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THE 25 THESES OF THE GERMAN RELIGION

— A Catechism —

By

Professor Ernst Bergmann

with a Foreword

by

The Rev. F. W. Norwood, D.D.

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NOTE :

Professor Bergmann, whose book, "*Die 25 Thesen der Deutschreligion*" forms the subject of this pamphlet, is on the philosophical staff of the University of Leipzig. He has written many books on Art, Philosophy and Religion. With the publication of "The German National Church" and "The 25 Theses of the German Religion" he became prominent as a leading advocate of a German Religion and a German Church. Among his other publications is an "Introduction to Philosophy." More recently two dramas of his appeared, in which the dominant interest is criticism of Christianity and the expression of his religious ideas.

The writer of the Foreword, the Rev. F. W. Norwood was Padre and Hon. Captain in the Australian Imperial Forces during the late war. His gifts as a preacher developed and he has had, in addition to a growing influence in the U.S.A. where he received some of his theological training, the honour for many years of maintaining the high-established traditions of the City Temple pulpit in London. A recent tour of the world has added to his spiritual disquiet with the signs of the times. The writing of the Foreword coincides with the end of his ministry at the City Temple and the assumption for three years of the work of travelling evangelist for Christ in all parts of the country, as special missionary for the National Council of Evangelical Free Churches.

FOREWORD

FOR GERMANS ONLY

Professor Ernst Bergmann requires a religion for Germans only.

This does not augur well for a scientific treatment of his subject, for whatever may be thought of God, even if we believe with the Professor that "the 'All' is not a personality or a person, but a cosmic organism," it is difficult, not to say unscientific, to imagine IT with so definite a pro-German bias. Professor Bergmann's "cosmic organism" seems to burn like a sun over the soil of the Fatherland and if its rays spread farther it is only to enable "the Germanic-German people, the educators of the new humanity, to fulfil its high cultural task." This certainly agrees with his denunciation of Christianity as "international, democratic and believing in human equality."

It displaces, while it curiously resembles, the Jewish dream of a Chosen Race with a world-mission.

It should be said, however, that whatever it is that Germania is to cherish and spread, it is not religion.

"The age of world-religions draws to a close. A people which has returned to its blood and soil, which has realised the danger of international Jewry, can no longer tolerate a religion in its character which makes the scriptures of the Jews the basis of its gospel. Germania cannot be rebuilt on this lie. We must base ourselves on the Holy Scriptures which are clearly written in German hearts. Our cry is: Away from Rome and Jerusalem! Back to our native German Faith in present-day form. What is sacred in our home; what is eternal in our people; what is divine is what we want to build."

There is nothing in the Hebrew psalms to eclipse that. There seems to be a hiatus between "educating the new humanity" and "returning to blood and soil." We wish the Professor had made it clear whether this new-old "German Religion" means to express itself abroad—not in theological terms, of course, but in those of commerce and politics, or merely to flow around the "ancestral inheritance of a people untouched by alien additions and influences."

If the former, he should not be surprised if the vast majority of mankind who have not the good fortune to belong to "the leading land of Nordic humanity" are a little bit uneasy over his "catechism."

To say the truth, they might not have noticed it if its 25 Theses did not so completely correspond with the 25 Point Programme which forms the theoretical basis of the Political Nazi Revolution.

Were his theses only theological, theologians would know what to do with them. Were they advanced as scientific, they would increase the humour of the non-German world. But they smack so much of "blood and soil" (especially the former) that they revive memories and inspire fears. The outer world's response to them is so likely to be also that of blood and soil. Which seems to many of us a tragic pity.

But if theologically considered, the Professor's book seems as old as paganism, in spite of its "present-day form"; and scientifically considered, seems rather naive; it is easy to understand it may have tremendous influence upon the younger generation of Germans. That is its significance for thoughtful and well-disposed people outside the pale.

Many of us lament that at Versailles there was, in the psychology of the Allies, too much "blood and soil." We have paid for it in much suffering and inward condemnation and at the present moment have reason to believe that the whole world may relapse into the very philosophy (or, let us say, to strain a point, religion) which the Professor so eloquently advocates, except that in their stupidly stubborn way, each nation's "god" may show the same racial obsessions as whatever it is the Professor retains for the inspiration of the German people. It may not matter much to Professor Bergmann whether or not the "All" is conceived of as a personality or person, but we should be comforted if he only held to the idea of a *cosmic* organism. It is these parochial "blood and soil" personalities or abstractions which are so unreasonable as to spill and spoil both their qualities. Blood is shed and adulterated, soil is defaced and encumbered, and no nation ever accepts the cherished racial fanaticisms of another.

The Professor says: "Our religion is no more the international Christ-God who could not stop Versailles." There is perhaps the secret spring of this book, as it certainly will explain its appeal to young Germany.

And the answer is, as has been suggested, that there was too much "blood and soil" in the settlement of 1919 as there was when Germany staged a Versailles triumph in 1870. Another, settled upon such principles, could only present the same characteristics.

Even Germany herself, in the great war, was not deficient in the "blood and soil" elements. She failed, not for want

of courage, but simply because her philosophy united the world against her. So long as she cherishes this obsession of her unique and intolerant excellence she may be formidable, but she will always fail to inspire confidence.

It is all so pitiful, because no one denies her excellence and the best elements in world opinion regret the injustices to which her own intransigence gave the appearance of necessity when the eyes of the world were blinded by "blood and soil."

Professor Bergmann's repudiation of Christianity leaves nothing to be desired in the way of thoroughness. What a monster Charlemagne is made to seem! But what a pitiful indictment of this noble nation is levelled by this ardent patriot when he asserts that for a thousand years Germany has grovelled in the mire so that

"we inherit but a heap of ruins on the ancient German territory, look back upon ways of sorrow and catastrophe without parallel and owe to it the destruction of the German liberty of Faith by the Frankish murderer Karl."

If Christianity is indeed

"an unhealthy and unnatural religion which arose 2,000 years ago among sick, exhausted and despairing men who had lost their belief in life"

—and yet it could do this to the proud German people, then either we must conclude that Christianity has not been described correctly, or that Germany in succumbing to it has forfeited her claim to be regarded as a great nation.

The Professor can scarcely have it both ways and we who respect the German people refuse to have it either way. Christianity unquestionably has in it great and constructive forces and the German people have a proud record and have rendered vast services to the whole world. Some of us feel bound to think that her "ways of sorrow and catastrophe" are identified in a curious chronological sense with Bismarck's "blood and iron" and the slightly altered formula espoused by Bergmann of "truth and iron." None of us has any right to pose as the exponents of Christianity, but it is difficult to avoid the conviction that our present world troubles are not due to following it, but to departing from it. And every period of disaster has been ushered in by this same "blood and soil" illusion.

Indeed the professor's strictures upon Christianity are all condemnations of the cult he offers so blithely to the

Germans. Its failures have been due to the "blood and soil" microbe.

Those sacred writings, too narrowly interpreted, too exclusively possessed, the ascetic flight from the world, the dread of knowledge which conflicted with cherished obsessions, the recognition of the Jewish people as the chosen people of God on earth, the constant talk about Zion and Salem against which the Professor fulminates—in what way are they basically different from "The Holy Scriptures which are clearly written in German hearts" or "Away from Rome and Jerusalem" or "The State has already put its ban on religious controversies" or "We who belong to the German religion know that nowhere does the divine meaning of the world reveal itself more deeply and purely to penetrating knowledge than in the wrath of God in the Nordic soul and in the inexhaustible depths of the German mind"?

Does not the Professor see that the mental attitudes are almost identical, though the nomenclature is changed? It is the old complex of blood and soil. There is more swagger about it, but the objectives are the same. The Professor has categorically disposed of God, but has managed to retain many of the bigotries which men have excused through belief in His partiality and makes a gallant effort to preserve the dynamic for the German people which their fathers derived from faith in His purpose.

His German Church is only the Christian Church with the State enthroned in lieu of the Deity and with less chance for another Luther who will surely be necessary some day. His treatment of "The Heroic German Ethics" preserves his accustomed level of eloquence. He will have nothing to do with Inherited Sin and the Fallen Estate.

"The German-Nordic heroic view of life contains no belief in sin. Only he sins who believes in sin."

Yet it does seem to us as outsiders that the Jews must be suffering from Inherited Sin. No amount of believing that there is nothing wrong with them appears to avail in Germany, "the educator of the new humanity." "Whoever forgives sin, sanctions sin," says the Professor in Thesis 16. "The forgiving of sins undermines religious ethics and destroys the morale of the people." In that case, provided that the Allies at Versailles sincerely believed in Germany's "sins" (which they undoubtedly did) Professor Bergmann for one has no complaint against them.

"Had Germania, the leading land of Nordic humanity, been spared this influence of the Jewish-Christian ethics of sin, the moral face of mankind would to-day look different."

We cannot doubt it since the Professor says so, but cannot help feeling thankful that the poor face of the rest of the world was spared the demonstration.

The Professor asks "What is Individual Salvation and what is the people's welfare?" Of course, as we would expect in Christianity "the individual is thinking and striving for the salvation of his own soul." The Christian ethic is, "Thou and thy eternal salvation are everything and thy people is nothing." The National Socialistic ethic per contra is "Thou art nothing; thy people is everything."

The Professor's general style is so convincing and his alternatives are so clearly stated that it seems a shame to break their melodious flow. But it is strange how much Christians have done and suffered for the sake of the people while so intent upon their own salvation. Certainly of many of them it could never have been said: "Thou art nothing," but it is open to doubt whether out of an agglomerate of "nothings" the resultant aggregate of "the people" can amount to a great deal.

If Dr. Bergmann's ideal is consummated in Germany, no doubt the issue will be—"one people, one Reich, one Law." No doubt, also, "The Church must be a State Church, obviously on a German religious basis, deriving its authority alone from the sovereign people's State. Only then will people and Church be one."

But all this built upon the affirmation which the National Socialistic Ethic commands every man to make of himself—"Thou art nothing."

The Professor ends upon a millennial note—

"The future Church of the Germans will be a united People's Reich-State Church on a German religious basis. Or it will not exist."

Exactly! That is what we feared.

F. W. NORWOOD.

City Temple Church,
London.
May, 1936.

THE 25 THESES OF THE GERMAN RELIGION

A CATECHISM

by

PROFESSOR ERNST BERGMANN

There can be no doubt that Professor Bergmann deliberately chose the above title for the little book of his which first appeared in the middle of 1933. He wished, in the first place, to support a parallel with the 25 point programme which forms the theoretical basis of the Political Nazi Revolution of 1933. And he wished, in the second place, by this identity of form to indicate that what happened politically in 1933 requires a religious revolution for its fulfilment—indeed, that the political revolution is but the forerunner of which the religious revolution is the immanent and real thing and that, without this fulfilment of a religious revolution, all political foundations must remain insecure and without a soul.

Professor Bergmann is one of those many religious pioneers in Nazi Germany who believe that it is the essential duty of the Revolution to bring Christendom to an end. The 2,000 years in which Christianity has played its part in shaping the history of Europe, and in particular the history of Germany, are but an aspect of decadence. They are the period of compulsory masking and overshadowing of the German religion and culture which preceded it and which it is the good fortune of the Nazi Revolution to release again for new flights in freedom of creative achievement.

The creation of a new religion, frankly opposed to Christianity, a specifically German religion—made in Germany for Germans only—is for Bergmann the heart of the revolutionary movement, which assumed formal political expression in 1933.

No further words are necessary to emphasise the importance or the proud ambition attached to this religious revolutionary enterprise.

In presenting Professor Bergmann's thought to readers of the English-speaking world, we have stated in full the 25 Theses as Professor Bergmann has recorded them. We have, at the same time, following each Thesis, reproduced in Professor Bergmann's own thought, the more important of the comments he has made in order to illustrate, justify and develop his theses. In this way it is to be hoped a faithful reflection is provided of what Bergmann has written for his fellow-Germans—a set of ideas whose influence on the younger generation of Germans it is hardly possible to exaggerate.

FOREWORD

The Foreword reads :

“ There are two things which the Germans of to-day require : Truth and Iron.”

In this case again Professor Bergmann sets a parallel with a similar historic saying of Chancellor Bismarck, whose requirement for his generation of Germans was “ Blood and Iron.”

FIRST SECTION

The Character of the German Religion.

This section is introduced by a quotation from Schleiermacher :

“ He who believes in the Holy Scriptures does not possess a religion, but rather he who has no need of them and knows how to make his own.”

THESIS I.

“ The German has his own religion, which flows like the living water of his own perception, feeling and thought, and is rooted in his species. We call it the German religion, or the religion of the German people and understand thereby a German faith expressing the peculiarity and integrity of our race.”

COMMENTS : WHAT IS A RELIGION ROOTED IN THE RACE ?

Such a religion is one which grows out of the blood and soil, the ancestral inheritance of a people, untouched by alien additions and influences and which reflects pure and unfalsified the style of soul of a people. For the Germans a type of alien religion—

"is Christianity, which was introduced by the Saxon warrior Karl 1,200 years ago with fire and sword into Germany and is still to-day the recognised State religion of Germany. This religion is especially alien to the German nature because it is the creation of a pre-eminently Oriental mind and rests on the sacred writings of the Jews. It contradicts at almost every point the German sense of custom and morality." (pp. 6-7).

"By this alien religion the still young German's German soul has been diverted in development from its purity, uniqueness, greatness and integrity (Geschlossenheit). In the endeavour to assimilate this never completely accepted alien religion its best energies have been dissipated and the solution of the great duties for the Fatherland have been delayed for centuries." (p. 7).

This lack of inner unity is a

"tragic consequence of the suppression and repression of the native German religion, which in the pre-Christian era had spiritually united the various German tribes." (p. 7).

"This peculiar and tragic destiny fell above all on the leading people (Führervolk) of Nordic humanity, who were called to create modern culture. Only in the paralysing struggle against Mediaeval Christianity was the Germanic-German people, 'the educators of the new humanity' as Fichte called them, able to fulfil its high cultural task." (pp. 7-8).

"If at the end of 10,000 years of division within and weakness without we inherit but a heap of ruins on the ancient German territory; if we have to look back on ways of sorrow and catastrophe without parallel, we owe it to the destruction of the German liberty of Faith by the Frankish murderer Karl, who destroyed what was most sacred of the Germans and was for this called, until recently, by a blinded nation 'the Great.'" (p. 8).

THESIS 2.

"The German religion is the form of faith appropriate to our age, which we Germans would have to-day if it had been granted to us to have our native German religion developed undisturbed to the present time." (p. 9).

COMMENTS :

The new religion must be appropriate to the requirements of our age as well as of German derivation. The *Wotan* cult, for example, belongs to a past age, although it possesses noble and heroic qualities and was the religion of our forefathers. In its way it is just as inappropriate to

introduce *Wotan* to-day as it ought to be impossible to continue the Babylonian-Semitic *Jahweh* cult in the German churches of to-day.

"We who belong to the German religion are often called 'heathens.' We reject this attribute if it refers to a religion belonging to a past age. We do not, however, reject it if thereby is understood a religion free of Christianity. In this case the word of insult 'German Heathen' takes on the aspect of a word of honour. All the more as to-day there is in Germany again a persecution of the Germans." (p. 10).

"Every creative people and every vital age create their own religion, in which the eternal values are reflected in form appropriate to the time and race. If this right was conceded in Luther's time, why not to those of the German Faith of to-day?" (p. 10).

The strength of an age can be measured by the power of its creative religious movement.

"The elemental will of life of the German people breaks through in this mighty, growing religious movement of the people. If in its course it breaks the religious forms of a past age, this is only a proof of its hunger for a pure and living religion suitable for the present time." (p. 11).

THESIS 3.

"The German of to-day requires a healthy and natural religion which makes him brave, pious and strong in the struggle for People and Fatherland.

Such a religion is the German religion." (p. 12).

COMMENTS :

WHAT IS A HEALTHY AND NATURAL RELIGION ?

"It is a religion without the phenomena of disease and degeneration. To this Christianity does not belong. Christianity is indeed an unhealthy and unnatural religion which is at an end. For it arose 2,000 years ago among sick, exhausted and despairing men who had lost their belief in life, who despised the world and who waited for the return of Christ and the destruction of the world." (p. 12).

Such a religion can never serve the Germans, who, like all of predominantly Nordic race, stand manfully and heroically before the problems of this world, look them boldly in the face and seek to master them.

"Hence the German religion, by contrast with the ascetic Christian religion of flight from this world, is a religion of nature and of life, of the deed and will, of effort and perfection . . . An age which flies to blood and soil, home and hearth, which cares for and trains the body and yields itself up to air, wind and sun, so that it may recuperate from

the diseases of culture which threaten its vitals, such an age is a Christian age no more." (p. 13).

THESIS 4.

"The German religion recognises no dogmas, for it is a religion." (p. 14).

COMMENTS: WHAT ARE DOGMAS?

"Dogmas are articles of belief or religious teachings which make statements about God and divine things, in conflict with truth and reason and which just because they conflict with the understanding can and should only be believed." (p. 14).

Man with a sense of responsibility wants a religion in harmony with truth and reason. Otherwise it is a dead religion. And a dead religion is worse than none at all. Such a dogmatic religion leads to the exhaustion of spiritual energy in theological quibbles, instead of being used in religious experience.

The religious German does not say knowledge is religion. But he will not tolerate a belief in conflict with knowledge. He resents the condemnation of human reason as though it were something sinful—

"What distinguishes man from other beings is his understanding and his reason." (p. 15).

"The way of the German religion to the Divine is through illuminating knowledge (Schauende Erkenntnis). Belief in the sense of something unprovable to be accepted, is not to be found in the German religion. There is belief in the sense of confidence in the victorious power of the divine in the world and in man." (p. 16).

"Like all Indo-Germanic religions, the German religion is one of knowledge rather than one of faith or of a dogmatic religion. Odin, one of the noblest God figures, was a God of knowledge. He sacrificed an eye for knowledge, but not for an article of faith or a dogma. A dogma is not worth a finger, not to speak of an eye." (p. 16).

THESIS 5.

"The German religion is not a religion of revelation in the Christian sense. It rests rather upon a natural 'revelation' of the divine forces in the world and in the human mind." (p. 17).

COMMENTS: WHAT IS REVELATION?

"Christian revelation implies once and for all an Absolute: revelation through Christ and the 'Word of God' in the Bible. The Germans reject this for two reasons: it is revelation stressing one-sidedly the

world beyond in a supernatural way and it also involves the recognition of the Jewish people as 'the chosen people of God on earth.'" (p. 17).

The German religion opposes to this the conception of continuous and natural revelation through the forms of nature and in the high human mind. To be pious means in the first instance to have integrity.

"We who belong to the German religion know that nowhere does the divine meaning of the world reveal itself more deeply and purely to penetrating knowledge (schauender Erkenntnis) than in the wealth of God in the Nordic soul and in the inexhaustible depths of the German mind . . . In our hearts are the 'sacred Scriptures' . . . that *Third Testament* of which Master *Ekkehart* already speaks . . . And it is the greatest nonsense (Widersinn) that the people of Kant and Goethe should borrow its revelation from the Jews." (p. 18).

"For the Bible is a literary document of an alien religion, as are the *Vedas*, the *Talmud* or *Koran* . . . It is not an unqualified blessing that the unpurged Luther translation should for centuries have been the book of education of millions of Germans . . . The summit of folly would be reached if this Jewish writing were to be regarded as the only valid book of revelation and of the Gospel." (p. 18).

THESIS 6.

"The German religion is a religion of the people. It has nothing to do with free thought, atheist propaganda and the disintegration (*Zersetzung*) of religion. We who are genuine followers of the German religion take our stand on the basis of a positive religion." (p. 19).

COMMENTS: WHAT IS DISINTEGRATION OF RELIGION? (ZERSETZUNG).

"Disintegrating was the mechanistic-materialistic mind of the second half of the 19th Century, through which an anti-religious attitude became widespread. The German Faith Movement rejects Christianity as an alien religion, but only in order to set with German piety a racial (artgemäss) knowledge of the Divine in its place. This is therefore the opposite of disintegration (*Zersetzung*). (p. 19).

"Christianity and religion are not the same thing as many think. On the contrary, religion and Christianity are often in conflict, as to-day. There are many pious Germans who to-day flee from the Christian Church not only because they have to listen to talk about Zion and Salem, David's Son and Abraham's seed, but because they do not find there what they understand by religion." (pp. 19-20).

To identify religion with Christianity is to stand in the way of development. This dogma of identity has, in fact, contributed largely to the spread of atheism among the German people.

"Where Christianity stops, there our religion begins. Belief in a personal God, in revelation and salvation is superstition, not religion. The biologically educated man seeks the solution of his moral and religious problems in the Cosmos, in nature and the world of reality, in blood and soil, people and home, nation and Fatherland . . .

Our religion is no longer the international Christ-God who could not prevent Versailles. Our religion is what grows living within us the great, sacred, glowing desire to wash away 1,000 years of German sorrow and make good the sins of the Jewish-Christian alien religion against the German soul." (p. 21).

THESIS 7.

"The German religion is not hostile to a Church. It seeks a German Church on the basis of a religious people." (p. 22).

COMMENTS : WHAT IS A CHURCH ?

"Church and Christianity are just as little to be identified as religion and Christianity." (p. 22).

"A Church in the sense of a cult and place of devotion was possessed by all the pre-Christian peoples, especially by our German forefathers, who, as Tacitus reports, worshipped in free nature on sacred mountains or under sacred trees and celebrated their festivals in temples." (p. 22).

"We are no longer the ancient Germans. That does not prevent us from entering deeply into the German forest-religion and from realising that the Gothic dome is an imitation in stone of the Germanic holy forest place and that Gothic in its entirety derives from the German soul." (p. 23).

In what concerns Church organisation Christianity is no final authority. Luther was able to free the German Church from the international Papal organisation.

"For those days this was a not less bold enterprise than what we of the German religion propose to do to-day in freeing the German Church altogether from Christianity." (p. 23).

The German religion thus seeks a Church upon a German religious foundation of knowledge. Only in this way can the opposition to the existing Church among large sections of the German people be overcome. Whole congregations with their Ministers will come to acknowledge the German religion and pass over into the German Church, as in the age of Luther.

"Luther could only overcome Rome with Christ. We, too, believe we can only overcome the Church with the Church. All other ways are Utopian. Come then to us German pastors, with your German feelings, who cannot find your way in this alien Jewish-Christian religion. Come with your whole congregation and help the German religion of the people to build up a German Church." (p. 24).

SECOND SECTION

THE GERMAN TEACHING CONCERNING GOD.

The second section is introduced with these quotations :

"I am as great as God ; he is as small as I am, He cannot be over me, nor I below Him."—
(Angelino Silesius).

"If God's own power were not within us, how could we delight in the Divine ?"—(Goethe).

"I am the God which nature raises in her bosom."
—(Schelling).

THESIS 8.

"God is a moral idea to which we are bound by the eternal creative force of Nature, which works in the world and man. Belief in an other-worldly God is not of Indo-Germanic but of Semitic origin. This kind of God-belief is not a condition of true religion and piety." (p. 26).

COMMENTS : WHAT IS AN OTHER-WORLDLY GOD ?

Such a belief has three features :

- "1. God created the world out of nothing.
- "2. The world was fallen and condemned and 'quite other' and worse than God.
- "3. The God who is not of this world shall be the judge of our deeds.

These three features do not belong to a German-Nordic faith." (p. 26).

1. All Indo-Germanic people believe in an eternal, original, non-created world, as, for example, the Greek Aristoteles.

"In the German religion the Gods are born and grow up in the world and vanish with the world in which they arose." (p. 27).

Similarly with the ancient Indian and Vedic religions. In the old Nordic religion, as Hermann Wirth has discovered, the being of God grows in the mother womb of the world. The German mysticism of the Middle Ages (Master Ekkehart) found the unity of God or the world (Pantheism). For Goethe, God and nature were equal and he rejected a God who only came from outside.

2. "The hateful teaching of fallen man in the Scriptures and of the world is of non-German origin. It is the logical consequence of constructing a more perfect, other world." (p. 28).

Whoever regards the world and nature as 'fallen' has wandered from the original German-Nordic faith and has become the victim of an alien, erroneous teaching.

3. "We are our own judges, i.e., our conscience and our people. A god of rewards and punishments, a God of revenge apart from the world and man, as the Jews have Him, is a heathen, secular and immoral representation of God and the Divine Being." (p. 28).

The German religion rejects this dualism:

"Our German view is of the unity of God and World in the sense of a creative self-development of God-Nature. The world carries its divine, living character in itself, not outside itself." (p. 28).

THESIS 9.

"In the lap of the divine, living world the knowing Being or Mind grows. Mind is a natural growth of the world of reality. It is not a finished thing at the beginning, but at the end at the height of world development." (p. 29).

COMMENTS: WHAT IS THE DIVINE LIVING WORLD?

The German Forefathers conceived the Cosmos as a world Oak Tree (Igdrasil), embracing all existence, blessed by sacred waters and on whose crown Odin was listening. This profound symbol has been developed in German history from the German tribes to Goethe. *Faust* called it 'The Becoming, which ever lives and works':

"This drive to be and the will to perfection is not only in the living world as in a biological creature, e.g., a plant, from blossom to fruit, but also as knowing Being and Mind, through which the divine form of the world is unveiled and becomes conscious of itself." (p. 30).

Without world there is no mind.

So-called 'pure minds' or 'pure-intelligence' are metaphysical phantasies and dreams rejected by the penetrating knowledge of modern man.

The knowing Being or Mind is Man. In plant and animal Mind is on the way. Stone and matter are most removed from the becoming mind.

"Whoever wants to find God's place in the world must sweep away the erroneous teaching of 2,000 years of the nature of mind. Three principles are to be found in the natural teaching of mind:

"1. Mind without organic structure (Träger) does not exist.

"2. Mind which does not know of itself, is not yet mind.

"3. Mind is a national growth in the world of reality. It is the German teaching of God which fulfils the demand that we should 'worship God in spirit and in truth.'" (p. 31).

THESIS 10.

"To God's Being belong Will, Understanding (Verstand) and Personality. These are, however, unique in Man. Hence Man is the place (Ort) of God in the world." (p. 32).

COMMENTS: WHAT IS GOD'S PLACE IN THE WORLD?

God without will, understanding and personality would be no more God. Nature or the "All" is not a personality or person, but a cosmic organism. First man is a person. For he has what is otherwise only attributed to God: freedom of will based on understanding reflection.

"We believe that man is the only being in the world who possesses freedom of will. For only man can do what is attributed to the 'First Cause,' viz., raise up a causal series out of nothing, based on free, considered act of will. Only man is a person; hence the saying of the German teaching of God: Man is God's habitation in the world... And the saying, 'Man created God in his own image, in the image of Man created he Him.'" (pp. 32-3).

"Master Ekkehart says in his German sermon: 'I am only Thee, God, in Thy highest form'... The German teaching of God is thus no invention of the present, but rests on a 600 year old tradition... The Mystic Silesius once said that man paints with his ray the colourless sea of Divinity. For Kant God is an 'ideal of the pure reason'... Luther tends to regard God as the power of Faith in ourselves. Schiller says: 'take the divinity from your wills and you remove it from its world-throne'... The world is not yet mind, but the preparation for mind. The really knowing and will-free mind is first Man. Man is God's habitation in the world." (p. 34).

THESIS 11.

"Man is not God. But he is God's birthplace. God exists and grows in Man. If God does not come in Man, He never comes. Hence the German religion is the religion of high faith in Man." (p. 35).

COMMENTS: WHAT IS THE BIRTH OF GOD?

"It is the great and sacred knowledge of the German religion that God is in us men as a becoming and growing Form, in order that we may ennoble and perfect this Form. A God in the beyond is of no use to us. We want Him here in the world and in Man, with us and in us." (p. 35).

We have found the right way to improve and ennoble Man in our teaching of the realisation of God in Man or the God-Man teaching. (Anthropotheology).

"The man-like God and God-like man was already the theme of the ancient Nordic-religion . . . Master Ekkehart carried forward and strengthened this belief, as well as Kant and Fichte." (p. 36).

This is not to say that Man is God. He is the birth-place of God. If the pure and noble German religious ethics of 1,200 years ago could have been preserved in place of the Asiatic religion of weakness and non-Aryan ethics of decadence, the difficulty of conceiving God and Man in union to-day would not arise.

"Only if we believe in Man can he be ennobled . . . With a God of the beyond, Man's moral perfection can never be reached . . . Hence the high faith in Man of the German Religion is the beginning of all ethics . . . the God of the Jewish religion is the beginning of the end of all ethics. The German religion resurrects Man, if it is not too late. But perhaps in the Third Reich in rejuvenated Germany a new epoch of God for man on earth is beginning. Is this great thought not worthy of our faith?" (p. 38).

THESIS 12.

"The German Religion recognises no dualism or conflict between body and soul, any more than duality and conflict between God and the world and God and man. We think of the being, body-soul, as a natural unity and entity." (p. 40).

COMMENTS: WHAT IS THE BODY-SOUL UNITY AND ENTITY?

In religion a sober knowledge of truth is more important than metaphysical phantasy.

The belief in the Body-soul unity is a basic Indo-Germanic conviction. It was so among the Greeks and Romans (a healthy mind in a healthy body). The Nordics had it; so had Goethe. Modern Eugenics is based upon it.

It was in the Southern religions of near-Eastern origin which developed the dogma of conflict between soul and body, mind and flesh. The flesh was condemned as subject to Satanic powers, while the soul was deemed holy.

"'Crucify thy Flesh' was the demand of the aesthetic Christian ethics of decadence, which overlooked that at the same time the mind was crucified. For in a sick and tortured flesh dwells a sick or tortured mind." (p. 40).

"In the National Socialist State this dualistic Christian anthropology is completely out of date. Whoever seeks to weed out the inferior and

cultivate the gifted and the best of our inheritance, whoever seeks a Social-Aristocracy, can be no longer Christian. For Christianity is the religious form of Social Democracy. Both are international, democratic and believing in human equality." (p. 41).

This dualism has been a main cause of the decay of the European culture peoples.

THESIS 13.

"The living world is the Womb-Mother of the high human mind. Knowing Being and Mind is a birth of the All-Mother. The mother-child thought is hence the right indication of the God-world secret. We speak in a modern Nature religion of the Mind-child God, who rests in the womb of the All-Mother." (p. 42).

COMMENTS: HOW IS THIS TO BE UNDERSTOOD?

"God-Mind is not the Author (Urheber) of the World, but a late Appearance and growth in world-evolution, a birth in the sacred womb of the All-Mother God-Nature." (p. 42).

The reaching out of the Motherhand of Nature is German piety. Thousands realise this need. Hence the return to blood and soil, the home-soil which is always mother-soil.

"What nonsense it is to say that the child is the author of the Mother and the one born created the Mother-womb out of nothing. This, however, is the Christian mode of thought." (p. 43).

For Germans the symbol of the God-Mother with the God-Child in her arms is an ancient Nordic symbol, which many Southern peoples took over and adopted. It found its way into the Christian Madonna cult.

"If we seek a symbol for our faith, we put in place of the Christian Trinity of God (all male persons), the natural, harmonious with life, two-in-one and unity-of-two of the Mother and her Child, as it was celebrated in the old Nordic birth festival of Julgott . . . We feel the great and sacred truth that man is the place of the birth of God in the womb of the All-Mother and that a modern teaching of God cannot be achieved in any other way." (pp. 44-5).

THESIS 14.

"The feelings of union, holiness and blessedness are the basic religious feelings. The Christian feelings of sin, guilt and repentance are not religious feeling at all. They are artificially engendered complexes in Man.

COMMENTS : WHAT ARE RELIGIOUS FEELINGS ?

"A religious feeling is a pure, noble and natural movement of our mind (*Gemut*) which arises from our experience of the basic divine nature of the world and life." (p. 46).

"So long as man and the world are regarded as 'fallen,' such an experience is not possible. Everyone who seeks a pure religion and a pure life of God must keep himself painfully remote from the Bible and Christianity. For there is a Satan in this religion." (p. 46).

"The feeling of union with the divine basis of the world is the beginning of religious experience. It leads to the experience of the holiness of the world and our existence and leads finally to an inner condition of blessedness which nothing can disturb." (pp. 46-7).

"For 2,000 years Man sought God beyond the world. Mankind became steadily worse, more miserable and mean. Is it not time to find the true habitation of God in the world, which is shown to us by the high faith in Man of the German religion?" (p. 48).

THIRD SECTION

THE HEROIC GERMAN ETHICS

The third section is introduced by this quotation :

**"God, who let iron grow
Wants no slaves"**

(Ernst Moritz Arndt).

THESIS 15.

"The Ethics of the German Religion condemns all belief in inherited sin, as well as the Jewish-Christian teaching of a fallen world and man. Such a teaching is not only non-Germanic and non-German, it is immoral and non-religious. Whoever preaches this, menaces the morality of the people." (p. 50).

COMMENTS : WHAT IS INHERITED SIN AND FALLEN ESTATE ?

"Inherited Sin and the Fallen Estate are phantasies of the Synagogue. There is no inherited sin and fallen estate of the world and man. There is wrong, which consists of violation of natural law and of the moral commandments of the Community. No one denies, too, that there are many bad and mean persons, for a moral education in our sense has never taken place under the regime of Christianity." (p. 50).

"The doctrine of original sin sets a metaphysical 'must' against the sin of Adam and its consequences. This leads to pessimism on man's part, gives rise to the feeling of guilt and desire for repentance and brings him in his weakness to dependence on the Church. This

is the result of suggestibility in education. The pessimism of sin is a negative suggestion which leads to the demoralisation of Man. Only he sins who believes in sin. Further, the greatest sin to humanity was the Jewish-Christian belief in sin." (p. 51).

The German-Nordic heroic view of life contains no belief in sin. The Indo-Germanic religion never knew the idea.

"The classical expression of the German-Nordic Ethics is the moral duty of *Kant* and *Fichte*. At bottom is the belief in the possibility of the fulfilment of the moral law by Man, precisely because this demand is made of him with such unyielding severity : 'Thou shalt.' " (p. 51).

"Kant demands the fulfilment of duty by Man in the struggle against inclination . . . Schiller thought Kant's moral teaching was too 'rigorous.' But in truth the seriousness and remorselessness of the Kantian moral demand is exactly right in its severity for the German man of the Third Reich . . . We have grown soft and corrupt under Christian influence. No one doubts that we must educate an iron race, a race of Spartan hardness and conception of duty in order that our people do not go under in the storms of the 20th century." (p. 52).

"Hence the pure Prussian-German Ethic duty of our great Kant is the foundation of all the ethics of the German religion. If we had no Categorical Imperative we should have to invent it. We have it, however, and it lives again in the Kantian ethic of duty in millions of German hearts. For the high National Socialist demand : 'The welfare of the Community before the individual' is a popular description of the Kantian moral law : 'Act in such a way as that the motive of your action might become the basis of universal validity.' Greater than Jerusalem and Rome is Kant's teaching of the moral law in us and which gleams like a starry sky." (pp. 52-3).

THESIS 16.

"Whoever forgives sin, sanctions sin. The forgiving of sins undermines religious ethics and destroys the morale of the people." (p. 54).

COMMENTS : WHAT IS THE FORGIVENESS OF SINS ?

"The Forgiveness of sins and absolution is a Church institution signifying a recognition of sin as inevitable, universal to Man ; hence their excuse, tolerance and sanction. If there were sins, they should be unforgivable and not to be washed away, even by the blood of Christ. Then ethics would be saved. But with the very conception of 'sin' ethics break down, above all with the concept of 'permitted sin' as created by the Catholic Church. It is known that Paul had to take action in his congregations against the frivolous words : 'Let us sin that the Grace of God may be all the more splendid.' " (p. 54).

"This easy-going doctrine of sin explains partly the world success of Jewish-Christianity, achieved by the destruction of the moral power within man by putting individual responsibility on alien shoulders.

If Christian ethics were more noble, they would be less popular. The forgiveness of sins and justification through 'simple' faith—and the latter is the Lutheran form of this teaching—is in truth, not a justification of Man, but of sin." (p. 55).

The German religion condemns root and branch such a doctrine. The fearful moral decay of man is to be traced to this moral failure in education, under the influence of 2,000 years of Christianity. By their faith ye shall know them.

"In particular, the poison of forgiveness of sins and teaching of justification has prevented the higher moral development of the German. Had Germania, the leading land of Nordic humanity, been spared this influence of the Jewish-Christian ethics of sin, the moral face of mankind would to-day look different. We demand the abolition of these teachings in the German Church." (p. 56).

THESIS 17.

"At the heart of the German religious ethics stands concern for the welfare of people and Fatherland, not for the blessedness of the individual. The German ethic is not one for the salvation of the individual like the Christian ethic, but one for the welfare of the people as a whole." (p. 57).

COMMENTS: WHAT IS INDIVIDUAL SALVATION AND WHAT IS THE PEOPLE'S WELFARE?

"Christianity is often called a social and altruistic religion, because so much is said of loving one's neighbour. But it is not so. Christianity is much more the type of an egoistic or salvation-of-the-individual ethic . . . The individual is thinking and striving for the salvation of his own soul . . . Such an ethic isolates Man from his Sippe and relations to his people, enhances his self-love often to monstrous proportions . . . In this way an inflation of the ego arises which is at enmity with every national altruistic impulse." (pp. 57-8).

"The National Socialist ethic rightly fights individualism and egoism and educates for the care of the Community, the people and the Fatherland, to the absorption of all our thought . . . This concern about the salvation of the community is expressed in the National Socialist ethic: 'Thou art nothing, thy people is everything!' The Christian ethic is the exact opposite: 'Thou and thy eternal salvation art everything and thy people is nothing!' For international and pacifist Christian ethics has never yet recognised the interest of the people . . . National Socialist and Christian ethics are irreconcilable contradictions." (pp. 58-9).

THESIS 18.

"He who belongs to the German religion is not a slave of God, but lord of the divine within him. German ethics therefore

reject making Man passive for receiving grace, as non-German." (p. 60).

COMMENTS: WHAT DOES IT MEAN TO BE PASSIVE AND RECEIVE GRACE?

"The Christian mercy of salvation comes to man from without, from beyond, through divine power independent of man, or through the operation of the priestly sacrament. Man finds himself a passive recipient of works done to him. In the orthodox Church teaching he may not even share the activity in the receiving of Grace . . . What happens is by grace and without his doing. This passive operation of grace of Christian ethics is as un-German and un-Germanic as it is possible to be." (p. 60).

"The active Nordic man rightly asks: What is the work of salvation if it is not with effort struggled for and won? . . . The heroic man does not wait for the Grace of salvation; he creates his own moral salvation without grace (Gnade). He is himself the birthplace of God in the world. If he wills, then God must come." (p. 61).

The effect of this Christian doctrine is to make man into a cripple, who requires crutches. The pure German teaching of Kant and Fichte teaches man to reject these crutches and stand on his own healthy legs.

"What Christ has done on my behalf does me no honour, any more than I feel burdened by the sin Adam may have committed on my behalf. And what I receive out of grace and mercy makes me a pauper and a beggar. I find honour only in what I gain for myself through ardent, splendid struggle. The battle does me honour, not grace." (p. 62).

"It is not only plants and animals which can be trained; the God-Man too. By this Christian passivity moral man has been dragged down for 2,000 years . . . Only a Christian German people could lose its will for honour and hope for grace from others. A people which desires honour can be no longer Christian." (p. 63).

THESIS 19.

"In the German religion there is no escape from life, but only release into life. For it, the statement is valid: Whoever loves man heals him before he is born, not before he dies. The genuine Saviour turns his care towards pre-natal Man." (p. 64).

COMMENTS: WHAT IS PRE-NATAL HUMAN CARE?

"There are religions which seek to free man from eternal life, e.g., the Indian, and others which seek to free him from eternal death, e.g., the Christian. The Indian fears life and rebirth . . . The Christian fears death. They cannot both have the right teaching. I think both are wrong." (p. 64).

"We of the German religion fear neither life nor death . . . When we die, we go like a child to its mother. We are at home always, in life and death. We know that the God-Mind, which became tired in us and fell asleep, does not disappear. It comes again in other births of God, whether in a strange star or a strange consciousness." (pp. 64-5).

"We therefore reject the belief in immortality and release as an offence (Frevel) to the Eternal Mother and as irreligious and immoral. Such doctrines have nothing to do with religion . . . It is in spite of them and not because of them that many Christians are pious." (p. 65).

"If we wish to be Saviour, and this attribute is only possible for Man . . . we must take care that the sick and persons desiring release are not born . . . This implies restraining the propagation of the inferior . . . The day must come when Bethel and Bethesda will be in ruins and only healthy and happy men are there . . . The best release we can find lies through service to people and Fatherland . . . So the miserable little 'I' is liberated." (p. 66).

"Pre-natal care, in the form of modern Eugenics, is the one right way to liberate Man. Christianity has stood in the way of this. Mankind, indeed, requires urgently to be free from Christianity and the Saviour 'from beyond' . . . If Christ came back, He would be the first to reject this false picture which the Church has made of Him, and drive out the Church as firmly as he drove out the money-changers from the Temple. He would step down from the Cross, to which He is still nailed by false Christian conception, and become the modern doctor of the people and Eugenist, who releases men before they are born and not before they die." (p. 67).

"Such a Saviour is proposed by the German religion. We will no longer believe in Christ. We will be Christ ourselves and act as a Christ—among ourselves, our people, humanity." (p. 67).

THESIS 20.

"The Ethics of the German religion is an heroic ethics. It rests on three ancient German virtues: bravery, chivalry and fidelity, all of which spring out of honour." (p. 68).

COMMENTS: WHAT IS HEROISM?

"Heroism is the faithful pledge of our whole being, for a great and high idea to which our innermost responds.

"God is heroic, struggling in the Mother Womb for a world-sense, who becomes knowing in the human mind.

"He is heroic who enters into the German religion and comes to the help of the struggling God in the high soul; who destroys with *Tor's* hammer all false and weak teachings of God.

"He is heroic who does not shrink before the thought that Man is God's birthplace." (p. 68).

"Heroism is the natural form of the German-Nordic man, who has destroyed the religion of servitude. The latter broke the Reich to pieces. Those who want to rebuild it must give the people an heroic religion; faith in themselves and in the divine power of man. Christianity was the thousand-year Versailles of the Germans. Nothing can save us, except the belief in the heroic, struggling, victorious God within ourselves." (p. 70).

THESIS 21.

"We of the German Religion demand the introduction of religious instruction in the schools. Christian instruction can no longer be regarded as adequate or valid, since Christianity is in our sense (see Theses 1, 2 and 3) no longer a religion." (p. 71).

COMMENTS: WHAT IS THE AIM OF RELIGIOUS INSTRUCTION?

"It aims at a view of life and a moral education of Man from the highest spiritual centre—religion. In Germany this can only be achieved through instruction in a German religious sense." (p. 71).

Such instruction is in the hands of the State and ought never to be an affair of private persons or ends, such as the Christian Church. A State Church and Religion are not yet here.

"Consequently the school must be above religious parties and confessions . . . Inside the State School the normal instruction can only be based on a German moral religion appropriate to our age." (p. 72).

In addition the Church has been the enemy of the State for centuries. To allow the Church to have influence on school instruction would only revenge itself later. The State has already put its ban on religious controversies. (Decree of November, 1933).

"It would only be a logical development if the State, on the basis of this neutrality, were to withdraw religious instruction in the schools entirely from this ambit of Church controversy and bring to an end a struggle of centuries." (pp. 72-3).

Certainly all preference to the Christian religion should be withdrawn in religious instruction. Luther's Lesser Catechism, for example, begins with the 10 Commandments, which from the point of view of National-Socialist ethics, is regretful, alien to us and also unsuited to the children. The moral teaching of this religion is repugnant to the heroic German.

"We defend ourselves against Roman law and come back to our own. We put forward the demand: 'One people, one Reich, one

Law.' We want a native national art and literature, and the restoration of German customs." (p. 74).

"The age of world religions draws to a close. A people which has returned to its blood and soil, which has realised the danger of international Jewry, can no longer tolerate a religion in its churches which makes the scriptures of the Jews the basis of its Gospel. Germania cannot be rebuilt on this inner lie . . . We must base ourselves on the Holy Scriptures which are clearly written in German hearts . . . Our cry is: Away from Rome and Jerusalem! Back to our native German Faith in present-day form.

What is sacred is our home (Heimat),
What is eternal is our people,
What is divine is what we want to be " (p. 74).

CONCLUSION

RELIGIOUS SYMBOLS IN THE GERMAN PEOPLE'S CHURCH.

In the concluding section *Angelus Silesius* is again quoted:

**"Stop: where lookest thou? Heaven is within thee!
If thou lookest elsewhere for God, thou shalt look for
[aye!]"**

THESIS 22.

"We of the German religion construe the Divine in images true to life—a manly-heroic and a woman-motherly." (p. 75).

COMMENTS: WHAT IS A RELIGIOUS IMAGE?

"A religious image is a poetizing of our penetrating knowledge of the meaning of the world and human existence in a high and divine form. All great religions have possessed such religious images . . . They are indispensable . . . Two requirements belong to a rightly built religion of to-day.

1. The religious image must really be a symbol of life. It is divine, but not God.
2. The religious image must be a moral ideal for Man. (Vorbild)." (p. 76).

1. *The Symbol of Life.* In religion there must be strict fidelity to the truth of life, as in the Mother-Child image and the differences of the duality represented in the sexes. The Christian Church has only partly fulfilled this and partly violated it. The crucified Christ is not a healthy and natural manliness. The Protestant Church has rejected

entirely the great image of the Mother and Child, an error which the Catholic Church has to some extent avoided.

2. *The Moral Ideal* (Vorbild). The highest moral striving of the people should be embodied in the religious image. It should provide the highest possible form of education.

"A Church which neglects the mother principle, the bearer of God in its religious image, is guilty of destroying the Mother instinct, which to-day we so regret. A Church which neglects the manly principle . . . drives out the moral ideal in the figure of Christ . . . The German religion must give these two principles great attention . . . It is only right and fitting to reveal the divine in a form to the people—as in all religions—which it assumes in human life—whether the manly hero or the mother, or the eternally reborn life. It will find the Divine in the world and which seems to say to us: 'God exists not; God is becoming in Man and it depends upon us whether He becomes real!'" (pp. 77-8).

THESIS 23.

"One of the two religious forms of the German Religion is the Nordic Light-Hero as the embodiment of heroic Manliness. This Nordic Light-Hero is the image of the high human Mind and of the heroic and helping Leader, which goes struggling and triumphant ahead as the Moral Ideal of his people." (p. 79).

COMMENTS: WHAT IS NORDIC LIGHT-HEROISM?

"The Christ Figure is, as we know to-day, many thousand years older than the Palestinian Christ. In the ancient Nordic religion this figure appears as the Light God of the Year, the Salvation (Heil) bringer, the Warrior, Liberator, Comforter of Man and Remover of sorrow. From there He has penetrated into almost all the great religions of the Mediterranean Culture, assuming different forms. He is most completely transformed in the Jewish-Christian religion. There alien and unhealthy aspects preponderate; the heroic character in the Christ figure recedes, though not absent . . ." (p. 79).

"The old Nordic Light-Hero (the original Christ-Urchristus) was a national and healthy representation of the eternally struggling, victorious, rising again of life . . . whose re-birth in the sacred night at the turn of winter was celebrated as the highest religious festival . . . In this ancient form there is nothing to be found of the later specifically Jewish idea of Sin and Sin-offering." (p. 80).

"We of the German religion to-day turn to this ancient Nordic, Indo-Germanic Light-Hero figure and get rid of a false and diseased Christ picture, created by the Christian Pope and Church to the hurt of humanity . . . We add to our Light-Heroism those traits which are dear to us to-day, in accord with the principle of the German religion: 'We will not only believe in Christ, we will be Christ.' This

means that every German shall prepare his sacrificial deed and not let himself be substituted by an alien God-Christ." (p. 81).

"Then there is in the German Religion a 'Christ without sorrow,' who stands before Man as a high and divine ideal of manly-heroic virtues, as well as the woman and mother soul, as the illuminating embodiment of the chivalrous, joy-bringing and protective strength of Man toward the Mother-Being." (p. 81).

THESIS 24.

"The Mother with the Child is the truest, most loving, sacred and happiness-bringing of all the symbols of the world and life. The Mother Figure is the original religious figure from which indeed the God-Father figure derives its splendour. In the German Church there must be alongside the manly-heroic figure the dear and faithful picture of the most-blessed Mother, if the Church is to rest on the laws of life of a people's Church." (p. 82).

COMMENTS: WHAT IS THE ALL-BLESSED MOTHER?

"Martin Luther, to whom we Germans owe an endless debt, by putting aside the worship of the Virgin Mary and returning to the Jewish Gospels did not Germanise Christianity in Germany. On the contrary, he re-Judaised and re-Paulinised it. For the greatest enemy of the Mother-idea was the Jew, Paul. The extension of the Reformation failed, not because of the Pope, but of the Mother-God picture. If, instead of the Mother-God, the great Reformer had sacrificed the Jewish Christian sin-offering, he would have been preparing the German religion of to-day. That, unhappily, could not be . . . The coming of a specifically German religion was postponed for centuries." (pp. 82-3).

A German religion which takes itself seriously cannot rest with this half-Church of Protestantism. No member of the 'holy family' must be wanting, least of all the most central figure, the Mother.

"The German religion recognises no longer the conflict between Catholicism and Protestantism. It seeks and finds its adherents in both the Christian confessions and strives through both to reach forward to the unified Church of the German people. Many of our Catholic comrades will find it easier to accept the German national religion when they find the smile of the God-Mother in the new German Cathedral (Dom). Home is there where Mother is . . . Say what you like, the chief cause of the decline of the Evangelical Church was its turning away from reverence of the Mother." (p. 84).

"To feel the Eternal-Motherly of the world, of nature and his people, to complete the secret identity with this dark and dear divine force

in the World-Mother-Womb; this and nothing else can be religion for the hero who is struggling, conquering or dying for his people." (p. 85).

THESIS 25.

"The cult forms of the German religion and of the German People's Church must adapt themselves to the living laws of thought which underlie them. The life of the family, of the State and of the whole nation must be reflected in a natural way in these cult-forms of the Church, if the Church is to be a modern People's Church with life flowing through it." (p. 86).

COMMENTS: WHAT ARE CULT FORMS?

"They are splendid and artistic objects of devotion in a place or room, from which a religious wonder streams out to the mind. To these belong the sacred in Nature, a sacred forest or mountain-top and above all the artistic creation of the people, the Church or the Gothic Dome." (p. 86).

The Church can no longer remain a private affair.

"The Church must be a State Church, obviously on a German religious basis, deriving its authority alone from the sovereign people's State. Only then will people and Church be one." (p. 87).

There should be cults for the main events and seasons of life—birth, marriage, death, *Julfest*, Christmas, Springtime, Summer and Autumn, in which latter the people honours its fallen heroes. In these festivals the *Führer* unites himself with the people.

"A Church which is only visited by private persons can never be a People's Church. And a religion which does not unite all—Leaders and followers—in an inward whole, is to-day no longer the religion we require in the hard struggle which awaits our people. The national life of the State can stand aside no longer from the Church. Its place is in the Church. This, however, is only possible if the Church remains no longer apart from the people and remains no longer on the shaking ground of an alien theology, but opens its doors to the joyful gospel of the German religion." (p. 88).

"The future Church of the Germans will be a united People's Reich-State Church on a German religious basis. Or it will not exist." (p. 88.)

The attention of readers is drawn to the following previous pamphlet publications which deal with the religious controversy in Germany :

No. 12—Protestantism in the Totalitarian State.

No. 13—Germany's National Religion, with a Foreword by G. K. Chesterton.

No. 20—Confessions : The Religious Conflict in Germany ; with a Foreword by the Rev. A. E. Garvie, M.A., D.D., D.Th.

No. 21—The Church State Struggle in Germany, by the Rev. Henry Smith Leiper, M.A., D.D., New York, with a Foreword by the Rev. W. Stuart Macgowan, M.A., LL.D., London.

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No. 26—Rosenberg's German 'Mythus'. An Evangelical Answer by Pastor Heinrich Huffmeier, Berlin. With a Foreword by the Rev. Sidney M. Berry, M.A., D.D., Secretary, Congregational Union of England and Wales.

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No. 34—Hitler the Man, by Adolf Hitler, with a Preface by Henry W. Nevins.

No. 35—Outline of a Nordic Religion, by Felix Fischer-Dodeleben, with a Foreword by the Rev. A. G. Fraser, C.B.E.

No. 37—The Racial Conception of the World, by Adolf Hitler, with a Foreword by Sir Charles Grant Robertson.

Any of the above pamphlets may be had for 3d. each, post free ; the above set of twelve pamphlets, 3/- post free.

A specimen copy of the "Monthly Survey of German Publications" will be sent on application.

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