

Kurt Eggers: Comrades

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**Poems of a  
soldier**

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**Poems of a soldier**

**Schwarzhäupter-Verlag / Leipzig**

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**Comrade!**

Now we are back  
It's become a grey front! You in  
the south, I in the north! And the  
old, wild songs,  
Who sang the fathers in battle, Who  
walked the path of death,  
Are also the language of our hearts.

Comrade! The great cause is  
the shining beacon:  
Germany! Freedom! Eternity! And  
the kingdom of this world!

Comrade! Who among us falls  
In the great, gruesome murder, you  
in the south, I in the north, becomes  
a part of eternity,  
That shines, demands, compels,  
That the grandson sing once,  
Just like us, who moved out,  
And weighed her heart in battle:  
Germany! Freedom! Eternity! And the  
kingdom of this world!

**Battle cry**

We have fought  
And we will fight, as we will  
our will  
Like a torch shining into the night.  
We will, comrades, take each  
other by the hand  
And all timidity deep shafts leap by  
storm,  
And still through wailing death cries our  
singing resounds,  
With which we lonely  
Forcing fate to challenge us,  
Forcing us to duel  
Now to pose.  
Who cares about dying,  
comrades?  
It applies!  
The weapons of death are loaded!  
Blessed is he who carries death and  
life!

Kurt Eggers: Comrades

### **The war**

Today we have no time to lament  
at open graves!  
We thank you dead comrades,  
That your grave was now German soil!  
Germany,  
The realm of the will of our race is growing!  
Who ,  
That this becoming hurts? Is  
there a true life, is there a true  
love  
Without victims?  
Today you and tomorrow me!  
That's how it's always been,  
mate,  
When peoples step onto the  
forest floor.  
Germany stands up  
To the last crowning of his power!  
How small is the deepest suffering!  
How great is the certainty of our hearts: we  
were chosen out of thousands,  
To sacrifice ourselves for the greatness of this kingdom!

### **The watchword**

Blessed is he who knows  
how to wield the sword!  
Blessed is he who leaps  
forward when duty calls!  
Comrades!  
Hear the drums stir with their  
roar  
The longing deep in our chest: What is  
higher than knowledge  
To find our way out of chance? What could be  
nobler than having to,  
That gives birth to the sublime  
deed? Blessed is he whose will  
Iron was made in battle, He  
dwells closer to the gods than  
to everyday life!

Kurt Eggers: Comrades

### **The hour of the soldier**

The battalions' steps thud hard, the steel  
sounds bright in men's hands. Empires  
topple, thrones fall, And new land rises  
from the sea.

The soldier's hour has come! He strides  
silently to judgement And shapes the  
world with his deeds, His will gives it  
its face.

From blood and iron the earth rises  
rejuvenated from the ruins.  
A new God now speaks his "Become" and  
shows the worlds their course.

### **We are waiting...**

In the east, the Pole raged  
with bloody hands  
against Germany's border. Abruptly  
we drew the sword,  
it glistened in the sun.  
The blow was hard. The  
Pole sank to his knee.  
We sang our victory song and  
wiped with hard hands  
over the sword's sharp blade. Then we  
stretched ourselves up,  
and our eyes sought the  
goal far away,  
that rises above the sea:  
England!  
Now we are ready and  
waiting..  
The fog lies thick over the  
sea.  
We don't know  
what's coming.  
We only hope that our  
faithful sword will never  
leave us.  
Only the monster above the  
sea likes  
out wildly,  
it may blow the poisonous  
vapours from its nostrils:  
We are ready to  
fight!

Kurt Eggers: Comrades

England!  
We'll join you  
when you  
you should spread your paws!  
We are joining in,  
even before you  
the first blow. England!  
We are here and  
ready!

**The greeting**

, tree on whose trunk  
I often leaned my young head to  
look out into the distance, as the  
fleeting cloud moved away - a wild  
greeting from eternity -  
for a short time to the earth, and then - a  
ship,  
that all human dreams  
in its white sails -  
into the boundless sea of stars. Farewell, tree,  
of my Kinderland  
the sweet comfort of the knowledge of security.  
The magic brown of your foliage-crowned branches  
shall not now again fulfil that dream of rest like a  
sleeping draught  
trickle into the wishes of my longing. You tree,  
who gives home to so many beings, shall  
no longer bind my soul! Of true life the  
warrior sang wild tunes into my blood.  
I must seek life, tree,  
!

**Realisation**

Alas, death is a dark cloud that wants to  
overshadow the sun's life. Comes with  
storm and hail of ice  
Approached like a ghostly image.  
Threatening to devour all light, all  
glow in the hearts  
To go out. Look, out  
of the cloud reach  
murderous hands!  
See the long skinny fingers  
Keying  
Glide after the heart!  
Alas, death is a dark cloud that rains  
sorrow and pain. And the weak pray  
anxiously that the cloud may pass on,  
Before her womb !  
Yes, the weak, without hope, blankets  
veil their eyes,  
Not to look at the dragon's face.

But you,  
The, become strong,  
Get used to the light of truth,  
The cloud laughs in  
front of the sun:  
Don't you think so,  
my brothers,  
That cloud is just a shadow,  
Is a veil of dull deception! Death!  
Most miserable  
deceiver, who wants to  
lie to anxious hearts,  
May you be the end of all  
beginnings, may you be the end  
of all beings, may every stream  
flow into you,  
Fed from the sources of all life! Death!  
How are you just a transformer  
of all values!  
Only the shell you grasp,  
Only the cloak you steal,  
In which the being still wrapped  
itself. But the eternal core  
The truth,

Kurt Eggers: Comrades

Who forces life again and again  
To unfold its fruits Into the  
great becoming, Will not be a  
robbery  
The great deception. Death!  
Look at  
From your cloud!  
The sun shines above you!  
See, she does not hear your threat, For  
in her high splendour  
No shadow can frighten her. Arbitrary  
wind drives your cloud, Vain Death.  
But the sun's path runs  
within the law.  
What does arbitrariness  
want against a great duty?

**Kurt Eggers**

**Hutten, novel of a German.** Propyläen-Verlag, Berlin / **Herz im Osten, the novel of Litaipé, the poet.** Deutsche Verlags-Anstalt, Stuttgart / **Der Berg der Rebellen.** Schwarzhäupter-Verlag, Leipzig / **Tausend Jahre Kakeldütt.** Schwarzhäupter-Verlag, Leipzig / **Der Tanz aus der Reihe.** Volkschaft-Verlag, Dortmund / **Tagebuch einer frohen Fahrt.** Weise-Verlag, Leipzig / **Hutten.** A study. Hanseatische Verlagsanstalt / **The young Hutten.** Weise-Verlag, Leipzig.

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**German poems.** Chr. Kaiser Verlag, Munich / **Schicksalsbrüder.** Poems and songs. Deutsche Verlags-Anstalt, Stuttgart / **Storm Signals.** Revolutionary chants. Arved Strauch Verlag, Leipzig / **The German Demon.** Schwarzhäupter-Verlag, Leipzig.

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**I have dared!** Hutt poems. Widukind-Verlag, Berlin / **The cross of freedom.** A German play. Schwarzhäupter-Verlag, Leipzig / **Ulrich von Hutten.** A drama of freedom. Drei-Masken-Verlag, Berlin / **The play of Job the German.** A mystery. Volkschaft-Verlag, Berlin / **Annaberg.** A play. Volkschaft-Verlag, Berlin / **Das Große Wandern.** A theatre game. Volkschaft-Verlag, Berlin / **Revolution around Luther.** A game. Chr. Kaiser Verlag, Munich / **The Peasants of Meissen.** A game. Albert Langen/Georg Müller, Berlin / **Schüsse bei Krupp.** A game. Hanseatische Verlagsanstalt.

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**Fire over Germany.** A Hutt ballad. Gerh. Stalling Verlag, Oldenburg / **Vom mutigen Leben und tapferen Sterben.** Gerh. Stalling Verlag, Oldenburg / **The Birth of the Millennium.** Schwarzhäupter-Verlag, Leipzig / **Die Heimat der Starken.** Volkschaft-Verlag, Dortmund / **Von der Freiheit des Kriegers.** Nordland-Verlag, Berlin / **German Confession.** Widukind-Verlag, Berlin / **Rome versus Empire.** A chapter of German history centred on Bismarck. Truckenmüller-Verlag, Stuttgart / **Das Ketzerbrevier.** Volkschaft-Verlag, Dortmund / **Der Freiheit wildes Lied.** Volkschaft-Verlag, Dortmund.

# KURT EGGERS

## ROME AGAINST RICH

A CHAPTER OF GERMAN HISTORY AROUND BISMARCK

NORDLAND VERLAG - BERLIN - 1935

### Contents

The situation  
The early red of the young empire  
The shackles of the spirit  
The fight against Germany The  
state in defence  
The victory of Catholic action over German indifference

### The situation

The church's ship dances on the waves and the storm lashes into the rotten sails. There is cracking and crackling in the timbers, and the decrepit ship has more than one leak. Attempts are still being made to plug a leak here and there, and it seems to be working. But for how long? The ship probably have held out for a peaceful time, but it is no longer a match for the storm of the new era. The captain and the officers may it hard to see the end of their ship coming, and we smile with understanding that they are happy to proclaim their soul-seller as seaworthy.

We don't want to talk about the situation in Germany today. The memory of the church-political battles is still too good need refreshing. Even in the Protestant camp, the most difficult conflicts have shown that the Church is determined to remain a spiritual reserve within and, if necessary, against the state. It is only a small step from the spiritual to the political struggle. Here, too, details are probably superfluous.

The spiritual power that we call the Church - it is not the individual denomination that matters - is offering all its might, all its allies, to construct a battle of ideas out of the daily struggle. The voices of the evil spirits on the other side of the border are already making themselves heard, those spirits who fled as quickly as possible when the German spirit awoke, and are talking about alliance.

Attempts are being to lead the gullible church people into battle under the pretence that it is all God himself. And many a sheep of the pious herd raises a pitiful bleat because this or that leader has uttered a frightening cry.

The battle for the German soul will have to be fought with the utmost determination. It is a matter of leading the German people out of the dichotomy of blood and alien doctrine. It is a matter of eliminating the conflict materials that have cost the blood and souls of countless thousands of Germans, especially in the area of the soul.

Not by force! Because the churches have only ever capitalised on martyrdom.

But through realisation! By clearly seeing and researching historical connections, by revealing secret cross-connections that deliberately want to drive wedges into the people.

In times when the life and honour of a nation are at stake, any consideration can no longer be shown. Where freedom and honour drive us to act, the truth must not be concealed.

The treacherous activities of certain centre circles in Germany are well known. Too little is known about the facts that led to the loss of German territory in the East and West! Too little known are the tricks of that Erzberger whom the people judged.

Much of the background to separatist activities still needs to be researched.

In Austria, Christian cliques are at work to bind and crush German freedom. Reflection and gathering of freedom-loving and nationally conscious circles on the one hand, intensification of agitation, obfuscation of the intellectual fronts, defamation and slander of all species-conscious people on the other.

It is no longer about the battle of the spirit, because the spirit has already triumphed over the dark ones. Rather, it is exclusively about power. Where the dark Ones cannot rule and wiretap undisturbed, they cry out about the suppression of freedom. And where they are in power and suppress freedom, they speak unctuously of pacification in the name of God!

The spirit of Germany calls us to step forward to bear witness to the truth of the nation. We have to administer the legacy of Walther von der Vogelweide, the legacy of Hütten, we have to in their spirit for the freedom of the people.

We no longer want a German to suffer the pangs of conscience as to whether he should obey the voice of his blood or the orders of some priest who serves an Asiatic god.

We want the great German unity, the true community of all German will, feeling and thinking.

The fronts of the church and Christianity are shattered, shot together and melted in the experience of war.

Christians have up arms against "Christians". Christians have taken "pagans" to kill Christians.

Christian world history lost its meaning in the funnels before Verdun, in the mud of Flanders, in the steppes of Russia.

Christian disillusionment was followed by a national awakening. Ask the storm troopers whether they went into the horror of the material battle with a Christian idea. Ask them if you have the courage to speak of the cross to those who sacrificed themselves again and again!

Go to the young and old workers whose longing is louder and stronger than the pulsing and hammering of the engines and ask them if they want the sweet consolation of the hereafter!

Go to the young German people, whose longing for the people and the vastness, for battle and heroism is awake and admonishing, and ask them whether they would give up the battle of this world for heaven's sake!

The voice of blood has cried out under the millennial rape of all Germans, which was carried out by representatives of a foreign power that pretended that its empire was not of this world, but which takes the things of this world, even the most primitive ones, so seriously that no concordat is created that does not also deal with the question of money and property in a very worldly sense. German people may have been silenced at the stake, but not their souls. Stronger than the fanatical hatred of the weak against the strong, stronger than the drooling of moralistic decadence, the common sense of the people remained, which only turned its back on the rage of the other side in noble contempt, unfortunately sometimes even when a blow with the fist would have been more .

The German heart, which undauntedly overcame the horror of black barbarism, is hated by the dark ones. Germany has always dared to oppose the cross of humiliation with the sun sign of victory, and that is why a planned war of annihilation of those possessed by the cross began against the strong and life-believers of the North - why they never wanted Germany become an empire. That's why jeered that Germany would always tear itself apart under the wise leadership of Rome!

This book about the Kulturkampf, which Bismarck, the pioneer of a strong, great, warlike Germany, had to endure, is intended to show how Rome and certain circles of a "Protestant centre" pulled strings to shackle and subjugate the young nation before it had fully awakened to freedom.

Perhaps the book also contributes to disproving the claim by certain interested parties that Bismarck was a Christian statesman.

And then may we learn from the past for the present and for the future!

## The early red of the young empire

The two adversaries of Germany and the non-Catholic North, Rome and France, had to experience that Germany's will to freedom, embodied by the unsophisticated and bellicose Prussia, was stronger than the finely tuned Christian system of disintegration and undermining.

Germany had always allowed itself to lash out against the sting; its history is the ups and downs of struggle and victory, of weariness and yielding and new awakening. No matter how ingenious Rome's "pacification methods" were, some German stood up and tore off the mask of Christian humility from the Roman invaders. Depending on the impression this revelation made, Rome either responded with a ray of banishment, heaped up a pyre, begged God to forgive the impudent sinner mercifully or realised the error and proceeded more cautiously in future.

As long as there is organised Christianity, its struggle against the natural order of the state and against the blood-given preconditions of the people will continue.

As long as there has been a church, there has also been a "culture war". When the first Christian emissaries left their Jewish homeland, they turned to the slave world and incited them to resist the strong, the rulers, the healthy. The weakling was made to realise that, by the grace of God, he was superior to the non-Christian as a believing Christian. They attacked the temples of the heroic cults, stormed them in a mob uprising and replaced the signs of victory with the cross of humiliation as a symbol of the triumph of the weak over the strong.

Empires and countries were destroyed from below! But without being able to create a new order! Church history has tried to surround the origins of Christianity with the glory of martyrdom.

The fact that Christianity, as soon as it spread beyond the city walls of Jerusalem, took up the struggle for power in the world was meticulously concealed. The image of the denier of Bethlehem was falsified at will. For the sake of political power, everything that the people needed was included in the religious proclamation. Oriental cults, mysteries, ancient promises and symbols were stolen and the masses were led to attack the state of the strong. With impudent courage, the Jew Paul attacked the altar at Athens, which had been erected in the true Aryan honour of the Greeks before the eternal divine law of the unknown God, and presumed to claim that God was known and revealed in Christ. Read the passages of Pliny, Suetonius and Julian the Apostate: Christianity stood up against the natural order as a nihilistic slave doctrine.

When the state resorted to countermeasures in defence of its rights, the Christians cried out, felt like martyrs and blamed the state for the Kulturkampf.

Do not be : Christianity has always claim to totality. When Christianity achieved complete dominance in the Middle Ages, it threw off the camouflage of the doctrine of the hereafter and established its reign of terror, against which the well-known "Russian conditions" are child's play!

The blond sons of the north who refused to bend their necks were stoned, burnt, martyred, tortured and drowned.

Their names were desecrated, their honour bespattered. When they died with the cry of freedom on their lips, the rabble entered the abandoned houses and plundered them. Emperors and kings, scholars and freedom fighters were enslaved and murdered by those who proclaimed love.

The world empire of the pope stood there in mighty splendour and ruled with arbitrariness and cruelty. Obscure priests, spiritual deceivers and holy voluptuaries had their foot on the neck of the world and felt themselves masters over the strong. The underworld had triumphed! And perhaps this rule would have lasted until every strong life had perished in the mash of nations. Perhaps the world of culture would have perished in Christian nihilism and bastards would live on the ruins of the destroyed empires. Perhaps! If the North had not been there with its ideas, with its fanatical will to freedom and with its determined courage that drives to action.

That is why papal Rome did not turn its gaze away from the north and suppressed every outbreak of freedom that came from there.

When the Nordic people's desire for freedom temporarily broke through in Luther, the first attempts at revolt - which began long before Widukind - had long since been forgotten. Not even gravestones marked the place of death where the blood witnesses of the Nordic struggle - victim to the hatred of organised un-freedom. But the memory of freedom and truth, of greatness and power, lived on in the hearts of the Germanic people and did not allow the young people to rest, driving them again and again to confess the right despite the wrong.

When Luther died, who had fought for the freedom of the Gospel and the Church and had ultimately the people who longed for freedom from the Gospel and the Church, when the Confessio Augustana was opposed to the Church Fathers, when Melancthon had finally defeated the revolting Luther spiritually, Rome immediately launched a counter-attack on the North skilfully exploited the breach. As a result of Rome's resistance, Germany was divided within itself, the Protestant Church froze into an unfortunate and uneducated orthodoxy and no longer had the strength to fight spiritually against the much more experienced Rome.

One position after another was wrested from the north. Rome knew how to win over emperors and kings, princes and scholars and proceeded according to plan.

A church-free Germany could have repelled Rome's attack; a united nation would have been strong enough in itself.

Thus, however, Germany disintegrated into states and groups and became so weak that it seemed harmless. Prussia was the only country that was able to regain its strength on its own, despite the fiercest struggle, due to its poverty, its readiness for war and its will to work. From Prussia was the source of the renewal of the German Empire. It would go too far in this context to list the individual phases of the struggle waged by the Great Elector, Frederick the Great, the Stone.

Suffice it to say that the determination of these German men was greater than the system of gagging.

Dostoyevsky once called the Germans a protesting nation. If the word is true, it applies mainly to the determined politicians of the German North, who tried to wrest the already almost disintegrated German South and West from the hands of the dark forces.

Bismarck sought to re-establish German unity in battle and encountered fierce resistance from the German states influenced by Rome.

He, who is so often called a Christian, had no choice but to take up arms. Habsburg Austria, which had always belonged to Rome, had to be removed from the German alliance like a festering ulcer from an otherwise healthy body. Rome tried to compensate for this defeat by inciting war against the heretical German north. It was hoped that the predominantly Catholic southern German states would then use the opportunity to stab the hated Prussia in the back. The agitation that was unleashed from Rome against Prussia and the pure north can still be felt today. And Rome's emissaries know how to stoke the fires of hatred. When the German National Assembly met after the revolutionary years of 1848, Rome used every means at its disposal to spread the seeds of disintegration. The German people already seemed to have been cheated of the fruits of 1813.

The Vatican's policy was to create a Greater Germany under the leadership of the Habsburgs. The thought of the future Greater Germany was so inspiring that many Germans forgot that this future Germany would be Catholic!

The opponents of the Greater Germans, the so-called "Little Germans", who saw Prussia as the heartland of the empire to be established and wanted to eliminate the Habsburgs politically, did not have an easy time of it.

The fact that the Catholic Action wanted to seize the leadership of Germany is evident from the whole attitude of August Reichensperger, the deputy it had sent forward, who openly agitated against heretical Prussia in the Frankfurt parliament. (Cf. L. v., Pastor: A. Reichensperger.) The plan to eliminate Prussia and the north and to establish a southern German Catholic confederation emerged here. A plan that has been upheld by Catholic action right up to the present day. Those Roman Christians have never been able to separate politics and religion, precisely because their Christianity contains the claim to worldly power.

It was here in the Frankfurt parliament that the idea of a Catholic party was born, as it was later realised in the Centre. The later Bishop v. Ketteler of Mainz, then still the parish priest of Hobsten, openly called for the Catholic southern Germans to unite against the Protestant northern Germans.

The fact that the Catholic party had not yet been founded in Frankfurt was partly due to the Catholic General von Radowitz, who was of a petty German persuasion, but whom Bismarck never appreciated and whom he heartily mistrusted (cf. Bismarck, Gedanken und Erinnerungen, Vol. I, 83.).

Even back then, there were Catholics who tried to counter Rome's culture-fighting influence. However, they were all pushed to the wall and regarded as traitors to the Christian and Catholic idea!

The Römlinge knew how to skilfully use the press; their organ, the "Historisch-Politische Blätter", gained more and more influence and became the mouthpiece of those hostile to the state and dissatisfied. Prussia did, the "Historisch-Politische Blätter" condemned it to the ground - hatred was carefully fuelled and reinforced.

These papers soon became notorious as "yellow magazines" until the ban of 16 November 1856 in Prussia attempted to render them harmless.

Even then, political Catholicism knew how to unite with Prussian enemies in the Protestant camp: a front united southern German Catholics and Protestant Hanoverians.

It went without saying that the truly leading men of intellectual Germany were unconditionally committed to the Prussian North. Heinrich von Sybel was attacked and slandered for his anti-Roman sentiments, as was Heinrich von Treitschke, who had the courage to equate Catholic Christianity with spiritual bondage. In his essay "Jundesstaat und Einheitsstaat", Treitschke bluntly and with gratifying coarseness tells the darkies what he thinks.

After some insignificant preliminary attempts, the "German National Association" was founded in 1859, which represented the aims of a Rome-free North. Rudolf von Bennigsen became the head of the association. The dark mob immediately attacked this association and suspected it of being culturally militant in the old way. Bishop von Ketteler became the spiritual head of Catholic Action. The threads that ran to Rome and to the anti-German foreign countries became more numerous, and the support of all kinds that came from there became more generous, the more it was recognised that the German North was about to leave its mark on the coming Germany.

The Roman side set up the "German Reform Association" as a spike against the National Association, which now sought to sabotage the goals of the National Association on a commercial basis.

Even back then, political Catholicism was adept at concealing its more than reactionary goals behind an alleged political liberalism. The word "reform" alone was enough to win over the liberal bourgeoisie.

Clearly recognising that Germany's misfortunes had so often emanated from papal Rome, or at least been inspired by it, Prussia supported the struggle for freedom of the Kingdom of Italy, founded in 1861, against the Pope of Rome and his Papal States. This was an attempt to strike at the eternal enemy, which had its outpost in Germany in the House of Habsburg. And when Bismarck drove the Habsburgs from their position of supremacy, Italy lent him its support. It is well known that certain Catholic circles have to this day based their agitation against Bismarck mainly on his actions against the Habsburgs. Catholic-influenced historiography would prefer to the North German Bismarck for all setbacks after 1871.

In fact, Bismarck was too much of a nationalist in the modern sense to see a Romanised Austrian dynasty at the head of the German nation. For him, Habsburg, with its policies controlled by Rome, was the cancer of Germany. Rome was not afraid to fill the German people with confessional hatred, so much so that they did not shy away from treason. Attempts were made to form an anti-Prussian alliance of Austria, southern Germany and possibly France. . Rome's confessional hatred went so far that serious attempts were made to the southern German states to side with France at the start of the Franco-Prussian War.

In this context, it is interesting to know that certain ultramontane circles deliberately agitated for a Franco-German war in order to achieve their goals.

Rome has always known how to unleash wars using certain Catholic-ruled states. Rome has a specific plan according to which it wants to divide up the world. It not only operates with concepts such as faith or God or church, but also skilfully distributes orders, honours and crowns. Rome knows about

the human weaknesses of the rulers and government officials it wants to win over. Rome therefore allies itself quite systematically with so-called conservative circles today and with nihilistic ones tomorrow. God or devil, if it only serves Rome!

Even when the German Empire was founded in Versailles, Rome did not give up hope and tried to the last to prevent Bavaria from swearing allegiance to the new empire. A number of battles were fought in the first stage of the struggle for the empire, most of which were still defeats for Rome. After the Holy Roman Empire of the German Nation collapsed during the Reformation, Rome followed its old motto "divide et impera" and pursued a ruthless policy of dismemberment in Germany. The Counter-Reformation bought back princely houses that had become Protestant and significantly changed the map of Germany within a century. Everywhere, Rome had created nuclei in the form of small territories in the newly free Germany.

It almost seemed as if Catholic action had triumphed and Germany would fall back to Rome, when, despite all calculations, a national awakening swept through Germany and young and old took up arms and prepared to fight for freedom.

It seems as if the spirit of the north always Rome's plans at the last moment.

The young empire arose, and the spirit of the North did not allow the germ cells to poison the body of the nation from the start.

## **The shackles of the mind**

Rome is only ever progressive if it can achieve political progress, an advantage in the question of power.

Otherwise, in the interests of its rule, it always endeavoured scrupulously to prevent any changes to the world view as recorded in the Bible. All revolutionary discoveries had the Roman Church as their enemy, and new ideas were pursued in the interests of the "sanctity of Christianity".

If Rome had its way, the world view of the Middle Ages would be forced back overnight. In other words: not technically, but ideologically!

In technical matters, Rome gives free rein to the play of thoughts and spirits. It is too clever to curb things here. But ideologically it resists innovation. It is conservative out of calculation. After all, Rome thrives on the dependence of simple-minded people, and any realisation outside the dogma of the Church is a threat to Rome's power. Natural science and spiritual science naturally lead to a shattering of the primitive faith in the personal God, the divine mediator Jesus, the Risen One, the virginity of Mary, the saints and holy helpers, the ordination of priests, the transformation in the Lord's Supper, the exclusivity of baptism - in short, a shattering of faith in everything on which the Church bases its power.

What is dangerous to this power is condemned, what benefits it is sanctified. Whether the world collapses in the process is a question that Rome is not interested in.

The more broad-minded research becomes, the more fanatically and uncompromisingly papalism fights. It is highly interesting to note that just at the moment when the Enlightenment was celebrating its triumphs, the Bull "...Ineffabilis Deus" of 10 December 1854 proclaimed the fact of Mary's immaculate conception as dogma!

The more Rome lost ground spiritually, the more it began to rely on the Jesuits and their obscure morals. And the more Jesuitism gained ground, the more intolerant it became of any spiritual development.

And no sooner had this bull been hurled into the world than the Roman advance against the entire modern cultural life followed.

Step by step, Rome retreated to the seemingly impregnable fortress of scholasticism and Thomism. This fortress is so difficult to access because here, literalism, frozen in megalomania, stands over the spirit with a pitying smile.

The subtle weapons of the spirit are ineffective in such cases! On 8 December 1864 the condemnatory list "Syllabus" appeared, in which a general reckoning is made with the modern age and in which it is cursed in almost all its manifestations and appearances.

Significantly, socialism is also condemned in the Syllabus, but decades later this did not prevent the Roman emissaries from forming a fraternity with the socialism of the past, where the aim was to suppress the spirit of the North.

The elaboration of the Syllabus was not the work of some secondary authority, as was claimed here and there by educated Catholics who were ashamed of the stubbornness of their Church, but rather a creation of the Pope himself.

It might be interesting to know who the Pope pretended to be at that time. On 16 June

1867, the Pope declared:

*"God has set me up to guide and enlighten society, to enable it to recognise the evil and openly describe the remedy for it. In order to fulfil this duty, a few years ago I published a declaration which is still in your memory, the Syllabus. I reaffirm this declaration in your presence; henceforth it shall be the guiding principle of all your teaching. The declaration which I have made be the pillar of light."*

*(Cf. Sägemüller (Schanz), "Syllabus").*

This is where the Pope's claim to be the spiritual leader of the world, of society, begins. This is Rome's total claim in modern times. And this claim is a challenge to the spirit of the North, which proclaims the idea of freedom.

In Russia, France and Italy, the publication of the syllabus was immediately banned for political reasons.

However, we know how such bans work in practice. In fact, a tremendous amount of tension and excitement arose in the countries. The people were systematically brought into conflict between Rome and the nation, between faith and spirit. Rome built palaces out of this conflict, even in the poorest of times!

Bismarck was convinced that the implementation of the Syllabus must shake all secular power.

And in this conviction he was quite right, for Roman Christianity was indeed concerned with eliminating the coming order through a chaos that was to be brought about quickly, because the coming order had no place in its plan for the Roman world spirit!

Again, it is significant that Rome was quick to twist and distort the meaning of the Syllabus without taking back a single word of it.

Bishop Ketteler presented himself with the air of a bourgeois and affirmed that the Pope only condemned that system of lies which called itself progress in order to fight against all moral progress, which itself liberalism in order to hinder the freedom of the good and promote the freedom of the evil, which called itself civilisation in order to undo the Christian religion and lead us back to all the horrors of paganism! (Cf. v. Ketteler: Germany after the war of 1866, p. 145). It is extremely interesting to note how the term "abomination of paganism" was already used at that time! At all times, Rome has cited paganism as a scourge of children in order to instil the necessary fear of hell and the devil in the souls of old women. And for the sake of the ominous "salvation of souls", many a weak person actually renounces freedom and true faith and surrenders to the church that is the only saviour! The fact that the greatest and vilest atrocities were not committed in the times of noble paganism, but in the most Christian Middle Ages, is scrupulously concealed, because the history of the Church is anything but the true history of the peoples.

A whole series of faithful Catholics who rejected the Jesuit compulsion to stupidity came into serious conflicts of conscience with the Syllabus; but the Church attached less importance to this group because it feared that if anyone seriously reflected on the path of the Church, he would one day have to turn his back on it. Rome was clever enough to hold back in the battle over the Syllabus that was now beginning and to leave the interpretation and distortion of individual sentences to its creatures. Although they held out the prospect of an amendment, they did not even think of giving an even vaguely evasive or mitigating explanation. Once Rome has said something, it will never take it. Nor will it ever deviate from the path once taken towards

Rome would not voluntarily give way even one step to world domination because it would be giving itself up. You have to bear this fact in mind if you want to understand Rome's tactics.

The first step towards the unconditional rule of souls had been taken. The Vatican had won to the extent that the governments of the European countries did not immediately respond to this declaration of war with retaliatory measures.

Retaliatory measures at that time would have included, for example, the expulsion of Roman emissaries from the countries, the removal of Roman teachers from schools, universities, political and economic offices, and especially from the army. In that liberalist period, however, Roman Christianity was generally regarded as a matter of faith and as a private matter, which is why it was believed that, in consideration of the rights of the individual, it was necessary to refrain from a harsh crackdown.

In this way, Rome was able to maintain its influence through the personal reserves of certain circles among the people and even increase it through the fanatisation of supposedly religious instincts.

After a brief strategic pause, Pius IX immediately went one step further, stating that, in view of the severely shaken situation of the Church and the general disruption of civil society, everything should be done to restore morals, strengthen the faith and generally maintain general peace!

Such proclamations read harmlessly at first if one does not consider, for example, that "restoration morals" means nothing other than the rule of the Catholic moral law and thus the exclusive rule of priests in matters of private and public life. "Consolidation of the faith" means as much as the exclusive rule of Catholic doctrine!

The Dollfuß-Schuschnigg Empire, in which almost all educational opportunities were placed in the hands of the priests, offers a parallel. There were still a large number of gullible people in Germany who thought that the Pope could not possibly make such medieval claims in a modern age. Their eyes were only opened when the "Civiltà cattolica", the Pope's official publication, announced that the Council that had just convened would define the Syllabus and the doctrine of infallibility.

Now it was clear that the pope's total claim to power was a fact in the spiritual realm.

The arrogance and presumptuousness with which the Pope invited the Council and what was to be expected of him from the outset can be seen from a bull of 29 June 1868. It states:

*"It is known to all and clearly evident by what a terrible storm the Church is currently being shaken and by how many and what great evils civil society is also being oppressed. For the Catholic Church and its salvific teaching and venerable form, as well as the highest authority of this apostolic see, are being attacked and trampled on by the fiercest enemies of God and man, all that is holy is being despised, church property is being plundered, bishops, the most respected clergy and Catholic-minded men are being tormented in every way, the religious orders are being dissolved, godless steps of every kind and pestilential newspapers with a variety of highly pernicious sects are being spread everywhere, and the education of the unfortunate youth is being taken away from the clergy almost everywhere, in order to hand them over, what is even worse, in not a few places to the teachers of wickedness and error. For these reasons We have deemed the time has come to convene a general council, as has long been Our wish, of all Our honourable brethren, the bishops of the whole Catholic world, who are called to participate in Our pastoral care."*

This already demonstrates Rome's mastery of defaming opponents in the vilest way, portraying them as the rejects of humanity and speaking of the unhappy eternity with a pious twinkle in her eye!

There are no worse consequences of mendacity, for the unbiased reader must involuntarily form the impression that wickedness, crime and vice prevail wherever the arm of Rome does not reach. A people that professes freedom and resents the ways of Rome is rejected and condemned according to the Roman interpretation, while one that, for example, commits racial dishonour and degenerates politically, ethically and morally, becomes an instrument of God in the eyes of Rome. Provided that it does what Rome commands!

It is particularly impertinent that, in contrast to the German-conscious statesmen, who are dragged into the mud for their attitude of responsibility towards the people, the Roman apostles of hate are portrayed as martyrs who are tortured for their faith!

One only has to visualise how those Roman emissaries from the pulpits and cathedrals took up arms against everything that was free of Rome and conscious of the people, how they thought to undermine the state, how they provoked and sowed discord until the almost excessively tolerant state intervened!

Decades later, Römlinge dared to regret that there were no more funeral pyres in Germany!

Under the black cloak of their beliefs, the darkies dare to this day to use the most hateful terms to describe the Germanic sense of freedom, German thought and the Nordic deed. And when German people then dare to indignantly defend the honour of the nation, those impudent ones respond with an index and ban and in turn cry rape. There is no measure on earth by which Roman dishonour can be measured. On 6 February 1869, it was in black and white in the "Civita cattolica",

*that Catholics would receive with joy the proclamation of papal infallibility by the Council!*

There were a number of insightful Catholics who rejected this outrage against common sense and warned of the consequences that such a subjugation of the spirit and truth, a sense of responsibility and honesty would inevitably have. The Munich university theologian Döllinger wrote the pamphlet "The Pope and the Council" and warned as a Catholic Christian. The Bavarian minister Prince von Hohenlohe, as a German statesman of Catholic faith, issued a circular in which he warned most urgently against the declaration of infallibility. This declaration went far beyond the purely religious sphere and was of a highly political nature, as it also decided the power of the popes over all princes and peoples, including those separated from the Catholic Church, in secular matters and elevated it to a religious doctrine! Hohenlohe also took a stand against the Syllabus, as the articles of the Syllabus were directed against several important axioms of state life as it had been organised among all civilised peoples. The agitation of the German states in particular, rightly felt offended by the Vatican's presumptuous behaviour, was so great that action against the Pope seemed essential. Perhaps the "Roman question" could have been resolved with a wave of the hand even before the official declaration of infallibility had it not been for Austria! Even then, Austria was Rome's special tool in Germany, the bailiff of the Roman tribunal, so to speak. When, for reasons of *raison d'état*, the southern German states in particular, with their predominantly Catholic populations, planned an all-German initiative against Roman arrogance, Habsburg sabotaged this plan. On 15 May 1869, Count Beust, a member of the Roman army, declared that it was impossible to take preventive measures against Rome, as it was not yet known how the situation would develop and whether there was any danger at all. Moreover, it was confidently hoped that there were enough prudent and reasonable prelates who would not allow peace and security to be jeopardised!

Once again, the well-known Roman tactic of trivialising the situation in a decisive situation proved its worth. This tactic has already led to wars that became all the more ruinous the more harmlessly the situation was played down beforehand!

The situation remained unresolved due to Austria's torpedoing of the German resistance plans. In a letter to Bismarck dated 14 May 1869, the Prussian envoy to the Papal See, Count von Arnim, suggested that representatives of the individual governments should be admitted to the Council, as this Council was not just about religious matters, but on the contrary would deal with matters of the utmost political importance, in which the governments had the greatest interest.

Bismarck rejected Arnim's proposal and set out his position in the memorable dispatch of 26 May to Arnim. There Bismarck states:

*"It is hardly doubtful to me that Rome will not recognise the claim of Protestant, i.e. heretical governments - and in Rome they will always regard Prussia and the majority of German governments as such - to representation. However, to make a demand that cannot be enforced would only put the governments in an awkward position, but would certainly not give their protest any greater strength...*

*Protesting is always a thankless endeavour and only has meaning if it is within the power of the protester to prevent what he is protesting against...*

*For Prussia there is only one constitutional and political standpoint, that of the full freedom of the Church in ecclesiastical matters and the resolute defence against any encroachment on the territory of the state."*

This telegram from Bismarck shows the only possible attitude of the state: a German state expressly refuses to enter into political negotiations with the Papal States. In the area of faith, i.e. that of the

The state is tolerant of political beliefs and religious activity, but it vigorously and by all means asserts its total claim on the members of the state in all political matters. At the moment when a supranational power seeks to intervene in the political destiny of the nation, it is met by the armed arm of the vigilant state.

Bismarck was of course no prophet to foresee that for Rome freedom in ecclesiastical matters must be synonymous with total spiritual domination. Only later did Bismarck realise that Rome always speaks of oppression when it does not have all the power.

Bismarck, who was heretised by the Vatican in every way, tried everything to achieve a peaceful settlement of the conflict. He had no interest in a religious war. He was too good a German not to respect every religious conviction in the most generous way. As late as 11 August 1869, he wrote to Hohenlohe that a peaceful understanding should be sought at all costs.

On 6 September 1869, the "Pastoral Letter of the German Bishops Gathered in Fulda" was published. It was a typical attempt at mediation. On the one hand, the bishops wanted to blur the bad impression that the Council had already made before it convened due to the numerous rumours swirling around it; on the other hand, they wanted to give the Council the well-meant advice not to overstep the mark.

The pastoral letter, with its numerous assurances of loyalty to the state and to science, resulted in the governments sending the bishops of their countries to the Council with their best wishes in the "hope" that a happy and peaceful agreement would now be reached.

The only country that did not trust the peace was Russia. It unceremoniously banned its bishops from travelling to the Council.

The Prussian Minister of Culture v. Mühler even wrote a very cordial letter to the Archbishop of Cologne on 10 October 1869, in which he spoke emphatically of his government's confidence in the Prussian bishops and of the hope that the bishops would always remain aware of their rights and duties as Prussians, even outside their homeland!

The Council opened on 8 December 1869. Initially, a certain opposition, made up of German, Austrian and French bishops, stood against the Roman beginning in principle.

Now the internal battle began.

On 3 January 1870, 369 members of the Council, i.e. the vast majority of Catholic dignitaries, jointly submitted the so-called "Infallibility Petition", in which they succinctly asked for the Pope's infallibility to be proclaimed.

At the end of January came the very weak counter-attack from the minority, which now petitioned the Pope to refrain from the declaration of infallibility. This petition was filed away in Rome just as quickly as the protests of some governments.

Rome is a master at smiling mildly at every harmless advance and - keeping quiet! As council resolutions previously had to be passed unanimously, it was decided that in future majority resolutions suffice. That was on 20 February 1870.

Eight days later, the manly leader of the French Catholics, Count Montalembert, protested. It was all in vain.

The definition of infallibility was presented on 6 March:

*"... Thus we teach with the approval of the holy council and define it as a dogma of faith, that the Roman pope, of whom in the person of St Peter it is likewise said of our Lord Jesus Christ, is crowned with divine assistance: I have prayed for you that your faith may not waver! if, in the exercise of his office as the supreme teacher of all Christians, he defines with his authority what is to be held by the whole Church in matters faith and morals, he cannot err..."*

Now even the most gullible realised that Rome was well on the way to winning its political project.

The protests became stormier and more numerous: France took action on 4 April, and Prussia lodged its objection on the 23rd. On 8 May, some bishops even protested against the immediate consultation on the doctrine of infallibility.

Rome brushed aside all objections and pushed ahead with the vote, which took place on 13 July.

A number of dignitaries had already left before the vote in a clever calculation. On the one hand, their move was a skilful bow to the government of their home country; on the other hand, it could no longer harm the Roman objectives, now that only a simple majority was sufficient to pass a resolution.

A total 601 prelates were still present at the vote. Of these, 451 gave their placet, 62 said placet juxta modum and a full 88 opposed the offensive of Jesuit Rome with their non-placet.

The dogma of infallibility had thus become a fact, unscrupulous Jesuitism had achieved its goal within the Church and could now move on to attacking the cultural world once its objectives had been set and collected.

The minority bishops made another declaration and left Rome.

On 18 July 1870, the infallibility of the Pope was proclaimed to the great jubilation of the Christian flock, which had been driven to Rome by faithful leaders from all over the world to provide the necessary background to this world-shaking event.

*"Faithfully adhering to the doctrine handed down from the beginning of the Christian faith, We teach, with the consent of the Holy Council, for the glory of God Our Saviour, for the exaltation of the Catholic religion and for the salvation of the Christian peoples, and declare as a doctrine approved by God: that the Roman Pontiff, when he speaks from his chair (ex cathedra), i.e. when, in the exercise of his office as shepherd and teacher of all Christians, by virtue of his supreme apostolic power, he decides a doctrine concerning faith or morals to be adhered to by the whole Church, he possesses, by virtue of the divine assistance promised to him by St Peter, an infallibility with which the divine Saviour wished his Church to be endowed in deciding a doctrine concerning faith or morals, and that therefore such decisions of the Roman Pontiff are unalterable of themselves, but not only by the consent of the Church. But if anyone God forbid, should dare to contradict this decision of ours, let him be under ban."*

On 20 September, Italian troops occupied Rome and thus put an end to the Pope's secular rule, insofar as this rule extended to the Papal States. The Council was adjourned indefinitely! But infallibility had now become dogma!

## **The fight against Germany**

In the meantime, war had broken out between Germany and France.

As a responsible statesman, Bismarck immediately put the Roman affair on the back burner in order to free his hands for the nation's armed struggle. As he wrote in a telegram to Arnim, he was "at the moment uninterested in the matter of infallibility". Naturally, however, Bismarck had no intention of putting up with Rome's provocation; he was too good a German not to respond to an insult with a countermeasure. He expressly assured the Grand Duke of Baden that he would take action against the "infallibility" once the war was over. (Cf. Emperor Frederick's diary. Deutsche Rundschau LVII (1888) 16).

Bismarck kept the truce while outside the German troops fought for the honour of the nation against France. And while Protestant and Catholic soldiers in the field forgot their denominations and became whole Germans who fought and died for their nation, which exists independently of all denominations, the dark men were rooting around inside the Reich and trying to prevent political unification by quickly sowing denominational mistrust.

The same bishops who had raised their warning voice against the presumptuousness of the Jesuit papacy just a year earlier now, in August 1870, placed themselves under the word of power of the Pope and the Council in a resolution of their Fulda Bishops' Conference. Only a few Catholic university professors of theology took a stand.

against the Pope and were man enough to draw the necessary consequences for their convictions, men like Döllinger, Reinkens, Schulte and others.

This opposition was initially almost insignificant in its impact, as the Catholic masses did not concern themselves with theological questions and had no connection to the theologians. The masses went to the churches and stood in front of the pulpits - but the pulpits were occupied by ultramontane priests! So it came about that in a short time the Catholic Church people were fanatically in favour of the Pope's claim to infallibility, because the state was too generous to supervise the pulpits. And Rome was unscrupulous enough to exploit this generosity to the full.

On 25 August, the professors loyal to their convictions met in Nuremberg to pre-empt the Fulda Bishops' Conference, which met on 30 August.

In Nuremberg, Döllinger read out an appeal which was directed against ultramontane activities in the interests of Christianity and advocated the calling of an uninfluenced council on this side of the Alps. This manly confession made some undecided professors even more anxious than they already were, so that a decision could not yet be made. Some gentlemen still needed time for "mature consideration". Rome skilfully used this opportunity to defame the Nuremberg confessors via an easily procured indiscretion before even the slightest advance had been made by Nuremberg. The Vatican skilfully knew how to unleash a storm of indignation against the "traitors" of Nuremberg in the press, which was in thrall to it, and to warn the Catholic Church people against the "apostates". Rome's move meant that the Nuremberg campaign had fizzled out before it had even begun.

The "Old Catholics", as the Catholics loyal to the state and estranged from the regime now called themselves, were condemned to remain a small circle of suspects and slanderers.

In these battles and the ultramontane agitation that arose, one must always bear in mind that Germany had to fight for its existence and its future with weapons. The agitation brought Rome what it was striving for: In the Prussian state parliamentary elections of 9 and 16 November 1870, 60 ultramontane deputies were elected. A strong wedge had been driven into the heartland of the nascent German Empire!

The first complications of a more serious nature were caused by the actions of the Archbishop of Cologne. This archbishop wanted to force the professors of Catholic theology in Bonn to sign an oath of submission to the doctrine of infallibility. As is well known, university professors are civil servants who are sworn to the state. At the instigation of the ultramontanes, this oath was to be broken by a special oath to the Pope! Some professors refused to take part in this double game and were subsequently "a sacris", and no Catholic students were allowed to listen to their lectures! That meant nothing other than disrespect! The state naturally had to stand behind the professors loyal to the state and defend itself against attempts from Rome to break up the loyal followers.

With the best will in the world, the state could not be expected to maintain the costly theological faculties on the one hand, while on the other it had to see how attempts were being made to turn these faculties into foci of hostility towards the state.

It was also only in the interests of the state to protect the Old Catholics, some of whom rejected the supremacy of Rome precisely out of loyalty to the state, against attempts to defame them.

The ultramontanes were extremely angry that the Prussian state did not do as they wished and did not eradicate the Old Catholics, indeed that the state even supported the new movement to a certain extent.

This is not the place to talk about the history of Old Catholicism, but I will say this much: Old Catholicism lacked the necessary resonance because it was unable to gain a foothold among the people due to Rome's agitation and had to limit itself to a certain circle of "educated" people.

A man like Döllinger did not join the later constituted Old Catholic Church and died a lonely death under the spell of the Church. Old Catholicism never became a powerful organisation because it suffered from the inevitable internal compromise and had no blood. That is why Bismarck had no deeper interest in it.

From the very first skirmish between state and church, it became clear that Rome had created a fanatical following in the young Centre Party.

You have to hand it to the centre: it has always known how to plan for the long term and carry out its operations skilfully and often unnoticed.

On 21 March 1871, elections to the first German Reichstag were called, and here Rome mustered all its forces to show the state what powers it had at its disposal in the first assault, in the hope that the state would be forced to yield to Rome by the large contingent of deputies.

The first elections were a question of prestige, whether Rome still had significant assets in the new Germany. As an attacker, Rome had an advantage because it was able to disguise itself skilfully and carry out determined propaganda. The state had significantly underestimated Rome's power. Above all, however, the non-Catholic people had little idea of the looming danger and were not at all prepared for a battle due to the ideological failure of the completely indifferent Protestant Church.

The centre had cleverly managed to its official programme completely neutral. To the uninitiated, the programme seemed harmless when they read it:

*Programme  
of the Group of the Centre Justitia  
fundamentum regnorum*

*The Centre Group of the German Reichstag has established the following principles for its activities:*

- 1. The basic character of the empire as a federal state shall be preserved, the endeavours aimed at changing the dissolutive character of the imperial dispensation shall be counteracted, and no more shall be sacrificed of the self-determination and self-activity of the individual states in all internal affairs than the interests of the whole irrefutably demand.*
- 2. The moral and material welfare of all classes of the people shall be promoted as far as possible. The constitutional establishment of guarantees for the civil and religious freedom of all members of the Empire shall be sought and, in particular, the right of religious communities shall be protected against legislative interference.*
- 3. The parliamentary group shall negotiate and decide according to these principles on all matters to be discussed in the Reichstag without the individual members of the parliamentary group prevented from casting their vote in the Reichstag in deviation from the parliamentary group's decision.*

*Berlin, spring 1871.*

*The Executive Committee of the Centre Group:  
v. Savigny. Dr Windthorst (Meppen).  
v. Mallinckrodt. Provost. Reichensperger (Olpe).  
Karl Prince zu Loewenstein-Freytag.*

This is not the place to examine the Centre's programme for its camouflage. It should only be pointed out that the Centre expressly advocated Germany's disunity from the outset. It saw the confusion of the confederation of states, with its multiple opportunities to break in, as the best prerequisite for a policy of playing off against each other.

Bismarck's attempt to create a strong northern Germany and, if possible, to achieve a union or even a merger of all German states into a united Germany was opposed from the outset by centre circles. Until very recently, Rome the leader of all efforts to separate the eastern, western and southern parts of the empire.

The supposedly monarchically conservative Centre Party did not care whether it used the help of a Catholic prince or an atheist socialist.

Rome was also clever enough not to directly propagate an annexation to a non-German country, but to limit itself to the creation of so-called "free" states.

The very elastic concept of free religious practice was used to create the opportunity for propaganda and rebellion against the state. Rome has also always been good at the state alone in disputes.

Above all, however, the centre has always pursued its policy with the aim of crushing the German north and possibly returning it to Rome after it has been completely weakened.

Bishop von Ketteler, in his essay "Die Zentrumsfraktion auf dem ersten deutschen Reichstag" (2nd edition, Mainz 1872), flatly denied that the Centre Party pursued distinctly Catholic aims. However, he was unable to provide evidence to the contrary. The collapse of Germany in the Versailles Dictate of 1919 is such an evil chapter of the Roman will to destruction that there was no longer any need for the numerous records of careless outbursts of emotion by clerical officials. For almost sixty years, the Centre, as the Vatican's avant-garde, fought with all its might to turn Germany into a Catholic domain.

From the very beginning, the centre knew how to make itself the head of all enemies of the state and dissatisfied people.

From the first day of the Centre's existence, the "Germania" was its official organ, which rebelled against Bismarck's state leadership with presumptuous and inflammatory statements.

When Bismarck fought for a German Empire in Versailles in 1871, the clerics and anti-Prussian circles tried to sabotage the election of the Emperor or at least minimise the Emperor's power by every conceivable means right up to the last moment. Unfortunately, Bismarck did not find the desired support from the good-natured and harmless Emperor Wilhelm I. The Emperor believed that the differences would blur over time and had no sympathy for the fact that Rome's best weapon was time. Wilhelm's harmlessness in matters of Roman offensive tactics led to the elimination of the Protestant ruling house after almost fifty years of the Empire's existence. The fate of the Hohenzollerns should force every ruler not bound to Rome to exercise the greatest caution and to pay the closest attention, for even a compromise with Rome is disastrous for a non-Catholic state.

Bismarck was not unaware for a moment that the Centre the vanguard of Catholic action.

The Centre's understanding of its political mission can be seen from the "Address of Catholic deputies to Kaiser Wilhelm in Versailles for the restoration of the Papal States and the temporal sovereignty of the Pope". This address, dated 18 February 1871, states:

*"Most Gracious Sir. For the papacy there is no other independence than sovereignty. Only in it is its dignity fully secured. A dethroned pope is always an imprisoned or exiled pope. What no power can be indifferent to must follow. The freedom of conscience of Catholics, ultimately supported by the sovereign freedom of the pope, would be enslaved, with the deadly violation of their right, every authority would be shaken to its foundations. May the new day of peace bring about the necessary establishment of the temporal rule of the Roman See. bring. "*

Here Rome was already playing its main trump card in a very undisguised form - the incitement of the Catholic and thus the undermining of the empire. In any case, the Centre demanded nothing more and nothing less than that the newly established German Empire should, if necessary, use arms to restore the Papal States! One must bear in mind that Italy, with whom the Reich have started a war, was after all Prussia's ally!

This is where the open warmongering of the ultramontane circles begins, for whom the blood of German soldiers is just good enough to achieve any goals that lie outside the German sphere of vision. The Roman side was brazen enough to make the Emperor choose carrying out Rome's orders or the possibility of being rejected and fought by the Catholics in Germany as the head of the Germans!

A regent who had been somewhat more self-confident and energetic than Wilhelm I would have had to use all means at his to eradicate the ultramontane germ of decomposition.

In the second volume of his memoirs, Bismarck explains that if the German government had taken sides with the Pope, this would naturally have upset Italy's nationalist circles and naturally considers it more than doubtful whether the Pope, for his part, would now have eliminated the internal political tensions in the Reich caused by the Centre in gratitude for Germany's support.

Above all, Bismarck saw the danger and dishonour that must lie in promoting and advancing Roman interests.

In the 2nd volume of his memoirs he says:

*"I have always been tolerant in confessional matters up to the limits that the necessity of the coexistence of different confessions in the same state organism draws on the claims of every special faith. However, the therapeutic treatment of the Catholic Church in a secular state is made more difficult by the fact that the Catholic clergy, if it wants to fulfil its theological vocation to the full, has to lay claim to participation in secular rule beyond the ecclesiastical sphere, is a political institution under ecclesiastical forms, and transfers its own convictions to its employees, that its freedom consists in its rule, that the Church is entitled to of diocletanic persecution wherever it does not rule..."*

This demarcation between the supposedly state-friendly, but otherwise power-hungry church and the responsible state is unsurpassable.

When Bismarck refused to allow himself to be harnessed to the Roman chariot and to take warlike reprisals against Italy in favour of the Pope, Rome was practically already in a state of war with Germany.

The attempt by the ultramontane forces to whip up pseudo-religious instincts in Bavaria, possibly leading to rebellion against the Reich, failed due to the Bavarians' loyalty to the state. An admirably strong German front even emerged here, which had the support of King Ludwig II on the one hand and the Bavarian Minister of Culture von Lutz on the other. Munich, once called the "German Rorn" by Jesuits, became the rallying point Catholics loyal to the state. Döllinger was appointed rector of the university there and everything was done to prevent the ultramontane advance. It goes without saying, however, that an anti-state front immediately formed in Catholic Bavaria, incited by Rome, which caused the Bavarian government a great deal of trouble.

The rioting of the ultramontanes throughout the empire and especially in Prussia increased from day to day, and the tone struck by Rome became more arrogant to the same extent. Thus Prussia felt compelled to abolish the Catholic department in the Ministry of Culture on 8 July 1871 in order to at least prevent the rioting within the government from degenerating into acts of sabotage and espionage.

One of Bismarck's main reasons for abolishing the Catholic department was that a lively Catholic agitation developed from here, i.e. from an official government office, in the Polish-speaking part of the East German population. In the Ministry of Culture, a decidedly Polish-minded Catholic centre had even emerged, which purposefully worked in an anti-German spirit and no longer bothered to disguise itself in denominational terms.

Bismarck was thinking in terms of state policy when he turned against Catholic propaganda in the East.

His principled attitude towards the Polish autonomy endeavours of his time is instructive. He wrote as early as 1848:

*"One can want to restore Poland to its borders of 1772 (as the Poles themselves hope, even if they still conceal it), give it back all of Poznan, West Prussia, Warmia; then Prussia's best sinews will be cut, millions of Germans will be handed over to Polish despotism..."*

Recently, the agitation had taken on such forms that a Polish uprising was to be expected. Bismarck had previously tried everything to achieve a change in the cultural-political conditions in the East; he had offered Bishop v. Ketteler the Archbishopric of Posen in order to be able to exercise state supervision. v. Ketteler was not interested in pacification in the East; he rejected Bismarck's offer on the grounds that he did not speak Polish!

The suspicion suggests itself that v. Ketteler or another bishop favourable to the state was not at all desired by Rome in Poznan, for Rome had an interest in maintaining the German-Polish antagonisms, which was particularly from the fact that the Catholic agitator Schaffranek was pampered by the ultramontanes. Schaffranek, one of the most fanatical German-haters the world has ever seen, travelled around the East and agitated with the greatest success, invoking heaven and all the saints. The growth of the "Polish" elements in the East was almost entirely due to his propaganda. His main argument was the assertion of the indissolubility of German and Polish character. Here Schaffranek was appealing in particular to the racial instincts so frowned upon by Rome today! And, as the government soon realised, he was successful!

The Catholic department in the Ministry of Culture very quickly and purposefully expanded the positions gained by Schaffranek in the East with statistics, "minority teachers" and funds. The state had to its own gravediggers here!

For reasons of loyalty, the Protestant department was also officially dissolved and both departments were merged into a new "Department for Spiritual Affairs".

In Volume II of his memoirs, Bismarck expressly writes that he felt compelled to disband by the Polish, not the Catholic, side of the struggle waged against the state.

course, Rome had nothing more urgent to do than to speak of a suppression of faith and call on the "cultural world" to fight against German barbarism.

As you can see, Rome's words may change, but the idea that drives the fight for world domination never does.

Bismarck saw the head of the previous Catholic department, Krätzig, as a private employee of the Radziwill family, who believed they were allowed to fish in the East. The reasons that led Bismarck to see Krätzig as a paid agent were met with opposition from the Radziwills, but could not be refuted.

The situation in the East to a head when the Bishop of Warmia, where the battle between Germanism and Slavdom was being fought out, summarily excommunicated Wollmann, a Catholic religious teacher who refused to teach the infallibility of the Pope, and banned him from teaching.

As the Catholic seminary in Braunsberg was funded by the state and Wollmann was a Prussian civil servant, the state vetoed the decision as it had not been consulted about the dismissal. The bishop, on the other hand, declared that Wollmann, as a Catholic, had to abide by the rules of the Church.

The state now took the position that Wollmann had taught nothing other than what he had taught before 18 July 1870. The state could not recognise a later change in Catholic doctrine!

This example clearly illustrates the predicament in which civil servants and the state find themselves when two authorities issue contradictory orders and instructions. The total claim of the state will always be sabotaged by the church, because the church usually lives particularly well from the conflict between state and church!

The harmless affair of the religious teacher Wollmann in Braunsberg - quite different things had happened in the meantime - was blown out of all proportion by the ultramontanes. They just wanted a fight!

The aim was to divert the power struggle that had already broken out to the religious sphere in order to be all the more certain of the Catholic part of the population. On 7 September 1871, the Prussian bishops made a "mediatic presentation to the Emperor.

After some back and forth, the Prussian Minister of Culture Mühler replied in a letter dated 25 November 1871 to the Archbishop of Cologne:

*"... The state is neither obliged nor authorised to treat the followers of the old doctrine as apostates in their relationship with the state. They have not lost their right to the protection of the state because the Church has changed the content of its doctrine, and this protection is still granted to them..."*

Once again, the state refused to interfere in the internal affairs of the Church, but above all it refused to be a henchman in the punishment of Catholics unpleasant to Rome.

The agitation from the pulpit now took on such forms, especially in Bavaria, that public safety was threatened. Everywhere the incited church people demonstrated against the state, and Rome was a master at driving the martyr instincts of the Christian sections of the population to their peak.

Rome believed it could win if vigorously and purposefully pushed ahead with the two-front war in the east and south.

In the west there had not yet been any fighting, only passive resistance, but here too any day could bring the order to attack.

The unity of the empire was severely threatened because Rome was able to drive the masses to revolution.

The Bavarian government prepared and forwarded what was later known as the "Pulpit Paragraph" at the highest risk.

On 16 November 1871, the amendment was submitted to the plenary session of the Bundesrat. Bismarck naturally supported Bavaria's initiative.

The bill read as follows:

*"The following new Section 130a shall be inserted after Section 130 of the Criminal Code for the German Reich: "A clergyman or other minister of religion, in the exercise or on the occasion of the exercise of his profession, publicly makes several matters of the state the subject of a proclamation or discussion before a crowd or in a church or other place designated for religious gatherings in a manner that appears likely to disturb public peace shall be punished with imprisonment for up to 2 years."*

On 28 November 1871, this pulpit paragraph was adopted by the Reichstag with the addition of "or fortress" by a large majority.

Significantly, the Catholic-ruled Saxony and the two Lutheran Mecklenburgs were against the paragraph.

Rome was up in arms against the pulpit paragraph, which, as everyone could see, exclusively an act of defence by the state against confessional encroachments. Voices also began to stir in the Protestant Church, speaking of "suppression of freedom" and refusing to accept that denominations could be restricted to the area of pastoral care!

There was a general desire for martyrdom among the Catholic clergy.

Unfortunately, Bismarck did not find the desired support from his previous Minister of Culture, v. Mühler. The reason for this was that Mühler had to show consideration for his Catholic wife! Mühler had already resisted the abolition of the Catholic department and played a not always transparent game.

Bismarck says in the 2nd volume of his memoirs:

*"In fact, Mühler fell over Krätzig and Polonism, despite the support he and his wife had from the ladies' connections at the Hole."*

These women's liaisons, who plotted against Bismarck with Emperor Wilhelm I, caused the Chancellor a great deal of trouble his life. Proof of how skilfully Rome knows how to attack and how it does not shy away from any means!

Incidentally, the ultramontane circles deny to this day, of course, that any women's fraternities stood against Bismarck at court! It is also too shameful when a "religious" party is accused of such methods. On 17 January, Mühler was finally dismissed from his post as Minister of Culture his request and replaced by the much more energetic and reliable Adalbert Falk. The final impetus for Mühler's removal came with the draft of the new School Supervision Act. Here Mühler failed completely.

On 30 January 1872, two programmatic speeches were made in the Reichstag, one by the new Minister of Culture Falk, the other by Bismarck. It is interesting to gain an insight into Falk's thoroughly noble way of thinking, on which all the hatred of the ultramontanes was heaped.

Falk explained, among other things:

*"... I will be guided by the principle that the churches and church communities retain their freedom and their full movement; I will never stand in their way.*

*But, gentlemen, when state rights are in question and rights that the state must protect against everyone and also against the church communities, you will see me as a lawyer, I will completely reject all unjustified claims..."*

Here, too, the admonition for peace again and again.

It cannot be emphasised often enough that the state was attacked, and that in this battle of defence the state was inspired by an almost unforgivable magnanimity.

In his speech, Bismarck succinctly attacked the alleged religiosity of the Centre Party, which of all people placed at its head Windthorst, known as a Prussia-eater, who had emphatically emphasised that he was a convinced Hanoverian and would never forgive rapacious Prussia for having annexed Hanover. At this point, we should only briefly mention the separatist activities of certain Hanoverian circles after the World War.

The Prussian hatred of those agitated circles is the undisputed merit of Roman voles. As is well known, Hanover was formerly a domain of England, and it was in Rome's interest to use this English supervision in Hanover as a means of exerting pressure against Prussian Germany! An English-run Hanover would always have been a hand at the throat of the Empire!

The hatred of Prussia was fuelled to such an extent that Hanoverian "Jatriots" became Catholic in order to remove the last restraints on their hatred. On 9 February 1872, Falk's now masterfully developed school supervision law was in the Reichstag.

## The state in defence

Reichensperger, the Römling, called the announcement of the school supervision law a storm signal!

God knows that the defence measure was not a "storm", but rather that the state wanted to take away the supervision of schools from the anti-state church and abolish the breeding ground of the Roman infighting, the Jesuit order!

At the same time, Bismarck was thinking of supporting the Protestant Church by creating an imperial synod and providing it with more generous funding.

Rome cried out!

The ultramontanes led by Windthorst and Reichensperger attacked the chancellor with excessive vigour. They used every means at their disposal to keep control of the schools and thus Rome's influence on children and parents.

The fact that Bismarck and his minister wanted to defend exclusively nationalist points of view with their new law be seen from the fact that it was primarily the schools in the nationally threatened eastern provinces that were to be taken out of Rome's hands.

On that memorable 9 February, Falk explained, among other things:

*"... We have the necessity to teach the children in those areas where the population does not speak German as their mother tongue..."*

*The state wants to remove those reasons that are likely to ... cause conflicts..."*

Bismarck said:

*"... The complaint we have against the ecclesiastical school inspectorates in the provinces where Polish spoken is that they do not 'allow the German language to come into its legal right' but work to ensure that the German language is neglected and not taught; that the teacher whose schoolchildren have made progress in German language does not receive a favourable censure from his clergyman..."*

Rome has always fought in favour of the spiritual supervision of schools and has even obtained far-reaching concessions in the Marxist state on the question of education. Until the Church is completely excluded from all questions of school education, the danger that doubt about the validity of the laws of the people and the state will be planted in the young soul of the child will not disappear. The youth of the state must be protected from being persuaded by a supranational power that nation and state are things of secondary importance. It is precisely in the matter of education that Rome has so far been most successful in driving wedges into the unity of the people. In future, it will depend on the correct education of young people whether our people can be inculcated with total state thinking or whether large sections of the people will still be allowed to maintain their reserve against nation and state for "religious" reasons.

The draft of the School Supervision Act was passed with the amendments that the obligation for clerical school inspection was abolished and that the political community was expressly to exercise its right to co-supervise the school. Although Rome had already pushed the battle to very violent forms, Bismarck tried anew to calm things down. Through the German chargé d'affaires to the Vatican, V. Derenthal, he proposed that the German Cardinal Prince Hohenlohe-Schillingsfürst be appointed ambassador to the Holy See.

This would have mitigated the struggle insofar as Hohenlohe had Bismarck's trust on the one hand, but had voted in favour of infallibility as a cardinal on the other. The Pope could have confirmed the German cardinal without any objection or had him as an intermediary to the German government, if only he had wanted to! But he wanted to continue the struggle in Germany, which was essentially a test of Rome's power and a threat to the young empire.

Another reason why the Pope rejected Cardinal Hohenlohe was certainly the fact that Hohenlohe was a known enemy of Jesuitism. But the Jesuits were Rome's best stormtroopers in the fight against Germany, and the Pope certainly did not want to antagonise them!

Later, Cardinal Hohenlohe was famously poisoned by Jesuits!

Rome had once again shown its true colours and revealed its will to destroy.

The Hohenlohe case led to heated debates in the Reichstag on 14 May 1872. It was here that Bismarck coined his famous German word:

*"Don't worry, we're not going to Canossa. Neither physically nor mentally!"*

After this Reichstag session, Bismarck went on holiday. During this period of leave, the Jesuit Law was introduced. - It is well known the Jesuits played the main part in the so-called "Counter-Reformation" in Germany. They purposefully penetrated every breach they discovered in the German people and in the German soul. They made use of all contemporary trends, whether they were Enlightenment or Romantic, idealistic or materialistic, to carry out their "conversions".

The Jesuits' attempts were crowned with all the greater success as any means of reward or punishment was acceptable to the Jesuits. The nationalist and, in the true sense of the word, Protestant circles in Germany had long since realised the Jesuits' aims and repeatedly raised their warning voice. The Pope's claim to power in the question of infallibility, which was raised at Jesuit insistence, had finally opened the eyes and ears of the more indifferent circles in Germany, so that the call for the expulsion of the Jesuits went out through the entire German people.

On 17 May, after the third reading, the bill banning the Jesuit order from the territory of the German Reich was passed by 181 votes to 93.

*§ 1 The Order of the Society of Jesus and the orders and congregations similar to it are excluded from the territory of the German Reich. The establishment of branches of the same shall be prohibited. The existing branches shall be dissolved within a period to be determined by the Federal Council, which may not, however, exceed six months.*

*§ (2) Members of the Order of the Society of Jesus or of related orders or congregations similar to the Order may, if they are foreigners, be expelled from the territory of the Federal Republic; if they are nationals, they may be denied or ordered to stay in certain districts or places.*

*§ 3. the Federal Council shall issue the orders necessary to implement and ensure the enforcement of this Act.*

As is well known, the Jesuit order was re-authorised for Germany in 1917 at the instigation of Rome, which was incomprehensibly approached by the last German emperor for mediation in the world war. This was bitterly avenged, because the Jesuits immediately began to resume the Counter-Reformation by any means necessary. In politics they very soon regained the influence they had in the school and in the settlement

On 29 May 1872, the unruly Catholic field provost Bishop Namszanowski, who refused to allow the Old Catholic soldiers to use the Cologne garrison church of St. Pantaleon and refused to obey the orders of the Minister of War, von Roon

to release the church was cancelled. Almost a year later, the Catholic provostry was abolished!

Rome used this incident for outrageous abuse of Bismarck and Germany, which did not belong to Rome. Attempts were made to incite the Catholic Church to an armed uprising. However, the Catholics in Germany were still too much under the overwhelming impression of the foundation of the Reich at Versailles to follow the Roman call unanimously. Only in Essen did blood flow on the occasion of the Jesuit expulsion.

In his rage, the Pope let himself be carried away to say that he had let Bismarck know that a triumph that involved itself in a fight against the truth and against the Church was the greatest madness, and that one did not know whether the little stone would soon be loosened from the height that would shatter the foot of the colossus!

Here the Pope speaks openly of the destruction of Germany!

And the triumph of Rome on 9 November 1918 is to be understood on this basis!

The case of the religious teacher Dr Wollmann in Braunsberg has now also been reopened. The Bishop of Warmia still refused to recognise Wollmann as a member of the Church and to allow him to teach.

The state negotiated initially, but naturally could not reach an agreement with Rome on where the boundaries between nation and church should be drawn in practice.

In the end, the state did the best it could and withdrew financial support from the Bishop of Warmia.

This once again gave Rome water on the mill to speak of the "suppression of the Church".

The German bishops, who had once again gathered in Fulda, issued a memorandum in which they stated that the Curia, and not the state, was ultimately authoritative. The state gave up arguing any longer about the petty questions of religious instruction in Braunsberg or the petitions of people like Mallinckrodt, who wanted to prove on the basis of the constitutional charter of 31 January 1850, Art. 4, that the abolition of the Jesuit order was unlawful. The Chamber of Deputies simply went back to business as usual. Attempts to filibuster simply went back to business as usual. In the late summer of 1872, the first drafts of the bills were prepared in the Ministry of Culture, which were published in 1873 and were intended to secure the state's claims to the spiritual organisation of the nation.

The mere prospect of any claims by the state in the intellectual and cultural sphere made the ultrarightists very nervous, and they tried to divert the state from its course by stirring up trouble. It was therefore absolutely necessary in the interests of the *raison d'état* to about a unification of all forces in favour of the state.

On 1 January 1873, the Minister of War, von Roon, therefore took charge of the entire ministry. Falk remained the executive organ of the government in his function as Minister of Culture.

The draft laws were presented on 9 January:

- 1. The draft of a law on the limits of the right to use ecclesiastical means of punishment and chastisement.*
- 2. The draft law on the training and employment of clergy.*
- 3. The draft law on ecclesiastical disciplinary authority and the establishment of the Royal Court Ecclesiastical Affairs.*
- 4. At the same time, also on behalf of the Minister of Justice, the draft of a law withdrawal from the church.*

Here the state developed programmatic ideas that were likely to shake Rome's authority to the core. For it was now seriously a question of the Church's competence in matters of public and private life. Falk's comments on these drafts also left nothing to be desired in terms of clarity.

The nervousness in centre circles was now so great that the idea of starting a parliamentary strike and boycotting parliamentary sessions was seriously considered. Only with difficulty could

Windthorst dissuaded his colleagues in the parliamentary group from embarking on this course of action, which might have led to the downfall of the centre.

On 15 January 1873, contrary to the Centre's proposals, it was decided not to repeal the bill.

On 30 January, the bishops issued an address to the emperor in which they called on him to prevent the laws from being discussed, as a devout Catholic could and would neither recognise nor obey these laws.

Following this renewed declaration of war and refusal to obey on the part of the ultramontane party, the government first decided to amend and supplement Articles 15 and 18 of the Constitution. The final publication of the amended constitution took place on 5 April 1873. The new wording of the articles in question is as follows (the new passages are blocked out):

*Article 15.*

*The Protestant and Roman Catholic Churches, as well as any other religious society, shall organise and administer their affairs independently, but shall remain subject to the laws of the state and the legally ordered supervision of the state.*

*With the same proviso, each religious society shall remain in possession and enjoyment of the institutions, foundations and funds intended for its cultural, educational and charitable purposes.*

*Article 18.*

*The right to appoint, nominate, elect and appoint to ecclesiastical positions is cancelled insofar as it is vested in the state and is not based on patronage or special legal titles.*

*This provision does not to the employment of clergy in the military or in public institutions.*

*The law also regulates the powers of the state with regard to the training, employment and dismissal of clergy and religious servants and defines the limits of the Church's disciplinary powers.*

Rome now its messengers and servants to openly attack the state.

On 23 February, the Archbishop of Poznan, Count Ledochowski, issued a circular letter to the religious teachers in his diocese ordering them to continue teaching in Polish despite the government's orders<sup>1</sup> It was in the interests of Roman propaganda to force the state to ban religious instruction and then to speak with moral abhorrence of German paganism and the persecution of religion.

How clearly Bismarck recognised the situation can be seen from his famous speech in the Herrenhaus on 10 March 1873.

In this speech he said:

*"The papacy has always been a political power that has intervened in the affairs of the world with the greatest determination and with the greatest success. The goal that the papal power has always had in mind is the subjugation of secular power to spiritual power ... The struggle of the priesthood with the kingship, in this case the struggle of the pope with the German emperor, is to be judged like any other struggle: it has its alliances, its peace treaties, its stopping points, its truces. It is subject to the same conditions as any other political struggle, and it is a shifting of the issue, calculated to make an impression on people without judgement, to present it as if it were a matter of oppression of the Church. It about the defence of the state, about the demarcation of how far the priesthood and how far the kingship should go. And this demarcation must be found in such a way that the state, for its part, can survive. For in the kingdom of this world it has the reign and the precedence."*

On 24 April, Bismarck spoke again on the same subject and explained:

*"... I must have been very strongly convinced that the activities not of the Catholic Church, but of the party striving for secular priesthood within the Catholic Church, were driving a policy that was challenging, shaking or threatening the foundations of our state in such a way that I, as a minister, could not bear the responsibility for waiting any longer..."*

On 1 May 1873, the new church laws were adopted by a large majority in the House of Lords and published on 15 May.

They form the beginning of the state's legal defence. The state fought for its claim with law and justice, and since it was a matter of principle, it could not give in. Significantly, Protestant circles now also took a firm stand against Bismarck, as they saw "Protestant freedom" threatened by the state's claim to supremacy. Liberalism had formed an alliance with the churches in order to deny the state's claim to power.

And yet the state had hardly imposed anything on the churches that could jeopardise their confessional status; it had merely repressed church arbitrariness in favour of state authority. It was self-evident that the state had to oppose the fact that the churches could use increased external coercion to influence their parishioners to commit acts that were not in the interests of the state. It therefore restricted the use of the power of punishment and discipline and above all forbade the imposition of the great excommunication if it was proclaimed while naming the guilty party, because under this condition it then led to a ban on civil intercourse, i.e. ostracism.

The churches resisted the idea that the medieval punitive power of banishment and ostracism should now cease, and that with the reduction of coercion there must now also be a reduction in the influence of the church, especially on the broad sections of the population. They resisted this out of the realisation that the time when the state was a servant of the church and the executor of its jurisdiction had come to an end. The omnipotent state knows only one right, and that is its own. And it knows that it can only rely on the if it gives them a unifying and unshakeable right. any division of authority must inevitably lead to a reduction in the state's influence. The churches knew this and tried everything to avoid elimination from public life.

The modern state, which is based on the willingness of a united people, and only this prerequisite gives it the possibility of conducting politics, must declare politics in the broadest sense to be its reserve and fight the church, which rebels against it, to the last. The modern era begins with the moment when medieval ecclesiastical influence is overcome and with the total claim of the state. The modern era overcomes the individual anchored in ecclesiasticism and replaces it with the political, national community man.

All attempts to interrupt this clear and natural development, however determined and intelligent they may be, will inevitably fail today or tomorrow.

The extent to which Christianity itself will be overcome with medieval ecclesiasticism depends on absolute Christianity, i.e. possibly detached from the church, the possibility and of which will not be discussed here.

Leaving the church was made much easier. Bismarck's state thus ceased to be a Christian state. It is pointless to ponder whether a Christian form of government ever existed in the world, whether it could exist at all; the point is that the churches always spoke of the Christian state, even if only as a demand. Even today, the Protestant Church concludes from Bismarck's occasional attendance at Holy Communion that Bismarck was a Christian and therefore a Christian statesman. The fact is that Bismarck fought for the total, i.e. Christian-indifferent state and thus, according to the Bible, an unchristian state.

It used to be considered an act of hostility to the state to leave the church. Bismarck ensured that churchliness and loyalty to the state were no longer the same term. Indeed, he documented the state's indifference and disinterest in the affairs of the church.

This step by the state was also welcomed by the churches. The clergy were required by the state to study at university and refuse to take a "cultural examination". This measure, which in itself could have served the spiritual elevation of the clergy, was also indignantly rejected by the churches as an unacceptable imposition.

Boys' seminaries, educational establishments and seminaries for priests and preachers came under the supervision of the state, which was exercised by the chief president of the province concerned.

German citizenship was made a condition for the appointment of clergymen and teachers. The state also reserved the right to veto appointments of clergymen. The demands of the state

were all the more justified as Bismarck did not yet think of a separation between state and church, and the state maintained the churches!

The "Royal Court for Ecclesiastical Affairs" made sure that the churches did not take unauthorised coercive measures against their members, i.e. that they did not impose corporal punishment, excessive fines and ostracism.

The law on disciplinary authority stipulated, among other things, that penalties could only be imposed by German ecclesiastical authorities, that removal from office could only take place after a previous trial, etc.

This was very important because Rome was still trying to take action against apostates with the most severe punishments. Until the recent past, Rome tried to make those who disagreed with it disappear into the dungeons of a modern inquisition. And only a short time ago, Jesuit priests had the courage to speak of the salutary inquisition and the blessings of the stake!

The state continued to refuse to be the church's beadle. It denied that it had a duty to execute church disciplinary decisions.

The bishops gathered in Fulda rebelled against state authority with the following remarkable statements:

*"The Church cannot recognise the principle of the pagan state that the laws of the state are the ultimate source of all law and that the Church possesses only those rights which the legislation and constitution of the state confer on it, without denying the divinity of Christ and the divinity of his teaching and foundation, without making Christianity itself dependent on the arbitrariness of men."*

*(Announcement the Fulda Bishops' Conference of 26 May 73).*

For the sake of truth, it must not be concealed that even among Catholics loyal to the state there was growing hatred of the Roman emissaries and their ransacking of Germany.

On 14 June, for example, some sincere German Catholics sent an address to the Emperor in which they objected to the "attempt by the extreme party to present itself as the sole representative of Germany's Catholics".

The Emperor replied to them very warmly in a letter dated 22 July 1873.

Of course, this letter from the German Catholics had no influence whatsoever on the Roman agitation.

In the course of history, it has happened several times that national or patriotic Catholics have objected to the fact that their religion was being used to commit fraud and party trade. However, these few exceptions were always pushed to the wall and silenced by the closed bloc of Roman Catholics. German-minded Catholics who opposed ultramontanism were criticised for the authenticity of their Catholic convictions - and, if one thinks from Rome's point of view, by right.

On 7 August 1873, the Pope could not help but a letter to the aged and good-natured Emperor Wilhelm I, in which he stated:

*"All the mafia regulations which have for some time been adopted by Your Majesty's Government are more and more aimed at the destruction of Catholicism. ... On the other hand, I am informed that Your Majesty does not approve of the proceedings of Your Government and does not favour the severity of the mob rules against the Catholic religion. If this is true, will not Your Majesty be convinced that these mob rules have no other effect than to undermine Your Majesty's own throne? I speak with boldness, for my banner is truth, and I fulfil my duty to the truth to all, even to those who are not Catholics. For everyone who has received baptism belongs in some way or other to the Pope."*

In a letter dated 3 September, the Emperor replied calmly and nobly that he and his government were one and that, as a Protestant, he must refuse to belong to the Pope in any way.

The government continued along its chosen path just as calmly and nobly.

In December 1873, proceedings were initiated against the Archbishop of Poznan, Count Ledochowski, to have him deposed. Despite all warnings and even after the funds had been frozen, this Roman priest had not stopped violating the

Reich and had conjured up the most impossible political conditions in Poznan. The proceedings against him ended with his impeachment and arrest.

The Pope responded with an encyclical in which he exhorted the bishops to persevere in the fight for the just cause. In other words: he poured oil on the fire in the old familiar way!

The state felt compelled to make the episcopal oath to the constitution more binding by adding the following: "... To observe the laws of the state conscientiously."

Reichensperger, a member of the Centre Party, had the typical Jewish "courage" to the following motion in the House of Representatives:

*"The House resolves to have the state government declare that, after the serious experiences of the present, the ecclesiastical peace of the country, which has been disturbed since 1871, cannot be achieved by pursuing the paths that have been taken with the latest legislative and administrative acts concerning the church, but only by returning to the principles that have proven themselves over many years."*

The request, which Reichensperger made purely as a provocation, was of course rejected.

In the meantime, Roon had resigned and Bismarck had been put back in charge of the Ministry of State.

The Catholic Action had emerged undiminished from the new Reichstag elections on 10 January 1874 with 92 seats.

Bismarck realised that he could not give way in this battle because his opponent was fighting just as determinedly as he was.

Next, the bill on civil marriage was presented. An optional civil marriage had already existed since 1860, but it had hardly achieved any practical significance. In reality, the clergy used the marriages for unheard-of coercion of conscience.

Anyone who has ever had the opportunity to read the files on so-called "mixed marriages" (for example marriages between Protestants and Catholics) in the Prussian Secret State Archives in Berlin-Dahlem will remember with horror the tragic cases where young people sought death because the priests refused to marry them; they will remember cases in which engaged couples of different Christian denominations became Jews in order to marry each other because the churches did not give them permission. The terror of conscience, the threats and persecution exercised by the churches were indescribable. Divorced people were not allowed to remarry as godless. The most terrible family tragedies were caused by educational issues. The Civil Marriage Bill was more than an advance by the state in the direction of its total claim, it was an act of humanity towards the inhuman, pious zealots, it was an act of redemption for all those who did not receive recognition and confirmation of their vows from the churches and had to live in concubinage, exposing themselves to disgrace and persecution. The law on civil marriage, which was adopted on 16 January 1874, put an end to these impossibilities in one fell swoop, as legally valid marriages could only be concluded before the registrar as the representative of the state.

Births, marriages and deaths were now registered at the registry office, making the churches redundant. The result was an abrupt decline in baptisms and church weddings. A very strong attack against Bismarck also began immediately from the Protestant and "conservative" side.

In spring 1874, new drafts were presented to supplement the first May Laws of 1873.

First, on 4 May 1874, the Imperial Law was approved, according to which clergymen who carried out ecclesiastical acts despite being banned or removed from office could be banned from or assigned to certain places. Then came the supplementary motions to amend the law on the training of clergy and on the administration of closed Catholic dioceses. On 9 May, the new May Laws were passed in the House of Representatives; six days later, they were again in the House of Lords. Once again, the state emphasised its readiness for peace and declared that these exceptional laws were only to remain in force for the duration of the struggle.

Rome exaggerated its hatred. Priests had the sad courage to speak of Bismarck as a mad dog who should be eliminated. The agitation for murder against Germany's chancellor then also resulted in a fanatical

Römling, Kullmann, on 13 July 1874 in Kissingen, where Bismarck had been staying for nine days for a cure, raised his pistol to assassinate the German Bismarck!

The shot hit Bismarck in the right hand. Kullmann expressly stated that he had wanted to kill Bismarck, "Aiesen liberal scoundrel", for religious reasons, and that he had been instilled with hatred of Bismarck by his pastor Störmann!

The Catholic press had the temerity to present this act by their brother in faith Kullmann as "psychologically understandable".

So Bismarck was blamed for almost allowing himself to be shot to death by such a deplorable<sup>3</sup> pious Catholic. However, this assassination attempt did have one pleasing consequence: many a harmless person in Germany learnt how far Rome can go in its hatred!

The ultramontanes were quick to declare Kullmann abnormal when this assassination affair provoked considerable anti-Roman sentiment in Germany.

But Bismarck called out to Windthorst in his speech of 4 December 1874:

*"But you can break away from this murderer however you like, he's clinging to your skirt. He calls you his faction!"*

Finally, on 5 December, diplomatic relations between Germany and Vatican Rome were severed.

Bismarck publicly revealed the monstrous aims of Rome, which, blinded by its delusions of power, would stop at nothing to instigate wars in order to profit from genocide.

Rome remained silent or made meaningless evasions. Bismarck proved that Rome had made common cause with the French against Germany when the war broke out, that Rome, in its diabolical hatred of the North, had abandoned all human, let alone religious, endeavours! Rome shrugged its shoulders!

On 5 January 1875, the Bishop of Paderborn, Dr Martin, was removed from office by the state. The judgement

against him reads:

*"... Since the laws of 11, 12 and 13 May 1873 came into effect, the bishop has continued to feed the delusion of religious and church persecution through public proclamations, solemn speeches and other events, and with the full weight of his powerful influence has tried dangerously and successfully to incite the Catholics of his diocese to the greatest resistance to state authority and the laws..."*

The Prince-Bishop of Breslau, Dr Förster, was also removed from office.

The well-known martyr psychosis took , and Rome kept fuelling the riots.

On 5 February 1875, the Pope issued an encyclical to the archbishops and bishops in Prussia in which he incited resistance to the church laws and threatened all clergy loyal to the state with excommunication!

In March 1875, the government introduced a bill authorising the state to suspend benefits if the Roman Catholic Church violated state laws.

It was natural for the state to draw this conclusion and use the opportunity for separation. Rome responded with a demonstration:

it appointed the deposed Bishop of Posen-Gnesen as a cardinal!

On 2 April, the bishops of the Fulda Bishops' Conference issued an imprimatur against the bill. They objected to the fact that state funds were being withdrawn from them.

On 17 April, the bill on the discontinuation of state benefits to the Catholic Church was passed by 264 votes to 88.

An amendment to the constitution of 31 January 1850 was presented in a dated 16 April 1875 and approved after several consultations.

The constitutional amendment read as follows

*"... Articles 15, 16 and 18 of the constitutional document of 31 January 1850 are repealed. The legal order of the Protestant and Catholic Churches and the other religious societies in the State shall be governed by the laws of the State."*

With this advance, the state broke up a prerogative of the churches, a prerogative of the hierarchy, and demanded that the same standards be applied to all institutions and associations under public law. Thanks to their numerous special rights, the churches had so far managed to remain outside the legal reach of the state and were thus untouchable in almost all cases by invoking their special rights. At all times, the churches have struggled for this prerogative in their battles \*for a concordat.

Bismarck had never thought of eradicating the Christian religion. He knew that nothing had ever strengthened the churches as much as actual or alleged persecution, and that the martyr instincts are the most serious, because they are also the most vain!

He was therefore not interested in tearing the Catholic population from the clutches of Rome by force overnight. He knew very well that the national and ideological liberation of Germany had to be reserved for a later time. Bismarck's main concern as a statesman was to put the encroachments of a foreign power in their proper place and to show Rome that a belligerent Pope could not mock the nation with impunity.

Bismarck had to experience that the intrigues organised by Rome were strong enough to drive wedges into the government and isolate him almost completely. A Protestantism that was at least purposeful in Germany could have given Bismarck the necessary support and the backing that was indispensable for an attack. But the Protestant Church did not know the unconditional and unwavering will to the Reich, but was for the most part embittered by the fact that in the struggle for state supremacy its "rights" were also being encroached upon.

The Germany of Bismarck's time was too little revolutionary to see and know that all struggles in and around the state are ultimately spiritual struggles that demand all willingness to make a decision. The bourgeois individualist epoch simply did not want to accept that Rome was a spiritual power with which living in peace meant submitting to its rule!

Bismarck had to realise that he was powerless in the long run against the ignorance of his time. For the sake of the nation, he could not and must not fall over the Kulturkampf.

The gradual onset of combat fatigue was not Bismarck's fault, but that of his bourgeois, unwarlike environment, which was unsuited to political combat.

The bourgeoisie, who had quickly become rich and well-fed as a result of winning the war and founding the empire, simply had no interest in the long intellectual struggle and therefore no more time. They wanted to earn money in peace! Unfortunately, this German tragedy has often been repeated in history, and it seems to be the German fate that ideas are only born and championed in times of poverty and humiliation. On 16 April 1875, Bismarck spoke the memorable words:

*"As history shows us warlike popes and peaceful, fencing and spiritual popes, I hope that the turn will soon come again to a peace-loving pope who does not merely want to elevate the product of the Italian clergy's choice to world domination, but who is prepared to let other people live according to their ways and with whom peace can be made. That is my hope, and then I hope to find another Antonelli who is insightful enough to peace with the secular power."*

Here Bismarck had to submit to the prevailing view of his time that there can also be a papacy that does not claim world domination.

It cannot be emphasised enough that this was not Bismarck's opinion, but that unfortunately the Court issued "peace" instructions.

In other words, Bismarck had been given to understand unequivocally that he had to pull out of the affair with decency! For Bismarck it was a question of honour that he should not make peace with the 'ruling' Pope.

could. And even the court had to agree with him. The hope that this peace-disturbing pope would soon die was all the more justified as the pope was almost always of canonical age. Bismarck was strategist enough to exploit the given situation to the best of his ability. He was happy to leave the hope of reconciliation with the next pope to the compromisers.

At the beginning of May 1875, the bill concerning the "Abolition of Orders and Congregations" was debated in the House of Representatives. The bill was justified by Falk and passed without amendment in the House of Representatives and the House of Lords.

With this, Bismarck once again struck a decisive blow against Rome, for in the course of their counter-reformation, the ultramontane sentinels had managed to nestle in key locations throughout Germany and create strategic points for themselves through their monasteries and religious orders.

Here Bismarck once again hit Rome in a particularly sensitive spot! And so it is not

surprising that the bishops apparently gave in.

This happened when the law on asset management in the Catholic Church was negotiated, a law after which the Catholic parishes were granted a right to asset management in the form of parish councils and commissions.

This was the first time that the bishops agreed to the church laws, submitted to them and promised their support in implementing the new regulations.

The intention of the clergy was to set up a Roman church administration unchallenged and now in public.

The bourgeois-harmless circles in Germany did not notice this intention or did not want to notice it and were delighted to see the beginning of the "pacification" of Germany in this "giving in" of the bishops!

Rome skilfully exploited this mood in bourgeois circles. Roman circles were now feigning an interest in peace and letting it be known that it was actually only the government and ultimately Bismarck who was the disturber of the peace.

Reichensperger even had a tract entitled "Kulturkampf oder Friede in Staat und Kirche" (Cultural Struggle or Peace in State and Church) published. It was only embarrassing to realise on closer inspection that all the proposals for understanding were basically nothing more than the demand for the abolition of the May Laws and thus for the restoration of the old situation, i.e. for the subjugation of the state to the church!

The years 1876 and 1877 brought nothing significantly new to the battle. The war between the nation and Rome had turned into an unpleasant and, for the nation, paralysing trench warfare. Rome used this situation extremely skilfully to dig in and undermine.

The state did not go one step further. Its clout was largely paralysed by cliquishness and obstructionism. Bismarck had his work cut out to prevent a disgraceful retreat.

New laws were no longer enacted. At best, small additions were made to existing ordinances.

In order to maintain the necessary discipline, the state had to depose some bishops. This included Bishop Brinkmann of Münster on 8 March 1876, Archbishop Melchers of Cologne on 28 July 1876 and Bishop Blum of Limburg on 13 June 1877.

After the death of Mallinckrodt (26 May 1874) and the overtaking of the leadership by Windthorst, a decisive change had occurred in the tactics of the Centre: they had switched to passive resistance and hoped to starve the state mentally and emotionally.

Rome thus achieved everything it wanted; for bourgeois Germany was neither active nor passive in intellectual and cultural matters, but indifferent!

At the beginning of 1878, the expected death of Pius IX occurred (on 7 February). He was succeeded by Leo XIII on 3 March of the same year.

## The victory of Catholic action over German indifference

The indifferent circles saw the death of Pope Pius as the prerequisite for ending the struggle. Rome itself had the greatest interest in a change of tactics and pretended to be in favour of peace. Mind you, this was on the quiet condition that all restrictive state laws were withdrawn!

Bismarck had no choice but to assure Rome of his willingness to make peace and to try to match Rome's tactics so that he could at least fight with similar weapons. In this, Bismarck was inferior to Rome from the outset because he stood alone and did not have the kind of connections and opportunities that Rome could utilise.

Bismarck changed his behaviour to the point of amiability.

The liberal circles, who had never understood him, interpreted this as a lack of character, an accusation that Bismarck bore all the more firmly as it was not about his person, but about the German cause.

The change in the occupation of the Holy See initially led to an exchange of letters between Berlin and Rome. In their addresses, the Emperor and the Crown Prince expressed their hope for early peace.

The Centre under Windthorst responded skilfully by refraining from any snubbing of Bismarck and disguising itself as "noble".

Rome knew what it wanted; for despite all the external calm, especially in recent times, there were a whole series of deserted parishes and unfilled episcopal sees; the number of so-called state pastors was small and by means sufficient to fill the vacancies. However, in places where there was no Rome's mission, it was to be feared that a determined counter-attack might cause some to turn away from Rome and confess to the state. However, neither the Protestant Church nor an influential political party led the counter-attack.

It was not long before the first negotiations between Berlin and Rome began. In August 1878, Bismarck had a meeting in Kissingen with the Munich nuncio, Cardinal Marsella. As a sign of "reconciliation", i.e. a sign of triumph, Rome initially wanted to restore the legation.

Bismarck had to see to it that he got what could be taken from the Reich out of these negotiations.

He first tried to make the Centre compliant. He therefore demanded the Centre's consent to the forthcoming Socialist Law as the price for the restoration of the legation. The Centre did not do this because it did not want to miss out on the tremendous opportunity to reap the rewards of the discontent of all circles affected by the Socialist Law.

Bismarck's other demand, the retention of state veto rights for Catholic appointments, also met with resistance from Rome. Thus the first attempts at rapprochement had to be regarded as having failed.

A game of cat and mouse now began. It was to be seen who would have the most stamina. Firstly, there was a change in the person of the papal secretary of state. Franchi, a moderate Catholic who had taken office as the Pope's Secretary of State on 3 March 1878, died in August. His successor Ninad was introduced with many promises to Germany as a friend of religious peace. Rome repeatedly pushed back against the martial laws. However, the government stuck to them despite promises and threats from the ultramontanes.

Bismarck and his colleagues realised more and more clearly that Rome was not interested in peace per se, but in victory over Germany.

In a speech in the House of Representatives on 11 December 1878, Falk explained this to the Sendlings of Rome:

*"So you expect the state government to make peace on the basis of unconditional submission. Well, gentlemen, you can make such a proposal to an opponent who is lying prostrate on the ground and bound hand and foot, but not to an opponent who stands upright and remains upright."*

Falk's speech, which was an open statement by a German man and nothing else, was also rejected by Protestant circles as "unwise". They just wanted peace!

The Pope also saw that the time had come to show his love of peace and, if possible, to blame the German government for further tensions.

In a letter to the former Archbishop of Cologne, Melchers, he expressly declared his wish to have peace with Germany.

The press immediately reported that the Holy Father wanted to put an end to the dispute and was reaching out his hand to Bismarck. Behind this, however, was the looming question of what the German government intended to do in response to this magnanimous gesture from the Pope!

The next period primarily saw direct negotiations between Bismarck and Rome.

At the end of March 1879, Bismarck received the centre leader Windthorst. On this occasion, issues relating to the Kulturkampf were discussed. A second meeting between these two representatives of mutually exclusive worlds took place on 16 May 1879. This even resulted in a brief meeting between the government and the Centre on the issues of economic and customs policy.

Bismarck, who was now mainly opposed by the liberals, deliberately harnessed the black horses of the centre to his chariot. He was the man who could do this without being unfaithful to his grand line.

In centre circles, people were already beginning to mutiny against Windthorst because they feared that Bismarck would checkmate the entire centre with a few clever moves.

In order to avoid this at all costs, the centre insisted that the May laws should be repealed in their entirety.

Once again, the emissaries of Rome used all their influence with their cliques at court to remove, if not Bismarck, then at least the hated Falk.

The emperor himself was drawn into the intrigues and received his minister Falk ever more ungraciously.

Even Bismarck could no longer hold Falk without the risk of also involved in the fall. In July 1879, Falk was finally overthrown. Rome triumphed!

It had proven its power.

Although it had not won a victory over the German people, not even over the German government, it had skilfully defeated the indifferent German bourgeoisie and the court.

The court in particular had been so skilfully deceived that he did not realise how he was signing his own death warrant. Forty years later, his eyes will have opened.

The next events followed in quick succession. With Falk's resignation, the "culture war" started by Rome and baptised as such by Römelingen was practically over.

Falk's successor, Chief President von Puttkammer, was a man very sympathetic to the Centre. In his very first speech, he emphasised the state's great desire for peace.

The Pope replied with a meaningless but beautiful-sounding breve on 24 February 1880.

In the meantime, Bismarck believed that he could now hope for the support of the centre on the Polish question, which was particularly to his heart.

This hope proved to be a great deception, and Bismarck was forced to realise with horror how fanatically Rome was pursuing a goal and how irreconcilable it was towards the Rome-free North, despite all its assurances to the contrary.

As the government had not yet withdrawn the May Laws or officially restored diplomatic relations, the centre began once again to drive a determined opposition.

Bismarck was now so isolated that he could no longer take up a new battle. The only left for him to do was to prevent a complete defeat of the government or at least to avoid or minimise the appearance of the government's weakness and the admission of openness to intrigue at court.

As a trusted representative of the government, Prince Reuß conducted preliminary negotiations with Römling Jacobini. What Bismarck thought of these negotiations can be seen from his letter of 20 April 1880 to Reuß:

*"... The government can counter peaceful endeavours politely, but if it forces its hand through fighting and threats, it has abdicated as a government. If, in addition, the Pope, or at least the Pronunciatus, seems to expect a threatening language to benefit the negotiations with Your Serene Highness, I can see with regret how far removed it is from any acceptable idea of a modus vivendi..."*

*I have never said a syllable to either Masella or Lacobini that could have been interpreted as meaning that we would agree to a revision or abolition of the May laws after the clerical demands had been met.*

*Peace-loving practice, tolerable modus vivendi on the basis of mutual compatibility is all that ever seemed possible to me..."*

With this letter, Bismarck exposed the deceptive manoeuvres of Rome, which had already begun to use fictitious promises as the basis for negotiations.

Rome was always great at this. It is well known that the entire Roman church state on a large-scale swindle, which Laurentius Valla uncovered. No less a personage than Ulrich von Hutten therefore attacked the Pope and his state with German and clear words!

In May 1880, the negotiations were broken off as inconclusive. For its part, the state now set about reaching compromises.

He drafted "mitigation laws".

The first "Mitigation Act" dates from 14 July 1880 and essentially dealt with the issue of resuming state support for the Catholic Church. In addition, the state pastors were to be allowed to take over pastoral care in the orphaned districts. The bill met with the fiercest opposition from the centre. Rome did not want a compromise, it wanted victory, it did not want mitigating laws, it wanted the May Laws to be revoked.

On 17 June 1881, Puttkammer moved to the Ministry of the Interior. The Ministry of Culture was taken over by the Undersecretary of State von Goßler. Goßler continued Puttkammer's policy of reconciliation. However, he was also an opponent of the repeal of the May Laws.

On 16 January 1882, a second mitigation law was presented, which essentially dealt with the issue of deposed bishops who were to be reinstated to their diocese in the event of a pardon. In addition, the cultural examination was to be cancelled in certain cases.

Nevertheless, tensions intensified when Ledochowski began his agitation at the Vatican. Rome tried to exert its influence on the Polish-speaking East.

As a result, the mitigating laws were neither recognised by the Pope nor applied by the state. The Emperor now

began personally to bring about a relaxation of the situation through correspondence with the Pope.

The third Mitigation Act was published on 11 July 1883. Above all, it abolished the Royal Court for Ecclesiastical Cases in matters relating to the transfer of an ecclesiastical office or the appointment of a teacher.

The government remained firm only in its refusal to readmit the agitator Cardinal Ledochowski. Bismarck now insisted that the Centre be excluded from the negotiations between the government and the Curia. He ensured that Bishop Kopp from Fulda was appointed to the House of Lords as the representative of Rome. The consequence of the exclusion of the

The first "Peace Act" of 21 May 1886, in which the cultural examination was abolished and the Church was given back the right to train its own ministers, was the first act of Parliament and direct negotiation in the House of Lords. In addition, the Royal Court for ecclesiastical matters was finally abolished.

The double game that the Pope was playing was expressed in the comical attitude of the Centre. Bismarck needed the approval of the Centre for a military bill, which was debated in the Reichstag on 25 November 1886.

The centre refused to give its consent. The Pope was called and ordered the centre to vote in favour of the bill. The centre did not carry out the order! When push came to shove, the Pope subsequently agreed to the Centre's position! The Pope explicitly declared that he wanted the centre to be preserved! And the Pope knew what he would use the Centre for!

After many negotiations and battles, the lifting of the ban on religious orders was published on 29 April, with the exception of those banned by Reich law (i.e. the Jesuits).

After the publication of the last "Repeal Act", the status quo ante 1873 was essentially achieved. Rome had not yet succeeded in achieving the status quo ante 1871. Diplomatic relations had also been officially resumed in the meantime. Thus, on 23 May 1887, the Pope was able to publicly declare that the ecclesiastical struggle had been settled!

Rome could cheer!

Kopp was appointed Prince-Bishop of Breslau. On 24 June 1891, the outstanding funds for the period of the Blocking Act were paid out. So Rome had not suffered a financial blow either!

The indifference of bourgeois and imperial Germany had contributed to the fact that, through irresponsibility and intellectual inertia, a battle that had almost been won had to be abandoned and a defeat resulted!

Although the state had fought for civil rights and ended the rule of the church over the school, it had to give up the ground it had bought at great cost step by step because the people did not yet have the right representatives to expand the positions it had won.

After Bismarck's removal, the Catholic advance continued unabated.

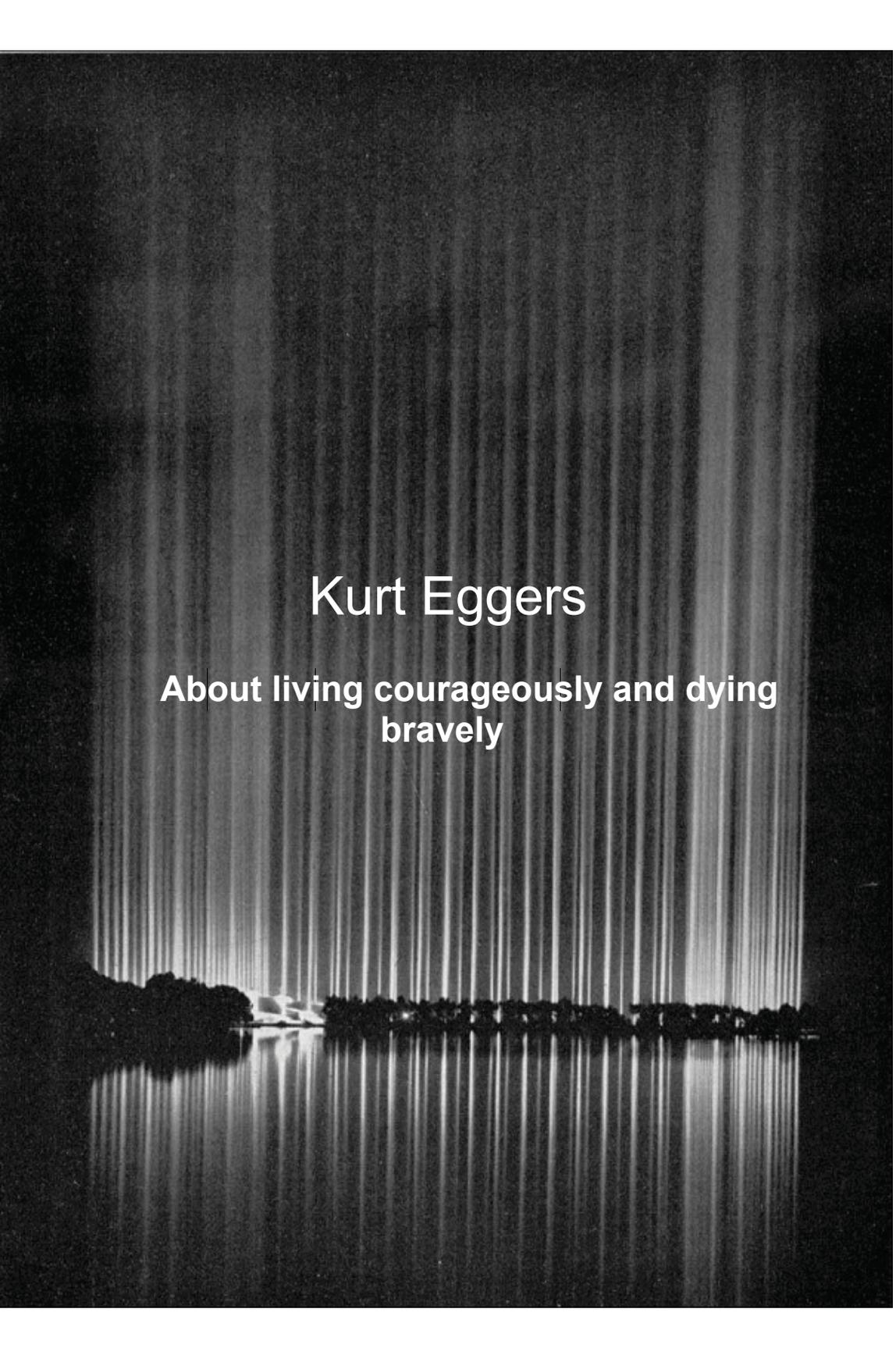
The Second World War and especially the post-war period made many Germans aware of the danger of the Kulturkampf (culture war) being waged by Rome with undiminished vigour.

Germany is fighting for a Rome-free North. It is on the front line. This is one of its most urgent tasks and its destiny.

What Bismarck was unable to complete, we young people of the nation will take upon ourselves as a legacy and do our utmost to bring to a happy conclusion.

Not out of hatred against fellow Catholics, but out of love for our nation, which must not remain the plaything of supranational, Romanised powers.

We are not the barbaric attackers of a Roman-Christian culture, but the defenders of our German people, who should become and remain German.



# Kurt Eggers

**About living courageously and dying  
bravely**

# **Kurt Eggers - About courageous living and brave dying**

**Contents From the**

**German**

**The awakening of the will to live Life**

**itself**

**The reservation**

**The community**

**The rating**

**Overcoming the dialogue**

**{The horned Siegfried digitised this work}**

**From the German**

The German was not born into the sweetness of a sunny landscape, not into the carelessness of an inexhaustible soil. Neither the land nor the landscape gave him lush tranquillity or dreamy comfort. It is the German's fate never to be allowed to live in gracious opulence, but to have to fight for even the most meagre pleasure. This determines his face and his soul. Whoever walks through Germany will find more furrowed and torn features than smooth and contentedly shining countenances. And in the German soul, storms rage with the same fierceness as they stir up the North Sea through which his ships sail. Barrenness and longing have made the German brooding, lonely and combative. That is why anyone who wants to win the German must promise him an earth and a sky full of struggle.

Sated peoples who know nothing of longing have never understood why Germans brood and ponder, why they prioritise thinking over enjoyment.

German thought grew into peculiar forms from German blood. When the German built, under his hand arose cathedrals and towers that rose to the clouds in strangely bizarre shapes; when he wrote, his ballads became brittle and austere and of a chaste, hidden beauty, they must hurt the ear of who loves the melodious sound of southern verse.

\*

German thought strives for the great unity of inner vision, the will to honesty and truthful volition. It struggles for truth, that is, for recognising and confessing what is essential. For the sake of this truth, it abandons well-trodden paths and traditional forms and all concepts that may be venerable and sacred through age.

It does not pile up buildings and does not emboss iron plates, but has the courage for simplicity and new transformation.

\*

In other words, unrest for the of truth and truthfulness could not and cannot be tamed in the long term by systems that have brought and continue to bring peace, or at least pacification. There is no sweet consolation as the answer to this unrest.

At all times, Germans have known or suspected the danger of stagnation and silence, the danger of the rotting germ that lies hidden within.

At all times, Germans preferred to devote themselves to the "devil" of unrest rather than the God of peace. In other words, they preferred to breathe the gun smoke rather than the vapour of incense.

In the eyes of the pacified (enclosed) herd people, the consciously German people have something demonic, something possessed. One avoids them out of fear for the peace of one's own soul, one avoids them because one is afraid of the sword of their spirit.

\*

For a thousand years, the herd of the world has pounced on the bearers of German unrest and murdered, desecrated and exterminated them. And despite everything, this German restlessness has kept the German nation dangerously alive in the midst of the great dying of the nations. Where the German awoke to himself, he became indivisible, incorruptible, irreconcilable.

Where he became very clear, the multiple plots to alienate him from himself found no breach.

\*

Whoever wants to strengthen the German must force him into hardship and deprivation. That is the secret of the German character: the German soul has never been endangered in wars, but often in cowardly times of peace. In times of plenty, the German is as guileless and cheerful as a child. In such times, his enemies find it easy to subdue him with theories and strange doctrines. Then they can dare to exploit him and force him to do humiliating slave labour. The German credulity, the bourgeois trustfulness are the weakest points in the fortress of the German character. The German has been taught that hatred is reprehensible. And the German believed this teaching! Only later did he realise that true hatred is as noble as true love.

\*

With the carefreeness of a child, the German gave away treasures to the world and threw out values with full hands. With the playful joy of child, he watched others collect these treasures and values and use them to establish their power.

He was too young about the responsibility of an obligatory inheritance.

The world owes its current face to this youthfulness.

\*

A thousand times the German passed by the crown and was content to be a servant in his father's house.  
Like a dreamy, playful boy, he has built a box game out of countries and worlds, only to knock it over again with a wave of his hand at the end of the game.

\*

German history is a textbook for a world history of missed opportunities.  
Young Germans should be read a chapter from this textbook every day. Perhaps they will then stay awake and become impervious to all whispers. Perhaps a blush of shame will rise to their cheeks, and perhaps tears of anger will fill their eyes.

\*

Rich times tempt us to thoughtless indulgence. But hardship forces us to question and reflect. The German soul has often shouted its questions about the why of fate and history into the clouds. Germans have often stood stunned before the ruins of their empire and their ideas. Religions have grown out of the question of why.  
But the religions taught theories of fate, and these theories shifted the burden of responsibility from the questioning souls to the unknown God and gave the consolation of providence. Guilt and fate were blurred into one another.  
So the German became sleepy again. He found an excuse for his guilt. No answer to his questions came from the clouds, and he was able to calm and anaesthetise the accusation of his heart with the excuse of God-given fate.  
The German should have been taught that all guilt is the result of his lukewarmness, that all fate is the punishment of his guilt. He should not have been given the prayer book, but the sword of atonement! Whoever asks into the clouds will be fooled. He who his heart receives an answer. And this answer is not an ambiguous oracle saying, but a demand: Be German and act German, then you are stronger than all fate!

\*

German questions seek confirmation. And this confirmation is that nothing is in vain, nothing is accidental and nothing is a miracle. Rather, that every sin has its origin in half-heartedness, timidity and indifference, and that every deed is the effect of a lawfulness.  
So the German question does not want the consolation of an unknown God, but the confirmation of lawfulness. Instead of miracles, it wants fulfilment.

\*

He who recognises the lawfulness in himself and in his actions knows that all belief in miracles ultimately springs from a selfish drive; he does not expect the sun to stand still and the mountains to move for the sake of his fearful heart, but he storms against adversity and shapes fate into history.

Those who believe in the law and push for its fulfilment are more reverent than those who believe in miracles, for they do not violate the great life, but rather submit to it. Those who want miracles want to escape. Only those who recognise themselves as part of the law create orders and values are greater, harder, more honest and more sublime than even the most pious wishes and prayers.

Miracles and magic on the one hand, law and deed on the other: this is how the German is faced with the decision.

Whoever professes the law and the deed has a first commandment. This is: I know that I am!

Whoever confesses the yes to life, to his life, wants fulfilment, not redemption. Their questions become easier, their actions become more ruthless. The weaker the person, the more extensive, the louder his questions.

You can spend a thousand and one thousand years searching for the merciful God and still fail to live up to the law of life. But the strong man courageously transcends the boundaries of all worlds. Here weakness and therefore longing for redemption, prayer, cursing the world and escaping the world, there readiness for action and courage to leap over the final abyss and climb the highest mountains: that is the German decision!

\*

For a thousand years and more, Germans have been torn between two worlds, the world of yes and the world of no.

No sooner had he become aware of his strength and taken the first steps towards power than he was pushed back from the gate leading to his fulfilment. They whispered to him that his strength was a devilish temptation, that his shouting was Satan's rejoicing. He was advised to crush his own strength, to let go of his young fighting blood. In short, he was to sell his heart and grow old. Old and - harmless!

Over the course of time, many have allowed themselves to be seduced into renunciation and clung to the world of "no". They died as traitors to their law, as fugitives from life. But those whose hearts were closed to what was foreign, who, despite all the threats, embraced the world of Yes, became lonely in the world, lonely among their people. Their lives became a protest, their actions a revolt and rebellion. They died in battle, at the stake, in prison or in exile.

They shunned the world of the weak, the world of consolation and had the courage to boast about their painful loneliness.

But Germany, the Reich, was with these few, was with their lives and almost even more with their deaths.

## **The awakening of the will to live**

The will to become lies hidden in man as a germ before man is even born.

Physical development, growth, finds its definite conclusion in adulthood. Spiritual development, or maturing, only ends with death.

Growth and maturing together are what make up true humanity. It is just as unnatural and absurd to prevent maturing as it is to arbitrarily bring growth to a standstill.

Inevitably, signs of decay and crippling occur. However, there are people who dislike maturing, which is filled with restlessness, hardship and all kinds of unpleasantness. They see childhood as the only desirable state and mourn it as a lost paradise.

They remain in the plane of the age of the child and do not dare to step into the land of manhood.

In their religions, they praise the state of childhood as blissful and claim that being a child brings salvation. Leaving children becomes a revelation to them. They turn children's fairy tales into facts of salvation.

Their paradise: a state of twilight, a wanting to know nothing for the sake of peace. Being pampered and letting yourself go. A dreamy play with the symbols of the snake and the skull.

Her curse: life with its struggle, its duty, its work, its vigilant sobriety and its harshness.

Her longing: to be released from this body, from this life, to regain the lost paradise, the place of sweet, peaceful bliss.

The consequence: the natural should be overcome by the unnatural. Spiritual birth should be avoided for the sake of pain!

Being a child means independence, and that requires guidance, calling, constant supervision.

If you are a child, you are a coward.

But who else can lean back out of cowardice into bondage but those who feel too weak when life makes its demands?

\*

The "fall of man" brought about the end of the paradisiacal state. Childlike dreaming gave way to hard duty. Deeds took the place of dreams.

If paradise were to return today, there would be no human being left on this earth in a hundred years.

The will to become has overcome paradise; as long as it is awake, it will not return.

The deed will not be overcome by dreams, just as little as twilight is able to triumph over light.

Therefore, whoever wants to remain a child, since he is unfit for fruit, will be a weed that must be weeded out.

Anyone who says "I'm afraid of becoming a man" should be expelled from the community.

\*

It is about sanctifying the will to live. For a thousand years, the continuing sin against the spirit of life was committed by sanctifying the will to die - to die in this world. Whoever sees life only in terms of death, and whoever sees the deed only in terms of sin, must inevitably deny the binding nature of life in general. Nor can he recognise, let alone acknowledge, the law or order of life.

We must begin to sanctify procreation itself. For thousands of years, procreation was seen as the original sin, the hereditary evil of humanity. The child in the womb was already condemned. The man should leave the woman with remorse, the mother should give birth to her child with shame.

The child's tender soul was darkened by the heavy thoughts of his parents.

\*

Therefore, the man who goes to his wife passes on the sacred mission of life itself. He fulfils the law of life. For life is only where life is given.

That is why life is .

If a man does not pass on life, he is already dead, even if he breathes. He is a lawbreaker, and if, in defiance of life, even his religion blessed him!

The child's germ, which ripens in the mother's womb towards birth, is the fulfilment of the law and is therefore holy. Anyone who regards it as the fruit of sin blasphemes the law and mocks the order of life.

The child's germ develops its growth, which is beyond the mother's control. The mother carries the germ and sanctifies it through her joy. But the joy is conditioned by the mother's knowledge of being a vessel of holy life itself. In the hour of birth, the will to become has overcome the first obstacles.

The cut of the scissors frees the child from physical dependence. The first cry is the first acknowledgement of one's own life.

\*

The education of the child consists primarily in awakening the will to live.

Education should not be confused with training. It is not a question of the child necessarily adopting manners that are dear to the parents, but rather of the child developing its inherent predispositions to the extent that they are good.

It is the parents' foremost duty to weed out the weeds in good time and to ensure that they do not consume important nutrients. Above all, however, care should be taken to ensure that the child can grow up straight and upright.

As the child is not the private property of the parents, but a member of the community, the parents are responsible to the community for the child.

Education has proved its success when the law dormant in the child has unfolded.

\*

A child's reproachful defiance often consists precisely of insisting on an opinion that is in line with the child's own. One should not inculcate the opinion of the parents as one's own opinion, but rather give the young person the opportunity to form his or her own judgement. The so-called immaturity of a young person is often the genuine expression of an unformed feeling.

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The buzzword of generational hatred crops again and again.

The elders accuse the young of arrogance and irreverence. The young despise their elders for their indifference and compromise.

But when does hatred break through in rebellion?

It is often the case that older people, who have failed in the struggle to shape their lives because of their own indecisiveness, pat the young on the back with envious condescension and advise them to get older first in order to have a say. With grandfatherly superiority, they spoke of how they too had once been young and had immature views.

A young person is not served by such phrases. They want encouragement and affirmation and will at best tolerate some friendly advice, but never "insights" born of renunciation and pessimism.

The young person very quickly senses weaknesses with a secure feeling. Then his feeling of superiority breaks through, which comes from the knowledge of his own strength and the young

courage ready for action. However, he can then be very "presumptuous" in his words and actions.

Yes, his dislike can increase to contempt.

But where the young person senses an honest attitude and courageous commitment to the idea in the older person, he looks up to him with faith and willingly follows him in all areas of the struggle.

Where an elder becomes a role model and leader, he can certainly not complain about the arrogance of the younger.

Generational hatred is mostly caused by the failure of the older generation.

Youth wants to be won over, it cannot be persuaded.

That is why it is of crucial importance who teaches and leads the youth. Only the best, strongest and brightest of the nation should be appointed to this office. It is partly up to them whether the young people are transferred into the great order through the fulfilment of their lawfulness or whether, embittered and disappointed, they perish inwardly and outwardly in the camp of nihilism.

\*

Those who have been born into and guided by the great order do not need a rebirth to release them from their natural bond. Rather, he will recognise the place of his activity and seek to dutifully fulfil his law. Only people who have broken their original life need this "redemption". That is why the young man is not to be found in the circles of those in need of redemption and instead seeks the community of those who are strong and unbowed like him.

\*

The office of teacher and leader of the youth is so responsible because they have to make the first selection of the physically, mentally and emotionally most valuable. And how can someone judge a merit that they themselves do not possess? An inferior person will only ever recognise the inferior person and take him into his heart out of a certain solidarity with the weak and bad, just as he hates and fears the strong and good out of a feeling of inferiority.

A young person thirsts for teaching and example. He craves everything that strengthens his will to live.

This means that only those moments of education are valuable that are capable of having a lasting influence on the courage, character, mindset and attitude of the young person. Knowledge that does not help with this becomes ballast and can contribute to confusing heart and feelings.

## **The life of its own**

Even today, a "valuable person" is generally understood to be someone who knows how to present their gifts in the right light.

The gifted and therefore valuable allowed to make extensive use of their gifts. A certain amount of training capital is applied in order to realise the treasures lying dormant in this person and it is firmly expected that the capital invested in this way will yield a considerable return in the foreseeable future. In addition, however, "education" was a purchasable commodity, which also included a relatively high price. "untalented" could come. Provided that he acquired the necessary authorisations and diplomas. But this was not least a question of money and perseverance. In short: education as a commodity could be bought in educational institutions like in department stores and carried off without complaint.

This meant that these goods could fall into unauthorised hands and be used to the detriment of the community. The days when you could buy pistols on the open market are long gone. But the no less "dangerous" weapons of the mind could be made available to anyone who wanted them right up to the last century. The weak could thus acquire weapons with the help of which he could make the strong submissive. The pathological and destructive could freely acquire the necessary tools for his planned destruction. The realisation was born out of necessity that the community - if it wanted to remain viable and healthy - had to plan the creation and shaping of values.

\*

First demand: Within the community, those who are healthy in body and soul are valuable. Only healthy people have the right to develop their gifts. Only he can give healthy fruit. The sick person can at best feign colourful, shimmering fruit.

Second requirement: The community creates the preconditions for the development of healthy powers. That is why it alone is entitled to receive the fruits.

\*

As long as the community was replaced by the unleashed ego in the battle of all against all, the utilisation of values was free. It was permissible for one person to fatten himself on values while the other had to starve.

\*

The individual life is not destroyed by the community. It is only released from its separation and integrated into the community.  
The community does not crush intrinsic values, but places the greatest value on their development. The greater these values are, the stronger the community will grow.

\*

A fable: The adventurous hero travels through the countryside, defeats dragons, redeems princesses, kills the bad guys. The women love you, the good praise him. His fame fills the world.

His name becomes a legend. The boys' eyes sparkle when his deeds are sung.

Blessed are the people who have great heroes and great legends. But woe to the community whose best go out in search of adventure and die in faraway lands.

The community needs the strong, the courageous, the fearless and the incorruptible to stand in the ranks of their comrades and to seek and fulfil great deeds there. The deed of the individual is not lost to the community, but only turns from an accidental to a planned work.

It is not the individual deed, but the work of the community that establishes a people for eternity.

The glory of the individual becomes the glory of the community.

who have grasped the meaning of community and who are part of it a duty to perfect themselves. He is no longer stingy for his own honour, but sees in his deeds the precondition for the lives of those who will live and fight after him. He will scatter his deeds like a sower scatters grain. The awareness of responsibility will force him to scatter only valuable seed on valuable soil. That is his honour.

He knows that he is not making a "sacrifice". Because every fruit is a natural consequence.

\*

The community does not pull him "down", it does not make him like the indifferent, the insignificant. The more he is absorbed in the community, the more he fulfils it with his deeds, the more he stimulates it with himself, forwards and upwards.

\*

Those who went into the desert to be alone with themselves, those who shunned the community so as not to have to give up their treasures, will look at him in amazement and doubt that he is still able to lead a "true" life.

They will believe that it must gradually burn out and end up looking like the desolate sight of an abandoned house, a disused mine. It is pointless to argue with them. They should only be told that a match may burn, but there is no fire yet. But even those who have placed their own lives in the community know about hours of loneliness. But when he steps out of the circle of his comrades for a short time, he does so to dialogue with his heart, to give an account of his will and his actions. He ponders how he can deepen the deed in order to consolidate his success. He no longer thinks of his ego, which only leads him round and round in circles, he thinks of the we of the community. And this we leads him beyond the narrowness of the day into the vastness of the eternity of his people. He no longer thinks of the meagre span of his life, but of the infinity of the chain of those who come after him.

When he then steps back into the community, his heart is filled with a new longing for action that shapes the future.

\*

Those who live in the desert lose everything with their lives. That is why they are fearful and anxious about how they can prolong the short time of their existence.

Those who live in community think about how they utilise their lives. For him, death means the end of the possibility of action, so he hastens to seize every hour and fulfil it with his deed. He hates contemplation and tranquillity; he hates everything that hinders action.

\*

Those who live in the desert strive for security and safety. They want to enjoy the fruits they have gathered in peace.

Those who live in community know that there is no such thing as security and safety. For the community is not founded as an association for common security, so that one part keeps watch while the other is satisfied in peace, but it exists as the comradeship of those who have conspired to work and move towards perfection. Not rest but movement is their state, not pleasure but longing is their driving force.

\*

Anyone who lives in the community must think about the consequences of every deed. There is no concealment for him. What he does is done in front of everyone, with everyone and for everyone. That is why his life has few "pleasant" aspects.

\*

Those who live in the desert have time to indulge in strange and absurd thoughts. In their loneliness, they are overcome by fear and horror, so that they sense themselves surrounded by ghosts, dangers and horrors.

They have thought of ways to escape death. For they do not see the meaning of life because they have left the community.

Life is incomprehensible to them in the face of death, so they at least want to exempt their souls from death and save them in a place of eternal security, painlessness and unceasing joy. Because death is the greatest horror for them, they formed the idea that death is the punishment that an unknown God must have imposed. So they began to ponder this God in order to explore his plans and thus overcome death. Their thoughts became ladders to heaven, which with each rung led them away from the lawfulness of the world and closer to the realm of that God knew how to dispose death.

This is perfection: outgrowing the world and the community.

\*

There is enmity between those who live in the desert and the community. The community must ensure that the calls from the desert do not confuse people's hearts, because anyone who follows the calls and is detached from the community by them is lost to the eternity of the people. His life is suddenly torn from the chain of the whole. And on every individual life that is lost, countless links of the future hang, which perish with it.

Those who live in the desert feel better in their isolation and feel close their God.

\*

It is pointless to argue about who is "better".

The community can and will only ever judge from within the community, just as those in the desert can only judge from within themselves. The community judges solely on the basis of what those within it achieve. Those who are useful are good and valuable. Those who separate themselves are useless, superfluous, worthless and bad.

The community does not investigate whether the segregated person is a "good person". It is completely indifferent to him. It confines itself to the conclusion that the separated person is useless in any case. The people of the desert have to accept this judgement.

\*

The community has to defend itself against the segregated people's standard of "closeness to God" as a value the people of the community.

Confusion is caused by the mixing of completely incompatible views and values. However, the community must ensure that those who are separated do not also try - after they have voluntarily left the community for the sake of their own lives - to accuse the people of the community of having a low opinion.

## **The reservation**

The "bourgeois" way of thinking is characterised by the fact that every human being is granted the right to a reservation. Yes, the so-called "human rights" are - if you take them away from the struggle of slaves against their sellers and buyers and apply them to

"European" conditions - seen close up, this is nothing more than a series of reservations.

(In the last sixty years, the slogan of human rights was already more at home in the bourgeois aesthetic salons than in the circles of militant socialists. The healthy instincts of the revolutionary workers had already rebelled against the cheap slogan and chosen other battle cries instead, such as

"world revolution", "class struggle" .)

The "human right" became the "battle cry" of pacifist-democratic circles who wanted to claim their own right to live by appealing to the tear ducts.

\*

What is this "human right"?

But basically nothing other than the desire to lead an undisturbed private life and to be able to enjoy it privately.

The weakling invoked his human right when the state demanded military service. By invoking human rights, the cry of the weakling was to valorised as a document of the moral upliftment of a noble soul against "barbarism". The religious fanatic who believed he had to oppose the natural order of the community on the basis of some "revelation" human rights. The propertied citizen, who saw his treasures jeopardised by the general need of the community to hand over or at least surrender unused assets, cried out for human rights to protect his property.

The examples could be multiplied at will. Almost anyone could invoke human rights to morally underpin their "this far and no further" and, at worst, to adorn themselves with a martyr's crown.

Only the soldier did not think of his human rights, but fought, bled and died in self-evident fulfilment of his duty. That is why he was particularly hated by those representatives of human rights.

\*

Human rights always assert themselves where the law of duty begins to interfere with well-being.

\*

The strong man makes no use of reservations. The question of human rights is particularly alien and incomprehensible to him.

Law and order are so strong in him that he does not resort to arbitrariness against the weaker. For arbitrariness is the consequence of lawlessness and only prevails where the weak have come to power on the basis of human rights. However, the strong reject the claim to power of the weak, even if they are in the majority due to some kind of decay not caused by the strong.

\*

The weak person first demands the right to life. This right would not be denied to him if he were content with the life he is entitled to within the order. However, the weak person does not want to be content with this, but demands equal rights on the basis of his human right. He thus demands nothing other than the humiliation of the strong. For he himself cannot elevate himself to the greatness of the strong. Since the weak take it for granted that they are not up to the duties of the strong, they expect the strong to serve them just as naturally. Thus it is that the weak, with his clamouring demand for the observance and consideration of universal human rights, knows how to drown out and clothe his own claim to the constant benefit of the deeds of the strong.

\*

Democratism has attempted to completely shake up the natural order and reverse the lawful stratification of values. All circles of people who insisted on their reservations helped him in this. (These were the circles of the propertied bourgeoisie as well as those of confessionism and communism).

\*

Reservation is the most dangerous enemy of the community. Reservation forms the breaches into which the seeds of decomposition are planted.

\*

Let's start with confessionism:

A "good German" who is "also a good confessionist" is confronted with the demands of the community. He evaluates these demands by the standard of his "conscience", which wants to do justice to both characteristics, Germanness and denomination.

The very hesitation caused by values is a danger to the community. If the claims of confessionism appear to be jeopardised by those of the community, the reservation comes into play.

The representative of the reservation searches for covenant co-operation and finds it.

An association of representatives of the reservation is founded. This comes into opposition to the community. The enemies of the community see a natural ally in the now existing association and offer it their help. For the sake of its existence, the association accepts the help and joins the front of the community's enemies. The enemies advance through the association into the heart of the community. The association becomes the natural enemy of the community. If a representative of the reservation is called to account by the community, he screams about persecution and thus drowns out the accusation that the community makes against him. The accusation of being a traitor.

\*

It is similar with the reservation that the propertied citizen represents: the community demands "sacrifices". He recognises them up to the point at which his "existence" is endangered. At this moment, he asserts his reservation. He reflects on the fact that it was the community that enabled him to come into possession in the first place, and that possession is pointless without community. In misjudging the order, he seeks the co-operative of the

He is the centre of the rights of the propertied and defends his rights within it against the claims of the community. He does not shy away from demanding and forming a co-operative of the propertied, which extends over the whole world and is determined to defend the collective rights of all the propertied against the claims of the individual communities. He justifies his reservation with specially created "laws" and does not ask whether these laws contradict natural law and order. The co-operative of the propertied expands its reservation by all means and attempts to convert property into power.

It acquires the prerequisites for power through the skilful use of the means to it as a result of its possession. The consequence of the striving for power is the shattering of order through the arbitrariness of means and endeavour. The co-operative claims that general prosperity rises and falls with it and thus manages to push back the community with its claims. It control of the economy by placing itself on an equal footing with it. In this way, the economy is lifted out of the community and thus out of order and turned into a special area for the interests of the co-operative. As long as there is a good relationship between the community and the co-operative, the community is allowed to share in the profits of the co-operative's "economic policy"! The propertied citizen makes this reservation quite seriously and does not want to know that he is thereby humiliating the community into becoming his slave. He is happy to make his property available in times of war and lends it at high interest rates. Indeed, he sees with pleasure that in war his property is almost always "well invested" and claims with shocking naturalness that the soldiers are defending his own valuable life. He has no qualms about pocketing the interest on his skilfully invested property and does not worry about the fact that the blood of the fallen is on this interest.

\*

The propertied bourgeois way of thinking has created its own morality and understood how to underpin it with laws and supposedly holy commandments. These laws establish an illusory right that grants almost everything to the co-operative and takes almost everything away from the community.

The illusory law has created the illusory strong.

It equated possession with power and possession with strength. It became the gravedigger of the community. It pronounced death sentences on enemies of the community in the name of a god and used patriotic idioms full of pathos. The reservation of the propertied citizens had a paralysing effect on the spirit of the community. For this reservation preached the commandment of tranquillity for the sake of protecting the seemingly strong. It blessed everything that served this tranquillity and cursed everything that jeopardised it.

This reservation put the blood of the community in danger of thickening and tempted their spirit to become dull and sleepy.

\*

Anyone who opposed the propertied bourgeois reservation was declared an enemy of the state, a blasphemer and banned from "society".

The propertied bourgeois was proud of his white waistcoat and distanced himself from the "proletarian" - the one who was artificially held down by him, the disinherited - so as not to soil himself. The fact that the white waistcoat often covered very dirty skin did not matter to the propertied bourgeois. The skin could not be seen. And it was only for the sake of the outward purity of his waistcoat that he used the protective shield of his morals.

\*

The "proletarians" who rebelled against the shackles imposed on them by the propertied bourgeoisie raised a different reservation: they saw in the world the injustice perpetrated by the propertied bourgeoisie. They saw that every community had to contend with the reservation of that group. They demanded the unification of the fighters against the propertied bourgeois reservation and ended up with this demand in the reservation itself. they despised law and order by preaching liberation from every communal bond across the community. They gave themselves the title of "comrade" and concealed in it the claim to the enjoyment that stands outside of duty.

The appeal to the proletarians of all countries was aimed at separating a certain class from the communities of all countries in order to bring about the overthrow of the world. The overthrow of the world, however, was to take place outside the framework of law and order.

\*

Every world upheaval, i.e. every upheaval that is conceived and strived for outside the framework of the community, causes and brings chaos. Every planned world upheaval does not serve the interests of the community, but the selfish goal of a caste, a class, a stratum.

\*

To summarise: The religious reservation of the Christians resulted in the attack of a certain religious caste on the state as a natural order. The economic reservation of the propertied bourgeoisie resulted in the enslavement of entire continents. The class-struggle reserve drives the nihilistic slave revolt, which is itself of creating values, since it lacks the prerequisites of values, the concepts of freedom, honour and duty: Freedom, honour and duty.

\*

The community should recognise that every reservation is its mortal enemy. The community must act in accordance with this realisation. If the community fails in this, it is guilty of death and should fall victim to the reservations. For such a community lacks the prerequisite for all justification of life: responsibility.

## **The community**

No word is more misleading, no word is more controversial, no word has caused as much confusion as the word community. The defenders of the reservations are fond of using this word to prevent the groups of the community they seek to dominate from escaping or breaking away. It should therefore first be emphasised that community and democracy have nothing to do with each other.

Community does not mean equal rights for all. Community is not a herd with equal rights to pasture and water. Community is also not a random state or arbitrary location. Community is a union of those who are of one mind.

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In other words, the community is also a union of those who are of one blood. Blood is a legal prerequisite without which order not possible. But blood without will is dead. Community is also a union of those who are of one language. Language is a consequence of blood. Without a blood-bound will, however, language is only a loose bond that can be cast off at any time and in any place.

Community is also a covenant of those who are of one faith. But if faith lives outside the conditions of blood, language and will, the community slips into the unreal and becomes a phrase and a sieve ball of foreign powers.

\*

Community is where people who are of one blood, one language, express a will that drives them to action through their attitude and behaviour. Only there do people have something in common that leads to community: a unifying and binding purpose in life that is also a confirmation of life. The community therefore does not grow out of the masses, but out of the personality.

\*

Personality, however, only exists where responsibility prevails. Responsibility consists in the awareness of being bound by duty to law and order. Responsibility consists in being accountable to the demands of law and order and in being honest in answering questions about the value of life's activities.

Responsibility means keeping a constant dialogue with the questions of the heart and seeking to harmonise them with the demands of the will.

\*

Man is born into the masses, but he is accepted into the community. Admission into the community takes place when man recognises his lawfulness and places his will in order. This is his decisive act, which determines his work and his fruitfulness.

\*

The community is the bearer and realiser of the law. It only exists where every reservation has been overcome, where the will is orientated towards the goal of a healthy, original people and a strong state.

People is law. The  
state is order.

But community is will.

\*

The masses stand outside the bonds. It has chosen neither good nor evil. Good and evil rest within it. The masses must be awakened, shaken up, led. A part of the masses will remain in perseverance and resist every bond. This part of the masses is harmless and will walk in good-natured slumber in the direction in which the community is consciously marching.

A part of the masses will hear the triad of law, order and will and long for harmony with it.

From this part, the bearers of the community will wake up again and again.

But the last part of the masses is malicious. Because it is blind, it claims that there no light. It has no understanding of the triad and claims that it is deception and fraud. This part is in constant attack against the community. It rises up against law and order in a venom-fuelled destructive rage.

Its law is called arbitrariness.

Its order is called chaos.

His will is called anger.

This part of the masses, which has its home in the underworld, tries to draw the upper world down to itself and imprint its spirit with the stamp of its evil spirit. The community must be aware of the dangers that lie dormant in the masses and must not serve them, but control them. Unleashing the masses leads to the destruction of the community and replaces the rule of the worthy with the dictatorship of the unworthy.

\*

The community is the union of the exquisite.

Pursuing selection is the life activity of the trinity of law, order and will.

The duty of selection is also the highest reason.

\*

Selection takes place in a socialist-aristocratic sense. Socialist, because performance for the community is the decisive factor. Aristocratic, because selection, if it is to bear any fruit at all, be elevated from the masses. Belonging to the elite cannot be inherited, but must be earned each time.

That is why it is socialist. But it can be lost. Belonging to the elite is not based on a one-off achievement. It cannot be acquired through a deed, but is a state of life.

\*

The state of life of the chosen ones is elevated from the randomness of external events to the regularity of the deed. He who stands in the community stands firm. He is unshakeable because he knows that nothing happens outside the law and because every required deed is carried out within the framework of the law.

\*

Only those who are outside the community are uprooted enough to seriously ask for a miracle that puts them beyond the reach of the law. Those who are in the community seek fulfilment, not salvation.

\*

The community alone is called to rule.

It raises the freest, noblest and boldest from its midst and places the office of leader on him.

The leader is accountable to the community.  
She alone. For only she is of the same blood, the same faith and the same will. Only she knows the will of the leader and knows his will.

But it alone can also judge weakness, failure and unfaithfulness.  
Community and leader are mutually dependent. They draw strength from each other. The community is judged by its leader, and the leader by the community.

\*

The nation in its entirety consists of three layers: the mass,  
which in turn grows out of three layers,  
the community, the  
leader.

It offers the sight of a pyramid.  
The layers are not created, but grown up.

\*

The community rules in the leader.  
Rule is the fulfilment of the law. The leader is the supreme enforcer of the law and the first herald of order. Knowledge of law and order is the spiritual hallmark of the community. Insofar as the well-intentioned masses do not have this knowledge, they bind themselves through trust. This certainty is the representation of knowledge. The three layers are bound together by loyalty. Loyalty is anchored in the feeling of togetherness and being connected in destiny.

\*

The nation is not stratified according to bourgeois professions or acquired educational values, but exclusively according to the degree of knowledge and trust and the ability to be loyal.

\*

Fate is not a godlike power that binds the will of man, but the working of the law that binds people to space and time and demands the fulfilment of the duties of the state of life.

\*

There are men's unions within the community. The men's societies arise from the longing to fulfil the law. They are comradeships of the path, not of the goal. That is why men's societies are not an end in themselves. If they were an end in themselves, they would destroy the community. The essence of men's unions is the fight against all indifference. Their foremost characteristics are poverty and sacrifice.

Poverty is not an ascetic denial of possessions, but incorruptibility in the face of the temptations of possessions. An attitude of poverty is a willingness to bear any burden and any deprivation that the fulfilment of one's duty to the law entails.

Sacrifice is not a sacred act, but a renunciation of the personal advantages that the stronger could gain at the expense of the weaker.

\*

The order rises invisibly above the community.  
He is the spiritual crowning glory of the entire nation.

The great people belong to it. He is the  
bearer of the idea par excellence. He is a  
witness to the eternity of the people.

It is the home and heaven of the nation's greats.

It is the only one, the true and holy temple in which a people can raise their souls from present hardships. It is the place of self-reflection, the source of eternally present powers.

\*

The worship of the great ones of the people is the appropriate cult of the community.

### **The rating**

The dispute about judgement is as old as mankind.

Religions and philosophical systems have always tried to establish the ultimate standard for judgement through their teachings. It was often triumphantly claimed that the standard had been found. Then the thesis was advanced that virtue could be taught or even that a certain religious founder was exclusively the way, the truth and the life.

They eagerly went about the re-evaluation and tried their hand at the new classification, finally admitting or hiding the fact that the new classification would not have changed anything. So many amateurish attempts have been made in the field of evaluation that in the end the order itself was in danger of being betrayed, forgotten and reversed.

Fortunately, order turned out to be stronger than the disorder that was brought about. The German way of thinking does not put forward theories that are far removed from reality and does not hope for miracles, but values people according to their importance to the community. It measures the life of the individual against the life of the people as a whole. It measures the present with the measure of future validity.

In this way, the value of the individual becomes small before the greatness of the community. In this way, the value of the personality becomes great in view of its exemplary effect on the community.

\*

The value of the community is determined by the spirit that fills it. The spirit is conditioned by the attitude that sustains the community. The attitude is the outflow of the forces of blood and will united in the character that lead to the formation of the community.

The community values:

Good is he who fulfils the law!

In other words, the law is fulfilled by those who consciously and willingly place their actions at the selfless service of the community. The knowledge of the law is conditioned by the realisation of the bond that the individual bears through his responsibility for the community.

However, only those in possession of mental and physical powers can be held responsible, i.e. only the healthy person is responsible. The sick person is not responsible. The community promotes what is healthy and suppresses what is ill

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The community values:

Evil is he who rises up against the law!

In other words, it is irrelevant whether the rebellion against the law motivated by ignorance, an unlawful attitude or the desire for redemption from the law. It is irrelevant whether the will to destroy the law springs from the heart of a scoundrel or a "saint". Whoever seeks to evade the fulfilment of the law is evil. Since lawlessness destroys the life of the present and future community, there are no grounds for mitigation. The community destroys everything that is harmful and pernicious to it. They themselves destroy the seed of lawlessness.

\*

The community values: Strong

is good!

In other words, the strong person is the one who has overcome the resistance of selfishness and any reservations and is the bearer of duty. The strong man is awake and does not tire. He bears his responsibility with the joy of a warrior in battle. He has recognised the law of his blood and shapes his knowledge through the will to act. Thus he stands in order.

\*

The community judges: weak is

evil!

In other words, where the weak claim equal rights with the strong, they attempt to overturn the order and thus become a pest. Any praise of the weak is a sin against the community. It is more important to investigate the lawfulness of the strong than the aberration of the weak. Every attempt by the weak to form a power by joining forces is an attack on the community.

\*

The community values:

There is only one morality, the morality of the warrior.

In other words, the warrior is the one consecrated to the final deed. In fulfilment of the law of duty, he has dedicated his own life to the community alone. He

has separated himself the furthest from concern for his own well-being. he knows neither reservations nor excuses. His attitude is his deed. According to the community's judgement, he is both good and strong.

\*

The community honours itself by honouring the warrior.  
It sanctifies his deed by making it the measure of virtue. The community receives the teaching of virtue from the warrior.

\*

The warrior teaches:

Be brave!

This means: Overcome the fear that drives you to anxiously preserve your own life.  
Remember that  
in your deeds rests the future of your people. Remember that your life, your struggle and your death  
Examples of the strong life are.  
Don't forget for a moment that the young crew of your people are watching your every move with  
keen eyes.  
follows.  
Being courageous does not mean playing with life, but using it in a planned way to achieve freedom  
and shape it.  
future of the eternal people.

\* Be

noble!

That means: remember that you are not a murderer and do not serve senseless destruction. Be  
mindful that  
your deed is the honour of the nation. But your fight is all the harder and more relentless.  
Nobility gives the enemy  
honour, but has no weak pity for him. The superior man does not expect pity from his enemy either,  
he expects  
only the same honour that he gives him.

\* Die

proud!

This means: remember that your death is the fulfilment of the law and that death is the  
crowning of duty.  
Remember that your proud death will help the boys to overcome the horror.  
Those who die proudly take the horror out of death.

\*

The warrior's life is both lonely and yet closely bound to the community.  
Lonely, because he alone must harden his heart to defy the dangers.  
Lonely, because he knows that dying means the greatest loneliness. And he struggles under the  
shadow of the  
Dying.

\*

His life is lonely because it has risen from the lowlands of everyday life with its fears and  
worries to the heights of  
From this vantage point, everyday life with its interlinked masses seems very small and  
unimportant. The  
The warrior's life is just as stormy and demanding in its taking as it is in its giving. It is in its  
wildness  
as overwhelmingly great as his willingness to die.  
If the warrior succumbs to the temptations of pleasure for a moment, he is then able to remove the  
dirt from his body.  
to shake it off.  
The weak would sink into the dirt.  
Where the warrior barely soils his ankle, the swamp beats over the head of the weak.  
The weak have a different morality because their resilience different.  
The life of the warrior is closely linked to the community.  
His life is rooted in it, has grown out of it, and is interwoven with it to form the closest  
comradeship.  
His deed would be meaningless without the community.  
His war would be murder without the community.

\*

The warriors lead an exemplary life of comradeship.  
Living in camaraderie means:  
No one goes hungry as long as a comrade still has a piece of bread. No one  
thirsts as long as a comrade still has a sip of water.  
No one is abandoned as long as a comrade still alive.  
Those who live in comradeship remain in it. Those whom the deadly iron tore from comradeship  
live in it  
further through his fame.  
When a young man is accepted into the comradeship of the warriors, he becomes the bearer and  
heir of the  
Glory of the fallen warriors. The greater the legacy of glory, the greater the honour of the  
Responsibility. The greater the warrior's responsibility, the greater his eagerness to prove himself  
worthy of it.  
prove to be.

\*

The community, the majority of whose sons see themselves becoming warriors, is invincible and  
eternal.

Hero worship is the noblest, most noble and wisest cult of the community.  
More than any religion, hero worship unites the hearts and minds of young and old. Only those in  
whose hearts the longing for heroic deeds is awake and demanding are capable of hero worship.  
That is why hero worship is the cult of the select.

\*

The community values the cult.  
For them, faith is not a matter for the reserve of some circles.

\*

The community values:  
No deed is done without faith.  
Faith is not a state of being true, but neither is it a state beyond action.  
Faith is also not a religion that tries to express the knowledge of heaven and earth in doctrines and  
thought structures.  
capture and define the earth.  
Faith arises from an inner attitude and is a constant, manifest expression of the law. He who knows  
his mission, who is filled with the demands of duty, stands in faith.  
The one who helps the law to prevail in the face of opposition acts in faith.  
Anyone who makes the law the starting point and ultimate goal of their will stands and acts in faith.  
The strong members of the community are believers.

\*

The warrior is the first herald of faith.  
The weak build ladders to heaven with which they hope to escape the world of action.

\*

The education of faith is one with the teaching of hero worship.  
A religion that appeals to weakness rises up against the law. It does not generate faith,  
but enmity in deed.  
Faith does not create islands of salvation, but the mainland of action.

\*

The community values:  
Anyone who equates the "apostasy" from Christianity with the decline of the state and culture has  
no sense of  
the truth of the law.

\*

The community teaches:

Law and order are undermined by the afterlife ladder of Christians. The state and culture suffered as a result. Who

curses the body, curses also the creative hand.

The sham state disintegrates and the sham culture perishes because of its untruthfulness. Out of the realisation of the law and the commitment to order arises the state of the strong, which is the equivalent of a

paved the way for a new culture.

\*

The Community commands:

You should honour the strong enemy, but not love him.

You shall kill the pest.

You shall love the great of your people and hate the cowards.

You shall despise those who wish the world to die.

Resist evil and cleave to the strong. Be vigilant and do not let the sword out of your hand.

Never betray your guide.

Your pride prevents you from ever for mercy.

Do not ask that the cup pass you by, but drink it defiantly, uprightly and under control.

He who hates the strong shall destroyed by the strong.

\*

The community values:

Whoever is able to cheer the young team on to great deeds is the true priest of his people.

What makes the eyes of the young team light up, what makes the hearts of the boys tremble with longing for action is the divine word of the nation.

\*

The community asks:

Isn't the whole of Europe, aren't all Christian parts of the world in ruins?

\*

The Community responds:

Europe is dying because it forgot the law. Democratism reigns instead of the rule of the chosen few. Liberalism reigns instead of freedom. Instead of dutypleasure triumphs. Instead of the warrior, the merchant speaks. Gold rules instead of iron. Europe betrayed the blood and desecrated the race. It unleashed the underworld. Wherever Christianity penetrated, it weakened the community of the strong. Pagan Asia, especially pagan Japan, is preparing to attack. The world grew old because of Christianity, only the pagan peoples remained young.

\*

The Community proclaims:

Germany overcomes the Great Dying.

It revolts against the lies of a dying Europe and professes its belief in life.

It is strong enough to fulfil the law.

It is free enough to live courageously.

It is strong in faith and able to die bravely.

It is honest enough to proclaim order and turn away from the sham morality of the Christian and booty-hungry world. It does not invade weak states in the name of God or Christian culture in order to plunder them. It is prepared to live in the community of strong nations and resists the weak arrogating to themselves privilege and paternalism.

\*

That is the purpose of the rating:

Let the weak die, so that the strong may live!

The will to the law prevails!

\*

The Christian world rose up to accuse Germany of barbarism. Germany became lonely, but not in the loneliness of death, but in the loneliness of a strong life.

\*

The Christian world shredded its spirit by posing countless problems.

Germany returned to warrior morale and became simple in its thinking. It eschewed the dodges of the intellect and embraced the inexorable lawful rule of the spirit.

\*

Instead of barren problems and dwindling, decadent aesthetics, Germany put the will to act. As a result, it did not and does not become "spiritless", not "barbaric", not "uneducated". Germany has become and will become uneducated, energetic, law-abiding and tough.

\*

Germany elevated the heretical Prussianism to an idea. Prussianism was de-junkified and torn out of its stubbornness. Through its Germanisation, Prussianism was made into what it originally was: a spirit of community that does not find its fulfilment in any "homeland", but only where strong hearts have dedicated themselves to the flag of duty and the militant shaping of the law to fulfil the order.

\*

The community stands up and proudly proclaims:

May Germany always be accused of barbarism, may Germany be confidently labelled pagan:

If only Germany were alive!

### **About overcoming**

The richer a person's gifts, the livelier his spirit, the more varied his inclinations, the greater the temptations that come his way. The temptations to throw out gifts with full hands and to take this path today and that path tomorrow, which suddenly arises from the abundance of possibilities.

The more the awareness of the talents awakens, the greater the danger of playing with and misunderstanding the powers. Versatile talents are more likely to perish than people who doggedly and doggedly follow the path of their only talent.

\*

The struggle for knowledge must first and foremost be a struggle for self-knowledge. And not self-knowledge in the humble sense, but in the imperious sense. For Lord is he who knows his nature and is able to mould it. Anyone who only recognises his weakness in humility and is content with this recognition is worthless and superfluous.

\*

Only those who have recognised themselves are able to detach their lives from the random and place them in order. But this requires overcoming.

\*

There is one greatest temptation: to fall off the path and be enough for yourself. The need for rest is the strongest enemy of all life.

There is one greatest dishonour: to regard one's gifts as spoils to be consumed away from the community itself.

There is one greatest overcoming: to renounce profit, reward, honour, well-being, gratitude, security, vanity and to allow one's own value to be absorbed into the common value.

\*

Overcoming this requires honesty and simplicity. Honesty, because the lure of pleasure knows how to disguise itself perfectly with the claim of need. Simplicity, because the lure knows how to use thousands of reasons and ways out.

\*

There are two main driving forces at work in people: Greed and desire.

Greed pushes his mind to the ground so that his hands rummage in the dirt to pick up the glistening values of everyday life. Greed is insatiable; it becomes greater the more it takes hold of. In the chop, those afflicted by greed meet in the battle of all against all.

Longing lifts the human soul out of today and allows it to look into tomorrow with trepidation.

Longing allows the spirit to grow wings with which it can escape greed and death.

If greed is a devouring ulcer that gnaws away at the human body, longing is a holy, shining fire, without beginning, without end, that illuminates the path of the people.

\*

The value of the people is measured by the number of longing people who have overcome greed.

\*

With everything, greed asks "what use is it to me?".

Longing asks "how can I free my people from the shackles of lowliness?".

The temptations of greed are the forging fire; the demands of longing are the hammer with which man's will is purified and moulded. Longing that does not have to wrestle with greed can become an escape from the world. Without temptation there is no overcoming, and without overcoming there is no action.

\*

Only those who have walked through the thousand temptations of greed, only those who have understood its enticing calls and resisted them, are fit to rule. But: no one should plug their ears so as not to hear the calls, no one should blindfold themselves so as not to see the abysses. The overcomer should know. His victory is a liberating deed, not blind chance.

\*

Fools have coined the term "gentle innocence". Only times of decay can describe the image of the "pure fool" as beautiful and poignant. Innocence may stroll along with downcast eyes and break blue flowers to the delight of ageing people.

The pure gateway may allow itself to be moulded on the path of "virtue" by the grinning air of cunning priests: Deeds are born alone of people who, with hard fists and a knowing look, counter the calm and cowardly everyday life with the attack of their desire. Gentle innocence is always in danger of being seduced. The pure fool is a plaything in the hands of dark forces. Only those who have looked into the abyss will be free of them.

\*

Purity of heart does not come to those who fearfully steer clear of every puddle, but only to those, despite the dirt, keep faith in the truth of their longing. It is not "sin" corrupts people, but the flight from it. The winner in life is not the "sinless" one, but the one whose longing has not been slain.

\*

Those who speak of original sin make it easy for themselves to renounce the fight. Every scoundrel can invoke original sin and use it to effectively disguise his "weakness".

Original sin is the great trump card of the inferior, the hereditarily burdened. It is the vain gimmick of the weak.

Whoever speaks of original sin renounces overcoming it and instead seeks forgiving grace.

\*

Original sin was replaced by the concept of hereditary struggle. The hereditary struggle is innate in everyone of pure blood. It is the expression of the longing to be moulded. He who is of corrupt fathers may speak of original sin. Those who rejoice in their blood will rise up against the word of original sin with holy wrath.

\*

When the powers of darkness rose up against the world of light, they invented the word of original sin in order to crush the courage to overcome. Whoever believes in the word of original sin must say "I poor, wretched, lost and rejected man". A nation made up of original sinners will rightly be destroyed and wiped out by the onslaught of those who yearn for original sin. Do not be deceived: every confession of weakness is a confession of defencelessness. And defencelessness means shame. The deed is born solely out of the confession of strength

\*

People have invented religions to overcome the world. They saw evil, injustice and death in the world and believed that by overcoming the world also overcome all evil. But the world does not want to be overcome, it wants to be shaped.

But only the strong who are able to leave their mark on the world can shape it. Overcoming therefore lies in man, just as all powers lie in him. The weak have no right to speak of overcoming; they should not desecrate the word or boast about it in order to clothe their weakness.

\*

It is a complete misjudgement of the world, its laws and its order to describe the gradual flight from the world as a battle of faith. Increasing worldly disgust by recognising evil is not a realisation that the community. Anyone who "fights his way" to world disgust is not a fighter, but a pathetic weakling. It is an incomparably more heroic struggle to fight one's way through to worldly duty in spite of all evil.

\*

There was a time when people knew better in "heaven" than on earth. They had established laws of the afterlife and forgot about the natural order.

As a result, the world disintegrated and the community fell apart. The courage to overcome crumbled, and a thousand diseases of the soul and body consumed people. Chaos dissolved order, arbitrariness took the place of order.

law. The strong were shouted over, overrun and overwhelmed by the masses of the unleashed. The values of order were devalued by the enthusiasm of the weak and sick. It seemed as if the end of the world longed for by the inferior had come near. But the law cannot be mocked. The inferiors were devoured by their own weakness and did not have the strength to completely destroy the values attacked by their words through a work. When the sky did not fall despite their words, when the earth did not open up to devour the strong despite the prophecies of those possessed by the hereafter, people began to believe in the validity of the law again and to laugh at the excited cries of the inferior. The law is stronger than the fear of the weak. Those who abide by the law remain in order. The time has come when natural values will be sanctified again and when the strong will begin to boast of their strength. The time has come when the arrogance of the weak will be broken and the strong will be justified.

## The dialogue

The boy asks:

How should I pray?

\*

The warrior replies:

When you were a child, you willingly babbled the prayers you were taught. You didn't understand their meaning. God was your father and mother, brother and sister.

Your parents rejoiced in your childlike prayer and accepted it as a consecration of their own hearts. As you grew older, you shied away from prayer, forgot it or switched off thinking about it.

The young man who forces himself to live in a hurry forgets how to pray. Only the man who is facing the limits of his life in a difficult hour remembers his childish prayer and fearfully babbles his half-forgotten formulae. It is not a pretty sight to see men broken in mortal agony weeping and begging a heavenly power for mercy. Prayer, my boy, springs from fear.

It is a sign of insecurity and weakness. He who prays begs for a miracle because his own strength cannot him the desired gift. The life of prayer is life beyond one's own strength, it is life from the power of God, whom man imagines enthroned above the clouds. He who must constantly enquire of God in prayer the highest responsibility he has. We, who have become men, no longer have anything in common with the congregation of believers who worship their God singing and praying within church walls in order to accept from him today or tomorrow the return gift of his blessing.

We men dialogue with the law that rules in us, that drives us to action. We give ourselves an account of whether we have fulfilled the law during the day. The grace of God will never absolve us if we fail to fulfil the deed of freedom. We dialogue with ourselves and then seek the solitude of the heart. This is how we find the power within us that connects us to the sustaining law and prevents us from withdrawing from the great order. This is how action becomes worship. In this way, realising our duty becomes the demand that makes us right with ourselves and does not allow our conscience to slacken or even fall asleep.

Do you understand  
that?

\*

The boy promises:

I will read the history of my people and learn to love the great and hate the common. I will seek the covenant of the best and strive to overcome the false, the cowardly and the untrue. I will seek until I have found the law within me to serve the community as one. Every evening I will demand an account from myself as to whether I have fulfilled the law.  
I want to strive to become hard and clear like a crystal.

\*

The boy asks:

Will I be well on this earth?

\*

The warrior replies:

Those who are driven to action by the knowledge of the law no longer look to the side and do not ask for the wages of a present. He knows that knowledge will bear fruit, but he does not know who will reap this fruit. Every thought of his own well-being hinders his step and turns the storm into a timid stride. The greatest reward that the man's deed can receive is the gratitude of the community, which allows him to become a role model for the boys. The further a man grows beyond the temptation of the present into the shaping of the future, the less he cares about the pleasant. Look at one of the greatest of your people, my boy. Look at Ulrich von Hutten. He was the poorest of his time, he was despised and rejected by his contemporaries. He had to drag himself through Germany, which did not recognise him. When he already struggling with death, he was still able to praise the fate that had placed him in this world to fight. Century, it is an air to live in you! he could shout triumphantly against the curse that the century had pronounced on him.

He died far away from his people on a Swiss island. His people know neither the day of his death. The place where the freedom fighter's dead body was thrown into the pit. But four centuries later, Hutten rose from the realm of the dead and became flesh and blood in this time dedicated to the fight for freedom. Was he well on this earth? A mangy dog chained up in a hut has more of his little life than Hutten was ever able to wrest from fate on the restlessness of his wanderings. And yet Hutten is blessed a thousand times over, because even today our young crew can still light the torches of their longing for freedom on his fiery spirit. That is the meaning of a strong life: that it works! Not contentment but creation is the reward of life, which man endeavours to wrest from the barren soil of his will. The warrior who tears space from the enemy in a doomed attack does not know whether he is destined to make the first furrows on the new farmland one day. He content with the knowledge that his sons will one day grow strong on this land. Knowing makes him prouder than having.

Do you understand  
that?

\*

The boy promises:

I will endeavour to ensure that greed does not make my arm go limp. I will not be content with the security of my own life. I will not fight for possessions that separate me from the community like a wall. I don't want to betray the duty that binds me to the struggle of the future for the sake of pleasure. I don't want to look sideways or backwards when the law calls me into the distance to fight for freedom.

\*

The boy asks:

What is honour?

\*

The warrior replies:

Honour is not a private possession that one person can steal from you or that another can deny you. Honour is the confession of your duty, which you have experienced from the demand that the law makes on you. He who stands in duty stands in honour. He who betrays his duty is dishonourable. Loyalty to law and duty is the exercise of honour. Those who uphold their honour go through life as fighters and pay no heed to the accusations they receive from the ranks of the dishonourable. Almost more honourable people lay in dungeons and burned at the stake than ever sat on royal thrones. The community becomes the bearer of honour. Those who seek their honour will find it in the community. Those who have given up their honour will never see it returned. Just as the dead have no claim to life.

Deed and honour are so closely intertwined that no one can ever separate them. Honour is not like the old people's church tunic that is taken out of the wardrobe on Sundays. Nor is it like the white waistcoat of a rich man. Honour is like the point of a warrior's sword. The sword is worthless without this point. A man is worthless to the community if he does not act out of faith, but squats in the no-man's-land of chance without duty and without being bound by law and order, waiting for the good hours when he can reap effortlessly without having lived in battle. The warrior's honour is the purity of his deed. Is the incorruptibility of his will.

Do you understand that?

\*

The boy promises:

I do not want to seek honour in the splendour of loud praise from a crowd far removed from the law, but in the unbending will to shape the longing for freedom that throbs within me as my conscience in the community itself. I will not trifle with honour, I will not wear it as an ornament on my clothes.

Let honour be my sword. Let my  
sword be my honour.  
Just as my sword is not blunt,

my honour shall never become a shadow.  
Honour is the blood of the soul.  
My soul would die if I lost the honour.

\*

The boy asks:

What is joy?

\*

The warrior replies:

Joy is the awareness of our strength that lifts us out of the depths of fear. The laughter of the strong is the victory cry of a fighting spirit. Only those who recognise the nothingness of everyday hardship and have freed themselves from the grip of fear can fully grasp the joy of being free.

Joy: that means being able to say yes to the things of this world.

Joy: that means having to rejoice when the storm whips up and tries to whirl us away like leaves. Using our own strength against the violence of external and internal forces creates joy in the depths of our soul. Joy is the superior play of the strong against danger. In the hours before battle, the warrior sings the happiest of his songs, not chorales. The joy of now having to summon up all his courage and strength to force the enemy, the great gamble with the riddle of death, brings a joyful glow his eyes, makes his blood circulate tumultuously and tempts his mouth to sing brightly.

Pure is the strong man's joy. His laughter is light-hearted.

The weakling does not know pure joy. He only knows stupid jokes and shrill laughter at jokes. Listen to the laughter of a strong man, it sounds restrained, deep from the heart. A strong man's joy is never silly, never roaring, never artificial. His laughter lies in his heart, in his eyes, in his nostrils, not on his quick lip as with the weak. With the strong, joy is something serious. It is sacred.

Do you understand?

\*

The boy promises:

In order to become joyful once, I want to lead the battle to shape my being victoriously. I believe that joy only fills the man who has been purified by experience, suffering and hardship and who despite all the dirt, has kept his faith in purity. I will beware of men who are only dogged in their mockery and who cannot laugh as liberated people. But I will trust the men who have kept their eyes shining even in old age. I now know that joy is the mirror of strong souls.

\*

The boy asks:

How does the strong see life now?

\*

The warrior replies:

Life is not just being. Life is more, is becoming, is shaping. The most sacred thing in man is his will. It calls and drives him against instincts that want to tempt him to linger, to enjoy, to praise the overcoming defiantly, fighting, joyfully. Where the will rules and tames the common, the cowardly, the false, life grows, which only here becomes fruitful.

Life means wanting to go on. Standing still is beastly.

Living means recognising the law and standing in order yourself.

Living people are rare in the world. Recognising them, gathering them and governing them is the wisdom of a state.

Do you now understand why I am about the state of the strong?

Weakness is always tired, always urges perseverance. And if a state listens for even an hour to the grumbling of those who are tired and tries to curb the urge of the will of the living just a little, it takes on the seeds of death. To live means to give birth to new strength every day, to give birth to new courage every hour. Seed is formed from blood and will, which creates order in the law as fruit. In this cycle stands the strong, who feels the commandment of the deity demanding life in his breast. The living are young and trust the law, which always commands them to fulfil themselves. The living distrust all those stale, stale teachings that only recognise the form, not the spirit.

The living have reverence for life, which is the manifestation of law and order. But without reverence and laughing derisively, they look at this artificial hothouse life, which does not exist of its own accord, but only takes its right from the redemption of real life. Life itself is not God, but it is the outflow of the law, which is the Godhead. Living people are fighters in their whole attitude.

Struggle is not always just a state that is directed against something; in most cases, struggle is about something. So although the living person is a fighter against the inferior, he is first and foremost a fighter to shape himself and to shape the community as a state of the strong that fulfils the law and stands in order.

The living man measures his life by the resistances. There is no life without resistance. And should people ever have overcome all resistance, they will take the stars out of the sky and use them to build new resistance. A time should never dare to complain about too much struggle. The greatness of an age is recognised by the greatness of its struggle. Rather, let those times lament their humiliation that are not filled with the battle cry of young people struggling for freedom. Learn to despise those people who try to break out of the great cycle of their lives and drag this robbery into their desert in order to consume it there in peace - that is, separated from the law, separated from the demands of the community. Do not be beguiled by the teachings of others and believe that he who throws away his life throws away himself. He who truly loves his life, as one loves work and labour, as one loves community, people and honour, as one loves freedom and longing, will not lose his life.

Do you understand that?

\*

The boy promises:

I don't want to throw my life away, I want to shape it. No redemption from him shall separate me from fulfilment. I want to keep my life holy and never defile it with dalliance. I will always remember that life was given to me as a span of time in which I am to work. A lost day is an undone duty. That is a betrayal of the community. I believe that it is the wisdom of the strong to live life genuinely. I will not fear having done a deed too quickly, I will only fear having missed a deed. I want to struggle to realise that life is the revelation of the law, which also works in the world and the heavens, in the clouds and the seas. So, although I am wary of arrogance, I am always aware of the importance of my own life. I know that all value lies in recognising the importance of being. I want to my life awake, aware and becoming. I never want to be content with the part, but to fulfil the law that I serve the community as a whole. I want to be worthy of the blood of my fathers, who struggled before me to recognise the meaning of their lives. I do not want those who come after me to say that I have neglected my duty. I do not want an existence of renunciation, I want to live a life of law.

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The boy asks:

What is the formula of the law?

\*

The warrior replies:

It is dangerous to create a formula. Dangerous because of the weak, because they tend to learn formulas and believe they have also learnt the spirit. But spirit cannot be learnt. Words are mere form if the meaning is not grasped. The mind itself words into sentences. But like every building, the sentence is also temporal. The spirit is eternal. The law only wears the garment of the word. And clothes are subject to fashion. The perfect clothing of the law is nakedness. The time will be the consummation in which the law and the word will find fulfilment. The time is truly great when sentences will no longer have to veil and cover the law from the weakness of people whose eyes have not yet learnt to bear the splendour of truth. I will endeavour to tell of the law in hard sentences.

There is no coincidence and no miracle.

The world is the effect of the law.

What is in the world is in the effect of the law.

The struggle to recognise the law is a struggle for humanity itself. Strong is he who brings the law to fulfilment within himself as part of the whole.

Living courageously means consciously fulfilling the law.

Whoever fulfils the law has overcome all religions.

Those who fulfil the law submit their will to the community.

The community of those who fulfil the law as a whole forms the total state.

The highest art lies in shaping the lawful. The greatest reason lies in the unfolding of the law.

Law and power are inseparable.

Weakness is not being able to fulfil the law.

Wickedness is not wanting to fulfil the law.

Lying is the glorification of the powers that conceal the law.

Rule is the confirmation of the law.

Do you understand?

\*

The boy promises:

I will beware of all teachings that want to conceal the law from me. I would much rather be alone and serve the law than walk in the crowd of those whose longing for redemption and flight from the law have turned them into herd animals. I want to scrutinise everything that comes my way to see whether it serves to shape the law. I want to learn to despise what holds me back.

\*

The boy asks:

How does the strong go to his death?

\*

The warrior replies:

The attitude a adopts towards death shows his true value. The weak tremble before death, just as they tremble before life. For death, like life, is a decision to which only strong hearts can commit themselves. People who misjudge the meaning of life and long for death out of a desire for redemption from life,

have fear of the "sin of life". The strong man, who judges according to the law, has neither fear nor love of death. Because he does not know fear, he does not take death into consideration in the struggle of his life. Because he does not love death, he does not seek it out. The strong man knows that death puts an end to the deed and organises his life in such a way that when death comes, a deed-filled life is completed. The weak always fear the darkness, but especially the darkness of death.

That is why he tries to illuminate that darkness with the light of a cowardly hope. He paints over the horror of decay with bright images of joy that have sprung from his fear. He turns to his imagination and uses it to make himself at home in the place of death. uses it to whitewash his grave and tries to talk away the fear of death. The strong man accepts death calmly. Here, too, he sees only the law. He has grown into the law with his being so that he does not become anxious when the law is obscured for him in death. He leaves it up to the law where and how it lets him work after the decomposition of the body. "Eternal life", "immortality" and "resurrection" are phrases that cannot force the law. The strong man gives himself fully to the law and knows that he is free from desires that cannot break through the law. That is his greatness. So far there is only a little knowledge of life death, that is life in the memory of the community. Whoever lives in the memory of the community, the spirit is present. The strong go bravely and equipped into death. He refuses to brood over a realm of fog beyond the threshold of his death, because all brooding only makes action impossible. He who lives bravely and dies bravely cannot be lost in death. He who lives cowardly and dies trembling, his "eternal life" is neither desirable nor just. For the one who fulfils the law, even the

Dying simply like life. Dodges, calculations, ways out, theories are the effects of weak minds who, with all their zeal, cannot move the law one millimetre. Those who fulfil the law die carefree. He leaves behind nothing half done. For the strong, death is the loud caller that reminds them of their duty every hour. That is why the strong man has "no " during his life. Death is radical. It also demands a radical life. He who forgets his life and his duty is also irreverent towards death. Entry into the world is the revelation of the law, death is the conclusion of revelation. At the end of lifedeath joins the link. It now becomes part of the chain that binds man from the past and present to the future of his people. For those who believe in chance and miracles, death is a great mystery.

For those who fulfil the law, death and life are confirmation.

Do you understand?

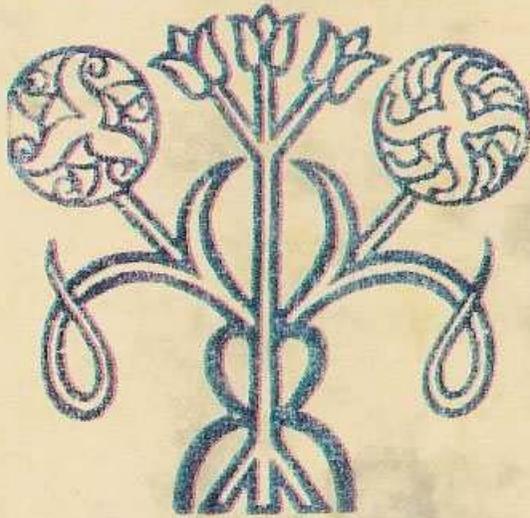
\*

The boy promises:

The memory of death should not be a horror for me, but an incentive. I know that death is not the wages of sin, but the effect of the law in which I live and die. I want to strive for my life to end in a deed that makes my work valuable for the community. I hope that I will die bravely in my duty and know that only those who have fulfilled their law die a blessed death.

I hope to die in such a way that my death the worthy conclusion to a strong life.

KURT EGGERS



VON DER  
HEIMAT  
UND IHREN  
FRAUEN

**KURT EGGERS**

**From  
home  
and their  
Women**

**PUBLISHING HOUSE SIGRUNE -  
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## **Motherliness**

Blissful softness, the expression of fulfilled longing and ultimate inner harmony, lay in the young woman's features as she slumbered towards the day with her first-born in her arms.

Holy shivers of immeasurable happiness ran through her body from time to time and made her lips tremble. Shivers that continued to vibrate in the little body of the baby, as if it still belonged with its life to the body of its mother.

World-wide, in the heavenly realm of bliss, in which the expectant and recent mothers dwell, the dreaming soul of the woman rested. She walked across the meadows of divine joy, under the tall trees of victorious glory, and all swinging and resounding, all jubilation and exultation had its source in the experience of the child, the eternal miracle of creative love, the confession of happy unity.

Then the soul of the young mother saw an image whose sight frightened her to the very depths of her being, whose hardness lay upon her like the night frost on young flowers. And for the first time the mother's soul walked the path of sacrifice through the suffering of young women who fear for the life of their child.

It was the image of farewell that the young mother saw. The farewell that her son, who had grown into a young man, from her, who was trembling in sorrow. Weeping, she saw herself stroking the blond hair of her brave and strong son, searching his defiant, bold mouth and giving him bitter kisses. She saw her son quietly and tenderly himself from her arms, saw him take up his weapons and walk confidently and uprightly as a warrior into battle, the field of which was shrouded in deep darkness as if covered by storm clouds.

The sudden chaos of thunder and lightning, of storm and hailstorm gave them a desperate suspicion that the son's walk was leading him into the misty grey of that no-man's-land where death has established its kingdom in the twilight between night and day.

The revelation that came to her from the light that shines like the sun over the realm of bliss sounded like a soft, calm tone in the suffering of the motherly woman's soul, in the painful bleeding of her heart, dripping like a healing balm.

That was the revelation from the light:

"Your son, the firstborn of your creative love, has been chosen and called to dedicate his life to the nation. His manly heart will not be filled with the playful joy of young men, nor with tender affection for a lovely girl, but with a great longing for battle. His eyes will shine with the inner vision of the battlefield, and his heart will burn with the experience of courage in the face of danger.

He was born into the age of war, and by grace he will be the embodiment of manhood in this age. Again and again he will stride across the field of death and horror and lose the fear of the end of his life. Beyond the senselessness of destruction, he will understand the meaning of war, and lonely will be the height to which this knowledge leads him. His faith and actions will be noble when the nation's call to war sends him forth. Hard and relentless, without pity and without mercy, his fist will reach into the lives of his enemies.

But the day will come for him that knows no evening. Then your son will lie slain in the midst of the field of corpses covered by the bodies of the enemies whom his sword struck.

His courageous life and his joyful death will be like a milestone on the path of the nation that leads from the depths of servitude to the heights of freedom. His life will set the course for the actions of an entire generation that, for the sake of sacrifice, renounces everything of its own that makes life pleasant and carefree, that consciously and voluntarily accepts the fate of poverty in order to enter fully into the destiny of the nation.

At the grave of your son, the best of the people will come together to pledge themselves to valiant battle and holy sacrifice, and the memorial that the people erect to him will outlast the age of war.

You shall find your comfort, motherly woman, in the realisation of the mystery that stands above the sacrifice for the nation. You shall know that from time immemorial the best of the people have been chosen to give their bodies and souls for its life, its honour and its space, and that the streams of sacrificial blood flow from millennium to millennium, hidden from the cowardly and the weak, never recognised by those who allow only their cool, calculating minds to be the measure of all things. These mysterious primal currents are only revealed in gifted mothers and chosen heroes who guard this revelation as a sanctuary and protect it from desecration by the impure and unheroic through their silence about the last things.

You will give birth to many sons and daughters, but the firstling of your womb and your sacrifice will be closest to you and your love. Through him you will be led to the source of the eternal streams of blood, through which the nation receives and continues its life. Here you shall realise that only heroic womanhood is capable of giving birth to heroic sons, and through this realisation you shall become strong and good, pure and brave, and receive the crown of heroism of sacrificial motherhood."

The motherly, young woman received this revelation in her soul from the light that shines and warms like the sun over the realm of bliss in which the expectant and recent mothers dwell.

The sound and jubilation of the soul became deeper and fuller, its glow brighter and purer, as it returned from the land of revelation-filled dreams to the presence of the senses and of body-bound life. A hot feeling of gratitude and joy filled with happiness, which remains forever alien to all thoughtless mothers of chance, and which only conscious mothers can feel to the extent that it overflows into infinity, ran through her body and communicated itself to the little child slumbering at her heart as a cheerful and strong warmth of life, so that it opened its little eyes and looked at its mother.

Tenderly and gently, full of holy timidity, the mother took the child and nourished it at her breast. The mysterious truths of revelation from the realm of bliss, all the power and consecration of destiny through the blood and all the blessings of grace were absorbed by the infant through his mother's breast, and while she nursed her child, there was that indescribably beautiful glow on the woman's face that holy earnestness and deep love for the child sometimes places on the face of the mother.

From "German Confession".

## **From the German**

The German was not born into the sweetness of a sunny landscape, not into the carelessness of an inexhaustible soil. Neither the land nor the landscape gave him lush tranquillity or dreamy comfort.

It is the German's fate never to be allowed to live in gracious opulence, but to have to fight for even the most meagre pleasure. This determines his face and his soul.

If you walk through Germany, you will more furrowed and torn features than smooth and contentedly shining faces. And in the German soul, storms rage with the same fierceness as they stir up the North Sea through which his ships sail. Barrenness and longing have made the German brooding, lonely and combative. That is why anyone who wants to win the German must promise him an earth and a sky full of struggle.

Sated peoples who know nothing of longing have never understood why Germans brood and ponder, why they prioritise thinking over enjoyment.

German thought grew into peculiar forms from German blood. When the German built, under his hand arose cathedrals and towers that rose to the clouds in strangely bizarre shapes; when he wrote, his ballads became brittle and austere and of a chaste, hidden beauty, they must hurt the ear of anyone who loves the melodious sound of southern verse.

\*

German thought strives for the great unity of inner vision, the will to honesty and truthful volition. It struggles for truth, that is, for recognising and confessing what is essential. For the sake of this truth, it abandons well-trodden paths and traditional forms and all concepts that may be venerable and sacred through age.

It does not pile up buildings and does not emboss iron plates, but has the courage for simplicity and new transformation.

\*

In other words, unrest for the sake of truth and truthfulness could not and cannot be tamed in the long term by systems that have brought and continue to bring peace, or at least pacification. There is no sweet consolation as the answer to this unrest.

At all times, Germans have known or suspected the danger of stagnation and silence, the danger of the rotting germ that lies hidden within.

At all times, Germans preferred to devote themselves to the "devil" of unrest rather than the God of peace. In other words, they preferred to breathe the gun smoke rather than the vapour of incense.

In the eyes of the pacified (enclosed) herd people, the consciously German people have something demonic, something possessed. They are avoided for fear of peace

of your own soul, you them because you are afraid of the sword of their spirit.

\*

For a thousand years, the herd of the world has pounced on the bearers of German unrest and murdered, desecrated and exterminated them. And despite everything, this German restlessness has kept the German nation dangerously alive in the midst of the great dying of the nations. Where the German awoke to himself, he became indivisible, incorruptible, irreconcilable.

Where he became very clear, the multiple plots to alienate him from himself found no breach.

\*

Whoever wants to strengthen the German must force him into hardship and deprivation. That is the secret of the German character: the German soul has never been endangered in wars, but often in cowardly times of peace. In times of plenty, the German is as guileless and cheerful as a child. In such times, his enemies find it easy to subdue him with theories and strange doctrines. Then they can dare to exploit him and force him to do humiliating slave labour. The German credulity, the bourgeois trustfulness are the weakest points in the fortress of the German character. The German has been taught that hatred is reprehensible. And the German believed this teaching! Only later did he realise that true hatred is as noble as true love.

\*

With the carefreeness of a child, the German gave away treasures to the world and threw out values with full hands. With the playful joy of a child, he watched others collect these treasures and values and use them to establish their power.

He was too young to know about the responsibility of an obligatory inheritance. The world owes its current face to this youthfulness.

\*

A thousand times the German passed by the crown and was to be a servant in his father's house.

Like a dreamy, playful boy, he has built a box game out of countries and worlds, only to knock it over again with a wave of his hand at the end of the game.

\*

German history is a textbook for a world history of missed opportunities.

Young Germans should be read a chapter from this textbook every day. Maybe then they will stay awake and be impervious to all whispers

will be. Perhaps a blush will rise to their cheeks, and perhaps tears of anger will fill their eyes.

\*

Rich times tempt us to thoughtless indulgence. But hardship forces us to question and reflect.

The German soul has often shouted its questions about the why of fate and history into the clouds. Germans have often stood stunned before the ruins of their empire and their ideas. Religions have grown out of the question of why.

But the religions taught theories of fate, and these theories shifted the burden of responsibility from the questioning souls to the unknown God and gave the consolation of providence. Guilt and fate were blurred into one another.

So the German became sleepy again. He found an excuse for his guilt. No answer to his questions came from the clouds, and he was able to calm and anaesthetise the accusation of his heart with the excuse of God-given fate.

The German should have been taught that all guilt is the result of his lukewarmness, that all fate is the punishment of his guilt. He should not have been given the prayer book, but the sword of atonement! Whoever asks into the clouds will be fooled. He who his heart receives an answer. And this answer is not an ambiguous oracle saying, but a demand: Be German and act German, then you are stronger than all fate!

\*

German questions seek confirmation. And this confirmation is that nothing is in vain, nothing is accidental and nothing is a miracle. Rather, that every sin has its origin in half-heartedness, timidity and indifference, and that every deed is the effect of a lawfulness.

So the German question does not want the consolation of an unknown God, but the confirmation of lawfulness. Instead of miracles, it wants fulfilment.

\*

He who recognises the lawfulness in himself and in his actions knows that all belief in miracles ultimately springs from a selfish drive; he does not expect the sun to stand still and the mountains to move for the sake of his fearful heart, but he storms against adversity and shapes fate into history.

Those who believe in the law and press for its fulfilment are more reverent than those who believe in miracles, for they do not violate the great life, but submit to it.

Those who want miracles want to flee. Only those who recognise themselves as part of the law create orders and values that are greater, tougher, more honest and more sublime than even the most pious wishes and prayers.

Miracles and magic on the one hand, law and deed on the other: this is how the German is faced with the decision.

Whoever professes law and deed has a first commandment. That is: I know that I am!

Those who say yes to life, to their life, want fulfilment, not redemption. Their questions become simpler, their actions more ruthless. The weaker the person, the more extensive, the louder his questions.

You can spend a thousand and one thousand years searching for the merciful God and still fail to live up to the law of life. But the strong man courageously transcends the boundaries of all worlds.

Here weakness and therefore longing for redemption, prayer, cursing the world and escaping the world, there readiness for action and courage to leap over the final abyss and climb the highest mountains: that is the German decision!

\*

For a thousand years and more, Germans have been torn between two worlds, the world of yes and the world of no.

No sooner had he become aware of his strength and taken the first steps towards power than he was pushed back from the gate leading to his fulfilment. They whispered to him that his strength was a devilish temptation, that his shouting was Satan's rejoicing. He was advised to crush his own strength, to let go of his young fighting blood. In short, he was told to sell his heart and grow old. Old and -harmless!

Over the course of time, many have allowed themselves to be seduced into renunciation and clung to the world of "no". They died as traitors to their law, as fugitives from life. But those whose hearts were closed to what was foreign, who, despite all the threats, embraced the world of Yes, became lonely in the world, lonely among their people. Their lives became a protest, their actions a revolt and rebellion. They died in battle, at the stake, in prison or in exile.

They shunned the world of the weak, the world of consolation and had the courage to boast about their painful loneliness.

But Germany, the Reich, was with these few, was with their lives and almost even more with their deaths.

From: "About courageous living and brave dying".

### **The awakening of the will to live**

The will to become lies hidden in man as a germ before man is even born.

Physical development, growth, finds its definite conclusion in adulthood. Spiritual development, or maturing, only ends with death.

Growth and maturing together are what make up true humanity. It is just as unnatural and absurd to stop maturing as it is to arbitrarily bring growth to a standstill.

Inevitably, signs of decay and crippling occur. However, there are people who dislike maturing, which is filled with restlessness, hardship and all kinds of unpleasantness. They see childhood as the only desirable state and mourn it as a lost paradise.

They remain in the plane of the age of the child and do not dare to enter the land of manhood.

In their religions, they praise the state of childhood as blissful and claim that being a child brings salvation. Leaving children becomes a revelation to them. They turn children's fairy tales into facts of salvation.

Their paradise: a state of twilight, a wanting to know nothing for the sake of peace. Being pampered and letting yourself go. A dreamy play with the symbols of the snake and the skull.

Her curse: life with its struggle, its duty, its work, its vigilant sobriety and its harshness.

Her longing: to be released from this body, from this life, to regain the lost paradise, the place of sweet, peaceful bliss.

The consequence: the natural should be overcome by the unnatural. Spiritual birth should be avoided for the sake of pain!

Being a child means not being independent, and that requires guidance, calling, constant protection. To be a child is to be a coward.

But who else can lean back out of cowardice into bondage but those who feel too weak when life makes its demands?

\*

The "fall of man" brought about the end of the paradisiacal state. Childlike dreaming gave way to hard duty. Deeds took the place of dreams.

If paradise were to return today, there would be no human being left on this earth in a hundred years. The will to become has overcome paradise; as long as it is awake, it will not return.

The deed will not be overcome by dreams, just as little as twilight is able to triumph over light.

Therefore, whoever wants to remain a child, since he is unfit for fruit, will be a weed that must be weeded out.

Anyone who says "I'm afraid of becoming a man" should be expelled from the community.

\*

It is about sanctifying the will to live. For a thousand years, the continuing sin against the spirit of life was committed by sanctifying the will to die - to die in this world. Whoever sees life only in terms of death, and whoever sees the deed only in terms of sin, must inevitably deny the binding nature of life in general. Nor can he recognise, let alone acknowledge, the law or order of life.

We must begin to sanctify procreation itself. For thousands of years, procreation was seen as the original sin, the hereditary evil of humanity. The child in the womb was already condemned. The man should leave the woman with remorse, the mother should give birth to her child with shame.

The child's tender soul was darkened by the heavy thoughts of his parents.

\*

Therefore, the man who goes to his wife passes on the sacred mission of life itself. He fulfils the law of life. For life is only where life is given. That is why life is sustained by itself.

If a man does not pass on life, he is already dead, even if he breathes. He is a lawbreaker, and if, in defiance of life, even his religion blessed him!

The child's germ, which ripens in the mother's womb towards birth, is the fulfilment of the law and is therefore holy. Anyone who regards it as the fruit of sin blasphemes the law and mocks the order of life.

The child's germ develops its growth, which is beyond the mother's control. The mother carries the germ and sanctifies it through her joy. But the joy is conditioned by the mother's knowledge of being a vessel of holy life itself. In the hour of birth, the will to become has overcome the first obstacles.

The cut of the scissors frees the child from physical dependence. The first cry is the first acknowledgement of one's own life.

\*

The education of the child consists primarily of awakening the will to live.

Education should not be confused with training. It is not a question of the child necessarily adopting manners that are dear to the parents, but rather of the child developing its inherent predispositions to the extent that they are good.

It is the parents' foremost duty to weed out the weeds in good time and ensure that they do not consume important nutrients. Above all, however, care should be taken to ensure that the child can grow up straight and upright.

As the child is not the private property of the parents, but a member of the community, the parents are responsible to the community for the child.

Education has proved its success when the law dormant in the child has unfolded.

\*

A child's reproachful defiance often consists precisely of insisting on an opinion that is in line with the child's own. One should not inculcate the opinion of the parents as one's own opinion, but rather give the young person the opportunity to form his or her own judgement. The so-called immaturity of a young person is often the genuine expression of an unformed feeling.

\*

The buzzword of generational hatred crops again and again.

The older generation accuse the younger generation of arrogance and irreverence. The young despise their elders for their indifference and compromise.

But when does hatred break through in rebellion?

It is often the case that older people, who have failed in the struggle to shape their lives because of their own indecisiveness, pat the young on the back with envious condescension and advise to get older first in order to have a say. With grandfatherly superiority, they spoke of how they too had once been young and had immature views.

A young person is not served by such phrases. They want encouragement and reassurance and will only tolerate friendly advice at best, but never "realisations" born of renunciation and pessimism.

The young person quickly recognises weaknesses with a secure feeling. Then his feeling of superiority breaks through, which stems from the knowledge of his own strength and his young, ready courage. However, he can then be very "presumptuous" in his words and actions. Indeed, his dislike can grow into contempt.

But where the young person senses an honest attitude and courageous commitment to the idea in the older person, he looks up to him with faith and willingly follows him in all areas of the struggle. Where an elder becomes a role model and leader, he can certainly not complain about the arrogance of the younger.

Generational hatred is mostly caused by the failure of the older generation. Young people want to be won over, they cannot be persuaded.

That is why it is of crucial importance who teaches and leads the youth. Only the best, strongest and brightest of the nation should be appointed to this office. It is partly up to them whether the young people are transferred into the great order through the fulfilment of their lawfulness or whether, embittered and disappointed, they perish inwardly and outwardly in the camp of nihilism.

Those who have been born and guided into the great order do not need a rebirth to release them from their natural bond. Rather, he will recognise the place of his activity and seek to dutifully fulfil his law. Only people who have broken their original life need this "redemption". That is why the young man is not to be found in the circles of those in need of redemption and instead seeks the community of those who are strong and unbowed like him.

\*

The office of teacher and leader of the youth is so responsible because they have to make the first selection of the physically, mentally and emotionally most valuable. And how can someone judge a merit that they themselves do not possess? An inferior person will only recognise the inferior person and take him into his heart out of a certain solidarity with the weak and bad, just as he hates and fears the strong and good out of a feeling of inferiority.

A young person thirsts for teaching and example. He craves everything that strengthens his will to live.

This means that only those moments of education are valuable that are capable of having a lasting influence on the courage, character, mindset and attitude of the young person. Knowledge that does not help with this becomes ballast and can contribute to confusing his heart and feelings.

From: "About courageous living and brave dying".

## **The maternal women**

When the lonely and strong perished in defiant bitterness, the last hour also struck for motherly women. A weak millennium, which condemned the warlike men, had to hate the motherly women as well, the women who let the man find the way to heroism all the more surely, as the manhood receives an unheard-of increase to the perfect deed through the ennoblement of instinctuality.

It is an ancient, eternally recurring song of the North that the hero sets out, after the hour of proving himself, after passing all adventures and dangers, to seek the last greatest experience: the woman who is worth fighting for.

And woe to the man who is not strong enough to fight for a noble woman! If he is weaker than the woman, he will be killed by her or her blood relatives as punishment for attempting to humiliate a noble woman.

To the noblest man the noblest woman! This is an ancient Nordic demand, for the sake of which even wars are not shunned, so that the best bloodstreams of the race in the union of the two noblest produce a new, a higher, a third.

The heroic songs, which tell of wild adventures, bold deeds and hard hearts, also sing the praises of the waiting, hopeful woman who waits years for the One to whom the voice of her blood is crying out.

And there, where a woman is violated by a lowly man through deceit, betrayal and robbery, the first act of a tremendous tragedy begins, which is capable of leading entire tribes to their downfall.

What a shattering homage is not to be found in the figure and myth of Kriemhild alone, to a superior woman who was wronged because she was bound to an inferior! Such a woman can even hate her children if she has to recognise the man awakened the children in her as unequal. Medea, that legendary woman of Norse blood, when her captor Jason broke faith and revealed an unheroic character, resorted to the terrible act of slaughtering her children and presenting their flesh to Jason, only to return to her old home on a dragon chariot.

Euripides, the great pagan Greek tragedian of Nordic mentality, created a powerful monument to Medea in his drama. A bourgeois or even Christian soul can only speak with disgust of such superior women, whose honour is intimately connected with the fulfilment of life at the side of the superior hero, but which becomes meaningless when instead of the fulfiller comes the disappointed one.

With the lost honour, life itself is also lost. The dishonoured soul may rise once more to the terrible act of revenge, but then fades into darkness when the potion of satisfaction has been savoured.

A degenerate age, which saw in woman alone the object of unrestrained desire and labelled disgusting, indiscriminate discarding as "temperament", wrongly accused Nordic women of insensitivity. On the contrary: the Nordic woman is capable of the highest passions of love and hate, only that her passions are very

are deeply anchored within, so that the storms of the soul rarely manifest themselves in loud utterances.

One should never forget that the purest song of love and at the same time the most passionate, the song of Gudrun, the North Germanic Kriemhild, has no example world literature - with the exception of the Odyssey at best.

What is the so-called Song of Solomon, revered by Jews and Christians, compared to this humanity of the north? A sultry eulogy of the physical charms of a female whom the ageing Jewish king Solomon intended to incorporate into his very extensive harem. In this, German poetry has always differed from Jewish poetry and poetry belonging to the Jews, in that in German poetry women have never been degraded to the status of females, even in the most ardent descriptions of love. Indeed, one can and must judge the value of German poets by the yardstick with which they used to measure women.

In the midst of the persecution of women by the Church, which in its life-destroying doctrine condemned Eve, the female, as the vessel of the first and thus hereditary sin once and for all with her entire sex and dethroned the royal woman, the mother full of life, the minnesingers rose up to protect womanhood. Walther von der Vogelweide, the greatest political herald of that time, also became the shield holder of the honour of the Germanic motherly woman. He does not sing the praises of the "holy" women who are turned away from the world, he praises the German woman!

The high, dignified women who only give themselves to a man are worthy of the songs of those travelling men seeking freedom. These are the proud women from whose foreheads shone the splendour of superior motherhood, women who already reigned in the high halls of Germanic courts, women in whose presence every impudent word fell silent. Such women were heralds of the true eternity of creative life, which saw blaspheming a motherly woman as a crime worthy of death.

The verses of the Odyssey can only be read with emotion today, in which royal women are glorified, who were at the side of the man, equal and inviolable, guardians of the law, the house and the people.

Everywhere in world literature where we find praising descriptions of high, motherly women, we can recognise the influence of the North, of the great Aryan race. It would be completely impossible for a Jew to honour such a woman! Even the cult of the Virgin Mary, who, as often as she is mentioned in the "New Testament", has nothing "holy" about her, only penetrates the religious ideas of Christianity when it merges with certain Aryan myths!

The women of the "Bible" are all extremely dubious characters, often outright whores like Esther. A Northern singer would never have misused his genius to depict the fate of a harlot. This is due not least to the fact that the ethics proclaimed by the Nordic singers served exclusively the higher purpose of educating the people.

On Mount Sinai dwelled the desert god Yahweh, who resorted to the most impossible means, and there nothing around him but an atmosphere of horror that tempted all superstition. On Olympus in Greece, on the other hand, goddesses were enthroned who sometimes even equalled the gods.

were superior. But in the land of midnight, in the far north, the goddesses were flesh and blood!

And so, where the gods of Germania were nothing other than "superhumans", heroes who surpassed everyday human standards, the goddesses of Germania were women who thought like royalty and acted like royalty, whose example became the standard for all the women of Germania.

Two creative poles lead to life and its preservation: conception and birth. To disregard one of these poles would lead to destruction. The man of the North, deeply anchored in the meaning of life, would never have sacrilegiously dared to desecrate one of the poles out his realisation of the law and his knowledge of order. Neither would he have created an instinctless absolute male right, nor would he have tolerated an Amazon state.

For the Greeks and Romans, the sun was a masculine concept. This male pole of creation fertilises the female pole of creation, the earth. This gives rise to the sacred life of nature. The earth is the primordial mother, her womb brings forth what is necessary to sustain life. That is why the primordial mother earth is surrounded by a mythical wreath that is equally beautiful in terms of ideas and poetry.

Jewish thought, measured against the powerful ideas of the North, is so materialistic even in its almost pitiful myths that it knows no "Mother Earth". The earth is only material to it, nothing more. That is why this material can also be cursed by Yahweh, just as Yahweh can also attach the sun as material, like a lantern so to speak, to the canopy of heaven!

One must realise what a difference, what a gulf that can never be bridged, yawns between the north and Sinai: in the north the sun is the pole of procreation, Sinai sees in the sun one of the illuminators that Yahweh has placed for the sake of his Jews! In the same way, the man of Sinai, as an instrument of Yahweh's will, has no will of his own to create. He lacks the light-bringing, the Luciferian, the divine! The woman of Sinai lacks the divine primal law of birth, which is why she must inevitably become a vessel of lust.

Ungodly, material people crawl through the dust of Sinai, the born materialists! In the north, on the other hand, walk the high, divine, knowing people who are themselves part of the eternal law.

This is also where the deep knowledge of the direct, lawful connection of Nordic man with the universe, the sharing of God, the brotherhood of God lies. Even in the often unclear outbursts of mysticism, pantheism and enthusiasm, this forces its way to the surface of thought and deed. For the people of the North, God is the crowning glory of the law: the infinite will to eternal life.

He can be worshipped with the language of the soul, but never begged for a "miracle". The thought of someone who is able to stand outside the inexhaustible creative rhythm of the law is impossible for the people of the North.

\*

The battle slogan of the North is therefore not man or woman, but man and woman as a creative unit is the commandment of eternal life from this world.

As long as the North was law-abiding and knowledgeable, no currents could arise that demanded or allowed one pole of this unity of creation to be less respected. These realisations were too natural and instinctive. The fact that differences of opinion about these basic prerequisites of life could arise at all is already a sign of decay. Let it be recognised how dangerous, corrosive and murderous all religions are that are not based on the knowledge of the law and its life-sustaining demands. It is well known, however, that dogmatic religions only arise when the harmony of cognition, knowledge, soul and blood, in short, when the genetic material of the strong race has been buried!

Above all, however, above all one may also recognise from this, that it just as little a

There can be no "world religion" like a "world culture". Every world religion would have to have the annihilation of the races and a complete mishmash of peoples as a prerequisite for its rule. It is no coincidence that the most fanatical followers of the world religions are, as a rule, equally great fanatics of racial enmity. It is also no coincidence, for example, that the followers of the Kingdom of Yahweh, be they power-hungry Jews or fanatical Christians, have a mortal enmity against the strong and knowledgeable of all peoples. For these strong ones are conscious carriers of an inheritance that resists egalitarianism and attracts all like-minded forces like a magnet.

\*

It is precisely the warlike north, the land of duty, the home of the strong, who embody the law in their order, that will lead the motherly women, the dethroned queens of life, back to their realm. The strong, law-conscious, combative man longs for the motherly woman, who is not to be his plaything but his companion, his co-creator, for the sake of the completion of the unity of creation.

The homeland of the strong will be a land freedom and glory and thus of true happiness for the young people growing up from this perfect alliance of the two united divine poles.

The strong of this world long for motherly women. It is the longing for fulfilment that has nothing in common with greed.

This is the end of the "female", who is expelled from the home of the strong so that her offensive presence no longer desecrates the sanctuary of the motherly woman, who is the herald of the overwhelming message of the law, the bearer of the most beautiful proof of the faithful sense of life. In the home of the strong, the harlot has no place.

\*

Is it really a coincidence that the same wretched and gutter-perspective looking witless "funny papers" sneer at warriors and women in the same breath? Pacifism not only degrades the heroes to despicable lansquenets, it also desecrates the motherly women to harlots. It is the same spirit of the inferior, who for their

The people are fighting against the empire and its rule, which also endeavours to drag humanity, dignity and pride into the dirt until all upwardly striving life is levelled.

\*

The day is not far off when the motherly women will once again take pride of place in the hall.

With kind hands they will brush the sorrows of imperfect everyday life from the forehead of the man, the comrade, and the bright, carefree laughter of their children will again and again give the man faith in the eternity of his duty in his heart. The humanity that grows out of this knowing and proud duality will, as in the old days when myths were reality, be like God again!

From the merging of the two poles of creation arises the most vital of all cells of the community: the family, whose life was and is nowhere in the world as strong and energising as in the Germanic region. Where else in the world is a child able to believe in the purity of its mother as much as in the North?

\*

There are no "marriage problems" in the home of the strong. There are even fewer marriage experiments, as the era of bourgeois depravity was so fond of. The woman is no more an object of experimentation than the man is an experimenter!

The only question of a marriage is whether the two poles of creation that are now coming together are destined for each other in the truest sense of the word. This requires the most careful examination of all existing values and an assessment of those unvalues which, if too little attention is paid to them, can very often become cliffs in the course of their life together and cause the ship of marriage to founder. The whole happiness of a marriage depends on whether the sound of the two souls that unite to form a unity of creation strikes a chord. The delicate vibrations of the soul must not be drowned out by the loud and shrill clamour of instinctuality!

The education for marriage begins with the child, who must first be educated towards himself, that is, he must learn to find the way into his own heart. A person who knows the sound of his soul and the language of his heart is also able to hear the voice of his mate's nature. But how can a person find harmony in the duality of his life community if he himself does not know his heart, his blood, his soul?

Errors in the choice of a life partner will also occur in the lives of the strong. Such errors are overcome when the two people separate in order to find fulfilment in a second marriage. Such separation occurs without hatred, but the people who have merged into harmony lead an inseparable marriage in this unity. Finding this unity is the highest reason for marriage.

\*

How long ago it seems that a "marriage of convenience" the antithesis of a "marriage of love"! Basically, both marriages led to ruin.

"Reason" was considered to be synonymous with money, while "love" meant that duty and responsibility were eliminated when the urge for gratification was pressing.

The times when people argued about the "system" of the number of children also seem to be a thing of the past. The child as an inevitable evil that just shouldn't be too much work!

A terrible sign of the decomposition of national morality! The maternal womb, the most sacred vessel of eternal life, was desecrated in the vilest way. Children were suddenly no longer the great third, the new, the better of a couple, but a luxury that seemed overpriced compared to the comforts of bourgeois life.

Let it never be forgotten that these times of decline are always latent as long as weaklings are allowed to proclaim the pathetic "ideas" of their weakness. If the strong were ever again to become carefree and indifferent to the dangers that seem to have been killed but are in reality only dormant, so that the weak were to gain power by a coup de main, these vile doctrines would raise their Medusa heads again at the same moment.

The home of the strong must also be the home of the guards, but that means: the sword must never rust!

As long as the earth stands and as long as people are born into this world, there will be day and night, strong and weak. Only that the strong remain alive and in control is the meaning of the will of creation anchored in the law.

But the loving nature of motherly women helps the strong to pleasure in their duty, which is to preserve, beget and nurture life for the sake of eternal life.

\*

A woman who has achieved the fulfilment of her creative duty in motherhood towers over childless women like the hero over his followers. No contempt for women whose womb remained closed to life should diminish their pride.

What are the "brides of Christ" in their entirety compared to a single motherly woman who holds out to her husband a found, laughing child from whose eyes faith in the world shines?

What are all the promised delights of the hallelujah-filled heaven compared to the mother's happiness that glows under the child's first cry?

Mothers are the true heralds of the glory of eternal life on this earth.

Whoever sees the glow of a mother's eye, which shines a light of great inner happiness on the newborn, sees a hundred suns and a thousand skies shimmering.

And no greeting from the "bridegroom of souls" can drown out the cheering of the heart of the mother whose child stretches out its arms in a caress for the first time.

Mothers are therefore deeply devoted to their big sister, the earth.

How can these motherly women heartily despise, at best pity, all the deplorable females who want to be born to enjoy the happiness of "free" love!

The same contempt is only known to the strong man of war, who, when he marches armed and prepared towards the hour of decision, meets a palm-wielding weakling.

On the heights of humanity, the strong of this world walk hand in hand with their motherly wives.

They are the first in the home of the strong.

The glow of your gaze is a spark of that fire of eternity that burns the weak and purifies the strong to ultimate purity.

The world becomes beautiful where the home of the strong begins.

The joyful, bright laughter of children resounds through the new home, which is full of goodness because it knows how to kill the unworthy.

But the motherly women watch over the cradles of eternity!

From "The home of the strong".

### **Longing**

My dreams go on for many  
hundreds of kilometres  
to you, secret queen of my bliss.

I see you, I speak you, I feel your  
young blood  
and everything is so close, so  
easy, so good for you and me.

You give me many an hour when  
my longing is burning,  
Many a night I am with you, that  
distance separates us. -

And when the first early red light shines,  
the soldier is already marching,  
for whom the beloved weeps  
bitterly, with him his comrade.

### **Expectant mother**

With your child, mother, you walk  
towards the distance,  
it's so grey and cold.  
You walk, walk timidly and heavily: your  
child, your child, it throbs so much. Soon is  
the hour, soon.

Your quiet heroism  
is without splendour and human glory,  
it rests in you alone.  
Your child, your child is your strength,  
that creates a destiny out of you, woman. -  
Soon will be the hour.

From: "German Poems".

### **Mother's happiness**

I don't know what it's going to be, you  
my man.

My heart is so full that it can still  
jump.

You gave me so much happiness  
and my child.

It plays with the wind in sheer  
merriment.

I can hardly believe I'll ever be able  
to thank you.

Life, you my dear man, is like a  
dream.

### **Summer longing**

In lonely, anxious nights, when  
nightingales strike, an aching, sore  
question arises from the shafts of  
the heart.

A search goes to a dear  
woman in the distance  
and my senses glide through  
the deep blue of night.

### **Sky**

On the mountainside,  
where the warbler sang,  
there we both rested - and  
love quietly spanned in a  
strange way  
a net over the heath.

And in the net there hung  
with ringing and singing  
very tenderly and sweetly  
lots of flowers and  
blossoms to protect us,  
from human sound.

From "German Poems".

### **Love dreams**

You gave me heaven-high, abysmal  
bliss.  
You were like the mildness of the spring  
sun to me.

Your love led me far, far away with a  
gentle hand.  
Across meadows, forests and water into a wonderland,  
far, far away.

A child plays under tall green fairytale  
trees.  
The child plays with my cloudy love dreams -

### **Lawsuit**

The war has come suddenly, has  
taken away my husband, what do  
I do?  
The days are so dull, are  
without light and love  
without a man.

The nights I must weep, I long for  
the one who has my love.  
He has to lay down his life as  
a soldier far over land and  
roads.

He dies there all alone, I  
can't be with him in his  
distress.  
By the time the bells ring from  
the tower in peacetime, he is long  
dead.

From: "German Poems".

## **To the homeland**

Home!  
You were our  
mother and home.  
Home!  
In your forests we  
hid  
our secrecy. On your  
mountains we carried  
our longing suffering.  
Home!  
Our bread grew in  
your fields. Home!  
We drew,  
have become men  
your loveliness.  
On rugged rocks at the  
place of death, we  
struck,  
close to the starry path, the  
guardian tent is erected,  
wide and defiant.  
Home!  
How do you lie, a  
tender dream,  
has become unreal far  
down in space. Home!  
Our hearts are  
homesick for  
you.  
But our will  
flames  
heavenwards  
towards the goal  
whose commands  
the soul  
fill us.  
Home!  
We once left you because we love  
you,  
not because we hate you.  
And we are still  
your sons today.  
But we have chosen our destination:  
we have wedded ourselves to the  
idea! You, our mother, O  
homeland!

From: "The German Demon".

### **Temptation and longing**

Come, O friend,  
I give you the potion of  
forgetfulness.  
Come, O friend,  
Your heart is sad and sick from  
the disappointment  
wandering. Come, O  
friend, and rest.  
I want to take care  
of your tired feet.  
The dream's dull sweetness,  
I want to use the quiet power of faith as  
a balm  
Heal the burning of your  
soul.  
Come, O friend, cast  
off  
the restless sword and  
adorn you  
with battle-scarred hands  
the sword belt over your loins with  
blossoms of silent love!  
Thus speaks temptation. But  
longing proclaims:  
who resisted the lure of  
sweet sounds,  
crown him in the distant land  
of longing,  
in the realm of the strong,  
far above the shallow beach  
of the sea of temptation, the motherly women.

From: "The German Demon".

### **Soldiers commemorate their mother**

We all had a mother who led us out  
with tears,  
when we said goodbye from her silence. We  
all had a mother,  
She spread her arms out protectively when we came to  
her with our farewell message. And today, when we  
think of our mother,  
she steps out of the edge of a forest far  
away and waves and greets and calls  
and carries a white cloth in her hand,  
which is soaked with her tears.  
But when we wipe the veil from our eyes, the image of the  
edge of the forest is blown away.  
We can hear the bright hiss of death from the  
bullets and clutch the rifle in our hands.

From "Schicksalsbrüder".

### **The dream**

From that future heavy redness in  
the east  
sounds an enchanting melody.  
The sounds  
concentrated into  
images,  
that like whispers of fate  
our spirit  
to weigh us down and revitalise  
us. Our thoughts float after the  
images  
into the dawn:  
through steppes  
that are still  
hordes race through,  
the ploughshare  
breaks through.  
The farmer's hand is  
stronger than the hand  
of the fleeing rider.  
Purer than wilderness  
and free nomadic land is  
farming land.  
Tents perish  
like fog in summertime.  
Farmhouses last forever.  
We listen to laughter  
and children's  
singing

of flourishing villages  
that grew over vast  
moors.  
A young generation grows  
uncharted territory.  
And a new right  
binds the young community:  
the right of the strong,  
who acquired land with  
their own hands. The  
right of iron,  
that everything turns out for  
the best, even if the best die  
over it!

What is life against  
the dream?  
A constant growth from the  
lie of existence  
into the truth of the dream.  
An alert stride  
into the realm of space. Light us  
up.  
Challenge us, dawn!  
You bring life to our  
death.

From: "Schicksalsbrüder".

### **Items at the height**

Happy laughter  
comes up to us from  
your valley,  
who stand on mountain  
heights  
and watch.  
Your Sang,  
the exuberant noise of your  
dance  
strangely stirs our hearts. The  
smoke,  
that hovers above your roofs reminds us,  
that you live your  
lives in the valley  
there  
lives safely!  
Believe us:

We too,  
we feel born to dance  
and celebrate joyful festivals.  
We have already  
- as children - the faith  
lost in the splendour of life.  
We sensed  
his  
seriousness  
and heard  
his harsh  
reputation. Then  
we left the valley  
to our heights  
and looked into the  
distance until our happy  
laughter died away.  
We held out so that  
you,  
you who dwell below,  
continue to rejoice,  
that you may continue  
to rejoice.

Perhaps, if  
somewhere in  
the valley  
a child is born, one dies  
here  
from us  
lonely at the same moment  
the proud death of  
the warrior. And if  
you hold a  
wedding there in  
the valley, we will  
bury you here on  
the mountains  
the bodies of our comrades!

From "Schicksalsbrüder".

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battle  
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Ancient Greek realisation

**As a soldier who went out on the first day, I present this little booklet to my comrades. It should be a greeting and a handshake!**

**It is not romantic ideals that inspire us; it is not cheering patriotism that makes us misjudge the true greatness and gravity of military service:**

**We want to deepen our will and our knowledge, especially in the toughest struggle for the freedom and power of our people! We know that we are fighting for the establishment and consolidation of an empire, as it was at best the longing of the prayers of our ancestors since the attempt to found an empire by Theodoric! The empire of all Germans! The empire of a people that has become aware of and worthy of its own task! Our victory will as great as our will to freedom was unshakeable in the decisive hour.**

**In our determination to fulfil our duty, we do without miracles, we rather rely on our sword. But that we learn to wield our sword victoriously is a task of the soul!**

**The hour has come when we may show that our love for Germany is capable of the ultimate sacrifice.**

**Kurt Eggers**

**Comrade!**

Comrade!

Now we are back  
has become a grey front! You in  
the south, I in the north! And the  
old, wild songs,  
who sang in battle the fathers who  
walked the path of death,  
are also the language of our hearts.

Comrade!

The big deal  
is the shining beacon: Germany!  
Freedom! Eternity! And the  
kingdom of this world!

Comrade!

Which of us falls  
in the great, gruesome murder,  
you in the south, I in the north,  
becomes a part of eternity,  
that shines, demands, forces the  
grandson to sing,  
like us, who moved out,  
and weighed her heart in battle.  
Germany! Freedom! Eternity! And  
the kingdom of this world!

From: "Comrades"

## The German Demon

The old world,  
tired of deeds,  
sees full of trepidation  
of the north  
martial resurrection.

The old world,  
of thought since the cross,  
too weak to grasp it, the new  
doctrine: -  
that only the strong  
is the ruler of life and destiny.

The old world,  
no longer familiar with the depths of  
knowledge, stands perplexed  
before the revelation  
of the light:  
that all darkness must  
give way,  
when courage and will shine.

The old world,  
long since lost to faith, leaves  
reeling  
all hope is gone, she  
hears  
the young team's songs of victory.

The old world,  
already eaten away by doubt, looks  
around anxiously for help: Not  
science, not teaching, not hate, not  
love,  
give advice.

What even the Germans  
have hardly realised:  
North's uprising commanded  
No strange god in heaven. No  
sorcerer, no devil seduced  
of the German man's searching heart:  
The German demon is  
the deed!

From: "The German Demon"

## The birth of the millennium

The idea girds itself  
to the sword  
and calls for war in the  
realm of action.  
The storm wind is  
roaring, it's time  
to die.  
Blessed is  
he who  
now  
in victory and suffering  
has to stake a life. Woe to  
him,  
the grey.  
Fate pushes him to his  
doom.  
Ruins loom  
From millennia-old walls. The  
fire of the world flames up to  
the stars.  
And from the deathly moaning,  
From foreboding, fright-filled mourning Already  
formed  
the new world.  
Well done to  
him,  
who did not falter in death  
and defiantly his sword. Well done to  
him,  
Who did not lament at the fall And  
not fate  
for a miracle.  
Well done to him,  
who remained strong.  
He will rise stronger. But he  
who feared,  
falls in the dead of  
night.  
Woe to him,  
of the heart wavered in battle,  
it will break in the final battle.  
When the last stone crumbled,  
a boisterous labour rises from the smoke-blackened  
ruins of the living spirit.  
The last death cry rings  
out  
in the first whimper of the  
newborn eternity.  
And the song of life, rejoicing, draws  
towards the clouds and the stars,  
marries itself  
with the harmony of the spheres  
and returns, sanctified by the law,  
um, pregnant with life,  
to give birth to the millennium.

From: "The German Demon"



The true guardian of the unfolding of the law at work in the peoples is the warrior.

The warrior's attitude is anchored in the original rural substance, in the substance of down-to-earthness, of rootedness.

Warriorism as an attitude is the totality of blood, soul and spirit that has grown out of the original peasant substance.

The harmony of this trinity would not come about without being rooted in the rural soil, from which being uprooted is the beginning of aimlessness and aimlessness and thus the staggering into ruin.

-

The attitude of warriorhood, the attitude of total humanity, harbours - wherever the bearer of the attitude may unfold - the sacred ground of a true homeland.

This piece of home prevents the bearer of the total attitude from drowning in a foreign environment. The man of the previous millennium was the "product of his milieu".

The man of the new millennium is the product of his law, his inner home.

-

Having an attitude means being able to realise this inner home, born of the total, in every place.

This realisation proves to be of immeasurable importance in the event that the total state is forced to undertake territorial transfers.

-

Wherever the spirit of total community is alive is the home of the eternal nation.

-

Total humanity has its reliable sword in the law revealed in its attitude.

This makes the total human being unassailable and insurmountable even in the greatest isolation, even under the curse and spell of lawless fanatics.

-

Totality is the armour of the horned Siegfried. Wherever even a tiny gap prevents the completion of , there is a place accessible to death and destruction.

-

Through the will to maintain, people's senses are sharpened to pay attention to imperfections, to discover and remedy shortcomings and to strive for perfection.

The purpose of all education is therefore to awaken an understanding of the law and to promote knowledge in the person being educated as a prerequisite for development.

-

The attitude itself is not the product of an education, but the completion of the development towards regularity.

The example is of fertilising importance as an impetus for development. It is therefore an imperative of the wisdom of the total state to emphasise the exemplary people of its nation from afar.

In order set an example, the attitude a sense of life. -

The sense of life is the harmony of inwardness as preparation and readiness for action as the realisation of the lawful unfolding.

A sense of life presupposes the harmony of soul and spirit, the unity of will and blood.

-

In the previous millennium, harmony was deliberately destroyed in order to make people in need of redemption and thus ripe for religious adherence.

The disharmony of the previous millennium plunged those people into the deepest misery who did not sink down broken in babbling prayer before the cross or before idols and seek oblivion in anaesthesia.

The fanatics of the cross called this misery, which they deliberately brought about, "sin misery".

-

They proclaimed and demanded the need to sin as a prerequisite for "conversion", i.e. to renounce life.

-

They preached that the greatest misery of sin, the deepest night of suffering would be illuminated by the all-reconciling love of God and demanded misery as a sign of the worthiness of grace.

-

Harmony and unity were relegated to the realm of the "devil" as obduracy and blindness.

The frenzy of perversity into which the disharmony led ended with the collapse of the sense of life.

-

The new millennium raises man, weakened by staggering, to new strength by making it possible for him to believe in life itself and in the perfection of the law that demands fulfilment.

-

Man, uprooted by the "need to sin", gains a new foundation through the meaning of life, the foundation of the law, which sustains people in the eternity of life, in the rhythm of the universe.

Luther had once the hidden God in vain for the foundation of a possibility of life.

The fulfilment of the requirement of "dos moi pou sto" is given in the reference to the sense of life as the source that feeds the attitude.

-

The attitude is not a one-off drawing from the source of the meaning of life, but rather an expression of the constant development of the law towards the highest fulfilment in man.

Attitude is a growing together and merging of realisation and development.

-

Attitude arises from the responsibility that knowledge has towards the law. Having responsibility means responding the demands of the law through knowledge.

-

In this answer lies the commitment to responsibility.

In confession, on the other hand, there is defiance and yet insight in the face of the unreasonable, the imposed, the concealed.

-

The attitude proves itself wherever it opposes indifference, habit, blindness, arbitrariness and lawlessness.

The proof of the attitude is revealed in the dignity of a person. Dignity arises from the awareness of the superiority of better knowledge and deeper realisation of the law and its unfolding over the uncertainty of the staggering and the arbitrariness of the uprooted. The foundation of dignity is the self-respect of a person who knows himself to be the bearer and executor of his law.

-

Dignity is one of the most important characteristics of the chosen ones. Dignity is at the same time the knowledge of the great certainty of the goal and the path, of the security that heroic realism provides.

-

The attitude of the new millennium is "original" in the truest sense of the word. It is anchored exclusively in the origins of the law and is not conditioned by the restrictive and pernicious sphere of compromise and bourgeois, unworthy diplomacy.

-

The ideal of beauty in the new millennium is reality anchored in the realisation of the law and shaped by truthfulness.

-

The attitude's message to the new millennium is:

The life of nations on their will to the law.

The will to law forms the total state as an expression of the eternal nation.

In their growth, the bearers of the idea of the total state burst the barriers of the religions of salvation and in their maturing they shatter the commandments of word-bound and seemingly entangled morality.

has become free from staggering and idolatry and has joined himself to the law and its order lives in the unfolding of his being as part of the eternal nation. He who has made up his mind must have left the paths of security.

The people, who profess their attitude in the total state, are called upon to put an end to the chaos of the world through a new order and to imprint the stamp of law on this world.

The bearers of the attitude will be hated.

They will suffer persecution as heralds of the new order, but their names will be associated with the history of the new millennium.

"The birth of the new millennium"



### **The farewell**

When we wander into the distance,  
it's a great farewell, it's a greeting and  
a wave, it's a call and a question.  
Girls, don't be ashamed if one or the other  
Tears twinkle in our eyestelling us  
more than words. Your love, your  
longing, moves with us like a  
wall, like a rampart of solid  
stones,  
draws the content of your life. off  
crying, women, leave off your  
mourning at last,  
Your sobs, your moans, it's all in  
vain.

Look, where we are marching now  
is the end of these days,  
is the land of blood and iron, where  
only we men rule. If you should  
lose us too, teach the sons this  
legend,  
teach the sons of our wise men be  
faithful to us. One day they will  
know when they walk our paths  
and find the distant lands,

which we once acquired for  
them, that the fathers must die  
to guide the sons.  
If they with us, we have not died in  
vain.

From: "Brothers of Destiny"

### **Kinderland - Fatherland**

Far away,  
as far away as a dream,  
lies that land of the first sun with  
young grass and green trees, with  
birdsong and butterflies, with bright  
paths and a blue lake.  
The world into which we took the first step when  
our eyes learnt to see  
and our arms reached into the summer threads.  
We could cheer back then,  
because the world seemed peaceful to us.  
We could cheer when the jays whistled.  
We animals and humans as brothers and  
the moon and sun as companions.  
That was when we knew nothing of the struggle in  
which the universe places life.  
Then fate took hold of the children's land. The  
young grass froze,  
the green tree defoliated, the sun  
lost its lustre,  
and birdsong and butterfly  
was smashed by the hail whipped by the storm wind.  
We entered another world.  
The tender faith left our eyes. Harsh hatred  
entered them.  
Our laughter became a battle song. Our dancing  
became heavy walking. The wretched journey  
began.  
Sometimes, when the noise of battle was no longer  
raging, and the great silence brooded,  
then one of us was probably  
sitting among us, today this one  
and tomorrow that one,  
on a damp ditch wall and  
pondered and pondered.  
And knew nothing more, nothing at all  
From that, that death and horror raged around us.  
He pondered and looked into that land,  
which was home to our young days.  
And his eyes searched our green tree. They found nothing.  
Then he wiped his moist eyes and laughed  
away the memory in agony.  
Then he screamed his wild hatred  
As a confession of his strong faith, it sounded  
like an attack.  
We woke up at the place of death  
and walked hard into no man's  
land.  
Where grenades can conjure trees out of sand  
and stone and steel,  
where orbs twitter like a foreign bird, there shall be  
our new home.  
We couldn't call them by name yet, because no  
man's land wants to be without a name,  
until the day came that took us in

within the borders of that empire  
and made us his brothers. We became  
heralds of a glory that was only in our  
hearts.  
has only been in that realm once has no room in  
full days,  
who ponders and struggles and  
wanders to the end of his days  
as the herald of a kingdom,  
that will be stronger than the people who,  
its citizens, will live in it. And that will  
be prouder,  
truer, more awake  
than the childhood  
land in which we  
dreamed.

From: "Brothers of Destiny"

### **About living courageously and dying bravely**

There is only one morality, the morality of the warrior.

This means that the warrior is the one consecrated to the last deed. In fulfilment of the law of duty, he has dedicated his own life solely to the community.

He has gone the furthest from concern for his own well-being. He knows neither reservations nor excuses. His attitude is action.

According to the community's judgement, he is both good and strong.

-

The community honours itself by honouring the warrior.

It sanctifies his deed by it the measure of virtue. The community receives the teaching of virtue from the warrior.

-

The warrior teaches: Be brave! -

That means: Overcome the fear that drives you to anxiously preserve your own life. Remember that in your deeds rests the future of your people. Remember that your life, your struggle and your death are examples of a strong life.

Don't forget for a moment that the young crew of your people are following your every move with hot eyes.

Being courageous does not mean playing with life, but using it in a planned way to achieve freedom and shape the future of the eternal people.

-

Be noble!

That means: remember that you are not a murderer and that you are not serving senseless destruction. Remember that your deed is the honour of the nation. But your fight is all the harder and more relentless. Nobility gives honour to the enemy, but has no weak pity for him. The noble man expects no pity from his enemy, he expects only the same honour he gives him.

-

Die proudly!

That is: remember that your death is the fulfilment of the law and that death is the crowning of duty. Remember that your proud death helps the young to overcome horror.

Those who die proudly take the horror out of death.

-

The warrior's life is both lonely and yet closely bound to the community. Lonely, because he must harden his heart alone in order to defy the dangers.

Lonely, because he knows that dying means the greatest loneliness. And he fights under the shadow of dying.

His life is lonely because it has grown from the lowlands of everyday life with its fears and worries to the heights of action, from which everyday life with the masses chained to it seems very small and unimportant. The warrior's life is just as stormy and demanding in its taking as it is in its giving. It is as overwhelmingly great in its ferocity as it is in its readiness to die.

If the warrior succumbs to the temptations of pleasure for a moment, he is able to shake off the dirt.

The weak would sink into the dirt.

Where the warrior barely soils his ankle, the swamp over the head of the weak. The weak have a different morale because their resilience is different.

The life of the warrior is closely linked to the community.

His life is rooted in it, has grown out of it and is interwoven with it to form the closest comradeship. His deed would be meaningless without the community.

His war would be murder without the community.

-

The warriors lead the exemplary life of comradeship. Living in comradeship means:

No one goes hungry as long as a comrade still has a piece of bread. No one is thirsty as long as a comrade still has a sip of water. No one is abandoned as long as a comrade is still alive.

Those who live in comradeship remain in it. Those torn from comradeship by the deadly iron live on in it through their fame.

When a young man is accepted into the comradeship of warriors, he becomes the bearer and heir to the glory of the fallen warriors. The greater the legacy of glory, the greater the honour of responsibility. The greater the warrior's responsibility, the greater his eagerness to prove himself worthy of it.

-

The community, the majority of whose sons see themselves becoming warriors, is invincible and eternal. Hero worship is the noblest, most noble and wisest cult of the community.

Hero worship unites the hearts and minds of young and old more than any religion.

Only those in whose heart the longing for heroic deeds is awake and demanding are capable of hero worship. That is why hero worship is the cult of the select.

-

The community values the cult.

For them, faith is not a matter for the reserve of some circles.

-

The community values:

No deed is done without faith.

Faith is not a state of being true, but neither is it a state beyond action.

Faith is also not a religion that tries to capture and define the knowledge of heaven and earth in doctrines and thought structures.

Faith arises from an inner attitude and is a constant manifestation of the law.

He who knows his mission, who is filled with the demands of duty, stands in faith. Those who help the law to prevail in the face of opposition act in faith.

Those who make the law the starting point and ultimate goal of their will stand and act in faith. The strong in the community are believers.

-

The warrior is the first herald of faith.

The weak build ladders to heaven with which they hope to escape the world of action.

The education of faith is one with the teaching of hero worship.

A religion that to weakness rises up against the law. It does not generate faith, but hostility.

Faith does not create islands of salvation, but the mainland of action.

-

The community values:

Anyone who equates the "apostasy" of Christianity with the decline of the state and culture has no sense of the truth of the law.

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The community teaches:

Law and order are undermined by the afterlife ladder of Christians. The state and culture suffer as a result. Whoever curses the body also curses the creative hand.

The sham state disintegrates and the sham culture perishes because of its untruthfulness.

From the realisation of the law and the commitment to order emerges the state of the strong, which prepares the ground for a new culture.

-

The Community commands:

You shall honour the strong enemy, but not love him.

You shall kill the pest.

You shall love the great of your people and hate the cowards. You shall despise those who wish the world to die.

Resist the evil and to the strong.

Be vigilant and never let the sword out of your hand. Never betray your leader.

Your pride prevents you from ever for mercy.

Do not let the cup pass you by, but drink it defiantly, uprightly and in control. He who hates the strong shall be destroyed by the strong.

-

The community values:

Whoever is able to cheer the young team on to great deeds is the true priest of his people.

What can make the eyes of the young team light up, what can make the hearts of the young tremble with longing for action, is the divine word of the nation.

From: "About courageous living and brave dying"

## Heiho

We do not believe  
that this world  
is a place of misery.  
We don't think so,  
that we must buy  
salvation with bread  
and wine, with smoke  
and the cross!  
We listen to the singing deep  
in our chests,  
and we are aware of the  
blades of our blood.  
We have nothing in  
common with singing  
and praying.  
When we step before creation, we are  
alone!

We laugh at the ban  
and the Last Judgement.  
We know we are  
strong and fear  
nothing.  
We send our deeds before us as a  
strong army. He who is strong is  
eternal.  
He who is weak perishes!  
That is the saying,  
which is written in the  
book  
of our lives.  
And he lives in vain who  
forsakes the present for  
the sake of heaven, who  
does not do his deed  
because his time is short.  
belongs to the prayers.  
We silently pile stone  
upon stone  
and stick on stick.  
And our castle will be stronger than  
all temples  
and chapels.  
We will place  
ourselves on the  
battlements and guards,  
Caller  
and be warriors. We  
despisers of all  
security. We are  
ready:  
our time and  
eternity.

"Brothers of destiny"

### **The path of the free**

The free man  
stood tall on the  
rock  
and looked into the lowlands of  
the vast country.  
His gaze was lost in the  
twilight of the distant  
unknown.  
His heart beat faster in the  
foreboding  
back there abruptly  
of gathering danger. Lonely  
and ready,  
that's how the open air  
bristled.  
The mouth was hard.  
The jaws clenched with fighting  
. The fist held firm  
Clutching the sword. So the  
free man waited, beyond  
fear.  
Contempt announced the eyes of  
cowardly uncertainty  
in the twilight.  
One more look  
into the bright  
light  
the unconquered sun -

then he walked with a firm heart  
in the vast lowlands, the sun's  
eternal law  
to proclaim victory in battle or - a  
sacrifice to the night - die in the  
shadows.

"The German Demon"

### **The home of the strong**

The sheltered days of childhood are behind us. Maturing into a human being never takes place without pain and suffering, disappointment and renunciation.

Yes, in many cases, maturing is interspersed with labour pains, like a birth. And perhaps it is

It is good and salutary for man to tumble from heaven to heaven until he lands with both feet on this earth. And it is certainly conducive to maturing if man is expelled from every paradise he has built for himself out of reservations and considerations, carelessness and cunning. It is true and only grace that life has to bestow that it lets man wander until one day he finds home, and this home is his heart, which teaches him the law.

If memory has a deep meaning, it is to keep alive man's longing - that is the demand for wandering. The great wandering is the destiny of the Nordic race. Not that destructive, restless and hunted wandering of nomadic, parasitic races, but that mighty wandering of the soul that strives towards ever new goals and realisations, that creative restlessness that may appear demonic and terrible to the non-Nordic environment. Many creative restlessnesses are just as perceptible among the Vikings and the culture-creating Nordic tribes who travelled the world to be the seeds of luxuriantly sprouting peoples - as we read in the myths of non-Aryan peoples who speak of the white sons of the gods from the north - as they are perceptible in the centuries of the Middle Ages, which were constrained by the church. And there, where freedom took its last refuge in the scholars' parlours, world-shaking ideas emanated from barren garrets.

This is the sacred restlessness of the Germans, who have preserved the legacy of Vikingism most purely of all the Nordic peoples. It comes alive in the Hanseatic League, in the bold ideas of Jürgen Wullenwever, the Lübeck rebel, in the heart of the Great Elector and in the statesmanlike ideas of the Great Frederick. In Nietzsche, it explodes the thought patterns of a tired world. It transforms citizens into soldiers, people who have sprung up into rebels, world-weary scholars into heaven-storming explorers.

Any description of history remains piecemeal if it is not based on this German demon, the holy unrest. And from its opponents. Blessed is the state that knows how to catch the creative unrest in its sails; it steers towards immortality because it carries totality within itself.

German restlessness does not give birth to the addiction to innovation is characteristic of many peoples of a particularly romantic race. Nor is dissatisfaction a characteristic of the restless and yearning of German blood. The holy restlessness is rather the ever watchful growing and maturing, the mysterious foreboding of the dangers of satiety and bliss. The northern region has therefore never the scene of bloodthirsty revolutions, but it has always been characterised by inexplicable fermentations and tensions.

The German nation needs only one revolution, but a total one: a revolution towards itself.

For centuries, crusts and foreign layers have covered the German substance and sought to conceal the law. In the total revolution, all these layers are to be stripped away in order to turn "the lowest to the highest" in the best sense of the word. This is also understood in the literal sense of "revolution". The total German revolution is committed to the high purpose of new national creation.

But since the creation of the people is an eternal process of growth, the bearers of the German revolution are full of restlessness and demand. Thus the total revolution of the Germans is never nihilistic, but always and constantly subject to a higher purpose - namely to grow into the perfection of the law. Judged from this point of view, heroic realism is the compass needle that guarantees in every case that the lawful direction is maintained.

It is natural that the number of strong people who know about the law is small. Ultimately, it is only the few, the exquisite, the incorruptible, who become leaders of the masses and stamp environment of their people with their knowledge of the law.

However, by recognising the few, the leaders, and by having the healthy instinct to join these role models on the march into the future, a people decides on life, advancement and greatness.

It is significant that the real leaders never promise the people heaven on earth, but a life in the true freedom and duty of humanity.

In following the goals outlined, a people is divided into the longing and the greedy.

The times of dishonour, humiliation, powerlessness and disgrace have always been those in which, instead of the leader, the demagogue knew how to awaken the instincts of the greedy. The fact that these times usually required voluntary deprivation, even deliberate poverty, turned greed into a crime and the demagogue into a hardened criminal, often even a robber-murderer.

The longing for role models has always been alive in the Nordic region, and it is a sign of the spiritual greatness of the North that the standards it set for role models were enormous. Long before the Song of the Nibelungs, the heroic songs were filled with all the wishes and ideas that longing people could possibly have of their role models, who were to lead to action. And anyone who believed that they fulfilled the requirements to be a role model themselves could judge from these demands how close or how far they were from the praised deed.

To this day, the basic trait of Nordic poetry is the outstanding, unique, i.e. heroic life. Young and old longing for this poetry repeatedly ignited the fire of enthusiasm that was to light their way home in dark hours.

During the period of decline, the Jewish or Jewish-infested writers came and gave descriptions of the state of non-heroic life. Their descriptions were often skilfully written and frequently exciting to read. Instead of longing, however, they contained greed, instead of courage, insolence. They praised the cleverness of life not by bravely overcoming adversity, but by cleverly adapting to it. The term "Jewish" refers to skilful tactics in the face of life, which aim to gain advantages under all circumstances, even in disgraceful circumstances. It is not about increasing one's attitude to life by gaining new and heightened spiritual value, but rummaging through those slag heaps of outdated conditions for usable remnants. But where this Jewish spirit created intelligent theories of life, as in Marxism, it developed systems for the favourable international distribution of all available material and non-material goods.

The Nordic spirit determined to use the doctrine of lawfulness to create the dividing waters for the metals dormant in man, to give the strong the opportunity to become aware of his power and thus to become creative and fruitful. In this way, however, he created the conditions for just rule.

Thus, the first conscious value judge opposite the calculating and calculating Jewish spirit speculating with the state was Nietzsche, who satisfied the desire for role models with the demand for the superman, the total man, the man of law. Here the spirits could part - and they did so thoroughly.

Let it never be forgotten that one of the best and most valuable heritages in the Nordic racial soul is Vikingism. Vikingism, which was born of creative restlessness, gave the sedentary peasantry that longing for breadth and action in its blood and thus saved it from the danger of spiritual fatty degeneration, a danger to which many peasant peoples who did not share in the inheritance of restlessness succumbed.

The creative demons of the Norse people are particularly evident in the Vikings. The tough, brave and knowledgeable men who sailed the seas in their small, seaworthy ships, well versed in astrology and familiar with mathematical calculations, not only brought back welcome booty as a reward for their perilous voyages, like the murderous and scorching hordes of Asia, but also went on to found settlements and states. It was a special glory for mighty rulers to have guards of honour from this select race.

The young warriors of the northern region chose leaders whom they intended to follow into the boundless expanses of manly, creative endeavour. More than the prospect of honour, fame and profit, they were driven by the longing to have duties, to be allowed to bear responsibility, to be able to give valid proof of outstanding prowess.

The law of the northern space cannot be reflected more beautifully and clearly than in this moral law of longing and restless warriors.

The desire for role models arose from the wish have all existing values mobilised by the Führer. The Führer was not only allowed, he had to demand the highest and ultimate. It was important to emulate him in life and in death. The awareness of being a role model in everything forced the Führer to rise above himself, to become a hero.

Later, when the path into the distance was walled up by foreign powers of the soul, the longing person was usually left only with the brave death as proof of a warlike spirit; the courageous life was made almost impossible by planned confinement.

And it gives food for thought that, for example, the majority of officers in the pre-war period were prepared at all times to bravely go before the soldiers on the battlefield, but there was virtually no sign of a courageous life in the period of preparation for war. This ultimately led to the widespread, dangerous opinion that the soldier, and especially the officer, was only worth something in the event of war. Heroic death was labelled the warrior's "profession", but the heroic life was undesirable and even detestable in times that had become fed up and tired.

One of the greatest achievements of Ludendorff, the outstanding soldierly thinker, who emphasised the importance of total war in his book on total war, is to have thoroughly cleared up this insane view.

so vividly demonstrated the importance of military life. His words "Make the people's soul strong" will one day stand like a beacon over the awakening of the National Socialist era.

The strong state, which pushes towards totality, knows about the unavoidable necessity of giving young, yearning people the opportunity to satisfy their desire for role models. It knows that the Nordic race only remained so viable because - despite the artificial suppression of the heroic ideal by the sufferer type - a secret breeding selection took place, which always chose the stronger type. Thus, even at the hour of his death, the strong man was able to make an appeal to those who yearned for him and thus plant the seed of a willingness to act. And it was precisely there, where the most inhospitable living conditions prevailed, where people laughingly rejected all prospect of earning a living so as not to block their view of home.

The realisation of the desire for role models is only possible if, on the one hand, there are no contradictions between the idea and the appearance of the role model and, on the other hand, the role model is able to influence the will of the yearning person through the living example of his deeds. The circuit of the role model's personality is only closed when the aspirants, realising that they can become greater through devotion, give themselves to the role model as a living instrument of his harder will and clearer vision, without depersonalising themselves in the process.

This alone gives rise to loyalty.

Loyalty, however, is always a mutual relationship. There is no such thing as one-sided loyalty. That would be obedience at best. But obedience is also found in despotism.

More powerful than all obedience and more reliable than even the best-directed discipline is the knowing faithfulness of those who have entrusted themselves for better or worse to the example.

Therein lies the secret of the victories of numerically small, loyal bands over armies.

Calculating prudence can certainly bring about commitment and action. However, the success of prudence is called into question if the outcome does not appear certain.

Loyalty may be something "old-fashioned" in the eyes of the unwise. But the total state, which grows into eternity from this world through harmony with the law, is able to achieve a hundredfold loyalty what the liberal state can achieve through prudence.

The more a nation is able to create role models for its aspirants, the greater will the number of loyal followers who emulate the leader who leads them into the heart of the nation.

It should be borne in mind that at best, fantasists can die for the theories. Ideals, however, are only achieved when leaders teach by living example that realisation is possible and worth experiencing.

The guide becomes the organ through which the idea is taken out of the realm of unreality and brought to life.

And the more living people are able to give an image of the eternity of the nation through their actions, the more vivid the presence of a nation becomes.

Despotism is content to rule over blindly obedient people and uses the effective means of fear if necessary. Its agents are the rod-wielders and beaules, in whose hands the power of command is placed.

The uniformity of "conviction", which is ultimately nothing more than a quick "yes" to an often incomprehensible command, is intended to guarantee the preservation of the required state.

Thus, despotism can only counter the desire for role models with the drill master's rod of discipline and lead those who yearn to submission through coercion.

Despotism exhausts itself in the enjoyment of power in the moment and views the future with concern. Any growth is dangerous to it. It is no coincidence that the roots of despotism, including mental despotism, have their breeding ground in the Orient.

The northern region could never have produced today's world religions, and it was a judgement of condemnation on those who yearned when the dogmas of Christianity, born of the Sinaitic spirit, arrogated to themselves the power of command over the souls of northern people.

The total state, which is the living expression of the people's will to wholeness, grows to power by promoting the diversity of the strong instead of uniformity and by paving the way to rule through the selection of the strongest. He gives those who yearn the opportunity to work, and thereby proclaims their right to a homeland. Since the path to the goal is shown through the knowledge of the law, the total national state is free from the dangers of chaos, aberration and staggering.

The law does not give an answer to the oracle seeker seeking advice for an individual case, but it gives knowledge to the seeker:

Nothing in the world of ideas and phenomena is based on grace and miracles. Everything that moves the world, everything that moves in this world, everything that carries life and gives life, is an expression of the law that never breaks through. Man carries in his soul the organ that connects him with the law. Instinct and will, blood and knowledge in their unison produce the sound that into the great harmony of the law.

Where the sound becomes impure due to an inner discord, the organ closes itself off and no longer hears the harmony of the law. The final struggle of man is for inner purity, the preservation of harmony, the destruction of all counter-forces of mixture that lead to disharmony. The degree of inner purity determines the degree of perfection of growing into, of being at home in the law. For Judaism and the Christianity that sprang from it, "wanting to be like God" was the prerequisite for original sin, because the "Godlikeness" of man inevitably abolishes the master-servant relationship between God and man. However, Judaism and Christianity their religions on this relationship, and even the more delicate paraphrase of Christianity as "father-child relationship" does not change this basic attitude, which must inevitably lead to the independence of humanity. But that means weakening. The consolation of these religions leads at best to the filling of people with a pleaded "illusory power".

In contrast, the man who stands in the law is strong like life itself, he is beyond fear and submits neither to a "providence", nor to fate, nor even to the counsels of a personal God. Since his inner harmony connects him with the harmony of the law, he is part of the great law itself, which is why he is "like God".

From: "The home of the strong"



Our soul burns, our  
heart tears,  
when you are called unfree,  
when you are called  
dishonourable, Germany!

No one is defenceless,  
whose fist still moves. No one is  
dishonourable,  
whose conscience still beats: Germany!

We wait day and night with  
hot senses  
to the signal for battle, to win  
you: Germany!

All around lies the dawning  
expanse: Germany will be  
ours after this battle,  
Germany!

On bloody meadows,  
where freedom arose, we  
want to build your holy  
land, Germany!

"German Poems"

### Departure

A lot of earth and sky separate us from  
yesterday.  
Where we march, there is loneliness,  
and where we search, there is darkness  
before uncharted territory.

Our feet are sore and tired and very  
heavy.  
Our eyes burn in the night.  
Like torches, they flame and light us up for  
battle.

No one knows when his hour will come in  
the morning.  
The sword knows the woeful song of death.  
Soon the blade is red from the  
blood of battle.

We have to walk for Germany's space and  
freedom.  
A fire burns in the distance,  
He calls us to fight for space and land for  
Germany.

"German Poems"

### **The home of the strong**

The restless north was the last refuge of freedom, because it was also the lonely refuge of strong people the world, which had fallen away from the law, with their interpretations and their hard and unheard-of will to live. And the restless, interpretative German in particular appeared to the old, dying world as a demon who was constantly attacking the walls of the sham order, who as a heretic instinctively set fire to the rotten temples, who as a rebel out of joie de vivre mocked the dogmas, those "revelations" of the unspirit, who defied the "system", the sham, arbitrary "order" born of weakness and, knowing about the law, defiantly and defiantly broke ranks.

The new science of the laws of the spirit and of the idea will prove that the lonely ones of the last millennium, the demonic rebels, the true heralds of their time; they will indeed overthrow idols and overthrow many a hypocritical altar, but above all they will be able to mark out the spiritual and mental precincts of the home of the strong.

From this point of view, it is worth examining Plato's sensational demand for the involvement of philosophers in government.

The spirit of an idea is determined by the radiation of the vibrations of the law that strong people pick up.

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The greatness of the man lies in making his deed the mouthpiece of the law. His hardened will is the metal that transmits the sound of harmony clearly and purely.

Genius, however, is the valid and perfect revelation of the law in its time.

The knowledge of the lawfulness of his creative life has at all times driven the genius to battle adverse forces. The awareness of his "mission" - that is, obedience, the fulfilling commitment to the law - has forced the genius to complete the construction of his work, stone by stone, regardless of persecution and mockery, the precise plan of which was reflected in contemporary thinking that guided the mind to design.

From his lonely height, the genius proclaimed his vision of the great connections. Where small minds were only able to see seemingly insurmountable walls, the heights and depths, the hidden places, abysses and chasms of the world of phenomena spread beneath him like a map. Where small minds saw wide cracks and crevices, dividing rivers and seas, genius saw the all-organising unity and wholeness of the law.

When small minds knelt in the dust in worship before partial knowledge, the genius, in his knowledge of the inexhaustible, all-working greatness of the law, could mock those who set out to catch the light with mousetraps and thought they had once and for all hidden the light of truth in sacks.

To small minds, genius must always appear destructive, just as a child is both outraged and sad when proud buildings rise up where yesterday it was playing in the sand.

The child will never want to realise that his playground, his paradise, must give way to serious work. Weeping and lamenting, he will see that one day the stone with which he knew how to play, which perhaps meant the whole world to him, will fitted as a tiny particle into a huge foundation.

For childish people it may be cruel that the creation of the work, the realisation of the ideas and plans that the law commands through genius, takes no account of children's tears, children's dreams, children's plans. A smashed doll does not mean the end of the world, at most the end of a foolish illusion. Just as a master builder would be insane if he were to zigzag his walls around the playgrounds of sad children in the construction of his work, so genius would have missed its hour if it wanted to conceal the reality of its show in favour of romantic dreams.



From: "German Confession"



Through the concentration of his will and the indignation of his blood, the North has risen in our days. Its lawful development towards perfection and thus also towards power is taking place inexorably.

Let the weak tremble and contemplate murder; as long as the North remains strong and knowing in itself, all arrows will bounce off!

But power is the sister of wisdom, and wisdom is nothing other than knowledge of the law. Where the strong man transgresses the law, he stumbles, and the end is the destruction of his work and his blood.

Ancient Rome perished because its citizens used power to secure a carefree retirement. But once the African grain ships failed to materialise, famine, mass revolt and the weakening of internal and external power followed.

Whoever's will becomes dull, satiated and indifferent after achieving external goals of power, dies of thickening and putrefaction of his blood and proves that his will was corruptible.

The secret of the preservation of power lies in the growth of the will to ever new goals, lies in the incorruptibility of the idea. Healthy nations whose greed had poisoned power once sank with unrestrained emperors and kings.

From: "The home of the strong"



### **A father ponders over the cradle**

When I look at you in your cradle, you  
smile at me.  
Me and you, we're pure blood, my boy.  
You feel it and I know it.  
You may curse me later  
or thank me for your name:  
You can't get out of your blood, my boy.  
And you have fighting blood.  
You will seek battle for the sake of its beauty, and for the sake  
of honour you will never waver.  
Who knows if you won't one day stride across fields that have  
drunk your father's blood.  
If you then prepare a memorial for me  
and silently adorn my name with flowers, you need  
not be ashamed of those tears that you quickly shed,  
shyly looking around you.  
Perhaps a comrade will bury you next to me. We are both links  
in the chain,  
that binds us to the future from the distant past. So be  
you, my young man, as I have been you, so that whoever  
finds you on the battlefield will know that you have also  
been worthy of us.

You're clenching your fists, my boy? 's  
right!  
The sword slips from the hand  
that opens.  
An open hand, my boy, is not worth much in  
stormy times.  
Sword and reins slip from the  
open hand.  
So clench your fists, my boy!

From: "German Confession"

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