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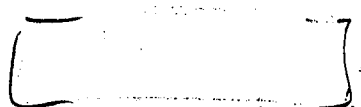
HORIA SIMA

ELEMENTS OF LEGIONAIRE DOCTRINE

THE NEW MAN

1949

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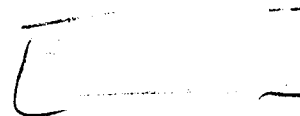
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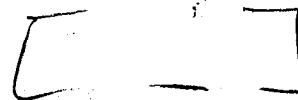
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A WORD OF EXPLANATION

The following pages were conceived and in large part written in the Sachsenhausen camp. After my liberation in the Fall of 1944 I revised them and delivered them to a friend who had come from Spain in order that he preserve them and publish them if the opportunity should arise. In the meantime my ideas grew until I had sufficient material for a longer work embracing the entire field of legionaire doctrine. However, since the publication of such a collection of writings involves great difficulties, I decided to publish the first chapter, The New Man. This chapter was prepared in Sachsenhausen. Its separate appearance can be justified by the fact that it is a general presentation of the legionaire doctrine.

This is not a propoganda work, but belongs rather within the sphere of political expression. It is first of all addressed to our intimate friends in recognition of the trials and tribulations of their souls and of the souls of those who are no longer with us. Other Rumanians will be interested in our ideology, in the experience of a generation, in the elements useful and necessary for the spiritual rebuilding of the Rumanians of tomorrow without whom material and cultural reconstruction is impossible. We believe that only through combined good will can the future of Rumania be assured. We believe that those who do not contribute to this work of reconstruction of our country after the cataclysm which

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devastated it are not merely committing a simple political mistake,
but they are guilty of apostasy toward the people.

30 November 1949.

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THE NEW MAN

An analysis of the continually changing external characteristics of a political organism does not suffice to give a knowledge and appreciation of its true nature. It is necessary to penetrate beyond this surface zone of variability to the internal manifestation, to the stable characteristics. The attitudes of a party or political movement cannot remain stationary and therefore a continuous orientation is necessary to follow the constant changes which occur in the field of social realities and in human leadership. However, among these changing political conditions there exist values, ideas and motivations of a permanent character and which arise insofar as the resistance of opposing forces permit. An explanation of this intimate ideological framework permits us to understand the proper interpretation of a political phenomenon.

We must apply these two criteria to the legionaire movement. Valid information on this movement can only be obtained through recognition of legionaire principles. In our present study we cannot consider these two values to be on the same plane. We must differentiate between the values which constitute the spiritual content of the movement and those which represent the superficial political phenomena imposed by the force of circumstances. However, elements of the second category are not without some significance in the study of the political activity of the legion. ~~But we know~~

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~~and its value in the study of the political activity of the~~
legion. But a narrow examination of these elements cannot lead to broad results, for the political activity of the legion is more than a superficial activity, it is the expression of a continuous effort to achieve legionaire ideals and to give form to the concepts existing in the legionaire soul. Only by an overall study of the movement is it possible to follow its political line, to avoid false conclusions and to reach a realistic judgment on its past activity.

The fundamental purpose of the legionaire doctrine is the creation in of a new man, the midst of Rumanian society, a man who will be the cornerstone of a great spiritual transformation in the life of our people. This heroic individual will be entrusted with the mission of awakening the dormant energies of the people, the alleviation of the sufferings of the nation, and the restoration of national honor and greatness. All attempts to improve the lot of our people—movements, parties, currents of opinion, programs, doctrines, forms of state—which ignore the reality of the human soul, are powerless in the face of the grave national problems which face us and can only multiply the disappointments and increase the distrust of the forces of the nation. "Cries ^{come} from every side," Corneliu Codreanu says anxiously, because evil, misery, ruin ^{come} to us from the soul. The soul must be ^{the} principal concern today. The soul of the individual and the soul of the multitude." (Corneliu Codreanu, Carticica Sefului de Cuib (Notebook of a Section Chief), page 111). In his leading book

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Pentru Legionari / For Legionaires/ he repeats with great insistence and force that, "This country is perishing for lack of men, not for lack of programs. That is our opinion. Therefore, it is not necessary to create programs, but men, new men... ^{for the} ~~from~~ ^{upon} ~~from~~ which the Legion is based is the man, not the political program. The reformation of the man, not of the political programs. (Corneliu Z. Codreanu, ^{Pentru Legionari} ~~For Legionaires~~ pages 285, 286) The words of Corneliu Codreanu on the legionaire movement do not apply to the sphere of political rivalry, but to the human soul. The movement can only realize its political objectives in proportion as the "new man" conquers over the old in each one of us, and the enlightenment produced in our souls spreads to all branches of national life. The legionaire movement is more than a political movement. It fulfills a high educational function in the life of our people, "It has a great many characteristics of a great spiritual school" (C.Z.C., Carticica Sefului de Cuib, page 111) "which no man can enter without becoming a hero." (C.Z.C. Carticica Sefului de Cuib, page 86.) The school of the "new man" is in operation wherever legionaire activity exists. All activities of the legion, participation in any legionaire struggles furnishes proof of the powers of the soul. Political successes or failures are transitory, but the victories of the soul are permanent and remain a legacy to the people. Of much greater value than a conquest or a ^{momentary} victory are the reactions of the human conscience upon the emergence of a glorious figure in times of great stress. For this figure shows that the fight has not been in

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vain and that the fruit has not been too slow in maturing.

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What does the concept of the new man represent? In what direction does legionaire education develop the new Rumanian? Is the new man an phenomenon never before encountered in/history of our people? ~~But~~ Is the consequence of the legionaire movement the creation of a type of Rumanian completely separated from the past but rather ~~was~~ the result of the struggles of the future? This presupposition would be a complete contradiction of the legionaire concept, for the new man who symbolizes the legion is none other than the "Christian man" of Rumanian history. He was announced to the world 2,000 years ago as the son of God on earth. Two milleniums have passed but ^{the still retains} ~~what~~ spiritual freshness, ^{spiritual} ~~what~~ creative power ~~of~~ ^{and is possessed of} ~~is~~ full of revolutionary adventure, ~~but~~ ⁱⁿ the glow of ^{eternal} youth! The new man is the dramatic manifestation of a generation whose increasing awareness of soul stimulates it to approach God, to discover the road which leads to Him, no matter how difficult it may be, to retrace its steps to the fundamental truths of life, to the resurrection of the eternal virtues of the human soul, according to the example and the teachings of the Saviour. This Christian direction in the creation of the new man was impressed upon the legion from the very first hour of its existence. The

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basis of legionaire life was formulated by Corneliu Codreanu in four fundamental propositions, of which the most important was the belief in God. " We all believed in God. There was not an atheist among us. Our most ardent wish was to raise ourselves nearer to God to bring ourselves closer to our dead and to our people. This wish gave us an invincible power [^] a shining purity in the face of all trials and tribulations. (C.Z.C.P.L.. page 281) Ion Mota has explained the Christian content of the movement in the first number of the periodical Pamantul Stramosesc (Land of our Ancestors), organ of information and doctrine of the new political groups. He wrote an article entitled, "The Portrait". " The darkness of suffering will never be able to crystallize a focus of saving light. What we seek and desire in all of our being is the light, the adoption within us of the life and will of God: the life of truth, right, virtue... I am the road, the truth, the life...that is the meaning of the word of Jesus. Therefore through him, the Lord, through his grace we welcome the spark of life by which our people will redeem itself..." (Ion Mota, Cranii de lemn ^{Ch. I. p. 20} (Wooden Craniums), page 20). Although these lines were written during his years of youthful struggle they are illuminated by great resolution and they reveal a vigorous Christian conscience, full of the feeling of responsibility. The Christian doctrine upon which Ion Mota seeks to base the entire legionaire edifice is not inseparably bound to ~~Christianity~~ church doctrine as a whole. He seeks out principles which may be shocking to church doctrine but which constitute the most profound and the most

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consistent elements of the life of the saviour. "What is the measure of our Christianity," asks Ion Mota in a later article written on the occasion of Christmas 1936, during the time of year when men are most filled with religious fervor," after we know that our souls have approached the Lord? ...the answer can ~~xxxx~~ be only an inquiry on respected forms and laws, a technical examination of the most external manifestations of Christian doctrine: have you stolen, have you done wrong, have you respected the commandments in your relations with your fellow man? We will be asked if there was any living soul in us; we will be asked what dissolutions of the soul have taken place in us; what reconstructions of the spirit through sacrifice and metamorphosis of life. ~~...the answer can be only an inquiry on respected forms and laws, a technical examination of the most external manifestations of Christian doctrine: have you stolen, have you done wrong, have you respected the commandments in your relations with your fellow man? We will be asked if there was any living soul in us; we will be asked what dissolutions of the soul have taken place in us; what reconstructions of the spirit through sacrifice and metamorphosis of life.~~ What a victory ~~we~~ we have/achieved over the burdens of man which permit us to feel the approach of the Saviour who was born today? The measure of the resurrection of our spirit, the measure of the Christianity of our lives is personal sacrifice, without restraint, with love and ardent enthusiasm...sacrifice is the measure of our Christianity." (Ion Mota, Granii de leam, pages 205-207). The man described by Captain as the "cornerstone of the Legion" can only be born where the Christian spirit has existed in its purest form. Only as a result of this process of the Christianization of the spirit can the heroic qualities of the new man be developed and placed ^{at} the service of the people. His national characteristics are inseparable from his Christian being and take root in the soul only according to the degree of assimilation of Christian enlightenment. ~~...~~

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According to Corneliu Codreanu, the legionaire must be "a man in whom all the potentials of human grandeur which God has implanted in the blood of our people have been developed to a maximum. The most beautiful qualities of the soul, the most superb product of our race, the highest, most righteous, most mighty, most intelligent, most pure, most diligent, and most heroic—that is what the legionaire school must give us! This hero, this legionaire of courage, diligence, righteousness, with the powers of God firmly rooted in his soul, will lead our people along its greatest roads."
(C.Z.C.P.L., page 286,287.)

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The legionaire method as envisioned by Capitan requires spiritual transformations and harmonies which are so difficult to attain that only a very small number can ever reach the final step. Not every individual who takes his place in the ranks of the movement can automatically become imbued with its spirit. The legionaire movement is an aspiration toward perfection. The legionaire only attains true life in proportion as he progresses toward spiritual perfection. When the legionaire who has attained this perfection can exert a broad influence on the Rumanian people, then this movement will assume the proportions of a great spiritual revolution. This spiritual transformation of an entire people would give a new

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perspective to our history. " The legionaire school can produce something greater than ever before, a force which can divide our history in two, and lay the foundations of another Rumanian history." (C.Z.C.P.L., page 287.) The reader who is not familiar with the legionaire doctrine will, by an examination of the individual meanings of these ideas, realize that Corneliu Codreanu does not wish to break completely with the past history of our country. I have shown the true significance of the concept of the "new man" with the aid of the testimony of Capitan and Mota. It is a shaking up of all the creative energies of our people with the aid of the greatest spiritual force known to man, Christian resurrection. The new era which Capitan foresees in Rumanian history will bring glory and beauty. The Christian values present in the conscience of our people from the earliest beginnings are disrupted by the scepticism of our time. But they will register an unexpected rise. They will enlighten thousands and thousands of Rumanian souls and will thus bring to life the very foundations of the nation. With the aid of divine grace the people will become conscious of the powers " sown by God with his blood" and of the path which its destiny must henceforth follow.

In my explanations of the Christian basis of the legionaire doctrine I have been repeatedly accused by our adversaries of seeking to establish a religious movement which will differ very little from other ecclesiastical currents, sects, and movements.

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~~But~~ anyone who is willing to approach the problem impartially can be convinced without difficulty of the error of this accusation.

The legionaire movement does not lead to the regeneration of Christianity, but to the reconstruction of the nation. It does not seek to create a new Christian, but a new Rumanian. Both the doctrinaire and spiritual aspects of Christianity have been spread among men by the Church of Christ. The Church is the instrument by which the Lord propagates his spiritual legacy. The creation of the Rumanian soul, the restoration of the radiant figure of the "Christian man" in us, proceeds from this intangible reality. ^{*}(1) believe legionaires/in the mission of redemption of the Church of Christ. They recognize and participate in its mysteries and defend it with their blood. The legionaire movement has adopted Christian spiritual values as a basis for the appreciation of political realities, just as other political organisms have had recourse to other types of ideals; enlightened philosophy, Marxism, racism, etc. But its scope does not go beyond that of the other Rumanian parties. It considers itself to be in the service of the Rumanian people. Its goal is to assure the Rumanian people the best possible conditions for historical development. The legionaire

~~(1) In the original bylaws of our organization we read the following:
"...we believe in a new Rumania which is to follow the way of the Church of Christ..." (C.Z.C., Carticica Sefului de Cuib, page 73).~~



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movement is different in this one respect that it wishes to maintain the purity of the national ideal and to protect the people from wrong illusions through religious ideas which represent the basic truths of life. The religious idea includes within itself the national idea. Religion implants itself within the souls of the people and defends them from impurities. There can be no better nor more productive road to success than that taken by our Lord. "The basic truths of revelation," answers Ion Mota, "are the elements which can lead to a haven of refuge on earth." (Ion Mota, *Crani de Leam*, page 62). The human mind has a considerable role in the organization of societies, in the creation of solutions of problems encountered in a primitive state of nature. But if the spiritual bases are removed the solutions may be mistaken ones. ^{However} certain spiritual bases do exist which are capable of correcting the deficiencies of human wisdom," there remains to us one solid basis for general orientation of the activities of life, one possible solution for the problems which may arise at any moment in history. This general solution is our conformity with the eternal teachings of Christ..." (Ion Mota, *Crani de Leam*, page 79-80).

If the new man is only concerned with the problems of the soul and has no interest beyond personal redemption the legionaire movement will crystallise into a powerful current for the regeneration of our people. It will have a prolonged effect in

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other sectors of activity. Our founders did not intend, however, that the new man exhaust himself in the personal struggle of conscience, but that he embrace the vast domain of national society. The hero produced by the legionaire school strives for the transformation of the nation on the basis of the model which he has in his soul. He seeks to create a high social order which corresponds more closely to his spiritual aspirations. The legionaire is not only a hero in a moral sense, that is to say, permanently occupied with the discovery and correction of his own defects, but, " a hero in a warlike sense since he engages in struggle, hero in a social sense, incapable of exploiting others after victory, a hero of labor, giant creator in the tasks of his country." (C.Z.C., Carticica Sefului de Guib, page 65.) But in following the legionaire in his social activity we must not lose sight of the spiritual substance of his personality. We must not judge him by his external conduct, but according to the purity of the soul from which his actions emanate. The spiritual school for the new man is not merely a kind of preparatory course for political activity or for the training of personnel, but a movement which emphasizes the incessant strivings of the soul to surpass its previous attainments, to conquer inferior impulses, to devote itself to the most noble enterprises. From this imminent reality originate all acts of life, all preoccupations with the existence of the nation. This process is a kind of projection of the invisible world into the visible world. Political, social, economic, cultural activities are merely surface manifestations,

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evidence of the extension of the soul into the external world.

The legionaire movement will imprint itself upon Rumanian society by a conscious leadership which recognizes the spiritual factors in the organization of all phases of the life of the people. But the legionaire spirit is not of philosophical origin. It is firmly anchored in the teachings of the church. The Christian principles upon which the education of the new man is based are used as a basis for the revival of the nation. The legionaire movement proclaims the necessity of bringing forth these religious principles from their present exile and their application to the political, economic, and social life of today, which, heretofore have been governed exclusively by the forces of interest.

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We do not deny the existence of and legitimacy of individual and

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collective interests which arise from human necessities, but we deny the ability of interest to discipline itself, to establish reasonable limits, to achieve political, economic, and social harmony. Interest is a reality, but it only represents a raw material, a first step in the social order, a dangerous force which was raised by man to the rank of undisputed arbiter of his destiny. "We do not and will not deny the existence of matter in the world," writes Corneliu Codreanu (Pentru Legionari, page 278), but we deny and ~~always~~ will deny its absolute right of mastery."

The rights of interest are unanimously recognized, but they may be transformed into a perpetual abuse, into an evil force which threatens and ruins all humanity. Since interest is the insatiable expression of human needs it tends to unlimited expansion, to a continuous monopoly of goods, prestige, strength and pleasures. It will never be possible to fix a proper boundary between well-moderated interest and its degenerate derivatives, because human needs create passions which cannot be checked. Interest has an innate tendency toward anarchy. Its aggressive and unscrupulous^{pic} actions spare not even the most sacred laws of man, but create suffering, iniquity, and enemies everywhere. When one interest pushes another aside, the weaker seeks to reconquer in another direction and thus becomes a devastating force which spreads through the entire social mass. Interests only cooperate to serve their own purposes and thus their unions are weak and of short duration. Groups of interests and interested persons combat each other every-

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where and thus spread their rivalries throughout society.

Interest is a constant source of human conflict and tragedy. Wherever its cruel tyranny has taken hold the peace of society ceases and the creative energy of the individual is cut off. The prosperity which is developed under the reign of interest is an artificial one. Beneath the false front is hidden wide discontent which breeds economic crisis, revolution, and war. Corneliu Codreanu understands the insatiable and cunning nature of interest and places the legionaire movement in a state of permanent watchfulness against it.

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The ability of love, the true regulating element of social, political, and economic life, to unify divergent human conditions is the source of its peculiar strength, a strength fundamentally different from the forces employed by interest. Today, when interest is centered upon individual circumstance, love is moving in the opposite direction toward society. Love offers its services and all that it has in the service of virtue, and it asks no payment. Love can be compared to a river of good will. It is the most perfect means of fulfilling the greatest variety of individual and collective interests.

Do we seem Utopian when we place love in the role of principal counsellor of politicians? If we take such a statement for granted it is because Christianity, too, has its roots firmly founded in a

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Utopia. The teachings of Christ were revealed to men in order that they be applied to everyday life. The martyrdom of Christ by man presupposes the implicit recognition of universal values, of the principles established by Him, of the powers of his teachings to solve the most complicated and apparently hopeless individual and collective problems. The role of Christianity is to embrace and give direction to all fields of human activity since, "every moment of the life of man is dominated by the forces and laws of God." (Ion Mota, *Cranii de lemn*, page 80.) The concept of the double life of man, in two separate spheres of existence, the body and the soul, cannot satisfy a Christian. By this double standard man would be pious and pray for the salvation of his soul while in church, but would renounce all feeling of piety and sweetness the moment he resumed contact with the world. The life of the Christian of today is not based upon an intellectual compromise between the needs of the body and the needs of the soul. How could any compromise be reached between the spirit of harmony of the soul and the spirit of hatred in the material world? These are two diametrically opposed tendencies which exclude each other in every phase of life. The Christian man cannot make peace with the warped man of interest. One or the other is called upon to determine our conduct, but never both. If each of us is afraid to examine his own faults and deformities, then we exist in two parts. We are really two beings who cannot endure one another. "The individual of today," affirms Ion Mota (*Cranii de lemn*,

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page 49.) Has a soul which is lost and disordered in comparison to the true Christian soul admitted to life by the Lord..."

What are the consequences of these false lives? Does the spiritual disfiguration to which we stubbornly subjugate ourselves have some salutary effect on the life of the individual or upon the life of society? Do we pluck some small advantage to the social order from this condition? Have we corrupted the soul but saved history? We can read the answer to these questions in the hardened faces of men, in the bitter experience of their lives. The expiation of the evil which results from the compromise of our conscience is not postponed, but begins at the very moment of its occurrence. Man does not enjoy immunity in the course of history. He cannot free himself from the harsh consequences of a life full of errors. The inherent justice of history is a reality, but its effect cannot be felt immediately and only becomes apparent after a long interval of time. This imperceptible and implacable censure of human events is exercised both in the life of the individual and the group. It is impossible to draw a line of demarcation between the responsibility of the individual and the acts of the group. The individual functions as a component of the group and thus fulfills a double role in human activity. "You give an account of all misfortunes, tragedies, and disasters which occur in the life of the individual, of the family, of society, and of course of the state, the proper consequence of this moral disorder." (Ion Mota, *Cranii de lemn*, page 50.)

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The destiny of a people is not a blind force which is achieved by supernatural and unknown circumstances. All circumstances which compose society participate in the creation of human destiny. Millions of lives give form to the life of a people.

The history of a people is a daily labor. We ourselves do not forge destiny by positive or negative energies which emanate from our actions. Eternal justice directs the seal of men toward the road to greatness or decadence.

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The anomaly of man's position does not prejudice his personal life, but undermines the foundations of the people and of all humanity. The interweaving of the destiny of the individual and of society is complete since any disturbance of this harmony contributes to the unraveling of the entire social structure. The happiness of an individual who through his actions weakens national solidarity is problematical, but the evils which his actions produce upon society are sure. This kind of man who is completely subjugated to the demon of interest is the principle instrument of the decomposition of the people. He is not a modern phenomenon, but an old acquaintance from history. Under his domination nations have perished and states have



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fallen," asserts Corneliu Codreanu. "If this type of man continues to lead this country the Rumanian people will close their eyes forever and Rumania will sink despite the glittering programs for improvement..."

Of course this does not apply equally to all individuals of which a people is composed. There exist gradations among them parallel to the position which the person occupies in the social hierarchy.

The tragedy of these crucified lives which find themselves eternally between two extremes is the daily consent which they find in their consciences, which we find in our own conscience. Because everything that we do seems quite normal, because the incompatibility of these two positions is small on the individual level, because we easily ignore the chaotic course of our lives which we recognize in our lucid moments, we cannot feel clearly enough our mission to right the evils of the world. The sensitivity of the spirit has sunk so low that we can no longer discern the abyss which separates the two categories of reality and we imagine that we can serve them both alike. On the one hand we believe in a higher order than that offered by the senses, in an empire of eternal love, but on the other hand we fall into the idolatry of interest, transforming a necessity of life into an end in itself. Such a life can never have a happy ending. False situations cannot endure for very long, for the conscience of man exposes deceitful appearance. Truth casts aside the coverings of deceit.

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How fragile is this insincere and disloyal attitude toward our own soul. This only proves to us the crisis which today ravages all humanity. The human race has not been the only one to stray from the true path of life. "This problem, the most important in our lives today, exists in all countries in different forms, but essentially the same." (Ion Mota, *Crucii de leam*, page 62.) We can no longer question its devastating effect, because we feel it in our blood and in our flesh. It is a universal cry of pain raised against the state of the world. All humanity wears the shirt of Nessus. The inevitable end will be the apocalypse. Wherever we go we encounter insecurity and threats. The human being wonders with a tortured heart if the road taken by humanity in its headlong flight is the true road, or if it cannot end in a world catastrophe from one day to the next. This fear, this suspense lead to the discovery of the real truths concerning the present crisis. Humanity has created in modern times things which past generations could not even picture in their wildest dreams. The great conquests in the field of science and technology have revolutionized man's manner of living and have opened unlimited horizons to his thirst for knowledge and achievement. But all this amazing progress has been of service to the soul. It has not contributed to the ennoblement of the human being. On the contrary it has destroyed the greater part of his spiritual power. The human species has the ability to wrest

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the secrets of nature from her, but it lacks the wisdom to apply these secrets in harmony with its own spiritual laws. The extraordinary discoveries and inventions have escaped from under the control of man and have taken possession of the baser elements of his soul: interests, ambitions, the thirst for glory and domination. Thus they have turned against man's spiritual nature and become instruments of oppression against him. ^{The machine} "Mechanism has robbed us of the culture of the soul and has substituted a false and perverted culture conducive to the destruction of the soul." (Ion Mota, *Cranii de leam*, page 247.) Instead of achieving victory over nature man has been driven to greater dependence upon the laws of God and to the recognition that the technical marvels which he has discovered are the product of the divine spark within him. His materialism is not a striving toward heaven, but pursuit of the elements which separate him from the empire of the spirit.

The nakedness in which the soul was left after the separation of man from his spiritual bases has permitted the intrusion of negative energies whose presence is manifested by the most varied forms: the exploitation of man by man in the cruel struggle for worldly supremacy. The fever which has affected all peoples, the crises which wrack humanity are merely the symptoms of the profoundness of the crisis which has occurred within the human spirit. "The positivists of today, or rather those who claim to be positivists, have lost their moral rudder." That is the diagnosis of Ion Mota on the present crisis. (Ion Mota, *Cranii de leam*, page 62.) The.

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material disorders of the world are directly resultant from the disorders of the soul. The objection can be raised that other periods of history have been afflicted by political, social, and economic disorder, but that philosophies and theologies have always arisen to explain them, and thus mankind has succeeded in triumphing over its own weaknesses and in returning to a normal existence. This objection would be correct if we were now faced by a limited crisis which affected only certain peoples and certain sectors of social life. But the present crisis is characterized by its compact force and universal occurrence. It is not merely a people, a social class, an institution which suffers, but all humanity. It is not the existence of the crisis which causes alarm, but the intensity and proportion. It is not a single evil which torments us but an avalanche of evil. Not one catastrophe has occurred but a series of catastrophes. We do not hear an isolated groan, but general lamentation. It is not a cry of hatred, but a storm of blind fury. These grave symptoms cannot be ascribed to a passing phenomenon, but indicate a structural crisis which affects the fate of humanity. It is an era of decadence, not merely a stage.

Humanity is rapidly approaching the culminating point of the enlightenment which began in Europe a few centuries ago and which has since spread throughout the globe. It looks not only upon the trials and tribulations of the present, but upon the periods of rise and fall which it has experienced in its milleniums of existence.

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If this process of the dissolution of the soul is not interrupted by a collective effort, an epic deed of great heroism and disinterest, nothing will stop the destiny of man from following the deceitful path of unlimited power. Driven by the continuous demands of desire and instinct, insatiable forces which never allow him a moments rest, by vicious interests, man will extinguish the remaining vestiges of his spirit. This complete obliteration of the conscience will bring him to a degree of debasement which will transform all existence into a vale of tears, an inferno of suffering, death, cruelty, and cowardliness. Not a single ray of hope will remain. There will not be enough virtue left in the soul to permit complete recovery. Then the final collaboration between God and man will take place upon the earth. The cause of the Lord, betrayed by the sluggishness and cowardice of man will achieve a brilliant triumph. The hosts of heaven will appear on the fields of battle. They will break the domination of the Anti-Christ and will cast him back into the chaos from which he unleashed the powers of evil.

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We find ourselves in the final stage of the struggle between good and evil. The result can be a great spiritual regeneration or an irreparable downfall. Salvation is still possible though the rudder has slipped from our hands. The forces of evil have not yet

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achieved a complete victory over the powers of life within us. A shaft of light still remains in the soul and it can become the source of a dazzling spiritual rebirth. The only return to salvation is a return to the Lord. We must answer the call of his love. We must discover the hidden causes of our political, economic, and social problems. We must bring relief to the world by freeing ourselves of the evils which are gnawing at our intestines, for external disorder is merely the reflection of internal disorder. "The restoration of moral ^{restraints} ~~brakes and rudders~~, not only in the form of more bread and improved material conditions, but the solution of vital human problems ^{--this is the road to national salvation!} (Ion Mota, Crani de lemn, page 68.) Let us, therefore abandon the false position in which we have placed ourselves in the order of creation. Let us accept the natural framework of man's existence. Let us put aside the absurd premise of interest and obey instead the sovereign rights of love. Let us renounce this deception and seek the way of grace. Let us confess the failure of all human effort to establish a just society. Let us place all our hopes upon the only means by which we can succeed, our Christianity.

Social progress constitutes, "all that is in harmony with moral law," says Ion Mota. One moral law has proved to be greater than all others. The Saviour makes it the basis of all human virtues; it is the law of love. By following it we can never stray from the true road in the rebuilding of our nation, for we will be guided by the power of the Lord. The harmony which love forges can solve all

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problems of political, economic, social, and cultural contradictions of interest. "Love is the key to peace. The Lord has offered it to all peoples of the world. All will be convinced of its value. Doubt will be dispelled. Peace and tranquility can only be attained through the love which God has implanted in the soul of man. This love synthesizes all human attributes and leads man to the Saviour himself." (C.Z.C., Pentru Legionari, page 300.)

Humanity has always suffered, yet from time immemorial it has always dreamed of a golden age which is said to have existed on earth, but which was destroyed by the forces of evil. Authorities declare that this dream in the conscience of man is a reminiscence of the existence of paradise. This golden age never existed, but if such a period were possible it would have to be called the age of love.

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