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CARLYLE AND NATIONAL SOCIALIST THOUGHT

A thesis submitted  
to the Honors Committee  
in fulfillment of the  
requirements for I.D. 499  
by

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Ball State University

May 19, 1965



## CHAPTER I

In view of Thomas Carlyle's popularity with the Nazi movement, it is surprising that no detailed study of this interest has been made. Eric Bentley's book, A Century of Hero-Worship, handles it only briefly. Considering the fact that Germany's wide-spread acceptance of Carlyle from 1880-1940 is well known, his influence upon National Socialist doctrine should be studied.

Germany became interested in Carlyle before the Nazi period—as early as 1855-1856 when "six volumes of selected writings" were published and distributed in Germany. These consisted of various essays: "Goethe," "Schiller," "Count Cagliostro," "The Diamond Necklace," "Voltaire," "Diderot," "Novalis," "Characteristics," "Boswell," "Sir Walter Scott," "History," "Francis," "Mirabeau," "Burns," "German Playwrights"; and two books: Sartor Resartus, and Past and Present.<sup>1</sup>

Carlyle's popularity in Germany increased throughout the later nineteenth and early twentieth century as can be seen by noting the appendix included at the end of this paper. From 1926 to 1932, 300,000 of Carlyle's works were sold in Germany.<sup>2</sup> Works included in this number were:

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<sup>1</sup>Emery Neff, Carlyle (New York: W. W. Norton and Company, Inc., 1932), 258.

<sup>2</sup>Ibid., 269.

Oliver Cromwell; History of Frederick II of Prussia called Frederick the Great; The French Revolution; A History in Three Volumes; Heroes, Hero-Worship, and the Heroic in History; Latter Day Pamphlets, and Reminiscences.

In order to understand why Carlyle became increasingly popular with the Germans during the early twentieth century, one must comprehend the political changes which occurred during this time. Germany was involved in World War I and had millions of men killed and injured. Colonies such as German East Africa, Togoland, the German Samoan Islands, and German New Guinea, which supplied valuable raw materials and markets for German goods, became property of the League of Nations as a result of the Treaty of Versailles. Likewise, reparations were demanded as Germany's punishment for having caused the war: the final amount to be paid was finally fixed at thirty-two billion dollars, plus interest. Also, Germany was forced to agree not to have an army larger than 100,000 men and she could manufacture no large guns. In short, World War I and the Versailles treaty were violent events which stripped Germany of men, material, and money.<sup>3</sup>

However, although this is often forgotten, World War I was not the only war Germany fought in the early twentieth century: she also was embroiled in a revolution within her own borders. Towards the end of 1917, a munitions strike took place in Germany which had as a result, the weakening of

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<sup>3</sup>T. Walter Wallbank and Arnold Fletcher, Living World History (Chicago: Scott, Foresman, and Company, 1958), 585.

the German front. According to Hitler, this strike was a "Marxist betrayal of the people."<sup>4</sup> This action, whether Marxist or not, caused a great loss of German army morale: as Hitler said later, "For what now, did the army continue to fight, if home itself no longer wanted victory?"<sup>5</sup> During November, 1918, the actual revolution broke out and the House of Hohenzollern was driven from Germany. Hitler's reaction to this occurrence was recorded in Mein Kampf, the book he wrote while serving his five year prison term.

Kaiser Wilhelm II was the first German Emperor who extended his hand to the leaders of Marxism without guessing that scoundrels are without honor. While they were still holding the imperial hand in their own, the other was feeling for the dagger.<sup>6</sup>

The "dagger" eventually became the Weimar Republic which was established in 1919. However, this republican form of government did not last. It was unpopular with the German people because it signed the hated Treaty of Versailles, and the heavy reparations demanded caused great economic problems. As is true often in times of trial, the German people blamed the government for their distress.<sup>7</sup>

Thus, under the heavy burdens imposed by World War I, Versailles, the German revolution and the Weimar Republic, Germans looked for courage with which to face their problems. They were able to find a guide to this virtue in the works of the nineteenth century English writer, Thomas Carlyle.

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<sup>4</sup>Adolf Hitler, Mein Kampf (New York: Reynal and Hitchcock, 1940), 254.

<sup>5</sup>Ibid.,

<sup>6</sup>Ibid., 269.

<sup>7</sup>Wallbank and Fletcher, op. cit., 620.

One disadvantage for the reader was that Carlyle's works were long and scholarly; many people, especially those of the laboring class, would have had a hard time understanding his ideas. Someone had to arise on the German scene who could use Carlyle's important ideas as material for emotional, mass-directed speeches. This person was Adolf Hitler whose name became synonymous with the Nazi movement.

It is interesting to note the title of Carlyle's works which were translated into German during the rise of the Nazis. Some of these books had already been translated; however, the increase in Carlyle's popularity brought with it the need for more translations and editions. Heroes, Hero-Worship, and the Heroic in History had been first translated in 1893; however, in 1924, 1925 and 1926 new editions and translations appeared. The French Revolution, A History in Three Volumes was first translated into German in 1851; the thirteenth edition came out in 1925. The eight volume History of Frederick II of Prussia called Frederick the Great was translated in 1858 and 1859; yet in 1923, 1924, and 1925 new editions and translations appeared.

Thus a close reading of the appendix and the specific dates of later editions reveal that Carlyle was widely read in Germany. What caused this popularity? Carlyle's general acceptance in Nazi Germany was a result of four factors. The most important factor was Carlyle's own affinity for German philosophers and philosophy. German influence upon Carlyle was extensive and he reflected his feelings regarding this influence in his writing.

His mind became steeped in German thought, his style was soon affected by German sentence-patterns; his beliefs were coloured by German mysticism and idealism. *Sartor Resartus* was but the logical result of an intensive study of German character and of the German mind.<sup>8</sup>

In the works of Goethe, Fichte, and Novalis, Carlyle discovered the foundation of his philosophy. The Calvinist "election" theory that man, through predestination, is either "elected" to heaven or damned to hell during life and after death, evolved into Fichte's "doctrine of the Gelehrte (scholar or great man)." "Predestination became Fichte's doctrine of the progressive and inevitable realization of the Divine Idea in the world's history."<sup>9</sup> From Goethe, Carlyle borrowed phrases that would give "new and richer expression to the Calvinist doctrines of fulfilment through labour, of self-renunciation, and of the 'worship of sorrow' rather than the pursuit of happiness."<sup>10</sup> Elaborating on the "worship of sorrow," Carlyle stated:

'Small is it that thou canst trample the Earth with its injuries under thy feet, as old Greek Zeno trained thee: thou canst love the Earth while it injures thee, and even because it injures thee; for this a Greater than Zeno was needed, and he too was sent. Knowest thou that 'Worship of Sorrow'? The temple thereof, founded some eighteen centuries ago, now lies in ruins, overgrown with jungle, the habitation of doleful creatures: nevertheless, venture forward; in a low crypt, arched out of falling fragments, thou findest the Altar still there, and its sacred Lamp perennially burning.'<sup>11</sup>

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<sup>8</sup> Thomas Carlyle, *Sartor Resartus, The Life and Opinions of Herr Teufelsdröckh* (New York: The Odyssey Press, 1937), xxxvi.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid., 193.



Another Goethean idea which echoes and re-echoes in Carlyle's works is "action not thought." In Faust, Goethe discussed the importance of words, thought, and action:

"In the Beginning was the Word."  
 Here am I balked: who now can help afford?  
 The Word?--impossible so high to rate it;  
 And otherwise must I translate it,  
 If by the Spirit I am truly taught.  
 Then thus: In the Beginning was the Thought.  
 This first line let me weigh completely,  
 Lest my impatient pen proceed too fleetly.  
 Is it the Thought which works, creates, indeed?  
 "In the Beginning was the Power," I read.  
 Yet as I write, a warning is suggested,  
 That I the sense may not have fairly tested.  
 The Spirit aids me: now I see the light!  
 "In the Beginning was the Act" I write.<sup>12</sup>

Likewise, Carlyle, in Sartor Resartus, adapted Aristotle's statement: The end of Man is an Action and not a Thought as a means of "supporting Goethe's dictum, 'Doubt of any kind can be removed by nothing but activity.'<sup>13</sup> In Novalis, Carlyle found the germ of his hero-worship doctrine. According to Novalis, "The whole of history is an Evangel of which great men are the important features."<sup>14</sup> Thus, Carlyle, after reading Novalis' Werke III,<sup>6</sup> arrived at his thought: "Great Men are the inspired (speaking and acting) Texts of that divine BOOK OF REVELATION, whereof a Chapter is completed from epoch to epoch, and by some named HISTORY;"<sup>15</sup> Thus, Carlyle's popularity in Germany was partly a result of his affinity for German philosophers and philosophy.

Another element of Carlyle's acceptance in Germany was

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<sup>12</sup>Johann Wolfgang von Goethe, Faust A Tragedy, trans. Bayard Taylor (New York: Random House, 1950), 43.

<sup>13</sup>Carlyle, Sartor Resartus, 155.

<sup>14</sup>Ibid.

<sup>15</sup>Ibid., 177

a direct outgrowth of this affinity: German articles comparing Carlyle to various German philosophers. The important factor that should be examined is the date of these articles and their proximity to the dates of the Nazi regime. For instance, "Thomas Carlyle and Jean Paul Frederich Richter" was published in 1926; "Thomas Carlyle's Interpretation of Kant" appeared in 1928; "Macht ist Recht" in 1906; "Thomas Carlyle and Schiller" in 1913. Several articles concerning Nietzsche, Goethe, and Carlyle were published earlier than 1913; however, these dates prove the Germans had a strong interest in Carlyle and that this interest closely paralleled the rise of nationalism and the National Socialist German Workers Party.

The last two factors of Carlyle's German popularity directly involve the National Socialists. Two ideas which are found in Carlyle, hero-worship and dislike of democracy, were quite popular with the Nazis especially as discussed in the books: Heroes, Hero-Worship, and the Heroic in History, Frederich the Great, and The French Revolution, a History in Three Volumes. Heroes, Hero-Worship, and the Heroic in History traced the origins of hero-worship, beginning with the Hero as "Divinity" through the stages of "Prophet," "Poet," "Priest," "Man of Letters," ending with the ultimate, the Hero as "King." One word which echoes and re-echoes through Mein Kampf is "Hero." It is heroic men who will lead the masses and rule.

Frederick the Great represented this "heroic" man for both Carlyle and Hitler. The Nazi Fuehrer's favorite book was Carlyle's Frederich the Great which discussed in detail

the triumphs and defeats of this famous German autocrat.<sup>16</sup>  
 Carlyle wrote about Frederick because he thought: "The  
 History of the World is but the Biography of Great men."<sup>17</sup>

The French Revolution, A History in Three Volumes  
 revealed the results when "great men" do not rule and democracy  
 runs amok. Hitler also used the French Revolution as a theme when  
 discussing democracy. According to Hitler, "An army of  
 instigators, led by demagogues . . . whipped up the passions  
 of the tortured people, till finally that terrible volcanic  
 eruption took place that paralyzed the whole of Europe with  
 terror."<sup>18</sup> Thus, two ideas popular with Carlyle were also  
 popular with the Nazis: hero-worship and dislike of democracy.

The last Carlylean popularity factor in Nazi Germany is  
 seen in direct references to Carlyle in Nazi texts. Such  
 references do exist. Houston Stewart Chamberlain, the husband  
 of Richard Wagner's daughter, and "teacher" of Hitler, mentioned  
 Carlyle no less than eight times in his two-volume history,  
The Foundations of the Nineteenth Century. This work was a  
 "long and heavy disquisition on history, religion, and politics  
 on the basis of racial theory . . . the most influential  
 exposition of Nordic superiority, anti-Semitism, and anti-  
 Catholicism of its period."<sup>19</sup> We know Chamberlain had absorbed

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<sup>16</sup>William Shirer, Rise and Fall of the Third Reich,  
 (Greenwich, Conn., Fawcett Publications, Inc., 1962), 1439.

<sup>17</sup>Thomas Carlyle, Heroes, Hero-Worship, and the Heroic  
 in History, (New York: Charles Scribner and Sons, 1841), 29.

<sup>18</sup>Hitler, op. cit., 711.

<sup>19</sup>Albert Chandler, Rosenberg's Nazi Myth (Ithaca,  
 New York: Cornell University Press, 1945), 3.

his Carlyle because he quotes the little known essay on Mirabeau in discussing anti-Semitism:

If then the Jews have exercised a great and historically baneful influence, it is to no small degree due to the complicity of these Princes and nobles who so shamefully prosecuted and at the same time utilized the Jews. And in fact this lasts until the nineteenth century: Count Mirabeau was in closest touch with the Jews even before the Revolution.<sup>20</sup>

Likewise, when Chamberlain was analyzing religion and religious belief, he stated that he considered Carlyle, in his work on Diderot, correct in surmising: "Every religious faith, which goes back to origins, is fruitless, inefficient, and impossible."<sup>21</sup>

Chamberlain, as son-in-law of Richard Wagner, the German racist composer, naturally found reasons for reference to music in his work. He referred to Carlyle's comment in Heroes, Hero-Worship, and the Heroic in History which described Dante's Divinia Commedia as "Music everywhere . . . not only in the rhythm of words, but in the rhythm of the thoughts, in the fervour and passion of the feelings."<sup>22</sup> In the same portion of the book, Chamberlain endorsed Carlyle's statement that music becomes "Quite demented and seized with delerium whenever it departs completely from the reality of perceptible, actual things."<sup>23</sup> Consequently,

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<sup>20</sup> Houston Stewart Chamberlain, Foundations of the Nineteenth Century (New York: John Love Co., 1913), 349.

<sup>21</sup> Ibid., 430.

<sup>22</sup> Ibid., 541.

<sup>23</sup> Ibid., 546.

Houston Chamberlain, the "instructor" of Hitler, definitely found something useful in the works and ideas of Thomas Carlyle.

Hitler, the "pupil" of Chamberlain made no direct mention of Carlyle in his works, yet as already mentioned, his favorite book was Carlyle's History of Frederick the Great. Also, Hitler's statement: "One energetic man is worth more than a thousand intellectual hobbles who are the useless waste products of the nation,"<sup>24</sup> echoes the following passage in Past and Present very strongly: "A High Class without duties to do is like a tree planted on precipices; from the roots of which all the earth has been crumbling."<sup>25</sup>

Although Hitler himself did not mention Carlyle directly, the National Socialist Party did. In 1937 the Nazis issued Carlyle und Nationalsozialismus, a book which "handed out the party line on Carlyle."<sup>26</sup> In this book, the Nazis said that although Carlyle was "born too early for racial science," he was a "genuine ancestor of Nazism."<sup>27</sup>

Therefore, after examining in detail the types and number of books by Carlyle available in Germany before the Nazi period, and studying the different phases of Carlyle's cycle of influence: affinity for German philosophers and philosophy; German articles comparing Carlyle to various

<sup>24</sup>Rolf Tell (ed.), Nazi Guide to Nazism (Washington, D.C.: American Council on Public Affairs, 1942), 48.

<sup>25</sup>Thomas Carlyle, Past and Present, Chartism, and Sartor Resartus (New York: Harper and Bros., n.d.), 179.

<sup>26</sup>Eric Bentley, A Century of Hero-Worship (Boston: Beacon Press, 1957), 256.

<sup>27</sup>Ibid.

German philosophers; briefly summarizing ideas popular with both Carlyle and the Nazis; and direct references to Carlyle in Nazi texts; one can safely assume Thomas Carlyle was indeed influential on the National Socialist movement. A close look at the important ideas Thomas Carlyle expressed will tell us more about causes of the popularity.

## CHAPTER II

Certain influential ideas of Carlyle can be considered proto-Nazi concepts. Carlyle and the National Socialists both emphasized "unconscious" or "emotional" thought and action; neither believed "conscious" or "rational" thought and action should be stressed. The Nazi concept of "Volk," a direct outgrowth of emotional thought and action, can be found to some extent in Carlyle's works. Racism, the main concern of the Nazi "Volk" also exists in Carlyle. Both he and the Nazis distrusted democracy and felt the military state should replace "Parliaments." The person chosen to head such a military government must (according to Carlyle and the National Socialists) possess certain heroic qualities. Therefore, Carlylean ideology and the National Socialist doctrine can be compared on six major points.

The basis for both Carlylean philosophy and Nazi doctrine was unconscious or emotional thought and action.

### A

Emotional or unconscious thought and action Carlyle considered far superior to rational or conscious thought and action. Reason could only be a "tool for action," it could never be the final solution. Salvation for mankind lay in ACTION.<sup>1</sup> Accordingly, the main theme in Carlyle's key work, Sartor Resartus was action rather than desire; "accomodation

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<sup>1</sup> Carlyle, Sartor Resartus, xxxv.

to prosaic fact" rather than Sehnsucht nach der Unendlichkeit (longing for infinity).<sup>2</sup> Thought must not be man's concern; action should be his ultimate goal.<sup>3</sup>

Consequently, unconscious thought and action were more acceptable to Carlyle than rational or conscious thought and action. Carlyle could have been speaking in a Munich beer hall when he says:

Unconsciousness belongs to pure unmixed life; consciousness to a diseased mixture and conflict of life and death: unconsciousness is the sign of creation;<sup>4</sup> consciousness, at best, that of manufacture.

Unconscious things Carlyle compared to "Natural" elements: conscious items were "artificial." This artificiality was "mechanical" whereas the natural (and therefore man) was "dynamical."<sup>5</sup> Only a small fraction of man's universe could be ruled with "Consciousness" and "Forethought": the larger area was "mysterious" and man could only hope to understand "the surface of it."<sup>6</sup> Mystery was the "invisible Force" that also ruled man's actions.<sup>7</sup>

"Intuition" was another synonym Carlyle used for the healthy unconscious state. The supreme goal of "Understanding"

<sup>2</sup> Ibid., lxi.

<sup>3</sup> Ibid., 155.

<sup>4</sup> Thomas Carlyle, Selected Essays (Great Britain: T. Nelson and Sons, Ltd., n.d.), 324.

<sup>5</sup> Thomas Carlyle, These Days (ed.) John E. Langhurst (New Mexico: Coronado Press, 1961), 17.

<sup>6</sup> Carlyle, Selected Essays, 313.

<sup>7</sup> Carlyle, Sartor Resartus, 172.



was not proving and finding reasons, but knowing and believing.<sup>8</sup>

In Sartor, Carlyle interchanged Reason with "mystical intuition" which he said was greatly superior to "Understanding."<sup>9</sup> Thus, Teufelsdröckh's method was "Practical Reason, proceeding by large Intuition."<sup>10</sup>

Carlyle's image of the soldier fighting on foreign land best illustrated the importance of the unconscious in man's life:

Here on Earth we are as Soldiers, fighting in a foreign land; that understand not the plan of the campaign, and have no need to understand it; seeing well what is at our hand to be done. Let us do it like Soldiers; with submission, with courage, with a heroic joy. "Whatsoever thy hand findeth to do, do it with all thy might."<sup>11</sup>

Carlyle himself was a beautiful example of emotion in action. He was powerful in his days because he "appealed" to men's emotions rather than minds. His ultimate strength lay in his "ability" to "stir the moral feelings"; he was indeed a "prophet."<sup>12</sup> Sartor Resartus re-emphasized this "prophetic" note. It was concerned with "moral will" not "understanding," and "sought to convince by challenging and affirming" rather than "present day" scientific "explaining."<sup>13</sup>

Carlyle's manner was comparable to that of a "revivalist preacher." His words seemed to flash forth like

<sup>8</sup>Carlyle, Selected Essays, 315.

<sup>9</sup>Carlyle, Sartor Resartus, xxxlx.

<sup>10</sup>Ibid., 52.

<sup>11</sup>Carlyle, Selected Essays, 346.

<sup>12</sup>Benjamin Evans Lippincott, Victorian Critics of Democracy (London: University Press, 1938), 6.

<sup>13</sup>Carlyle, Sartor Resartus, xlv.

"lightning and thunder."<sup>14</sup> These two elements are always equated with emotion and dynamism (life force) rather than reason and mechanism. In addition, Carlyle's style was itself not "mechanical"!

Studying the style of Sartor, Carlyle's one creative work, gives one an understanding of his true genius.<sup>15</sup>

According to G. F. Harrold, editor of the Odyssey Press version of Sartor and author of other books concerning Carlyle, the style of Sartor Resartus is:

A magnificent style, with many degrees of light and shade, of harmony and cacophony. It is full of contrast: rolling like thunder or flashing with lurid lightning, it descends momentarily to strangely idyllic tones and the tenderest pathos. It rises to the tremendous rhythms of the Old Testament prophets, then colloquially satirizes a contemporary foible; it sweeps the heavens with an abstraction, then evokes a host of vivid images to exemplify it. It is bewilderingly allusive, brilliantly metaphorical, picturesque, full of movement. It delights in disconcerting and illuminating the reader by leaping from the sublime to the ridiculous. Its humour is gigantic, cosmic; and its power embraces the world, as in the thrilling Wagnerian finale of the chapter on "Natural Supernaturalism." It is, of course, a highly rhetorical style. In such stock devices as the pluralizing of proper nouns, the repeated coordination of words and phrases, the use of exclamations and apostrophes and interrogations, the hyphenating of words, the employment of alliteration and rhyme and assonance—in all these Carlyle, like an impassioned orator, is appealing to the ear and the imagination . . . it is a violent style, and a striking example, in rhythm and imagery, of the grotesque in the art of prose.<sup>16</sup>

Interestingly enough, Harrold compares the style of Sartor to the style of the twentieth century: "The broken, disconnected utterance of Sartor was in some respects, the

<sup>14</sup>Lippincott, op. cit., 16.

<sup>15</sup>Carlyle, Sartor Resartus, lxi.

<sup>16</sup>Ibid., lix.

forerunner of much in our twentieth-century style: the fragmentary, interrupted, implicit manner of the modern novel, the flickering imagery of modern poetry."<sup>17</sup>

Significantly, the literary symbol is an important part of Carlyle's style. Symbolism in Carlyle represents unconscious thought and action. According to Teufelsdröckh:

In the Symbol proper, what we can call a Symbol, there is ever, more or less distinctly and directly, some embodiment and revelation of the Infinite; the Infinite is made to blend itself with the Finite, to stand visible, and as it were, attainable there. By Symbols, accordingly, is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with Symbols, recognized as such or not recognized: the Universe is but one vast Symbol of God, nay, if thou wilt have it, what is man himself but a Symbol of God; is not all that he does symbolical; a revelation to Sense of the mystic god-given force that is in him.<sup>18</sup>

The "mystic god-given force" would exemplify man in his unconscious state.

Thus, Carlyle in his style and symbolism epitomized his worship of the unconscious emotional state of man.

Similarly the National Socialists believed emotion to be a far more powerful force than reason. They operated on the assumption that "in political matters feeling often decides more accurately than reason" the adoption by the masses of a movement.<sup>19</sup> Consequently, Nazi propaganda was to concentrate on emotional impact.<sup>20</sup>

Hitler pointed to the large following of Marxism

<sup>17</sup> Ibid., lxi.

<sup>18</sup> Ibid., 220.

<sup>19</sup> Hitler, op. cit., 224

<sup>20</sup> Ibid.; 232.

(which he otherwise abominated) as an example of the power emotion exerted:

What has won the millions of laborers for Marxism is less the literary work of Marxist patriotic writers, but rather the untiring and truly enormous propaganda work of tens of thousands of untiring agitators, beginning with the giant apostle of harrassment down to the smallest labor union official and the confidant and discussion orator; there are the hundred of thousands of meetings where these popular speakers, standing upon the table in a smoky tavern drummed up the masses . . . and there were further the gigantic mass demonstrations, these marches of hundred of thousands that branded the small, impoverished man with the proud conviction that although being a little worm, he was nevertheless a member of a great dragon under whose flaming breath one day the much hated bourgeois world would go up in fire and flames and the proletarian dictatorship would celebrate its ultimate and final victory.<sup>21</sup>

Therefore, Hitler reasoned, the "force" used to incite the emotion of the masses must always be "the spoken word."<sup>22</sup>

Nothing supported this declaration of Hitler's so well as his specific reference to the effect Lloyd George's speeches exercised upon his listeners:

That, where genius is concerned, he was not only adequate but a thousand times superior to a Bellman Holveg, Lloyd George proved by finding in his speeches that form and those expressions which opened to him the heart of his people and which made this people ultimately serve entirely his will. The very primitiveness of this language, the originality of its expressions and the application of easily understandable, most simple examples, contain the proof of the superior political ability of this Englishman. For I have to measure the speech of a statesman to his people not by the impression that it leaves with a university professor, but according to the effect that it exercises on the people.<sup>23</sup>

Hitler studied speaking from all angles in order to

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<sup>21</sup>Ibid., 708.

<sup>22</sup>Ibid., 136.

<sup>23</sup>Ibid., 713.

discover when and where the best conditions existed for the mass' submission to emotion. He came up with "night" and the "mass meeting" as his answers. Apparently, one speech could have three entirely different results when delivered at ten o'clock in the morning, three o'clock in the afternoon, and in the evening. According to Hitler, "In the morning and even during the day men's will power revolts with highest energy against an attempt at being forced with another's will and another's opinion. In the evening, however, they succumb more easily to the dominating force of a stronger will."<sup>24</sup>

A distinct echo of Marxist strategy sounded in Hitler's evaluation of the mass meeting as an important emotional force:

The mass meeting is necessary if only for the reason that in it the individual, who is becoming an adherent of a new movement feels lonely and is easily seized with the fear of being alone, receives for the first time the picture of a greater community, something that has a strengthening and encouraging effect on most people. The same man, in the frame of a company or a battalion, surrounded by all his comrades, would set out in an attack with a lighter heart than he would if left entirely to himself. In the crowd he always feels a little sheltered even if in reality a thousand reasons would speak against it . . .

If he steps for the first time out of his small workshop or out of the big enterprise, in which he feels very small, into the mass meeting and is now surrounded by thousands and thousands of people with the same conviction, if while looking around he is carried away to the powerful effect of the suggestive intoxication and the enthusiasm of three or four thousand others, if the visible success and the approval of thousands confirm the correctness of the new doctrine in his mind and waken for the first time the doubt about the truth of his previous conviction—then he himself succumbs to the magic influence of what we call mass suggestion. The will, the longing, but also the force of thousands accumulated

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<sup>24</sup>Ibid., 709-710.

in every individual. The man who comes to such a meeting doubting and hesitating, leaves it confirmed in his mind: he has become a member of a community.<sup>25</sup>

According to Roberts who actually viewed a National Socialist mass meeting, no one better utilized this power to mesmerize the masses than der Fuhrer:

At intervals a curious tremor swept the crowd, and all around me individuals uttered a strange cry, a kind of emotional sigh, that invariably changed into a shout of 'Heil Hitler!' It was a definite struggle to remain rational in a horde so supercharged with tense emotionalism . . . Hitler's triumph was that of emotion and instinct over reason, a great upsurge of the subconscious in the German people . . . He gave visions of ultimate expression to the repressed . . . some romance that would take away the darkness of their recent suffering.<sup>26</sup>

Carlyle's interest in symbols was duplicated by the Nazis who used them to erase this "suffering." The symbol Hitler considered most important was the flag.<sup>27</sup> This flag must represent not the old Reich but the new State and its program:

As National Socialists we see our program in our own flag. In the red we see the social idea of the movement, in the white the national idea, in the swastika the mission of the fight for the victory of creative work which in itself is and will always be anti-Semitic.<sup>28</sup>

Hitler realized that the flag could be the most emotion invoking symbol through actual experience in Berlin. After viewing a Marxist mass demonstration with thousands upon thousands of red flags waving, he commented:

<sup>25</sup>Ibid., 715-716.

<sup>26</sup>Peter Viereck, Metapolitics (New York: Alfred A. Knopf, 1941), 124.

<sup>27</sup>Hitler, op. cit., 731.

<sup>28</sup>Ibid., 737.

I personally could feel and understand how easily a man of the people succumbs to the suggestive charm of such a good and impressive spectacle.<sup>29</sup>

Most important, in emotionally based propaganda, the leadership should present ruthlessly and fanatically<sup>30</sup> "only that part of the goal which has to be reached."<sup>31</sup>

It is not necessary that each individual who fights for this view of life have full insight into, and exact knowledge of the ultimate ideal and trends of thought of the movement's leader. Rather it is necessary that one make clear to him only a few but very great viewpoints and that the essential basic lines are unforgettably branded in his memory so that he is completely imbued with the conviction that the victory of his movement and its doctrine is necessary. The individual soldier too is not initiated into the thought development of higher strategy. As he is trained for strict discipline and a fanatical conviction of the right and the force of his cause and for complete devotion to it so must be trained the individual adherent of a movement of great scope, great future and greatest intentions.<sup>32</sup>

The "scope" and "future" of the National Socialist movement were mirrored in the reactions of the masses to deliberate emotion-filled propaganda, and symbols such as Carlyle recognized the worth of.

By way of summary, then, Carlyle's strong concentration on the unconscious or emotional thought and action of man can be considered a definite proto-Nazi tendency. Both he and the Nazis attacked reason. Carlyle maintained that reason was "an instrument of disintegration"; man was to "act" not think.<sup>33</sup> Hitler repeatedly stated that he was not

<sup>29</sup>Ibid.

<sup>30</sup>Ibid., 467.

<sup>31</sup>Ibid., 340

<sup>32</sup>Ibid., 678.

<sup>33</sup>Lippincott, op. cit., 47.

interested in truth, i.e. "honesty is synonymous with stupidity";<sup>34</sup> but action.<sup>35</sup>

Both Carlyle and Hitler used style and symbolism as means of emphasizing the unconscious emotional state of man. Viereck declared that "Only the Germans can triumphantly combine supreme hysteria with supreme efficiency";<sup>36</sup> yet Carlyle's "revivalist preacher" technique indicated the same type of combination. "Lightning and thunder" were his weapons in his battle against reigning reason-based society. Whereas symbolism to Hitler meant the Nazi flag; to Carlyle it was the universe and man. The symbols may be different, but realization of their worth and effect is common to both.

Certainly, it would be obvious to anyone that Hitler and the National Socialists developed the idea of emotion-centered oratory and prose far more than Carlyle. They concentrated on such apparently minor factors as the time and size of a meeting; yet this interest was a direct outgrowth, a pragmatic utilization, of the concept fundamental to Carlyle—unconscious, emotional thought and action must be the desired reaction of society to events and daily occurrences. The National Socialist concept which grew out of emphasis on unconscious thought and action was the "Volk."

### B

Carlyle unconsciously expressed the modern idea of "Volk" in his writings. Regarding society, Carlyle stated:

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<sup>34</sup>Hitler, op. cit., 115.

<sup>35</sup>Lippincott, op. cit., 47.

<sup>36</sup>Viereck, op. cit., 242.



To understand man we must look beyond the individual man and his actions or interests, and view him in combination with his fellows. It is in Society that man first feels what he is, first becomes what he can be.<sup>37</sup>

Society was, for Carlyle: "The Genial element wherein his (man's) nature first lives and grows; the solitary man were but a small portion of himself and must continue forever folded in, stunted and only half alive."<sup>38</sup> "Only in loving companionship with his fellows does he feel safe."<sup>39</sup>

Furthermore, Carlyle declared, each man had a duty to society and his actions affected the whole of society. Thus

The Duties of Man to himself, to what is Highest in himself, make but the First Table of the Law. To the First Table is now superadded a Second, with the Duties of Man to his Neighbor, whereby also the significance of the First now assumes its true importance. Man has joined himself with man, soul acts and reacts on soul, a mystic miraculous unfathomable union establishes itself. Life in all its elements, has become intensified, consecrated.<sup>40</sup>

In a rather humorous vein, Carlyle illustrated the effect one man's actions had upon society as a whole with his reference to the "red Indian": "I say, there is not a red Indian hunting by Lake Winnipie, can quarrel with his squaw, but the whole world must smart for it: will not the price of beaver rise?"<sup>41</sup>

Carlyle seriously believed, as did Fichte, that "The great mystery of the invisible world and its fundamental law (is) the union and direct reciprocal action of many separate

<sup>37</sup> Carlyle, These Days, 15.

<sup>38</sup> Ibid.

<sup>39</sup> Carlyle, Sartor Resartus, 251.

<sup>40</sup> Carlyle, These Days, 16.

<sup>41</sup> Carlyle, Sartor Resartus, 246.

and independent wills.<sup>42</sup>

However, Carlyle felt that the unconscious "Volk" element was missing from society.<sup>43</sup> In many of his works he criticized various elements of society he felt were responsible for her self-conscious aspect: church, government, and materialism. The church was not exerting its proper spiritual force over man; "Religion, 'where lies the Life-essence of Society' appears to be dead."<sup>44</sup> Likewise, Carlyle believed, "Government, which is the 'outward skin of the Body Politic' has shrunken."<sup>45</sup> Worst of all, "Men are 'no longer Social, but Gregarious,' no longer united by fellowship, but merely herding together for protection or gain."<sup>46</sup>

Carlyle knows whom to "name as the pall-bearers of 'extinct Society': they are the 'Liberals, Economists, Utilitarians . . . our European Mechanisers." They see society no longer as a spiritual whole, mysterious and dynamic, but as a physical aggregate, wholly intelligible and mechanical."<sup>47</sup>

As a means of returning to the unconscious "Volk" state, Carlyle advocated unity and "reciprocal action" within society.

Similarly, "Volk" was a fundamental part of Nazi doctrine. According to both Hitler and Rosenberg, "A folk

<sup>42</sup>Ibid., xlvi.

<sup>43</sup>Ibid., xlvi.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

<sup>46</sup>Ibid.

<sup>47</sup>Ibid.

or people (volk) is a body of men united by racial and cultural ties. It does not necessarily correspond to the state organization of a given period."<sup>48</sup> Thus, for the Nazis, race was the important factor in "Volk" creation.

"Volk" became the Nazi conception of "view of life," and was in fact "A declaration of war against an existing order," and "against an existing conception of life."<sup>49</sup> The instrument which was created to further this view of life was the National Socialist German Workers Party.<sup>50</sup>

The Nazi "Volk" idea culminated in the birth of the "folkish state." According to Hitler:

The highest purpose of the folkish State is the care for the preservation of those racial primal elements which, supplying culture, create the beauty and dignity of a higher humanity. We, as Aryans, are therefore able to imagine a State only to be the living organism of a nationality.<sup>51</sup>

All of the goals of the folkish State had a racial background: children were to be kept pure, marriage was to be lifted above racial degradation, Aryan blood was to be kept untainted at all costs.<sup>52</sup>

Thus, Carlyle's views of society paralleled the Nazi "Volk" doctrine. Carlylean "Universal becoming" was the process of das Werdende or "Eternal Growth."<sup>53</sup> He illustrated "universal becoming" with Teufelsdröckh's world: "The world

<sup>48</sup>Chandler, op. cit., 27.

<sup>49</sup>Hitler, op. cit., 677.

<sup>50</sup>Ibid., 582.

<sup>51</sup>Ibid., 595

<sup>52</sup>Ibid., 606-608.

<sup>53</sup>Carlyle, Sartor Resartus, xxxviii.

of Teufelsdröckh is ever changing, ever being destroyed and created anew. 'Death and Birth are the vesper and the matin bells . . . nothing is completed, but ever completing."<sup>54</sup>

"Universal becoming" became "living content" in National Socialist doctrine. The Volk symbolized this living content for Wagner who declared that a living bond held the Volk together: the "invisible Volk-soul."<sup>55</sup>

The "Volk-soul," according to the Nazis, was only healthy when the body's blood was pure.<sup>56</sup> Racism became the key note to the Volk concept in Nazi Germany. Carlyle, however, did not include racism in his discussions on society to the extent the National Socialists did. His concern was with the change that took place when man joined his fellows—i.e. society.

Still, Carlyle's stress upon "universal becoming" and his interest in man as an integral part of society paralleled the Nazi Volk concept which rejected both individualism and universalism because they were "hostile to the racial, national unit, the Volk."<sup>57</sup> Instead, the Volk became "the source and support of individual life."<sup>58</sup> Thus, Carlyle's writings indicated his disposition to a proto-Nazi theory which we may summarize as "Volk-minus-race."

<sup>54</sup>Ibid.

<sup>55</sup>Viereck, op. cit., 130-131.

<sup>56</sup>Hitler, op. cit., 613.

<sup>57</sup>Chandler, op. cit., 84.

<sup>58</sup>Ibid.

C

Yet, Racism does exist in Carlyle's writings. His adoration of the Anglo-Saxon race, specifically the Germans; his distrust of the Jews, specifically Disraeli; his dislike of the Jesuits, specifically Ignatius Loyola; his radical statements regarding "Niggers"—all comprise strong elements of racism.

Throughout Carlyle's works, numerous references to Germans and German ideas are made. Frederick the Great was one of Carlyle's greatest heroes. Reviews of works by such Germans as Richter, Weiner, Goethe, Novalis, and Schiller he wrote between 1821-1833.<sup>59</sup> (The Life of Schiller was another book by Carlyle devoted to a German philosopher.) In Sartor Resartus, Teufelsdröckh's passionate outcry:

Hast thou not a heart; canst thou not suffer whatsoever it be; and, as a child of Freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come then, I will meet it and defy it:<sup>60</sup>

echoes Karl Moor in Schiller's The Robbers: "Shall I give wretchedness the victory over me? No, I will endure it . . . Let misery blunt itself on my pride; I will go through with it."<sup>61</sup> As can be seen, phrasing and motives are very similar in Schiller and Carlyle.

Likewise, in Past and Present, Carlyle referred to Goethe's "silent horse" as representative of his dislike of speech:

<sup>59</sup>Carlyle, Sartor Resartus, xxviii.

<sup>60</sup>Ibid., 167.

<sup>61</sup>Ibid., n. 3.

Goethe spoke of the Horse, how impressive, almost affecting it was that an animal of such qualities should stand obstructed so; its speech nothing but an inarticulate neighing, its handiness mere hoofiness, the fingers all constricted, tied together, the finger-nails coagulated into a mere hoof, shod with iron. The more significant, thinks he, are those eye-flashings of the generous noble quadruped; those prancings, curvings of the neck clothed with thunder.<sup>62</sup>

Jean Paul's Hesperus was alluded to in Characteristics: "As yet struggles the twelfth hour of the Night: birds of darkness are on the wing, spectres uproar, the dead walk, the living dream.--Thou Eternal Providence, wilt cause the day to dawn!"<sup>63</sup> In that same essay, Carlyle quoted Schiller: "Truth, in the words of Schiller, immer wird, nie ist; never is, always is a-being."<sup>64</sup>

The sheer number of footnotes in Carlyle which refer to German works and ideas should convince one that he was influenced by the Germans and their ideologies.

Although Carlyle was greatly influenced by the Germans, he was basically an Anglophile (English racist). He revealed his English prejudice in the following statement:

England too (equally with any Judah whatsoever) has a history that is Divine; an Eternal Providence presiding over every step of it, now in thunder and storm, audible to millions of awe-struck valiant hearts in the ages that are gone; guiding England forward to its goal and work, which too has been highly considerable in this world! The 'interpretation' of all which, in the present ages has (what is the root of all our woes) fallen into such a set of hands!<sup>65</sup>

<sup>62</sup>Carlyle, Past and Present, 158.

<sup>63</sup>Carlyle, Selected Essays, 337.

<sup>64</sup>Ibid., 342.

<sup>65</sup>Ibid., 427.

The "hands" England had fallen into were Disraeli's. Carlyle detested Disraeli and disclosed his anti-Semitic feelings in his description of England's Prime Minister:

A superlative Hebrew Conjuror, spell-binding all the great Lords, great Parties, great Interests of England, to his hand . . . and Leading them by the nose, like helpless mesmerized somnambulant cattle, to such issue—did the world ever see a flebile ludibrium of such magnitude before?<sup>66</sup>

Carlyle blamed the Jews for the cloudy conception of "God and the Godlike" which he said was "struggling to become revealed" but was hidden under what some persons (including Carlyle) would call "Hebrew old-clothes."<sup>67</sup> Once this "blessed Fact" extricated itself, it could "again bless the nations and heal them from their basenesses and unendurable woes and wanderings in the company of madness!"<sup>68</sup> This "blessed Fact" was not found exclusively in "Hebrew Garnitures, Old or New" but in "The Heart of Nature and of Man for evermore. And is not less certain, here at this hour, than it ever was at any Sinai whatsoever."<sup>69</sup>

These above statements illustrate Carlyle's leaning toward anti-Semitism.

Carlyle's dislike of the Jews was paralleled by his antipathy toward another ethnic group, the Catholics, more specifically, the Jesuits. (A discussion of Carlyle's

<sup>66</sup>Ibid., 413.

<sup>67</sup>Ibid., 429

<sup>68</sup>Ibid.

<sup>69</sup>Ibid.

anti-catholicism is included under "Race" because the prejudice exemplified is associated with racism.)

Thus, he called the Jesuit philosophy a "doctrine of devils" and couldn't tolerate Ignatius Loyola's idea that

Poor human symbols were higher than the God Almighty's facts they symbolised—that formulas with or without the facts symbolised by them, were social and salutary; that formulas well persisted in could still save us when the facts were all fled!<sup>70</sup>

Carlyle discussed the two elements of Jesuitism which man considered "creditable"; "vivaciousness" and "obedience." Carlyle described the former (vivaciousness) as "remarkable":

The 'vivaciousness' of Jesuitism is much spoken of, as a thing creditable. And truly it is remarkable, though I think in the way of wonder even more than of admiration, what a quantity of killing it does require. To say nothing of the Cromwells and Gustavuses, and what they did, they and their,—it is near a century now since Pembal and Aranda, secular and not divine men, yet useful antiseptic products of their generation, felt called, if not consciously by Heaven, then by Earth which is unconsciously a bit of Heaven, to cut down this scandal from the world, and make the earth rid of Jesuitism . . . After all which, nay, after 1793 itself, does not Jesuitism still pretend to be alive, and in this year 1850, still (by dint of steady galvanism) shows some quivering in its fingers and toes? Vivacious, sure enough; and I suppose there must be reasons for it, which it is well to note withal. But what if such vivaciousness were, in good part, like that of evil weeds; if the 'strength' of Jesuitism were like that of typhus-fever, not a recommendable kind of strength!<sup>71</sup>

Concerning "obedience" he said:

I hear much also of 'obedience', how that and the kindred virtues are prescribed and exemplified by Jesuitism; the truth of which, and the merit of which, far be it from me to deny. Obedience, a virtue

<sup>70</sup> Thomas Carlyle, Latter Day Pamphlets (New York: Charles Scribner's Sons, 1898), 294.

<sup>71</sup> Ibid., 308



universally forgotten in these days, will have to become universally known again. Obedience is good, and indispensable; but if it be obedience to what is wrong and false,—good Heavens, there is no name for such a depth of human cowardice and calamity; spurned everlastingly by the gods. Loyalty? Will you be loyal to Beelzebub? Will you 'make a covenant with Death and Hell'? I will not be loyal to Beelzebub; I will become a nomadic Chactaw rather, a barricading Sansculotte, a Conciliation-Hall repealer; anything and everything is venial to that.<sup>72</sup>

What worried Carlyle terribly was that all men seemed to have become Jesuits.<sup>73</sup> More and more men seemed to be "Believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the God's Cause he must call the Devil to his aid."<sup>74</sup> and thus become followers of "Un saint Ignatius." Carlyle attempted to dissuade these "followers":

Frantic mortal, wilt thou, at the bidding of any Papa, war against Almighty God? Is there no 'inspiration' then, but an ancient Jewish Greekish Romish one, with big revenues, loud liturgies and red stockings? The Pope is old; but Eternity, thou shalt observe, is older. High-treason against all the Universe is dangerous to do. Quench not among us, I advise thee, the monitions of that thrice-sacred gospel, holier than all gospels, which dwells in each man direct from the Maker of him! Frightfully will it be avenged on thee, and on all that follow thee; to the sixth generation and farther, all men shall lie under this gigantic Upas-tree thou has been planting; terribly will the gods, avenge it on thee, and on all thy Father Adam's house!<sup>75</sup>

In the preceding quote, Carlyle has mentioned the Jews and Catholics together as the materialistic opposition to

<sup>72</sup>Ibid.

<sup>73</sup>Ibid., 309.

<sup>74</sup>Ibid., 305.

<sup>75</sup>Ibid., 304-305.

spiritual 'inspiration'; evidence that his racism was at least two pronged.

In 1865, Carlyle's racism became three pronged. The Eyre Committee met to decide the fate of Governor Eyre of Jamaica who had been accused of undue severity in quelling the October 1865 insurrection.<sup>76</sup> Carlyle became interested in the case through his wife who championed Eyre and thought her husband should do likewise.<sup>77</sup> In any case, David Alec Wilson, biographer of Carlyle, pointed out that

To one to whom the sufferings and injustices afflicting the working classes in his own country were an ever-present source of poignant unhappiness, the clamour raised over the results of stringent repressive measures in a distant island must have seemed peculiarly hypocritical and nauseating; for the people who were loudest in their denunciations of Governor Eyre's sternness could and did turn a deaf ear to the complaints of a vast multitude of their own countrymen maltreated and starving before their very doors.<sup>78</sup>

Carlyle used a "graphic simile" to describe the fuss made over shooting a few "Niggers";

It was . . . as if a ship had been on fire; the captain, by immediate and bold exertion, had put the fire out, and had been called to account for having flung a bucket or two of water into the hold beyond what was necessary. He had damaged some of the cargo, perhaps, but he had saved the ship.<sup>79</sup>

Carlyle became Vice President of the Eyre Defense Committee and spoke to the group several times.<sup>80</sup> When he

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<sup>76</sup>David Alec Wilson and David Wilson McArthur, Carlyle in Old Age (New York: E. P. Dutton and Co., 1934), 100.

<sup>77</sup>Ibid.

<sup>78</sup>Ibid.

<sup>79</sup>Ibid., 103.

<sup>80</sup>Ibid., 102.

did speak to the group, Carlyle ". . . addressed his audience as if in its midst had been seated his mortal foe, pouring out execrations without stint, imagining an opponent he was bound to crush . . . He had entered—warmly is too weak a word—into the cause of Governor Eyre."<sup>81</sup> Samuel Hall, a journalist who heard Carlyle speak at these various committee meetings said: "It seemed to me then that if the negroes of Jamaica had been dealt with by this fiery man of letters instead of by Governor Eyre, they would, in short, have had much more to complain about."<sup>82</sup>

Thus, Carlyle's racism was actually four pronged: his love for the Anglo-Saxons (German and English); his dislike of the Jews; his antipathy toward the Catholics; and his superiority to the "Niggers."

Racism, as is well-known, was a basic tenet of National Socialist philosophy. Hitler stated this idea very succinctly:

There is only one most sacred human right, and this right is at the same time the most sacred obligation, namely: to see to it that the blood is preserved pure, so that by the preservation of the best human material a possibility is given for a more noble development of these human beings.<sup>83</sup>

Race mixing was the worst sin possible according to the Nazis. "Blood-poisoning" had caused the giant cultures of the past to decay and it was the duty of National Socialists to see that this decaying of German

<sup>81</sup>Ibid., 104

<sup>82</sup>Ibid.

<sup>83</sup>Hitler, op. cit., 606.

culture was stopped.<sup>84</sup> A strong race must not on any count "amalgamate" with one weaker; unless the former wants to end its greatness.<sup>85</sup> According to Rosenberg, the chief Nazi philosopher and extreme racist: "No two races have the same soul. Therefore no two races can understand each other; no two speak the same moral, aesthetic, or intellectual language."<sup>86</sup>

The "pure race" the Nazis wished to save from "blood poisoning" was the Aryan or Nordic. Hitler modestly proclaimed the Aryan

The Prometheus of Mankind, out of whose bright forehead springs the divine spark of genius at all times, forever rekindling that fire which in the form of knowledge lighted up the night of silent secrets and thus made man climb the path towards the position of master of the other beings on this earth.<sup>87</sup>

Rosenberg reminded Germans that in all of Europe's art, the high forehead, "clear blue or gray eyes" and "vigorous though not excessive muscular development" were marks of a true "hero."<sup>88</sup> Likewise, Rosenberg said "the meaning of world history was given to the world by a "blue-eyed blond race."<sup>89</sup>

That the "blue-eyed blond race" was being destroyed by the Jews was basic Nazi doctrine. Hitler passionately declared that "by fighting the Jew" he was doing the work

<sup>84</sup>Ibid., 396.

<sup>85</sup>Ibid., 390.

<sup>86</sup>Viereck, op. cit., 238.

<sup>87</sup>Hitler, op. cit., 397-398.

<sup>88</sup>Chandler, op. cit., 86.

<sup>89</sup>Viereck, op. cit., 238.

of God.<sup>90</sup> Hitler's way of fighting the Jew was to make the German conscious of this pseudo race's development within the Aryan race. The following detailed outline of Jewish growth in the Aryan race was included in Mein Kampf:

Development of Jew Parasite within Aryan Race:

- a. With the appearance of the first fixed settlements the Jew is suddenly "there." He comes as a tradesman, and at the beginning he puts little stress on the disguise of his nationality. He is still a Jew partly perhaps also for the reason that the eternal racial difference between him and the host nation is too great and his linguistic knowledge too small, and that the seclusion of the host nation is too strong for him to venture to appear as something different from a "foreign tradesman."
- b. Now he gradually begins to become "active" in economic life, not as a producer but exclusively as an intermediary link. In his versatility of a thousand years training he is infinitely superior to the clumsy and boundlessly honest Aryans, so that after a short time trade threatens to become his monopoly. Further, he begins money lending and that always at usurious interest. He actually introduces interest by this. The danger of this new institution is not recognized at first, but for the sake of the momentary advantage it is even welcomed.
- c. The Jew has settled down completely; that means he occupies special quarters in the towns and villages and more and more he forms a special State within the State. He considers trade as well as all money transactions as his very own privilege, which he exploits ruthlessly.
- d. Money transactions and trade have now completely become his monopoly . . .
- e. Now however the Jew begins to unveil his true qualities. With disgusting flattery he approaches the governments, he puts his money to work, and in this manner he secures again and again the privilege of a renewed exploitation of his victims . . .
- f. In the measure in which the power of the monarchs begins to rise, he pushes nearer and nearer to them—he begs for 'privileges' and 'charters' which he

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Tell, op. cit., 102.

willingly receives, against corresponding payment from these gentlemen who are always in need of money. No matter what this costs him, he gets back with interest and compound interest in the course of a few years the money he has spent.

It was thanks to German monarchs that the German nation was unable to free itself for good from the Jewish danger.

- g. Thus, his ensnaring the monarchs led to their ruin . . . Every Court thus has its 'Court Jew.' (This is the name of the monsters who torture the beloved people to the point of despair and who prepare the eternal pleasure of the monarchs.) Who will wonder, then, that these ornaments of the human race are finally also outwardly decorated and rise to the ranks of the hereditary 'nobility,' and thus help not only in making this institution ridiculous, but even in poisoning it. Now he is all the more able to use his position for the sake of his advancement.

Finally, he only needs to submit himself to baptism in order to come into the possession of all possibilities and rights of the natives of the country . . .

- h. Now a change begins to take place within Jewry . . . In the course of a thousand years he has learned to master the language of his host people to such an extent as to believe that he can in the future risk to accent his Judaism a little less and to put his "Germanity" more into the foreground; for no matter how ridiculous, how absurd, it may seem at first, yet he permits himself the impudence of changing himself into a "Germanic"; in this case therefore a German!<sup>91</sup>

Hitler constantly pointed to the cunning and baseness of the Jews. He insisted that the Jew deliberately set Bavarians against Prussians as a means of directing German opposition away from the Jew. The worse the conflict between the two groups, the greater peace for the Jew. Also, during the battle between the two Germanic groups, the Jew was left free to plunder and rob.<sup>92</sup>

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<sup>91</sup>Hitler, op. cit., 425-429.

<sup>92</sup>Ibid., 817-818.

According to Hitler, Jewish baseness reached its ultimate peak during Napoleon's reign. The "Little Corporal" won Jewish support within Germany by initiating Jewish "civic equality" as he conquered. According to Viereck, the modern concept of Jewry as a "Trojan Horse," e.g. "stab in the back" dates from this time.<sup>93</sup>

Baseness of the Jew is also revealed in his planned raping of innocent pure blooded Aryan girls. Hitler described such a hypothetical occurrence and its overtones:

For hours, the black haired Jew boy, diabolic joy in his face, waits in ambush for the unsuspecting girl whom he defiles with his blood and thus robs from her people. With the aid of all means he tries to ruin the racial foundations of the people to be enslaved. Exactly as he himself systematically demoralizes women and girls, he is not scared from pulling down the barriers of blood and race for others on a large scale.<sup>94</sup>

Rosenberg called the Jew "the villain" of history. He is the antithesis of the Nordic on all accounts. He substituted "ignoble" qualities for "noble" and "destructive" and "parasitic" actions for "constructive."<sup>95</sup> Developing this idea of the Jew as a parasite, Hitler stated:

In the Jew's life as a parasite in the body of other nations and States, his characteristic is established which once caused Schopenhauer to pronounce the sentence . . . The Jew is the 'great master of lying.' Life urges the Jew towards the lie, that is, to a perpetual lie, just as it forces the inhabitants of northern countries to wear warm clothes.<sup>96</sup>

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<sup>93</sup>Viereck, op. cit., 87.

<sup>94</sup>Hitler, op. cit., 448.

<sup>95</sup>Chandler, op. cit., 30.

<sup>96</sup>Hitler, op. cit., 420-421.

Also Hitler emphasized the fact that these parasites must be destroyed. Instead of Protestants and Catholics fighting each other, he recommended they direct their energy toward eradicating Jewry. Thus: "What is important for the earth's future is not whether Protestant vanquish Catholic or Catholic vanquish Protestant, but whether Aryan humanity maintains itself or dies out."<sup>97</sup>

This quote leads us into a discussion of Nazi anti-catholicism which resembles Carlyle's anti-catholicism. Thus it is interesting to contrast the previous quote with statements taken from Hitler's "private views of the religious situation."<sup>98</sup>

Hitler said concerning Catholic opposition . . . its fomentors were wasting their time. They might as well stop pipe-dreaming. He would not follow the example of Bismarck. He was a Catholic. Providence had arranged that. Bismarck had failed because he had been a Protestant—and Protestants have no conception of what the Catholic Church is. The important thing was to sense what people felt in religious matters and what endeared the Church to them. If the clerical caste would not disappear voluntarily, he would direct propaganda against the Church until people would be unable to hide their disgust when the word "Church" was mentioned. Why, it was necessary only to make Church history popular. He would have films made. Looking at them the German people would see how the clergy had exploited them, lived off them. How they had sucked the money out of the country. How they had worked hand in glove with the Jews, how they had practiced immoral vice, how they had spread lies. These films would be so interesting that everybody would itch to see them. He would make the clergy ridiculous. He would expose all the tangled mass of corruption, selfishness, and deceit of which they had been guilty. Let the bourgeoisie tear its hair. He would have the youth and the people on his side. He would guarantee that if he set his mind to it, he could destroy the Church in a few years.<sup>99</sup>

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<sup>97</sup>Ibid., 826-827.

<sup>98</sup>Ibid., 147.

<sup>99</sup>Ibid., 147-148.



This statement does not coincide with the former view of Aryan humanity maintaining itself.

Such anti-catholic sentiments were the outgrowth of Rosenberg's influence upon Hitler.<sup>100</sup> Rosenberg, Director of the Nazi Foreign Police Office, Director of Nazi Education, was the author of the book second to Mein Kampf in popularity in Nazi Germany: The Myth of the Twentieth Century, an Evaluation of Conflicting Mental and Spiritual Types in our Time. One of the major parts of this book concerned Catholicism.

It is perhaps coincidental that Rosenberg also refers to Ignatius Loyola when discussing the Catholic Church system.

The Catholic Church has been effective because of its disciplined priesthood organized to achieve power over the common people, and because of the magical system of sacraments, which plays on superstitious fear and keeps the populace in a state of submissive dependence. . . . The Catholic system culminates in the sale of indulgences, the doctrine of papal infallibility and the 'corpse-like obedience' demanded by St. Ignatius Loyola, the founder of the Jesuit order. . . . 'Every man who lives under obedience should be convinced that he should let himself be guided by Divine Providence through his Superior as if he were a corpse.'<sup>101</sup>

Rosenberg believed that if the "Catholic Church had succeeded in fully carrying out its program," "Europe would be a mass of characterless men ruled by fear of Purgatory and Hell, crippled by 'love' in the struggle for honor, with the better remnants engaged in benevolent 'humanitarian activity.'<sup>102</sup>" Racism in National Socialist doctrine consisted of two

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<sup>100</sup>Ibid., 146.

<sup>101</sup>Chandler, op. cit., 51.

<sup>102</sup>Ibid., 52.

factors: belief in Aryan master-race, and hatred of Jews and Catholics.

Thus, Carlyle's proto-Nazi tendencies were exhibited in his racial statements found within his works and biography. He constantly displayed a love for German thought, German people, German country, etc. This can be gathered simply by noting the large amount of footnote space in his writings devoted to German translation or explication. National Socialist doctrine also preached love of things Germanic.

Basic to Nazi philosophy was the image of the Aryan "Prometheus." Carlyle never actually discussed the idea of a super-race; however, advocacy of Germanic thought was the fundamental basis for such a belief and Carlyle certainly expanded upon his love of Teutonic ideas and concepts in such writings as Sartor Resartus, Past and Present, and Characteristics.

Carlyle detested Disraeli, the "Hebrew Conjuror," and formulated the theory of "Hebrew old-clothes" as the basis for society's problems. The Nazis hated the Jews and made Judaism the target of Nazi terror. They developed the idea of the Jewish "Trojan horse" or "stab in the back." The Nazis spent more time and money on anti-Semitic propaganda; however, such Carlylean statements as "Hebrew old-clothes" and "Hebrew Conjuror" denote a strong strain of anti-Semitism, and his anti-Negro polemics indicate he was not above race prejudice.

Likewise, both Carlyle and the Nazis found fault with the Catholic religion. Carlyle and Rosenberg both expounded

upon the "corpse-like obedience" demanded by Ignatius Loyola. However, one fundamental difference exists between Rosenberg's and Carlyle's anti-Jesuit statements: Carlyle based his hatred for the order on their belief in falsehoods and de-emphasis of fact. Both of these ideas are major elements of Carlylean transcendentalism. Rosenberg simply feared the "characterless men" that such obedience would produce: i.e. its organization was a competitive force.

Because of his great love for German thought, people, etc. basic to the Nazi "super-race" concept, and his dislike for both Jews and Jesuits, Thomas Carlyle can be considered a proto-Nazi racist.

D

Disraeli, the "Hebrew Conjuror" would represent a form of government in which Carlyle had no faith: democracy. He identified democracy with parliaments, stump oratory, and chaos. Order or cosmos as found under the leadership of a true hero became disorder or chaos when histrions (sham-heroes) supplanted true heroes. Carlyle's description of the 1848 revolutions in Europe revealed the results when chaos reigned and: "Kings everywhere, and reigning persons, stared in sudden horror, the voice of the whole world bellowing in their ear, 'Begone, ye imbeciles, hypocrites, histrions not heroes! Off with you off!'"<sup>103</sup> Instead, the "voice . . . bellowing" i.e. Democracy, revered as its hero, Parliament.<sup>104</sup>

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<sup>103</sup>Carlyle, Latter Day Pamphlets, 5.

<sup>104</sup>Ibid., 6.

Relating directly to English democratic problems,

Carlyle stated:

It is not Parliaments, reformed or other, that will send Herculean men to Downing Street, to reform Downing Street for us; to diffuse therefrom a light of Heavenly Order, instead of the murk of Stygian anarchy, over this sad world of ours. That function does not lie in the capacities of Parliament. That is the function of a King.<sup>105</sup>

Parliament, Carlyle identified with speech:

Parliament, Parliamentum, is by express appointment the Talking Apparatus; yet not in Parliament either is the essential function, by any means, talk. Not to speak your opinion well, but to have a good and just opinion worth speaking, for every Parliament, as for every man, this latter is the point.<sup>106</sup>

Parliament will train you to talk; and above all things to hear, with patience, unlimited quantities of foolish talk.<sup>107</sup>

The practice of modern Parliaments, with reporters sitting among them, and twenty-seven millions mostly fools listening to them, fills me with amazement. In regard to no thing, or fact as God and Nature have made it, can you get so much as the real thought of any honourable head, even so far as it, the said honourable head still has capacity of thought. What the honourable gentleman's wisest thought is or would have been, had he led from birth a life of piety and earnest veracity and heroic virtue, you and he himself poor deepsunk creature, vainly conjectures as from immense dim distances far in the rear of what he is led to say. . . . the honourable gentleman's, actual bewildered, falsified, vague surmise or quasi-thought, even this is not given you; but only some falsified copy of this, such as he fancies may suit the reporters and twenty seven million mostly fools.<sup>108</sup>

The "honourable gentleman" has to please the "twenty seven millions mostly fools" because they elect him to office. Carlyle, who considered voting merely a counting of

<sup>105</sup>Ibid., 111.

<sup>106</sup>Ibid., 194.

<sup>107</sup>Ibid., 199.

<sup>108</sup>Ibid., 209.

bodies, symbolized his contempt for universal suffrage with the witty Cape Horn image:

Your ship cannot double Cape Horn by its excellent plan of voting. The ship may vote this and that above decks and below, in the most harmonious manner. The ship, to get round Cape Horn will find a set of conditions already voted for and fixed with adamant vigor by the ancient Elemental Powers, who are entirely indifferent how you vote.<sup>109</sup>

As the laws of the universe could not be decided by voting, neither could the state of man. Parliament dared not presume to take in its hands the power of deciding who should be slave and who free; who commander, who follower; this had been decided by the "Elemental Powers" and no mere "parliament of men" could reverse such a decision.<sup>110</sup>

The "parliament of men" who worried Carlyle greatly were the stump orators (people given to talking). He considered it ominous that the only way a British man could become a "Statesman or Chief of Workers" was to prove himself "Chief of Talkers." The inherent nature of wisdom was silence; "unwise talk" i.e. "unwisdom" was the foundation of stump oratory.<sup>111</sup> England's emphasis upon tongue was seen on "platforms," in "parliaments," and on the pages of her literature. English society, in Carlyle's opinion, was fast becoming a "bag of wind"; her only hope lay in the British youth. These persons Carlyle entreated to concern themselves with silent action rather than stump oratory.<sup>112</sup> Carlyle

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<sup>109</sup>Carlyle, These Days, 65.

<sup>110</sup>Carlyle, Latter Day Pamphlets, 248-249.

<sup>111</sup>Ibid., 193-195.

<sup>112</sup>Ibid., 212.

believed man could not practice his beliefs when he gave utterance to them; thus, "golden silence" would be one of his prime antidotes for stump oratory.

Thus, Carlyle exemplified his lack of faith in democracy by identifying it with chaos, parliaments, and stump oratory.

Similarly, the Nazis associated democracy with majority rule and cowardice. Hitler revealed his feelings concerning majority rule in his statement:

One cannot contradict too sharply the absurd opinion that men of genius are born out of general elections. . . . It is easier for a camel to go through the eye of a needle than that a great man is discovered in an election.<sup>113</sup>

Majority was anathema to Hitler and the National Socialists who believed the important crucial element in government must always be MAN.

German parliament, or the Reichstag, typified Nazi hatred for majority rule by spending its time speaking and negotiating rather than acting as its "babbling" during the Wilhelm II crisis exemplified.<sup>114</sup> According to Hitler, when "Parliamentarians" rather than "leaders and fighters" became the heroes of the Pan-German movement, the greatness of the revolution disintegrated into nothing. Words replaced action and majority replaced the gifted man.<sup>115</sup> The State could not be an "assembly of commercial parties"; it had to consist of MEN willing to fight for a cause they considered just.<sup>116</sup>

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<sup>113</sup>Hitler, op. cit., 113.

<sup>114</sup>Ibid., 70.

<sup>115</sup>Ibid., 135

<sup>116</sup>Ibid., 323-324.

Cowardly men would never fight for a cause; the Nazis considered the so called "leaders" of German democracy true cowards who hid behind the majority's coat-tails when important decisions involving the German people had to be made.<sup>117</sup> Indeed, the "Parliamentarians" were not representatives of Germany, but "representatives of stupidity"; an heroic decision was no more likely to originate with them than a wise man to evolve from one hundred fools.<sup>118</sup>

Germany could only be saved from democracy if fighters and leaders would come forth, unafraid to state their policies and enact them. Negotiations must end and rebellion begin. The Nazis firmly believed that: "If a people is led to destruction by the instrument of governmental power, then the rebellion on the part of each and every member of such a nation is not only a right but a duty."<sup>119</sup>

Summarizing, then, Carlyle's lack of faith in democracy had definite proto-Nazi tinges. Both he and the Nazis detested majority rule as illustrated by parliaments. Also, Carlyle and the Nazis, who felt Governments should concern themselves with action, disliked speech, the identifying mark of parliaments. Thus, Carlyle's "stump orators" and Hitler's "Parliamentarians" are similar in that both preferred indecisive speech to decisive action.

Because the two fundamental beliefs of the Nazis, distrust of the majority and hatred of parliamentary speech,

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<sup>117</sup>Ibid., 104.

<sup>118</sup>Ibid., 105.

<sup>119</sup>Ibid., 122.

are discussed many times in Carlyle's works, his lack of faith in democracy can be considered a forerunner of Nazi belief.

### E

In place of democracy, which was chaos, as a form of government, Carlyle wanted a regimented, orderly, military state.<sup>120</sup> Order instead of chaos, regimentation rather than anarchy—these were the desired virtues of society. The organization best equipped to teach these important ethics was, in Carlyle's judgment, the military:

I always fancy there might much be done in the way of military Drill withal. Beyond all other schooling, and as supplement or even as succedaneum for all other, one often wishes the entire Population could be thoroughly drilled; into cooperative movement, into individual behavior, correct, precise, and at once habitual and orderly as mathematics, in all or in very many points,—and ultimately in the point of actual Military Service, should such be required of it!<sup>121</sup>

Thus, he felt each child should receive military training and described his program for accomplishing this in the following manner:

But now, what is to hinder the acknowledged King in all corners of his territory, to introduce wisely a universal system of Drill . . . I would begin with it, in mild soft forms, so soon almost as my children were able to stand on their legs; and I would never wholly remit it till they had done with this world and me . . . This of outwardly combined and plainly consociated Discipline, in simultaneous movement and action, which may be practical, symbolical, artistic, the noblest capabilities of man (most sadly undervalued hitherto); and one he takes the greatest pleasure in exercising and unfolding, not to mention at all the invaluable benefit it would afford him if unfolded.

<sup>120</sup>Lippincott, op. cit., 2.

<sup>121</sup>Carlyle, Selected Essays, 438.



From correct marching in line, to rhythmic dancing in cotillion or minuet,— . . . Assuredly I would not neglect the Fighting purpose; no, from sixteen to sixty, not a son of mine but should know the Soldier's function too, and be able to defend his native soil and self, in best perfection, when need came. But I should not begin with this; I should carefully end with this, after careful travel in innumerable fruitful fields by the way leading to this.<sup>122</sup>

Obedience was a virtue members of a military state must possess. Soldier-like obedience was necessary if man were to live, and those who disobeyed the rules of society were to be admonished, beaten, and if need be, shot:

Here is work for you; strike into it with manlike, soldierlike obedience and heartiness. . . . wages follow for you without difficulty; all manner of just remuneration, and at length emancipation itself follows. Refuse to strike into it; shirk the heavy labour, disobey the rules,—I will admonish and endeavor to incite you; if still in vain, I will at last shoot you,—and make God's Earth,<sup>123</sup> and the forlorn-hope in God's Battle, free of you.

Such force was applied when order became duty. This duty, according to Carlyle, was universal and best summarized with the phrase: "Whoso will not bend must break."<sup>124</sup>

Training was one way man learned obedience; another was through following the practices of the "Captains of Industry." These "Captains" were to come from the "Master-Workers" and would be the guiding force behind industry and the world. They were the "true Fighters against Chaos, Necessity, and the Devils."<sup>125</sup> Furthermore, they were given

<sup>122</sup>Ibid., 439-440.

<sup>123</sup>Carlyle, Latter Day Pamphlets, 46.

<sup>124</sup>Carlyle, Sartor Resartus, 99.

<sup>125</sup>Carlyle, Past and Present, 271.

the authority to utilize force whenever necessary to maintain their authority. Loyalty was all these leaders asked of their workers; in return, the "Captains" gave guidance and leadership.<sup>126</sup> Under the leadership of these "Captains," men would cease to gather in a "bewildered bewildering mob" but instead march in a "firm regimented mass"—the epitome of Carlylean order.<sup>127</sup>

Likewise, the National Socialist movement wanted the military state to replace democracy as Germany's form of government. Emphasis upon army training was one way of accomplishing this change. The Nazis believed the army taught courage when cowardice was permeating all parts of German society.<sup>128</sup> Also, determination and idealism, taught by the army, were considered important at a time when lack of both was revealed in the actions of the German people.<sup>129</sup> Such training did not concentrate on "phrases and theories," but emphasized action.<sup>130</sup>

Experience was man's best teacher and no organization illustrated this statement as well as the army, according to the National Socialists. Hitler stressed the importance of experience in the following passage which indirectly denounced the volunteer defense leagues:

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<sup>126</sup>Carlyle, Latter Day Pamphlets, 271.

<sup>127</sup>Carlyle, Past and Present, 275.

<sup>128</sup>Hitler, op. cit., 384.

<sup>129</sup>Ibid., 385

<sup>130</sup>Tell, op. cit., 44.

With a training of one or two hours a week one cannot create soldiers. With the enormously increased demands of today that the war service makes upon the individual, a two-years service is perhaps barely sufficient in order to turn the untrained young man into a trained soldier. On the front we all had before our eyes the terrible consequences resulting for young soldiers who were not thoroughly educated in the craft of war. Formation of volunteers who, during fifteen and twenty weeks had been directed with iron determination and with infinite devotion, represented nothing but cannon fodder on the front. Only if apportioned to the ranks of old experienced soldiers could younger recruits, trained for four to six months, become useful members of a regiment; thereby they were led by the old ones and then they grew gradually up to their tasks.<sup>131</sup>

The Nazis regarded the volunteer defense leagues as virtually useless. "Voluntary discipline," in the Nazis opinion, did not have much military value because the number of persons affected was limited.<sup>132</sup>

Hitler considered the defense leagues worthless because they "robbed the young persons of their "natural instincts," poisoned their patriotism, and gradually turned them into a bunch of sheep—patient and docile.<sup>133</sup> Thus, any effort of the defense leagues to impart militaristic ideas was thwarted.

The task the Nazis undertook, that of building a military state, was made harder by the lack of fighting men. Two hundred thousand aggressive National Socialists were needed to fight for the Nazi way of life. The fighting had to be done in huge mass meetings and in the streets. Marxism, National Socialism's worst enemy, had to be beaten

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<sup>131</sup>Hitler, op. cit., 794.

<sup>132</sup>Ibid., 792-793.

<sup>133</sup>Ibid., 795.

in the streets in order to convince people that the new State would be militaristic and led by the National Socialist German Workers Party.<sup>134</sup> A movement which did not conquer through aggression was not worthy of victory.<sup>135</sup>

Likewise, an heroic movement would win the people more easily than a "movement of cowards" which relied upon the protection of the police.<sup>136</sup> The National Socialist movement refused to rely upon the police; instead they organized their own protective troops. These men called themselves the S.A. (Storm Detachment). Such troops were needed because the Nazi meetings were not "peaceful meetings." Two views of life conflicted violently and the outcome was a "fanatical outburst of passion."<sup>137</sup>

The men chosen to control this "passion" liked to consider themselves a part of a "supervision service." Many of these young men were military comrades of Hitler, others were young party members. All were instructed that "terror can be broken only by terror," that a man who is courageous and determined always has success on his side, that attack is the best defense weapon and that they were not a "debating club" but a "fighting community."<sup>138</sup>

The young men who made up this organization liked to consider themselves romantics. Viereck provided a graphic picture of this "nauseating" element of the S.A.:

<sup>134</sup>Ibid., 525.

<sup>135</sup>Ibid.

<sup>136</sup>Ibid., 725.

<sup>137</sup>Ibid., 720.

<sup>138</sup>Ibid., 729.

Picture two blond young Storm Troopers, battle-scarred but starry eyed, burning a defenseless synagogue or kicking in the stomach a concentration camp prisoner while murmuring dreamily: "We Germans are incurable romantics!"<sup>139</sup>

"Courageous and brutal attack" became the battle cry of these young S.A. who were taught that goose-quills do not bring world wide changes, nor half measures like Alsace Lorraine bring German glory. The "head of the French hydra" should have been brutally beaten rather than crowned with that land area.<sup>140</sup> Mankind would perish if "eternal peace" existed; only "eternal struggles" will keep it strong-- thus went the Nazi militaristic doctrine.<sup>141</sup> This philosophy has been applied in the most "unbeatable" form: "German reply to a western revolution has always been not conservatism but an even more radical German revolution."<sup>142</sup>

Thus, Thomas Carlyle's strong belief in the orderly military state was a definite proto-Nazi precept. Both he and the National Socialists considered military training very important and emphasized its early beginning in a child's life. Likewise, forced obedience was the rule of thumb of both Carlyle and the Nazis. Furthermore, Carlyle's acceptance of force and Hitler's utilization of his "fighting community" were parallel ideas embodying order and obedience.

Consequently, Lippincott is correct in surmising that Carlyle's "remedy" for the "disorder of the middle

<sup>139</sup>Viereck, op. cit., 165.

<sup>140</sup>Hitler, op. cit., 372.

<sup>141</sup>Ibid., 75.

<sup>142</sup>Viereck, op. cit., 56.

class state" e.g. the substitution of militarism for republicanism, caused him to stand for "fascist ideas fifty years before their advent."<sup>143</sup>

F

Thomas Carlyle based all his writings on one concept—hero-worship. The basis of this philosophy was divine right: "He who is to be my Ruler, whose will is to be higher than my will was chosen for me in Heaven!"<sup>144</sup> Only one title did Carlyle consider of divine origin and therefore suitable for a hero, that of "King."<sup>145</sup>

Other men could themselves, by realizing the importance of "Godlike" hero-worship ("veneration done to Human Worth by the hearts of men"), be in the "perpetual presence of Heaven."<sup>146</sup> Thus, Hero-worship was man's true religion: "It is certain, whatever gods or fetishes a man may have about him, and pay tithes too, and mumble prayers to, the real religion that is in him is his practical Hero-worship."<sup>147</sup>

Great were the penalties suffered if such divine heroes were not worshipped by mankind. Carlyle used the Jews as an illustration: "Neglect to treat the hero as hero, the penalties—which are inevitable too and terrible to think of as your Hebrew friends can tell you—may be some time in coming; they will only gradually come."<sup>148</sup> Worse

<sup>143</sup>Lippincott, op. cit., 47.

<sup>144</sup>Carlyle, Sartor Resartus, 249.

<sup>145</sup>Ibid.

<sup>146</sup>Carlyle, Past and Present, 287.

<sup>147</sup>Carlyle, Latter Day Pamphlets, 278.

<sup>148</sup>Ibid., 80.

than refusing to worship noble men was the refusal to recognize scoundrels:

Neglect to treat even your declared scoundrel as scoundrel . . . the penalties of this; most alarming extensive and such as you little dream of will straightway very rapidly come. Dim oblivion of Right and Wrong, among the masses of your population will come; doubts as to Right and Wrong, indistinct notions that Right and Wrong are not eternal, but accidental, and settled by uncertain votings and tellings will come.<sup>149</sup>

The word "voting" brings to mind Carlyle's hatred of democracy. This hatred was the direct outgrowth of his belief that "men were profoundly unequal" and that society's first interest should be the selection of her wisest men as leaders; that "popular methods" of locating the wisest were not likely to succeed.<sup>150</sup> The only firm corner-stone of "Politics" was hero-worship.<sup>151</sup> Carlyle illustrated his belief in inequality with his discussion of Gurth and Cedric, the slave and master discussed in Past and Present:

Gurth born thrall of Cedric the Saxon has been greatly pitied . . . Gurth with the brass collar round his neck tending Cedric's pigs in the glades of the wood, is not what I call an exemplar of human felicity; but Gurth, with the sky above him, with the free air and tinted bosage and umbrage round him, and in him at least the certainly of supper and social lodging when he came home; Gurth to me seems happy, in comparison with many a Lancashire and Buckinghamshire man, of these days, not born thrall of anybody! Gurth's brass collar did not gall him: Cedric deserved to be his Master. The pigs were Cedric's, but Gurth too would get his pairings of them. Gurth had the inexpressible satisfaction of feeling Himself related indissolubly, though in a rude brass-collar way, to his fellow-mortals in this Earth. He had superiors, inferiors, equals—Gurth is now "emancipated" long since; has what we

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<sup>149</sup>Ibid.

<sup>150</sup> Carlyle, These Days, xx.

<sup>151</sup> Carlyle, Sartor Resartus, 251.

call "Liberty" . . . Liberty? The true liberty of a man you would say, consisted in his finding out, or being forced to find out the right path and to walk thereon. To learn or to be taught, what work he actually was able for; and then by permission, persuasion, and even compulsion, to set about doing the same! That is his true blessedness, honour, "liberty" and maximum of well being: if liberty be not that, I for one have small care about liberty. . . . If thou are in very deed my Wiser, may a beneficent instinct lead and impel thee to "conquer" me, to command me! If thou do know better than I what is good and right, I conjure you in the name of God, force me to do it; were it by never such brass collars, whips, and handcuffs, leave me not to walk over precipices.<sup>152</sup>

Thus, Carlyle arrived at his decision that "it is the everlasting privilege of the foolish to be governed by the wise; to be guided in the right path by those who know it better than they. This is the first right of man."<sup>153</sup> In this same vein, he pleaded with the "foolish" to "Be thyself a man abler to be governed; more reverencing the divine faculty of governing, more soundly detesting the diabolical semblance of said faculty in self and others."<sup>154</sup> It was absolutely imperative that the hero receive "unquestioning obedience" from the "mass of men" because only he had "seen into the course of things."<sup>155</sup> The "ordinary man" did not have the intelligence such a vision demanded.<sup>156</sup>

Studying the various "heroes" Carlyle handled in his book, Heroes, Hero-Worship, and the Heroic in History discloses the types of men he considered worthy of veneration.

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<sup>152</sup>Carlyle, Past and Present, 212-213.

<sup>153</sup>Carlyle, Latter Day Pamphlets, 23.

<sup>154</sup>Ibid., 105.

<sup>155</sup>Lippincott, op. cit., 30

<sup>156</sup>Ibid., 18.



This book, it should be stressed, was extremely popular in Nazi Germany, so much so in fact that by 1938 it was prescribed reading in German schools.<sup>157</sup> It seems likely the men Carlyle considered heroes were also heroes of the German people. In the book, Carlyle described six phases of hero-worship and illustrated each with one or two specific examples. The Hero as Divinity was Odin, the Norse God. This was the earliest stage of hero-worship, the hero as God.<sup>158</sup> The Hero as Prophet was Mahomet; he, Carlyle regarded, as "God-inspired" rather than God.<sup>159</sup> The Hero as Poet was exemplified by Dante and Shakespeare. With this third stage of hero-worship, one moved out of the old ages; the Poet as a heroic figure belonged to all ages.<sup>160</sup> Luther and Knox epitomized the Hero as Priest, whom Carlyle identified as "the Prophet shorn of his more awful splendour; burning with mild equable radiance, as the enlightener of daily life."<sup>161</sup> Johnson, Rousseau and Burns represented the Hero as Man of Letters; "a product of these new ages . . . he may be expected to continue as one of the main forms of Heroism for all future ages."<sup>162</sup> The last form of heroism was the Hero as King. Napoleon and Cromwell were Carlyle's examples in this section. According to Carlyle:

The Commander over Men, he to whose will our wills  
are to be subordinated, and loyally surrender

<sup>157</sup>Ibid., 48.

<sup>158</sup> Carlyle, Heroes, 3.

<sup>159</sup>Ibid., 42.

<sup>160</sup>Ibid., 78.

<sup>161</sup>Ibid., 115.

<sup>162</sup>Ibid., 154.

themselves, and find their welfare in doing so, may be reckoned the most important of Great Men. . . . He is practically the summary for us of all the various figures of Heroism; Priest, Teacher, whatsoever of earthly or of spiritual dignity we can fancy to reside in a man, embodies itself here, to command over us, to furnish us with constant practical teaching, to tell us for the day and hour what we are to do. He is called Rex, Regulator, Roi: our own name is still better; King, Konning, which means Can-ning, Able-man. 163

The man Carlyle considered most worthy of the title of "King" was one who never possessed it: Oliver Cromwell. The Puritan Protector of England exemplified the noble hero who is able to see into the heart of things, speaks with his soul rather than his tongue, and is God's instrument. Cromwell's ability to see into the heart of things greatly impressed Carlyle:

We have to note the decisive practical eye of this man; how he drives toward the practical and practicable; has a genuine insight into what is fact. Such an intellect, I maintain, does not belong to a false man: the false man sees false shams, plausibilities, expediencies: the true man is needed to discern even practical truth. Cromwell's advice about the Parliament's Army, early in the contest, how they were to dismiss their city-tapsters, flimsy, riotous persons and choose substantial Yeoman, whose heart was in the work, to be soldiers for them: this is advice by a man who saw. Fact answers if you see into Fact! 164

Although Cromwell "saw" into the heart of matters, he had difficulty expressing this "sight" so others could understand him. Carlyle, who considered speech inferior to thought, stated, "Sincere wise speech is but an imperfect corollary, an insignificant outer manifestation, of sincere wise thought." 165 He honored Cromwell by imaging him as an

163 Ibid., 196.

164 Ibid., 214-215.

165 Carlyle, Latter Day Pamphlets, 208.

"inarticulate prophet": "Rude, confused, struggling to utter himself, with his savage depth, with his wild sincerity."<sup>166</sup> His inarticulate speech often caused confusion among his listeners because although "To himself the internal meaning was sun-clear . . . the material with which he was to clothe it in utterance was not there. He had lived silent; a great unnamed sea of Thought round him all his days: in his way of life (there was) little call to attempt naming or uttering."<sup>167</sup>

However, Carlyle did not consider "Intellect" as "speaking or logicising";<sup>168</sup> instead he declared: "It is seeing and ascertaining. Virtue, Vic-tus, manhood, hero-hood, is not fair-spoken immaculate regularity; it is first of all what the Germans well name it, Tugend (Taugend, dow-ing or Dough-tiness), courage and the Faculty to do. This basis of the matter Cromwell had in him."<sup>169</sup>

Although Cromwell could not speak well, he could preach.<sup>170</sup> Moreover, he was excellent in extemporaneous prayer.<sup>171</sup> According to Carlyle, Cromwell's prayers "are the free outpouring utterances of what is in the heart; method is not required in them; warmth, depth, sincerity are all that is required."<sup>172</sup> Yet, Cromwell's prayer was

<sup>166</sup>Carlyle, Heroes, 217.

<sup>167</sup>Ibid., 218.

<sup>168</sup>Ibid.

<sup>169</sup>Ibid.

<sup>170</sup>Ibid.

<sup>171</sup>Ibid.

<sup>172</sup>Ibid.

itself an example of inarticulate expression as Carlyle reveals:

Can a man's soul, to this hour, get guidance by any other method than . . . devout prostration of the earnest struggling soul before the Highest, the Giver of all Light; be such prayer a spoken, articulate, or be it a voiceless inarticulate one? There is no other method.<sup>173</sup>

However, the actual speeches of Cromwell were not as "ineloquent" as they looked.<sup>174</sup>

He was, what all speakers aim to be, an impressive speaker, even in Parliament; one who, from the first had weight. With that rude passionate voice of his, he was always understood to mean something, and men wished to know what. He disregarded eloquence, nay despised and disliked it; spoke always without premeditation of the words he was to use. . . . to the last he took no more charge of his Speeches! How came he not to study his words a little before flinging them out to the public? If the words were true words, they could be left to shift for themselves.<sup>175</sup>

According to Carlyle, two gross errors are made regarding the ambition of such men as Cromwell.<sup>176</sup> The first involved "substituting the goal of the career for the course and starting point of it."<sup>177</sup> English historians assumed that Cromwell had decided to become Protector of England while he was "ploughing the marsh land of Cambridgeshire."<sup>178</sup> Thus, his "career" was planned, all he had to do was enact it cunningly and deceptively.<sup>179</sup> Carlyle considered this view a complete reversal of fact:

<sup>173</sup> Ibid., 219.

<sup>174</sup> Ibid.

<sup>175</sup> Ibid., 219-220.

<sup>176</sup> Ibid., 221.

<sup>177</sup> Ibid.

<sup>178</sup> Ibid.

<sup>179</sup> Ibid.

How much does one of us foresee of his own life? Short way ahead of it It is all dim; an unwound skein of possibilities of apprehensions, attemptabilities, vague-looming hopes. This Cromwell had not his life lying all in that fashion of Program, which that unfathomable cunning of his, only to enact dramatically, scene after scene! Not so.<sup>180</sup>

Likewise, Carlyle believed the noble nature of Great Men's ambitions was confused with the worldly ambitions of men.<sup>181</sup>

Great Men are not ambitious in that sense; he is a small poor man that is ambitious so. Examine the man who lives in misery because he does not shine above other men; who goes about producing himself, pruriently anxious about his gifts and claims; struggling to force everybody, as it were begging everybody for God's sake to acknowledge him a great man, and set him over the heads of men! Such a creature is among the wretchedest sights seen under this sun. A great man? A poor morbid prurient empty man; fitter for the world of a hospital than for a throne among men. I advise you to keep out of his way. He cannot walk on quiet paths, unless you will look at him, wonder at him, write paragraphs about him, he cannot live. It is the emptiness of the man, not his greatness. Because there is nothing in himself, he hungers and thirsts that you would find something in him. In good truth, I believe no great man, not so much as a genuine man who had health and real substance in him of whatever magnitude was ever much tormented in this way.<sup>182</sup>

Cromwell had no need to be noticed by people; God had noticed him.<sup>183</sup>

From of old, was there not in his life a weight of meaning, a terror and a splendour as of Heaven itself? His existence there as men set him beyond the need of gilding. Death, Judgment, Eternity: these already lay as the background of whatsoever he thought or did. All his life lay begirt as in a sea of nameless Thoughts, which no speech of a mortal could name. God's Word as the Puritan prophets of that time had read it; this was

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<sup>180</sup>Ibid., 222.

<sup>181</sup>Ibid.

<sup>182</sup>Ibid., 222-223.

<sup>183</sup>Ibid., 223.

great, and all else was little to him. To call such a man "ambitious," to figure him as the prurient wind-bag described above, seems to me the poorest solecism. Such a man will say: "Keep your gilt carriages and huzzaing mobs, keep your red-tape clerks, your influentialities, your important business. Leave me alone, leave me alone; there is too much of life in me already!"<sup>184</sup>

If Cromwell wished to be left alone, why did he drop his plough and take up politics? According to Carlyle:

From of old, the sufferings of God's Church, true zealous Preachers of the truth flung into dungeons, whipt, set on pillories, their ears cropt off, God's Gospel-cause trodden under foot of the unworthy: all this had lain heavy on his soul. Long years he had looked upon it, in silence, in prayer, seeing no remedy on Earth; trusting well that a remedy in Heaven's goodness would come, —that such a course was false, unjust, and could not last forever. And now behold the dawn of it; after twelve years silent waiting, all England stirs itself; there is to be once more a Parliament, the Right will get a voice for itself; inexpressible well-grounded hope has come again into the Earth. Was not such a Parliament worth being a member of? Cromwell threw down his plough and hastened thither.<sup>185</sup>

Once there, Cromwell spoke of a "self seen truth." He worked and fought until the Cause triumphed.<sup>186</sup>

That he stood there as the strongest soul of England, the undisputed Hero of all England—what of this? It was possible that the Law of Christ's Gospel could now establish itself in the world! . . . Those that were highest in Christ's Church, the devoutest, wisest, men were to rule the land: in some considerable degree it might be so and should be so. Was it not true, was it not then the very thing to do? The strongest practical intellect in Europe dared to answer, Yes! This I call noble true purpose; is it not, in its own dialect, the noblest that could enter into the heart of Statesman or man?<sup>187</sup>

Carlyle, as a means of taking issue with such men as

<sup>184</sup>Ibid.

<sup>185</sup>Ibid., 226.

<sup>186</sup>Ibid.

<sup>187</sup>Ibid., 226-227.

Hume (English philosopher and author of History of England) who insisted Cromwell was a "Fanatic-Hypocrite," compared Cromwell to the sun: "The Sun flings-forth impurities, gets balefully encrusted with spots; but it does not quench itself and become no Sun at all, but a mass of Darkness! I will venture to say that such never befell a great deep Cromwell; I think never."<sup>188</sup>

An even greater representation of Cromwell's noble qualities was seen in Carlyle's reference to Cromwell's "last words."<sup>189</sup> "Cromwell's last words, as he lay waiting for death are those of a Christian heroic man. Broken prayers to God, that He would judge him and this Cause, He since man could not, in justice yet in pity."

Another noble quality of Cromwell's was his distaste for "formula" answers. The "formula" the Rump Parliament decided upon, i. e. the Reform Bill was detested by Cromwell. According to the Bill, Parliament would be chosen by all of England, electoral districts would be set up, free suffrage granted, etc.<sup>190</sup> Cromwell and his men could not submit to this "Formula rule" because they knew there were enough Royalists and persons indifferent to their "Cause" to vote them out.<sup>191</sup> Carlyle gave voice to Cromwell's emotion regarding this Formula:

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<sup>188</sup>Ibid., 228.

<sup>189</sup>Ibid.

<sup>190</sup>Ibid., 231.

<sup>191</sup>Ibid.

It is in weight and force, not by counting of heads, that we are in the majority! And now with your Formulas and Reform Bills the whole matter sorely won by our sword, shall again launch itself to sea; become a mere hope and likelihood? And it is not a likelihood; it is a certainty, which we have won, by God's strength and our own right hands and do now hold here.<sup>192</sup>

Cromwell became so upset with the Rump Parliament and its Reform Bill measure that he used reality, i.e. "weight and force" to dismiss formulas.<sup>193</sup> Carlyle commented: "The Reality had swept the Formulas away before it. I fancy, most men who were realities in England might see into the necessity of that."<sup>194</sup>

As can be seen, the quality of Cromwell which caused Carlyle to venerate him was his ability to see into the heart of things, to distinguish truth from falsehood, reality from formula.

Carlyle stated in Heroes, Hero-Worship, and the Heroic in History that Napoleon was not as sincere as Cromwell.<sup>195</sup> Napoleon did "no silent walking, through years, with the Awful Unnamable of this Universe; walking with God as he (Cromwell) called it; and faith and strength in that alone: latent thought and valour, content to be latent then burst out as in a blaze of Heaven's lightning!"<sup>196</sup> However, Carlyle admitted Napoleon's lack of sincerity was not completely his fault because he "lived in an age when God was no longer believed; the meaning of all Silence, Latency, was

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<sup>192</sup>Ibid., 232.

<sup>193</sup>Ibid.

<sup>194</sup>Ibid.

<sup>195</sup>Ibid., 237.

<sup>196</sup>Ibid.



thought to be Nonentity: he had to begin not out of the Puritan Bible, but out of poor Sceptical Encyclopedias.<sup>197</sup>

Carlyle's consuming devotion to silence caused him to point out that Napoleon did not possess Cromwell's inarticulate, prophetic speech.<sup>198</sup> "His compact, prompt, everyway articulate character is in itself perhaps small, compared with our great chaotic inarticulate Cromwell's. Instead of dumb Prophet struggling to speak, we have a portentous mixture of the Quack withal!"<sup>199</sup>

Regarding ambition, Carlyle believed Hume's phrase "Fanatic-Hypocrite" applied to Napoleon, saying: "An element of blamable ambition shows itself, from the first in this man; gets the victory over him at last, and involves him and his work in ruin."<sup>200</sup>

Although Napoleon lacked the inarticulate sincerity of Cromwell, he did possess the Puritan's ability to get to the heart of things.<sup>201</sup> Napoleon's gift of "seeing" caused Carlyle to include him among the world's great men. Carlyle illustrated Napoleon's talent at piercing to the heart of a matter in the following:

His savans, Bourrienne tells us, in that voyage to Egypt, were one evening busily occupied arguing that there could be no God. They had proved it, to their satisfaction, by all manner of logic. Napoleon, looking up into the stars, answers, "Very ingenious, Messieurs: but who made all that?"<sup>202</sup>

<sup>197</sup>Ibid., 238.

<sup>198</sup>Ibid.

<sup>199</sup>Ibid.

<sup>200</sup>Ibid.

<sup>201</sup>Ibid., 239.

<sup>202</sup>Ibid.

and

When the steward of his Tuileries Palace was exhibiting the new upholstery, with praises, and demonstration how glorious it was, and how cheap withal, Napoleon, making little answer, asked for a pair of scissors, clipped one of the gold tassels from a window curtain, put it in his pocket, and walked on. Some days afterwards, he produced it at the right moment, to the horror of his upholstery functionary; it was not gold but tinsel!<sup>203</sup>

Because Napoleon did possess this ability to "see," Carlyle believed he had a certain faith within him.<sup>204</sup>

"That this new enormous Democracy asserting itself here in the French Revolution is an insuppressible Fact, which the whole world with its old forces and institutions, cannot put down; this was a true insight of his and took his conscience and enthusiasm along with it,—a faith.<sup>205</sup> According to Carlyle, Napoleon had faith in democracy but realized that for democracy to be true, "persons in authority" must exist.<sup>206</sup> Apparently France felt the same way because she gave Napoleon complete authority.<sup>207</sup> Unfortunately, Carlyle declares, this authority caused Napoleon to change his faith.

He apostatised from his old faith in Facts, took to believing in Semblances; strove to connect himself with Austrian Dynasties, Popedoms, with the old false Feudalities which he once saw clearly to be false;—considered that he would found "his Dynasty" and so forth . . . He did not know true from false now when he looked at them,—the fearfulest penalty a man pays for yielding to the untrue heart.<sup>208</sup>

<sup>203</sup>Ibid.

<sup>204</sup>Ibid.

<sup>205</sup>Ibid.

<sup>206</sup>Ibid., 240.

<sup>207</sup>Ibid.

<sup>208</sup>Ibid., 241

Thus, although Napoleon possessed to some degree, both faith and sincerity, Carlyle maintained he lacked the ability to completely separate "Reality from Vacuity"—the trait of a true hero.<sup>209</sup>

In studying Carlyle's German hero, Frederick the Great, an interesting situation arises. Although Carlyle spent seven years writing eight volumes on this man, it is impossible to locate any discussion of Frederick's heroic beliefs or qualities within the work. Instead, one is subjected to a voluminous detailed chronicle of wars. Carlyle painstakingly traces Frederick's every move; however, he gives no reasons for these moves. The entire work is merely a catalogue of events rather than an analysis of Frederick's reasons for action. Thus, although Carlyle exemplified his worship of this hero by doing his exhaustive study, he failed to clarify, through discussion of Frederick's noble qualities, his position among Carlyle's other "heroes." This failure becomes important when one realizes Carlyle made no mention of Frederick in his book devoted exclusively to "Great Men," Heroes, Hero-Worship and the Heroic in History. Consequently one remains confused as to whether Frederick was a "true" Carlylean hero, worthy of worship.

As one might expect, Hero-worship was a basic tenet of National Socialism. The hero to be worshipped was the Führer, Adolf Hitler. The Nazis emphasized a divine right element in Hitler's ruling through such statements as: "Adolf Hitler's word is God's law and therefore enjoys in

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<sup>209</sup> Ibid., 243.

his orders and laws, divine authority" (Resolution by Conference of German Christians in Vherhausen).<sup>210</sup> "The Führer is only responsible to God and to the future of his people." (Hermann Goring)<sup>211</sup> "For us it is a dogma that the Führer must possess any quality in the highest perfection. We believe that the Führer is, in all political and other matters concerning the national and social interests of the people, simply infallible." (Hermann Goring)<sup>212</sup> "I believe it was God's will to send a boy from here into the Reich and to make him the leader of a nation so that he might lead his homeland back into the Reich. There exists a higher power, and we are but its tools." (Adolf Hitler)<sup>213</sup>

Hitler's divinity was further represented through the various "Mannerbunds" or Male Leagues. These organizations were composed of warriors who linked themselves to "loyalties supposedly nobler than the emotions men feel for women." Instead, each man loved his Führer as one loves a god.<sup>214</sup> Ultimate Führer worship was illustrated in the death of a young German airman as described in Metapolitics, a study of National Socialist foundations.

One of those very young German aviators was shot down in France and dying. A priest crept to him under a bombardment to offer the last Christian comforts. The dying boy replied: "The Führer is my faith. I don't want anything from your church. But if you

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<sup>210</sup>Tell, op. cit., 180.

<sup>211</sup>Ibid., 40.

<sup>212</sup>Ibid., 184-185.

<sup>213</sup>Ibid., 42.

<sup>214</sup>Viereck, op. cit., 63

want to be good to me, get my Führer's picture out of my breast pocket." The priest got it. The boy kissed the picture with the usual beatific expression attributed to Christian saints and martyrs and murmured: "My Führer, I am happy to die for you."<sup>215</sup>

The divine hero or Führer (leader) was able to see into the heart of things, observe the whole. Wagner, German composer and proto-Nazi, discussed this ability to "see" in his Führer concept: "None of us can be so pure a Republican as the prince; because his 'eye is single to the whole.' In contrast, we ordinary individuals, not being 'men of Providence,' are blind to the whole."<sup>216</sup> Hitler also mentioned this perceptive quality of a hero:

For as soon as there appears a man who deeply recognizes the distress of his people and who now, after he has made absolutely clear to himself the nature of the disease, seriously tries to remedy it, after he has found a goal and chosen a way that may lead to this goal—then immediately small and smallest minds become attentive and eagerly follow up the activity of this man who has drawn upon himself the eyes of the public.<sup>217</sup>

The "ears" of the public listened to Adolf Hitler for the first time at the September, 1919 National Socialist mass meeting in the Munich Hofbrauhaus.

I spoke for thirty minutes, and what formerly I had felt in my mind without knowing it somehow, was now proved by reality. I could speak. After thirty minutes the small room filled with people was electrified and the enthusiasm found its expression first in the fact that my appeal to the willingness to sacrifice led the audience to donate three hundred marks.<sup>219</sup>

Hitler was quite convinced his oratory was powerful

<sup>215</sup>Ibid., 298-299.

<sup>216</sup>Ibid., 112.

<sup>217</sup>Hitler, op. cit., 755-756.

<sup>218</sup>Ibid., 492.

<sup>219</sup>Ibid.

and articulate. He elaborated on his ability to speak and to change men's views with his speeches.<sup>220</sup>

I stepped in front of an assembly of people who believed in the contrary of what I intended to say and who desired the contrary of what I believed in. Then it was the task of two hours to life two or three thousand people out of their previous conviction, to smash blow by blow the foundation of their previous opinions and finally to lead them over to the soil of our convictions and of our views of life.<sup>221</sup>

Hitler wanted as many people as possible to change their views of life to coincide with National Socialism.<sup>222</sup> However, the most important thing was that the people become aware of the National Socialist German Workers Party:

I took the viewpoint: no matter whether they laugh or swear at us, whether they present us as fools or as criminals; the main thing is that they mention us, that they occupy themselves with us again and again, and that gradually, in the eyes of the workers we appear actually as that power, with which alone one has to reckon at the time.<sup>223</sup>

Hitler, as seen already, insisted his career was divinely planned.<sup>224</sup> No doubt was left in anyone's mind that the "boy" God had sent into the Reich to be its "leader" was Adolf Hitler.<sup>225</sup> Furthermore, he considered it "his task of honor" to save Germany from Bolshevism and Jewish International Communism.<sup>226</sup> Hitler's divinely planned career was also a point emphasized by his followers:

<sup>220</sup> Ibid., 701.

<sup>221</sup> Ibid.

<sup>222</sup> Ibid., 723.

<sup>223</sup> Ibid.

<sup>224</sup> Tell, op. cit., 42.

<sup>225</sup> Ibid.

<sup>226</sup> Ibid., 28.

"Not for nothing has God sent the Führer into the world. He has set him a big task." (Hermann Goring)<sup>227</sup> "One man alone in Germany decides over life and death: that is Adolf Hitler" (Hermann Goring)<sup>228</sup> "The Führer himself created the greatest (work of art). Out of the elements of the masses he created a people, a free nation." (Dr. Goebbels)<sup>229</sup> "In the last moment Heaven sent us our Führer, Adolf Hitler. By the National Socialist struggle against Jewry, the German nation will be redeemed." (Julius Streicher)<sup>230</sup> I believe in Adolf Hitler who by the grace of God, was sent to give back to the German people faith in itself." (Professor of Faith of the "German Faith Movement")<sup>231</sup> "Blessed are the pure in heart for they shall see God. The way has been shown by the Führer." (Dean Eckert)<sup>232</sup> "Adolf Hitler gave us back our faith. He showed us the true meaning of religion. He should have come to take from us the faith of our fathers? No, he came to renew for us the faith of our fathers and to make us new and better human beings." (Church Minister Hans Kerrel)<sup>233</sup> "According to the will of God and the will of our Führer a new Germany was created." (Dean Eckert)<sup>234</sup>

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<sup>227</sup>Ibid., 40.

<sup>228</sup>Ibid.

<sup>229</sup>Viereck, op. cit., 47.

<sup>230</sup>Tell, op. cit., 98-99.

<sup>231</sup>Ibid., 171.

<sup>232</sup>Ibid.

<sup>233</sup>Ibid., 172

<sup>234</sup>Ibid.

The Führer who "created a new Germany" unlike Carlyle's hero Cromwell, was a very ambitious man. He revealed in Mein Kampf his aspirations which he felt could be best achieved by joining the German Workers Party.<sup>235</sup>

. . . this ridiculously small foundation with its handful of members seemed to me to have the advantage that it had not yet hardened into an organization; but seemed to offer to the individual the chance for real personal activity. For this was the advantage which was bound to result: here one would still be able to work, and the smaller the movement was, the easier it would be to bring it into the right shape. Here the contents, the goal, and the way could still be fixed, something that with the existing great parties was impossible from the beginning.<sup>236</sup>

It is obvious from the above quote that Adolf Hitler had no desire to join an "established organization"; he wanted to become a member of a small flexible group which he could "shape" to his own specifications. These specifications have already been listed: anti-Semitism, strong emphasis upon the "Volk," firm belief in the military state, and a great need for a hero-leader.

Once Hitler's "small movement" became the major German Party, he had to decide how to maintain this power. The decision was easy: terror and force, Cromwell's "reality." "Formula" decisions by a majority were not acceptable to Hitler; force was the only justifiable way to gain and maintain power. Consequently the S.A. was formed to insure the protection and power of the National Socialist German Workers Party.<sup>237</sup>

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<sup>235</sup>Hitler, op. cit., 300.

<sup>236</sup>Ibid.

<sup>237</sup>Ibid., 729.



Thus one can understand Adolf Hitler's reverence for Frederick the Great. Hitler and the National Socialists revered Frederick II because of his autocratic, militaristic rule. Hitler mentioned in Mein Kampf that his love for militarism began with his reading a book about Frederick's exploits during the Franco-Prussian War in 1870-1871.<sup>238</sup> Hitler counted Frederick among:

The great fighters in this world, those who, although not understood by their time are nevertheless ready to fight the battle for their ideas and ideal. . . . Their life and work is followed in touchingly grateful admiration, and especially in gloomy days, it will be able to uplift broken hearts and despairing souls.<sup>239</sup>

Hitler's mention of the "life and work" of such men as Frederick being uplifting to "broken hearts and despairing souls" is ironic, when one recalls the bunker scene described by Trevor-Roper in his book, The Last Days of Hitler:

Goebbels told von Krosigk how he had recently been reading aloud to the Führer, to solace him in his universal discomforture. He was reading from his (the Führer's) favorite book Carlyle's History of Frederick the Great, and the chapter he was reading described "how the great king himself no longer saw any way out of his difficulties, no longer had any plan; how all his generals and ministers were convinced that his down fall was at hand; how the enemy was already counting Prussia as destroyed; how the future hung dark before him, and in his last letter to his minister, Count Finckenstein, he gave himself one last respite: if there was no change by February 15, he would give it up and take poison. "Brave king!" says Carlyle, "Wait yet a little while and the days of your suffering will be over. Already the sun of your good fortune stands behind the clouds, and soon will rise upon you." On February 12, the Czarina died;

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<sup>238</sup>Ibid., 8.

<sup>239</sup>Ibid., 287.

the Miracle of the House of Brandenburg had come to pass. "At this touching tale," said Goebbels, "tears stood in the Führer's eyes."<sup>240</sup>

Dr. Joseph Goebbels, the only true intellectual of the Nazi Party, Director of Propaganda and Local Leader of Berlin, also venerated Frederick the Great.<sup>241</sup> He mentioned his joyous visit to Potsdam and Frederick's palace in his early diary:

Potsdam! Frederick the Great, known as the Old Fritz. The town of soldiers. The palace. The canal. Barracks! Barracks! Barrack squares! "Be always loyal and honest" . . . Sansouci. Thirty eight summers the great king spent here. His dogs are buried here. That is his audience room, his bedroom, the round dining room, the chair in which he died, the library, the music room, his flute, Voltaire's room. One is moved over and over again. Frederick the Unique!. . . This afternoon I stood in front of his coffin. The colours of glorious guard regiments. Frederick is asleep. One of the greatest moments in my life. His greatest achievement: an artist by nature, he so disciplined himself that he became the servant of the state and fought a war for seven years. Frederick the Unique. The King!<sup>242</sup>

"Frederick the Unique" was also worshipped by Alfred Rosenberg. The German philosopher exemplified racial purity with Frederick II.<sup>243</sup> In his celebration of Nordic beauty, Rosenberg declared there were two types: Greek and Germanic. The former he considered "external and static" whereas the

<sup>240</sup>H. R. Trevor-Roper, The Last Days of Hitler (New York: The MacMillan Company, 1947), 97. According to Trevor-Roper, a great coincidence occurred as a result of this reading. Goebbels and Hitler both hoped and prayed some "Czarina" would die and thus bring new life and hope back into the Nazi ranks. Such a death took place a few days after Goebbels read Carlyle, Franklin D. Roosevelt's. His death was gleefully greeted in Hitler's bunker.

<sup>241</sup>Joseph Goebbels, The Early Goebbels Diaries trans. Oliver Watson (New York: F. A. Prager, 1963), 110.

<sup>242</sup>Ibid., 110-111.

<sup>243</sup>Chandler, op. cit., 87.

latter was "internal and dynamic."<sup>244</sup> He illustrated his ideas by referring to heads of two heroes, the Greek Pericles, and the German, Frederick the Great.<sup>245</sup>

However, beauty was just an outer element of a hero; the most important factor was an inner quality, honor. Frederick's honor, Rosenberg perceived as "honor in action."<sup>246</sup> Honorable action was associated with duty and loyalty.<sup>247</sup> With the phrase, "deutsche treue," Rosenberg expressed the sentiment that loyalty was a fundamental and "distinctive" German virtue, and illustrated his statement with reference to Frederick the Great's devotion to Prussia:<sup>248</sup>

How can a prince outlive his state, the glory of his people, and his own honor? No one will be able to say of me that I outlived the freedom of my Fatherland and the greatness of my House. They ought to know that it is not necessary for me to live but it is necessary for me to do my duty.<sup>249</sup>

Thus, hero-worship in Nazi Germany basically consisted of Führer-and-Frederick-the-Great-worship.

Thus the National Socialists parallel Carlyle on Frederick BUT Carlyle would list Hitler among his lesser heroes such as Napoleon, rather than with such great men as Cromwell.

Carlyle would accept Hitler's connection with providence or divinity because of the overwhelming conviction of the masses that der Führer was God-sent and

<sup>244</sup>Ibid.

<sup>245</sup>Ibid.

<sup>246</sup>Ibid., 27.

<sup>247</sup>Ibid., 76.

<sup>248</sup>Ibid.

<sup>249</sup>Ibid.

God-inspired. Furthermore, Carlyle would not think of refuting Hitler's declaration that he was sent by Providence; he would instead himself emphasize Hitler's divine right to rule. After all, divinity was a fundamental part of Carlylean hero-worship.

Another Carlylean tenet Hitler illustrated was the ability to "see into the course of things." According to Hitler, the person who could make absolutely clear to himself the "nature of the disease" distressing his people was very perceptive. It is obvious that Hitler considered himself to be the person who understood the disease troubling Germany and her people; that disease was democratic world Jewry. Once this blight was removed, the pure Aryan "Volk" would be able to lead healthy lives. Hitler's means of accomplishing this goal were centered in the words, National Socialist doctrine. The Jews were to be subjugated and their democratic forms such as the Weimar Republic destroyed. Eventually, the Jews themselves would be destroyed. Carlyle, somewhat anti-Semitic himself, would approve these actions and probably praise Hitler's perceptive powers.

Likewise, Hitler's hatred for majorities and democratic rule would meet Carlyle's requirement for "real" rather than "formula" rule. For Carlyle, Cromwell, and Hitler, reality was best implemented with force; formulas such as Reform Bills and Free Parliament, these men scorned as weak and ineffectual. Cromwell employed his soldiers in both an offensive and defensive action. The Puritans first became rulers of England by using their swords; later, once

they accomplished their goal of mastering England, Cromwell's soldiers used their swords only as a defensive measure. Reversing this offensive-defensive sequence, Hitler first organized his S.A. (Storm Detachment) as primarily a protective measure; however, once the National Socialists felt more certain of their position, the S.A. became a conquering organization rather than a "supervision force." Carlyle, who emphasized "force" and "reality" in his works would definitely consider Hitler a hero on this particular level where real vies with formula rule.

Thus Hitler would satisfy three of Carlyle's requirements for hero-worship; divine right, the ability to "see" and real rule. However, four crucial Carlylean requirements—silence, indifference to people, unplanned career and noble ambition—were not met by the National Socialist Führer. Carlyle had an absolute aversion to speech and talkers; he regarded silence as the foundation of hero-worship. Thus, he admired Cromwell's "rude inarticulate" utterances and considered the "inorganic thought" of man far superior to articulate phraseology. Both Napoleon and Hitler failed to meet the stringent requirement of silence. Napoleon's "compact . . . articulate character" reminded Carlyle of quackery. Hitler was convinced his oratory was powerful and articulate and proved his conviction by describing in Mein Kampf the tremendous effect his speeches produced. However, Carlyle would consider such an ability a sign of falsity rather than a true heroic quality. The nature of a great hero Carlyle always likened to that of a "dumb prophet"; Carlyle's "dumb prophet," Cromwell, had no need to be noticed

by people; "God had noticed him." Cromwell didn't care whether anyone listened to him or not; he was doing God's work and that was all that mattered. Hitler was not "dumb." For der Führer, God's notice was not enough. He constantly spoke in front of huge crowds and stated in Mein Kampf that people must be made aware of the National Socialist German Workers Party.

One of the ideas Hitler stressed in his speeches to the German people was the divine plan of his career. Carlyle, on the other hand questioned: "How much does one of us foresee of his own life?" Cromwell, he insisted, had not fashioned his career according to a certain program: "Short way ahead . . . it is all dim." Thus Carlyle would consider Hitler lacking another requirement for great veneration: the unplanned career.

The last great Carlylean requirement for major heroes was noble ambition. Adolf Hitler possessed no such quality. He informed his readers exactly what his ambition was; to "fix" the goals, and contents of a small movement in accordance with his own. However, Carlyle said of Cromwell: "God's Word, as the Puritan prophets of that time had read it; this was great, and all else was little to him." Hitler's concern was not with God's word but with National Socialist doctrine. Thus Carlyle would liken Hitler's ambition to Napoleon's: worldly rather than noble. Thomas Carlyle would consider Adolf Hitler a hero figure of Napoleon's stature rather than Cromwell's. Although the Führer possessed certain qualities of a Carlylean hero, he lacked the main elements which would name him one of

Carlyle's Great Men.

Carlyle's refusal to accept Hitler as a "Great" man would grow out of the basic philosophical divergence between them. Hitler did not possess any of Carlyle's transcendentalism. Likewise, National Socialist doctrine, although it adopted some of Carlyle's important proto-Nazi ideas, omitted his "redeeming" transcendentalism.

Transcendentalism, a philosophy which places emphasis upon spiritual thought rather than objective experience, was the basis of Carlyle's ideology. This Carlylean quality was non-existent in National Socialist doctrine.

### CHAPTER III

For Carlyle, thought and action had two qualities: sham and truth. His passionate declaration: "At all costs, it is to be prayed by men that Shams may cease," was the basis of his transcendental philosophy.<sup>1</sup> This dual element ideology permeated all of Carlyle's discussions on man, society, church, speech, and work. All were considered by Carlyle to have a Jekyll and Hyde appearance.

"Appearance" was the key word to Carlyle's clothes philosophy which aptly illustrated his conception of dualism. The person he used as dramatis persona to present his clothes philosophy was Diogenes Teufelsdröckh. Even the name of Carlyle's speaker was dual: Diogenes or "God-born" representing the transcendental or "divine" self and Teufelsdröckh or "devils dung" exemplifying the descendental or worldly self.<sup>2</sup> Teufelsdröckh, a "Professor of Things in General" at the University in Wessnichtwo, (Know-not-where) supposedly prepared a volume on clothes and sent it to the editor, i.e. Carlyle. Teufelsdröckh's works thus became the subject of Sartor Resartus, The Tailor Re-tailored. With the clothes philosophy, Teufelsdröckh

pierced into the mystery of the World; recognizing in the highest sensible phenomena so far as Sense went, only fresh or faded Raiment; yet ever under

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<sup>1</sup>Carlyle, Latter Day Pamphlets, 13.

<sup>2</sup>Carlyle, Sartor Resartus, xli.



this, a celestial Essence thereby rendered visible; and while, on the one hand, he trod the old rags of Matter, with their tinsels, into the mire, he on the other everywhere exalted Spirit above all earthly principalities and powers, and worshipped it, though under the meanest shapes.<sup>3</sup>

Thus, Carlyle, through Teufelsdröckh, presented his theory that man, the world, society, etc. were all made from cloth.<sup>4</sup> The cloth took on the appearance of the inner spirit or soul—if it were decayed, the clothes rotted—if the spirit were strong, the clothes exemplified its power.<sup>5</sup>

All Emblematic things are properly Clothes, thought woven or hand-woven: must not the Imagination weave Garments, visible Bodies, wherein the else invisible creations and inspirations of our Reason are, like Spirits, revealed, and first become all powerful.<sup>6</sup>

Perhaps, it could be said that Carlyle took the phrase, "clothes make the man" and revised it to read, "clothes reveal the man." Consequently he would declare:

Happy he who can look through the Clothes of a Man (the woollen, and fleshly, and official Bank-paper and State-paper Clothes) into the Man himself; and discern, it may be, in this or the other Dread Potentate, a more or less incompetent Digestive-apparatus; yet also an inscrutable venerable Mystery, in the meanest Tinker that sees with eyes!<sup>7</sup>

Clothes not only revealed man, they revealed the Church. Teufelsdröckh feared that:

. . . Church-Clothes have gone sorrowfully out-at-elbows: nay, far worse, many of them have become mere hollow Shapes, or Masks, under which no living Figure or Spirit any longer dwells; but only spiders and unclean beetles, in horrid accumulation,

<sup>3</sup>Carlyle, Sartor Resartus, 207.

<sup>4</sup>Ibid., 60.

<sup>5</sup>Ibid., 73.

<sup>6</sup>Ibid.,

<sup>7</sup>Ibid., 67.

drive their trade; and the mask still glares on you with its glass-eyes, in ghastly affectation of Life.<sup>8</sup>

These Church-Clothes, Teufelsdröckh remarked, "are first spun and woven by Society."<sup>9</sup> He then disclosed his belief that

Outward Religion originates by Society, Society becomes possible by Religion. Nay, perhaps every conceivable Society, past and present may well be figured as properly and wholly a Church, in one or other of these three predicaments: an audibly preaching and prophesying Church, which is the best; second a Church that struggles to preach and prophesy, but cannot as yet till its Pentecost come; and third and worst, a Church gone dumb with old age, or which only mumbles delirium prior to dissolution.<sup>10</sup>

After outlining this decay of church and society, Teufelsdröckh becomes more specific and mentions definite government forms. He likens government to "SKIN" and Religion to "Nervous Tissue."<sup>11</sup>

For if Government is, so to speak, the outward SKIN of the Body Politic, holding the whole together and protecting it; and all your Craft-Guilds, and Associations for Industry of hand or of head, are the Fleshly Clothes, the muscular and osseous Tissues (Lying under such SKIN), whereby Society stands and works; then is Religion the inmost Pericardial and Nervous Tissue, which ministers Life and warm circulation to the whole. Without which Pericardial Tissue the Bones and Muscles (of Industry) were inert, or animated only by a Galvanic vitality; the SKIN would become a shrivelled pelt, or fast-rotting rawhide; and Society itself a dead carcass,—deserving to be buried.<sup>12</sup>

Carlyle felt man's only concern when such a condition existed in society was that it be covered up. The show of

<sup>8</sup>Ibid., 216.

<sup>9</sup>Ibid., 215

<sup>10</sup>Ibid.

<sup>11</sup>Ibid., 216

<sup>12</sup>Ibid.

the thing not the thing itself was important.<sup>13</sup> Varnish and putty rather than hammer and nails were the tools man used to repair society.<sup>14</sup>

If a thing have grown so rotten that it yawns palpable, and is so inexpressibly ugly that the eyes of the very populace discern it and detest it, bring out a new pot of varnish with requisite supply of putty and lay it on handsomely. Don't spare that varnish; how well it will all look in a few days if laid on well! Varnish alone is cheap and is safe; avoid carpentering, chiselling, sawing and hammering on the old quiet House. Dry-rot is in it, who knows how deep. Don't disturb the old beams and junctures. Varnish, varnish, if you will be blessed by gods and man!<sup>15</sup>

Such was the reaction of the persons with "descendental" philosophies to society's condition. However, Carlyle and Teufelsdröckh both placed their faith in the transcendental concept of society, constant spiritual rebirth. For them: "Mystical more than magical is that communing of Soul with Soul, both looking heavenward: here properly Soul first speaks with Soul; for only in looking heavenward, take it in what sense you may, not in looking earthward, does what we call Union, mutual Love, Society begin to be possible."<sup>16</sup>

Notice that the "communings" is done by souls not by tongues. Carlyle disliked talk and insisted that "Wisdom, the divine message which every soul of man brings into this world; the divine prophecy of what the new man has got the new and peculiar capability to do, is intrinsically of

<sup>13</sup>Ibid., 206.

<sup>14</sup>Carlyle, These Days, 84.

<sup>15</sup>Ibid.

<sup>16</sup>Carlyle, Sartor Resartus, 214.

silent nature."<sup>17</sup> Thus, Carlyle would equate talk with sham, and silence with truth. Truth and silence would be in direct opposition to falsity and speech:

False speech, as is inevitable when men long practice it, falsifies all things; the very thoughts or fountains of speech and action become false. Ere long, by the appointed curse of Heaven, a man's intellect ceases to be capable of distinguishing truth, when he permits himself to deal in speaking or acting what is false. Watch well the tongue, for out of it are the issues of life!<sup>18</sup>

The "issues of life" man should concern himself with were work and duty. Teufelsdröckh at first did not know what purpose his life held, for him:

The Universe was all void of Life, of Purpose, of Volition, even of Hostility: it was one huge immeasurable Steam engine rolling on its dead indifference, to grind me limb from limb. O, the vast, gloomy, solitary, Golgotha and Mill of Death. Why was the living banished thither companionless, conscious? Why if there is no Devil, nay unless the Devil is your God?<sup>19</sup>

Thus, for a time, Teufelsdröckh lived in a mechanistic universe from which he could derive no solace. Yet he felt that

a certain inarticulate Self-consciousness dwells dimly in us; which only our Works can render articulate and decisively discernible. Our works are the mirror wherein the spirit first sees its natural lineaments. Hence, too, the folly of the impossible precept, Know thyself, till it be translated into this practically possible one—Know What thou canst work at.<sup>20</sup>

But still this idea was only "partially possible."

<sup>17</sup>Carlyle, Latter Day Pamphlets, 196.

<sup>18</sup>Ibid., 312.

<sup>19</sup>Carlyle, Sartor Resartus, 164.

<sup>20</sup>Ibid., 162-163.

Teufelsdröckh wanted someone to tell him what to do.<sup>21</sup> "Had a divine Messenger from the clouds, or miraculous Handwriting on the Wall, convincingly proclaimed to me This thou shalt do, with what passionate readiness, as I often thought would I have done it, had it been leaping into the infernal Fire."<sup>22</sup>

Although Teufelsdröckh would have been willing to leap "into the infernal Fire" he lived in a constant fear of the unknown; however, during a memorable walk, Teufelsdröckh was struck by the thought:

What art thou afraid of? Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! What is the sum-total of the worst that lies before thee? Death? Well, Death; and say the pangs of Tophet too, and all that the Devil and Man may, will or can do against thee! Hast thou not a heart; canst thou not suffer whatsoever it be; and, as a Child of Freedom though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come then; I will meet it and defy it!<sup>23</sup>

Consequently, Diogenes answered the Everlasting No ("A denial of the validity and dignity of faith in the goodness of things.") which said: "Behold, thou art fatherless, outcast, and the Universe is mine (the Devil's) by saying, "I am not thine but Free, and forever hate thee!"<sup>24</sup>

Eventually, after passing through the "Centre of Indifference," Teufelsdröckh reached the ultimate point, the Everlasting Yea.<sup>25</sup> In order to reach this point three acts

<sup>21</sup> Ibid., 162.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid., 167.

<sup>24</sup> Ibid., 168.

<sup>25</sup> Ibid., 182.

had to take place; the annihilation of self, the acceptance of the whim of happiness, and the lessening of life's denominator. The annihilation of self ("Selbst-tödung") actually took place in the "Centre of Indifference:"

I paused in my wild wanderings; and sat me down to wait, and consider; for it was as if the hour of change drew nigh. I seemed to surrender, to renounce utterly, and say: Fly then, false shadow of Hope; I will chase you no more, I will believe you no more. And ye too, haggard spectres of Fear, I care not for you: ye too are all shadows and a lie. Let me rest here: for I am way-weary and life-weary; I will rest, were it but to die; to die or to live is alike to me, alike insignificant . . . The first preliminary moral Act, Annihilation of Self . . . had been happily accomplished . . . Fore-shadows, call them rather fore-splendours, of . . . Truth and Beginning of Truths, fell mysteriously over my soul. . . . The Universe is not dead and demoniacal, a charnel-house with spectres; but godlike and my Fathers!<sup>26</sup>

Consequently, man became "dearer" to Diogenes who realized man's unhappiness stemmed from his unfortunate wish to be "happy."<sup>27</sup>

The whim we have of Happiness is somewhat this. By certain valuations, and averages, of our own striking, we come upon some sort of average terrestrial lot; this we fancy belongs to us by nature, and of indefeasible right. It is simple payment of our wages, of our deserts; requires neither thanks nor complaint; only such overplus as there may be do we account Happiness; any deficit again is Misery. Now consider that we have the valuation of our own deserts ourselves, and what a fund of Self-Conceit there is in each of us.—do you wonder that the balance should so often dip the wrong way, and many a Blockhead cry. . . . I tell thee, Blockhead, it all comes of thy Vanity; of what thou fanciest those same deserts of thine to be. Fancy that thou deservest to be hanged (as is more likely), thou wilt feel it happiness to be only shot: fancy that thou deservest to be hanged in a hair-halter, it will be a luxury to die in hemp.<sup>28</sup>

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<sup>26</sup>Ibid., 186-188.

<sup>27</sup>Ibid., 189-190.

<sup>28</sup>Ibid., 191

Thus, Teufelsdröckh realized that "happiness" could only be gained by "lessening life's Denominator."

The Fraction of Life can be increased in value not so much by increasing your Numerator as by lessening your Denominator. Nay, unless my Algebra deceive me, Unity itself divided by Zero will give Infinity. Make thy claim of wages a zero, then thou hast the world under thy feet.<sup>29</sup>

At last, Teufelsdröckh arrived at the height of Carlylean transcendentalism, the Everlasting Yea.

There is in man a HIGHER than love of Happiness, he can do without Happiness, and instead thereof find Blessedness. . . . Love not Pleasure; Love God. This is the EVERLASTING YEA wherein whoso walks and works, it is well with him.<sup>30</sup>

One could not walk and work if his soul were blinded to God's love; thus for Teufelsdröckh "the body beautiful" was not primarily important. He believed if man's soul lost sight of God's love,<sup>31</sup> his body became dwarfed and mechanistic. Only by arriving at the Everlasting Yea could man

Be no longer a Chaos, but a World or even Worldkin. Produce, Produce! Were it but the pitifullest infinitesimal fraction of a Product, produce it, in God's name! Tis the utmost thou has in thee: out with it then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called Today; for the Night cometh wherein no man can work.<sup>32</sup>

For Teufelsdröckh, the mechanistic steam-engine universe had disappeared; it was replaced by a God-inspired world wherein work was the most desired action. Thus, Carlyle, through Teufelsdröckh, showed the path to be taken to leave

<sup>29</sup>Ibid., 191.

<sup>30</sup>Ibid., 192.

<sup>31</sup>Ibid., 229

<sup>32</sup>Ibid., 197.

the sham materialistic steam-engine world and reach the true God-directed universe. This journey symbolizes the move from Objective "descendentalism" to spiritual "transcendentalism."

No such journey takes place in Nazi Germany where the emphasis is on materialism. Furthermore, only one small indirect reference to Carlyle's transcendental clothes philosophy is made. Hitler, according to the Mein Kampf editors who possessed authentic records of the Führer's private views of the religious situation, was known to have said: "He would guarantee that if he set his mind to it, he could destroy the Church in a few years. The whole institution was just a hollow shell. One good kick and it would tumble together in a heap."<sup>33</sup> The reference to the "hollow shell" sounds vaguely reminiscent of Carlyle's clothes philosophy; however, Hitler did not propose to use Carlyle's tools, hammer and nails to rebuild the church; he would simply give it a "good kick" and destroy its material existence—certainly not a transcendental idea.

For Carlyle, work was an essential part of his transcendental philosophy. "Love not pleasure, love God" and "Produce, Produce" could be considered the ultimate goals in Carlylean transcendentalism. In Hitlerian doctrine, these phrases change to "Love not Marxism, love National Socialism" and "Aryans, produce only pure blooded offspring."

This last statement gives us an insight into the crucial difference one can see in the preoccupation of the

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<sup>33</sup>Hitler, op. cit., 148.



Nazis with the body. Hitler revealed in Mein Kampf the extent of the importance of the body to the National Socialist Folkish State: "The folkish State . . . has to direct its entire education primarily not at pumping in more knowledge, but at the breeding of absolutely healthy bodies. Thus, the ultimate good a German may do in the Nazi Folkish State is beget healthy pure children, and the highest is "to renounce this" if one is racially impure himself.<sup>34</sup>

Carlyle, as already mentioned in the discussion of Teufelsdröckh's conversion, valued the soul far above the body. He felt the worst possible condition existed when the soul was "blinded" and the beauty of the body emphasized: "Alas, while the body stands so broad and brawny, must the Soul lie blinded, dwarfed, stupefied, almost annihilated!"<sup>35</sup>

This quote reveals a fundamental difference between Carlyle and the National Socialists. The Nazis believed that it was absolutely impossible for a diseased soul to exist within a healthy body; their whole doctrine of race was based on the idea that racially pure blooded bodies make excellent homes for noble souls: ". . . healthy, vigorous spirit will be found only in a healthy and powerful body."<sup>36</sup> Thus the body and soul dualism of Carlyle is almost reversed by the Nazis.

Likewise, the National Socialists transposed Carlyle's statement "right makes might" to "might makes right,"

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<sup>34</sup>Ibid., 608.

<sup>35</sup>Carlyle, Sartor Resartus, 229.

<sup>36</sup>Hitler, op. cit., 613.

ignoring the transcendental idea of falsity and truth Carlyle emphasized:

He (Carlyle) was often accused of teaching that might is right. He always answered that he had not done so—that what he taught was that right is might; that by the providential constitution of the Universe, truth in the long run is sure to be stronger than falsehood; that good will prevail over evil, and that right and might, though they differ widely in short periods of time, would in long spaces prove to be identical.<sup>37</sup>

Thus, Carlyle would not consider Nazi Germany's might and right to be identical because only a "short" period of time was involved, fifteen years. One wonders what Carlyle's reaction would have been to the might and right of a "one thousand year Reich."

While Carlyle based his need for a military state on the transcendental concept of "truth is right"; the Nazis followed the descendental policy of "force is power." No God-inspired truth was involved, simply the furthering of the National Socialist movement. Hitler described their forceful furthering of National Socialism by the S.A. in a fight with Marxists:

Like wolves in groups of eight or ten, again and again they pounced upon their opponents and actually began to beat them out of the hall. Hardly five minutes had passed that I did not see one of them that was not covered with blood. . . . Hess and many others who, although seriously wounded themselves, attacked again and again as long as they could stand on their feet. For twenty minutes the infernal row lasted, but then most of the opponents, who counted perhaps seven or eight hundred men were beaten out of the hall by not even fifty of my men and chased down the stairs.<sup>38</sup>

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<sup>37</sup> Carlyle, These Days, xxiii.

<sup>38</sup> Hitler, op. cit., 748.

Thus, Carlyle's hatred of falsity was the foundation for his belief in a military state while the Nazis merely used force as a means of gaining their end-mastery of Germany.

Similarly, the Nazis did not stress the unconscious-self-conscious element of society found in Carlyle; instead they concentrated on emotionalism—their means of overcoming rationalism. Carlyle believed that "The state of Society in our days is of all possible states, the least an unconscious one:<sup>39</sup> that the self-conscious materialistic "sham" aspect of society must be overcome by the unconscious spiritual element.

The Nazis, on the other hand, substituted "emotional" for "unconscious" and "rational" for "self-conscious," thus giving the transcendental dualistic view of society a sharp twist. Practical means of inciting emotion were the concern of the National Socialists, not restoring the unconscious element to society. Thus, Hitler as previously mentioned, devoted a good deal of time to studying the proper time, place and subject of a mass meeting for inciting emotion. Therefore, once again, the Nazis substituted a "descendental" concept for a "transcendental" belief.

Likewise, Carlyle considered speech, "sham" and silence, "truth." He constantly bemoaned the fact that society had "all gone to tongue." Hitler, however, constantly used his tongue to evoke the masses emotion. The spoken word was crucial, he felt, to winning members to the

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<sup>39</sup> Carlyle, Selected Essays, 325.

National Socialist view of life. He considered speech and its effect so important that he devoted one entire chapter of Mein Kampf to "The Significance of the Spoken Word."

Once again, the National Socialists disregarded a fundamental part of Carlyle's transcendentalism: his consideration that speech is sham; and truth exists only in silence.

Thus, to a certain extent, Carlyle can be considered a prophet of the twentieth century rather than a product of the nineteenth century.

Although Victorian society had one "heroine," Queen Victoria, her support of such legislation as the Reform Bills revealed her belief in democracy—a form of government Carlyle could not abide. Victoria certainly would not have met Carlyle's hero-requirements: her rule had a "formula" foundation.

Similarly, militarism, a prime tenet of Carlylean philosophy and Nazi doctrine, found very little support in nineteenth-century England. The emphasis was on "compromise" rather than "conquer." The only element of militarism present in Victorian England concerned her maintenance of the balance of power among the European nations. However, Nazi Germany had no interest in Victorian compromises; action took the place of negotiation and militarism replaced nineteenth century democracy.

Likewise, very little mention of race was made in Carlyle's Victorian England other than Kipling's late nineteenth century references to "brown brothers" and "white man's burden." These references, however, are declarations of white supremacy rather than strong racial prejudice.

Contrary to his age, Carlyle does exhibit racism in his writings. Similarly, Nazi doctrine has its main foundation in racism and prejudice.

Also, Carlyle disagreed with such men as Mill and Newman who emphasized the rational, logical element in society; he expressed a need for an unconscious rather than a reason-based society. Likewise, mass emotional upsurge was the reaction desired by the National Socialists in their mass meetings. In both Carlylean ideology and Nazi doctrine, the reasoning, rational aspect of man was to be overcome by his emotional non-logical element.

Likewise, his militaristic, anti-democratic, racist ideas found their ultimate expression in National Socialist doctrine. Instead of favoring such Victorian measures as the second and third Reform Bills of 1867 and 1885, which granted universal suffrage and issued in English "democracy, Carlyle urged the country to follow its "Captains of Industry." The National Socialists likewise urged the Germans to follow someone, Adolf Hitler. As with Carlyle, democracy was anathema to those twentieth century revolutionaries who considered der Führer more important than die Reichstag. Hero-worship rather than mass worship was the goal of Carlylean ideology and Nazi doctrine.

Thus, in these segments of thought, Carlyle was a prophet of the twentieth century rather than a product of the nineteenth century.

However, his transcendentalism, which formed the core of these ideas, did have echoes in the nineteenth century.

Emerson's "oversoul" and Thoreau's "oneness with nature" both have elements similar to Carlylean transcendentalism. None of these factors were present in twentieth century National Socialist doctrine: the transcendental aspect of Carlyle's ideas, his reasons for expressing such emotions, were disregarded by the Nazis. Instead, they concentrated on the idea stripped of its essence; "unconscious" became "emotional"; "right is might" became "might is right." In actuality, the true worth or value of the idea was removed in this process, leaving what Carlyle detested—"a hollow shell."

Thus, although it is evident Thomas Carlyle was influential upon the National Socialists who adopted some of his important proto-Nazi ideas, it is equally evident that Carlyle's transcendentalism, the key to understanding and appreciating these ideas, was completely omitted from National Socialist doctrine.

APPENDIX I.

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