

WORSHIP OF NIGHT IS GERMAN RELIGION

Maximilian Harden Tells of Little Willie's Training.

HISTORY IS PROPAGANDA

Militarism, Wars, Generals, Dates Featured; Hatred Taught; Result, Disaster.

(Continued From First Page.) It is told that he will not alter the divine order of things, and that instead of wasting his time in useful speculations he would do far better to strive to "get ahead," so that he may not be a financial burden to his parents too long.

Religion for Sunday Only. To be strong, to have courage, to "get ahead," to earn money, to achieve respect—these are the goals which parents, relatives, teachers set up for his life. What is told him during the hour devoted to the study of religion sounds different. There is humility, simplicity, honesty are praised, the nothingness of all heroism, warlike successes and earthly goods is preached. This teaching, however, has currency only for the next world; at most for Sundays and holidays. On such days one may be a Christian. On week-days, gentle, peaceful, sympathetic, not bent on gain, filled with brotherly love and ready to give the poor who beg for stockings his shoes to boot—such a one would never get ahead and would have to fear that he would end his life in a garret. Between his lessons in religion and his other studies there isn't the slightest connection. And the whole spirit of his school is such, as if the old Teuton gods still reigned in heaven.

History as German Religion. History plays a big part in his studies—what one calls history. Is there such a thing? Isn't it rather merely the vision of an individual, a personal, or traditional, a confidential, a fable, passed on from generation to generation? Picture to yourselves how in the various studies there isn't a year of the years 1914 to 1919 will once look like things go on in the accustomed hazy way. The history which little Willie learns is sucked full of patriotism like a sponge with water. The fatherland was always in the foreground, there has always been more than any other country. There are colossal quantities of dates and names of rulers to be stored up in his mind. The history of kings and generals, wars and battles.

Girls Must Learn Strategy. And not only for boys. Sister Bertha, going to the "gymnasium" must in the next to the last year draw the strategic plan and preliminary marching movements of the battle of Dennewitz, where the Prussian General von Buelow is credited with having defeated in 1813 Marshal Ney of France. Wee to the youth who listens to Sedan at the tip of their tongues! Of the peoples, their culture, psychology, intellectual and economic development, the principal battles of Cannae to Sedan at the tip of their tongues! Of the peoples, their culture, psychology, intellectual and economic development, the principal battles of Cannae to Sedan at the tip of their tongues!

German Superiority Admitted. "Because the German is the most industrious and possesses the greatest ability he is hated," this holiday orator declares. "For centuries the six enemies have prevented the harmless, good-natured German from attaining the goal of national unity. With the sword the German has had to fight for and achieve it. It became the duty of a new upward climb. The German, having reached the peak of power, now became virile hated and any day the hour may strike when he will force the German to draw the sword again. The sword must be sharp in order to be able to defend our most sacred possessions. "Therefore must the will to military preparedness stand in the center of our life. Universal compulsory military service, high-tensioned senses of honor, strong monarchy, rigid discipline, obedience—only in possession of these institutions and qualities are we sure of our national future and protected against treachery. If we maintain these for ourselves then will the poet's words come true: 'The world will some day grow weak, thanks to the German nature and character.' The republic is a sort of state of willing, degenerating nations and is inseparable from corruption. The Frenchman is vain, a hot-head or decadent, a comedian or dancing master, 'The Englishman is a treacherous being, with the long teeth, a world exploiter and globe usurer. The Italian loafs his time away in a gondola, plays the mandolin, eats risotto, lives off the tourist industry in the gigantic museum of his peninsula.

Americans God, the Dollar. "And every child knows that the American, on every floor of his skyscrapers, prays to the dollar as his god, is separated by oceans from all idealism and lies in the gutter of a nature he owes to the German immigrants, from Steuben to Carl Schurz. It is not all that 'History': Who ever denies it does not think 'nationality' and is unworthy of respect." The duty of thinking nationally is hammered into every boy and girl from the time of playing with lead soldiers, not the duty to rejoice over one particular national character and to strive with all one's strength to improve and render it finer and also to be happy over the fact that in the garden of humanity other flowers bloom and are fragrant. No. The duty is to consider one's own nation as the highest purpose and the crown of creation—that is what is hammered in. The word "international," which shines ahead of all history of Christianity, all art and science, passes for a word of abuse as synonymous with "unpatriotic" or "without a country."

Humility? An empty phrase imported from the west, from nations who befoke the German Samson with an intoxication of words and then want to cut off his locks. Other "Empty Phrases." "Because we speak foreign ways and were proud of them, we became taller, a London cockney; because we, parrot-like, repeated the phrase about 'liberty, equality, eternity,' our country remained divided and impotent. We must and will be Germans. If we are Germans in every fiber, if we are national to the marrow, then will the so-called humanity be served." That tendency pervades one's whole life to the smallest detail. Besides children's books and historiography even the street signs drill the memory constantly to remember the glory of the empire, of its princes, heroes, institutions, Kaiser, King, Kurfuerrst, Crown Prince, Hohenzollern, Wilhelm, Frederick, Blucher, Moltke, Koenigsgratz, Sedan—every town has streets, avenues, squares baptized with these

names. Schools and universities, academies and laboratories, hotels, beer palaces, drug stores borrow their names from the court and military spheres. In the Hliest hamlet war and battle monuments irritate the wanderer's eye. Their artistic value is equivalent to zero. But they, too, "promote patriotism." And that's the main thing.

Willie Prefers Army. Willie Krause is to become a business man after all. Too bad! He would rather be an officer. But for that, more money is needed than the parents can still raise; and whoever isn't of the aristocracy can only through a very particularly favorable chance get into the "fine" regiments. To be a student would also be nice, however. One of the philologists has a colored student's cap and sports three colored knots on his watch chain; sports also strange, warlike, healed wounds on his cheeks and chin, the result of student duelling, and can drink half a quart of beer at one swallow; can, if invited, repeat his performance several times in succession. But who knows how long the poor fellow will have to wait for an appointment? And when he finally lands one, the pay is wretchedly small and there's a small prospect of rapid advancement.

Nobility of Soul Useless. Willie has from his earliest youth heard that one must be strong, self-assertive, self-confident, use one's elbows, crowd the competitor out of the way, get ahead, not let one's self be intimidated and imposed on; only actual performance, accomplishment, matters; everything else is incidental. Always and everywhere he has seen that people whose nobility of soul, whose spotlessly clean character, is praised find no place, no patron; that on the other hand every one is eager to acquire people for his business or enterprise who have the reputation of unscrupulous shiftiness. Nobility of soul is therefore worth nothing; metaphysics are merely phraseology or furniture for the parlor, which one opens only on Sundays and holidays. "Deutschland uber alles" means performance above everything.

The two concepts blend into one. The ideas of fatherland and nation become identified with the concept of a "mutual association for gain," whose power increases the power of each of its members and therefore brings in interest. He who is efficient performs much, is thorough and does his "job" thing foolishly—meaning deviate from the highway of practical self-interest, to become conspicuous through some "incorrectness" or other, or to marry "for love" a girl without dowry—will quickly get to the top, and once there can buy whatever his heart craves—orders, titles, state "honors" of all kinds.

Pride Taken in Titles. Willie knows no other world except the one in which there are imperial, royal, grand ducal, purposes, titles, court, in which everyone is addressed and referred to by his title, the wife even by her husband's title. He is aware that of an "expediting railroad secretary"; a world in which nearly every gray-haired head is called a "Herr Geheimrat" and in which the guests are invited to even the smallest private dinner wear all their order ribbons, stars, crosses, oak leaves and swords on show. Willie has been brought up to be a nationalist and militarist, educated to rigid brusqueness and to underrating everything foreign. Now he shall be a

drum and to which the thought is already hammered home that it ought no longer to remain a nation of dreamers and poets; and which was dyed to the roots by the Prussian ideal of "efficient performance at any price," which had to be thus colored by Prussia because Prussia had helped it to attain unity and prosperity. Other nations have different histories, conditions of life, qualities; have they only nobler qualities? A pharisaic blindness in love with himself, may believe that.

Blind Obedience Hurts. Don't forget Willie Krause when, in quick anger, you damn the strange mentality of the latter-day Germans! He was too competent, in order to be moral in the highest sense; he was too blindly obedient and loyal to the state, as a mutual benefit association, to feel himself as a serving member of humanity; and for the worshipper of performance the noble content of the soul had no market value. Was it really so very much better elsewhere in the time of the selfish mammon cult? Was not only the outer husk, the form, different from that of Willie's? His world your arms have smashed to bits; and the German world of Wolfram and Walter von der Vogelweide, of Duarer and Gruenewald, of Kant, Goethe Schiller, Lessing, Schopenhauer, Moerike, Bach, Haendel, Beethoven, Mozart, Schubert, of all the artists, scientists, benefactors of humanity of German race can arise again. In that world every man is valued at just as much as he is worth by his own grace, not by the grace of others; every man is pleased to maintain loyalty to himself, to the deity in his bosom; in that world honor cannot be conferred or taken away from without; and the empire of humanity, which alone is worth while, begins only beyond efficiency, thoroughness and its income.

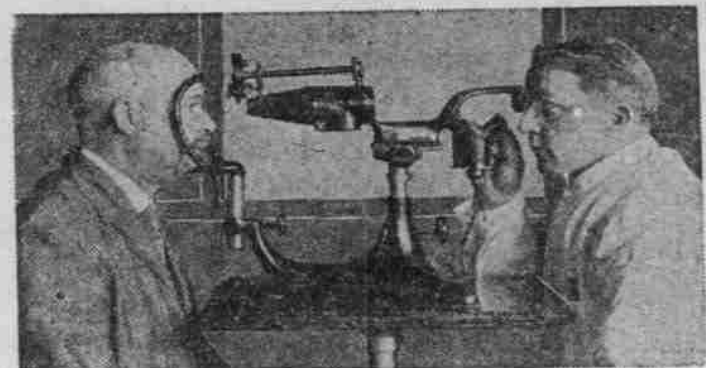
Double Life Led. Did he ever dream of greater wonders as he played with his lead and tin soldiers on the floor of the nurse? He leads a double life. Like Mollere's coachman-cook in "Harpagon" he is business man and officer, but always in the service of the mutual benefit association, which bears different names and which must be promoted with various tools. The growing up and life experiences of such a Willie Krause are typical of German; typical in a nation which attained unity and prosperity late, which therefore gives offense by many a parvenu quality, which out of its own resources cannot feed all its children.

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