers of German blood and German worldview, were burned by the church as witches and executed. Hundreds of thousands of other people were often destroyed humanly and psychologically through the application of the most brutal means, the most horrible economic boycotts and psychological subjugation.

Wherever the church was in possession of power, it has in every time also worked through open politics, it has always dropped its religious cloak and openly shown itself to the world as a political power. One does not just have to remember medieval church politics, one can also just remember the church's political parties before 1933. The Catholic prelates of the church sat as delegates of the political parties—Prelate Las and Ullitzka, Linneborn and Schreiber, Schofer and Leicht, Scharnagel, Wohlmuth, Eggersdorfer, Lohr etc.—and often waged their fight against National Socialism together with the Marxist parties.

Today as well, the Vatican very distinctly shows itself as a political power that has its representatives in the most diverse countries of the world, and that the Pope's first representative is the head of Vatican politics.

Wherever the church is in possession of power, it sometimes goes over to active resistance against state authority. Repeatedly, Popes and bishops have deposed kings and rulers and released their subjects from

the oath of obedience toward the state authorities. Repeatedly, the church's representatives have incited to active resistance against the state authority.

Wherever the church did not feel itself in possession of power, it naturally applies more sly methods for the achievement of its goals.

The church shows itself especially skillful in the execution of passive resistance, regardless, whether it shows itself in economic sabotage, in moral boycott or in some other form. Frequently, the church's passive resistance is hard to get a hold of juristically. It is often very difficult to prove that the Catholic chaplain beat the "Pimpf" [Hitler Youth boy] merely because he is in the "Jungvolk"; one usually cannot prove that the Catholic teacher suddenly gave bad marks to a girl merely because she is in the "BDM" [Federation of German Girls]. But a hundred such similar experiences show that this here is practically silent sabotage on a small scale. In the political struggle, one suddenly stands as if before a cold wind that is almost insurmountable. One often encounters icy rejection and only at closer examination determines that passive resistance, instigated by the church, is being practiced. Many a political fighter has been economically ruined by this passive resistance, by this silent sabotage work by church circles, many an honest man has become a social outcast through moralistic battue-beating under the church's influence.

Another method with which the church works is the method of camouflage. The Jesuits have developed into masters of camouflage over the course of history. They are often camouflaged outwardly. In their order rule it is stated that the Jesuits should wear whatever clothing is especially conducive to the execution of a special task. If it is especially conducive to the execution of a given task, the Jesuit goes about like a fine gentleman in tuxedo and cylinder, as merchant or as sports-man or in whatever uniform. Hundreds of examples from past and present can be produced for this.

When the Pope once formulated the plan to subjugate China to his power, it sent a whole detachment of Jesuits there. They appeared in the colorful garb of the Chinese mandarins, as mathematicians, as engineers, and reformed the Chinese calendar and taught the Chinese how to forge canon. When the Pope formulated the plan to make Queen Christine of Sweden Catholic, he sent two Jesuits to Sweden, who officially visited Sweden as Italian nobles for the purpose of study. The Jesuit Possevino travelled disguised as a noble, dagger at his side, double-pointed hat

under arm, on a secret papal assignment, and the Jesuit Abraham de Georgiis presented himself as an Armenian merchant.

Under a thousand masks, in all the disguises one can imagine, Jesuits have been active in every time. The newer order societies have learned this method of camouflage from them. The women of the house of Nazareth, for example, have their members—after taking the triple order oath—turn up as factory workers or as clerical workers in offices in order to gain the corresponding influence over their work comrades and over public life. Today one can see monks and nuns in civilian clothes walking the cities' streets on whatever church assignment.

But the church does not just work in the personnel camouflage, it puts much more effort in the hypothetical camouflage of its actual goals. Today it often tries to conceal its political intentions and supra-governmental goals behind Christian humanitarianism, behind social caregiving or concern for ethnicity [folkdom], behind promotion of the economy and of cultural life etc.

The church has displayed a very special skill in the camouflage of its organizations and its financial apparatus. Under harmless, general designations are often hidden mighty church enterprises and powerful church positions.

Another method of church politics is the method of adaptation, which in the theological vernacular is called the accommodation method. The church here bases itself on the words of the Apostle Paul, who in one of his letters said: "I have become everything to every-body." By this method of clever adaption, the church overcame ancient Greece, by this method it annexed the Germanic Middle Ages. It simply took over old German custom and then gradually gave it a different, churchly, meaning.

In this method as well, above all, the Jesuits have displayed special skill. They have even gone so far that in the now famous accommodation conflict the Franciscans and the Dominicans appeared as the Jesuits' most bitter opponents and accused them of treason against the church. The conflict between the supporters and opponents of churchly accommodation went back and forth for almost 200 years, until finally a Pope rejected the Jesuit accommodation method. Only in the most recent time has the church, after an official decision of the papal propaganda congregation, again resorted to this method.

After 1933, the representatives of the church have often tried to outwardly adapt to National Socialist ideas and National Socialist concepts. One could suddenly read proclamations to join the bodyguard of Christ and the prayer companies of the Catholic Action. Its own

membership cards were printed for prayer company X of the Kolping family in Cologne. In sermons, heavenly hereditary farmsteads, heavenly work service and heavenly work front were suddenly mentioned. In a foreword to pious songs it was written: "May these songs give you all strength and joy." Whereas previously the church's saints were only portrayed as patient souls and sacrificial souls, one suddenly presented them as heroic people and heroic figures. Whereas one previously could hear about the crying women along Christ's way of the Cross, suddenly the mothers of heroes were mentioned as Christ's battle comrades. The leadership concept was suddenly applied to the bishops and soldierly language suddenly became the language of the church clubs.

This church adaption went especially far in church celebrations. Over the course of the last years, choruses, battle songs and oath ceremonies have been integrated into these celebrations, so that church events practically became political demonstrations. In part, one even went so far as to outwardly adapt in terms of ideas as well. One suddenly says that the church also represents a positive race doctrine, a positive anti-Semitism etc.

The church works with the method of decomposition in a very special way. It endeavors to get its confidants, its laymen apostles or community helpers in all important positions of public life. The goal of the church efforts is to get to the point where there is a layman apostle or community helper of the church in every house block, in every plant, in every office, who must learn everything that happens in this house block, in this plant, in this office. If a new family moves into a house block, this layman apostle or community helper must ascertain this family's attitude toward the church, whether a young, newly moved in married couple got married in church, which organizations it belongs to, which newspapers it reads, which circle of acquaintances it has, which possibilities of influence it is open to. All this information is then evaluated for the parish card index, so that the parish can immediately see at a glance in the parish card index what the external church situation looks like on a certain street, in a certain part of the town.

In the plants and offices of public life, these laymen apostles must observe which officials or important personalities of this area are open to the church's work and which reject the church. They must ascertain the mood among the workers and clerks and special events. If then difficult conditions someday emerge somewhere and as a result the morale has temporarily fallen somewhat, then the churches know

immediately that they can exploit this situation for themselves, that now the people are especially receptive to their whispers.

In part, these community helpers and layman apostles behave state-loyal and folk-bound. They participate in every assembly, never miss roll-call, punctually pay their dues, are found in the foremost ranks at every rally, but have their eyes and ears wide open only in order to learn as much as possible, to experience as much as possible, in order to then be able to inform their church. One often encounters people who are correct to the extreme on the job, of whom one cannot prove the slightest outward offense, but with whom one always has an unpleasant feeling, of whom one senses that something is not right with them, that somehow the inner bond with them is lacking.

But there are always people who constantly just complain and criticize, who only see the negative and dark side everywhere, upon whom an impression is only made by whatever is not completely in order, whatever has not yet achieved its ideal condition. In every person and every institution they see the dark side; only in the church do they see light and goodness. These people seek to influence their fellow human beings, that they should only entrust their children to the church, because there alone the salvation of their soul and their moral purity is assured. They seek to influence their work colleagues to only take their vacation trips with church travel associations, that they pay their charitable donations solely to church charitable institutions, that they only read the church press, because one only finds the truth there. These people try by all means to alienate their fellow human beings from the folk community and lead them to the church. Everywhere, they are collection points of decomposition, complaining and dissatisfaction, they are pests against the folk.

Another political method of the church is the method of encirclement. In domestic politics and in foreign affairs, the church has tried again and again to throttle the German folk and encircle it with a block of opponents. In the years 1919-1933, the church's political delegates tried by every means, with the help of Marxists and democrats, to prevent the German folk's folkish awakening and to suffocate the folkish forces in the German folk. But especially since 1933, the church strives to work with the most diverse other state enemies in order to form a unified block against the National Socialist worldview.

The church works with Jewry. After all, due to its fundamental position toward Jewry, a close bond between church and Jewry is clear from the start. The founder of the Jesuit Order, Ignatius von Loyola,

expressed this bond with these words: "I would consider myself lucky, if I were a Jew, for I would then, after all, be a blood brother of Jesus Christ and of the holy virgin Mary."

Close personnel entanglements exist in all countries between Church and Jewry. Important Jesuits and leading personalities of the church were in the most diverse times pure-blood Jews, and even today priests and pastors who are pure-blood Jews are active on both the Catholic and the Evangelic side.

A specific publication for the hypothetical cooperation between church and Jewry was founded in the years after 1933 under the protectorate of Viennese Cardinal Innitzer, which has the pretty title "The Fulfillment", and whose circle of coworkers consists of Catholics, Protestants and Jews. No less close is the economic cooperation between church and Jewry. On both the Catholic and the Evangelical side, a special assistance committee for needy non-Aryans was founded, and the German and the American episcopates have united into an especially close work association for the support of poor non-Aryans.

Freemasonry as well was used by the church for its political work. Numerous influential pastors were—up to 1933—members of what-ever Freemason lodges, numerous pastors were even high-level Free-masons. But the Catholic Church created a communications line to Freemasonry through the Congress of Aachen as well.

For the achievement of its political goals, the church does not shun the coworkers of Marxism. The trial against the Dusseldorf Catholic Chaplain Rossaint produced proof that in part the very closest communication existed between Church organizations and Marxist circles. Visa-versa, readiness for cooperation with the church in the struggle against the folkish movement also revealed itself on the Marxist side.

A unified front is often formed by the church emigrants and the other Marxist or Jewish emigrants. The Protestant theology professor Barth, the Catholic Jesuit priest-monk Friedrich Muckermann, the Catholic emigrant Dietrich von Hildebrandt and the most diverse other church emigrants have in recent years, in the vileness and depravity of their agitation against Germany, in no way stood behind the worst Jewish filth.

The churches have managed to harness for their purposes even mutually opposing political directions. They work with Marxist elements in the same way as with reactionary and monarchist circles.

The church endeavors just as much for Germany's world-political encirclement. It was one of the successes of Vatican diplomacy that the

French-Russian alliance against Germany came about as a preparation for the World War. And especially after 1933, the Vatican has striven to forge France, England, Poland, Czechoslovakia, the Baltic States and the Balkan states into a firm ring against Germany. World Protestantism, however, has—from England and America—stirred up the agitation against Germany and thereby worked hand in hand with the Third Reich's international opponents.

So one could list all other methods that were ever employed by a political power in the political struggle and simultaneously prove the utilization of each of these methods by the church. A religious power, which presents itself as a purely religious movement, but seeks to achieve its goal primarily with political methods, can no longer be viewed as a purely religious community. Just as the church wages the fight against the folkish state and against the folkish worldview with all political methods, so must the folkish state defend itself against these attacks with all political means.

The church has tried to then interpret this as religious persecution and persecution of faith and publicly brand it as such. There are only a few people who still fall for this lamentation of the church. Today the eyes of the world, and especially of folkish-thinking people, have been opened, they know the church's political battle methods. An opponent whose battle methods are known is only half as dangerous; a church that has lost its appearance of holiness, and whose political methods are clearly recognized, is completely disarmed. One no longer believes it that it's about religion, it is evaluated objectively and soberly and treated like a political power.

The Psychological Means of Human Influence by the Priesthood

Due to their almost 2000 years of experience, the churches possess tremendous skill in influencing people. All the laws of individual psychology and of mass psychology are known to the priesthood. In a long, 14 year training, the priests are systematically introduced to the secrets of handling people.

One of the principles of psychology is that man is not a rational being of reason, rather he simultaneously has a spirit, a mood, a feeling. A person hence also wants to see, hear, experience something and to himself act. Parades and pilgrimages, church buildings and church liturgy are built upon this viewpoint. For the simple country woman from the Eifel or Bavarian-Austria, who during the whole week only knows work and effort and who is hard at work from earliest morning until late in the evening, the Sunday religious service forms an inner change of scenery in her life. The pretty church building with the rich stucco and the colorful paintings, the altar with the gold and silver decoration and the burning candles, the priest's mass robes with the pretty points and gold-braid, the scent of incense, the organ music and the choir song, the priest's sermon, all that works together in order to portray a psychological experience in her work week. That is especially true for the solemn Easter service, the Corpus Christi procession or the Christmas service.

Many people only know church life, know no other celebration, no other recreation, know no film and no radio, no theater and no big folk festival. Many people especially know no natural holiday joy and are hence totally under the spell of this church liturgy.

Another law of psychology is that human life does not play out in a straight line, rather in a constant up and down of happy times and serious hours, in a constant rhythm. The natural cycle of seasons, the alteration of spring, summer, autumn and winter, the summer solstice and the winter solstice, the celebrations of name-giving and marriage and funerals, as well as the celebration of the folk's historical days of remembrance, represent the natural rhythm of life. The church has

opposed this natural cycle of celebrations with the artificial cycle of its church year. Over the course of centuries it has managed to turn the Christmas holiday and the Easter holiday, Lent and Advent, the up and down of church holidays and the serious church times into the life rhythm of the folk. Through this artificial life rhythm, an alien, largely orient derived world is brought into the folk's life, the folk's life rhythm is filled with oriental content.

As much as the church has subjugated the nation, as much as the church seeks to impose the curse of original sin upon nature, just as much does it seek, on the other hand, to also exploit peoples' invincible joy in nature for its human influence.

Field crosses and forest chapels, valley processions and forest religious services, herb blessing, horse blessing, cattle blessing, fire consecration and flower decoration, all that ultimately only serves the goal to lead people along this detour to the church's power and the church's influence.

Another experience of psychology is that people are especially easy to influence, if they are relaxed and excited by whatever great joy or great suffering. At a marriage or baptism, the priest can get a lot across to people at the baptism feast or the wedding feast, which he would otherwise never manage. At a burial, he can extract from the deeply moved family members many a promise about religious education of children or funding of masses and similar things. When somebody has become tired in a long illness, and his psychological and physical strength is exhausted, it is often very easy for a tender nun, as a nurse, to assert her psychological influence and to lead the ill person to the church.

Another common human experience is that the drowning man grasps at anything that could save him. This is also true of psychological distresses. The priesthood hence often seeks to systematically bring people into psychological conflicts and psychological distress in order to make them dependent on them in this way.

The most valuable German youth is systematically ruined psychologically in this manner. Hundreds of thousands of German women and girls in confession are driven into conflicts in order to be chained to the power hungry priesthood.

Over centuries of systematic influence, man has been inoculated with a yearning for miracles and a belief in miracles. Many people no longer rely on the natural forces of life and no longer trust in God's natural laws, they always expect supernatural, extraordinary and miraculous

interventions by the creator. This faith in miracles and this yearning for miracles by people is systemically nurtured and again and again stimulated anew in countless pilgrimage locations, in the honoring of impossible relics, in the sale of rocks, medallions and other souvenirs with allegedly miraculous powers; the people are in this way led again and again to the church's sites of mercy.

Nordic man loves the heroic, loves struggle and resistance against an opponent. This inner bearing is promoted by the church especially among young people. The martyrdom disposition and the heroic attitude against the state—which is presented to them as opponent—is systematically called forth. In sermons and religious services, at church assemblies and pilgrimages, this martyrdom disposition is artificially produced with intricate psychological skill, the heroic ideal of German man is hence put on a false track.

Much unnaturalness, anti-naturalness and hence inferiority is produced among diverse people by the churches through the fight against the sterilization law, through celibacy, through hysterical manifestations among stigmatics on the Catholic side as well as among the most diverse sects. But people who are not self-aware, who constantly live with feelings of inferiority, who always feel like pitiful, guilt-laden earth worms, can be influenced especially easily.

Numerous other ways could be listed by which the churches, through utilization of all the laws of psychology, seek to make people dependent upon them. Religious secrets lose their wonderful veil, the means of mercy, their supernatural power, if one reveals the priesthood's natural means of human influence. They are the means that a sly politician or skilled businessman masters and applies in his profession just like the priest makes use of them to earn his bread and for his power politics. What could otherwise appear to someone as miraculous means of divine mercy and Providence, reveal themselves here as simply sly psychological or demagogic tactics. The person who knows these means is already protected against the dangers of this human influence by the priesthood. God's laws, after all, then mean more to him than the trickery of a skillful priesthood.

The Political Battle Methods of the Church

In its doctrines and its methods, the church shows itself as a political power. Political, however, are also the methods with which it works. All means that any other political power puts into the service of its propaganda and in the service of its human conquest are also utilized by the church for itself. The most important means for any external power is the financial foundation. The church possesses the most varied sources of income in abundance. In many countries it receives state support for its activity, state funds. In many countries it can levy church taxes or church dues among its faithful and thereby assure itself a large portion of its material and personnel requirements from these means. The priests also have certain sources of income from their cult acts, from burials and marriages, from baptisms and sacraments, yes, often from the performance of routine prayers.

Certain taxes are to be paid for the bestowal of churchly honors, titles and offices. Fees are to be paid for granting whatever churchly dispensations.

Aided from that, the churches have their own sources of income in independent enterprises, which are admittedly usually camouflaged on the outside. They are often stockholders in large enterprises, banks and industrial concerns. Their schools and hospitals, their welfare institutes and orphanages, are frequently only outwardly splendid works of Christian charity, but in reality very often simultaneously quite splendid sources of income. Often huge sums flow to the priesthood from their own agricultural operations, breweries, liquor factories, electricity works, industrial enterprises and artisan shops.

Countless believers donate substantial sums to the church at assemblies. Many people leave inheritances and donations to the church.

The net of the church's sources of income is as intricate and diverse as the net of the church's power system is intricate and dense. Corresponding to its nature, one denominational organization possesses more of this, and the other more of that funding possibility.

Another means for the conquest of power is the splendid organization. For centuries no power on earth could match the intricately branched web of the church organization. The Pope's church here, too, stands at the top of its sister churches and other denominational communities. Its system has therefore already been portrayed. The church was especially careful to not only build up a splendid administrative apparatus and a firm organization of the priesthood, rather also, above all, to ensnare the masses with a manifold system of institutions, welfare offices, clubs etc.. Only in the face of the large mass movements of the present has the church organization gradually proven itself outdated, slack and powerless.

The priesthood makes use, above all, of cultural means for the conquest and assertion of power. The church seeks to utilize for itself as well all the cultural forces that have ever stood at the disposal of whatever political power in its struggle.

Extensive book publication promotes, deepens and defends the church doctrines. Among the most diverse folks, denominational literature had a monopoly position for centuries. Through the papal index and manifold church book censorships, all non-church literature was kept away from the public. All life spheres were conveyed to the folk in church literature solely from the denominational viewpoint. Wherever a certain church possessed the prerogative of sole rule, the picture of the world of the respective folk was in this way shaped one-sidedly, supra-ethnically and universalistic. Wherever several denominations feuded among themselves in a sibling quarrel or indeed native folkish ideas stirred, the respective folk was torn by worldview discord and thereby lost inner and outer strength.

Aside from book literature, the church possesses extensive brochures, leaflets and fliers. Here, contemporary ideas spread among the masses in an edition of many millions or hostile attacks are fended off. Modern sects like the Bible researches, the Salvation Army, Christian Science or the Adventists make use of these political means of power just as skillfully as the larger churches.

Among the rural populace, the church is often active and very successful with a tremendous calendar literature. Over the whole course of the year, denominational propaganda penetrates the folk through calendar stories, daily slogans, daily saints, patrons and exemplary church figures. Simultaneously, these folk calendars often also represent a substantial source of income.

The effect of this literature is deepened and expanded through countless church periodicals. In 1933, there were in Germany alone over 400 Catholic periodicals. They also occupy themselves with all spheres of life. There are denominational publications for art and the sciences, film and radio, fashion, sports and technology, folklore and holidays, general entertainment, religious instruction and denominational edification.

In a planned out system of institutes and clubs, of cultural concentrations, societies and assemblies, it is attempted to influence and to dominate the whole of folk education. From small child to oldster, the human being is supposed—through a multitude of institutions—to be totally integrated into the denominational world of ideas and held firm in it.

Orphanages, nursery schools and kindergartens, denominational schools, girls and boys boarding schools, home economics and occupational schools, folk education clubs, reading halls and folk libraries, denominational theater, church amateur theater companies, church choir and orchestra associations, film slide-show presentations, poetry evenings and lecture circuits, denomination hiking trips and travel associations, denominational sporting events and homeland weeks, free-time camps and rural school homes, museum excursions and folk colleges, college weeks, assemblies and congresses, in short, everything that was sometime and somewhere thought up and employed as a means of human influence and folk education, is used by the priesthood for the conquest of human beings.

The promotion of art and science as well is, in the hands of the priesthood, only a means for the conquest of power. With the help of scientific research institutes, libraries, church universities and colleges, with the help of scientific collections and individual investigations, of scientific meetings and congress—all areas of science are supposed to be made dependent on the church and then, on their part, again provide the building blocks for the priesthood's further plans for the conquest of the world and of human beings.

The churches have been especially successful in putting art in their service. Music and painting, sculpture and architecture, literature and theater stood for centuries totally in the service of the priesthood. On roads and public squares, on country paths and on mountains, in public buildings and private residences—the testaments of denominational art introduced people to the churchly world and held them firmly under its spell.

The church very soon also integrated into the great apparatus of its power the newest achievements of human researcher spirit. When film technology was invented and had as a result the creation of film art, the faithful were admittedly at first warned against the visit to movie theaters in numerous shepherd's letters and sermons. Films were branded as the devil's work. But the priesthood very soon recognized that one could also very effectively use this work of Satan for the conquest of the world.

Their own church film organizations, film production companies, film loan enterprises, film theaters and film periodicals were created in order to put this modern means of propaganda into the service of church work. The priesthood also established its own radio transmitters, or leased radio transmitters for special events, it has sought to influence radio programs, organized church morning celebrations and striven to fill the entirety of radio programs with its spirit.

The church has simply adopted all the other means of modern propaganda as well. Mass demonstrations and choruses, huge marches and rallies—the priesthood has copied all means of modern advertising from, above all, the large mass movements of the present.

The priesthood stresses again and again the purely religious character of its churches and sects. But it proves again and again that it cannot bring its ideas to victory by purely religious means. It again and again confirms the fact that it requires all political power in order to conquer people and to assert its power position. It thereby again and again admits the political character of its power.

The so-called Religious means of the Priestly Human Influence

Aside from all the political means of struggle that also stand at the disposal of any other political power, the priesthood also possesses quite special, so-called religious means for human influence. According to church doctrine, man—as a result of original sin, or the influence of demonic powers—is only conditionally educable and only partially influenceable. In order to be able to nonetheless reach a goal in the beyond, man hence requires so-called supernatural, religious means. The natural means of human influence do not suffice for the education to the beyond, according to priestly doctrine.

All these religious means already work on the priests' faithful with magical power from the start, because they see in the priest who employs these means God's authorized representative and themselves ascribe to these means supernatural, divine powers. The so-called religious means of human influence are hence elevated for the priests' followers from the common psychological sphere of effect into a magical, mystical sphere.

Among the religious means used in the same way among all priesthoods is the sermon. It differs in several ways from the normal propaganda and educational lectures of general public life. The sermon is, firstly, usually held in the half-dark of cult rooms. It is as a rule accompanied by whatever cult acts and ceremonies. The priests of all religions claim of themselves that in their sermons they proclaim God's direct words. According to the corresponding churchly regulations, an especially ingratiating tone should distinguish the sermons. The faithful also do not receive the sermons with liveliness, with applause or rejection, like common lectures, rather let the sermons flow over them with reverence.

In their own theological discipline, in the Homiletik [the teaching of the sermon and its history], the priests are thoroughly trained in the technical requirements of the sermon. Through years of practice, they are introduced to the mastery of this means of human influence. So the sermon often becomes a very notable means of power for the church, above all, among women. The figure of the preacher, his personal

manner, his appearance and his acting abilities play a great role, as is known from experience.

A means of churchly human influence employed with the sermon is so-called religious class or catechism. All denominational groups endeavor, for understandable reasons, to introduce the youth already at the earliest age to the spirit of their churchly world. Given the folk-alien nature of many religions and sects, the priests must usually limit themselves to carrying out this religion class similarly to the sermons in churches, other cult buildings or church-owned rooms. Occasionally, larger religious communities have also managed to harness the whole state power apparatus, the public schools and public education for the special purposes of the priestly religion class. Since the taught content of this denominational instruction does not grow out of natural faith in God, rather consists of rigid church dogmas and so-called direct divine revelations, the usual psychological laws for processing the material to be learned do not apply to religion class. But the priests do indeed try, usually by very natural means, to deepen and to simplify the understanding of the so-called divine truths with vivid pictures, figuration portrayals, punishments, rewards etc..

Extraordinary educational events as well are given a religious framework and supplied with a religious character by the priesthood. They serve to deepen church influence or to introduce certain people and groups of people to a special task of the churchly power system. These events carry designations such as silent hours, religious free-times, days of reflection, exercises, folk missions and the like. They are organized for children and adults, workers and academics, soldiers, officials and teachers, businessmen and clerks, engaged couples and married people, in short, for all social strata, ages and life conditions. Their visit is frequently tied to special religious decorations, bestowing of mercy, dispensations and promises of special divine assistance.

Especially effective means of human influence are the cult buildings of the priesthood itself. They differ from the festival and celebration halls of the natural communities. Mystical half-darkness, lavish pictorial and figurative decoration with religious motifs, especially extensive use of secretive and foreign symbols, incense scent and candlelight and much more bestow a unique influence on the cult buildings of all churches and sects. The denominational cult buildings receive their special stamp, because according to the priesthood's doctrine God himself has taken up residence in the cult buildings. A secretive awe hence passes from the cult rooms to the people believing in the priests. If they seek strength or

help, if their innerness drives them to atonement for an injustice, if they suffer distress or pain, they seek out the cult building in order to find peace and help there in God's immediate vicinity. The prerequisite, however, is naturally, as always, complete trust in the priesthood's doctrines and words.

Their own cult community events are then carried out in the cult rooms, ceremonies performed, liturgical prayers spoken and sacrifices of the most diverse kinds made in order to thereby—according to the respective Christian doctrine—pay the tribute owed to the respective God. The priests function as God's representatives and receive for this representation a corresponding payment or voluntary donations from the faithful.

All natural festivals and celebrations, all important occasions in human life are surrounded with cult acts and ceremonies by the priesthood. After birth, the child is immediately accepted into the denominational community through a unique cult act and only then receives, according to the priests' doctrine, actual life value. At the transition of people from childhood to adolescence or from adolescence to maturity, unique cult ceremonies are frequently carried out. Marriage first receives its actual validity and its blessing through a cult act before the priest. Before death and at burial, unique denomination ceremonies take place. A refusal of this church burial is presented as a great shame and is often of great political effectiveness. All these ritualistic acts serve to keep people dependent on the church or sect from cradle to grave. These cult acts are supposed to represent special means of mercy, are supposed to tie people to God in a special way, but in reality chain them to the priesthood.

According to the doctrine of numerous priest federations, devils or demons can gain full power over individual people. Amidst manifold and often very strange ceremonies, the priests then perform exorcisms on these people. In the Catholic Church, such exorcisms are performed with great ceremony according to the regulations of the *Ritus Romanum*. In a more simple form, exorcisms are performed by the Catholic priesthood on all newborn children at baptism, and are performed on animals and objects. Through these cult exorcisms and devil conjurations, the prestige of the priesthood is surrounded with a secretive magic and awe. They are attested power over the most dangerous enemies of man, devils and demons.

Various churches and sect communities have introduced their own ceremonies of forgiveness for the mistakes and transgressions of men.

They are usually connected with certain prayers, little penitence exercises or sacrificial gifts. Priest federations whose striving for power is especially pronounced tie demands for public or secret confession of guilt to the ceremonies of forgiveness, such as, for example, the Catholic Church. Through confession the priests learn the most secret things in their sphere of activity, which usually remain hidden from all other people. With shameless questions they penetrate into the most personal affairs of people, into the most intimate matters of marital and family life, especially among young women. With incredible brutality they bring countless young people into the most difficult psychological conflicts at confession. Many a marriage is shaken in this way, much youthful happiness destroyed. In this inner distress people then often become, through confession, submissive tools of the priesthood. At confession they receive their regulations and rules of conduct for all questions of private and public life. Since the secret of the confession is only meant for the personal protection of the person confessing, and the priests can evaluate the knowledge won from the confession for the direction of the church at any time, confession simultaneously gains tremendous political importance for this reason as well.

People, animals and objects are consecrated by the priesthood with special blessings. They are supposed to thereby be removed from the influence of demons, sanctified for God's service and equipped with special luck. According to the rituals of the most diverse priesthoods, there are blessings for children and adults, blessings in the morning, at noon and in the evening, blessings before a trip, a war or work and before a storm, blessings for women before birth and purification ceremonies with blessings after birth, blessings for ill and dying, blessings for animals and stalls, for horses and automobiles, ships and airplanes, blessings for houses and residences, for the bedroom and workplace, for plants, grain and fruit, for wine and water, clothes and shoes, fields and grain, in short, there are blessings for people in all life situations and blessings for everything with which people somehow come into contact. Man's whole environment is thereby supposed to receive a sanctified and consecrated character. But the great, wise man who can do and does do all that, who—utilizing often downright secretive ceremonies—blesses everything and destroys all evil forces, is the priest.

Blessed or consecrated objects are established by the priests' faithful as cures and good luck charms, for protection against harmful influences and to convey divine blessing, in residences and stalls, in silos and on fields, or carried by the people themselves at work, on trips, in danger,

while sleeping, during illnesses etc., worn around neck or arm or sewed into clothing. Religion-scientific collections and ethnological museums often display a colorful jumble of such means of magic, good luck charms, means of mercy and objects of reverence. These things often represent very splendid financial sources of income on the side.

People who are somehow supposed to be consecrated in the service of the divinity in a splendid manner are consecrated among the most diverse priesthoods with anointments, complicated ceremonies and long prayer formulas. Temple virgins and nuns, monks, priests and priestesses of the most diverse grades and ranks are introduced into their hierarchy through their own cult act. They thereby take on the character of inviolable people, elevated from the folk, designated for something higher, somehow belonging to the court of God himself. These consecrations thereby again become a unique means for the elevation of the priests' reputation and power.

Beyond that, there also exist among various churches numerous other, so-called religious means. They may indeed take on different forms among the various religions, but they display the same foundations among all priest federations.

Finally, prayer should be mentioned. The natural God-believing man thinks about the divinity out of his innermost on the most diverse occasions in free, unforced form. Through the priesthood, prayers are reshaped into rigid formulas, long prayer texts and litanies. With the assistance of prayer bells, prayer belts and prayer mills, the same prayers are recited often for hours. Long prayers are read off from certain formula books. This manages to submerge the faithful again and again into the church's world of ideas. This often manages to simultaneously concentrate the whole psychological energy of millions of church-faithful on the same prayer contents, so that millions of people are filled with the same requests and wishes and inwardly and outwardly are totally aimed along the same line. What significance this has for mass influence is known by anybody who knows the laws of psychology. For many people prayer is furthermore a means for inner calming, for release from this life, for steering toward the beyond. But through the priesthood, supernatural successes and mercy are attributed to prayer, but only the natural, psychological effects are addressed. Prayer as well thereby becomes, like all other so-called religious means, a magical instrument of the priesthood and a means for their power politics. Aside from these common religious means, in special cases extraordinary religious means

as well are employed for human influence by the priest federations, such as visions, stigmatizations and alleged miracles of the most diverse kind.

Many things that manifest themselves with these so-called religious means of the priesthood can also be found among the basic elements of natural faith in God. But the priests have expanded these basic religious elements into an elaborate net of institutions, events, acts, ceremonies etc. and misuse them as tools for their power. They have torn many religious things from the natural sphere of the life laws and built them into the artificial organism of their power system. Whoever wants to know the priesthood's political means of power, must therefore not bypass these so-called religious means of the priestly human influence.

The Psychology of the Priesthood

For centuries, people have trembled before the power of the priests. They have seen in the priesthood an internally solid, sworn, unified power. The sober look at reality, however, shows that the priesthood is indeed chained together by a firm outer band, that the priesthood's power system is indeed close knit and splendidly organized, but that the priesthood itself largely lacks inner unity. One can indeed see a general priest type, which in all churches and sects displays certain uniform characteristics, but one must admit tremendous differences of inner bearing within this priesthood.

There are plain, simple, modest priests who lead a calm, patriarchal life in their community. They have become priests, because the father was also a pastor, or because it was the mother's most ardent wish that the son become a priest. They see that many church regulations and doctrines do not fully agree with life, but they don't feel repealed by them, they hold more to life than to dogma. They see their task in functioning as their community's fatherly advisor, to soothe psychological conflicts and suffering of every kind insofar as it is within their power, they give the people courage and comfort, when they need that, and are silently pleased with the people about their successes and their happiness. They are no fighters and no combatants, they also have no desire to rise to great deeds or to fill their faithful community with great ideas. A commonplace, bourgeois life is the world in which they feel comfortable, which they also do not transcend. They are not big shots in the church, but also not great enemies of state or folk. Only as links in the great chain that holds the priesthood together do they have significance. They must be judged not just as human beings, rather as outposts of the church's power system.

There are priests who are intellectually talented and physically vibrant. They have chained themselves to their profession, but with their natural abilities and insights they again and again come into conflict with church dogmas and regulations. The human being within them is in constant conflict with the priest. They are tormented by doubts in their own doctrine and in these conflicts nonetheless cling again and again—half full with trust and half full with desperation—to these doctrines.

They experience the contradictions between the laws of life and the norms of their church or sect. Life draws them to itself, and again and again they seek to flee from life into their artificial, priestly world. From their nature and their countenance one sees that they live in constant conflict with themselves, that they are constantly tormented by conflicts, that they are inwardly totally divided. They are unfortunate people, who have become victims of their profession, because their faith in their denominational doctrines was so great that they no longer found their way back to life. Sometimes they seek to suffocate their psychological conflicts through horrible bodily self-mutilations with lashings, penitence belts, penitence shirts and other unnatural tools of torture. Often they torture themselves for so long until they perish bodily and psychologically. But the special tragedy of their inner bearing is that they can no longer do otherwise than to push the people entrusted to them, especially women and youths, into the same inner distortion, into the same unnaturalness and opposition to nature. Millions of the most valuable people have over the course of millennia been psychologically and bodily ruined in this manner.

There are priests who see in their idea a great religious-political power. They are honestly convinced that precisely the doctrine of their church or sect is suited to bring happiness and peace to mankind. They hence fight for this idea with fanaticism and enthusiasm. Their goal is to shape all public life on the basis of this denominational spirit. They openly admit that their goal is not a purely religious one, rather encompasses all spheres of life. They feel themselves as teachers of the politicians and rulers and as the God ordained directors of the fates of individual people and of folks. The religious program usually does not stand in the foreground with them, yes, it often recedes far behind the claims of worldview and political power. These combative and active priests are the great organizers and church rulers, the great writers and journalists, the great diplomats and politicians of the churches. They are often talented and pliable, schooled and well-educated, and familiar with all life situations. They also know how to conduct diplomatic negotiations, how to represent. They can act sovereign and condescending or self-aware and reserved, just as the circumstances and political necessities require. Various churches with an old tradition possess their own educational system for the political new recruits of their priesthood. Various churches have over the course of centuries developed their own political tradition and own diplomatic style. One often designates the Jesuits as the elite of priestly diplomacy. The course

of world history in the last five millennia has often been substantially influenced by this kind of priest. They belong to the most important bearers of priest power.

There are other priests who come to the priesthood, because nature has given them a soft, sentimental inclination and a petty vanity. They feel drawn to the priesthood, because they like to parade around in long coats and colorful clothing, because they take pleasure in the theatrical ceremonies of many cult acts, in the scent of incense and flickering candles, in mystic half-darkness and melodic church song. They are often harmless natures who would like best to play around all day with their liturgical ceremonies and show themselves to the folk in luxurious garments. Their inner greatness is so tiny that this vanity and softness is able to completely fill them. Their sermons, like their other religious advice, drips with sentimentality and shallow babble. They have no backbone and no strength inside. They are hence also only able to draw people just as weak into their orbit.

There are still other priests who may have still joined their priesthood with a certain idealism. But they have then—amid the dangers, which precisely priesthood brings with it for weak character—slid down to sensuousness and the slavery of the lowest instincts. The moral history of all millennia reports—precisely of the priesthood—of especially base behavior, repulsive perversions and cruelties. With effort they uphold the reputation of their profession outwardly, but inside they are totally given to the vice. Outwardly they preach of pretty virtues, but whoever really comes close to them, they seek to drag into their own mud. Occasionally, these totally fallen priests also vent their cruelty and base instincts in horrible atrocities and inhuman harassment against their underlings. They have a desire to torment and to pain their fellow human beings and frequently select quite special victims for their passionate cruelty. In the medieval witch trials this priestly sub-humanity became a downright public plague. Hundreds of thousands of people, above all women and girls, fell victim to these derailed priest instincts. Hundreds of thousands of people were ruined psychologically by this brutality.

Another group of priests leads a frivolous double-life. It has become clear to them that an unbridgeable chasm exists between their priesthood and life. But they have accepted that they have landed in this profession. Out of comfort they draw no consequences from their inner conflict, rather simply seek to skip over this conflict. They preach full of enthusiasm about whatever church doctrine and do not believe their words themselves. They admonish their faithful to whatever virtue, but

they themselves do not think of seeking this virtue. They warn their community against whatever vice, but unscrupulously give in to this vice themselves. They apply all religious means of mercy among the faithful, but they themselves do not believe in the effectiveness of these means. They have their own personal sphere, which stands in total opposition to what they preach to their followers. They have not inwardly grown together with their priesthood, they only wear it superficially in public, just as they temporarily put on their robe for their cult acts. Their whole life is trickery, a theater, a great deception. Their priesthood is usually just a way to earn a living. Inner strength cannot flow from them.

There are also isolated so-called holy priests. They are filled with whatever virtue and merge into this virtue. Many of them have chosen for themselves the oath and meekness as ideal. They see their whole life from this viewpoint. They endure all suffering, abuse and persecution with a downright fanatical patience and devoted meekness. Any difficult conflicts between priesthood and life cannot arise in them, because they concentrate their whole life energy in the practice of meekness and patience. They become one-sided in their so-called heroism, but they at least have a set goal to which they are totally devoted. For many people, this degree of virtue has something wonderful and attracting. They become the enthusiastic followers of these so-called holy men. Many priests also devote themselves with complete self-sacrifice to charity. In the history of human charity, many priests of the most diverse churches and sects have a great name. They have not concerned themselves with dogma conflict and church discipline, they have simply devoted themselves in a selfless manner to the soothing of distress in the most diverse form. With glowing fanaticism, they have consumed themselves in their works of charity. They were so filled with this charity that whatever inner conflicts could no longer find space inside them. Whole churches and sects have been nourished by the deeds of their idealists for centuries, a single so-called holy priest had to again and again give thousands of other priests their justification for existence.

Occasionally, one also encounters pronounced cynics among the priesthood. They are usually priests whose former idealism was totally destroyed by some very bitter experience, by some severe blow. They are inwardly totally burned out and no longer capable of a new beginning. They still perform their priestly functions, but they are inwardly no longer touched in any way. They do not practice superficial trickery, rather they systematically tear down with conscious cynicism any positive values among everybody with whom they come into contact.

With diabolical openness they destroy any idealism, and they seek to drag everything that is good, beautiful and noble in the dirt. One can seldom encounter greater cynics than among this kind of priest.

For another group of priests their profession is solely a trade or a business going well. But in the process they are not always good businessmen with an orderly business operation. In their church office they frequently have disorganized records and no real business methods. Their enterprise is often based on deception and swindle. They themselves are deceitful swindlers. With miracle herbs and means of magic they often ensnare a large following and earn huge sums with their acts of magic. From the naiveness of their followers they often draw tremendous profits. But like all swindlers, they know how to blind externally and make a lasting impression on many people.

Many priests totally collapse under the conflicts which the doctrine and the moral bearing of their church or sect bring with it. They do not have the necessary physical energy in order to again recover from their psychological collapse. Mechanically, they still perform the priestly activities falling to them. Their energy no longer suffices for their own activity, their own stirrings of the mind or of the soul. Physically as well, they are usually hard hit by their psychological collapse. The little energy still remaining for them they must use to laboriously care for their body. In their community they often arouse compassion and with the compassion a lot of sympathy as well. Therein then also lie the sole possibilities for their priestly effectiveness. They are poor, unfortunate people, who have completely fallen victim to their profession.

In all the centuries apostates have also existed among the priesthood. They are priests who experienced the conflicts between priest power and God's laws and then still possessed so much strength that they rebelled against this priest power, to which they themselves belonged. They are then immediately expelled from their communities as traitors and Judas souls. They are outlawed and defamed by all conceivable means. The priesthoods and their faithful seek to annihilate these apostates, to make them morally impossible, to deliver them to distress and abandonment, to brand them for their whole life as lepers.

A portion of these apostates consume themselves in senseless, subjective, one-sidedly hateful, furious fighting against the priesthood. Another portion of these apostates soon give up the fight and devote themselves to a bourgeois profession, without—as a result of the years of one-sided education to be priest—having gained the inner satisfaction and inner freedom characteristic of natural human beings. In all times

priests of all churches have also—after long inner fighting and changes—again totally found their way back to the natural laws of life. The outward return to the natural folk community went hand in hand with their inner separation from the priest power. They have again journeyed back to God's natural work of creation and have found their life joy in living according to these natural laws of God and working with holy enthusiasm for this order of creation.

One could still find many other small groups within the priesthood, and one observes many overhangs from one group to another. But the basic traits of these groups will be identified again and again among all the priest powers of this world.

What is true of the priests, is also true in the same way of the priestesses, of the monks and nuns. Certainly, the priest power loses a large portion of its magic and majesty under an objective and sober examination. The guilt for this certainly does not lie above all in the method of observation, rather in the priesthood itself.

Religious Service and Priesthood

The natural, God-believing human being stands with both feet firm in life. He sees his world from this life. To this world, however, also belongs the divine force that rules in and over nature. This God faces man like a mighty and simultaneously kind friend. All of daily life and festive life brings him again and again in close contact with his Lord God. His relationship to the Almighty is direct and immediate. When he faces him, he needs no mediator. But when a family, a clan or a folk wants—with a great request or full of deep gratitude—to turn to Providence, then the head of the family, the clan elder or the leader of the folk are the natural mediators between God and human beings. Great cult acts are not required for this. Work, joy in nature, effort for folk, care for the works and gifts of the creator, in short, the fulfillment of the human life goal and the observation of the natural life laws, is simultaneously the best and most beautiful religious service. This religious service is so infinitely sublime over all the unnatural cult constructions, because it corresponds to the laws of the order of creation and grows out of God's laws.

The priesthood has pushed itself between God and human beings. All priest federations of the world claim for themselves that God himself bestowed precisely upon them his representation on earth. Every priesthood of the world sees in the thousands of other priest guilds heretics and teachers of false doctrines, heathen priests and magicians. Every priesthood traces precisely its institutions and cult means to direct divine investiture and wants to preserve precisely its doctrine as direct, divine revelation.

The belief in God and God's laws must—among churches and sects—all too often step behind the belief in the church and behind the laws of the church. Churchly striving for power again and again overgrows the natural belief in God. Throughout all the centuries of church history, religion was again and again misused by the priesthood for power political purposes. So-called holy shrines again and again become churchly agitation centrals, priestly houses of business and sites of human subjugation. The priests had themselves called God's servants, but they were usually just church servants or church officials.

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Whoever did not bow to the power of churches and sects was branded as godless, as materialist or atheist and made despicable. Today the natural laws of life have again made a breakthrough. Man by man and folk by folk again find their way back to these eternally old and eternally new laws of the order of creation. Free and happy, proud and devout, full of confident certainty, more and more people affirm this very great idealism, this natural belief in God, this honest religious bearing.

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