*Volkish Observer*, August 24, 1923, page 6, report on a speech by Fr. Lorenz Pieper

Headline: "Can a Catholic Be a National Socialist?"

Text: This question was broached at a well-attended public gathering of our Party in Straubing [a town in Bavaria, northeast of Munich], by Party Member Vicar Dr. Pieper, where he said basically the following:

Certain Center Party newspapers and representatives of the Center Party unscrupulously keep expressing the opinion that it is an obligation of conscience for a faithful Catholic to belong to the Center Party. No Center Party delegate and no Center Party newspaper has the right to speak with the authority of the Church, but only the Pope and Bishops. Leo XIII, one of the most spiritually gifted and important followers of Christ, explained in several Encyclicals: The Church is completely distinct from any party. To bring the Church into politics is not permissible. The speaker then posed the further question: Can a Catholic without prejudice to his faith belong to that party? The answer came: one may adhere to only one party, one that stands on the foundation of positive Christianity and shows its convictions through its deeds. Considered from this point of view, two parties can be excluded from the outset. First, the Social Democrats, and second, the Democratic Party. The first because, as Bebel (one of its prominent leaders) declared, it stands on a foundation of atheism, that is godlessness. The second, because it does not positively represent the Christian worldview, but rather has thrown itself in with the Jewish-liberal and freethinking point of view. A visible picture of the Democrats can be gained from the "Frankfurt Newspaper" and the "Berlin Daily Paper." The Nazi Party stands on the foundation of positive Christianity and so works practically under the banner of a Christianity of deeds. It fights above all for Christian education and the denominational school. Alongside religion is a higher, holy concept of Fatherland, that is the collectivity of all members of German blood, destiny and *Volk.* God himself created the peoples differently according to blood, character and type, and thus wants the distinctions of blood, *Volk* and races. He also desires that what he created be kept and preserved pure. So we must turn away from everything that impairs racial purity. For this reason the racial viewpoint of National Socialism corresponds completely with Christianity. In the Spirit of Christ we must also turn against Jewry, an Asian horde, as the "famous" Rathenau called it. We have the right and the duty to direct ourselves against it. Dr. Pieper further mentioned the statements of Chaplain Roth of Indersdorf, which follow: Every Jew is from the outset a hidden danger to the Christian religion, and for this reason the Jew must be driven out of the public life of Christian peoples. The *Volkish* movement is reproached for lack of love of neighbor on this ground, but it is an expression of neighborly love to hold one's fellow men back from moral dangers, and it is an offense against Christian love of neighbor to dawdle while humanity is being plundered morally and economically by the Jews. Bishop Prohaska said it: Not hatred and incitement, but rather the love that we owe to ourselves leads us to pass laws against the Jews who hang on our necks like a millstone. Other writer-witnesses among the Catholic clergy include the author Hansjakob, the Bishop Martin, the Austrian Priest Sebastian Brunner, Bishop Keppler of Rottenburg, etc. All of them recognized and fought against the danger of Jewish contamination of our Christian life.

Based on these considerations, a convinced Christian and Catholic must be an antisemite. How does it look for the parties to hide behind Christianity everywhere. The Center Party press and the Center Party itself are forerunners of Jewry. Privy Counselor Marx, the leader of the German Center Party and a Catholic, has been required by the Jews to speak out against antisemitism. He did this with the following words: The Jews can depend on it, that we will support them. And how does it look now in the Christian Bavarian Peoples' Party: In 1918 as the elections were right around the corner, the Party leadership in Regensburg made an alliance with Supreme Rabbi Dr. Mayer and said they would be happy if as many Jews as possible became delegates of their party in Parliament. Dr. Heim, easily the most important leader of this Party, was very inconsistent in his position toward Jewry from 1901 to 1923. In the early years he said the Jews should not push themselves forward so arrogantly, but in 1923, as a member of the board of directors of the Jewish-dominated Deutsche Bank, as father of a director of a Jewish malt factory in Schweinfurt, as father-in-law of a man in the Jewish Darmstadt Bank in Regensburg, he was happy as a Christian being taught by Jews.

The other political parties of Breitscheid to Stresemann sail in Jewish waters and, true to their men behind the scenes, in common with the all-Christian party, created the Law for the Protection of the Pre-eminence of the Jews (Republic-Protection-Law).

Since the National Socialist Party stands on the foundation of positive Christianity theoretically and practically, it is obvious that its Catholic members also identify with every single doctrine of faith and moral law of the Catholic Church. However, your Party gathering is not the place to deal with particular issues of the Catechism. Far more appropriate would be to inquire into how the Center Party with its unprincipled policies since the Revolution has harmed religion.

Thunderous applause showed that the evening was a complete success for the National Socialist German Workers Party.

Heading: “The Antithesis”

Text: The antithesis of the recent gathering in Straubing with our Party Member Dr. Pieper, with its dignity and calm and mutual toleration, was seen in a supposedly non-political gathering of the so-called Christian Association of Pfaffenhofen, in which Father Rupert Mayer spoke about “Christianity and modern contemporary currents.” Right away the introduction showed that this “non-political” lecture would be nothing but a demonstration against National Socialism. Taking as a pretext the “modern intellectual current of socialism,” the Bavarian People’s Party agitator in a priestly cassock tried to take down National Socialism as an “un-Christian intellectual current,” because National Socialism:

“rejects the Old Testament which is inspired by the Holy Spirit;

“confers on positive Christianity so-to-speak a new content;

“teaches not only hatred toward Jewry but also against our enemies.”

These statements could naturally not be left uncontradicted. So our Party Member Haselmayer from Ingolstadt took the floor and disputed in front of everyone, with emphasis, whether the Christian organization of the Bavarian People’s Party combats Marxism. He rightly identified this organization as a comrade-in-arms with Marxists, because it gave up its Christian principles in establishing itself on the acknowledged foundation of the Jewish-internationalist-Marxist bank- and stock exchange Revolution. . . .

By the way, it must be set forth clearly that the method and manner in which Fr. Rupert Mayer engages in political struggle steadily arouses direct scandal among the widest circles of the Catholic people.