

## CHAPTER VII

### PRUSSO-TEUTONIA— ALIAS NAZILAND

AFTER JANUARY 30, 1933, every one of Hitler's decisions, without exception, accorded with Junker interests. No act of his can be found which in the slightest degree harmed these interests. From the moment he took the reins of power no one ever spoke of the Osthilfe scandal again (although previously it had often been stirred up by Nazi Deputies in the Reichstag) or of "colonization" on Junker land. The different anti-Junker slogans of early Nazism were definitely buried by Hitler. The Junkers and Hindenburg breathed a sigh of relief.

This business disposed of, work began in earnest on the Prusso-Teutonic scheme.

The entire plan carried out by Hitler corresponded point by point with Prusso-Teutonic intentions. The details are well known. Decree-laws gave Hitler dictatorial powers all along the line. This meant the end of what still survived of the representative system and individual liberties in Germany. These transformations had been planned for. It was only the methods of accomplishing them that were original and bore the Hitlerian stamp. The burning of the Reichstag on February 27, 1933, was arranged to make people believe that the Communists were responsible for it and make them admit that it was necessary to vest unlimited power in Hitler to save the country from Communism. In contrast to the previous regionalistic character of Nazism, Hitler abolished every trace of autonomy in the various States, and subordinated all Germany to the domination of Berlin. The masses, deprived of their leaders by the Fehme, did not protest.

Making use of his dictatorial powers Hitler took the neces-

sary steps to stand in well with every part of the Prusso-Teutonic group. He introduced measure after measure to satisfy the Junkers and the big industrialists. He flattered the Reichswehr too and tried to make it forget that Schleicher, the man of the Reichswehr, had been replaced by himself as the head of the government. As for Schleicher, the latter's grudge was against von Papen rather than Hitler—because he believed it was the former who had been principally responsible for his downfall. He never realized that, in the last analysis, everything had been organized by Hitler.

#### *Denying the Past*

But Hitler had a revolutionary past which might be embarrassing to the interests he was now serving. He had hoisted himself to power by fulminating for years against existing power, including the Prusso-Teutonic forces.

Originally Hitler was simply an agitator without a definite purpose, ready to ally himself with any group of interests, if he saw some advantage to himself from such an alliance. Among his faithful followers were sincere men like Gregor Strasser, who had strong German nationalist feelings but moved in a direction opposed to Prussianism. They ardently desired a German Federation free of any Prussian tinge. While the National Socialist party had had its headquarters in Munich, it had often displayed a Bavarian-inspired regional resistance to the centralizing pressure of Prussia. From time to time also, the Nazi party had appeared to be a movement with socialistic tendencies, opposed to Junker feudalism. Röehm's views were of this character, though clearly he was Strasser's moral inferior. But Hitler, who did not feel constrained by any basic principles and who made allies where he could (or rather, wherever his alert opportunism might lead him), surrounded himself also with men like Goering, the Prussian officer type; like Alfred Rosenberg, who dreamed

of a new Prusso-Teutonic religion; and like Goebbels, who would have sold his soul to anyone, but who concluded that selling it to the Prussians would be most profitable.

Despite his numerous ties with Prussian interests, for a long time Hitler would eat at anyone's table. His definite alliance with the Prusso-Teutonic forces was not consummated until early in 1933. Without it he would never have been able to accede to power, nor could he have risen to international importance. He would never have been more than a picturesque demagogue in the arena of internal German politics. Hitler was never a world threat until the support of Prusso-Teutonic forces gave him the key to power.

The left wing of his party, Roehm and his three million SA, had taken his earlier promises seriously. These folk no longer understood what was happening. They had believed that the hour of revolution had struck, and demanded changes which might be extremely annoying to the Prussian clique Hitler was now planning to serve. Roehm went so far as to demand control of the Reichswehr by the SA and for himself powers superior to the generals. Decidedly, he did not yet understand what was going on.

The man in Hitler's entourage who had "understood" from the very beginning was Goering. He had always had personal ties with the Prussian powers. He now put himself more fully at their service. Consequently there was to be no change in his relationships with them and he was to be rewarded for his attitude: he would be permitted to set up his "Hermann Goeringwerke, A. G." within the empire of German heavy industry.

Hitler's accession to power became possible because of the confidence of the Prusso-Teutonics. He was well aware that he would be unable to maintain that power unless he managed to preserve this confidence. But the embarrassing activity of Roehm and his troops was imperiling it. Gregor Strasser was still estranged from the throne and his silence signified a con-

stant reproach to Hitler, reminding him that he had been false to his past. Kahr, leader of the Bavarian Separatists, formerly allied with Hitler, failed also to understand the Chancellor's alliance with the Prussian forces against whom they had striven together. This whole set was sowing unrest among militant Nazis and creating difficulties for the new Chancellor.

### *Killing the Past*

In the spring of 1934 the Prusso-Teutonics became increasingly worried over the restlessness in the left wing of the Nazi party. Their cabinet "liaison officer," von Papen, decided to post a warning. On June 17, 1934, he delivered a speech severely criticizing the revolutionary phases of the Nazi regime. This meant obviously that the Prusso-Teutonics were wondering whether after all they had made a good choice in the person of Hitler, and whether they should not replace him. Von Papen doubtless hoped that as a result of this speech Hitler might be forced out and he himself might again succeed to the office. He was adaptable and managed to fit himself into a subordinate office, but if the necessity for change arose von Papen was not averse to playing first fiddle himself, under the baton, of course, of the same band-leaders as before.

But Hitler clung desperately to his office and was prepared for any sacrifice to keep it. To meet the situation he improvised, as so often in his career, and his improvisation bore the usual stamp of his intuitive brutality. Goering had the same understanding of affairs as he, and followed him wholeheartedly, while Goebbels and Hess trailed along in more retiring fashion.

The bloody purge of June 30, 1934, born of this inspiration, was a master stroke. Hitler organized it *solely to regain the confidence of the Prussian clique*. Gregor Strasser and Roehm were executed. They were the ones who had wished to

proceed with the National Socialist revolution and had been reproaching Hitler for his alliance with Junkers and big industry. Schleicher was also killed. Despite his origin he had dared while in power to further a policy opposing Junker interests. Moreover, he remembered his negotiations with Strasser and Roehm and might possibly reveal at some future date the promises both had made *in Hitler's name* (and surely with his consent) for the purpose of arousing him to action against the Junkers. If Schleicher had survived the execution of Strasser and Roehm, he might at any moment have become an extremely embarrassing witness. Kahr naively had signed his own death warrant by reminding Hitler that he had once been on the other side of the fence, with the Bavarian Separatists against the Prussian powers.

Von Papen's arrest on the same date was necessary to make him clearly understand that Hitler had no intention of abandoning the position of "first fiddle." He had to accept with a smile the execution of his assistants. They had been unwise enough to draw up the speech delivered by von Papen and had dared to recommend that the powers behind the scenes accord their confidence to someone other than Hitler. Since they were persons of no importance, no one would protest their deaths.

Eventually von Papen was freed and was permitted to continue "to serve." The bonds between him, and the Prusso-Teutonic forces were too close to allow Hitler to sacrifice him entirely. He deserved a warning and Hitler was satisfied with that much.

By executing Schleicher, Kahr, Strasser, Roehm, and numerous other militant members of his own party having similar tendencies, Hitler had silenced embarrassing witnesses of his past. He had equally in this way arrested any future desire, within the Nazi party, to proceed in a direction opposing the interests of the Prussian forces. Besides he could now say to his Prusso-Teutonic masters: "For you have I sacrificed my

best friends. I have eliminated Schleicher as well, who dared oppose you. What better proof could I furnish of my absolute devotion to your interests?"

True, the Reichswehr, which was part of the Prusso-Teutonic clan, was angry at him for Schleicher's death. But Hitler knew that Junkers and industrialists were more powerful within the group than the Reichswehr, and in the course of his career he had never hesitated to betray weaker interests for the advantage of stronger ones. Possessing the confidence of Junkers and industrialists, he was certain that nothing could happen to him, and now that the general who had been bothering him was no longer present, he applied himself thenceforward to appeasing the Reichswehr too. Like a real "confidence man" he knew the best methods to regain the confidence of those whom he had tricked. Early in January, 1935 he read a declaration before an officers' society restoring Schleicher's "honor," the officers were pleased, and tranquility returned.

The contempt which the Prussian General Staff felt for the Austrian Corporal did not disappear overnight, but they no longer disputed his orders. Despite appearances to the contrary, orders were no longer given in his name, nor in the name of Nazism (which had changed completely from its earlier form). Hitler was now speaking in the very name of the ancient Prusso-Teutonic caste of which the army officers were members, and whose *supreme servant* Hitler had become.

#### *The Anti-Semitic Camouflage*

Since then, what is now known as Nazi Germany has been the very prototype of what the Prusso-Teutonic might have dreamed in their most optimistic moments. Hitler had supplied the methods but it was the Prusso-Teutonic scheme which had taken shape: Hitler had merely contributed the

anti-Semitic note to the choruses, which would certainly not displease the Prusso-Teutonics.

Anti-Semitic camouflage has been put by Hitler to excellent tactical advantage. He knew that he could maintain his influence over the masses if he succeeded in preserving the revolutionary appearance of his movement. In the past he had berated Junkers, heavy industry, Jews and Communists indiscriminately. He could no longer say anything against Junkers and the industrialists—they were now his masters. There remained the Jews and Communists. To make up for what he had lost in area of attack he would *intensify* his brawling against the latter two groups. Former Communists were more numerous in Germany than Jews; it was therefore chiefly against the latter that he loosed his attacks. It was always preferable to march first against the *weakest* minority, thereby winning the sympathies of all who were not affected by these attacks and who consequently believed themselves privileged.

Julius Streicher, filth-mongering editor of the *Stuermer*, had never been in the circle of Hitler's intimates. His movement had evolved on the fringe of the Nazi party. Nevertheless ever since he came into power Hitler drew from Streicher the inspiration for his anti-Semitic campaigns. Once he arrived at the conclusion, for the reasons stated, that it was good policy to intensify this campaign, it was natural, in order to go about it in the best way, for him to call upon the specialist.

One should not for a moment forget that the anti-Semitic movement was, for Hitler, chiefly a "smoke-screen" which served to hide his real intentions. The suffering of Jews in Germany and in territories occupied by the Nazis deserves all our sympathy, but the real danger which Hitler represents is quite another. Hitler prefers to place "the struggle against the Jews" in the foreground of his ambitions and from time to time "the struggle against Communists." The Teutonic

Knights when they left for the Borussian country had constantly on their tongues "the struggle against the pagans," when actually they were thinking of conquest and nothing else. The same class has preserved through the ages, from the thirteenth century to our day, the same ambitions for unlimited conquest. This class and their ambitions have been hidden, at various points in Prussian history, behind different screens. Now this front is called "Hitler," as tomorrow it may be called "Goering," "von Papen," or "Thyssen." The men have changed through the ages but the forces controlling them and the methods employed have remained the same.

We may add that Fritz von Thyssen's "flight" to Paris in April, 1940 was clearly designed to build up his prestige in the eyes of the Allies and to use him, if it becomes necessary to sacrifice Hitler, as a new front behind which the Prusso-Teutonic game could be carried on. Indeed, in the beginning of the war, Germany's masters were somewhat uncertain about the results they might expect from Hitler's blitz technique. Thyssen's trip to Paris was decided upon in order to prepare for a new camouflage in case of an unsatisfactory outcome of the war.

The successful invasion of France made such precautions appear to be superfluous. After Thyssen's return to Germany, "under heavy guard" to keep up appearances, it was learned that he was living quietly in a sanitarium in a fashionable Berlin suburb, instead of having been executed for having turned "traitor"—as everybody would have expected.

### *Serving His Masters*

It is a well-known fact that Hitler succeeded to power through von Papen's intrigues and with the support of Junkers and heavy industry. Nevertheless, most authors conclude that Hitler, after getting hold of the reins of the gov-

ernment, devoted his attention first of all to imposing the Nazi regime upon Germany and subduing every other power there, including the Prusso-Teutonics.

Exactly the opposite is true. Hitler, in order to become Chancellor, concluded a bargain with the Prusso-Teutonic powers and to this day has rigidly adhered to that bargain. It is true that ever since this agreement was made Germany has appeared in the eyes of the world in the guise of "the Nazi regime." It must not be forgotten, however, that Hitler has permitted to remain alive only as much of the Nazi system as suits the Prussian powers. He has suppressed everything that ran counter to those forces, including the "socialistic" and "revolutionary" nature of Nazism. The word "Nazi" has taken, since 1933-1934, a different meaning from what it had before, narrower and broader at the same time: narrower because it no longer corresponds at all to the program of early Nazism, and broader because of its use as a new cloak for Prusso-Teutonic ambitions.

In practice this means that Hitler, unpredictable character though he is, acts as leader only within certain limits, and these limits are prescribed by the powers operating as his "bosses." He has never come to any decision which would not have been fully approved by the Junkers and heavy industry, preponderant elements of the Prusso-Teutonic group. He appears now and then to be in disagreement with the Generals, but then it should not be forgotten that the Reichswehr is only a kind of "junior partner" in the Prussian company. Because of the professional pride which has always characterized military career men everywhere, the Reichswehr does not always submit blindly to the will of its associates. This was evident even in Schleicher's time and more recently as well, when, for example, General von Brauchitsch was recalled. Hitler acts a bit more freely toward the Reichswehr than toward his other partners, for, as in the days of Schleicher, he depends for support chiefly on the Junkers and big

industry who, by reason of their economic importance, are his real masters.

#### *"Nationalists" and "Prusso-Teutonics" Are Not Identical*

What may have deceived those who think that Nazism has overcome the forces which promoted its access to power is the fact that the rightist parties have been liquidated by Hitler just as thoroughly as the parties of the left. Hugenberg was forced to dissolve his party and had himself to resign from the first Hitler cabinet on June 27, 1933.

The misapprehension stems from the fact that one may confuse "rightist parties" with "Prusso-Teutonic powers." The parties of the right were, indeed, liquidated by Hitler but not the forces behind them.

Hitler considered the rightist parties as rivals. It is therefore understandable that one of his first considerations should have been to destroy them. But he knew that these parties were only fronts for more powerful forces. He never attempted to eliminate these forces for which he had always had a great respect. All he wanted was merely to become their sole agent and sole façade for the future. On this condition, he was ready to serve them blindly.

The highly competitive struggle between the so-called German Nationalists and Hitler was perfectly defined by Robert d'Harcourt on February 20, 1933, barely three weeks after Hitler's accession to power, in the French Catholic review, *Etudes*:

"Rarely have two parties waged a struggle as fierce as the Racists have against the supporters of Hugenberg. From the beginning a great gulf opened between them in their differing attitudes toward capital, or fixed fortune. The former group based their stand on the economic depression debilitating Germany. They themselves had more than once quite cynically acknowledged that German misery was their prime

ally. They had found in the bitterness and spirit of revolt of the masses and in the social climate in general, a springboard which they energetically exploited. To the young, and also to the embittered, they appeared to be revolutionaries. Their greatest strength was a vast stock of vague expectations and confidence in the overthrow of things as they were. In the eyes of the discontented unstable element the German nationalists [*i.e.*, the Hugenberg followers] had the disadvantage of appearing as a party of money-bags, of gorged individuals—and at the same time, a mummified group. All the forces of reaction congregated within this party: industrial magnates, great agrarians of the East, capitalists of every color, banded together to obstruct the road of revolution with a strong-box, and raise a wall of money against the barricade.”

The “Nationalists” had made the mistake of permitting reactionary influences which hid behind them to be seen too clearly. This was bound to render them unpopular. It was therefore not surprising that their representation in the Reichstag should have been the smallest. The Prusso-Teutonics had nothing to gain any longer by encumbering themselves with such a troublesome, weak front. It constituted a handicap to them from the moment they were able to replace it by the younger, more vigorous front offered by Hitler.

The exchange was wholly to their advantage. It is not astonishing that they should have accepted it as soon as they believed Hitler’s promises that he would faithfully serve them. These promises had been given directly, as well as through the medium of von Papen, during the weeks preceding January 30, 1933. When in 1934 doubts arose among the Prusso-Teutonics as to Hitler’s sincerity, he felt it necessary to reaffirm his unlimited devotion by the radical act of the blood purge of June 30, 1934. “He goes to the length of sacrificing his most faithful lieutenants for us,” said the Prusso-Teutonics, and they voiced no further doubts concerning his fidelity.

### *A Well-Constructed Hierarchy*

One may wonder why Hitler, who betrayed so many in the course of his career, including his most intimate friends, should never have attempted to betray the Prusso-Teutonics. It is the only bargain Hitler seems to have kept. The reason is simple: he believes them very strong and more powerful than any other group in Germany, and therefore prefers to travel in their wake. It is certainly not moral considerations which prevent betrayal on his part.

Hitler saw, during his long years of struggle to gain control of the ruling office of Germany, that it was always the men momentarily in the confidence of the Prusso-Teutonics who held this post. For years and years he had concentrated, therefore, on becoming that henchman serving the same forces and eliminating all rivals. After concentrating so long on this single aim he was not going to risk, by any false move, alienating the masters in whose power he believed.

If he had wished to revolt against these forces, the natural thought would have been for him to lean on his own party as all the support that was needed. This in short was the solution proposed by Gregor Strasser and Roehm. But Hitler, a cynic, had reached the conclusion that “popular” forces—groups which appeared in the public eye and whose membership was open to the great masses of the people—were much less powerful than occult, closed forces, whose success was guaranteed by their firm internal organization. The Prusso-Teutonics had all the earmarks of a group organized in occult, or at least closed, fashion. In comparison with these forces the Nazi party must be considered an open, “popular” organization. (The fact that the Nazi party had been built up by demagogic means does not detract at all from its open, popular character.) The Nazi party has weight due to its numbers; the Prusso-Teutonic group, to the nature of its conspiracy. (See page 30 for the rôle played, according to the Nazi

writer, Hans Krieg, by a "*Conspirational Community*" in the achievement of aims bequeathed by the Teutonic Knights.) Hitler realized that he could make the mass membership of the Nazi party serve him and he intended in turn to put himself at the service of the Prusso-Teutonic conspiracy. In this there was an hierarchical gradation from which Hitler, contrary to Gregor Strasser and Roehm, has never wished to break away.

Since January 30, 1933, Hitler has devoted himself—with the aid of the Prussian forces—to the achievement of the old plans of the Teutonic Knights, of the great Elector, of Frederick the Great, and of Bismarck.

In international matters, all Hitler's acts and decisions are what one would expect from any agent of the old Prusso-Teutonic scheme. But to a world unprepared for them they are the startling manifestation of a newly risen universal danger.

He spent a few short months exclusively on internal *Gleichschaltung*, eliminating every trace of the Weimar Republic and suppressing any possibility of disturbance from that source. The "authoritarian regime" which has always been a Prussian dream was fully achieved within a very short time.

Then, in the month of October, 1933, Germany withdrew from the disarmament conference of the League of Nations. The whole Prusso-Teutonic class was jubilant and the "heavy industry" wing in their midst feverishly prepared for heavy armament production. A few months of internal unrest followed which suggested the possibility of a split between Nazis and Prusso-Teutonics. But Hitler put an end to all that on June 30, 1934, and everything was straightened out.

#### *The Ancient Conquering March*

Rid of all disturbing elements, Hitler and the Prusso-Teutonics could thenceforth devote themselves completely to

the achievement of their common plan. The stages of this task followed one another in rapid succession. In March, 1935, conscription was again introduced into the German Army and Navy. This occurred in spite of prohibitions of the Versailles Treaty. In March, 1936, Germany occupied the left bank of the Rhine. Occupation of Austria followed in March, 1938; the "peaceful" occupation of the Sudetenland in September, 1938, secured under armed threat; the rest of Czecho-Slovakia occupied in March, 1939; annexation of Memel in the same month through pressure on Lithuania; and finally in September, 1939, occupation of Poland. The ancient conquering march of the Prusso-Teutonics was on again, directed along lines of least resistance; it was only the last of the above movements of expansion that excited world resistance and thereby the present war. The task of secret rearmament, begun by the Prusso-Teutonics immediately after the German defeat of 1918 and completed with the help of the Fehme's activities, had produced its results.

"God has erected our Empire before the Kings of the Earth," wrote Emperor Frederick II, who launched the Prusso-Teutonic forces on the path of conquest. From Frederick Barbarossa, who dreamed of himself as *dominus mundi*, to Hitler, who dreams of similar things, is but a step.

The guiding diplomatic principles are identical with those of the old Teutonic Order. In the expansion of territory, no friendship or treaty is an obstacle and any excuse is valid. The precepts of Prusso-Teutonic theoreticians are followed, such as the teachings of von Buelow, who held that: ". . . it is first necessary to attack one's neighbor, before coming to more distant States. If this rule is not observed, countries separating the two main adversaries may declare themselves either with or against the great empire. Should they declare themselves against this power everything is changed, since a coalition of little States is equivalent to one big State."

*The "New Order" Is an Old Order*

More recent occupations of countries by Germany (Norway, Denmark, Holland, Belgium, France, Yugoslavia, etc.) at first glance may appear as simple strategic occupation. If one examines them more closely one can perceive, however, that the Prusso-Teutonic powers took advantage of each invasion of foreign territory, from the first day of occupation, to prepare in the most thoroughgoing scientific manner for the permanent subjugation of the occupied country. This was accomplished first of all on the economic level, where the Prusso-Teutonics' interests primarily are. They are well aware that economic control leads automatically to political control. German economic agencies follow closely on the heels of armies of occupation and endeavor to transform the temporary hold on conquered countries into a permanent economic control.

Until the present this operation has succeeded much more completely in a country like France, where local authorities have accepted the idea of "collaboration" than in countries occupied against the resistance of their governments. In France capture of control of corporations through forced sale to Germans took place with a show of legality because French authorities and courts, under pressure from Vichy, countenanced these transactions. The Prusso-Teutonics know that military occupation of France cannot last forever. Besides, they have probably considered the possibility of a German defeat which would bring about the fall of the Nazi regime. They must have said to themselves that even in that case conquest of France would have yielded them the key advantages they had hoped to gain: they figured that it would be extremely difficult for the French to find the legal forms to get rid of German control over nearly the whole of their national economy. This control having thus been established within legal framework, according to French law, the task of

destroying it would be arduous and complicated. This would be true even for a government under no obligation to respect the agreements of Vichy. It would of course be more true for any French government recognizing Vichy laws and decrees.

All of this entered into the preparation for what Hitler calls the "New Economic Order." This "New Order" is in its entirety the old Prussian scheme of List, which ninety years before Hitler's reign provided the blueprint for the creation of European economic unity under domination of a Prussian Germany. It also provided for subsequent expansion of this Prusso-Teutonic Europe through invasion of the markets of other continents, and establishment of "protectorates" throughout the world. This scheme had always been close to the hearts of the Prusso-Teutonic powers of Germany and had been placed by Dr. Schacht and Dr. Funk in the foreground of the aims pursued by Hitler. Territorial conquest has a meaning subordinate to economic conquest, according to List's formula.

An army of German accountants and auditors was installed in Paris, following the army of soldiers, to draw up "inventories" of all important French enterprises. After these inventories were drawn up German officials and delegates of private German industry called upon the various enterprises to secure for themselves absolute and quite legal control of these firms by the aid of political pressures of every sort and especially by means of the aid lent by "collaborators" within the French government.

All this is in no sense a product of Hitler's invention or of Nazism. Neither is it the result of private initiative of a "racketeering" sort, springing up perhaps because of the complacency of certain German military authorities. (This is not to say that there is no wholesale racketeering going on in addition to the above transactions.) It is a matter, on the contrary, of initiative completely consistent with the official German scheme, which is the Prusso-Teutonic scheme stem-



ming from List and other theorists of the same school of thought—and has nothing to do with Nazism.

### *The Anti-Christian Current*

Aside from his conquest and these efforts to establish a "New Economic Order" under German domination, Hitler's "innovations" are primarily in the religious domain. In order not to lose the sympathies of that section of German population which is deeply devoted to the Catholic or Protestant Churches, he approached this subject with many precautions during the early period of his rule. For some time, however, this aspect of his regime has come to the foreground in Germany and the world press has long dealt with the evident efforts of Hitler to substitute a purely Germanic faith for all forms of religion having foreign connections. It is openly said in Germany today that *Mein Kampf* should replace the Bible and it is hinted that Hitler will some day replace Christ.

Certain observers called attention to the fact that Hitler had definitely created something new at least in the field of religion. All "religious innovations" now taking place in Germany are generally attributed to Nazism. But if we reread what Professor N. A. Cramb said in 1913 about German aims in the domain of religion (see pages 107-110) we must admit that in this sphere as well Hitler's "innovations" correspond point by point with the ancient Prusso-Teutonic scheme. Creation of a new world religion, purely Teutonic in character, appears in this light to be as important a goal in the whole scheme as the aims of political and economic conquest:

"It is reserved for us to resume in thought that creative rôle in religion which the whole Teutonic race abandoned fourteen centuries ago," young Germans told Cramb in 1913. Judæa and Galilee struck Germany in the splendor and heroism of her prime. Germany and the whole Teutonic people

in the fifth century made the great error. They conquered Rome, but, dazzled by Rome's authority, they adopted the religion and the culture of the vanquished." And Cramb adds: "Thus while proposing to found a world-empire, Germany is also proposing to create a world-religion."

Seen in this light the violent anti-Semitic campaigns of Hitler are blows against the *combined* Judeo-Christian religions: these first blows are directed at the weakest branches of a single tree. The basic idea came from the Prusso-Teutonics and even Hitler's methods of employing it are of old Prussian inspiration: to attack first the weakest of one's adversaries and then only to extend the attack to the others, one at a time. This tactic makes possible clever propaganda which spreads the belief that only the minority group is the enemy, in this case the Jews.

This anti-Christian current is a very ancient Teutonic trend. It is true that the Holy Roman Empire was, in its origins, profoundly Occidental and Christian; but the struggles waged against the Papacy by the Emperors who succeeded one another brought out atavistic, essentially anti-Christian elements in these men as a reaction. Thus there had been, as we have seen, two men in Emperor Frederick II. In his youth he pursued an imperial vision of Occidental idealism. Later he became a *hard* man, the "hammer" of his century, a new Attila whose moral concepts were no longer Christian but quite close to those of the barbarians.

It was precisely this Frederick II—"second edition" (who was not so different from his grandfather, Barbarossa) who had intrusted an imperial mission to the Teutonic Knights. By acting thus he had automatically transmitted to them his basically anti-Christian principles, or at least a-Christian and amoral (according to our concept of the word "moral"). The Teutonic Order has pursued through the centuries this tradition and has, so to speak, crystallized it by giving it permanent form and even accentuating its anti-Christian direction. It is

therefore not astonishing that the Teutonic Order should have been so frequently in conflict with the Papacy. The Prussia created by the Teutonic Knights and the Prussian spirit which evolved finally handed down to the present the anti-Christian tendencies observed by Cramb in 1913.

When Alfred Rosenberg travels around Germany setting up his "Ordensburgen"—in which young Germans are indoctrinated with the principles of the new Teutonic religion—he is definitely inspired by the old tradition of the Teutonic Order. He is, moreover, right in calling these institutions "Ordensburgen," because each ancient "Burg" of the "Order" in the past centuries filled the same rôle as the recent institutions of the same name: The ancient Ordensburgen were outposts of Teutonic thought and expansion in Slavic countries.

The Teutonic Order and its offshoot, the intermingled Prusso-Teutonic forces, have kept alive the Teutonic spirit of revenge against the Christian influence. The tradition of the Fehme has evolved on parallel tracks and was inspired by the same spirit. The spirit of the great mass of the peaceable and profoundly Christian German population has through the ages provided a striking contrast. Observers during all this time have taken account of only this latter aspect of affairs and have not attached sufficient importance to the Teutonic forces which were awaiting their hour.

The belief in a Teutonic Messiah was always alive in these circles: Barbarossa was asleep in his mountain\* and would come forth some day to lead his people toward new destinies.

Hitler expects to be this Teutonic Messiah. In this respect also he intends to take advantage of ideas which were set in motion long before his time. He knows how to "steal the show" in every field. He expects from his faithful that they take him with a respectful seriousness, as becomes a *Barbarossa redivivus*. The salute "Heil Hitler" was introduced precisely in order to superimpose Hitler on the image of Christ.

\* See pages 337-341.

The expression Third Reich was created to recall Barbarossa. The second Reich had been, in the interpretation of Hitler's faithful, that of Bismarck (although the latter had never so described it), and the first, that of Barbarossa. The figure *three* leads back to the figure *one*, as the Holy Trinity symbolizes the one God. Hitler, or rather Hess and Rosenberg—his experts in "mystic matters"—, were clever at choosing their symbols to catch the public imagination.

### *Destruction of the Family*

The Prusso-Teutonics succeeded in liberating themselves completely from the background common to Western civilization: the Greco-Christian moral philosophy. The fight against the Christian spirit is thus an organic part of Prusso-Teutonism; Bismarck's famous "Kulturkampf," directed against the Catholic Church, and Hitler's open battle against all Judeo-Christian religions can be considered logical—simply as a part of this fight.

We must put into the same class the methodical attempts made in Germany to break up the traditional concept of the family as well as the efforts to introduce into the relations between young people of the two sexes a lack of restraint directly opposed to Western ideas. The encouragement of sexual relations between girls and boys of neighboring youth camps and the propaganda advanced in schools to accustom the girls to the idea of having illegitimate children "for the State" or "for Hitler" are not accidental occurrences. They are part of a systematic plan to break up all the social forms and customs on which Greco-Christian society was built.

This program has been extended even to the territories occupied by Germany. Recent reports from Poland and from Alsace-Lorraine seem to confirm that the "New Order" which the Prusso-Teutonics visualize in Europe would mean, in this sphere also, regression to long outdated concepts.

The family idea is very ancient and goes back to pre-Christian times. It was adopted, however, as an organic part of the Greco-Christian moral concept. It evolved out of an elementary philosophy of life in which was latent the idea of the "primacy of the human person." The Individual, instead of being submerged in the Tribe or in the State, forms his own little universe, the Family—and all further development of Society starts at that point. The undermining of the ideas \* on which the family has been built up means something further: the suppression of a unit in which the individual was able to find shelter from the uniformity and the exactions of the Tribe or the State. German policy in the matter of the sexual education of youth thus appears as an organic part of the plan to submerge the individual within the State—the Prusso-Teutonic State, of course, even if the individual is Alsatian or Polish.

No girl should be selfish enough to save herself for her future husband or to be dominated by thoughts of the family she may wish to raise. Such thoughts are no longer a virtue. They are a crime against the State: children should be begotten only for the State. "There is but one virtue—to forget oneself as an individual," said Fichte and von Bernhardt long ago. The individual's thought of procreating should be governed only by the needs of the State. And if these children are born out of wedlock, so much the better: without family attachments they will be much more willing to submit themselves to the State.

#### *The Five Prussian Characteristics*

We may now recapitulate the various traits which are inherent in "Prussianism." We can find *five* such traits, or characteristics. First, there is the threefold mark mentioned in

\* *i.e.*, those opposed to promiscuous sexual relations, those referring to the first allegiance of children to the head of the family, etc.

Chapter II as particularly characteristic of the Teutonic Order. Let us review the meaning of each of these traits:

(1) *The Teutonic harshness of the Knights.* This appeared on many occasions as the barbaric element in Prussianism. This is the trait which goes back directly to pre-Christian days. It explains the many cruelties apparent in the Third Reich which so often shocked the Western World.

(2) *The egotism of caste and the arrogance of the Teutonic Knights.* The Knights were of noble descent. The Order itself was described symbolically as a "Hospital" of the German nobles, a sort of charitable self-help institution with the purpose of procuring due and undue privileges for the caste members. We are facing here the feudal element in Prussianism; in its name were committed the numerous abuses for which the Junkers so often were criticized. This created and encouraged in Prusso-Teutonic Germany an atmosphere of corruption strangely fused with the so-called "higher goals." This element is also responsible for the famous arrogance of the German Junkers and officers which has frequently aroused world-wide resentment.

(3) *The fanaticism and the "disciplinarian" mentality derived from the monastic origin of Prussianism.* The Teutonic Knights acted in the most un-Christian manner and were often in open struggle with the Church. Nevertheless a severe monastic rule reigned supreme within the Order in contradiction to the frequently un-Christian outward conduct of the Teutonic brethren. It is true that in this rule the accent was on discipline and not on Christian spirit. This rule was inspired by the statutes of the two other Knights' orders in the Holy Land, especially by those of the Templar Order. The strictness of these statutes was a guarantee of survival for these Orders. The leaders of the Teutonic Knights wanted to insure survival of their Order by using the same means. In spite of their frequent opposition to the teachings of the Church they

could employ monastic rule because this was not necessarily Christian. The traditions of the Sicilian-Norman State in which Emperor Frederick II had been raised also influenced these statutes toward the same disciplinarian spirit. From this source the Order inherited especially its conception of a State led by officials governed by the same rigid discipline. Out of this monastic fanaticism and disciplinarian mentality evolved the famous "Prussian discipline" of the German army and officialdom; and also the intolerance characteristic of most institutions in present-day Germany. This is the trait in Prusso-Teutonic Germany which is at the antipodes of any "sense of humor." But this monastic fanaticism in the Knights' times also meant absolute devotion to the cause of the Order and utter disregard of the "primacy of the human person." This primacy was a Christian principle but its application was necessarily lost in the rigid monastic structure of the Teutonic Order: the Order's interests took precedence over those of Christianity and mankind. In the course of centuries the Teutonic Order developed into the Prussian State. The absolute devotion which originally had been accorded to the Order now was directed toward the State. This devotion in modern times took shape as the German totalitarian idea applied by the Prusso-Teutonics in connection with the Prussian-controlled German State.

Besides this threefold mark, the Teutonic Order had two further characteristics. These were the ones directly inherited from the Hohenstaufen Emperors: (a) *ambition aiming at world domination*; (b) *fight (undercover or open) against the Christian spirit*. These two aims were closely connected. As we have seen, the Hohenstaufens concerned themselves only with the unlimited extension of their own power in the direction of world domination—toward which the Church took (and had to take by its very nature) a strongly critical attitude.

The Teutonic Order inherited from the Hohenstaufens both these ambitions and the spirit of resistance against the supremacy of the Church and Christian teachings in general. In the isolated hot-house of Eastern Prussia these two "Leitmotivs" grew to gigantesque proportions through the centuries.

These five characteristics were perpetuated by the inner circle of the Order and later by the Junker organizations. They still pervade present-day Prussianism. They have even obtruded themselves into the foreground to such an extent that their sudden appearance in the limelight has surprised the world. It has not been fully realized that this is no spontaneous creation of Nazism, but that these characteristics have for centuries been inherent in Prussianism.

It is due to the five traits or tendencies we have described (two of which were inherited from the Hohenstaufen Emperors, three developed within the Teutonic Order) that Prusso-Teutonic Germany (Hitlerian Germany today) seems to be so utterly different from the rest of the world. And it is also because of the same characteristics that it is so different from that other Germany: the Germany of Greco-Christian culture—which used to be *the* Germany before Prussian domination was established over all German nations; and which may still exist, to a limited extent, in a part of the country—or at least in certain German homes.

#### *The All-Important Fight Against the Christian Spirit*

Of the five characteristics of Prusso-Teutonic Germany, the two inherited from the Hohenstaufen Emperors described under (a) and (b) are the most significant and the most important. These—"ambition aiming toward world domination" and "fight against the Christian spirit"—appear as the basic driving forces. It is quite natural that this should be so, since the Teutonic Order accepted these two aims when it

embarked on the Borussian adventure and consciously carried them forward through the centuries.

The "fight against the Christian spirit" seems to be the more all-embracing of these two aims. It is even a kind of prerequisite to the other aim—unlimited imperialism—because the Christian spirit is necessarily opposed to domination of the world by a single group or State. Also, it was possible for the other three characteristics of Prusso-Teutonic Germany which we have described to develop into what they are today only because of the basic anti-Christian tendency of the Order, and in later times of the Prusso-Teutonics.

The Teutonic harshness and egotism of caste, *lacking all limitations set by Christian morality*, made possible the cruelties and abuses for which the Teutonic Knights were infamous in Prussia, the peculiar practices of the Fehme in the Middle Ages and particularly in its revived, more cruel form after World War I, and the present inhuman mass-killings of the civilian population in the Ukraine, Yugoslavia, etc.

The unlimited devotion to the State *without the humanizing influence of Christian morality* is at the origin of such statements of principles as those contained in the writings of the Prusso-Teutonic theoreticians (see Chapter I)\*—statements which Western people with their Greco-Christian background feel are basically opposed to their way of thinking. This also explains the constant lying and broken promises of the Teutonic Order where advantages for the Order's State were at stake; and also the same attitude in more recent Prussian history—particularly in the case of Bismarck, whose Machiavellism and cynicism are surpassed only by Hitler's. This peculiar type of devotion to the interests of the State finds justification for the most evil actions, provided they benefit the State.

\* For example: "Right belongs to those who are victorious in war"; "The right of conquest is universally recognized"; "Strength is the highest law"; "Without war we would find degenerate races"; "War is a sound panacea for the people"; "Everything has its price"; "The State is an end in itself."

### *Secret Germany*

One may ask whether there is an actual secret organization behind the Junkers and the Prusso-Teutonics or whether the familiar Prusso-Teutonic organizations are responsible for the sequence of events presented in this book.

Really secret organizations seldom betray their existence by outward signs. Nevertheless the founding of the secret "Society of Lizards" (Eidechsenengesellschaft) is an historical fact. Reliable historians have related how this society tried to pull the strings in Prussia while the Order of the Teutonic Knights still existed. Kotzebue attributes to the activities of this secret society the secularization of Prussia.

The unilinear evolution which has taken place since then—in Prussia and in a Germany dominated by Prussia—and which corresponds point by point to the basic principles of the Society of Lizards might be considered sufficient circumstantial evidence of the survival of a secret Prusso-Teutonic organization right down to our time. But there is more. The entire process of Prussian growth seems to be inspired by an uninterrupted organic plan. The continuity in the achievement of this plan while the Teutonic Order was responsible for the growth can well be understood. No interruption in the logic of events is observable, however, even since the time when the Order ceased to manage the affairs of Prussia. The natural thought, of course, is that the Society of Lizards, which was—while the Order still existed—its rival for influence in Prussia, secretly carried forward the same plans on its own; and that the same Society inspired the Great Elector, Frederick II, Bismarck, Wilhelm II, and the different leaders of Germany since 1918.

Our circumstantial evidence goes further: Germany was defeated in 1918 and the old ambitious plans of the Prussian elements seemed shattered forever; yet within a few months somebody, somewhere, behind the curtains in Germany, made

decisions of the highest importance. These decisions meant revival of the old Fehme, the organization of a systematic terror planned to undermine the young German Republic and to facilitate Germany's secret rearmament. So-called "secret societies" sprang up from one day to the other all over Germany—societies which were secretive as regards the details of their decisions and activities, but whose existence itself was a secret from nobody. All these secret societies were closely connected among themselves; and there was no rivalry between them. Their activities complemented each other wonderfully. Even a superficial observer must conclude that all this was possible only if these societies received instructions from the same hidden, absolutely secret sources.

The fact that the Fehme terror sprang up so rapidly, so "spontaneously" after the first World War tends to confirm the view that the decision to institute this terror must have been reached by a very small group operating secretly. It is extremely difficult to imagine that a large, openly organized association like the Reichs-Landbund (the professional organization of the Junker landowners), or a social club like the Herrenklub (to which nobody but the cream of the Prusso-Teutonics was admitted), could overnight have taken such a grave decision as the starting of a new blood tribunal. Matters of this delicate character can be decided only by a few people who are party to the same secret, and bound by the same vows. Unless this condition exists, endless discussions ensue which hinder a quick decision; and the danger of betrayal exists. It is a fact that no time elapsed before the decisions were taken, and the orders were issued to the different executive agencies. Further, nobody ever betrayed the working of the inner circle of the twentieth-century Fehme.

At the end of the nineteenth century, Emperor Wilhelm II, who was nurtured on the traditions of the Prusso-Teutonic Order, actually reestablished this Order in Prussia and Ger-

many. The descendants of those who, acting in the Society of Lizards, displaced the ancient Order from Prussia—and contributed thus to its disintegration—now claimed for themselves the right to appear cloaked in the dignity of those whose place they had taken. (From their point of view they were perfectly right to do so: although they had displaced the Order, they actually were carrying on the Order's traditions. They acted like a man who secures control of a corporation by the foulest means and then, continuing on the original policies of the enterprise, makes speeches to the glory of his predecessor.) Not much was said about the activities of the revived Order, but its yearly conventions in East Prussia were generally noted by the German newspapers. A few months after the beginning of the present war, a short notice appeared in German papers announcing that Hitler himself had been initiated into the Teutonic Order.

No information is published about the internal organization of the contemporary Prusso-Teutonic Order, nor about its exact connections with what—if it still exists—is the present-day survival of the Society of Lizards.

In a word, we cannot expect to find documentary evidence about the precise functioning of "Secret Germany," but we do not need more than circumstantial evidence for our purposes. In this connection it is interesting to note that in May, 1924, when the 700th anniversary of the University of Naples, a University founded by Emperor Frederick II, was celebrated, a crown was found near the sarcophagus of the Emperor in the Cathedral of Palermo with the following inscription:

"Seinem Kaiser und Helden  
Das geheime Deutschland"

("To Their Emperor and Hero, from Secret Germany")\*

This Secret Germany, whatever may be the form in which it

\* From: E. Kantorowicz, *Kaiser Friedrich der Zweite*, 1928.

functions today, may certainly be grateful to Emperor Frederick II, author of the Bull of Rimini, and thereby spiritual father of the Teutonic Order, who enabled Secret Germany to preserve to our times his mystic, world-spanning ambitions.

It is this Secret Germany, this Germany carrying on a centuries-old conspiracy, about which the Deputy Gareis spoke in 1921 in the Bavarian Landtag, and which caused his murder. It is this same Germany which, as we have seen, brought Hitler to power and has enabled him to appear in the eyes of the world as a great conqueror, or a great criminal—depending on the point of view.

If we assume the existence of a Secret Germany, the open Junker organizations like the Reichs-Landbund and the Herrenklub—which also derive from the Order of the thirteenth century—have only a secondary rôle, carrying out instructions of the secret group like all the other recently established societies which we have mentioned. But even if we disregard the circumstantial evidence which proves the actual survival of Secret Germany, we must admit that a straight line can be detected between the Teutonic Order of the thirteenth century and the Germany of today. In this latter case we must assume that the Reichs-Landbund and the Herrenklub are the final source of all decisions because they would be the highest in the hierarchy of all existing Prusso-Teutonic organizations. They would thus have the final responsibility for Germany's present-day rôle.

The facts set forth in this book support the former view.

### *The Barbarian Revolt*

Before the advent of Hitler to power, the German Catholic thinker, Theodore Haecker, clearly recognized that Hitler was the faithful valet of the Prusso-Teutonic forces and that he would act in this capacity when he became head of Germany. Haecker considered the Prussian trend an evil German

tradition, a kind of bastard tradition. Here is what Haecker wrote in December, 1932 (in *Virgil, Father of the West*):

“We are aware that we are living in dark times. We still have in us just enough light to be conscious of the darkness enveloping us; to perceive it through the heavy vapors rising from the second and third Reichs (Bismarck and Hitler: or we know that the advent of the Racists will inaugurate a new age of Humanity which they will baptize the third Reich) and which are exhaled by the impure, hollow declarations of our second and third-rate apostles and prophets of empire. At the bottom of these foul Messianic fermentations is no trace of spirituality [Geist] and even less of the Holy Ghost [Heiliger Geist]. Their sole excuse, perhaps, and even more the excuse of those they carry along in their train, is the spiritual and material distress in which we are living.

“The great trickery, the great fraud is this: from the hour that Prussia incarnated the idea of Empire, this idea of Empire changed in dimensions, ceased to be the common affair of the Christian West, and shrank to the compass of an internal affair, of the Germanic tribes of the Forest of Teutoburg . . . plebeian, cardinally vicious and perverted in its deep essence. From the beginning of its history Prussia has been a State, and nothing more than a State. A State stricken with hydrocephaly. She has never had any ethnic character. She has never been a race like Bavaria or Swabia. She has never been a people or a nation. *She has never annexed a race, a people, a nation except by means of deceit.* . . . \* The Prussian State has introduced into the Germanic idea of the Reich elements which cause it to disintegrate internally, short-sighted State centralism, and an anti-Christian, bestial nationalism.”

The entire background of what we consider the “Hitlerian” regime is here in the words of Haecker published two months

\* The italics are mine. P.W.

before Hitler's accession to the chancellorship. Nazism may have represented many things since its beginning. Since January 30, 1933, it has been nothing more than "Prussianism" and lives only by the grace of Prusso-Teutonic forces which alone count in Germany.

Hitler and his acolytes have taken all the blame for whatever can be said against the Germany of today, while Prusso-Teutonic Germany has succeeded in making the world almost forget that it ever existed—and certainly has succeeded in concealing the fact that it is still there, more than ever responsible for everything that is done in Germany's name.

The forces which in 1933 allowed Hitler's accession to power kept him there on condition that he serve their interests, and that he systematically pursue their cherished plans of conquest. They always preferred to work through some such figurehead, because, recognizing the possibility of a setback to their ambitions, they thought it preferable for others, rather than themselves, to be blamed for any failures. Thus, they would be able to reorganize their activities later under new guises.

Domination over all of Germany was the first goal which attracted the Prusso-Teutonics. Once this was accomplished the rest of the world was to be brought under control.

In what Prussianism has become through the ages it represents a "barbarian revolt" against all that is dear to us in Western culture. Whether Hitler is overthrown tomorrow or not, Prussianism will still be here in all its threatening reality, a real focus of evil which to this day has always escaped the surgeon's scalpel.

Unless, this time, we have the courage to cut out from its depth all of the putrid flesh. . . .

## *Part Two*



CHAPTER VIII  
PRUSSIANISM AND DOWNWARD  
PROGRESSION

IN THE preceding pages we described our Western morality as Christian or Greco-Christian. We shall examine—see pages 261 ff.—the Greek foundations of Christian morality.

The expression "Christian" has not necessarily a religious meaning. Non-religious humanitarian thinking and all *modern*\* social doctrines are also of Greco-Christian essence. We cannot enter here into the debate whether or not the same type of moral philosophy could have spread just as well by means other than the penetration of the Christian religions into different parts of the world. It is a fact, however, that the Christian religions served admirably to disseminate the sort of concept of life which is usually considered essential to Western moral thought. It is cherished both by religious and a-religious thinkers.

*Our Morality and Theirs*

As for the expressions, *moral* and *morality*, we employ them in their broadest senses. We do not use them in connection with the so-called "moral code," a sort of narrow code supposed to specify day-by-day "dos" and "don'ts"; but rather to describe the basic principles regulating our entire lives. "Morality," in this sense, is a sort of concept of life which permanently inspires our entire existence, including our political existence.

\* Of course the reader understands that we do not include among *modern* social doctrines the Prusso-Teutonic and Nazi theories—which are definitely *regression*.

We are in the habit of constantly criticizing our everyday moral code ("moral," in this case, in the narrower sense of the word). This criticism is useful in effecting a perpetual rejuvenation of the petty rules regulating our lives. Such constant criticism does not, however, mean that we wish to change the *basic principles*. And it certainly does not mean that we wish to replace them with principles which are simply a return to the distant past.

It is not within the scope of this book to examine whether or not our morality is *higher* than any other morality in general, or the Prusso-Teutonic morality in particular. Certain schools of thought oppose every attempt to differentiate as to the worth of competing moralities. We shall intentionally avoid this issue of the relative or non-relative worth of moral concepts. We shall, however, assume the risk of saying that most of us would not exchange our type of life for the primitive existence of our own ancestors in the Stone Ages or for the superstition-filled lives of some of the savage tribes today in the middle of Africa. We take this position despite the feeling of insecurity created by the present turmoil—which occasionally prompts the easy comment that primitive peoples lead a happier and more desirable existence than ours. Such expressions of natural discouragement cannot change the universal and fundamental belief in progress.

We shall content ourselves with a simplified standard of values for moral concepts. It evolves from the following trend of thought:

Our primitive ancestors (just as primitive people today) had primitive ideas about the physical constitution of the world. Their eyes saw as far as ours but, because they had not yet related all their separate observations, their mental vision did not extend very far. This nearsightedness in laws of the physical world was accompanied by a nearsightedness in moral principles. It amounts to the same thing whether we

say that they had not yet obtained the necessary divine inspiration, or intuitive vision; or we might even say, pragmatically speaking, that they had not yet recognized the *advantages in the long run* of a certain moral attitude over another more primitive one, which had been giving more immediate satisfaction to the egotistical instincts. There seems to be a parallel and uninterrupted progress in knowledge of the physical world and development of moral laws—uninterrupted except for temporary reversions which can be attributed to a sort of pendular movement. (We cannot examine here the rôle of defunct or dormant civilizations which at one time reached great moral heights, perhaps greater in certain respects than ours. It seems that profound intuitive insight into the domain of moral truth has not always been accompanied by sufficient insight into physical cosmic truth. Consequently moral-philosophic thought necessarily came to a dead-end and even deviated into superstitious aberrations—closely following the superstitious short cuts taken by these civilizations in the domain of cosmic truths. This disparity between physical and philosophical research may have been the actual cause of the disappearance or retrocession of these different civilizations. It is quite possible that our own civilization is exposed to the same danger through a lack of balance in the opposite direction: *i.e., if research in the field of moral philosophy is unable to keep pace with our rapid progress in scientific research.*)

For all practical purposes we can say that we prefer to let our lives be ruled by a moral philosophy evolving from a wide knowledge of physical phenomena—a wider knowledge than that of our ancestors in so-called "barbaric" times. We feel fully justified in applying this latter simplified standard of values in choosing between competing moral concepts.

On these terms we are in a position to state that such and such a moral concept is "better" (*i.e., better for us*) than

another—and consequently that we are willing to fight for the former. By stating, in this manner, a definite preference between different moral concepts, we can avoid subtle discussion as regards the respective “heights” of these moralities.

We shall have occasion later in this book to apply this simplified standard of values to the Prusso-Teutonic moral concept and to our Greco-Christian moral philosophy. We have already described in Chapters II–VII the historic background of the Prusso-Teutonic stream of development. We shall now try to discover *what was the original point of separation between the two currents, the Prusso-Teutonic and the Greco-Christian.*

A brief study in this direction may confirm what we have said before: that it is fundamentally its departure from the Greco-Christian way of thinking and morality which makes the Prusso-Teutonic current so dangerous for the Western world.

#### *The Two Basic “Progressions”*

Most readers are familiar with the history of the first thousand years of the Christian era. The feudal organization which was established in Europe in Carolingian times has often been described. We review some of these details in the following pages simply because they have a definite bearing on matters discussed in this book. *Barbarian mentality, feudal system, Prusso-Teutonic conspiracy and contemporary Nazi ambitions* on the one hand; *Greek civilization, Roman legal school of thought, Judeo-Christian religions, humanitarian movements, modern social doctrines, and democratic traditions* on the other hand, represent two different organic progressions moving in opposite directions. We shall call them the “Downward Progression” and the “Upward Progression” respectively. It is important to show all the relationships between the different phases within these two progressions.

#### *The Christian Empires of the Barbarians*

It is commonly recognized that Western civilization stems mainly from Greek and Judeo-Christian sources.

It is true that in political customs, in particular, and in legal traditions the influence of ancient Rome is not negligible. When we want, however, to define the deeper layers of Western civilization, we think much more often of Athens than of the Romans. It is because of this greater depth that Greek traditions are assumed to be a more important influence in our lives.

The teachings of Christ spread rapidly in the Western world during the first 1000 years A.D. It is useless to repeat here the details of this process. The Roman Empire extended from the Atlantic Ocean to the lower Danube and Africa. The Christian religion took root within the different parts of the Empire. Then the Emperor himself, Constantine the Great, embraced it and contributed largely to the Christianization of his people. Several Christian Emperors followed and continued the process of closing down the Pagan temples.

Emperor Theodosius the Great decided to divide the Empire between his two sons. This division was the origin of the two Christian Empires: the Eastern Empire, extending over Ancient Greece, Asia Minor, Egypt and Syria; and the Western Empire, including Italy, Spain, Africa, Gaul and Britain.

The Western Empire was soon overrun by different barbaric peoples, several of which were Teutonic. The Vandals settled in Spain but were overcome by the Visigoths who established dominion over parts of Spain, Portugal and southern France. Into Italy came first the Ostrogoths. Then, after their kingdom had been destroyed, it was the Lombards who invaded the country. Later the Normans settled in the southern part of Italy. The powerful Franks established themselves in the Rhine basin and penetrated into Gaul as far as

the Loire. Britain was overrun by the Angles, Saxons, and later by the Normans.

The Western Emperors courted the various barbarian chiefs in a vain attempt to save their thrones. Toward the middle of the fifth century, Attila's Huns, forever on the move, plundered Gaul and Italy, and then the Vandals ravaged Rome. The power of the Western Emperors had completely disappeared. Their title had become meaningless and was finally dropped.

Now began a remarkable spiritual process among the barbaric conquerors who had settled in different parts of Europe. The mystical power of the Christian religion—which had succeeded in a very short time in replacing the ancient Roman religion—extended to the barbarians as well. Enthusiastic missionaries were at work. All the different conquering tribes, including those of Teutonic origin, one after another became Christian: the Franks, the Alemanni, the Boiarians, the Thuringians.

By the end of the eighth century, the Pope was in continual conflict with the Lombard Kings and the Roman nobles. Pepin the Short, King of the Franks, came to the aid of the Pope and vanquished the Lombards. The Pope thought that the Frankish rulers could be of lasting help to the Papacy. To increase the strength of these valuable allies and their prestige in the Christian West, he had an excellent idea: to bestow on them the crown of the former Western Roman Empire. The memory of the Roman Empire was still alive in the West, although the Empire had actually continued to exist only in the East (as the Eastern or Greek Empire).

In 800 the Pope placed the crown on the head of Charlemagne—or Karl the Great—son of Pepin. The Carolingian Empire, a revival of the ancient Western Empire, was born—this time an Empire under Germanic leadership, but of Christian faith like the earlier one.

The establishment of the Western Empire under a German

Emperor was the culminating point in the conversion to Christianity of the different German tribes. The East Roman Empire was falling into ruin and was no longer in a position to be the shield of Christendom against Islam. The fresh ardor of the recently converted German nations was welcome support to the Church. Furthermore, Charlemagne united under his sceptre the greater part of both the Latin and Germanic nations. His Empire consequently became a very active center of crystallization for what was to be known later on as the Western civilization of Christian essence.

In the beginning the reconstituted Roman Empire was a valuable aid to the papacy. After Charlemagne's death, however, great disorder followed. The Empire soon fell to pieces. Otto of Saxony, who was chosen King by the German princes, reestablished the Empire in 962 under the name "Holy Roman Empire." He organized it in the Carolingian spirit. Otto's "Saxon" house, later the so-called Franconian House, and finally the Hohenstaufen family thus carried forward the tradition of a "Roman" Empire under German rule.

Whether these latter houses actually descended from the Carolingian line or not is immaterial. They can certainly be called Carolingians since they perpetuated the Carolingian ambitions. They all claimed descent from Emperor Arnulf—himself a direct descendant of Charlemagne. According to this version—which has not been historically substantiated—the mothers of Conrad I of the Franconian House, and Henry I of the Saxon House were both daughters of Arnulf. The grandmother of the Hohenstaufen Frederick I (Frederick Barbarossa) came from the Saxon imperial house. In a very broad sense the Saxon, Franconian and Hohenstaufen Emperors can consequently be called Carolingians.

In the course of centuries, the imperial ambitions took on a shape more and more different from what they were under Charlemagne. The accent was no longer on cooperation with the Church, but on domination of it.

So long as the Papacy was willing to take orders from the Emperors there was no conflict between the two powers. New Popes came. They burned with great inner fire and no longer were disposed to subordinate themselves to the Emperors whom the Papacy had helped to power. We have briefly recounted (see pages 31-32) the long-enduring conflict between the Popes and the Emperors. It reached its climax under Frederick Barbarossa and his grandson, Frederick II.

This conflict caused the departure of the Hohenstaufen Emperors from their original Christian principles. It transformed Frederick II into "Hammer of the World." The Emperors liked to appear in the rôle of faithful but disappointed sons of the Church: having met at Rome a different reception from what they had imagined, they nursed their grudge against Christianity itself.

It is true that the Hohenstaufen Emperors had imagined something quite different from what they could possibly have expected. Their imaginations had run away with them. The original pact between the Frankish rulers and the Papacy provided for mutual protection. The Pope placed the crown of the Roman Empire on the head of Charlemagne to give him more prestige in the eyes of the people he had brought under his sceptre, so that he would be better able to protect the Papacy. The reconstitution of the Roman Empire did not, however, imply that the Emperors had been assigned the mission of conquering the world and becoming its supreme ruler—*dominus mundi*—as the Hohenstaufens imagined. Nor did it imply giving to the Emperors a power superior to that of the Pope in all matters, even in things spiritual.

Emperor Henry III of the Franconian line—from whom the Hohenstaufens were descended through maternal lineage—went so far as to name Popes. The Church was on the way to becoming a mere puppet in the hands of the Emperors it had itself created. The danger was accentuated by the fact

that the clergy were being brought into the feudal system which had been established in the Empire in Carolingian times.

#### *Feudalism: Barbarism Under a Christian Cloak*

The very creation of the feudal system was an attempt of barbaric customs to survive under a Christian cloak. It was possible for this system to evolve in the recently Christianized Kingdom of the Franks, and to spread from there throughout the Empire only because neither the Emperor nor the nobles took the real meaning of Christianity very seriously.

The feudal system crystallized and developed numerous inequalities and privileges. Mere possession of riches and force gave definite rights—for example, that of conducting private wars, in which force alone was decisive. The complicated tangle of the rights and powers of thousands of petty sovereigns and holders of fiefs created innumerable injustices. Slavery was being combated by the Church and gradually disappeared—but the system of serfage which developed under the feudal regime was not much better. The only difference between slaves and serfs was that the latter were attached to the soil.

The rapid establishment of the feudal regime in Carolingian times was fundamentally an attempt to nullify the teachings of the Church in the social field by those who feared them. To us it appears as a sort of indirect reaction of barbarism against Christianity. Greek society had contained the elements from which our modern democratic ideas evolved. The same elements were also present to a certain extent in Roman society. Feudal society represented a definite regression from the standards of these two societies.

In the spiritual field Christianity meant the continuance and development of certain Greek ideas. Christianity can be considered a great step forward in comparison with the old reli-

gious and moral concepts of the formerly barbaric tribes which, as part of the Carolingian Empire, accepted the new faith.

In the social field, on the contrary, feudalism was organized according to old barbaric principles, although hidden under the cloak of Christianity. Social development thus represented a regression back to times preceding the civilizations of Greece and Rome.

Consequently the spiritual development, which can be considered as a definite step forward, took place *in spite* of the emergence of feudalism. This paradoxical state of affairs—progress in things spiritual and regression in social matters—characterized the Middle Ages.

Greek moral concepts and Roman law faded into greater and greater oblivion. Feudal law and morality sprang from barbarian concepts. The feudal fief was simply an outgrowth of the homestead of the barbarians. Thousands of powerful warriors set up their own particular little realms and protected them by force. The mass of the people who were subjected to their will were the *serfs* and the *villains*. The serfs were bound to the soil. Their condition differed only slightly from that of the slaves whom they replaced. The villains—villagers—were originally a grade higher. They paid rent for the soil on which they toiled. The distinction between the two classes tended to disappear. Both had to submit to the will of their lord. Without his permission they could not marry, nor change habitation, nor bequeath their goods. He was their judge in all matters—he protected them against neighboring plunderers and himself plundered them at will. No law decided their quarrels—only the suzerain's pleasure. He set the amount of the taxes which were to be paid to him in products of the soil. He subjected their daughters to the *jus primae noctis*, if it so pleased him.

But the suzerains, unless they were among the most powerful, had to submit in turn to suzerains higher than themselves.

The great majority of the suzerains were thus at the same time both lords and vassals. Fealty of one to another was based on the use of land and was not a personal matter. Certain barons might be vassals of different suzerains because certain of their holdings carried with them allegiance to different lords. Occasionally the various lords to whom the same baron owed fealty engaged in wars among themselves and this created endless complications. The vassal owed his sovereign military service, help in the administration of justice, and financial help on certain occasions. If the vassal died without heirs the fief reverted to the lord.

Castles and fortresses were erected not for the State but to protect the property of the lords and to facilitate plunder of surrounding lands. In case of dispute the barons could ask to be tried by their peers—that is, by vassals on the same level. In practice they took justice into their own hands. This resulted in so-called “private wars,” and personal disputes were decided by duels. Power and not law determined all matters.

#### *Christian Reign or Imperial World Domination*

Imperial power in the so-called Holy Roman Empire flowed down through the complex ties linking princes and barons, all—in principle—owing allegiance to the Emperor. It seemed to be definitely in the Emperor's interest to include the clergy as an integral part of the feudal system. For them this was a means of insuring the submission of the Church to their own power. The manoeuvre was clever: the bishoprics were made secular fiefs and the bishops were invested with rights over vassals and serfs. The bishops were gradually becoming secular princes, living in the same wolfish atmosphere as the feudal lords in general. Often they were given the title “Count” and thus obtained suzerain right over all nobles in their dioceses. The bishoprics were soon prosperous feudal properties, based on privileges like the others. The Kings and

Emperor named the bishops, and possession of the bishoprics went with the investitures. A flourishing trade developed in these titles, although this was considered scandalous by many good souls devoted to the interests of the Church.

A clergy organized according to such principles acts in accordance with worldly and not spiritual considerations. Its first allegiance necessarily goes to the Emperor, from whom it derives, in the last analysis, all its privileges—and it does not go to the Pope.

Christianity was thus in danger of becoming a limited, provincial affair, serving the interests of the Emperor.

The Popes recognized the danger in time. Pope Nicholas II reserved to the Cardinals the right to elect the Popes. Gregory VII abolished the arbitrary choice of bishops and provided for filling of ecclesiastical offices by the clergy. The bishops convoked synods to re-establish unity among the clergy. The Pope also reminded the Emperor that all the latter's power came from the Papacy, that he was crowned by the Pope, and that his oath called for obedience to the Pope and the Church. Gregory intended to insist on this obedience—which had been purely nominal under former Popes.

All attempts of the Popes to re-establish the rights of the Church and to limit those of the Emperor necessarily led to conflicts with the latter. We have spoken of the struggles of the Papacy with Henry IV, which were followed by the humiliation of the Emperor at Canossa; of the investiture of an Anti-Pope, and the events preceding the first Crusade; and of the Hohenstaufens' difficulties with the Popes which had a direct bearing on the matters discussed in this book.

All these conflicts arose out of a fundamental divergence between two diametrically opposed goals: that of the Popes, aiming at the spiritual reign of Christianity; and that of the Emperors, directed at material world domination. The divergence between these two aims is closely related to that between the Greco-Christian and the Prusso-Teutonic currents

(because the latter originated in an enterprise skillfully conceived by Emperor Frederick II to further his revenge against the Papacy).

### *The Reign of the Wolves*

Serfage, private wars, the absolute power of the various suzerains over their vassals, the universal reign of the "law of the stronger," and in general the complete neglect of the "rights of the human person" were basic characteristics of feudalism, all in direct contradiction to the teachings of Christianity. They were simply a survival of barbarian concepts of life, somewhat disguised.

The reign of the "wolves," who gained control over the greater part of Europe at the beginning of feudalism, was not accidental. On the contrary, it resulted necessarily from the basic principles of feudal society, which considered not the "rights of man" but only the "rights of the strong." As a matter of fact, barbarian society itself, as pointed out earlier, had organized feudal society. The former felt that its existence was endangered by the moral teachings of Christianity and reconstituted its way of life under the feudal cloak. It was a measure of protection against the revolutionary social and economic influence of Christianity.

It is true that feudal society changed for the better in the course of centuries, but this happened in spite of its fundamental concepts and almost solely because of the influence of Christian teachings. A civilization whose social structure is based on one sort of morality, but whose members, in their religious life, are taught a morality of quite a different sort, will sooner or later necessarily have to choose between the two. The contradiction between the two schools of thought which influence everyday life makes itself evident each day even to the humblest individuals. As a result one morality gradually displaces the other.

We are not concerned here with the significance of Christianity in the strictly religious domain, but only with its influence on morality. Each religion has a moral content as well. Christianity, in particular, is an excellent vehicle of morality. By "strictly religious domain" is meant such doctrines as those concerning the Holy Trinity, the birth and death of Christ, etc. On the other hand, Christianity has within its "moral content" doctrines of universal love and such teachings as those contained in the greater part of the Ten Commandments. The interdiction against worship of alien gods comes under the first—the "strictly religious" class.

People must have felt that the moral truth of Christianity insures a much more satisfactory, happier way of life than feudalism offered. This is the reason why they gradually replaced feudal morality with another of Christian inspiration.

The Church was not in a position to proceed too quickly. A first attempt by the Popes at the pacification of Europe—the so-called "Peace of God"—completely failed. The Popes declared priests, monks, nuns, shepherds, travellers, school-children and tradesmen inviolate. Asylums were created. But nobody respected them and the Peace of God was eventually forgotten.

The next, more modest attempt to civilize the feudal jungle was the "Truce of God." By this compromise the Popes tried to create a peaceful state of affairs at least from vespers on Wednesday until sunrise on Monday. During this time everyone was forbidden to assault, rob or kill; or to attack or seize castles or other properties. Those who violated the Truce of God were exiled and excommunicated. The Church did not rely alone on the inner truths of Christian moral teachings. It deemed it useful at all times to back up these inner truths by sanctions—spiritual sanctions with material consequences.

By implication the rules of the Truce of God meant the tolerance of all excesses on other days. Moreover, the Truce itself was not observed in many places. But however limited

its scope, it nevertheless had a certain civilizing effect in the moral field.

The Magna Carta itself was written under the stimulus of a Christian way of thinking. The English barons who obtained it from the King declared themselves to be an "Army of God and the Holy Church." Christian moral teachings had by this time (1215)\* taken deep root in England.

The Charter was a move toward the liberation of English society from the excessive feudal power of the King. But it was only a very modest liberation from the feudal yoke. It was not yet an attack on the fundamentals of feudal society. Its main achievement was the securing of certain guarantees of liberty—but only for freemen, not for serfs and slaves. It assured to the individual—so long as he was a free man—protection in accordance with the Christian concept of the primacy of the human soul. It introduced concepts which had not been known in feudal society but which were close to old Roman and Greek concepts. Such concepts, once stated, transcended their original purpose. During the centuries they had an influence toward reform far beyond the granting of specific rights to freemen in 1215.

#### *The Logical Plan for World Conquest*

The Hohenstaufen imperial power derived its strength from feudal concepts. The Empire was a sort of super-suzerainty. It was governed by the same principles of utter disregard for the rights of its vassals as those vassals themselves displayed toward their own vassals and serfs. Only it was more difficult to hold together the vast structure of imperial organization than the small domains. As the reverse side of the medal the princes and barons often used their own power to defend themselves against the demands of the Emperor. The spir-

\* This was eleven years before Emperor Frederick II, in the Bull of Rimini, gave a charter to the Teutonic Knights for their future conquests.



irual aid the various Emperors received from the Popes in the beginning of the Carolingian Empire and even later was valuable to them in the firmer establishment of their power over their vassals. Only by virtue of this asset—the divine and miraculous nature of their appointment—were they able to maintain their position above all the other princes and barons.

The very title "Holy Roman Emperor" was based on two intangible elements which appealed deeply, even mystically, to the masses of the people: first, *holiness*; and second, the somewhat vague descent from the *Roman Empire*.

So long as the Emperors were sure of the help of the Church, they could nurture the most ambitious projects, based on accepted feudal traditions. The small suzerains were not contented until they had conquered and plundered all neighboring lands and the Emperor would not be contented until he had conquered and plundered the whole globe. His world-embracing imperial ambitions evolved logically from this feudal type of thought. They were the normal ambition which befitted a super-suzerain.

The valuable mystical aid of the Church was available to the Emperors so long as they were on good terms with the Papacy—and they *were* on good terms, as we have seen, so long as clergy and Papacy were willing to take orders from the Emperors. When they refused, the whole structure was upset.

The law of might now favored the vassals and worked to the disadvantage of the Emperor. So long as the Emperors had been backed by the mystical influence of the Church, they had had at their disposal the collective power of their vassals. Now that the Church no longer supported the Emperors, their mystical aura disappeared and it became impossible to keep in line the wolf-barons who roamed the immense territory of the Empire.

The whole edifice threatened to fall to pieces. To save it, the Emperors had to find a solution: they had to find some

means to carry out their ambitions in spite of the hostility of the Papacy.

### *The Preservation of Lupine Thought*

Emperor Frederick II found this means in the Teutonic Order. Within the isolated domain established by the Order he was able to perpetuate all the principles which he cherished. While the rest of Germany was gradually humanized by the influence of Christianity, the Order, under its religious disguise, carried forward the Emperor's extravagant ambitions. At the same time, to support them, it sheltered the most backward, feudal and in many respects barbaric principles.

The Hansa developed the idea of commercial cooperation in Germany—"cooperation" being an essentially Christian principle, in contradiction to the barbaric (and feudal) method of spoliation and exploitation. When the Marienwerder Bund revolted in the fifteenth century against the Teutonic Order and won—this appeared to be the victory of the "Good" Germany over the "Bad."\*

In the meanwhile Christian moral principles were permeating the rest of Europe even more thoroughly. England, although continuing to use modified and humanized feudal methods in internal politics and in certain imperial activities, started spreading its concepts of commercial *exchange* around the world, thus replacing step by step the feudal concept of spoliation.

France was developing within its numerous monasteries and abbeys an intense religious life. Almost every street corner of Paris is closely associated with some event in the history of the Church. Monks' and nuns' cemeteries spread out under the whole city. The entire colorful French culture developed from Christian roots. A profound mystical thinking radiated from there beyond the boundaries of France

\* See pages 77-78.

and was a great influence in the steady process of civilizing Europe.

That besides this, a certain type of a-religious thought also developed in France, especially toward the end of the eighteenth century, was due to a reaction against the deep penetration of Christianity into France. But whether the process of "civilization" was accomplished by the Church or by the "enlightened" Encyclopedists, who preceded the French Revolution, did not make much difference. Both Christianity and "free thought" were gradually driving European life toward the same humanized moral level.

This situation gave rise to a widespread illusion: people imagined that mankind was moving slowly but surely in the direction of progress. Western Man thought that *decency* and *cooperation* had been accepted as everlasting principles for the guidance of humanity. Our fathers and ourselves did not realize that the *lupine* brand of thought which had once characterized all feudal Europe lived on in Eastern Prussia; that it had accumulated tremendous potential power there during the centuries—as described in the earlier chapters of this book, and that it would spread from there to the rest of Europe.

## CHAPTER IX

### WESTERN CIVILIZATION AND UPWARD PROGRESSION

OUR PURPOSE in the preceding chapter and the present one is to find the point in the history of human thought at which occurred the original split between the Prusso-Teutonic and the Greco-Christian approaches to life.

We shall now look more closely at Greco-Christianism—this only in order to try to establish the relationship between the latter and Prusso-Teutonism.

#### *Greco-Christian Moral Concepts Stem from Mystical Sources*

Whence did Christianity derive the moral content which proved to have a much greater hold on people than barbarian and feudal moral laws? We might assume that this moral content came simply through revelation of divine truth. Or we might say that it stems from Judæa and Greece. The latter double origin is generally accepted and we speak alternately about Judeo-Christian and Greco-Christian concepts.

There is an evident relationship between the Jewish and the Christian religions. The moral laws of the Old Testament, including the Ten Commandments of Moses, passed into the Christian teachings but they were enriched there (we are tempted to say "humanized").

It is not possible to discuss here fully the controversial question as to which elements contributed to the formation of Christianity. Although it is oversimplification to make this statement, we dare to advance the opinion that Christian ideas were born in the world of Judæa because of this very contact with the Greek way of life.

W. T. Stace, in a brilliantly written book,\* makes a comparison between the Western way of thinking and the totalitarian *Weltanschauung*. He also uses the expression "Greco-Christian" to describe our civilization and our morality; but for him the contribution of Greece to our way of thinking goes back to the Greek *philosophers* and to Plato in particular. Stace says: "The spiritual forces which have molded the West are Christianity and Greek philosophy."

There is no argument against the influence of Greek philosophers on Western *philosophical* thought. We believe, however, that, so far as morality is concerned, developments in the philosophical domain have, on morality, a more limited, more indirect effect, than religion. Plato and other Greek philosophers have, of course, had some influence on Western morality. The real Greek influence within the Greco-Christian morality was, however, of a quite different nature. It did not stem from philosophical roots but from religious or rather from mystical ones.†

The Greco-Christian ethos was not born of Greek rational thought on the one side and the Christian religion of mystical essence on the other. A marriage of such disparate elements would never have given the lasting results with which we are familiar. Mystical religious teachings (Christianity) and rational philosophical deductions (Plato) do not mix so well that they could have created a civilization and a morality—both of which have lasted for so many centuries.

\* W. T. Stace, *The Destiny of Western Man*, New York, Reynal & Hitchcock, 1942.

† We disagree with Stace on a further point. He attributes to German philosophers (Schopenhauer and Nietzsche) a decisive part in the formation of German totalitarian theories. In our opinion, Schopenhauer and Nietzsche merely crystallized—with personal variations corresponding to the individuality of each—certain thoughts which stemmed from much deeper sources in Prusso-Teutonia. These thoughts had a more earthly basis than sheer philosophy. Aside from our disagreement with the importance Stace attributes to purely philosophic factors in the formation both of the Western and "German-totalitarian" (for us, "Prusso-Teutonic") concepts of life, we find much merit in his actual detailed juxtaposition of the two concepts.

### *The Great Influence of the "Initiation"*

Any lengthy discussion attempting to prove the last thesis would exceed the limits of this book. We shall, however, try to show what we mean by the mystical (as contrasted to the philosophical) Greek influence on Greco-Christian morality and civilization.

When we think of Greek religion we usually have in mind the Greek gods described by Homer in the *Iliad* and *Odyssey* and by Hesiod. It is difficult to establish the contributions, respectively, of popular and poetic creation in the concepts of the Homeric gods. Yet there is something non-mystical and earthy about them—something "transparent."

But these charmingly simple Homeric gods do not represent the entirety of Greek religious life. *Mysteries* of a secret, esoteric nature existed in addition to the popular mythology of the Greeks.

Mysteries into which only the initiate were admitted flourished all over the ancient world. In Greece the "*Eleusinian Mysteries*" were predominant. Celebrated in Eleusis, near Athens, they were devoted chiefly to Dionysos and Demeter, a god and goddess mentioned but rarely by Homer. Similar mysteries, all related to Eleusis, were celebrated in other places throughout Greece and later even in Rome.

These mysteries molded Greek thinking and morality to a much greater extent than the teachings of the philosophers, or the moral concepts deriving from the Homeric theogony. Exactly to what extent cannot be examined here in detail.

We do not deny that there was a definite connection between these mysteries and the philosophical theories. This connection existed, however, only to the extent to which philosophers expressed in concise, *exoteric*\* form certain veiled *esoteric* teachings of the mysteries. Plato himself seems

\* See page 266.

to have been initiated into the Eleusinian mysteries. He mentions them several times with reverence, and his teachings appear in many ways to have been inspired by them. Also he introduces his Socrates as an initiate of Eleusis.

The origin of these Mysteries has been ascribed to several sources. Those which are the most commonly mentioned are (1) Egypt; (2) Orpheus and the Orphic school; (3) Various ancient mysteries of the original inhabitants of Greece dating from pre-Hellenic times. It is interesting to note that the Orphic source itself seems to go back, according to certain versions, to Egypt. Indeed it has been said that Orpheus, legendary King of Thrace, went to Egypt and was there initiated into the Egyptian mysteries. Certain Greek authors believe that it was Orpheus who founded the Mysteries of Eleusis.

The followers of Orpheus, members of the Orphic Brotherhood, believed in the "Orphic Life." The latter included a great number of ascetic rules—among others, the ban against animal food. Several other brotherhoods of this sort existed in Greece. The Pythagoreans were among the most famous and have also been associated by various authors with the Mysteries. According to Herodotus, both the Orphic and Pythagorean teachings came from Egypt.

All these secret religious and semi-religious activities seem to have had a very great effect on what we mean by Greek civilization. It is the influence of these various brotherhoods, mysteries, *teletes*, etc., which, through numerous channels, was transmitted to Western civilization. It is here, much more than in the commonly known Homeric mythology, that we can trace the actual Greek influence on the Greco-Christian way of life and on Christianity itself.

This was an extremely rich heritage indeed. Its transmission to Western civilization through the ages followed devious and complicated routes: besides the direct filiation of ideas through the official Christian channel, there were several side-

routes. The various "heretical teachings" of the beginnings of the Christian era originated from closely related sources. All these intermingled or parallel movements seem to have carried forward elements springing from the same initiations, which date back to the Greek mysteries and possibly to Egypt. Their influence on Western civilization is as great as the influence of Christianity itself and should not be overlooked.

The Eleusinian rites shaped to a very great extent the souls of those who were initiated into the Mysteries. The symbolic value of the revelations contained in the Eleusinian Seven Degrees was such that it contributed to the spiritual development of the individuals who participated in them. Of course only a few were admitted to the privileges of the full initiation, but even the lower degrees imparted precious teachings in veiled symbolic form. The successive initiations constituted a most exceptional schooling in the direction of spiritual and moral elevation—even when judged by our present standards.

The secret about the content of the Mysteries was very carefully guarded and those who committed indiscretions concerning them risked the death penalty. Alcibiades was once accused, just before leaving for battle at the head of the armies of Athens, of having profaned the Eleusinian Mysteries. Although he flatly denied ever having done anything of the sort, he found it extremely difficult to justify himself, and his departure for the campaign was considerably delayed.

When attempts are made to define the Greek influence on our civilization, Plato and the other Greek philosophers are mentioned much more frequently than these Mysteries. The reason for this is that all our thinking is geared to a concept which grants credit for our progress only to *factors popularly revealed and openly discussed*—and not to anything as incomprehensible and secret as the content of these Mysteries. Since we do not admit the contribution of so-called esoteric

factors to our modern life we often fail to realize the influence of these factors on the civilizations from which ours originated.

In reality nothing made a greater contribution to Greek moral thought than these Mysteries, although they often appear obscure to us. Their teachings penetrated to the widest circles of the population, whereas the theories of the philosophers reached only the learned. But in spite of the popular acceptance of the Mysteries, the philosophers did not look down upon them. Rather they considered them extremely respectable institutions, containing, especially in their more elevated degrees, great inspiration even for themselves.

It is true that the belief in "reason" stemmed from the Greek philosophers; but for these men the *initiative domain* and its symbolic teachings always had great force and validity.

Western civilization, with its uncompromising rationalism, has always refused to believe in anything that was beyond pure reason—except when it came to the strictly religious domain. But religion, the purely mystical content of religion, is for us today entirely separate from science and philosophy. For the Greeks, science and philosophy were closely connected with the Mysteries.

We cannot discuss here whether the modern attitude in these matters is good or bad. In any event it is completely different from that of the Greeks who were in the habit of tapping mystical sources and deriving from them teachings which they then used in the field of pure reason.

The Greek Mysteries and the Mysteries of other peoples of ancient times were *esoteric*—*i.e.*, they revealed their teachings only to the initiate through progressive initiations. Most ancient Eastern religions had in addition to the esoteric portion of their teachings, an *exoteric* part as well (*i.e.*, simplified teachings for the non-initiate). The exoteric part derived from the esoteric. The modern religions—including in this term the Christian, Jewish and Mohammedan religions—are exoteric.

Their teachings are open to all who wish to receive them—and all are considered initiate. (The Christian baptism and the Jewish circumcision of the men are actual initiation ceremonies.) These modern religions, at the time of their founding, severed relations with any living esoterism—or rather they incorporated into the symbolic contents of their basic books, which are available to everyone, the esoteric teachings which lay behind them. These were to remain a lasting inspiration to the faithful. They lacked, however, progressive initiations, and consequently progressive profundities of thought, among which even the superior and most demanding individuals might have found a level to satisfy them. This is perhaps the reason why modern science and philosophy evolved—except in a few cases—along lines entirely independent of those of religion.

The secrecy concerning the Mysteries was justified in the following manner by the ancient Greeks:

Truth is of divine origin and is revealed only to the few who make the necessary effort to get close to it. It should, consequently, not be communicated to those who are not desirous of exerting these efforts. The Mysteries, which raise obstacles in the way of the successive initiations, communicate the truth only to people who are willing to work for it. It would be dangerous to reveal the truth to those who are not prepared and not ripe for it: having received the truth with no effort they would not appreciate it and might misuse it.

#### *The Beginning of the "Life Without Thorns"*

In spite of the secrecy which surrounded the Eleusinian Mysteries different fragments have come out through the works of various Greek and Latin writers. Modern writers (Martin N. Nilsson and Victor Magnien, among others) have succeeded in piecing together these fragments and in giving a

fairly accurate idea of the principal phases of the different initiations.

We are interested here only in certain Eleusinian teachings which appear to us to have a direct bearing on moral concepts and which may have influenced Greco-Christian thinking in moral matters.

We have said that Demeter, goddess of agriculture, was the principal figure at Eleusis along with Dionysos. Demeter gave two things to mankind: agriculture and the Eleusinian Mysteries. "We have received from Demeter two gifts," says Isocrates, "the fruits of the earth which have permitted us to live a life superior to that of the animals—and the initiation."

Magnien says, "As soon as men have agriculture they can live a much easier life without fighting and killing each other. Consequently the Mysteries, by teaching agriculture, bring forth civilization." \*

We may add that the Mysteries not only taught agriculture but *inculcated in the initiates the deep spiritual meaning of the possession of agriculture*—the sense to which Magnien refers: *i.e.*, an appreciation of the uselessness in the future for men to fight and kill each other. The Mysteries became an exceptional school for elevating man toward higher goals not only in his rational thought but also in his basic instincts.

It would indeed have been simple to preach on every street corner that now that they possessed the techniques of agriculture, it was much better for men to employ *cooperation* and *exchange* than the wolf-like methods to which humanity had been accustomed. Perhaps such utilitarian moral arguments would have appealed to the reason of some people and might have had a limited effect on them. These arguments, however, would not have reached the *instinctive part* of man—which, at that time, was still completely geared to barbarian modes of living: killing, robbing, and, in general, achieving success in life by methods of force.

\* Victor Magnien, *Les Mystères d'Eleusis*, Paris, 1929.

These deeply rooted instincts could not have been affected by any rational argument—but the methods of the Mysteries, directed toward much deeper levels of the mind, were wonderfully suited to the accomplishment of this work. The profoundly meaningful symbols, progressively revealed to the initiates in the Mysteries; the elaborate ceremonies which appealed to all senses; and the music which accompanied the rites reached the most hidden recesses of the soul, well beyond the realm of pure reason. Thus the Mysteries prepared the way for a change on these mental levels without which any moral reform would have been superficial.

Man's barbarian instincts had been kept alive not only by the daily experience of a life of savagery, but also by very ancient mysteries which were based on the sacrifice of humans. A further important function of the Eleusinian Mysteries—and of other, less important mysteries of the same category—was to replace the older mysteries and to substitute their own higher ideas of divine happiness for the originally barbarian concepts of the latter.

The expression, "Ground life" ("ground" from the verb "to grind") was used in the Mysteries to describe the civilized life which man can have through the use of agriculture. The use of wine was also considered by the Greeks to have a civilizing effect. Wine was believed to be purifying, and the symbolic representation of its invention by Dionysos is also part of the Mysteries. We can assume that symbolically wine replaced the human blood drunk in the earlier sacrificial mysteries, just as the use of the products of agriculture replaced the eating of human flesh.

Another expression used in the Mysteries, "No more thorns," conveys the same idea as "Ground life." The invention of agriculture meant the overnight transformation of the soil—which had formerly been only a hunting ground, full of thorns and prickles—into rich and smiling fields and orchards. Man by this invention and by penetrating its deepest

meaning through the Mysteries had left behind him the "life with thorns"—the sort of savage and painful life which was the only one known to his barbarian ancestors.

Suidas says on this subject:

*"The 'Ground' life is the sort of life in which human beings distribute among themselves the goods of the earth instead of fighting each other. It is expressed by the formula, 'sharing and not strangling.'"*\*

### *The Splitting Point of the Two Concepts of Life*

All these teachings are described in small portions by various authors. In the Mysteries themselves they were clad in numerous symbols, some clear and limpid, like those Himerius mentions in one of his speeches: "The Attic law obliges the mystes [the initiates of the Mysteries] to bring to Eleusis a light and stalks of grain, symbols of civilized life."\* Other symbols, on the other hand, were less transparent but all could be similarly interpreted.

We enter into all these details only because we believe it useful to find out through what processes, through what insight into the nature of things Western civilization really started—this in order to understand better the split between the Prusso-Teutonic and Greco-Christian approaches to life.

We do not expect to outline a full and comprehensive answer to this question, which is immense in scope. We believe, however, that the few items cited from the Mysteries of Eleusis provide at least a simplified answer to our question.

The importance of a Greek contribution to Western civilization is not generally doubted. As a matter of fact, a great number of Greek authors themselves credit the teachings of the Mysteries with having "brought forth civilization." The writer feels that so far as Greek thought has influenced Western thought in general, we must attribute this contribu-

\* Quotations from Victor Magnien, *Les Mystères d'Eleusis*.

tion to the "discovery" of a better, higher way of life—and this discovery definitely came from the symbolic Eleusinian teachings we have briefly discussed.

*If this is so, we can see the point at which "civilized" moral concepts, in the Western sense, originally stemmed away from wolf-like moral concepts. And the latter are the same concepts which down to the present have characterized Prusso-Teutonic thinking.*

It is, of course, impossible to assign a definite period to the processes to which we refer. However, the determination of such a time has much less importance than insight into the processes themselves.

There was a time when humanity could think only in terms of killing, plundering, and imposing the law of the strongest. This was a harsh period, a strenuous period for everyone—for the "wolves" themselves.

Then sometime, somewhere, humanity developed a great new idea: the idea of *cooperation* through friendly exchange of the products of the soil. This discovery opened the door to a happier, easier life. It meant so amazing, so radical a departure from the earlier concepts of mankind that those who had made it did not dare to speak about it to the masses. Thus it became part of the Mysteries—and was imparted, with elaborate precautions, to the initiates only.

In the course of centuries, however, this discovery spread from the Mysteries to a great part of humanity—but another part never grasped its meaning. The latter remained at the level of the previous barbarous concept of life—the "life of thorns"—a sort of concept so deeply ingrained as to be almost instinctive. Only *initiation into the higher way of life* would have had the power of altering concepts so rooted in the mind.

When the initiation into a higher truth of which we have spoken started, somewhere, at some time in the past, its effect was to divide humanity into two sections. Those who were touched either directly or indirectly by the initiation set out

on the Upward Progression; \* those who, for some reason or another,† were not reached by the initiation continued the fight to preserve their accustomed way of living. In the course of this fight—and the more the world changed the more vigorously they fought—they became the protagonists of the Downward Progression.‡

All anachronistic defenders of feudal concepts, in any part of the world, fall into the latter category. Among them, the Prusso-Teutonics are the representatives par excellence, for the reasons examined, of the Downward Progression. The Prusso-Teutonics can therefore be considered non-initiates—nurtured on a long-outdated philosophy of life.

The rest of humanity, with a few exceptions, benefited directly or indirectly by the initiation into higher truth. (In the same sense as our description of Christianity and Judaism as mass initiations.) During this time the Prusso-Teutonics not only did not grasp this higher truth but developed their own outdated concepts to gigantic proportions in their isolation from the rest of the world.

They never tried to modify them toward the appreciation of a “life without thorns.” ‡ Instead they “stabilized” their deeply rooted concepts, which had become almost instinctive, and those of people whom they managed to dominate—at an earlier stage of development than the entire Greco-Christian civilization.

The process described in the Eleusinian Mysteries is a sort of “opening of the eyes.” In the moral domain, it represented the same progress as had been made, probably millions of years before, when living creatures passed from *two-* to *three-*dimensional thinking. Somewhere, sometime in a very distant

\* See page 246.

† In a number of cases the initiation to which we refer did not penetrate below the surface of the souls.

‡ We could include here the “higher deductions of a morality,” as contained in the higher degrees of the Mysteries (described on pages 276–278). The Prusso-Teutonics never understood the meaning of any of these various deductions of a new morality. See page 306 for more on this subject.

past, our primitive ancestors grasped the meaning of “thickness” (or “height”) in addition to their earlier concepts of “length” and “breadth.” They grasped this third dimension not only rationally but eventually with their instincts as well. This also was an “eye-opening” process. The three dimensions had always been present; but man’s reason and—even more important—his instincts were, until some unspecified pre-historic time, not yet developed enough to understand and grasp what three dimensions really meant. (Today—given sufficient mathematical knowledge—we can comprehend Einstein’s four-dimensional world rationally. To our instincts, however, this world is still *terra incognita*.) Similarly, on the moral level, the possibility of a “ground” life was always present—even when all peoples still lived the “life with thorns”—but nobody had yet grasped it.

We know that, in the physical world, animals whose perception is limited to one and two dimensions have survived to our own day. They have not, even yet, passed through the sort of “initiation” which would enable them to understand what three dimensions mean. In the moral sphere the Prusso-Teutonics have not yet passed through the “initiation” which would make it possible for them to understand the higher moral “dimension” on which Western civilization is built. Whether they, and those who had come completely under their influence, will ever be able to experience this initiation is more than doubtful.

### *The Egyptian Sources of the Greek Mysteries*

The discovery of a “higher moral truth”—which is at the basis of Western civilization and which was contained in the Mysteries of Eleusis—did not necessarily originate in these Mysteries. The close similarity between the ceremonies and the symbols of the Greek mysteries on the one hand and the Egyptian mysteries on the other leads to the conjecture that



the new teachings may have been given by Egypt to Greece. Here, of course, we enter a field where precise investigation and definite conclusions become more and more difficult. Herodotus says that Demeter corresponds to Isis, and Dionysos to Osiris in the Egyptian mysteries. This comparison has been generally admitted. Herodotus also declares that the Eleusinian Mysteries derived the belief in the immortality of the human soul from Egypt. We have examined before the connections with Egypt of the possible Orphic and Pythagorean contributions to the Eleusinian Mysteries.

All these spiritual affiliations make it appear quite possible that if we could retrace the road of the Greek mysteries to their original sources we would find ourselves in Egypt. The only other sources of the Greek mysteries which have been mentioned occasionally are the mysteries which existed in Greece in pre-Hellenic times. It is, however, possible that many of the latter mysteries were simply of the blood sacrificial type, containing teachings which, in spite of their sacred or initiative nature, might be called "barbarous." If so, before making their contribution to the Greek mysteries, the whole direction of these ancient mysteries must have been altered toward the "upward progression"—perhaps at the time when they came into contact with the Egyptian mystic ideas. But we know very little about these pre-Hellenic mysteries. It is, of course possible that some of them may have moved into the camp of the "upward progression" long before this time.

If we assume the Egyptian origin of the Greek mysteries,—as do several authors both ancient and modern—we may just as well go farther back and consider the possibility of a filiation from India. There are, indeed, many analogies between the Greek and Egyptian mysteries and certain East Indian teachings. We cannot hope to get anywhere—and we shall not attempt to—on the extremely uncertain ground of this time-honored discussion: which came earlier, and which

influenced the other—the Indian or the Egyptian civilization? But whether we admit the primacy of Egypt or India we can clearly see the same elements in the mystical teachings of Egypt, India and Greece—all directed toward our upward progression. Thus Western civilization and the various Eastern traditions all seem to belong to the same progression.

The rôle of the discovery of agriculture in the Greek mysteries, as the basis of certain moral teachings, was more or less foreshadowed in the Egyptian mysteries. We have mentioned the comparison made by Herodotus between the Greek and Egyptian gods: Demeter and Dionysos on the one hand and Isis and Osiris on the other. This comparison likewise applies to the deduction of a morality from agriculture: Isis has a significance in many respects similar to that of Demeter, and to that of Dionysos—with the difference that in the Egyptian mysteries certain agricultural discoveries seem to be directly related to the fertilizing value of the Nile, a river corresponding symbolically to Osiris.

"The concrete Egyptian imagination also ascribes to Osiris and Isis the introduction of agriculture, the invention of the plow, the hoe, etc.; for Osiris gives not only the useful itself—the fertility of the earth—but moreover the means of making use of it. He also gives men laws, a civil order, and a religious ritual; he thus places in men's hands the means of labor and secures its result. Osiris is also the symbol of the seed which is placed in the earth, and then springs up—as also of the cause of life. Thus we find this heterogeneous duality—the phenomena of nature and the spiritual—woven together into *one* knot." (Hegel—*The Philosophy of History*.\*)

Thus the Egyptian mysteries—before the Greek mysteries—seem to have presented the moral laws as deriving from the discovery of agriculture. Furthermore Osiris, whose analogy with Dionysos is evident, has a rôle of very wide scope in the Egyptian mysteries. It is probable that Dionysos had, in

\* Quoted from translation by J. Sibree, M.A. (The Colonial Press, N. Y.).

the Greek mysteries, a rôle and symbolic value equally extensive. To credit him simply with the introduction of wine is to diminish his real importance considerably.

Beyond the field of *utilitarian* deduction of a morality\* we can discover a higher, more spiritual field of moral inspiration in the same mysteries. This is a domain where the immortality of the human soul and metempsychosis are major factors. Our soul is regarded as being of divine essence. In the higher degrees of the Eleusinian initiation the polytheistic conception of the exoteric religion gradually disappears. The Soul merges with the One and forms, in the highest—or seventh—degree of Initiation but *one divine unity*. Thus in their ultimate, although *secret* expression, *the Mysteries definitely reach a monotheistic state*.

“. . . Herodotus,” says Hegel in *The Philosophy of History*, “tells us that the Egyptians were the first to express the thought that the soul of man is immortal. . . . The idea that Spirit is immortal involves this—that the human individual inherently possesses infinite value. The merely natural appears limited—absolutely dependent upon something other than itself—and has its existence in that other; but immortality involves the inherent infinitude of Spirit. This idea is first found among the Egyptians.” Again Egypt seems to have inspired Greece in the creation of an idea which had an immense bearing on Western civilization. The latter has among its basic concepts “the infinite value of the human individual”—related by Hegel to Egypt although it came to us more directly from Greece, in particular through the Eleusinian Mysteries.

The moral conclusions deriving from this conception are the same as those drawn through the “agricultural” or utilitarian deduction. If we believe in the infinite value of the Soul

\* The deduction of a moral truth from the usefulness of agriculture and exchange of the fruits of the earth can be considered a “utilitarian” deduction.

and in its unity with the One, we have already vanquished and abandoned the “life with thorns.” No person holding such a belief could continue killing and plundering his fellow creatures.

The concepts of sympathy and love of our fellow creatures, which are commonly regarded as Christian concepts, are contained either actually or virtually in the Mysteries. There are but few details available about the initiation to the “mystical” (or “philosophical”) love which was part of the fifth, or sacerdotal, degree in the Eleusinian Mysteries. The exact nature of this “a-physical love” aroused much discussion from time to time and various interpretations circulated. It is probable that the real meaning of the Fifth Initiation of the Eleusinian Mysteries approximated present concepts of Christian love.

Consequently, in the last analysis, the two types of moral deductions in the Mysteries give the same results. We encounter here one of those strange “superpositions”—characteristic of the ancient mysteries—of identical truths derived in different manners and from different symbols which eventually fade into one.

It is commonly believed that the monotheistic concept started with the Jewish and Christian religions. However, it appears probable that *monotheism was already fully developed in the ancient Mysteries*—but it was part of the highest initiations only and carefully hidden from the masses of the followers.

These subtle concepts—that God is *The One* and that the human soul has evolved from the same essence—were extremely novel compared to earlier concepts. It is not surprising that they have been considered “dangerous” for the common people—more dangerous even than the meaning of agriculture which we mentioned before. Only the most sublime minds, the most highly initiated ones, were able to understand and assimilate these ideas. The primitive polytheistic

world vision was considered good enough for the masses. It was more apt to be understood by them. The concepts of sympathy and brotherly—or mystical—love were not communicated to the masses for the same reason.

### *The Egyptian Sources of the Jewish Religion*

As pointed out above, it is probably true that the esoteric concept of a unique god existed both in the highest Egyptian and Greek mysteries. It is also probable—this view is based on the many references by Greek authors to Egyptian sources of the Greek mysteries—that the concept in question was passed on from Egypt to Greece. From these assumptions we may reach a third: that this concept of the Egyptian mysteries may have been at the origin of the Jewish monotheistic doctrines.

The hypothesis that the Jewish religion may be of Egyptian origin was advanced by Freud in his *Moses*. According to Freud, Moses was an Egyptian who became a believer in a short-lived Egyptian religion, called the "Aton-religion."

"Aton" was a monotheistic god proclaimed by a Pharaoh who called himself "Akhnaton." His original name was Amenophis, but he assumed the name "Akhnaton" in honor of his god, Aton. The abstract, non-anthropomorphic Aton was opposed by Akhnaton to the polytheistic doctrines proclaimed by the priests. A. Weigall\* states concerning this: "Akhnaton did not permit any graven image to be made of the Aton. The True God, said the King, had no form; and he held this opinion throughout his life."

There is remarkable similarity between Akhnaton's and the Jewish ban on graven images of God, and also between the respective concepts upon which these interdictions were based. Furthermore, the name "Aton" is very close to "Ado-

\* A. Weigall, *The Life and Times of Akhnaton*, London, 1923.

nai," one of the names given to God by the Old Testament. But it must be added that no historic facts can be found to prove that Moses was really a disciple of Akhnaton's doctrines, as Freud believes, or that he actually taught these doctrines to the Jews.

Whether the teachings Moses brought to the Jews were directly influenced by the doctrines of Akhnaton is of but small importance. He may have known the Aton concept of God from other sources. Akhnaton himself did not create his god, Aton; he simply tried to impose on his people the spiritual reign of this god in place of the earlier primitive doctrines. After Akhnaton's death, Aton again disappeared from the foreground, and the priests reestablished the older and more primitive religious teachings.

What had happened was probably this: Aton was not one of the gods of the common, popular theogony of Egypt. On the contrary he corresponded to the more subtle concept of a monotheistic divinity as it existed in the highest degrees of the Egyptian mysteries. In one word he was an *esoteric* and not an *exoteric* god. Akhnaton was certainly an initiate, because in the ancient mysteries royal dignity was always connected with a certain high degree of initiation. (In Greece, for example, the sixth degree of the Eleusinian Mysteries—among seven—represented the royal initiation.) Akhnaton must have been moved by the impatience and the feeling of revolt of a man who refuses to preach one thing to his people while believing in another. For this reason he decided to break the laws of secrecy of his initiation and to tell the people that "*There is no other god but Aton.*"

The priests who opposed him did not disagree with him on grounds of doctrine—they believed in Aton as much as Akhnaton did, but they would not reveal their belief outside the mysteries. They opposed the King because they were shocked by his indiscretion. When, after Akhnaton's death, they again

managed to have their way in matters of religion, they simply sent Aton back where they thought he belonged: to the hearth of the deepest esoteric mysteries.

All great founders of popular religions appear to have been moved by the same feelings as Akhnaton: they burn with their impatience to reveal to everybody immediately what the contemporary initiates believe ought to be imparted slowly and only by progressive initiation.

Moses acted just as Akhnaton had. He had the same impatience as the King to reveal certain teachings in which he believed. These teachings were, indeed, very close to those which Akhnaton taught—but this does not mean by any means that Moses should be considered a disciple of Akhnaton.

The reason for the coincidence of their two beliefs may have been simply that both Moses and Akhnaton were instructed in the same mysteries; and each derived the elements of the religion he preached from the same sources.

That Moses was an initiate of the esoteric Egyptian rites is extremely probable.

("Moses, before he was sent by God to the Israelites, was not only learned in all the wisdom of the Egyptians but was also mighty in words and in deeds." St. Stephen, "Acts.")

Since he was brought up at court by a princess of the royal family, he was probably admitted to some of the highest degrees of the mysteries. It is from there that he must have taken his monotheistic views and his moral principles. In a word, it was probably in the mysteries that he received the initiation which he later transmitted to the Jews. He set up for them the mass initiation characterized by the circumcision.

This theory does not contradict that part of the Freudian thesis which assumes that Moses was not a Jew but an Egyptian. To back up his thesis that Moses was an Egyptian, Freud advanced the hypothesis that he could not even speak the language of the Jews. According to the Bible, Moses had

a speech defect, and Aaron, who is described as his brother, spoke in his stead to the people. Freud assumes that in reality Moses spoke only the Egyptian language and did not know that of the Jews. He used Aaron—a Jew who was not his brother—simply as an interpreter. Let us add that we may accept the Biblical description of "Aaron brother of Moses" as not an absolute untruth. Aaron may have been a Jew who was himself initiated into the Egyptian mysteries and therefore considered by Moses as a "Brother."

Moses, although an Egyptian, possibly a member of the royal family, may have had good reasons for leaving Egypt. He might have considered the Jews good human material to which to apply his teachings, provided he could free them from slavery. He knew that once he succeeded in leading them from Egypt he would no longer be hindered by the Egyptian priests from revealing the secret doctrines.

According to this view the Jewish religion—one of the modern religions which contributed to Western civilization—has carried forward Egyptian initiative teachings. Certain of its characteristics are inherited, of course, from the ancient Jewish religion—but its most important teachings, principally the monotheistic views, and the moral teachings, are probably of Egyptian inspiration.

#### *Greek Influence on the Jewish Sects*

Thus far we have seen that Greece and Judæa, two great spiritually creative forces (which, according to common belief, have had an immense influence on Western civilization), seem to have been inspired to a great extent by common or at least very closely related sources. We have traced these sources to Egypt and more particularly to the Egyptian mysteries.

Let us now see how the Christian religion fits into this picture—a religion which has had an even greater influence on

our civilization than the Greek mysteries and the Jewish religion.

At the time of the birth of Christ the Jews were scattered in many places besides Palestine, among Romans and Greeks and other peoples—in Babylon, Alexandria, Syria, Macedonia, Asia Minor, etc. They had preserved their own traditions, but had necessarily felt also the influences of the various civilizations with which they had come into contact. The clear and limpid, legalistically brilliant but not very deep, Roman civilization does not seem to have had a great effect on them. On the contrary, the more profound, more mystical Greek civilization had a definite influence on the Jewish thinking of the epoch. The different philosophical schools—the Stoics, the Pythagoreans, and the Platonists, for example—had by that time spread widely certain teachings which had formerly been confined to the secret rites of the mysteries.

In addition to the masses of the people three “mystical” (or “philosophical”) sects existed among the Jews: the Pharisees, the Sadducees, and the Essenes. Flavius Josephus (Jewish historian, A.D. 37–95) who mentioned these three sects, says of the Pharisees that they were “kin of the sect of Stoics, as the Greeks called them.”\* About the Essenes, he says: “These men live the same kind of life as do those whom the Greeks call Pythagoreans.”†

This seems to indicate that at least two of the three Jewish sects arose under Greek influence. We are primarily interested in the rôle of the Essenes because we can trace, through them, the thread leading to Christianity.

There had been, in general, a great fermentation of Greek ideas in Jewish circles. The Sadducees themselves displayed a penchant for Greek culture—but more for the philosophical than for the mystical teachings. We may consider the Sad-

\* *Life of Flavius Josephus*, written by himself. Published by Thomas Kinnersey, New York, 1821. William Whiston, translator.

† *Antiquities of the Jews*. Published by Thomas Kinnersey, New York, 1821. William Whiston, translator.

ducees simply the positivists of the period. They refused to accept anything of the Jewish religious traditions which went beyond the written word of the Old Testament. Some authors even think that they did not believe in the religious doctrines at all, and recognized the Old Testament simply to keep up appearances. In any case they refused to believe in the immortality of the soul, a concept which was by then—probably due to the influence of the Greek mysteries—part of the oral traditions of the two other Jewish sects. The information available about the Sadducees is too fragmentary to allow us to make any deductions concerning their influence on Western civilization.

We know a little more about the Pharisees. They are generally recalled as men full of avarice, pride and hypocrisy—a description attributed to Christ. It is probable that Christ's anger was directed only at the black sheep among the Pharisees rather than at this sect in its entirety. It is, furthermore, possible that there may have been many such black sheep. The Pharisees, as a group, exercised considerable influence on the common people. Possibly their great power corrupted many of them. But whatever may have been the failings of the Pharisees as individuals—failings which have been castigated by Christ—we can recognize among their teachings several doctrines, probably of Greek origin, which seem to have been taken over by Christianity.

The Pharisees taught that man's soul is *immortal* and that there is resurrection for the souls of the good. They also believed in the existence of angels. These doctrines, which, as we know, appeared later in Christianity, did not exist in the original teachings of Moses. The most obvious explanation of their origin is that they were taken by the Pharisees from the ancient mysteries: the “secret” in the highest degrees of the Eleusinian Mysteries included immortality of the soul and everlasting life; further, the concept of resurrection taught by the Pharisees, while it closely resembles the later Christian

idea of resurrection, also in a certain sense corresponds to the Greek metempsychosis. (The theory of the "angels" may have been taken by the Jews from the mysteries of Zoroaster during their sojourn in Babylon.)

Everything is ruled by God's will—and the individual, nevertheless, preserves his free will concerning all things that depend upon him. There was no contradiction between these two concepts for the Pharisees and neither is there for the Christians. Like St. Augustine after them, the Pharisees also spoke of the "Kingdom of God on earth." God's power is above that of the earthly rulers, they said, and they refused to render oath to the Roman Emperors.

Thus the sect of the Pharisees in a certain sense constituted a transition between Greek mystical teachings and Christianity. A much more striking transitional rôle between the two civilizations was played, however, by the third sect, the Essenes. We can assume that quite a number of the basic doctrines of the Jewish Essenes came from Greece—and these doctrines were also very close to those later taught in the Christian religion. Consequently the Essenes must have been ideal disciples of Christ when he came—fully prepared to accept his teachings and to be absorbed within his new religion. We can also say that if the Christian religion had not been born, the Essenes would probably have continued to exist as a Jewish sect of distinctive character or would have become the founders of a separate religion, proclaiming a truth very close, in many respects, to what we know today as Christianity.

We shall give special attention to the Essenes because we are inclined to think that this Jewish sect represents the most important "missing link" between the secret Greek teachings and the beginnings of Christianity. They are a sort of junction between the Greek and the Western civilizations. The Essenes may appear to be, at first glance, far from our present-day problems. It is useful, however, to have a clear understanding

of their rôle in the moral and philosophical evolution of mankind in order to appreciate fully where we stand in our fight for civilization.

*The "Missing Link" Between Greek Teachings  
and Christianity*

According to the description of Josephus, the Essenes showed great affection for one another. They lived in a sort of community which may have been the inspiration for the religious orders of Christianity. They despised riches and none of them had more than another. "For, it is a law among them that those who come to them must let what they have be common to the whole Order: inasmuch that among them all there is no appearance of poverty, or excess of riches; but everyone's possessions are intermingled with every other's possessions; and so there is, as it were, one patrimony among all the brethren . . . nor do they allow of the change of garments or of shoes till they be first entirely torn to pieces or worn out by time. As for their piety towards God it is very extraordinary. For before sunrising they speak not a word about profane matters; but put up certain prayers which they have received from their forefathers as if they made supplication for its rising."\*

Then they are sent away by their "curators" to exercise some of the arts in which they are skilled. They work five hours, assemble again, take baths of purification in cold water and clothe themselves with white veils. Then only do they sit down to eat one kind of food, but it is unlawful to taste the food before the priest has said grace. After their meal grace is said again. Then they lay aside their white garments and return to their labors. For supper they proceed in the same manner. Clamor and loud discussions are prohibited, but

\* Flavius Josephus, *Wars of the Jews*. Published by Thomas Kinnersley, New York, 1821. William Whiston, translator.

everyone in his turn has leave to speak. "Which silence thus kept in their house appears to foreigners like some tremendous mystery," says Josephus. They do nothing without the instructions of their "curators" except assisting those in want; they can, of their own free will, give help or food to those who are in distress. Whatever they say has more weight than oath but they have no right to swear. Swearing is considered by them worse than perjury\*—but in spite of this prohibition, the neophyte who is admitted into their sect † must swear at the moment of initiation "that he will neither conceal anything from those of his own sect, or discover any of their doctrines to others." This is the same sort of vow of secrecy as can be found not only in the ancient Greek and Egyptian mysteries, but also in the latter-day religious orders and in the various secret societies of the Middle Ages.

The Essenes' attitude toward pain and torture, as described by Josephus, is very reminiscent of what we know about the early martyrs of Christianity:

"They condemn the miseries of life, and are above pain by the generosity of their mind. And as for death, if it will be for their glory, they esteem it better than living always. And indeed our war with the Romans gave abundant evidence what great souls they had in their trials. Wherein, although they were tortured and distorted, burned and torn to pieces, and went through all kinds of instruments of torment that they may be forced either to blaspheme their legislator, or to eat what was forbidden them; yet could they not be made to do either of them: nor once to flatter their tormentors or to

\* Christianity contains similar injunctions against swearing; those of Christ, Matt. V, 34, XXIII, 16 and St. James V, 12. But exceptions are permitted for "solemn" reasons and on great and necessary occasions. Thus the apostolic constitutions forbid swearing in general but state elsewhere that one should not "swear falsely, swear often and in vain." The parallelism with the Essenes is evident.

† Those who wanted to be admitted had to wait several years, living with the Essenes in the meantime. They were accepted only after having proved their worth in several trials.

shed a tear. But they smiled in their very pains; and laughed those to scorn who inflicted the torments upon them; and resigned up their souls with great cheerfulness: as expecting to receive them again."

It is clear that this is the very same human material as that of which the early Christians were made. So long as they were Jews of the sect of Essenes they refused to blaspheme their "legislator"—*i.e.*, Moses. When they were called Christians, they showed the same fidelity toward their Saviour.

As for the doctrines of the Essenes, Josephus gives a picture which would suggest that these doctrines were born out of the contact of the original Jewish beliefs with certain Greek teachings—which all seem to originate from the Eleusinian Mysteries: \* "Their doctrine is that bodies are corrupted and that the matter they are made of is not permanent; but that the souls are immortal and continue forever; and that they are come out of the most subtile air, and are united to their bodies as to prisons, into which they are drawn by a certain natural enticement. But that, when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward. And this is like the opinion of the Greeks, that good souls have their habitations beyond the ocean; and in the region that is neither oppressed with the storms of rain, or snow or intense heat: but that this place is such as refreshed by the gentle breathing of a West Wind that is perpetually blowing from the ocean. While they allot to bad souls a dark and tempestuous den, full of never-ceasing punishments. And indeed the Greeks seem to have followed the same notion when they allot the islands of their blessed to their brave men whom they call 'heroes' and 'demigods'; and to the souls of the wicked, the region of the ungodly in Hades: where their fables relate that certain persons such as

\* We have seen that elsewhere Josephus compared the doctrines of the Essenes to the Pythagorean teachings—which themselves were closely connected with the Mysteries.

Sisyphus, Tantalus, Ixion and Tityus are punished: which is built on this first supposition that souls are immortal. And thence are those exhortations to virtue, and dehortations from wickedness collected; whereby good men are bettered in the conduct of their lives by the hope they have of reward after their death; and whereby the vehement inclinations of bad men to vice are restrained, by the fear and expectation they are in, that although they should lie concealed in this life, they should suffer immortal punishment after their death. These are the divine doctrines of the Essenes about the soul: which lay an unavoidable bait for such as have once had taste of their philosophy."

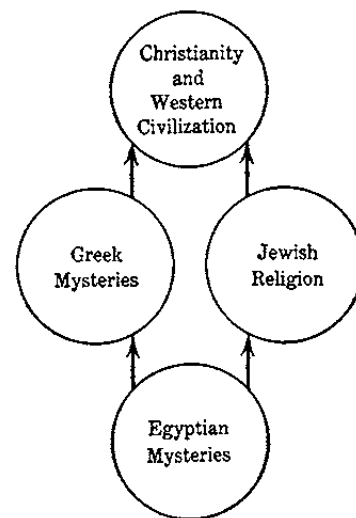
According to Josephus, there were approximately four thousand Essenes in his time. Although they called themselves Jews they could just as well be considered the disciples of a new religion—probably evolved, as we have surmised, from the contact of the Jewish faith with Greek mystic teachings. They were excluded from the common court of the Temple. This is not surprising in view of the extremely unorthodox character of their Jewish beliefs.

#### *The Converging Trends of the Upward Progression*

We have given much attention to the Essenes because this multi-faced sect, which professed to be Jewish and which was Greek in many of its doctrines, closely approached the early forms of Christianity. Consequently the Essenes, whatever may have been their actual historical influence, played a rôle which typified the spiritual process which was taking place at the same time in various fields during the period of gestation of Western civilization: \* certain Greek and Jewish elements merged in various proportions, and resulted in ideas and

\* We could mention for example the *Therapeutes*, another Jewish sect which, under the influence of Greek teachings, came to resemble a Christian sect very closely.

institutions of a purely Christian character. Assuming the Egyptian influence both on the Greek and Jewish civilizations, we can give the following schematic pattern of the spiritual and cultural evolution which took place:



This is the form the Upward Progression (see page 246) probably took during the last two or three thousand years (omitting numerous by-paths which have no place in this schematic representation).

In addition to the more profound effect of the mystical teachings—about which we have spoken—we pointed out the possibility that the teachings of the philosophers had a limited influence at the same time, particularly among the learned.

On the other hand, there moved along with the main current of Christianity various so-called heretical currents. The latter were condemned by the Church—which was acting in natural self-protection against a confusing over-diversification



and splitting up of its basic doctrines. These currents (Manicheism, Gnosticism, Catharism, etc.) were nevertheless excellent vehicles of the Upward Progression and carried it into extremely diversified circles. There were teachings for the most dissimilar tastes and for the various degrees of mental evolution of mankind. They replaced, in a certain sense, the multiple degrees of initiation of the original mysteries, which, as pointed out earlier, corresponded to these various degrees of mental development.

Historically more important than all sub-teachings, the Church of Rome became a most extraordinary mass initiation of the barbarous people of Europe and later of several other continents as well. If it had not firmly established its own traditions during the long centuries preceding the Reformation the various Protestant religions would never have been able to display such remarkable unity in their basic Christian substance.

#### *Christianity: Vehicle of Initiation and Civilization*

This is not the moment to examine the arguments of the two camps in the age-old discussion between the defenders and the critics of Rome. From our point of view only one thing counts: that all Christian religions carried around the world the seeds of the same initiation and the same civilization.

As we have said before, we are concerned here only with the moral content and influence of the Christian religions. The spiritual teachings and the Christian cosmogony are beyond our scope except insofar as they are vehicles for certain moral truths. In this moral domain Christianity certainly has acted as an "eye-opener" on a very large scale: it has revealed to people nurtured on barbarous concepts what we commonly consider a higher or a better moral truth. It has shown them this moral truth as deriving from certain spiritual teachings—immortality of the soul, God a spirit, man coming from God

and returning to God. These are the same kinds of teachings as those which were imparted to the initiates of the highest mysteries, and the same types of moral principles were deduced in both cases.

We have seen that in addition to these spiritual deductions of a morality there was also in the Greek and Egyptian mysteries a "utilitarian" or "pragmatic" type of deduction. This was based on the agricultural discoveries of Demeter and to a certain extent on the invention of wine by Dionysos. The latter was the sort of "utilitarian" revelation which brought the Greeks from the "life with thorns" to the concept of a "ground" life. These elements of the Greek mysteries—which already existed in Egypt—are present within Christianity in an even more veiled form symbolically. Their nearest equivalent is the sacrament of the Holy Eucharist with its "transubstantiation" of bread and wine into the body and blood of Christ. According to Saint Thomas Aquinas (*Summa Theologica*, LXXIII, 6), this sacrament was prefigured in the Jewish religion by the bread and wine offered up by Melchizedek, and also by the *manna* which contained—as a spiritual nourishment—every flavor and every sweetness. The different sacraments, the baptism, the confirmation, etc., probably correspond to the different degrees of the ancient initiation. There were seven degrees in the Eleusinian Mysteries and there are seven sacraments in the Catholic religion. A detailed comparison cannot be undertaken here.

Of the two types of deduction of the same moral truth—the "utilitarian" and the spiritual, which had coexisted in the Greek mysteries (in two different degrees of initiation)—the accent in this case was placed on the spiritual. A religion which bestowed on all its members the full advantage of the initiation had to choose between different types of deduction of the same truth. Christianity chose the higher, more spiritual deduction of the two.

In the Greek mysteries the initiates of the lower degrees

were taught to cease to look for the sort of happiness which consists in plundering and killing each other. They were made to understand, by the use of transparent symbols, that the exchange of the fruits of the earth could procure them much greater happiness than the sort of happiness they used to find in the "life with thorns." This practical deduction was deemed understandable by the common initiates.

The happiness to be found in "mystical love" and, on a higher level, the happiness in the post-mortem unity of the human soul with the One, were truths reserved for the selected few. Teachings which are very close to these latter truths were given the principal rôle for the determination of human happiness by Christianity, although this religion opened wide to everyone the doors of initiation.

In Christianity the perfect happiness of man consists in the "vision of God." Man cannot possess this perfect happiness on earth—he can only prepare himself for it. The "vision of God" means for man the possession of all good and the exclusion of all evil.\* Christianity considered all men capable of understanding this mystical origin of happiness from the moment Christ came into the world. The coming of Christ to earth thus represents, in a certain sense, the descent of the esoteric mysteries from their former Olympian heights.

#### *The Rôle of the "Marginal" Movements of Christianity*

In addition to official Christianity and the "heretical" Christian doctrines, several secret societies served as vehicles of moral education in the Middle Ages. The moral teachings of the Rosicrucians and of the esoteric guild of the cathedral builders (the "operative Masons") were close to the moral laws of the Church, but were expressed in the form of secret symbols. The Order of the Templars, one of the Knights' Orders of the Church, also had its "secret." In a certain sense

\* St. Thomas Aquinas, *Summa Theologica*, III, 8, IV, 1-8 and V, 7.

these secret societies represented the persistence of the ancient esoteric methods. In many respects they seem to have descended from the Essenes, the Greek mysteries, and perhaps even from Egypt. All these societies were active participants in the Upward Progression of mankind. Their primary concern was the perfecting of the individual and humanity.

At first glance this purpose appears to be one which might just as well have been publicly disclosed. But considerations similar to those which weighed with the heads of the ancient mysteries\* made these societies also proceed in secret. Victor Magnien (in *Les Mystères d'Eleusis*) states, "The existence of secret or closed societies in which certain teachings or certain practices are transmitted to selected and proven people corresponds to a very general tendency of human nature."

During the seventeenth and eighteenth centuries the so-called "speculative" (i.e., purely philosophical) Masonry reached an outstanding position among the secret societies. A heated argument has been carried on among French historians during recent years to decide whether Masonry did or did not contribute to the coming of the French Revolution. It seems to us that by thoroughly discussing in its lodges ideas which were certainly "Christian" ideas in the moral sense, and which were in contradiction to the tyrannical, feudal practices of the epoch, French Masonry undoubtedly prepared the way for the liberating *élan* of the Revolution. But so did Christianity itself, which by reason of its teachings exercised a continual influence in the direction of the Upward Progression, even though occasionally leading members of the Church were allies of the very powers their teachings opposed.

The ways of civilization are often paradoxical. Ideas and trends spread through contradictory channels (which makes it possible for them to penetrate much more deeply into varied strata of society). The different Christian religions have fre-

\* See page 167.

quently been in conflict among themselves. Rome, which was anxious to keep Christianity united, combated the Reformation as strenuously as it had fought against the heretical teachings. Furthermore there has long been a ban against Masonry by Rome, although originally many outstanding members of the Church belonged to this secret organization.

We have to consider all these as "internal struggles," because fundamentally Rome, the different other Christian religions \* and the secret societies of the Masonic type all pursue the same goals—at least in the moral field. They all further the same sort of moral education of mankind, although they may differ as to how this education can be effected.

Even certain schools of thought which scorn "mystical" methods in the pursuit of their aims have performed the same task in the process of civilization as the religions and secret societies. Modern social doctrines and movements, for example, have carried forward Greco-Christian moral ideas in their own way. They have spread these ideas in circles whose mentality is geared to a "positive" approach and which would have refused to accept them from any "mystical" source. These movements—although they generally do not boast of this ancestry—nevertheless stem from the same Greco-Christian roots as the modern religions and the other mystical teachings. Their entire content, both the "critical" and the "constructive," is based on a moral outlook which is essentially Greco-Christian, or which, at least historically speaking, has evolved from Greco-Christian mystical thought.

We cannot examine here the pros and cons which are generally advanced concerning the modern economic and social theories currently called "Marxism." We distinguish between modern Marxism and basic Marxism, because the latter, the Marxism of Marx, was principally "critical"—not "construc-

\* We could call them "Judeo-Christian religions"—and we could add to them, probably, most other contemporary religions, Mohammedanism, Buddhism, etc.

tive" like the doctrines of his modern disciples. It is irrelevant to our present purposes whether we consider Marx's criticism of capitalist society justified or unjustified; and whether we favor or violently oppose the collectivist solutions which are advocated by the disciples of Marx. Whichever be the case, we must admit that Marx's critical attitude is based on Greco-Christian moral premises. It is the critical attitude of a man who, inspired by his Greco-Christian outlook on life, considers—rightly or wrongly—certain prevailing conditions unjust.

The earlier socialist theories, mostly French—those of Fourier, Saint-Simon, Proudhon, Blanc, etc.—were all more or less based on the premise that "man is good," with a definitely Greco-Christian meaning of the word "good."

The same can be said about the various trends and ideas which are comprised in the very general expression "free thought." Free-thinkers also refuse to recognize the rôle of mystical sources of inspiration in their interpretation of morality. As a matter of fact, however, their ethical ideal has evolved either from the Christian type of thinking or from the Greek philosophers—and the latter were influenced either directly or indirectly by the mysteries.

Even those types of "free-thought tendencies" which consider themselves in absolute opposition to Greek and Christian ideas derive indirectly from the same sources of inspiration as the latter. Here we have in mind the various trends of popular thought which are more or less related to the different "utilitarian" and "pragmatist" philosophies. "Usefulness" is considered the basic gauge of morality—and no divine, mystic, or intuitive moral standard is recognized by these schools.

In practice the moral conclusions and judgments of such free-thinkers generally coincide with the Greco-Christian moral ideas. The reason for this is that, while they make their moral conclusions dependent upon the concept of "usefulness," they must at that point decide what should be consid-

ered "useful." The question then becomes one of choice—of preference—and not of scientific determination, since the "utility" desired depends entirely on the sort of future visualized for the individual or mankind.

In determining our preferences, there are apparently no weightier reasons for turning in one direction than in another. We therefore turn where "our heart belongs." Because even "utilitarian" free-thinkers are unconsciously influenced by their Greco-Christian background, in practice their moral conclusions and judgments coincide with Greco-Christian moral ideas.

#### *The Prusso-Teutonics Fight the Whole Upward Progression*

It was not our purpose in the preceding pages to review systematically the different moral doctrines which have contributed to the formation of Western civilization. Our object was simply to examine briefly the roots which are common to all groups and elements composing the Upward Progression.

We have distinguished in this Upward Progression such elements as Greek civilization, the Roman legal school of thought, Judeo-Christian religions, humanitarian movements, modern social doctrines, democratic traditions (see page 246).

In the opposite camp is Prusso-Teutonism, part of the Downward Progression—a part which has developed to gigantic proportions.

It is not due to the caprice of a single man that Prusso-Teutonism (represented at the moment by Hitler) is so violently opposed to all constituent parts of the Upward Progression. This opposition is something basic and organic; and it was inevitable—Hitler does no more than give it current expression in his brutal and mediumistic way.

Both Hitler and the Prusso-Teutonics fight the battle *piecemeal*. They reveal only fragments of their spiritual intentions (just as they have revealed only in fragments their inten-

tions of conquest of the different surrounding countries), in an effort to keep all the spiritual and material forces they wish to destroy from forming an alliance among themselves. Our task therefore is to join together, to synthesize, these elements of the Upward Progression which the Prusso-Teutonics strive to split apart and destroy. It is for this reason that the possible outline of such a synthesis was suggested in the present chapter.

it is simply a vision of life long ago abandoned by those people whom the Upward Progression has joined together—no matter in what part of the world they may live.

## CHAPTER X

### COMMON FOE AND COMMON NOBILITY

THE VARIOUS CURRENTS, schools of thought, movements, religions, etc., which have contributed to our Upward Progression are usually split among themselves by their doctrinal differences and disputes. In normal times, this is as it should be because these conflicts result in further progress. From time to time, however, these internal disagreements become so sharp, so passionate, that irreparable cleavages divide one group from another within the same camp. In times like the present—when outside danger of quite a different character threatens the members of the camp of the Upward Progression—such internal division may have disastrous effects. Mutual hatred and passion often so warp the vision of those participating in the Upward Progression that they may not always distinguish the difference in character between, on the one hand, their normal disagreements with other members of their own camp, and, on the other, the much more profound difference with the outside foe.

Some time ago the remark was jokingly made that the people of the earth would never forget their differences until the inhabitants of Mars threatened an invasion. The actions of the Prusso-Teutonics bear the same relation to the world as those of the Martians might have: the ideas and practices which the former try to enforce on our world are not mere variations within the same cultural stream. They attempt to subject us to the rules and habits of a life based on quite a different concept from ours—a concept which is as alien as though it came from a different planet. In the final analysis,

#### *The Common Ground*

When certain words become “attached” to certain groups, it may be resented if they are used in connection with other groups. We have spoken in preceding pages about the “initiation” through which the various component parts of the Upward Progression have passed. We are well aware that use of the word “initiation” may arouse resentment on the part of those groups which do not recognize their relationship to mystical trends. However, the expression “initiation” can be used in a very general sense in the history of human thought to refer to the “eye-opening” process mentioned in preceding pages.

It is both in this sense and, in the case of the religions and mystical groups, in a “mystical” sense as well that we have employed the word “initiation.” We tried to point out that the different groups within the Upward Progression all originated in the same “initiation,” in the same “eye-opening” process. It is important that all those individuals and groups which can trace back their spiritual ancestry to this initiation should fully realize this; and that they should see clearly that it is this which separates them definitely and irrevocably from the groups within the Downward Progression.\* This common spiritual ancestry represents for all members of the Upward Progression a sort of *nobility* of which all should be proud, no matter what ideological differences may have separated them in the past.

These ideological differences will separate them again in

\* We have mentioned among the component parts of this Downward Progression: barbarian mentality, feudal society, Prusso-Teutonic conspiracy and contemporary Nazi ambitions.

the future—and it is good that this should be so. In the meantime, however, let us explore fully the meaning of our common “nobility,” so fully that we will be able to take a much more effective stand against the threat which comes from the outside and dates from the Dark Ages.

We do not claim to chart out in this book the definite “common ground” on which all members of this spiritual nobility, all participants of the Upward Progression, can firmly establish their lines of defense. We hope, however, that the theme we have suggested will be elaborated upon. Most individuals, nations, groups, etc., have instinctively understood what the danger of Nazism means. But there exist numerous doubts and uncertainties concerning the roots of this danger and its extent. On the other hand, not all appreciate fully that it is of a nature quite different from the usual struggles and differences of opinion which arise between parties, religions, movements, etc.

Whatever may be the daily ups and downs of the war, it is important that we strengthen our internal “spiritual front.” This is what will enable us to win both the war and the peace.

#### *The “Common Initiation”*

*We should not be ashamed of our origins.* By this is meant that we should not be afraid to recognize, at least historically, the “mystical,” initiative background which lies behind our mental evolution. Initiation came to our ancestors and to ourselves through varied channels which, in the ancient mysteries, all converged. Whether our initiation came through one of these channels or through all of them, it is still the same initiation and it represents a common bond for all of us. The Prusso-Teutonics and their nearby satellites never received this initiation or, if they were approached by it, it passed over them without leaving any trace.

#### *Other Anachronistic Survivals*

We do not intend to paint a picture completely black on one side and white on the other. Not all individuals who belong to the different groups which participated in the Upward Progression can be considered fully initiate in our sense. The process of civilization is a slow one. It may approach its goal. It never reaches it, and its achievements are full of imperfections. The various religions, moral doctrines, etc., which have contributed to Western civilization have on the whole, however, effected a wonderful change in the world during the last thousand years or so.

The civilizing process will perhaps never penetrate into *all* recesses of our human society. But these recesses become ever fewer and fewer. We and our ancestors thought that nothing within these recesses could endanger the balance of the whole. We looked upon the remnants of the primitive “non-initiated” concept of life\*—the numerous reactionary, feudal-minded groups—simply as picturesque anachronisms. We attached little importance to them because the varied driving forces of the Upward Progression were at work against them, simultaneously in joy, bloodshed and tears, on all levels of society, and thus a continual housecleaning was effected.

The isolated survival of elements of the Downward Progression would indeed have had no great consequence while the dynamic influence of the Upward Progression was setting the tone for the Western world and, more or less, for the world as a whole. But all estimates were upset by the fact that the driving forces of the Downward Progression had accumulated considerable power in their seclusion in East Prussia and recently have pushed their way to the foreground of world events. Those who represented the Upward Progression were taken by surprise—and the present struggle is the result.

\* These survived everywhere, including the democratic countries.

*The Prusso-Teutonic "Pseudo-Esoterism"*

We face a paradoxical situation.

The basic concepts of the Upward Progression originated in *esoteric mysteries*. These concepts later came out into the sunlight, expressed at first by *exoteric*, openly taught religions and then by even more openly revealed doctrines of various movements and schools of thought.

On the other hand, the primitive barbaric forces which flourished in Europe and existed openly everywhere (during the period which preceded the civilizing effect of the mysteries, religions, and different currents of Western thought) realized that they could survive and acquire new power only if they in their turn used methods of secrecy. Now they face us with all the advantages which these methods give to those who employ them.

So while the initiation into a higher moral truth came more and more into the open, the forces which tried to preserve the way of life which was once the common way have retreated into the isolation of their secret societies whence they manipulate power they have accumulated.

We must watch this paradoxical situation. Under normal circumstances the forces of the Upward Progression would have every advantage in the struggle now taking place (both in the spiritual and material fields) because of the mass appeal of the "initiation into the higher moral truth." This advantage is, however, somewhat diminished by the fact that most of these upward forces have been acting in the open for centuries now and have lost the benefits of their earlier secrecy. Furthermore their activities have been conducted in a non-concentrated, more or less haphazard manner, each force isolated from the other.

During this time the Prusso-Teutronics have gradually formed their own secret organizations in which they have cleverly aped certain traditions of form created by the other

camp.\* Within these secret organizations they have been concentrating their forces, and have planned their action for many years ahead.

*The "Common Language"*

The Prusso-Teutronics have succeeded during the last seven decades in inculcating their own ideas in the minds of a great number of people whom we would expect to be proud of their allegiance to the principles of the Upward Progression. These people—German-speaking people in Germany and in other parts of the world—had already passed through the civilizing initiative process of Christianity. Nevertheless, because they were made to believe that a common language implies more fundamental common bonds, they let themselves be dragged by the Prusso-Teutronics along the slope of the Downward Progression. This reasoning of the Prusso-Teutronics convinced many Germans, in spite of its fallacy, because from the Upward Progression there came no organized effort to point out the truth to the German-speaking people: that only the superficial symbolism of a common language united them to the Downward Progression of the Prusso-Teutronics; and that they were spiritually more attached to the Upward Progression.

The world itself has been confused by vaguely mystic ideas concerning the significance and unifying effect of a common language. It was because of this confusion that the Prusso-Teutronics were able to gain acceptance for their fallacious reasoning. *The German-speaking people were more or less abandoned by the rest of the world*, and thus became an easy prey for the Prusso-Teutronics.

\* Hitler himself fits well into this picture with his penchant for a certain kind of mystical teachings. But Hitler's "esoterism," like that of the Prusso-Teutronics, has nothing to do with the real initiation. Rather it is a blend of charlatanism and black magic.

### *The Formation of the Abscess*

The Egyptian and Greek mysteries, the Jewish religion and sects, finally Christianity and its "marginal" movements, spread everywhere the concepts of cooperation, exchange of goods, brotherly love, sympathy, etc. The Prusso-Teutonic forces we have described set up their center of resistance in East Prussia. They acted under the initial impetus given by a visionary Emperor, and a feudal society which—in the face of the rapidly spreading ideas of the Upward Progression—sought to survive in the guise of a secret organized Order.

Thus they formed a sort of abscess in an otherwise predominantly healthy body. By wrapping themselves in the cloak of secrecy, by adopting secret methods, by isolating themselves for centuries from the rest of mankind, they developed into a real danger for the world. During this time other feudal remnants in all countries, not isolated from the organic life of the globe, were caught up in the healthy stream circulating through the body as a whole and became less and less important in world affairs. (An exception may perhaps be made in the case of the survival of feudalism in Japan which in several respects is analogous to the Prusso-Teutonic situation.)

Using the same figure as before: no compromise is possible between the healthy cells of the world-body and the abscess full of decaying matter. Once the centuries-old wall which the abscess has built around itself has burst there are but two possibilities: either the abscess spreads over the whole body and transforms it into a decaying organism, or the healthier elements of the body get the upper hand and succeed in resorbing the abscess entirely.

### *The Three Types of Moral Initiation*

We did not enter here and we cannot enter here into a detailed analysis of the eye-opening process which humanity

has experienced—of the moral initiation we have mentioned. We know this much: that it was a complex and intricate process, because its different phases which originated in the ancient mysteries developed through varied forms in the modern religions. Although not everyone fully absorbed the different phases of this initiation, human society in general is more or less "permeated" by their meaning—either directly or through the example given by others—and it was through this alone that the general advance of morality occurred.

Schematically the different phases of the "moral initiation" seem to emerge as follows from the ancient mysteries and from varied, more recent sources:

1. The discovery of agriculture is represented in the ancient mysteries by the initiation into the "Life Without Thorns." Corresponding symbols are the stalks of grain, the manna, the "bread" of the Holy Eucharist and bread in general. The daily benediction of bread by the Essenes and by the Christians enters into this category. "Bread" represents, according to a very ancient terminology, much more than its nutritive value—it represents human nourishment in general; (compare expressions like "Our daily bread," "Panem et circenses," etc.). The symbolic representation of the discovery of agriculture corresponds at the same time to a higher stage of moral understanding: with the possibility of exchanging the products of the earth it is no longer worth while to base our daily existence on plunder and killing—it is becoming more satisfactory to leave behind the "Life with Thorns." This process could be called a "utilitarian" or "material" deduction of a morality.

2. At a higher degree of the ancient mysteries we find the initiation into "mystical love." The latter, in the time of Christendom, becomes "human sympathy" and "Christian love." This process is, in a certain sense, a "humanitarian" deduction of a morality.

3. The highest understanding of the moral truth derives from concepts like "immortality of the soul," "everlasting



life," "unity of the human soul with God." (These concepts, which existed in the ancient mysteries, can be found among the pre-Christian sects of the Jews and have considerable importance in Christianity.) We may call this process a "meta-physical" deduction of a morality.

The understanding of *any* of these three initiations may be sufficient to motivate an abandonment of the "Life with Thorns" and an elevation to a higher moral level. Although they are different in form, they all coincide in meaning—*i.e.*, they project the same idea of goodness—and in a certain sense all three are superimposed one on the other in the minds of those who receive them all.

The Prusso-Teutonics, in spite of the Christian guise under which they carried on their first activities, never grasped fully the meaning of any of these initiations. They did not grasp it: *they refused to grasp it, or, rather, they were enabled to resist it because their basic charter and their "secret" \*—which for them counted more than anything else—were inspired by opposed principles.* These principles were those of feudal society, which society in its turn was only a disguise of barbaric society.

#### *Spiritual and Material Interests Behind the Growth of the Abscess*

The Prusso-Teutonics based their future destinies on motives of both spiritual and material character. Furthermore, as we have seen, the two sorts of motives were protected by a strictly guarded secret from the curiosity and troublesome interference of the outside world. This was the situation at the time of the Order and it continued when the Junker organizations took over, for their own sake, the ambitions and the policies of the Order. These are the reasons why the Prusso-Teutonics succeeded in establishing such a lasting

\* "Secret"—in the sense usual for secret orders—consisting at the same time of a secret mission and secret methods.

"abscess" of their own ideas and intentions within a more and more Christianized world.

We have already examined these aims in greater detail. They included: perpetual conquest (in the full Hohenstaufen sense of the imperial drive toward world domination), furthering of the selfish, personal interests of those who were participating in these undertakings (the Knights and later the Junkers), and, in general, preservation of feudal principles in opposition to a world moving in the direction of the Upward Progression.

What we consider "spiritual" and what "material" in these aims is irrelevant. They all contained elements of the two kinds. These aims consisted mainly in the protection of the immediate egotistic interests of the participants and in the pursuit of unlimited ambitions which were nurtured to further the cause of some vaguely defined entity. Great weight was added to the "material" interests of the Prusso-Teutonic drive by the inclusion of "big business"—heavy industry—among the participants. This is but a detail, however, and the interests of big business alone cannot explain what is going on in Germany today.

All these elements were strangely intermingled. The egotistical instincts were satisfied and flattered and gave way to all sorts of abuses—while the shield of devotion to a higher entity was flaunted above the heads so as to set the consciences at ease.

Such a combination of aims was bound to have lasting effects, resulting in the creation of an inner body, or rather an "abscess" as we called it—an abscess completely foreign to the body which sheltered it. Of course the abscess could never have developed and survived to our day had the intervention of the outside world, the scalpel of the surgeon, removed it in time. The "secret" was there (and is still there to a great extent) and acts as protection from any such danger.

The Fehme spirit represented another survival of the Downward Progression in Germany, also protected by a secret. Left

to itself the Fehme tradition might definitely have died out, because it did not have so firm a foundation and was not so evenly balanced between spiritual and material aims as the Prusso-Teutonic tradition. But in combination with the latter tradition the Fehme spirit contributed to bringing the Downward Progression to the fore in all its brutality.

What we have discussed here is, of course, not Nazism. And long after Nazism has disappeared it may still be there in Germany.

Nevertheless it is on this soil that Nazism grew. It is a much more profound and insidious threat to our Western civilization and to the whole Upward Progression than mere Nazism.

#### *At the Level of Plunder*

The mentality of man before he experienced any of the three types of initiation to which we refer above was entirely different from ours. It was, however, very similar to the sort of mentality which—in the actions of the Prusso-Teutonics and their satellites—arouses our moral indignation every day.

Before man's mind was able to grasp any of the teachings which for us represent the moral truth, his happiness consisted in obtaining all he could from life by murder and robbery. It is quite natural that this should have been so: he had not yet discovered agriculture—on which was to be based the simplest of all "eye-opening" initiations. He was, therefore, living in a world in which economic values were extremely limited in quality, diversity and number. The uncultivated earth had no value for man except as a hunting ground. In hunting it was not to his advantage to remain attached to the soil. The tribes which moved around most quickly were the most successful: it was these which succeeded in stealing the greatest number of cattle from the neighboring tribes after, in most cases, breaking their resistance by murder and pillage.

In our evaluation of this behavior, there is no place for moral indignation: instead we must admit realistically that man at this stage of his mental and economic evolution knew no better and that from his point of view he was completely justified in plundering and killing.

It is fortunate that the action of Prusso-Teutonic Germany should constantly arouse our moral indignation. This indignation has contributed to awakening us to the danger represented by this Germany.

But it is also useful to set the motivating impulses of the Prusso-Teutonics side by side for comparison with those of their not-so-distant ancestors in pre-initiative times. We can thus objectively appreciate all the propelling forces behind the disquieting present-day phenomena. The question at this stage, then, is no longer one of indignation, hate and passion, but a matter of making a diagnosis, of finding the roots of the evil—and perhaps of finding a remedy.

#### *Pacifist Thought Is Powerless Before Conspiracy*

The usual "pacifist" type of thought which was in vogue after World War I completely failed to develop such a remedy. Even pacifists of the Norman Angell type realize today that statements like "War doesn't pay" are utterly meaningless in the face of Nazi and Prusso-Teutonic phenomena. They are just as meaningless as such statements as "Crime doesn't pay" or "Be good because it is profitable" when addressed to an inveterate criminal.

"War doesn't pay" is a useful rationalization for the benefit of those whose moral background has been firmly established by the Upward Progression. It is an utterly empty statement when addressed to those who not only never did receive our type of moral initiation, but who, furthermore, are well protected *from even the accidental influence of this initiation by a firmly knit secret conspiracy directed along the path of the Downward Progression.*

### *The Elementary Understanding of a Morality*

Considering again the first type of moral initiation of the mysteries, to which we referred above—the one based on the agricultural discovery—we find in it a basic idea very close to the modern concept that “war does not pay.” However, the moral truth in the mysteries reached the participants not as the result of cold rationalization but through the profound effect of an intricate initiation which penetrated to the innermost chambers of the heart.

The texts we have quoted concerning the basic moral initiation of the mysteries are, of course, themselves mere rationalizations; the initiation itself went much deeper. Nevertheless these texts are adequate presentations of the elementary process which first opened the eyes of our spiritual forefathers to what we consider morality. Isocrates says that a life superior to that of the animals has come from agriculture and that the initiation derived from the same source. (See page 268.) For Suidas the “ground” life which came from the initiation consists in the sharing of the goods of the earth by the inhabitants of the earth instead of their fighting and strangling one another. (See page 270.)

It is this elementary understanding of a morality spread by the various mysteries, in addition to a more subtle deduction of a morality contained in the higher degrees of the mysteries, which contributed most of all to bringing civilization (in our sense) first from Egypt and India to the East in general, and later to the Greek and Roman world.

### *The Moral Groundwork*

Even those inhabitants of Greece and the Roman Empire who understood only the most elementary moral ideas originating from the Greek mysteries were fully prepared to appreciate the moral teachings of Christianity and consequently

to become excellent Christian converts. The monotheistic idea of God, Christian love, immortality of the soul, resurrection, man made in the image of God, were concepts which were readily accepted by those who had already received a first experience of the same type of doctrines, either directly or indirectly, either from the lower or from the higher degrees of the mysteries.

A wonderful Christian synthesis was in the course of emerging from the Egyptian, Greek and Jewish civilizations to become the general inspiration of the Western world. It was the period when the “Kingdom of God on Earth” seemed to be approaching.

The original inhabitants of the Western Roman Empire were fully engaged in this process when they were overrun, during the first centuries of our era, by various barbaric tribes. These tribes, for the most part of Teutonic origin, were soon, at least on the surface, converted to Christianity.

Although the first acceptance of the Christian doctrines by the barbarians was still somewhat superficial the moral transformation of these people was already well along the way toward gradual accomplishment in the subsequent generations. But while the common people were passing slowly through a moral initiation which gave them title in the real “nobility” of the Upward Progression, the so-called *nobles* among the former barbarians were organizing everywhere to preserve their privileges from the reforming influence of the Greco-Christian moral conceptions.

We have, consequently, the following picture:

Among the Greeks, and to a certain extent also among the original inhabitants of the Roman Empire, the highest classes of society had received in the mysteries, and had assimilated, the subtle moral doctrines which were later to become those of Christianity. The common people had, directly and indirectly, benefited by the same doctrines. The Greeks and the Latin world under their influence through a long mystical

training had acquired enough subtlety to appreciate—if not with their reason at least through mystical perception (Bergson would have said “intuitively”)—that a “Life without Thorns,” or later simply a “Christian life,” was happier than the wolf-like existence of their forefathers.

### *No Groundwork Among Barbarians*

The barbarians reacted differently to such teachings. The common people among them were impressed by the “imperative” presentation of the divine law and by the sanctions imposed by the Church. It was mostly because of such down-to-earth reasons that they were drawn into the Christian orbit. From then on it was inevitable that they would receive slowly but surely the full Christian moral initiation.

The barbarian *nobles*, just like their commoners, did not at first sight grasp the full meaning of the Christian moral teachings. But less impressed than the people by the “imperative” contents of religion and by the sanctions, they determined to give their best efforts to safeguarding their traditional, barbarously interpreted economic privileges against the modernizing tendencies of the Church. The whole feudal system was born out of this kind of endeavor: to maintain under a cloak of Christian chivalry the barbarian methods of privilege, abuse, plunder, continual conquest and, if necessary, killing and deceit.

The Carolingian Empire and later the so-called Holy Roman Empire of the German people were the most prominent organizations constituted by the feudal suzerains. The Emperor's role being that of a super-suzerain, his rights, methods and aims were simply superlative of those of his vassals. The “continual conquest of neighboring properties” became in the case of the Emperors continual conquest of all lands not yet belonging to the Empire. Some of the Emperors were quite sincere in their spiritual acceptance of the Christian faith.

But in the political and economic field their efforts were in flagrant opposition to the principles of Christianity. Consequently the Emperors necessarily found themselves in constant conflict with the Church after they failed to absorb the whole clerical organization in the intricacies of the feudal system (for instance, by appointing as its princes men whom they could control). They professed to be sincere Christians and did not fully realize to what extent, politically, their conduct as well as that of their vassals, was still determined by the Downward Progression and by “Life with Thorns.” They were thus often sincerely surprised and shocked when the Church did not appreciate their political behavior.

### *The Conspiracy Against Initiation*

The formation of the Teutonic Order was an organized attempt to secure survival of all the non-Christian privileges of the feudal empire and of feudal nobility during the centuries to come. The Order was thus both an organism carrying out an “imperial mission,” conceived in a feudal sense, and a refuge for feudal nobility (which evolved from barbarian nobility). The latter needed the refuge because it saw its abusive privileges dwindling away in a society which was moving gradually in the direction of the Upward Progression.

The Order became a German institution simply because the Teutonic nobles (more so, for example, than those of Latin origin who were prepared for Christianity by the effect of the initiations) were Christianized only on the surface. They still clung to the economic principles deriving from the original barbarian customs. It is for the same reasons that the Fehme enterprise, having an origin and growth parallel to the Order, also arose on German soil.

We have seen how the Teutonic Order and the secret societies which were to become its successors systematically carried forward the plans laid down at the time of their

formation. They represented, in the midst of a more and more thoroughly Christianized German world, an obtuse survival of economic and spiritual principles stemming from a different world.

This living anachronism, which gradually took on the character of actual conspiracy, engrained its principles so deeply on the minds of its participants that a sort of impenetrable crust was created. Through this crust elements of the Upward Progression could no longer reach the minds. The Hohenstaufen Emperor, Frederick II, transmitted his resentment against the Church—which characterized the second part of his life—to the Order; but the Order itself, and the secret societies which emerged from it, developed into organisms even more violently opposed to Christianity and to the whole Upward Progression than Frederick ever was. The Order not only kept alive but carried to new heights the original spirit of privilege, abuse, plunder, perpetual conquest, and, if necessary, killing\* and deceit usual among the barbarians and among the feudal lords.

#### *Still the Same Conspiracy*

We know how the Prusso-Teutonics brought the other German-speaking people under their rule. We saw also how Hitler's rise to power became possible only when he agreed to be their faithful servant, advancing their purposes on a world scale.

Hitler takes all the credit and all the blame for everything that has been happening. He likes the limelight, he likes the rôle he is permitted to play. As a matter of fact, Hitler is not the real problem in Germany today. His days are probably numbered but whatever may be the manner of his disappearance from the world scene, the Prusso-Teutonic problem will still be there, essentially unchanged.

\* See the Fehme murders after 1918 (Chapter IV).

In the meantime Hitler, as the faithful agent of the Prusso-Teutonic aims, is doing his best to destroy all basic concepts and institutions of the Upward Progression. In this endeavor the Nazi movement in its present form is acting like any exoteric movement, carrying out the basic aims of its own esoterism. Here the "esoterism" is the (pseudo-) esoterism of the Prusso-Teutonics—an esoterism based on "downward" principles. This is the same barbaric conspiracy against the constantly modernizing influence of the Greco-Christian civilization which has existed for centuries. It is not by accident that Hitler considers Christianity (both Catholic and Protestant), Judaism, and Masonry as enemies. His object (and his "bosses" approve of it) is to stop the whole flow of the Upward Progression and to annihilate its institutions.

Hitler knows that the political and economic world rulership he wants to secure for Prusso-Teutonia (a world rulership established, of course, on feudal economic principles) can be achieved only on one condition: the spiritual ideas behind the political and economic reality of the world must be completely broken off from Christianity, Greco-Christianity, Judeo-Christianity—and from the Upward Progression in general.

The first purpose is to destroy the "initiation," to push it into complete oblivion. The second purpose is to build after that the sort of world which would have long ago emerged had not initiation "opened the eyes" to the moral truth in our sense and in that way completely changed the destinies of mankind.

If it were not for the initiation (which came to humanity through the various mysteries, religions and movements, and their deriving philosophies) the brutal reign of the strongest would have continued in the world. Of course this world would have been different from the world we now know—because in the absence of the animating ideas of civilization (all produced by the influence of the initiations) our entire

material existence would have been different. None of today's scientific discoveries would have been possible. (Prusso-Teutonism and consequently Nazism, though aimed at the destruction of our civilization, intends to preserve—for its sole benefit—the scientific discoveries which were possible only under this civilization.) Instead of our customary exchange of goods between individuals living in the most distant parts of the world—an exchange based on gold, which can circulate everywhere—we would be laboring under a cumbersome method of transfer of goods: a barter system completely regulated by the strongest group to its exclusive advantage. Of course the barter system would have resulted in an economic standard much less satisfactory than our diversified exchange of goods based on a universal gauge of values. General poverty would have been the rule. Only the most powerful group would have profited: with the aid of this system the rest of the world could quite easily have been kept in subjection.

Such a world without the benefits of civilization is purely hypothetical. The initiation which produced civilization was not accidental but organic. Civilization—lack of space prevents detailed proof here—evolved out of an organic necessity of mankind. Even if the Prusso-Teutonics should succeed in destroying our civilization and the initiation with it, the latter—and, consequently, civilization itself—would eventually be re-created by the human race to meet a vital necessity. But generations might elapse before this re-creation. In the meantime indescribable harm would have been done.

(The followers of Gandhi in India and conscientious objectors in Western countries count on this automatic re-growth of the initiation and consequently of civilization. Their expectation is reasonably founded but they completely neglect the time element. It makes a tremendous difference whether we can save our civilization—imperfect as it may be—or whether we face hundreds of years, possibly, of bar-

barian life until, in the long run, a new civilization is developed.)

### *Welfare of the People Immaterial*

It is entirely understandable and in the nature of things that the economic Fuehrer of the Third Reich, Dr. Walter Funk, has laid out plans for a re-establishment of the barter system, governed by Berlin. To Dr. Funk and his Prusso-Teutonic masters it does not matter if this should result in general poverty—because the world, thus impoverished, could be ruled by the Prusso-Teutonics much more easily.

(Let us recall that the Prusso-Teutonics, in the period between 1918 and 1933, deliberately and systematically effected the impoverishment of Germany in order to facilitate imposition of their rule over the country.)

There is no point in proving to the present masters of Germany that such a system would result in economic disaster and in a loss by mankind of all prosperity. The fact that they are not concerned about the welfare of the people around them, and refuse to admit that their own welfare is dependent on that of others, is altogether to be expected from their super-feudal mentality. Their eyes are as closed to such higher moral and economic truths as were those of their forefathers in barbarous times. The only aim in which they are interested is to reign over the largest possible territory even if it means reigning simply over deserts and cemeteries.

It cannot be sufficiently emphasized how largely our basic economic conceptions derive from our moral and philosophical outlook. We do not speak here about the prevailing capitalist system. Rather we are concerned with something much more basic: the universal exchange of goods based on gold. "Gold" deserves a thorough rehabilitation and vindication from the slander to which it has been subjected. The introduction of gold as a universal symbol of values had a

tremendous and extremely beneficial effect on the evolution of mankind. Without such an adoption of a universal symbol no universal exchange of goods and no world travel of any great proportions would have been possible. Gold—along with silver—would never have become the basis of exchange of goods had it not been for the moral and philosophical teachings contained in the various initiations. The concept of “sharing and not strangling” taught by the Mysteries would have had no practical meaning without a universal symbol of values which each individual could possess: only the use of some such symbol makes possible an *actual* sharing—*i.e.*, exchange of distant goods including all goods other than exclusively personal belongings. Gold proved to be a satisfactory symbol of values.

We cannot enter here into a detailed analysis of this question. We may add, however, that in ancient times gold, because of its color and its other qualities, was considered a symbol of the sun and of divinity in general. (Silver symbolized the moon and the feminine element in divinity, of the Isis, Demeter, Juno type.) This suggests the sort of mental process which probably led to the acceptance of gold everywhere as a satisfactory symbol of values. (Silver, of course, has also been used as a monetary symbol: but it has been increasingly neglected as, in a parallel development, mankind has become increasingly attached to the monotheistic concept of life.) The ability to possess gold, whether actually, or in the form of banknotes—a later development—is symbolically equivalent to the individual’s “participation in God.”

#### *Simply an Abscess*

Nazism stunned the world by brutally unloosing on it all the barbarous practices and concepts of the “non-initiated” Prusso-Teutonics—the spirit of abuse, plunder, deceit, perpetual conquest, etc. The world was stunned because it had not even suspected the existence of this danger which for

centuries had awaited the propitious moment to burst into the open.

The first surprise had a paralyzing effect on many victims and possible victims of Nazism. They were hypnotized by the monster which seemed almost supernatural, simply because of the unexpectedness of its arrival in all its shocking brutality.

Since then the Nazis have suffered several reversals which to some extent have broken the spell. Nevertheless many still attribute almost supernatural powers to Hitler or at least consider Nazism the expression of some marvelous dynamic force having, whether we like it or not, a great chance of success.

This is one of the reasons why it is important to expose what Nazism really is and what lies behind it. It serves a useful purpose to bring to light the “social abscess” of Prusso-Teutonism with the pus of Nazism flowing out of it.

The grave danger which this abscess represents is by no means negligible. We should not forget, however, that it is simply an abscess and nothing more. It is not some vital force, and it has no marvelous potentiality. There is nothing supernatural about its sudden appearance.

What we face is an accumulation of decaying matter which has existed deeply hidden for many centuries. The surgeon’s scalpel will have to do a thorough and speedy job now that the abscess has revealed its existence and threatens to send out its poison into the bloodstream of the world. And the surgeon’s hand will not tremble if he forgets his moral indignation and realizes objectively that the evil stems from perfectly natural, although carefully concealed, sources.

#### *Noblesse Oblige*

In the first chapters of this book we tried to throw some light on these sources and to trace the evolution of the evil.

In the later chapters our endeavor was to show the common

roots of the various branches that compose the Upward Progression—branches which are all imperiled by the same evil.

It is essential in the present circumstances that we see these common roots clearly. And it is essential that we re-examine with fresh appreciation the values for which we fight together with the other descendants of our common spiritual ancestry.

The same *nobility* which unites all of us—all participants of the Upward Progression, whatever may be our social standing—can serve as a profound inspiration in our present crusade. We are all knights of this crusade, united by the same initiation, regardless of our particular faith or philosophical belief. We may be called Catholics, Protestants, Jews, Mohammedans or Free-Thinkers—we must realize that our united stand against the same foe is not the result of an accident but arises from our common nobility. And we must appreciate that it is solely because of this common spiritual ancestry that our forefathers and ourselves have been able to produce all that we cherish in our common civilization: moral concepts, ideas of freedom in every sphere, free exchange of goods, and even scientific discoveries, literature and art. All these have common roots in the same initiation, in the same “eye-opening” process.

We tend to forget that this process ever occurred, because we take for granted the self-engendered development of all our spiritual and economic values. We do not sufficiently realize that the origins of all these values are closely inter-related, that they all stem from the same “moral initiation” against which the Prusso-Teutonics have carefully insulated themselves during the centuries. And we often forget that if, for any reason whatsoever, this “moral initiation” had not occurred, we would still be living in exactly the same dark ages as our ancestors of several thousand years ago. If they succeed in destroying our “moral initiation” the Prusso-Teutonics may lead us back into those dark ages, although,

blinded by their spiritual blinkers, they may not themselves realize all the possible disastrous consequences of their efforts. Because they have never experienced the moral initiation, they cannot appreciate the tremendous disadvantages of absence of cooperation, and the disastrous consequences of policies of might.

The nobility to which we refer—and to which the masses of the people belong—arose from the historic superposition of all the good elements which mankind ever produced. This is the only real nobility. In opposition, the “nobility” of those German “noblemen” who contributed to forming Prusso-Teutonia, and who are at the head of it, has consisted of nothing but the systematic superposition of elements of egotism and deceit, and all the backward concepts of the “Life with Thorns.”

We are all participants in one great crusade against actual barbarians who threaten to destroy our entire way of living. The war itself is indeed an essential part of this great crusade but a part only. The fight has a wider scope. It includes the complete destruction of the moral and social abscess which caused the present conflict.

Even while the war continues, practical means can be found to prepare for the destruction of this abscess. After the war it will have to be accomplished with the highest skill and ruthlessness of which the operating surgeon is capable.

Where else but in our common *nobility* can we find the necessary moral strength and inspiration to accomplish the work for which all of us are responsible?



## APPENDIX

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## PRUSSO-TEUTONIA AND THE PROBLEM OF POST-WAR GERMANY

*Since this war began there has been a great deal of discussion in different countries about "good" and "bad" Germany. Some support the thesis that there are actually two Germanies—one good and one bad; and that if we want to settle world affairs all we have to do is eliminate bad Germany. The opposing camp is of the opinion that all Germany is equally dangerous and that it is preposterous to speak about "Two Germanies."*

Those who believe that a "good Germany" is to be found behind the wall facing us mean, when they speak of "bad Germany," *the Nazi party* and everything that gravitates around Hitler. For them all evil started with Hitler. They claim that all that must be done is to wipe out every trace of the Nazi party organization and its assault troops, and thus to liberate German society from the Hitlerian stamp. From then on, they say, order might be restored and Germany could again take her place among the civilized nations of the world. Many speeches by members of the English Cabinet about war aims have been based on these premises.

Those who hold the contrary point of view say that Germany has represented a danger to the world since long before Hitler's time; that consequently the whole German nation as such is in fundamental opposition to the way of thinking and living of the rest of the world. In their understanding Nazism is the very essence of the German soul and the entire German nation to a man is behind Hitler.

The protagonists of this latter opinion seem, however, unable to propose a practical solution for the settlement of the German problem. The suggestions which are put forward

include the administration of all internal affairs of post-war Germany by a group of foreign officials, isolation of the German youth from parental influences in order to facilitate their reeducation, and even the sterilization of all Germans. For the most part those who advance such suggestions do not mean them literally. They think in these terms in order better to characterize the pessimistic conclusions to which they have been forced by their understanding of the German people as a race of belligerents filled with the spirit of conquest: a people directly opposed to all the teachings of Occidental civilization and of Christianity.

"A grave mistake," say the others. "Good Germany exists alongside the bad, and is in striking contrast to what is taking place today in Hitler's Germany. No one can doubt the sincerity of thought of a Goethe, Lessing or a Thomas Mann, nor the purity of the inspiring ideas behind Beethoven's symphonies. In all sections of old Germany, there was cultural activity which could well take an outstanding place in the great flow of European civilization."

Many of those subscribing to this theory have fond memories of their earlier days in Germany, of German friends they have had. They also reason that a country which has turned out millions of German-Americans (who for the most part have made excellent and loyal citizens of the United States) cannot be considered in entirety as a danger; that this country does not deserve blanket condemnation for the war of aggression which we witness.

With a sort of wishful thinking, forgetting all the German aggressions of pre-Hitlerian days, all the extraordinary utterances of the pan-Germanists of the last hundred and fifty years, they go on repeating that, with Hitler gone, the roots of the evil would be eliminated and everything would return to normal.

The conclusions which we reach in this book do not agree with either of the two schools of thought described. Rather

we are led to believe that each of them contains part of the truth. Germany is neither a single, indivisible whole, dangerous in its entirety, nor is it "Two Germanies," of which but one, the Nazi Germany, represents the true danger. There are, in reality, "Three Germanies."

There is the *first* Germany—the Germany which can be considered "good": the Germany of ancient and honorable traditions, the Germany of Goethe, the Germany which has given us the great majority of German-Americans and the political refugees of 1848 and of 1933–1941. The spirit of this Germany, despite all outward appearances, may still be alive in the hearts of millions of Germans under the yoke of Hitlerism today.

Then there is a *second* Germany, almost as old as the first, but vile and dangerous. Her traditions are no less deep rooted, no less ancient than those of the first Germany, but her true face is revealed only to the initiate.

This is the Germany of "pan-Germanism" and "Prussianism." We have called it the "Prusso-Teutonic Germany," tracing it back to the founding of the Teutonic Order in the thirteenth century. This is the Germany which actually carried on those ideas of the Holy Roman Emperors which pointed toward world domination. This Germany has been very much alive during the last seven hundred years in Eastern Prussia and, during recent decades, its doctrines have penetrated wide categories of the population. It escaped world attention until the seventeenth or eighteenth centuries, because its activities seemed limited to the Eastern part of Europe.

Of the three, "First" Germany was the only one visible. It was there in the form of small German states loosely tied together within the Empire and inspired by the general principles of Christian morality. Prusso-Teutonic Germany waited in the background like a vulture for the most propitious moment to sink its claws into its victim. The readers of this book know that we are not concerned here with a vague, indefinable tendency—the sort of concept common to the

"subtle historian" who deals in hazy imponderables; on the contrary, Prusso-Teutonic Germany followed a very precise line of development which one can trace clearly through the centuries. This development is absolutely distinct; it suffices simply to assemble some facts scattered in the pages of history in order for one to note with what inexorable logic events follow one another.

This "Second" Germany, this Prusso-Teutonic Germany does not like to show her true face. She had adopted various disguises throughout history. Before 1918 she was disguised as Wilhelm II and the monarchy. The allies thought it was sufficient to overthrow the latter in order for everything to change, so that order might be restored in Germany. That is how Prusso-Teutonic Germany was able to avoid destruction, and in the years between the two wars was able to reconstruct her forces—forces which the rest of the world thought had been wiped out.

Besides "First" and "Second" Germany, there remain Hitler and Nazism, which are what we may call "Third" Germany. This is a most formidable Germany indeed, but is in fact only the present front behind which are hidden all those profoundly dangerous elements inherent in Germania, the "Second" Germany.

A practical solution of the German problem will become apparent if we distinguish correctly between the good and bad elements in Germany.

It is only the Nazism of Hitler which seems to represent Germany today. It alone shows its repulsive face. But the tragic era of 1918-1939 will be experienced again and the great struggle will have been in vain, if we allow history to repeat itself and are content with destroying Hitler and Hitlerism without accomplishing the rest of the task.

We must avoid repetition of the serious mistake which was made by the Allied Powers after the last war. Only the figure-

heads were called to account, while those really responsible remained undisturbed—able to reorganize their positions behind the scenes.

The same sort of mistake would be repeated (as pointed out earlier) if Hitler and the Nazi party were to assume the blame alone and the rest of the Prusso-Teutonic group was thus enabled to continue its operations without interference.

It is not likely that the Allies will be taken in by any offers of appeasement on Hitler's part. Even the Cliveden Set and the survivors among former Munichmen understand today that an agreement with the "man of a hundred broken promises" would be purely illusory. But they might walk right into a trap in the event that the "forces behind Hitler" proposed the liquidation of the Fuehrer and his entire set-up and asked for an agreement based on these terms.

As early as the end of 1939 and during the first months of 1940, several "peace-feelers" were sent out to Paris, London and Washington, calling for an understanding of this nature. The "escape" of Thyssen to Paris, the negotiations by Stinnes' son in London and the activities of that odd oil magnate, William Rhodes Davis, in Washington were all undertaken with this end in mind. All these men spoke in terms of replacing Hitler by Goering—the Goering who, though the lieutenant of Hitler, enjoys the complete support of the forces behind Hitler. The purpose of rumors spread periodically that Goering and Hitler do not get along well with one another is only to pave the way for some such intrigue. Yet if, for one reason or another, Goering should fail to win international support, he would be sacrificed, much as Hitler may be sacrificed, and another figurehead would be set up. As long as "Second Germany" can find a front behind which it is possible for her to hide and save her cause, she does not care who is in the foreground.

I do not know what the world situation will be at the time this book appears, but I am certain that intrigue and negotia-

tions along the lines I have just discussed will be attempted by those individuals who, behind the scenes, are actually in control of Germany today. I am certain of this because I am convinced that the mad race in which Germany is engaged can only lead to her ruin and end in catastrophe either in the strictly military sense or otherwise. Today it is a race of desperation which can never reach its goal since, because of its very nature, it cannot limit its goal. It is the mad dance of the "Sorcerer's Apprentice," of the "Golem," which can no longer be halted except through drastic and extreme measures.

It is this solution which the men behind the scenes in Germany will attempt to find at the moment when they sense impending catastrophe. The facts assembled here are presented as a warning against any effort toward negotiations which would allow Prusso-Teutonic Germany to regroup her forces and to start afresh in the future.

But even if such a scheme has already been partially successful, perhaps it is still not too late to shed light on those dangers which exist or have succeeded in surviving in Germany.

Let us prepare ourselves for the surgical operation which it is indispensable to perform in Germany. Only after that will it be possible to speak of a revival of the Germany of Goethe; only after that will one be able to meet former German friends with a smile and without any underlying mistrust; and the millions of men and women in the world of known German origin will be forever free from that pernicious influence which has so often hindered them from integrating themselves, without mental reservations, into the communities in which they live.

Another mistake would consist in condemning the German people *en masse* and definitely excluding them from the human community of the future. Germany's masters confi-

dently expect the United Nations to commit this error in addition to the one mentioned above. Nothing would suit their plans better. Continued misunderstanding on these two points would not only assure their own survival—concealed as they are—but also the survival of all their unlimited ambitions and "downward" moral concepts. Further it would enable them to hold and tighten their grip on the millions of German-speaking people.

When in preceding chapters we spoke about the revolt of the German cities united against the Teutonic Order in the Marienwerder Bund in 1438, we said that this was a rebellion of the spirit of decency and cooperation against the principles of exploitation and narrow egotism. To obtain a permanent solution of the German problem this spirit—the spirit of the *first* Germany—must be reawakened. It is no easy task, since the people all over Germany have been systematically—and successfully—indoctrinated with Prusso-Teutonic ideas.

But the job *can* be done. The spirit of decency and cooperation has been kept alive in Germany, among other things, by the different Churches. It continues to exist below the surface—even more deeply imbedded in the German spirit than the Prusso-Teutonic infection.

The Prusso-Teutonics annexed a people—the people of German tongue. They will do everything in their power to hold this people within their circle of damnation: to be damned when they are. Goebbels in his articles and speeches points out regularly that it is vitally important for the *entire* German nation—not only for the Nazis—to win this war: because if they are defeated, the world will revenge itself cruelly on all of them.

Responsible circles in the Western nations carefully avoid discussing this problem in detail. People feel instinctively that Nazism does not compose the entire danger in Germany. But instead of going to the root of the matter—determining exactly *what* elements in Germany are the dangerous ones—

they prefer not to commit themselves concerning the exact scope of the sanctions to be taken after the war.

Occasionally the "Prussian spirit," "Pan-Germanistic tendencies" or something equally vague, is held responsible, with Nazism, for the recent events. But because such vaguely defined concepts are not usually localized they are mistakenly considered a basic German tendency.

We have endeavored to present Prusso-Teutonism in its concrete outlines—so delimited that it can be traced and eradicated, not only spiritually but also materially.

As for the good elements in Germany, they should by all means be encouraged. We should not abandon them to the Prusso-Teutonics. Instead we should spare no effort to bring them over to the side of the Upward Progression, where they belong.

Too much time has already been wasted. No really constructive plan has been presented by the Allies to the German-speaking populations which might encourage them to work against their present masters for a better future.

The propaganda directed to the Germans has struck a single note: "Get rid of Nazism and everything will be fine again." Most Germans understand this for what it is—propaganda. They know that Germany's failure to get along with the world did not start with Nazism. Such Leitmotivs therefore have only a slight effect. They are, in any case, useless as a means of separating the wheat from the chaff in Germany. Germans who are definitely anti-Nazi in feeling continue to make sacrifices for what their masters tell them is "national honor."

An entirely different approach to the question is needed. Efforts to change German mentality have to be directed to deeper layers of the mind than that of Nazism. It is not enough to remove Nazism. Prusso-Teutonism—the profound infection of the German spirit of which Nazism is only a consequence—must be entirely cut out. To replace the Prusso-

Teutonic interpretation of "national honor," the minds of the people have to be directed toward trends of thought going back to the anti-Junker Revolution of 1848, to the Marienwerder Bund, and to the Hansa, whose principles were always in opposition to the Prusso-Teutonics.

Many spiritual sources can be tapped in the effort to bring back the majority of the German-speaking people to the common nobility of the Upward Progression. The underlying concepts should be crystallized into a theme presented continually and in every possible variation even while the war continues. They should be the basis of a constructive plan for after the war, if the German people are to recognize the appeals made to them as something entirely apart from propaganda. These will attract them as their only hope to be accepted and integrated among the people of the Upward Progression, the *decent* people living all over the world.

Such plans, sincerely developed, would hasten the necessary revolt in Germany, and the moral dilemma which at present troubles the thinking of many people of German origin in different parts of the world would be resolved; they would be aware that the picture presented to them as the "German ideal" is in reality merely a Prusso-Teutonic ideal; they would understand that an appreciation of the *real* German ideal in no sense contradicts their first loyalty—to their present country and to the Upward Progression.

But—let us repeat—matters cannot be settled on the spiritual plane alone. The mistaken notion of "non-interference with the internal affairs of other nations" \* has had its day. The Prusso-Teutonics themselves have vigorously pursued a policy of interference in the internal affairs of other nations. Our resentment against them should not be based on this fact, but on something more serious: that the object of their interference has been the propagation of their "downward" prin-

\* "Interference" is used here to mean *practical* interference—not the mere spreading of ideas.

ciples and the subjection of the conquered countries to barbarous enslavement for their own benefit.

We cannot set the world in order without interfering in the internal affairs of people everywhere. No objections can be made to such interference if it is exerted not for the selfish, imperialistic purposes of one nation \* but simply in the interests of the Upward Progression.

The world has become so small, the interdependence of its different parts has become so great, that no continued isolation of a part from the whole should be permitted. If we do not manage to spread our way of life to other parts of the world † we should not be surprised if we find ourselves suddenly submerged by a way of life which we hate.

For the head to permit an abscess to continue to exist on the arm is not tolerance but stupidity. By making every effort to eradicate the Prusso-Teutonic abscess, with all its economic strongholds, we render service not only to ourselves but also to the whole German people, who, once the infection is removed, will again begin to feel themselves a useful part of the world.

It is in this direction that we may seek a practical solution for the German problem.

\* As has been done before by nations belonging in all other respects to the camp of the Upward Progression.

† Meaning by this: *any* of the different ways of life, deriving from the Upward Progression, and not *one* of these variations in preference to the others.

## PRUSSO-TEUTONIA AND THE SOCIAL PROBLEM

*The various schools of sociology which have influenced the thought of mankind in recent times take it for granted that the world has reached a certain stage of political and industrial development in which are contained all factors for determining what the future will be. It has currently been admitted that we are living in what is called a capitalistic society. This is the assumption from which speculations have started. Though different predictions have been advanced as regards the exact shape of the future—according to the leanings of each school of thought—none of these schools seems to have taken into account factors deriving from the Middle Ages. Is it possible that such factors—which so far have been generally overlooked—actually exist?*

To turn back to the Middle Ages in explaining world problems, or even specific German problems, might seem fantastic to those who believe that civilization as a whole has experienced considerable progress since the Middle Ages, and that this progress, which is evident in so many different realms, should be a sufficient basis for a peaceful organization of human society. Nevertheless it can be shown through the most objective methods that certain characteristic German social forms (today of the greatest importance for the whole world) have survived with almost no change since the Middle Ages.

It is very tempting to reason as though we were all really children of the century in which we live and all disciples of this Western civilization. We would like to believe that this civilization is universally accepted among all white races. This

thought is tempting, but false. We must yield to the evidence that it is not possible to explain a series of contemporary phenomena of the utmost importance without going back to their distant sources, some six or seven centuries back. So much the worse for those who do not consider this a serious method of investigation.

Pseudo-scientific thought tends to ignore deductions based on the too remote past. It relegates to the realm of fantasy any reasoning which takes account of factors too far removed. The word "scientific" is often reserved for things which are visible or palpable. Materialism, which is in vogue in the study of the social sciences, accepts very little beyond contemporary or closely related factors. To speak of the *actual* Middle Ages as influencing contemporary events brings a smile to the lips. Thus it is difficult for most people to admit that the rôle which Germany is playing at this very moment—while possibly not determined by one man all by himself—cannot be explained by the impact of certain great world-wide economic currents either; that it can only be understood by the disclosure of an entanglement of interests extending back to the Middle Ages. This entanglement has developed a monster-like existence through the course of centuries but it has always carefully hidden its true face.

We do not intend to deny here the practical and experimental benefits which may be derived from a materialist approach to history. We wish only to say that most "materialists" content themselves, in conducting their investigations, with taking into account immediate causes only, neglecting such things as "latent causes" which stem from faraway sources. They are afraid of touching here upon immaterial ground. This would not occur, since more than spiritual factors are involved. We have tried to show how the actual survival in Germany of a certain pre-Christian way of living, which cannot be apparent to any superficial observer, results not only from a "spiritual tradition" but also from the

very real material (or economic) interests which have remained almost the same for several centuries.

Furthermore, the school known as that of "historical materialism" has specialized in revealing certain shortcomings of the capitalistic system and the social injustices due to these shortcomings. We have seen the effort toward the actual survival and revival of a much more outdated economic system: the feudal system (and in a certain sense even a pre-feudal system) used to the advantage of a small, very restricted group. The injustices and sufferings which would spread around the world if their plan succeeded would be a thousand times greater than any injustices of which the capitalistic system has been accused. It is our opinion simply that the understanding of these phenomena is at the present moment the most urgent task. It is more urgent in any case than the solution of certain problems which used to be the primary object of interest of the "social sciences."

We don't believe in the actual survival of the Middle Ages any more than we believe in Santa Claus? But wait! It is useful to reread here what Heinrich Heine, writing about his own country which he knew well, said to the French of the nineteenth century. These Frenchmen were unwilling to believe that the Middle Ages, which they thought of as forever past, could still exist beyond their frontiers in the country of Barbarossa, and that some day this living vestige of the past could penetrate even into France itself. Speaking thus, criticizing one part of what he saw and praising another, Heine did not realize that he was making himself the spokesman for this German Middle Age which he wanted to condemn. This is what Heine has to say in his book *On Germany*:

"The French, having emerged from the Middle Ages for some time, can now contemplate them with calm, and can appreciate their beauties with philosophic or aesthetic detachment. We Germans, however, are still sunk deeply in these



Middle Ages: we are still combating their anachronistic representatives and we cannot, therefore, admire their qualities with such reverence. On the contrary, we must nurture ourselves with a partial hate of them in order that our destructive force should not become completely paralyzed.

"You French, you can admire chivalry. Nothing of it is left for you but the pretty chronicles and the suits of armor. You risk nothing by amusing your imagination or by satisfying your curiosity in this manner. But we here in Germany, for us the chronicles of the Middle Ages are not yet completed; their most recent pages are damp with the blood of our parents and our friends, and these shiny suits of armor protect our living bodies from the blows of our tormenters. Nothing hinders you French from prizing the old Gothic forms. . . . For you, Satan and his infernal companions are only poetry; for us in Germany, there are scoundrels and fools who seek to revive philosophically the belief in the devil, and give credence to infernal crimes of sorcerers.

"You dark scoundrels—and you imbeciles of all shades; do your work; inflame the minds of the people with old superstitions; drive them wildly along the road of fanaticism; one day, you yourself will become their victims; you shall not escape the destiny which awaits the awkward conjurer who finally cannot master the spirits which he has evoked, and who is torn to pieces by them in the end.

"Perhaps the spirit of revolution cannot stir, by appeal to reason, the minds of the German people; it may possibly be the *task of folly* to accomplish this great work. But once the blood again begins coursing in the veins of the German people, once they again feel their heart beating, no longer will they listen to the pious chatter of the Bavarian hypocrites, or to the mystic murmurs of the Swabian imbeciles; their ear will only hear the great voice of one man.

"Who is this man?"

"He is the man whom the German people awaits, the man who will return to them their lives and their happiness—the

happiness and the life they have so longed for in their dreams. How much longer will you wait—you whom our old people have prophesied with burning desire—you for whom youth waits with so much impatience—you who carry the divine sceptre of liberty, and the imperial crown without the cross?

"After all this is not the place to make appeals and I would not want to remove myself too far from my theme. I should speak here only of innocent traditions; of what is said and what is sung in the German kitchen. I notice that I have said very little of the spirits who dwell in the mountains—for example I have not said much about Kyffhäuser where Emperor Frederick lives. . . .

"It is certainly more than popular legend that Emperor Frederick—the old Barbarossa—is not dead; it being said that because of all the trouble stirred up against him by the holy clique, he has taken refuge in the Kyffhäuser mountains. They say that he will remain there in hiding with his entire court, until some time in the future when he shall again appear and bring great happiness to the German people. These mountains are in Thuringia, not far from Nordhausen. I have gone up there very often, and one clear winter night I stayed up there for over an hour, crying out a few times: 'Come, Barbarossa, come,' and my heart, ablaze, was as fire in my breast, and tears flowed down my cheeks. But our beloved Emperor Frederick did not come, and all that was left for me to do was to kiss the rocks in which he lives.

"Many claim that the Emperor, in his mountain home, sits sleeping in front of a stone table, and dreams of a way in which he can again conquer the Empire. His head nods constantly from side to side, and his eyes wink. By this time, his beard reaches almost to the ground. From time to time, as in a dream, he extends his hand as though he were about to take up his sword and shield. They say that when the Emperor returns to the world, he will hang his shield on a withered tree, and this tree will then begin to bud and become green,

signifying a return to better times for Germany. They say that a peasant, who shall be wearing a blouse, will carry his sword before him, and this will serve to frighten all those who are foolish enough to believe themselves of superior blood to the peasant. But these old story-tellers add that no one knows exactly when all this is to take place.

"They also tell of a shepherd who was once brought into Kyffhæuser by a dwarf. On seeing him, the Emperor arose and asked him whether the crows were still flying around the mountains. And when the shepherd answered in the affirmative, the King sighed deeply and said: 'Then it will be necessary for me to sleep another hundred years.'"

Thus Heine found charming the very superstitions he inveighed against. For him, violently anti-clerical, the Church was largely responsible for maintaining these superstitions of the Middle Ages in Germany. He felt that one day the encouragement of such beliefs would turn against the Church: "One day, you yourself will become their victim. . . ." Yet he failed to understand thoroughly the dangers inherent in the survival of those *purely Germanic superstitions* and the legends surrounding the Kyffhæuser mountain which, to him, were dear. He did not see that some day all this would turn into a terrific diabolical avalanche running away with itself and would end in a nightmarish conflagration spread to all parts of the world. Nor could he imagine that against this orgy of the "elementary spirits" the traditions of the Church, based on Christian morality, offered a certain resistance and protection.

"The man" expected by Heine as the future savior of Germany, Barbarossa sleeping in the Kyffhæuser mountain until the revival of his old empire, were subjects of common tales in Germany for hundreds of years. They corresponded to a specifically Germanic conception of the Messianic idea. We have seen how the popularity of Hitler in his country can be explained by his endeavor to achieve what the legends

forecast for the man who was to be, for the Germans, Barbarossa himself, returned.

None of the various theories of sociology which have inspired Western thought in the last eighty years or so makes possible a complete explanation of what is happening in the world today. On the basis of these theories alone, no one could have predicted the present events.

This is due to the fact that most of these doctrines have regarded the evolution of mankind as an organic whole. They have neglected to take into consideration an anachronistic survival of the Middle Ages which for generations has remained in the background.

Students of important social and economic movements on a world scale seem to have overlooked a series of purely German phenomena. Each of these phenomena has received attention by itself—but the relationship of one to another has not in general been brought out. Thus they have been considered as phenomena or *curiosa* of local importance only.

Heine was conscious of these phenomena although he did not realize what they meant for the future. The world missed the significance of this anachronism almost entirely. Today the same Middle Ages of which Heine spoke have placed themselves very much in the foreground. When the average observer speaks about "Middle Age practices" in Hitler's Germany he does not realize that the expression he uses is much more than a simple allegorical figure—that it describes the actual come-back of a period long gone.

Those Middle Ages seemed so beautiful to us when we were observing the towers of Notre Dame; and yet, seen at close range, they threaten to envelop us in their somber cloak. They assume for us a reality both terrible and menacing. In the face of this menace which threatens all of us, those problems which have stirred us in recent decades, such as the struggle between capitalism and the proletariat, "private enterprise" and socialism, become less urgent. They recede

to the background, giving way to a danger which is arising out of the distant past and is becoming more acute. And, possibly, the common fight against the same danger may open common avenues of understanding between the two camps. Later we may all perhaps see in a new light the factors behind the struggle in the social field.

There are certainly plenty of black spots in the picture of the Upward Progression also. These, however, result from the imperfections of the different "Upward" institutions—whereas, in the case of the Prusso-Teutonics, the characteristics we consider dangerous and execrable are virtues according to the standards of the Downward Progression. The Prusso-Teutonic system endeavors to develop barbarous and feudal elements on a world scale. In this endeavor Prusso-Teutonia is perfectly logical from its own point of view. The responsibility rests on us to act in such a way that they may not succeed.

Certain barbarous and feudal elements have survived within the democracies also. But these—which are considered "perfections" in the other camp—here are "imperfections" opposed to the basic tendencies on which the democracies, and the institutions of the Upward Progression in general, have been built.

Hitler regularly takes advantage in his propaganda of these imperfections from which we suffer. In his speeches we have often heard him criticizing flaws within the democratic countries, although he does not mention the fact that the same flaws exist in Nazi Germany to an extent that dwarfs their presence here. We have laughed at such hypocrisy—which is indeed contemptible, according to our moral standards; but Hitler, by acting in this fashion, renders us a real service. He focuses attention on all the elements of the Downward Progression which have penetrated into the Upward Progression or have succeeded in surviving there during the centuries.

One result of the present conflict will be our ability to see our own weak points much more clearly—all those areas of the Upward Progression tainted by elements of the Downward Progression. Let us hope that we will take every necessary step to eliminate these elements when the war is over. A determination to do this will give real purpose to the present war.

The civilizing influence of the Greco-Christian doctrines has carried on a perpetual housecleaning throughout the centuries and has gradually been hunting out the surviving "downward" elements. Man thought that this process was all that was needed; others believed that it was much too slow. The Prusso-Teutonic danger may speed the process. By turning the spotlight on our imperfections it helps us to eliminate them.

The democracies are certainly not completely above reproach. But it is not for them that we are fighting the present war. We are fighting it for a cause much nobler, much wider in scope—the Upward Progression—against these representatives *par excellence* of the Downward Progression, the Prusso-Teutonics.

In this war, by uniting in the same camp all those who, in spite of their imperfections, are basically for the principles of the Upward Progression, we are preparing the way for a much more profound application of these principles in the world which will emerge from the war.

We should at least do everything in our power to bring this about.

*But if feudal privileges have actually survived in many parts of the world, can the Prusso-Teutonic phenomenon be regarded as essentially different from these feudal survivals?*

Prusso-Teutonism is much more than a simple feudal survival. It has purposes of its own and a life peculiar to itself—born out of the combination of a number of elements includ-

ing the feudal. The feudal element itself, so far as it has become one of the component parts of Prusso-Teutonism, is much nearer the primitive, non-initiated "barbaric" character of its origins than to later-day feudalism. The latter, through the course of centuries, has been very much edulcorated by the civilizing influence of Christianity.

It is not the real purpose of Prusso-Teutonism to strive for the introduction in different parts of the world of what is called "feudal principles," although this is what today's feudal-minded circles all over the world had at first expected from it. Prusso-Teutonism is interested only in one thing: to establish its own absolute rule over all other countries, completely self-centered, without the slightest consideration for the rights and needs of others. This neglect of the rights of others also applies to those of feudal circles in other countries.

English feudal concepts have played some part in shaping the conduct of British internal and external affairs. In spite of this influence on their political life the English have successfully carried to the different parts of the world extremely valuable ideas of political and economic freedom, deriving from their essentially Christian concept of life.

The survival in France of isolated feudal-minded groups was responsible for the undermining of the French Republic and for the tragic subjection of a now feudally governed France to the sad rule of Berlin. But the feudal ambitions of these French circles are concerned with internal rather than external economic and political matters. They have not the ruthlessness of the Prusso-Teutonics, nor are their ambitions directed toward world conquest. In this case feudalism has produced much more modest results, because it did not rest on the conspirational aims of a strictly organized Order. French feudalism became, during the ages, increasingly tempered by Christian education.

Even in countries like Hungary, where the ruling class has always been feudal-minded, nothing resembling the Prusso-Teutonic phenomenon has been produced. Christianization of

the Hungarian feudal circles has always had a moderating effect, at least in the domain of international politics.

Nothing similar to the *conspirational character* of the Teutonic Order—and later of Prusso-Teutonism—ever arose in any other Western country. It is this character of conspiracy, aiming at world conquest and subordinating all moral considerations to this aim, which gives its unique character to Prusso-Teutonism, even when compared to feudal survivals in other countries.

Of course these feudal survivals in many places, including America, constitute a certain danger. We have seen such feudal circles becoming the temporary allies of the Prusso-Teutonics when they imagined, in their short-sightedness, that Germany's masters had no other purpose but to produce a world satisfactory to their desires. Unfortunately there is still much thinking along these lines.

As said before, when the war is over it will be useful to give some thought to these isolated feudal survivals. The problem of Prusso-Teutonism is, however, of a basically quite different character. It is a problem represented by a well-concealed, well-organized conspiracy with all its ramifications—all of them subordinated to its own egotistic, super-imperialistic purposes. It is only their own cause which matters to the leaders of this conspiracy—not the cause of feudalism, collectivism, or any other cause.

To root out this conspiracy will be quite a problem. At present its leaders have no doubt that the conspiracy will survive and emerge from this conflict with definite gains—even in the case of a German defeat.

Since we are examining the implications of the Prusso-Teutonic phenomenon from the social point of view, we may try to clear up a misunderstanding very common among socially advanced thinkers.

*Men and women whose whole pasts would lead us to expect just the opposite seem to accept German aggression*

*and expansion with fatalism as an "inevitable historic process" which it would be useless to try to halt. These determinists reason as follows: "The transformation which we are witnessing in Europe today is of such tremendous magnitude that it could not possibly be caused by one man. Hitler could never have accomplished what he already has, if he were not simply the instrument of an inexorable historical development. To condemn him does not advance us any."*

We have observed such reasoning both in certain progressive circles in America—and within a minority group of European socialists, who, today, are resigned "collaborationists." There is profound confusion behind such a deduction. Hitler may appear as the instrument of certain inevitable world-wide processes, but actually these have nothing to do with his basic ideas or with his real purposes. It is indeed probable that a unified Europe, the breaking down of customs-barriers between the European countries, a common currency, the abandonment of England's old-fashioned "balance of power" politics and other changes of this sort are a historic necessity. There is, however, no reason to believe that such transformations could not take place on a much sounder basis than that of the fake-revolution staged by Hitler. Naturally gifted, as we have seen, to "steal the show," Hitler has managed so far to receive all the credit. It is up to the democracies to become conscious of their own historical task and to effect the necessary changes in the world—by methods reflecting their own incomparably higher conception of life.

Those who reason in the manner outlined in our question notice first that the world is inevitably changing. Then—with the sort of resigned fatalism which has caused the downfall of several Eastern civilizations—they also view as "inevitable" the abusive attempt of a regressive group to impress its ghastly mark on the changing world. It is hard to imagine a more shameful attitude for sons of the Greco-Christian civilization—which is built upon the concept of free will.

## PRUSSO-TEUTONIA AND THE PROBLEMS OF THE POST-WAR WORLD

*The very first job is to win the war. The destruction of Nazism is commonly considered the next. In addition to these there is the complex task of rooting out Prusso-Teutonism with all its economic strongholds—a task which our readers may regard as at least as important as the destruction of Nazism.*

*So much can be said concerning the immediate job.*

*But is there not a wider meaning for us, a more profound lesson to be drawn from the events examined in this book—a meaning and a lesson with such significance for the future that, if we apply them properly, we may some day be able to say with sincere conviction that "the war was not fought in vain?"*

The only answer we can venture to this question is a better and fuller application of the principles of the Upward Progression to our lives and in the organization of mankind in general.

The evil we are fighting now arose out of a centuries-old conspiracy systematically organized by barbarous elements against the entire Upward Progression. But this evil could not have expanded as it has if we had not in numerous instances failed to apply the principles of the Upward Progression with the necessary vigor.

Depending on the various spiritual allegiances within the Upward Progression to which we subscribe, we would state these principles differently. But regardless to which of these spiritual groups we belong, there is a common substance

behind our principles. It is this common substance that must be brought more and more into the light so that these principles may be more and more thoroughly applied in our own lives and in the organization of mankind. The more faithful we are to our own principles, the less vulnerable we shall be to outside attack.

It is commonly assumed that this war will result in various social and economic adjustments. Social and economic adjustments for centuries consisted of nothing else but the gradually fuller application to our lives of moral principles of the Upward Progression, as they were derived from the various religions and spiritual movements.

What the future social and economic adjustments evolving from our common inspiration will be, it is too early to say. It is by no means certain that these developments will move in a "collectivist" direction as many expect. It is just as possible that their course will take the way leading toward a greater possibility of economic initiative accompanied by safeguards against excesses. Definite solutions can await future discussion—if there is common acknowledgment of the problems for which some solutions must be found. Face to face with an identical foe, all members of the Upward Progression will have to look to their common inspiration for common solutions; and these will have to be put into practice with a vigor common to all.

But beyond the internal social and economic organization we must consider the whole problem of relations between the different parts of the world. The outdated character of the prevailing rules and customs in international and diplomatic matters is generally recognized. It is also admitted that these rules were a great handicap in the settlement of world affairs in pre-war days—and that this situation favored Hitler, who, because of the anachronistic character of these rules, was able to brush them aside with greater ease. Let us for the time being simply recognize the necessity for a change and let

the actual solution grow out of detailed discussions in the future.

There is, however, one lesson which can be immediately derived from the chain of events described in this book: it concerns the *necessity for effecting a change in the direction of a greater and freer interaction between the different parts of the world*. No outside condition helped more to bring the Prusso-Teutonic abscess to the point where it endangered the whole world than the different "isolations" within the political and economic body of Europe.

A great number of these "isolations" were deliberately engineered by the Prusso-Teutonic. Others, stimulated by the example given, followed—to the great pleasure of the Prusso-Teutonic. The latter, artfully making good use in their tactics of internationally accepted diplomatic concepts, shut off now this, now that part of the European blood stream, thus helping along the growth of an abscess which they themselves had created. Without the successful application of these ligatures to the political and economic arteries of Europe, the Prusso-Teutonic abscess would have been washed away by the blood stream.

Bismarck and his friends stood in the way of the creation of a German empire and the fusion of their own country, Prussia, with this empire so long as the healthy elements in the other German countries were in a position to exert stronger influence within the empire than themselves. Bismarck also succeeded in bringing about the isolation of Denmark, Austria and France, one after another, from the different German countries with which they had formerly entertained friendly relations. Between the two world wars the Prusso-Teutonic managed to upset Briand's plans for a European federation within which they would have been submerged in the healthy blood stream of Europe.

Similar methods were applied on the economic plane. As we have seen, List designed the master plans in this sphere

about one hundred years ago. They called for deliberate economic isolation from the rest of the world until some day this world might be conquered and subjugated. This was the economic plan which was conscientiously furthered by the Prusso-Teutonics. When, in the period after Bismarck's regime, Chancellor von Caprivi tried to integrate Germany into the normal European commercial system he encountered the violent opposition of the entire Prusso-Teutonic clique. Then later, between the two world wars, Dr. Schacht methodically carried forward List's plan: by isolating Germany economically from the rest of the world until the economic suffering deliberately created might result in a political explosion and a march of conquest.

All this can be a lesson to us. The actual settlement of the German—or rather the Prusso-Teutonic—problem no doubt will have to take the form of an extremely energetic police operation with provisions of a lasting character against the recurrence of the ominous phenomena. But no police operation can be a real solution of the problem in the long run unless the general conditions which made possible the abuses are also modified.

After the ghastly experience through which Europe has passed, no reform should be considered too drastic if it is otherwise desirable. An absolutely free exchange of goods with no customs-barriers should be the first measure in freeing the European blood stream and perhaps that of the world as well. The alternative—a return to the involved system of "commercial treaties"—would be extremely dangerous. This would again result in an era of economic isolation separating the different countries from one another; and it would provide—in defiance of all the police measures in the world—a welcome screen for the reconstitution of the Prusso-Teutonic forces. A unified monetary system and other economic measures of a similar nature should complete the healing process.

Simultaneously with a more or less completely free ex-

change of goods, freedom of migration will have to be re-established. This today appears to be a revolutionary measure, although before World War I there were but few limitations to the migration of people. If all obstacles to the free circulation of goods and people are eliminated, the general conditions which might render possible a reconstitution of the Prusso-Teutonic danger zone (or of any similar danger zone of the future) will no longer be present—but, of course, specific "police measures" will still be necessary.

It would be Utopian to imagine that such changes can be effected by the European people alone. Leadership is necessary and for various reasons such leadership can come only from America.\*

American public opinion for the most part has repudiated its own pre-war isolationism, and today vigorously criticizes those who in the U. S. A. continue to maintain an isolationist attitude, thus hampering the war effort. Those opposed to isolationism today, to be consistent with themselves, should realize that their present stand against isolationism is not fortuitous but logical and organic. It simply corresponds to the fact that with the shortening of distances, America has really become part of this world and must shoulder the consequences—not only during the war but afterwards as well.

"Isolationism is the enemy" in two respects: first, because it tries to persuade American public opinion that a settlement of world problems is of no concern to America; second, because it encourages sympathy, even during peace, for various measures in the U. S. A. and elsewhere which have the effect of ligatures obstructing the healthy circulation of the world: high tariffs, bans on export and import, measures against migration, etc.

\* "Isolationism" before the war meant simply the desire to keep America out of war. Today it means striving for a negotiated peace. We ourselves use the term in the following discussion to mean disapproval of all participation in world affairs.

"Isolationism is the enemy" in all countries because it is the necessary condition for the preservation and the regrowth of sickening "abscesses" of the Prusso-Teutonic type. The expressions "isolation" and "isolationism," are employed to designate phenomena of many different types; but the widespread use of the same term is not simply due to coincidence. And to the extent that these "isolations" act as ligatures on the normal circulation of the world body we are concerned here with all of them.

We can use the same expression, "isolation" in, among others, the *political*, *economic* and *demographic* spheres. In every case the development it describes is dangerous for the same reasons. And in all these spheres "isolation" may assume what might be called an "introverted" or an "extroverted" form. Let us pass these spheres and forms rapidly in review.

#### *Political Isolation*

1. Introverted form: the "isolationism" familiar in America—the tendency or effort to keep one's own country separated from the rest of the world.

2. Extroverted form: the attempt to "isolate" a foreign country—or several—from others through the artificial creation of irreconcilable misunderstandings between them by the skillful use of propaganda. For instance, Bismarck's "isolation" of Denmark, Austria and France; Hitler's diplomatic tactics, etc.

#### *Economic Isolation*

1. Introverted form: the effort to isolate one's own country economically from the rest of the world in order deliberately to create economic misery within the country and thus to keep the pressure up in the political boiler. For example: Prusso-Teutonic and Nazi schemes between the two world

wars, List's and Dr. Schacht's policies of economic isolation from the rest of the world.

2. Extroverted form: the attempt to isolate other countries from the rest of the world economically by making it difficult for them to export and import. Methods employed: high tariffs, dumping, commercial treaties intended to injure particular nations, etc. Almost all countries, including America, have done this in the past. There have also been classic examples of extreme and pernicious protectionism in the small independent nations, created in Eastern Europe after World War I. England deserves great praise for having maintained its economic liberalism until recent years, in opposition to the economic isolationism of almost all the other parts of the world.

#### *Demographic Isolation*

1. Introverted form: tendency to impede or block off the immigration into one's country of people obliged, for various reasons, to quit other countries. This sort of isolation increases the pressure for expansion—the growth of the abscess—in overpopulated countries. After World War I, the United States itself fell into this error, although its own greatness and prosperity are due primarily to its earlier system of free immigration.

2. Extroverted form: tendency for a country to keep its expatriates permanently under its own influence and to isolate them in mentality from their present surroundings. Such isolation makes possible the use of expatriates as tools of the country's own plans of conquest. For example, the artful maintenance of allegiance to the "Fatherland" of German and Japanese immigrants and their descendants within all countries including America.

We realize, of course, that all these "isolations" and "isolationisms" are of extremely varied character. They stem, how-



ever, from roughly the same sort of mentality; and in any event their supporters usually resemble each other like peas in a pod. Further, they all contribute to the creation of conditions which favor the growth of abscesses like the Prusso-Teutonic.

We do not mean that the Nazi danger is due primarily to such isolationisms. The primary cause of the Nazi danger is the centuries-old Prusso-Teutonic conspiracy, a phenomenon which, in itself, has extremely deep roots. Furthermore the various types of isolation have often been deliberately stimulated by the Prusso-Teutonic clique to create the proper soil for their own aims. But even when, in other cases, the error of isolation was committed by the various peoples of the world of their own free will, this error was frequently seized upon by the Prusso-Teutonics to further their own design. The important factor was the design itself: an organized conspiracy which has evolved through the years from the thirteenth century until the twentieth.

Nevertheless the pernicious effect of the various isolations should not be forgotten. And American leadership—which is essential for a settlement of world affairs in the spirit of Upward Progression—should be inspired by a sincere desire to end these isolations. To achieve this it will be necessary to make enduring provisions for the greatest possible freedom of circulation in all spheres and on a world-wide scale. People must understand that such measures have significance beyond their immediate practical advantages—significance in the fact that they provide one essential guarantee against recurrence of the evil which has caused our present troubles.

“Liberalism” will have to reach new heights—as a natural enemy of all material and mental isolations. The word Liberalism is not used here in a sectarian sense. We speak rather about the true liberalism—*i.e.*, that which frees the world-body of all sickening and paralyzing ligatures. A wide play

of this liberalism was nothing but a beautiful dream fifty or one hundred years ago. But in an age in which airplanes will make it possible to commute between Europe and America several times a week and in which goods will be shipped in large quantities from continent to continent by ultra-rapid aerial transports, it will be a necessity.

Economic liberalism, political liberalism, intellectual liberalism—all are of the same essence. Their importance increases to world proportions with the immense technical advances by which distances are shortened.

Facilities of transportation and of communication have always tended to break down existing isolations. Such facilities have always been the natural vehicles of “liberalism.” The recent tremendous stimulus to transportation and communication—in part a result of the war—should bring forth a new era of liberalism, more far-reaching in consequence than anything we have known before.

We would not take seriously today a suggestion to separate the East from the Middle West or the individual States of the union by customs-barriers, monetary differences, bans against change of residence and similar “isolationist” measures. Untold misery, immeasurable complications, strife and injustice would result from such regulations. Any American child realizes this. If the advantages of economic and political liberalism within the United States are evident today to everybody they will become equally evident to the world as a whole as a result of this war. The United States with its long experience of economic and political freedom within its boundaries and with its unique racial composition seems predestined to assume world leadership in freeing the blood stream of the world.

People who speak about American leadership are accused of imperialistic leanings. When Henry Luce introduced the idea

of an "American Century" he was called an imperialist in various liberal circles. But "leadership" and "imperialism" are not the same: the latter represents a particular use of the former. It is up to the liberal circles of America to be on the alert against all imperialistic aberrations from the course to be taken. Their vigilance is necessary as a guarantee that America's leadership will be used not only for her own benefit but also for the benefit of other countries—not for the oppression but for the liberation of other peoples.

Leadership understood in this sense is not an unwarranted prerogative for America but an obligation. She must assume it not only in her own interest but primarily for the sake of the Upward Progression. It should lead to a post-war crusade against all tendencies toward "isolation"—all attempts to reimpose the ligatures on the world body. It should be appropriate to the basic purpose which inspires it: it should be a leadership profoundly liberal-minded, steeped in the best American and Greco-Christian traditions, adherent—on every plane—to principles evolving from the "dignity of the human person."

The liberal circles of America instead of fearing American leadership because of its possible results should welcome it: they should contribute to it their best energy and the fruits of their experience.

The contribution of liberalism to American leadership will be of the highest importance for many reasons: if, for example, liberal sources fail to contribute fresh blood to American diplomacy the latter is bound to make the same sort of mistakes as those for which many of us have often criticized England—in spite of our love for English traditions of civic freedom and democracy.

No other country but the United States today has the facilities and the world-wide prestige to assume the leadership which must be found somewhere. England itself today looks

to America, to a certain extent, for the leadership which she has exercised during the last hundred years or so. England, despite her great democratic traditions, has committed many blunders in international politics because of her reliance on out-dated diplomatic principles. She has, consequently, lost much of the prestige which the true leader in international matters must possess—but she can still back up American initiative with her invaluable support.

France, because of her very old cultural traditions, is today, regardless of her present political misfortunes, the center *par excellence* of Western civilization. The "initiation" of the French people dates back to extremely ancient and deep sources. It is probably the result of a superposition of Greek and Roman initiative teachings on the Celtic groundwork of initiation which itself belonged to the Upward Progression. (The mysteries of the Celtic or Gallic Druids taught the doctrine of transmigration of the soul and others which are characteristic of Upward initiations.) Later the intense Christianization of France kept alive the force and vigor of the original initiation.

The collaboration of the highly civilized French people will be essential in the rebuilding of Europe; but France, without American help, will not be able to accomplish this task—because the closeness of the Prusso-Teutonic danger acts in many respects to upset the balance of its public life.

Many believe that Russia, if she proves victorious in this war, will have more to say about the reconstruction of Europe than the United States. This question is not a simple one. Let us remark only that United States influence on European affairs and on world affairs in general will depend to a large extent on the sincerity and mental courage of the American people in approaching the world problems of the post-war period.

Most European people feel strongly that the world to be

built out of the present nightmare must not be simply a re-creation of the old world—the world which permitted the nightmare to take shape. If the American people and the American leaders have the mental courage to approach these problems in a completely fresh and profoundly liberal spirit, they will have a great deal to say about the reconstruction of Europe and the world. They will have more to say than Russia, at least so far as Europe is concerned, because of the closeness of American and European cultural ties.

But should American politics in international matters be guided simply by a dusty conservatism, we would witness a dwindling away of America's present very real prestige in different European countries. In this latter case, but only in this case, it would not be surprising for Europeans to turn to Russia for support in the reconstruction of the continent.

In the meantime, let us consider Russian Communism with serenity. We are, for our part, not in agreement, on theoretical grounds, with the economic teachings of Communism and with the doctrine of the preponderant rights of the State over those of the individual. We believe, however (to prove this would lead us far afield), that Communism derives from the Upward Progression, as does our own Western philosophy of life—although their end-concepts profoundly differ. The differences separating the two, in any case, are not so great, not so fundamental as the difference between them, on the one hand, and Prusso-Teutonism, the barbarous product of the Downward Progression, on the other.

We are not advocating any truce with Communism. We believe it is useful to fight out our differences in the future as vigorously as in the past. We can do this, however, with a measure of good faith on both sides, as behooves opponents who have certain common bonds among themselves. Nothing did more to add to the success of Nazi propaganda in the democratic countries than the nervousness caused in some

circles by the mention of Communism or anything connected with it.

There is no reason for this nervousness. Our own concept of life has a much better chance than Communism of shaping the future—at least of Europe and the Western Hemisphere—granted two conditions: first, that we think through our own concepts courageously to their practical applications; and, second, that we learn, all of us, to work and fight for our principles with the same spirit of selfless devotion to the common good which we envy in the Russians. We base this belief on (1) our confidence in the soundness of free initiative as a fundamental economic concept—provided the practices resting on it are brought up to date; and (2) the fact that respect for the rights of the individual answers an inherent and universal human need.

Many believe that leadership by any one nation is unnecessary and that the nations of the world will (or should) be able to settle their affairs simply in some improved League of Nations where the powers of the various States are properly balanced. Another feeling is that the various small nations which, by their courageous stand in the present conflict, have gained the right to be heard in the future will not be willing to accept any outside leadership.

We believe, however, that the small European nations themselves will recognize that responsible leadership is necessary in the reorganization of Europe. The experiment after the last war—of granting the newly born small nations great influence in the affairs of the continent—did not work out well. The ambitions which were unleashed within each small nation led to excesses in economic and political matters. On the other hand, when confronted by the Prusso-Teutonic threat, the same small nations lacked adequate common leadership and—except in a very few instances—took an extremely

hesitant stand. The result was that they were either consumed by the monster or became its reluctant allies.

This past unhappy experience is no inducement for a repetition.

Opposition to leadership by a single country or nation is chiefly due to the fact that countries and nations are usually considered, in external matters, to be mere associations of their citizens for the common protection of private interests.

If nations were nothing more, it would be foolish and unjust to grant leadership to any one of them. It would be used exclusively to further the interests of the citizens of a particular State.

But nations are not simply associations for the protection of private interests. They often are—and those of comparatively recent creation usually are—also practical *experiments* in the direction of a future society: living crystallizations of certain basic ideas and tendencies.

This is particularly true in the case of the United States, which has been built entirely through immigration. This country was created out of the common urge for freedom of masses of people, for the most part Europeans. America to them meant liberation from "ligatures" of all sorts in their homelands—political, economic, religious, etc.; and immigration to this country offered them undreamed of freedom in every field. Whether these immigrants were adventurers, idealists, revolutionaries, starving farmers or laborers, they were all attracted by the same sort of material and spiritual opportunities, and spurred on by the same urge for liberation.

If a nation born out of these basic concepts many times reaffirms them in the course of its history, it becomes a powerful pole of attraction for people in all the different parts of the world to whom the ligatures of their own countries, the isolations inherited from the past, have grown unbearable.

This nation is, therefore, much more than a mere associa-

tion of interests: it may be regarded as the dynamic center from which to apply—on a much wider scale than ever before—the concept of liberation which has been its principal motive force throughout the generations.

Other nations have drawn to themselves people who felt the attraction of those nations' ideas in one field or another. Thus the French nation has acted as a magnet for immigrants who wanted to take advantage of its cultural opportunities and also, since the French Revolution, for others who have been attracted by her traditions of political liberty. The Teutonic Order, even before it had created a nation, was a pole of attraction for nobles from all parts of Germany who felt a mental kinship with the Teutonic Knights. After the formation of Prussia, the latter country continued to absorb people of the same type from all the other German countries. They became Prussian who felt Prussian, wherever they may have been born. As a last example, Soviet Russia exercises a comparable attraction on people of various countries who share her ideological aims.

We would like to consider the United States, in spite of its imperfections, as the nucleus of a future society organized according to ideas of freedom in all domains. If this should be her rôle, it would be absurd to assign this nation membership in some international organization of the egalitarian type, unless some structural opportunity for her leadership were assured. Because this opportunity was lacking—for this reason alone and not because of the fancied advantages of isolation—the United States did well to decline membership in the League of Nations. In the latter its leadership would have been submerged in the confusion of numerous small and large nations with equal rights—many of which adhered to distinctly different basic principles.

America will deserve leadership in the post-war world if she sincerely wishes to act in international matters in the spirit of her deepest traditions—and not as an organization to

defend particular interests. People all over the world, whatever their national origin, in this case will be willing to overlook America's past delays in assuming her natural responsibilities. They will look to her not as to a powerful nation simply pursuing its own egotistic aims, but as to the true nucleus of the society of the future—a society which those who travel the road of the Upward Progression ardently desire.

## APPENDIX

### Translation (from the mediaeval Latin) of the BULL OF RIMINI (1226)

In the name of the Holy and indivisible Trinity, AMEN. Frederick the Second, by the merciful tenderness of God always the august Emperor of the Romans, King of Jerusalem and Sicily. Therefore has God erected our Empire before the Kings of the august Earth and broadened the limits of our power throughout the various zones of the world, that the care of our effort be directed toward the glorification of His name within the centuries and the propagation of the faith within the people, inasmuch as He has prepared the Holy Roman Empire for the preaching of the Gospel, so that we may give ourselves not less to the subjugation than to the conversion of the people, while we enjoy the mercy of that Providence by which Catholic men take upon themselves the burden of protracted labors for the purpose of subjecting barbaric peoples and to reform them to accept the divine cult, and by which they discover incessantly matters and men.

In reference hereto it is, which we wish to have made seriously known to the present and future subjects of the Empire from the present Our document, namely how Brother Hermann, venerable master of the Holy Hospitable House of the Holy Mary of the Teutons in Jerusalem, our faithful subject, so as to show the humble readiness of his heart, has proposed before us that which our devout Duke of Masovia and Cuiania has promised and offered, namely to procure for him and his brothers part of the land which is known as Culm, and also of another country between his boundaries and the borders of the Prussians, in such a manner that they started the work and well insisted to invade the land of Prussia and to capture it for the honor and the glory of the true God.

After he had received this promise, he went forth and humbly implored Our Highness that We condescend to favor his vows so that he, aided by Our authority, may begin to set about and continue such a great task, and so that Our favor may leave and certify to him and his house that land which the aforementioned

duke was obliged to present, as well as the whole land which, in parts of Prussia, would be acquired by their work; and that We would further, by force of the privilege of Our liberality, present his house by immunities, releases and other concessions which he hoped for as a result from the gift of the aforementioned duke and the conquest of Prussia, and that he himself would receive the proffered gift of the above mentioned duke and that he may use, for the purpose of the conquest and the capture of the country—by constant and unceasing efforts—the properties of the house and the people.

According to the constant and tested devotion of this master in regard to the land for whose acquisition in the Lord he so zealously fought and with regard to the land which under the Monarchy of the Empire may always exist, trusting, further, in the prudence of this master that he is an efficient man and powerful rhetorician who by his own and his brethren energy will begin forcefully and prosecute manfully the conquest of the country and will not uselessly desist from what he began, as many have failed who have vainly been tried in the same beginning by various enterprises; we have given to this master the authority to attack the land of Prussia with the forces of his house and all efforts, by conceding and certifying to this master, his successors and his house forever the said country which he will obtain from the aforementioned duke as promised, and any which he will give him besides, and also all that land which by the will of God he will conquer in the territory of Prussia, and also the old and due imperial right over mountains, plains, rivers, forests and seas so that he may keep the country free and immune of all services and threats, and no one shall be obliged to subject himself [to any such services and threats].

They are further authorized, for the whole country of their conquest, whether it is acquired by them or will be acquired by them, to order, for the comfort of the house, highway tolls and taxes, appoint market days and meetings, coin money, tax tributary and other rights, undertake land projects in rivers and in the sea as they may be considered useful, also to take and keep in eternal possession mines, gold, silver, iron mines, and mines of other metals and salt as they may be found in the country itself.

We further permit them to appoint judges and rectors who may govern and direct justly the people conquered there, as well

those who have been converted, as those who persist in their superstitions, and who may prevent the excesses of the evil-doers and punish them in accordance with the necessities of a just order.

They may further hold court in civil and criminal matters and judge according to the law of reason. We also decree in Our mercy that the master and his successors may have the right and the power to exercise in their countries as every other prince should have in the country which belongs to him, that they may care for good morals and customs, that they may decree regulations and laws by which the faithfulness of the believers will be strengthened and all their subjects may enjoy and use a peaceful existence.

We further forbid by the power of the authority of the present privilege that any prince, duke, count, priest, judge or advocate, or anybody, be he of a high or low estate, do anything contrary to the contents of the present concession and confirmation. Whosoever violates this, will find himself subjected to a fine of one hundred gold pounds\* of which one half is to be paid into Our Treasury, the other half to those having suffered the damage.

We will bring about that for the remembrance and eternal adhesion of this, our concession and confirmation, the present privilege will be made, and made public by a Golden Bull provided with Our Seal.

The witnesses of this act are: The Archbishops of Magdeburg, Ravenna, Tyrene, Panormina, and Reggio; the Bishops of Bonn, Mantua, Turin, Ariminum, and Cesena; the Dukes of Saxonia and Spoleto; the Counts Heinrich von Schwarzburg, Gunther von Kuernberg, Werner von Kueburg, Albert von Hapsburg, Ludwig and Herman von Froburg, and Thomas von Accerris; Marshal Richard and the Chamberlain of the Imperial Court, Richard, Albert von Arnstein, Gottfried von Hohenlohe and many others.

Signature of the name of the Lord Frederick, by the mercy of God invincible and always august Emperor of the Romans and King of Jerusalem and Sicily.

Given in the year of the incarnation of the Lord in 1226, in the month of March, under the rule of the Lord Frederick, by the mercy of God always august Emperor of the Romans and

\* A Roman pound weighs twelve ounces.

King of Jerusalem and Sicily, in the sixth year of His Roman rule, in the first year of his rule over Jerusalem, in the twenty-sixth year of His Sicilian rule. AMEN.

Given in Ariminum [Rimini] in the aforementioned years, months, and titles.

END

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