

Nietzsche



Alfred Rosenberg

FRIEDRICH NIETZSCHE

FROM

ALFRED ROSENBERG



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on the occasion of the 100th birthday

Friedrich Nietzsche

on October 15, 1944 in Weimar

In We have come together today to commemorate a great German who, out of inner protest, once went to his intellectual and political environment became a revolutionary, that had to bear the fate of being misunderstood for decades and only in our time is it maturing towards its historical appreciation. It cannot be in this debate today act about it, the development of all thoughts of Friedrich Nietzsche to show in detail, not to examine what has developed from the diverse, rich effectiveness as a system of his thinking, but to the human being himself

commemorate We can also do this with a general overview of do his work today with all the more understanding than it should be the work of Nietzsche not so much about the development and expansion of a philosophical building, but essentially again and again the problem of the attitude of destiny is dealt with. That attitude to the fate of his time surrounding him it was that Nietzsche forced his way from the "birth of tragedy" over the "Untimely Reflections" on "Beyond Good and Evil" and his increasingly violent onslaught against the entire world of the 19th century. His personal experience is therefore more closely linked to his work than to many others Thinker and designer, yes, his work is fine without this experience hardly really to interpret. The essential question of his life, the he once said: "Is – greatness possible today?" all his thoughts and actions. Hardly is a thinker ever asked such a question about his own destiny; for he who inquired into greatness, nobility, and distinction of bearing and disposition, and into the conditions of such taking into account the hierarchy of existence, looked around the decline of such possibilities and what is becoming increasingly clear Coming up of everything that he considered the opposite of greatness and felt and valued nobility. This his question to

life and its negation by the environment of his time,
this is Friedrich Nietzsche's human-mental conflict
and is at the same time the secret of his ruthlessly dividing
Analysis and his from the relentless awareness of the situation
emerging prophecy of the conflicts of a future world. Nietzsche was Prometheus of his time,
whose
Torch also illuminated the darkest corners of the most guarded and yet so often mothballed
traditions, but also a dangerous torch, which also rightly guarded some things, as a bridge from
the past to those serving the future on fire

threatened to get stuck. Nietzsche was born into a time of one
enormous enrichment of the knowledge from the historical epochs
of all peoples. The 19th century was not just a century
of technology, but also a century of collecting historical knowledge of the oldest nations and
cultures, a century
since all forms and styles of art are scientifically ordered
lay the observing eye, an age that he himself as one
Epoch of the "style masquerades". The latest industrial buildings combined with historical and art-
historical knowledge to create a confusing intellectual costume. Of the

"European mixed person" but needs such a costume,
for the poorer he became inwardly, the more he felt it necessary
to have to drape oneself with the borrowed and learned treasures of the past, around this one of
his ever-growing ones
to cover or conceal emptiness.

In the 19th century, the European nations re-established themselves in
terms of power in the midst of this environment. France could only
At this time, the storms of the 18th century revolution brought life tolerable forms, Italy and
Germany joined together after centuries of inner turmoil

experienced the founding of a new empire as the apparent fulfillment of a
long-cherished dream of his best. However, this national-political upswing was combined with the
problems of a new industrial age, which the liberal world view was not up to,

to really master them. She taught economic freedom, freedom of trade, she lived in a mentally
limited world

Optimism vanishes, as if the facilitation of traffic, the exchange of goods with other continents, the increase in technical convenience, etc., have disrupted an everlasting progress in culture and civilization, even if it has been disturbed by some military-political conflicts, but basically cannot be stopped meant. Art was valued as relaxation or entertainment, people lived or tried to live the old styles, and only a few understood that this gathering together of historical and art-historical knowledge did not yet mean creative power. The social tensions that arose were also seen as disturbing phenomena of "economic progress," but they closed their eyes to the fact that the industries were pushing millions and millions again and again into a stratum that called itself the proletariat. It was overlooked that such an oppressed, ever-growing stratum could become the victim of doctrines which incited them against all that had once really founded peoples, states, and cultures. Dissolution, collapse, wars and revolutions appeared on the horizon. In this busy, short-sighted, but at the same time presumptuous environment, this same look was bound to feel all the more lonely, as warnings and a helpful new representation of form were unheard, or scarcely heard, but at any rate were not understood and finally remained entirely unechoed. Presenting this development means telling about Nietzsche's life from within and making his relationship to Germany, to history, to Europe, to religion and to the social questions of his time understandable. He knew very well that he could not be heard fully, he also knew that he no longer belonged to the 19th century, and he called himself and the few he hoped for the "Europeans of the day after tomorrow", the "first fruits". of the twentieth century". But this insight could not heal and make us forget the wounds that arose again and again when Nietzsche's analysis and television programs encountered his presence and when his calls remained unheard throughout his life. Some who hoped for the heroic Germany of 1871 and in the shadow of it felt like him

won the empire the Bleichröders, then the Ballins and comrades saw growing up. Some had spoken out who we also rank today as the prophets of our day, some had come close to Nietzsche, the others had unknown von worked for him: a spiritual and they have not become political power. It was something in this age of busy trade was lacking to make big To lead peoples to an awareness of themselves, namely the general suffering. Nietzsche also knew this very well when he wrote: "The discipline of suffering, of great suffering - don't you know that only this e breeding created all the elevations of man hitherto hat?" Only such shared suffering heightens the tension of the Soul, just the sight of a great and common destiny strengthens inventiveness and bravery in wrestling. Just such a sorrow can call upon people, ie a whole community that feels a common suffering, to great achievements. And Friedrich Nietzsche had to remain denied this prerequisite for the implementation of his prophecy in a reflection of the people.

There are epochs in world history when thinkers and Statesmen, struggling in vain against their time, to draw a new future shape and make it possible, without ever taking part in theirs to participate in fulfilment. There are other thinkers and statesmen whose thoughts and actions can be translated into a great political-revolutionary, ideological movement, where they, as it were marching forward, also at the same time formative and bringing together worldview and state policy in a politically leading way. Nietzsche is among the first and thus has the had to savor the tragedy of such a fate to the end, because he didn't, although he really wanted to, in humor and composure with this fate, but the less you wanted to hear him, the more violently he spoke, and the smaller the echo cried the louder for an answering voice. A Wilhelm Raabe, who also had a lot to say about the Germany of that time and all his time had to refuse what was dangerously approaching a dark future, but said carefully: "The German Genius draws a third of its strength from Philistinium." This

Smiling and wise knowledge could not suffice for a Nietzsche who essentially did not see the sedate, leisurely, industrious small bourgeoisie in front of him, but found it long overgrown by a capitalist bourgeoisie, and the latter

bourgeoisie developed into increasingly exclusive positions dependent on wealth on the one hand and on the other

Page the multiplying disenfranchised of this whole age.

The "have too much as well as nothing" seemed to him to be "commonly dangerous beings". And yet that was precisely the environment through which Nietzsche would have had to pass in order to

to be heard by the people. That was the second tragedy of his life, that he, who sees the best sides of the Germanic character wanted to stir in Germany, couldn't get hold of this being, so that finally that layer of intellectual leadership, which here is a Bridge could have created, mentally from trade and technology so was dazed that she was unwilling to give up this connection

was. Thus Nietzsche's circle became smaller and smaller, and only

After all, there were few who shared his loneliness, albeit not share, so at least could understand. And this last one

After all, loneliness was one of the decisive factors in some of the

form of Nietzsche's attack on his time, including the exaggeration of this form. But it is this loneliness and visionary power at the same time that, above and beyond everything conditioned by time and tradition, Nietzsche places today in the middle of the great events of this 20th century he predicted, in the middle of the huge conflict that the German people today

has to fight through, but also in the middle of that process, in which everything that Nietzsche fought in his innermost being as ignoble and vile has united against a Germany that is preparing to overcome all of these depressing forces and phenomena of the 19th century,

to gift the 20th century with a new idea, with a new way of life, with a really large-scale German and European view of the world.

In this great context, what moves us today is in view of the confrontation between two worlds, Nietzsche's

development in German thinking and in European existence especially. I know how hotly contested these two problems in his life are and that it doesn't seem to be difficult contradictory, even mutually exclusive, quotations to bring for her. But words alone, compared to each other, fetched from completely different moods and epochs out, are seen in themselves only fleeting symbols, if not the human being and his overall attitude have been recognized in essence. What can then be interpreted as a fight and rejection is often not a fight against an actual one Kerns, such as Germanness, but a bitter confrontation with the appearance of the time, and many other things as hate appears, is essentially only wounded and been disappointed love. Only when we understand we will also be Nietzsche's life - and not only Nietzsche's, but the life of so many fighters in Germany - right able to grasp. I just want to remind you of those beautiful words that, as it were, marked the beginning of the whole inner awakening Depict Friedrich Nietzsche when he declared that he thought so highly of the pure and strong core of the German character that he dare to expect precisely from him that excretion of foreign elements implanted by force and consider it possible that the German spirit to reflect on itself. "But never may he believe," added Nietzsche at the time, anticipating almost everything, "similar struggles without his household gods, without his mythical home, without a 'return' of all Germans To be able to fight things!" "Don't believe anyone that the German spirit has lost its mythical home forever if it is like that clearly still understands the bird calls, those from that homeland tell. One day he will find himself awake in the morning freshness of a tremendous sleep: then he will slay dragons that Destroy treacherous dwarves and awaken Brünnhilde – and Wotan's spear itself will not be able to stop its path!" Here voiced a hope that literally went to all s that a cleaning of all overgrown foreign plants and their juices not only demanded, but faithfully expected, a real

strong inner rebirth, which led back to the last roots and from them he longed for the supply of strength for a great future. The soldierly demeanor in Nietzsche's thinking, to which he repeatedly attached particular importance, sounds from another side. In 1870 he wrote in a letter that he had immediately applied for leave and to do his duty as a soldier. In 1871 he wrote of our army, which he had found fresh and strong, in old Germanic health: "We can build on this: we can hope again! Our German mission is not over yet! I'm bolder than ever: because not everything has perished under French-Jewish triviality and 'elegance' and under the greedy hustle and bustle of the 'now-time'. There is still bravery, namely German bravery, which is something different from the elan of our unfortunate neighbors."

And he goes on to write to the same friend: "In our time, we only have a right to exist as fighters, as pioneers for a coming saeculum, whose formation we can roughly guess at in our best hours: there these best hours obviously alienate us from the spirit of our time, but still have to have a home somewhere; which is why I think we have such a dull sense of what is to come during these hours."

In these and other passages, that inner will to reshape German thinking and destiny is expressed, which wants to express itself and expects an answer from the best souls of its time, but at the same time also that anxious foresight that its "now-time" will be one does not want such a renewal at all, but takes pleasure in the superficiality of industrialized city life, even exhausts it. Once again Nietzsche refers to the father of a friend, whose wonderful German spirit, whose Prussian seriousness he admires, and from whom everything is to be hoped for, "while I," he continues, "against the 'German culture' swimming on top ' am now in the highest degree dubious".

When Nietzsche now emerges with his works and frankly begins a central struggle against everything backward, hypocritical and musty, he notices that only a few are around him who hear him and that a following does not want to find itself in the midst of the superficial whirlpool of his time . In 1874 he then stated that he was basically melancholic and added: "I am looking for nothing but some freedom, some real air of life and defend myself, revolt against the many, unspeakably many bondages that cling to me ."

His "great frontal attack on all types of current German obscurantism" earns him outspoken rejection, and when he finds no echo, he melancholy states again:

"As far as the Germans of today are concerned, it's none of my business - which of course is no reason to be angry with them." After that, his disappointment and his attacks continue to increase, and from the year 1888 comes a final echo:

"In all modesty I indicate that the 'spirit', the so-called 'German spirit', went for a walk and lived somewhere in the summer resort - at least not in the 'Reich' - rather in Sils Maria ..."

Researching the nature of this German spirit and its place in history, and thereby examining the European spirit, which moved along paths similar to German thought, is the analytical course of investigation that Nietzsche now takes for his life . However, he does not conduct this penetration and evaluation of German-European intellectual development in the style of an apathetic erudition; on the contrary, he declares from the outset that he abhors any "talent without a desire" and that where we have such a would find: in circles of scholars or even among the so-called educated, it would only have to arouse "disgust and disgust" in us. On the contrary, he advocates, and unlike many doctrinaires of his time, an intimate interest in any study of everything human

necessary that the "Schopenhauerian man", that is, the really deeply investigating man, should be full of strong, consuming fire at his core and far removed from the "cold and contemptible neutrality of the so-called scientific man". This

With Nietzsche, turning is that fiery force that gives him his life long moving; he is such a flame as he says of himself certainly been throughout his existence. He knew with this one Investigation that the waters of religion have flooded back and would have left swamps and ponds; divided the nations themselves in the most hostile manner and desired to tear themselves apart and the Sciences, without any measure and in the blindest allowance operated, splintered and dissolved everything firmly believed; the educated estates and states, however, would be swept away by a "magnificently contemptible money economy". Never would be World more world, never been poorer in love and kindness than to his Time, the learned estates are no longer beacons or asylums and would become more restless, thoughtless and loveless every day. serve everything of the "coming barbarism", the current art and science included. The educated person is the greatest enemy of education degenerated, because he wanted to lie away the general illness, and thus he must become a hindrance to every doctor. The truth but who was so much preached about in the time of this liberal, loveless society, had become for so many a very undemanding being from whom there was no longer any fear of disorder and extraordinariness on the part of the ruling powers. This

"Truth" of the liberal age is, according to Nietzsche, a comfortable one and easy-going creature who would assure all existing powers again and again that no one should have any inconvenience on her account. But against uncomfortable appearances if there had been a new Inquisition censorship, the unbreakable silence would have spread. And therefore it is clear that a certain gloom and dullness weighs on the best personalities of the time, a perpetual annoyance at the battle between dissimulation and honesty being fought in her bosom, a restlessness in trusting herself, and that is one of the reasons why she is whole become incapable, at the same time guide and disciplinarian for others

to be. Science, once so high in their onslaught against
risen up in other ages, the spirit often dethrones itself
of a – rootless – journalism is encroaching on the universities
and sometimes call themselves philosophy. A smooth, skilful lecture comes to
the lectern, Faust and Nathan the Wise
the lips, "the language and the views of our disgusting
Literary newspapers", he, on the other hand, is convinced: if you
speak of thinkers and philosophers, it is necessary for a philosopher to have
"unyielding and rough masculinity". This is
but sunk in his age, and real men
is rarely found. This whole trend, which was leading more and more towards
decline, was the condition for a Holderlin and a Kleist to deal with this
inadequacy as they did with their own
unusualness, could not have endured the climate of this so-called German
education, and only "natures of ore,
like Beethoven, Goethe, Schopenhauer and Wagner, are able to hold their
own". But it is precisely such lonely people who need love, need companions,
to whom they can be open and simple as they are to themselves
should be, in whose presence the spasm of concealment and
stop disguising. If you take these comrades away, like this
create a growing danger for the development of the German spirit. The most
terrible antidote to unusual people is to drive them so deep inside you that
their coming out would always be a volcanic eruption.

And Nietzsche adds the shattering words:

"But there is always a demigod who endures
to live in such terrible conditions, to live victorious;
and if you want to hear his lonely songs, listen to Beethoven's music."

"How should," says Nietzsche in another passage, "the
great productive spirit can still endure it among a people,
that is no longer sure of its uniform inwardness and
the cultured with cultured and seduced inwardness
and falls apart into the illiterate with insufficient inwardness. How is he
supposed to endure it when the unity of popular sentiment is lost, when,
moreover, he is

a part that calls itself the educated part of the people and
a right to the national artistic spirits
takes that sensation faked and stained white.”

“Maybe he'd rather bury his treasure now because he's disgusted
feels that he is being patronized by a cult demanding, while his heart
is full of pity for all.”

The instinct of the people does not come to such a man today

more that it was unnecessary to stretch out your arms longingly towards him.
It would now only remain for him to turn around his enthusiastic hatred of that
inhibiting ban, of the barriers erected in the so-called education of his people

as a judge to condemn at least what is for him, the living
and life-bearers, annihilation and degradation be:

“... so he exchanges the deep insight of his destiny for that
divine pleasure of the creator and helper and ends as
lonely one who knows, as a satiated sage.”

What Nietzsche has in mind in all these insights and attacks, he feels as
"sacred coercion". He says to himself:

“Here must be helped, that higher unity in nature
and soul of a people must restore itself, that crack
between the inside and outside must disappear again under the hammer
blows of need.”

And about the goal to which this reconciliation should lead
to rebuild lost wholes, says Nietzsche:

“So my testimony should expressly stand here that it is the
German unity in the highest sense is what we strive for and strive for
more than political reunification, the unity of German spirit and life

after the annihilation of the antithesis of form and content, of interiority
and convention.”

Nietzsche justifies this whole attitude towards the German spirit, which is
becoming more and more acute, by his observation of the liberal who is
incapable of facing the oppressive value systems
Age, which now once began to overgrow the empire founded in a heroic war.
He points to the

growing huge danger and above all to the biological political threat in the East and thinks:

"It should not only be Indian wars and involvement in Asia will be necessary to keep Europe from its greatest danger be relieved, but internal upheavals, the shattering of the empire into small bodies and above all the introduction of the parliamentary nonsense..."

He says he doesn't want this development, but you have to face it and summon up the power of decision, like Europe threatening, namely a will to this Europe send to give this continent a plan calculated for thousands of years; for the long-spun comedy of his pettiness and equally his dynastic and democratic polystyration must come to an end:

"The time for petty politics is over: the very next century will bring the struggle for domination of the earth, the coercion to big politics."

In view of this overall ranking, he is hoping for another one strict German heart, on the German form of skepticism a "spiritually heightened Fridericianism," and he speaks it more than once out that today where in Europe the herd animal only come to honor and give honors, a completely different one human type had to come to power in order to avoid this fate to turn. A profound critique of the whole social structure thus sets in, a critique of the Marxist one, which was already in place at the time falsely called socialist movement, as more logically and more devastating is unthinkable even today. For him it is

Marxism is the tyranny of the lowliest and thought through to the end Most stupid, that is, the superficial, envious and three-quarters actor, he is in fact the conclusion of the "modern Ideas" and their latent anarchism. Nietzsche turns forward in all things against the attempt to abolish the concept of property, because the abolition of this concept of property must breed a destructive struggle for existence; because man is against everything he possesses only temporarily, without provision and sacrifice, he deals with it exploitatively, as a robber or as a lover.

squanderer. And in the midst of this criticism arises

already a hint to a way out:

"One considers all commutes to small
like open n the sudden but prevent the effortless e
Enrichment; select all branches of transport and commerce which are
favorable to the accumulation of great fortunes,
i.e. especially the money trade from the hands of the r
Private s and private companies - and also consider o
the too much - like the nothing - possessors as dangerous beings."

And consequently he adds:

The exploitation of the worker was, as is now known
understands, a stupidity, an overexploitation at the expense
of the future, a threat to human life
Society."

Against the Marxist idea of the class struggle, he cites the relationship between
soldiers and leaders, which is still more decent and better than the relationship
between employers at the time
and workers. About this age he writes:

"One wants to live and has to sell oneself, but one despises those who take
advantage of this need and buy the worker."

Even then, Nietzsche thought nothing of the national bourgeoisie
and names the two opposing parties – the socialist and
the national – or whatever their names in the various
countries of Europe may read: "worthy of each other", ie both unworthy.

It is understandable that thoughts of this kind, first laid down in a well-
founded form and later in an aphoristically attacking form, found their way into the
Bursting at the smugness of the liberal world, not heard
dismissed with a smile and disregarded by the people of his time
Were noted, even where he put all the hypocrisy
of the Marxist program of a paradise, a stateless one
and class-free ideal society with the prophetic
words:

"Marxism needs the most submissive e

Prostration of all citizens before the unconditional n
State like nothing like it ever existed.”

This foreboding of the Marxist dictatorship that we as a mortal enemy see marching against us from Moscow is clearly prophesied. She has connected with that power that Nietzsche as presented a particularly dangerous one, without us claiming it want that he has now been able to survey the entire structure and psychology of this East in detail. But Nietzsche knows that probably, in spite of all knowledge, the development that has just started will not be reversed in a short time can be, and therefore he predicts that from this mixture of liberalism, plutocracy and anarchy the great crisis of Germany and the whole European continent must emerge. He is deeply convinced that this is the case throughout the liberal Movement-initiated mishmash – where he never tires Hatred of Rousseau as the intellectual originator of these currents proclaims – Europe once to the most terrible all-encompassing conflicts, but then perhaps also to harsh tyrannical ones apparitions must lead. He means:

“The democratization of Europe is at the same time an involuntary one Event for the breeding of tyrants - the word understood in every sense, even in the most spiritual.”

This clear realization of the most extreme development possibilities separates Nietzsche as a thinker and active, soldierly oriented Philosophers increasingly clear of all movements of his time. Noting the artistic confusion of styles and these clear recognition of the unrestrained present, which uncritically faces all kinds of contradictory traditions then turned in him to a critique of his whole age, like them sharper and more caustic is not conceivable. You can, like everyone else great appearance, not to be presented with the alternative of having to acknowledge all or nothing on the part of their discipleship. Nietzsche, too, becomes much more, after decades of misunderstanding and misunderstanding today in the epoch of his generally national Recognition meets the same fate as all other greats too have to wear: what is time-related, what is only from his personal

Destiny can be interpreted, but precisely because of this it cannot be regarded as unconditional, will be able to be forgotten, but the actual core and the inexorably correct direction of his thinking will find their deep recognition and reverence all the more clearly in the midst of a superficial world. And with that, the essence of Friedrich Nietzsche's entire human tragedy has also become understandable. He once wrote to a friend: "You know, a female voice has never had a deep effect on me, although I have heard all kinds of celebrities.

But I believe there is a voice for me in the world: I'm looking for it. Where is she?" He was looking for this voice of wanting to understand and of friendship. He also made a number of friends, but little by little, as he became more and more aware of an approaching intellectual and political fate, his former companions also withdrew. The companions of his scholarly years sink into the bourgeois world. Richard Wagner also does not seem to want to go the way forward for him, and in this painful farewell, which is still carried to the end by a distant reverence, the greatest inner crisis in Nietzsche's life comes to light when he declares that Wagner as Artist, to whom he now believes he has to stand in spiritual opposition, also alienates from him those people in Germany who are worth having an effect on. In relation to this he once wrote:

"I want my writings to be so obscure and incomprehensible! I thought that when you talk about trouble, those who are in trouble will understand you. That is also certainly true: but where are those who are 'in need'?"

And later, faced with the knowledge of remaining unechoed, he calls out:

"A thousand times dear solitude! And if I must, perish alone!" That is ultimately the attitude towards the world, the taking leave of all the hopes of his youth, the full awareness of being lonely and, as long as he was alive, never to be heard.

the. Out of this loneliness he then speaks of the dark hours when he didn't know how to live, when a black one was driving him
Despair gripped him like he had never experienced before. Despite it he knows that he will not be able to escape backwards, to the right or to the left and that he no longer has a choice. This logic is it that keeps him upright in the face of all fate.

It is true that his last writing describes the torture of this condition betrayed, and he adds a few sentences that we consider today as want to remember the human legacy of a great lonely one:

“You shouldn't expect 'nice things' from me now: like that little to expect from a suffering and starving animal shall tear its prey with grace. The years old lack of a truly refreshing and healing human love the absurd loneliness that comes with it brings that almost every rest of connection with humans only one cause of wounding becomes: all this is from worst and has only one right of its own, the right to be necessary.”

With this last word that stop was pronounced, which Nietzsche still going through all the hardships and struggles of his life carried through. He was aware that what he was saying was a word for times to come - "because any

Generation must begin the struggle in which a later one should win" that someone had to be there in the middle this democratized, spiritually neglected world at the exit of the 19th century the flag of a new hope and a was able to plant new faith despite everything. Many of the Best have materialized under the Gründerzeit and the epoch suffered. The word about the "imperial disenchantment" that at that time was not only a superficial appearance of economic and social developments, but at the same time an inner disappointment of those hopes that arose with the proclamation of the German Reich in Versailles had passed through all. I need not to mention the names of those who are bitter at this point and in pain at the advent of the inferior in stock and Marxism, the bourgeois in politics and society

withdrawn. But no one felt the vibrations of an underground, all-threatening rumbling as deeply as Friedrich Nietzsche. May also in some areas one or the other of those prophets of our time are particularly close to us, as an overall personality and as an unflinching recognizer of an entire epoch, which was preparing to perish, Friedrich Nietzsche is probably the one largest phenomenon of the German and European spiritual world of his days! Because you have to do one thing to consider all his later confessions and criticisms: if he only suffered wounds in his utterances and therefore against the immediate causer of these wounds took up a fighting position, exactly the same would have happened if he had lived for a long time in France or England or some other state. Then the same phenomena of decline were everywhere. Works to decompose old, grown traditions without introducing new ones. Creating bonds and raising new ideals. The whole world worshiped lower values. The revaluation of these values of a declining liberal humanity to an ideal of the noble, hard personality, making greatness possible, that was essentially Nietzsche's teaching, which is reflected in all his works goes through. If you've recently asked your "Willen to power", this core is also rightly so. been singled out as that characteristic center of resistance from which both the well-founded treatises as well as the ecstatic proclamations of "Zarathustra" and the harsh attacks of his have the last writings explained. But we have to at this point to lodge a protest against those attempts, also by our present-day enemies, this view of existence, as it were, as a commitment to constant military raids on the civilized, democratic society of the West, as it were, as an incarnation of the wanting to interpret "Prussian militarism" that would forever disturb the peace. Rather, what is expressed here is a law of life. Every great achievement in the world wants to matter, every great one. The idea of the state wants to assert itself, every scientific discovery strives for general recognition, every great artistic deed is looking for its audience and every thinker expects a

strong echo and hopes for a follower. The will, that element of creative power, runs through all phenomena of life penetrates to the outside, also to bring this to bear in this outside world. Competition in all areas has always been decisive been a fact of life, and it required all the hypocrisy of a democratic age, the entire striving for power Detours, as the pirates of the stock market and high finance strived for, as a beneficial peace activity to persuade the world want. In truth, there have not yet been any institutions of power who acted as hyenas of life as the heartless Capitalists of the international stock exchange, never before Chloroforming entire peoples, as reported by the all-Jewish press happened, and never before has a power attack on the great culture of a continent been more insidiously prepared than after these influences by the Marxist dictatorship movement. That, what Nietzsche prophesied, European anarchism, was up on the way: November 1918 for Germany, the sinking in bloody fog of a bestial civil war among many peoples. The Versailles dictate was an infernal attempt, a whole one to force large people into conditions from which they could only expect despair, anarchy and fragmentation of their existence. Similar dangers swept through all the other countries. To the astonishment But everyone woke up that German spirit of which Nietzsche had spoken forebodingly and full of deep hope at the beginning of his work: out of the darkness of betrayal a new spirit emerged, fighting noble idea of life and a world view that respectfully recognizes the laws of this life at the daylight of the time. This will to live is not content with looking and recognizing, but was connected with an instinct-bound will from the roots of the German character and formed against it all powers into one political power. As these, already in today world-historical format, appeared, all those have conspired against them, who set an example of nobility as an attack against their own ignoble existence, e.g understood that with the appearance of a life genuine aristocratic and yet forming a national community

Ideally a danger to the great profits of the money kings and their
Henchman was connected: the second declaration of war against a
new Europe plunged it into a second world war. So the powers that are now wrestling with each
other are not new;
they are prefigured by the liberal movements of the 19th century, by the over-engineering of a
new age, by
the unlimited rule of money and gold, through the monopolization of the entire communication
system in Europe by racially alien hands. Those in the lulling of their powers of resistance

European cultural citizens who have become tired are now flooded
a long-held destructive passion from the east,
those, in a strange association with Judeo-Western
Marxism has shaken not only Germany but the entire European continent to its foundations. If we

at the same time proudly declare that National Socialist Germany is still alone in defending this
old Europe, even though we may be in
in a slightly different sense than Nietzsche in the 19th century, however
be able to say from even greater depths that today we
"good Europeans" are historically honestly fought for
Right. At the same time, however, we wish, with all modesty, not to
to fall into a Tartufferie so rightly castigated by Nietzsche, also explain that many phenomena of
the old age
with us it is still noticeable that some philistines still spread that musty atmosphere from which
Nietzsche suffered so much that
some small-scale schematic thinking does not yet have that freedom
achieved that Nietzsche dreamed of and that we dream of ourselves, that some have succumbed
to danger instead of being Faust
to walk around as a Philistine. But despite this realization we feel
but in our experience the great train of a new era and know that what carried us and the German
nation today
gives the inner will for indomitable resistance
is also in that deep shock of the lonely Nietzsche that
carried him through a painful life, which in loneliness often led to despair and accusations, but
was always driven forward by the absolute necessity of such a discussion with the future.

In a truly historical sense, the National Socialist movement as a whole stands before the rest of the world today
Nietzsche as an individual before the powers of his time. at one
tremendous experiment of nature and life is repeated
the struggle of two principles. The effectiveness of the whole world
despicable moneymen and their mercenaries, driven by hatred to passions whipped up by
millions of envious Bolsheviks,
the furiously destructive work of the Jewish underworld, all this seemed to have been swept
away from the heart of Europe by a mighty wave of cleansing just before the apparently
achieved goal
to become. Now the human and material floods of these storm
powers against this awakening heart of our continent, against one
Doctrine and fateful attitude, which every slogan of the intellectual struggle and
who tests politics for their true values, ie only one freedom
then finds them really worth defending if they are from a
A sense of honor is carried, which welcomes a liberality only so far
able, when she is with a noble demeanor, that is, with rejection
the weak breeding of the inferior and alien to the community, finally welcomes a social justice
that embraces all parts of a national community and in the larger sense

encloses a pan-European community of nations that
the recognition and enforcement of legitimate needs
individual people this call also for a whole continent
rises to oppose the causes of the whipping up of the millions
to make the German Reich and Europe disappear. but
when, many, many decades ago, a few lonely people died
only see prophetically the coming anarchy and its wars
and finally the impossibility of being heard
shattered, that's how the National Socialist Greater German stands today
Rich as a bloc of wills of 90 million in the midst of this tremendous struggle, also fully aware of
the need for a great life here, the need for a European one

to serve destiny. If today the so-called humanitarian democracies have Bolshevism in their midst
as belonging to them
welcome, even concede that they may also call themselves democratic, then the stamp of the
vile of them is themselves

been pressed on the low forehead. Anyone who describes this fury of destruction against all the finer goods of the past and against a newly emerging, formative will as related has ceased to be a European in their leadership.

This is how we National Socialists see today the activities of those powers which, coming over from the past, began to become a dangerous force of decomposition in the 19th century and today, in a great, purulent process, are leading to the most terrible disease of the European being, and we see at the same time, in the midst of this calamitous stream, some prophets raised their voices demanding that these anti-creation values be broken in order to help realize a new hierarchy of life. Among them we honor the lonely Friedrich Nietzsche today. After shedding everything related to the times and all that was too human, this figure stands spiritually next to us today, and we greet him over the ages as a close relative, as a spiritual brother in the struggle for the rebirth of a great German spirituality, for the formation of a generous one and large-scale thinking and as a herald of European unity, as a necessity for the creative life of our old continent, which is today rejuvenating in a great revolution.