

Faith and Folk



Faith and Folk



TRADITION

Contents

Faith and Action - 1

Faith and Struggle - 23

You and Your People - 51

FAITH AND ACTION

An English translation of
Glauben und Handeln:
Ein Bekenntnis der jungen Nation
[1938]

by
Dr. Helmut Stellrecht



Edited by Nathan R. Lawrence

INTRODUCTION

In 1938 the respected author, engineer and historical novelist[1], Dr. Helmut Stellrecht (December 21st 1898 - June 23rd 1987) published his short 78 page book, 'Faith and Action' (Glauben und Handeln: Ein Bekenntnis der jungen Nation) through the Berlin based publisher, 'Zentralverlag der NSDAP., Franz Eher Nachf. G.m.b.H.' It was extremely popular and went through several printings.

This book has been described as a “Book of Virtues” which discussed the traits that National Socialist youth were to have, honour, and respect. During the National Socialist era a review of the publication noted that it was an excellent book for those who wished to give their children something better than “*the Jewish myths of the Old Testament.*”

Section headings include, 'Blood', 'Race', 'Folk', 'State', 'Socialism', 'Fatherland', 'Courage', 'Hardness', 'Will', 'Self Control', 'Discipline', 'Duty', 'Honour', 'Loyalty', 'Freedom', 'Faith', 'Fate', 'Birth and Death', 'Nature', 'To Do a Thing for its Own Sake', 'Order', 'Honesty', 'Property', 'Law and Justice', and 'Building a Life'.

The below is a full English translation of the original, taken from a 1943 PDF scan[2]. There is an English PDF copy[3] but for whatever reason the translator of the English edition chose not to translate and include the Preface by Helmut Stellrecht. I have rectified this and have transcribed and included the German Preface, and also included an English translation.

The following is the full English translation of '*Glauben und Handeln*', including the Preface (the latter of which is in both German and English). There is no German transcription of the Preface on the internet as far as I am aware other than this.

In addition, I have corrected some mistakes in the English translation, added a copy of the original 1943 German cover, an image of the original German Preface from the 1943 edition, and a picture of the author.

I urge every mother, father and child to read this book, and to instill its virtues into their children.

Nathan R. Lawrence
Lake District, November 17th 2019

1]
* https://de.wikipedia.org/wiki/Helmut_Stellrecht

2]
* https://archive.org/details/StellrechtHelmutGlaubenUndHandelnEinBekenntnisDerJungenNation194378S_ScanFraktur/page/n1
* https://archive.org/details/TF0062StellrechtHelmutGlaubenUndHandelnEinBekenntnisDerJungenNation194378S_ScanFraktur/page/n1

3]
* <https://archive.org/details/stellrechtfaithandaction/page/n1>
* <https://archive.org/details/FaithAndAction>



Dr. Helmut Stellrecht

Vorwort

In Deutschland wurden neue Gesetze aufgerichtet. Gesetze, die aber uralt sind, denn wir trugen sie in unserem Blut. Die Gesetze fordern, daß wir wieder eins werden im Glauben, Wollen und Handeln und neu ausgerichtet stehen in dem Kraftstrom des neuen Lebens. **¶** Alle großen Dinge sind klar und einfach. Jeder kann sie erkennen, der sie erkennen will. Von ihnen wird in diesem Buch gesprochen. Jeder kann hören, was sich im Worte fassen läßt. Wenn darauf die Stimme seines Blutes antwortet, dann redet sie vernehmlicher weiter, als Menschenwort und Sägung kann. **¶** Dies Buch ist jedem in die Hand gegeben, der in dem ungeheuren Geistesringen unserer Zeit nach Klarheit sucht, aber zuerst der Jugend, die vollenden soll. Denn sie muß sich vorher selbst vollendet haben. Jeder gewinne Kraft aus den großen Zielen, die gesteckt sind. Jeder wachse über sich selbst, damit er ein Deutscher heiße.

Original Preface from the 1943 edition

Vorwort

In Deutschland wurden neue Gesetze aufgerichtet. Gesetze, die aber uralte sind, denn wir trugen sie in unserem Blut. Die Gesetze fordern, daß wir wieder eins werden im Glauben, Wollen und Handeln und neu ausgerichtet stehen in dem Kraftstrom des neuen Lebens. Alle groben Dinge sind klar und einfach. Jeder kann sie erkennen, der sie erkennen will. Von ihnen wird in diesem Buch gesprochen. Jeder kann hören, was sich im Worte fassen läßt. Wenn daraus die Stimme seines Blutes antwortet, dann redet sie Vernehmlicher weiter, als Menschenwort und Satzung kann. Dies Buch ist jedem in die Hand gegeben, der in dem ungeheuren Geistesringen unserer Zeit nach Klarheit sucht, aber zuerst der Jugend, die vollenden soll. Denn sie muß sich vorher selbst vollendet haben. Jeder gewinne Kraft aus den groben Zielen, die gesteckt sind. Jeder wachse über sich selbst, damit er ein Deutscher heiße.

Preface

In Germany new laws were set up. Laws that are ancient, for we carry them in our blood. Those laws demand that we again become one in faith, will and action and newly aligned in the high voltage current of the new life. All rough things are clear and simple. Everyone can recognize them, who wants to recognize them. Of them this book speaks. Everyone can hear what can be said in words. If the voice of the blood answers then it speaks more clearly than humans words and statutes can. This book is given to anyone who searches for clarity in this immense spiritual struggle of our time, but primarily to the youth which shall finalize. Because it must first hate itself completely. Everyone gains strength from the rough goals that have been set. Everyone rises above himself so that he can be called a German.

Blood

You carry in your blood the holy inheritance of your fathers and forefathers. You do not know those who have vanished in endless ranks into the darkness of the past. But they all live in you and walk in your blood upon the earth that consumed them in battle and toil and in which their bodies have long decayed. Your blood is therefore something holy. In it your parents gave you not only a body, but your nature. To deny your blood is to deny yourself. No one can change it. But each decides to grow the good that one has inherited and suppress the bad. Each is also given will and courage. You do not have only the right, but also the duty to pass your blood on to your children, for you are a member of the chain of generations that reaches from the past into eternity, and this link of the chain that you represent must do its part so that the chain is

never broken. But if your blood has traits that will make your children unhappy and burdens to the state, then you have the heroic duty to be the last. The blood is the carrier of life. You carry in it the secret of creation itself. Your blood is holy, for in it God's will lives.

Race

Race means to be able to think in a certain way. He who has courage, loyalty and honour, the mark of the German, has the race that should rule in Germany, even if he does not have the physical characteristics of the "Nordic" race. The unity of the noble and a noble body is the goal to which we strive. But we despise those whose noble body carries an ignoble soul. A variety of related European races have merged in Germany. One trunk grew from these roots. Each race gave its best strength. Each contributed to the German soul. We Germans have a fighting spirit, a look to the horizon, the "desire to do a thing for its own sake" of the Nordic race. Another racial soul gave us our cozy old cities and our depth. Yet another racial soul gave us mastery of the magical realm of music. Yet another gave us our ability to organize, and our silent obedience. We can not hold it against anyone if he carries a variety of racial lines, for the German soul does as well, and created out of it the immeasurable riches which it possesses above all other nations. The greatness of our Reich grew out of this soul. But the Nordic race must dominate in Germany and shape the soul of each German. It must win out in the breast of each individual. Today our ideal is not the artist or the citizen, but the hero. Our highest treasure is the soul that we have been given. He who mixes his blood with that of foreign inferior races ruins the blood and soul that have been given to him to pass on in purity to his children. He makes his children impure and miserable, and commits the greatest crime that he as a National Socialist can commit. But he who follows the laws of race fulfills the great commandment that only like should be brought together with like, keeping apart those things like fire and water which do not mix.

A People (Volk)

A people grows from god's will. Woe to him who wishes to destroy the peoples and make people alike. God created the trees, the bushes, the weeds and the grass not so that they could merge into one species, but that each should exist in its own way. Just as a tree, a people grows as a living whole from similar roots, but becoming one, the strongest of its kind. All of the same blood belong to it. A people knows no state boundaries. It is bound by the ties of blood that bind all the sons of a single mother. The German people is a nation of a hundred million. Each German belongs to it, no matter where he may live. A people

cannot be destroyed as long as its roots draw on the strength of the earth. Summer and winter may come and go. But it always blooms anew in indestructible life and perfects itself in the strength that rises from its roots towards god's will. What does it mean when an individual dies? It is as if the wind blows leaves from a tree. New ones grow eternally every spring. The peoples are the greatest and most noble creation of god on this earth. There is no institution in the world, no party and no church, that has the right to make them the same or to rob them of even the tiniest bit of their individuality.

State

A people gives itself its form through the state. There is only one natural form for each people, only one state. In the natural process of growth, each people finds its form and its state, and finds them again when it has lost them, if only it wants to. National Socialism has broken foreign compulsion and eliminated the unnatural. Germany once again grows into its own state and is once more itself. The best rules, the Führer, and he carries the responsibility because he is best able to bear it. The parliament has ceased to exist. This form of Western democracy has been abolished. The German states established by the grace of counts or by Napoleon disappear. The Reich becomes one. The new state rises:

“The day is coming when a single tent will cover all the German land.”

Socialism

Socialism means:

“The common good before the individual good.”

Socialism means:

“Think not of yourself, but of the whole, of the people and the state.”

Socialism means:

“Not the same for everyone, but to each his own.”

These sentences make clear what we call “German socialism.” No one is a socialist who does not live according to them. A new order grows from these sentences. The sentence “To each his own” has killed the “mass,” the slogan of Marxism, and replaced it with the “community.” Every community grows around a leader. He is the center of its order, which forms around him. A number of these leaders form a larger community, and stand around their leader as a living order. It all grows from below—the number growing ever smaller—like a pyramid, and finds its epitome in the Führer of the Reich. All are bound by the community. Each community is a living order. The whole, the great living order, is the people's community. It binds inextricably person to person,

leader to leader. It does not give the same to everyone, but to each his own. It creates the socialist people in a socialist state. Each has his task in the community, given to him according to his gifts. Never do all have the same task, but rather each his own. His task gives him a place in the community, If he fulfills it completely, he wins the esteem of the others. He is happy, even if his task is not large in the overall scheme of things. Such communities grow in the field, in assault troops, in artillery battalions, in submarines, in S.A. units. Strong, bound forever together, wordlessly understanding each other, together until the end, sworn to a common goal. Strength grows from such communities, and from them grows the state. We want community in Germany so that we can stand unshaken in the face of whatever may come. The mass is conquered by the community. It gives to each his own, to each his goal and his task, and everyone together one goal: the people's community in the new state.

Fatherland

“Oh holy heart of the peoples, O Fatherland!” You were created from the endless forests and wide moors that the glaciers of the ice age left us. It was poor land only made fruitful through sweat and toil, in joy and sorrow, in endless work. One passed you on to the next and laid down in your earth from which new life grew. In you rest the endless ranks of past generations, the seed for new sowing in the wide land. The blood of the noble and brave who defended you fell on you. You were fertilized by the best that you bore. From you, castles and cathedrals rose to the heavens, as if the earth itself wished to rise up to the god it was seeking. From our earth, from the seed of our dead. The land is broad. Under the care of industrious hands it became a garden. They protected it lovingly, like the mountains and valleys protect their villages. Proud cities by the rivers, displaying the splendor of the old Reich. The market fountain has flowed for hundreds of years here. The gates still stand through which once the Kaiser, the knights and the nobility passed. The silver stream of fate winds through. On the other bank is land that was lost. The heart almost stops. How one wishes to stroke the distant forests as one would an old and beloved face. But the heart beats once more on the plains and the coasts that German colonists won. The castle of the knights stands in the east, an eternal testimony of strength and virtue. There are the fields from which Frederick's eagle rose toward the sun, and there, far from the borders, is the wall of German dead, an eternal memorial of the nation that withstood the world as long as it believed in itself. Everything is founded in and rests in you, Fatherland. Our strength and our greatness, but also our need and our misery. You are the ground that bore us and will bear those distant generations that will work and bleed for you. No one can live without you, but each will gladly give his life back to you who gave it to him.

Courage

Courage is the most beautiful and noble trait a man can have. He who has no courage is not a man. The “storming courage” of an attack is wonderful. The feeling of having risked all in service of a high ideal frees one and lets him charge forward with joy. Courage bears a man as if he had wings, and fills his heart. The attack becomes the high point of life. When everything depends on one card, when one can lose everything, when one can win everything, life is at its best. He who has never charged and attacked, filled with courage, has never fully lived. Alongside “stormy courage” is the “indomitable courage” of those facing hard fate. “Fate is great and powerful, but greater still is the person who bears it unshaken.” Life is often harder than death. A coward holds on to it. No one faces a challenge greater than the strength he has been given to face it. Courage overcomes all. When one has done all in his power, good luck comes to show him a new way and help him along. But it is not really good luck. “Resist all powers, never give in, be strong, calls the army of the gods.” Courage is needed not only by the man, by the soldier, a woman too needs courage. For the man battle, the attack is the greatest challenge. For the woman it comes when she gives a new person life. Men who no longer want to wage war cannot face the mothers who give new life at the risk of their own. Courage is the noblest trait of a man or woman. It determines the battle and gives victory.

Hardness

Life demands hardness. One must strive with burning heart toward the ideal of hardness. To be hard for the sake of life, to become a fighter, to win the victory. Our environment is a given. Burning heat in summer, biting cold in winter, long marches in the wet and cold. Working long at the factory, or behind a machine gun. Bearing hunger and thirst, sleeping on the bare earth, not surrendering in battle, never, never, no matter how hopeless everything seems, hurling an empty pistol in the face of the enemy, reaching for his neck without regard for oneself, even if it leads to death. To be a fighter, a fighter with faith in his cause, even if everyone says it is a false cause. That brings victory, the victory that belongs to him who is the harder. You should never give up in battle or work. Even if you fail a thousand times, you must make the thousand and first attempt. In the end it will succeed and you will be the victor, even if almost bled dry, almost faint, but filled with the triumphant knowledge of having overcome. You are victor in your struggle and victor over yourself. Each must prepare for his battle. Each must train as if he will one day fight the decisive battle for Germany. Each must be able to march, suffer hunger and thirst, sleep

on bare ground, bear all privations, be a fighter, a soldier from the moment he can understand what is at stake. We need men hard and tough as steel, harder than anything else in the world. Only they will master the great future of Germany. Do you want to be one of them, or stand aside as a weakling? Germany will be the land of the brave and the strong. Either you belong to them, or you will no longer be a German.

Will

Will is the force inside you that commands. You may hesitate from weariness, anxiety, weakness. Will lifts you over every barrier and orders you to do what your feelings and understanding tell you to do. A man without will is like a machine without power. It is useless. But “where there is a will, there is a way,” and where a will orders, it is obeyed, whether a person follows his own will or men follow the will of a leader. Where there is faith that comes from strength, it is will that gives it the push. Exercise your will so that it is as taut and ready as a drawn bowstring, ready to let loose in the moment it should, neither a second too late nor a second too early. Exercise your will in little things until it is strong enough to bring from you that which Germany expects.

Self Control

One expects that a person who drives a car is in control, and that he causes no accidents. One expects that a person who lives with other people will control himself, so that he does not endanger himself or others. The forces within us can raise or lower us. It depends on the use we make of them, on whether we control them and therefore ourselves. Hunger and thirst exist to be satisfied. But woe to him who eats for the sake of eating or drinks for the sake of drinking. He is lower than an animal that knows when it has had enough. But he to whom understanding has been given does not know it. We hate the gluttons and drunkards with bulging bodies and swollen eyes, people with no character or self control. We eat and drink to live, but we never live in order to eat and drink. The body must be kept under iron discipline so that we are always in charge of it and it is always dependable. We also may never allow the sexual drive to control us. For adults it is not there to be satisfied, but rather a force that should be used to produce future generations healthy in both body and soul. A young person is given strength not to use in bed, but rather in the sun and the wind, on the sports field and countryside, until we have a body in front of us full of strength and speed, a body in which courage and faith are joined in a free soul, a body that is master of its passions, master of itself, the German person of the future. Out of it will grow the strength of a renewed people, the bearer of a future generation of nobility and freedom. If you control yourself, you control

life. If you control yourself, you must be able to bear pain without uttering a sound. Men do not complain or cry, and boys who want to become men behave in the same way. You should not give in to every little problem. Be open, be determined, never play the cripple, but control yourself. Be the master of your pain and problems. Force yourself to be cheerfully faithful. Then you will find strength you did not know you had. You must practice self control. How often does duty call, but something distracts you? Command yourself so that you can master yourself. Do something every day that you do not like to do, and avoid doing something every day that you would gladly have done. Do everything you are ordered to do immediately, without thinking about it. You must in order to become a real man. That is the secret of every great personality. It has gained all the strength it directs outwardly from overcoming itself. But you should not be a meek person who gives up everything in order to live in a cave to receive a promised blessing. God does not want that for a person. He should have pleasure in his work. He should use it, but never misuse it, and should be the master of himself.

Discipline

Savages and half-savages have courage, but only advanced people have discipline. Discipline is the ability to fall in line. Discipline is carrying out an order without knowing the reason, without understanding. Discipline also means enduring injustice for the sake of a good cause. Discipline is iron virtue and silent obedience. Discipline comes from within yourself. You accept it because you follow a higher will. He who does not do this will be forced by steely necessity, which alone can overcome the lack of will and weakness of many, making of them useful members of the people and the state. Discipline is a spiritual attitude. Law and command work through it for the good of all. Any weakening of discipline is the beginning of collapse. Each is called to ensure that he himself and the man next to him behaves in a disciplined way.

Duty

Duty is a hard word as long as one has not done it. Duty is a pleasant word as soon as one has done it. Duty is the “you should” that you feel inside. Duty is that which family, people and the state demand of you. Doing one’s duty does not mean being controlled by the reins that rule a horse, but rather doing one’s duty means that one does it with joy, no matter how hard. The fatherland grew from the duty done by our fathers and forefathers. From the duty we all do grows the present state and the future both of the individual and the whole. Duty can also mean sacrifice, the sacrifice of one’s own life. Your people can demand of you what it has given you. But what does demand mean?

The state, the fatherland dwell in your own breast. You demand it of yourself, and the path of highest duty is the way of greatest happiness, even if it leads to your death. Justice comes from fulfilled duty. There is no other justice in the National Socialist state, just as there is no pay without labour. The greater the duty, the greater the justice. He who does the most for Germany has the greatest right to guide Germany and determine its fate. He is the Führer of the Reich, and others follow him according to the duty they have fulfilled. A worker on the street can stand higher in the ranks than a government minister if he has better done his duty. Fulfilling one's duty to the utmost is required of each of us. Who will wait until the demand comes, until it is required? He who does his duty of his own free will, he is a free man and not a slave.

Honour

You live by honour, not by bread. Slaves believe that they only need food and drink to live. The free man knows that he needs honour first of all. Your honour is your standing with your comrades and fellow citizens. It is just as much your standing with yourself. To be honourable is to be courageous. To be honourable is to be selfless and loyal. To be honourable is to be in control of oneself. He who does great things for his fatherland is honourable. Honour comes not from money and possessions. But he who creates new values or gives other work through his spirit or the work of his hands can thereby win honour. It is also honourable to be the son of someone noble, someone who has done much for his people and his state. But the son is unworthy of his honour if he does not win it anew. Inherited honour does not last forever, but always demands work and struggle. Honour is like a crown. He who ceases to live and act like a king loses it — and has lost it, even if he still wears it on his head. Not everyone can take honour from another. The insult of a boy cannot harm one's honour. But he who accepts an insult in a cowardly way loses honour before others. We do not reply to an insult ourselves at first. That is why superior leaders and judges are there. But if someone hits you, hit back, and if someone strikes your face, strike him back. For we National Socialists in Germany today, there is only one honour, one concept of honour. There is no particular concept of honour for particular classes any longer. National Socialism has given us all a new common sense of honour. We know it. He who does not have it is not free, but a slave. The least important worker today can be free and honourable, the prosperous businessman a slave and a serf. That is the new law, which gives honour only to the brave, the selfless, the loyal, the self controlled, those who do everything for Germany that they can. The way to honour is open for every German.

Loyalty

Loyalty is a holy word. Speak it rarely. It must be as taken-for-granted as the air we breathe. What exists exists because of loyalty. If that which exists ceases to be loyal, it returns to nothingness. That tears the bonds that hold everything together. It shatters camaraderie; it shatters leadership; it shatters honour; it shatters confidence in the law; it shatters the army; it shatters the state; it shatters everything that exists. Germany collapsed in 1918 because disloyalty replaced loyalty. An "excess of loyalty" raised it again from the abyss. Now it stands on the foundation of loyalty, which must be stronger than the destructive forces of the world. What is loyalty, comrade? Your loyalty is that you never, never turn from the ideals to which you have sworn allegiance. National Socialism has raised them high, so that they live in you and will go into the grave with you. That is your first and deepest loyalty. And you are true to your fatherland, called Germany. As its earth brought forth your blood, you belong to it forever. The third claim on your loyalty is to follow the Führer both in the brightest and the darkest days. It is better for you to follow him ever into darkness and misery than that your loyalty weakens even once. Fourth, you owe loyalty to your comrade. You will always help him in need and danger. He should always know that he can come to you, that he can rely on you entirely, as if you were his physical brother. Siegfried and Hagen were loyal. Siegfried, the bright hero, fought battles for his king. His life was joy and jubilation and victory. Love and loyalty accompanied him, as if bearing him on their hands. Hagen slew Siegfried not as a cowardly murderer, but rather because Siegfried invited guilt upon himself. The honour of the king was at stake. Siegfried had to die. But Hagen took the guilt upon himself. His loyalty to his king was more to him than his own outward honour. He took the curse of a murderer on himself and was greater than all and he was loyal [Editor: This story is taken from the *Nibelungenlied*]. The German warrior loyally followed his nobleman and did not return home without him. The knights loyally followed their lords and emperors. Prussia's greatest sons were served their king loyally, even when they were better than he. They served not his person, but the crown that he bore. The millions who died in the World War loyally followed their leaders. In loyalty, they lie with them as a ring of dead around Germany. In loyalty, we all follow the Führer and his flag. The hand of each will hold the flag until death, the flag that leads Germany to new life. We show loyalty in daily life as well. Once again, a man's word is dependable. Promises must be kept and will be kept. We do not need a handshake and an oath. Each can depend on our word, because we again have become loyal. Germany is the land of loyalty. It dwells in its vast forests. It dwells in its knights and soldiers. It dwells again in us. Loyalty is our honour. Who wants to be dishonourable amidst the brave and the heroes?

Freedom

There is no freedom in Germany to do whatever one wants, and there will be no such freedom, because otherwise Germany would not exist. Freedom does not mean taking advantage of others, stealing from them, without being punished. Freedom does not mean living as one pleases. Nor does it mean preserving one's life through cowardice. Freedom is choosing to follow the path that duty requires. The others are slaves of themselves. He is the only free man: upright and proud, master of everything that might demean him, the best of the nation, the bearer of the state. He has elevated himself. He does his duty while others take a holiday. But his duty raises him above over his little ego and makes him free. Somewhere in the middle of a hot summer, a village's well dries up. Day and night, someone works hard to dig a new well. No one gave the order. But for him it is a happy duty to find water for women and children and comrades. The other does what he likes. The one is a free man amidst the hard work he has chosen to do. The other is the slave of his desires and passions. He is a rogue who may say in the pub that man is born free and can do whatever he wishes. He who thinks of himself is a slave and bound; he who thinks of others is master and free.

Faith

Knowledge is that which can be measured by reason. Knowledge alone means nothing and is dead. A wish that you can fulfill is called hope. Hope can easily come to nothing. But faith can never fail, for faith is strength. Faith springs from your deepest feelings. It is that knowledge for which there is no explanation through reason. In faith the soul sees a part of the world order. It has a sense of that which should be, and sees through its eyes a part of the way that it should and can go. It knows that by going this way it fulfills god's command and is working toward the great work that is immeasurable, incomprehensible. Because faith sees this and can do it, it is more than human strength. It is a part of the enormous power that fills all life and all worlds. With faith, a person walks with the assurance of a sleepwalker. Who can resist him, for he follows the path of the highest will. He will succeed when he believes. No hand raised against him will divert him from his way. The bullet aimed at him will not hit as long as he has not finished his path, as long as he has not turned from it. Thousands do not understand the believing person because their souls cannot see. But what do the faithful care about the opinion of others, what do those who can see care about the opinion of the blind, what do those who have become strong care about what the weak think. The way of faith is the way of everything great. Before our eyes Adolf Hitler went the way fate led him. He was filled with it and believed what no reason of the reasonable could

see. The path of faith is before each of us. Even if it is not the path of fame and honour, it is still the path of duty and of greatest happiness. To find it means to gain a part of the eternal strength that moves the worlds. Because faith is strength, it can do what seems impossible. It is the foundation for every deed. No one can do anything without faith. No one can even jump over a ditch if he does not believe he can do it. The highest and most important in a person is not knowledge and understanding, but rather his faith. Each is worth only as much as the faith he has. This new Reich began with faith. The first party rally after the seizure of power was called "The Victory of Faith." It grew and became great through faith. It no longer grew from the faith of one man, but from the faith of us all, and was borne by the strength of all. More than human strength was present. Woe to those who do not believe. They are not on the side of the strength of creation, but rather annihilation. They are the destroyers of the Reich. Faith is however stronger than all other powers that can be found in this world.

Fate

We do not believe in a blind fate that leads people through their lives. We do not believe that god's angels protect us in every step that we take and keep us from falling. But we do believe in a godly will that gives meaning to each each life that is born. Not an arbitrary generally meaning, but rather each life has its own particular purpose and meaning. In the depths of our souls we sense whether we act according to this meaning. One can call this conscience or something else. It is there. We probably know the right path. We need only ask. A voice within us gives the answer, and speaks of the godly will that shows us the path we should go. This path is our fate. Each has but one proper path. To follow it makes one happy to the highest degree, even if it is a path that brings only poverty and toil. Any path that leads away from the meaning and purpose of life is death and sin. And even if the path seems ever so pleasant, you will sin every day of your life. But you have the freedom to decide which path you want to follow. No blind fate rules you. You go your own way. If you follow the law in your own heart, it is the way to your god. It is the way that comes from eternity and goes to eternity; in all the world there is never an end, only transformation. There is no death that is not also a beginning. Everything is part of the enormous plan of the worlds, of which you are a part if you seek your path. Everything is in development. The joy of creation lives in each, for it belongs to the builders at work. There is no heaven of pleasure and blessedness. But work and life alternate in eternal form, whether in the realm of the body or the sphere of the spirit. Those who fell for an idea of god — and people and fatherland are such — continue to work for it. They become a part of the soul and the strength of their people., They continue to work and grow. They are in reality in us as our

better thoughts. Thus each creature plays its part, both in body and soul, in the great plan of the worlds. It is god, the eternal wisdom and the exalted sense of that which is beyond comprehension. When you submit and follow the path, it is also in you. You understand your part and do what you can, and whatever happens to you, you will be happy. You carry god in your own heart. You have overcome death, and if you do die, you live on as a part of the eternal strength that works continually and creates. Your fate is the path that is shown to you. Your free will decides if you follow it and if you fulfill your task.

Birth and Death

Birth and death are the same; they are the two sides of one door. To enter one room always means leaving another. It depends on which room or which life we are in as to whether we say “entrance” or “exit,” life or death. For he who understands it, death holds no terrors. But he who did not go his proper way in life and sinned will see his guilt in death. But there is after death no place of torture, no hell. To see one’s guilt is the severest judgment and at the same time the greatest penalty. Judgment and punishment are within yourself. Neglected work can only be made up by double effort. It will once more be your choice, either to work toward the world plan, or to be its enemy. That is the only death that there is, to become a force for destruction rather than for creation, and this death is not physical. It is your free choice to decide on which side you belong, on god’s or, to use an old term, “the devil’s.” What we call birth and death is only the door between two worlds. There is no birth and no death, only change, and we can go confidently through the door, for all the worlds were created by one hand.

Nature

The divine is powerful in its creatures. It dwells not in walls that people build. They may be witnesses of its will, but god is in the living. Our ancestors went into the forests to find or to honour god. They greeted his light rising in the morning. That was more to them than a lamp in a man’s hand. They stood on mountain tops because his greatest work, the starry sky, was nearest there, not covered by a roof of stone. The great spring flowing from the mountain was more genuine and nearer to god than anything that could flow from a bottle held by a human hand. Who dares to say that they were not close to the living god? Other peoples may seek refuge in the stone walls of their cities or seek their god in caves. The true German senses god with holy fear in the life of creation. He prays to god by honouring his great works. Who dares to say that God is nearer to us in that which human beings have built? The faith of our fathers remains strong in us. Still today the German wanders through his

countryside and is moved by the beauty of the land god has given him. The summits of his mountains give freedom. He feels eternity amidst the sea. Flowing water is to him the image of eternal change. He protects the forest and the tree and the bush as if they were his comrades. He loves the animals that are tortured and tormented in other countries. What to him is part of his household is elsewhere only a possession. He sees and honours in everything god's creation, in the holy earth, in the wandering wind, in the flickering flames, in which there is always change. Ever again we stand on the summits of the peaks and wave the torch and feel the magnificent and the ineffable. Who dares chide us because our eyes are open?

To Do a Thing for its Own Sake

You should never do anything for pay, but rather always because it is worth it for its own sake. Did ever a German soldier go to war for the sake of money? He did it for the Fatherland. He who asks us to be good and pious for money seduces us and draws us away from god. He is the devil's advocate, even if he promises us heaven. God is in the good that we do, but he is not in a heaven that we will enjoy for eternity. It is German to do something for its own sake. Such was always the first and highest service to god in Germany, and thus it will remain as long as our nation lives and the world is there to warn us.

Order

The world came into being when order first appeared. It will exist as long as there continues to be order. It will reach its culmination when it has reached the highest state of order. The German has the gift of creating order, living order, whether in the form of factories, armies or states. An order in which each has his place and his task, in which everything flows together smoothly as if it were a single body. The ability of Germans to create order is evident also in small things, in precision. It shows itself in the German home, which has no equal in its cleanliness and order. It shows itself in a machine, in an apparatus, that function so precisely that they are unparalleled in the world. It shows itself in the German soldier, whose weapon is spotless, whose boots are not missing a single nail. It shows itself in the SA man or Hitler Youth, whose backpack or locker is perfectly arranged and maintained. It always the same German trait. It is not because of the presence of a spot or the absence of a nail, but rather it because of order itself, because one must be brought up to do his task as best as is possible and maintain German accomplishment at the highest level. Results always depend on small things. A valuable machine is unusable because one part is not quite right. A machine gun on which everything depends fails because a grain of sand got in the barrel. There must be order for there to be

accomplishment, because every accomplishment begins with order. That is true for each individual part of life, and for the whole of it as well.

Honesty

There should be nothing false in you! The Jew is dishonest. He is born that way and is ever full of deceit. You are born to be honest and to remain honest. Your face does not lie, your words are true, your actions are clear and can stand before all. You will say no word about a comrade that you cannot say to his face. If you do so, you destroy the community and injure your honour and that of the other. You become dishonest. You would not think of stealing ten pfennig from a comrade. How trivial that is when compared to stealing honour from someone who does not realize it, who is unable to defend himself. Compared to that, the thief one puts in prison has committed but a small offence. Possessions are of less value than honour. A thief has more honour than a slanderer. The first demand of honour is that one holds the honour of others as their highest possession. The next demand of honour is that one respects the property of others, which they have earned by hard word and industry. It must again become such in Germany that one can leave one's doors unlocked at night. It must again be such that every lost piece of property is returned and that one can trust unknown citizens with one's money and possessions. We want once again to have the honour of a farmer. It should be as it still is in the north, where one can leave one's house and land without locking the door, because there is no dishonesty. An end must be made of all dishonest behavior. It should be wrung out of us. There should be a new generation in Germany, honest in word and deed, because honour is to it more necessary than life itself. And woe to him who sins against it.

Property

In the National Socialist state, there is no longer property with which the individual can do with whatever he wishes. There is no unlimited right of property, only a right that has been earned to administer it for the good of the whole. Property is a loan. One may certainly use it, but only to advance the interests of the whole. A farmer has a field. It belongs to him. And it should belong to him, for his ancestor tilled it, his fathers toiled on it. It belongs to him as long as he tills it so that food for other citizens grows on it. But the field must be taken from him if he leaves it fallow because he is too lazy or unambitious to till it. A house! Why shouldn't a German have a house, a home for his children. The apartment in the city has taken a piece of the fatherland from the German. His own house and garden give him again a piece of Germany, and he has a right to that. But it is not an unearned gift. Property

must be earned by the work of the hand or the mind. The ambitious and hard-working settler in newly-won land will plow more land for himself and his children than others. Is that a failing on his part? He grows grain not only for himself, but also for others. What he grows is his property. But he who through treachery and deceit gains possession of that which the mind and hands of others have created is a thief and a deceiver. He is like the swindler and the Jew who, without creating anything themselves, live greedily from that which they steal from others using corrupted justice. To eliminate them in Germany is our highest law. Once Germany's forests were freed of wolves. In the same way, Germany must be freed of those who are worse and craftier than wolves.

Law and Justice

It is better that the individual suffers under the law than that there be no law. Law defeats arbitrariness, for all are the same to it. Humanity is not permitted to exercise supreme justice. But the law gives the individual judge the measure of justice and punishment. Justice no longer rests on what the individual thinks, but rather the law must be anchored in the sentiments of the whole people. That is the case when a people has its own law, not that of another people. The state is founded on justice. Injustice destroys it. A state without justice is the playground of freebooters and highwaymen. The farmer, the worker and the citizen need law to protect their labours. Law protects honour, life, marriage, possessions, all those things that we want and must have as the foundations of our state. The judge, fully independent, projects justice. The policeman is not the representative of some arbitrary order, but rather of that which a people finds good and right. No sacrifice is too great in the cause of justice. "It is better that my son die than justice perish in the world," a great Prussian king once said. We want justice once more to rule in Germany, that great, unwritten justice that came to us with our blood. It should be the law in Germany that all obey this justice. Justice is not that which serves the individual, but rather that which serves the people. That is the supreme law of National Socialism, to which all must bow.

Building a Life

Life begins in youth. It reaches its high point in the man and the woman. It sinks like the sun into old age. One must see life as a whole, as a natural process, which is perfected in each moment. There is nothing wrong in youth or age. Youth is youth and old age is old age, neither good nor bad, but rather only natural. Youth is hope, maturity becoming. Youth means the possibility of a proper life and great deeds. If one sees in youth the signs of a coming bad and useless life, that is the worse reproach, for the greatest gift is being

wasted. Youth does not have the goal of remaining young, but of becoming man or woman. In a man is found courage and strength, seriousness and experience. Life follows its course to great deeds. For the man as well as the woman. After the great battle is fought and the heavy work done, people have formed themselves inwardly and outwardly. Body and soul have shown what they are, where they belong, whether to the strength that builds or to that which destroys. The softening of age comes. The impatience of youth, the strength of the man, fade. A wide vision comes, the clear knowledge of the what is valuable and useless in this world. After a person has fought a good fight, his last expression is the best, because it reveals the greatness of his life. It reveals all, need and toil, struggle and joy, and a reflection of the world to come. We sense that when we see the death mask of Frederick the Great. Is there a face that speaks more eloquently to us? He who has fought such a fight earns honour in old age. Failing to respect the aged is a failure to respect life itself. "I spent myself in the service of the Fatherland," Bismarck said. Who should not honour those who have grown old and worn in such a cause. Or do we want to honour those who say: "I have avoided service to the fatherland?" Each stage of life is good: youth full of hope, maturity in the fullness of strength, the old filled with honour. Nothing deserves honour more than that which is greater than we are!

FAITH AND STRUGGLE

For the SS men from the German
ethnic groups of the Southeast

An English translation of

Glauben und Kämpfen:

Für die SS-männer aus den Deutschen Volksgruppen des Südostens
(1942)

Publisher: Der Reichsführer SS, SS-Hauptamt
(Reichsführer SS, SS-Main Office)



Berlin-Grünwald: Reichsführer SS, SS-Hauptamt, 1942

Berlin: Elsnerdruck, 1942

Edited by Nathan R. Lawrence

INTRODUCTION

This is an English translation by Third Reich Books of the 1942 original German Schutzstaffel publication, *Glauben und Kämpfen: Für die SS-männer aus den Deutschen Volksgruppen des Südostens* ("Faith and Struggle: For the SS men from the German ethnic groups of the Southeast") published by 'Der Reichsführer SS, SS-Hauptamt (Reichsführer SS, SS-Main Office) - Berlin-Grunewald: Reichsführer SS, SS-Hauptamt, 1942; Berlin: Elsnerdruck, 1942.

The edition sold by Third Reich Books was titled *SS Mate Selection and Race* and released in 2004.

The original German edition consisted of 82 pages, 20 unnumbered pages of plates: illustrations, colour maps, colour charts, portraits; 23cm.

Other editors have stated that, *"The original SS book contained four chapters. The first chapter was entitled "The Fundamental Laws of Life of Our World View" (Die lebensgesetzlichen Grundlagen unserer Weltanschauung). The second chapter covered the life of Adolf Hitler and the history of the National Socialist movement, the third chapter German history, and the fourth chapter the history of the SS.*

The German word "Volk" is translated as "folk" instead of the more common, but less precise, term "people," even when it does not refer to the Germans. After all, "folk" is indeed something special; it is an ethnic community extending across many generations; a modern equivalent might be the term "ethnoculture," as "folk" implies a community unified by common culture and ethnicity more than political boundaries.

"Reich" is used only for the German Reich and "empire" for non-German ones. The subraces are translated as follows: "Nordisch" as "Nordic," "Fillisch" as "Falish," "Dinarisch" as "Dinaric," "Westisch" as "Mediterranean," "Ostisch" as "Alpine" and "Ostbaltisch" as "East Baltic." All the illustrations come from the original SS publication. The sole exception is the cover, Josef Thorak's "Two People" ("Zwei Menschen").

"Erbgut" and "Erbanlagen" have generally been translated here as "hereditary makeup" and "hereditary factors" respectively.

Publisher's note: There is a public view of the National Socialist view of race, and the truth as expressed by National Socialist writers themselves. In our view it was too valuable as information for National Socialist scholars and detractors alike for this to be anything but a public domain, freeware document. While this document was written for people of Germanic descent outside Germany, its principles apply to all races who wish to preserve themselves in an increasingly conformist, monochromatic globalist world."

In editing this edition I have reformatted the text completely, given it its original title, corrected some minor errors, added the original cover and included publisher information.

Nathan R. Lawrence
Stornoway, November 9th 2020

SS Mate Selection and Race

Translated from the SS Original



You and the Question of Blood

In this period of struggle for the future of our folk you will become conscious – through the family and clan and beyond – of the bond that unites us all in an inseparable and sworn community of striving. Furthermore you know that your life, your essence, all abilities and characteristics stem from your ancestors, and that you must take over the same role for the generations which come after you. You cannot shake it off; rather, you have the obligation and duty to adjust your life and live it accordingly.

Consider for once what a tremendous revolutionary change has taken place in the thought and action of our folk in such a short time. After years of decline new life-courage, lifewill and confidence broke through in the German folk on a wide front. National Socialism has pulled up our folk from threatened annihilation not only economically and politically, but also biologically. The answer to the question of how the Fuehrer and his following could achieve such accomplishments is very simple: Adolf Hitler has again made the laws of life of our kind – whose observance is the prerequisite for any further development – the foundation of our thought, action and feeling.

What our ancestors, who were firmly rooted in the soil, instinctually recognized as right through the feeling of their kind, has through the course of history been partially erased and covered over by foreign intellectual and racial influence.

The knowledge of the laws of life and awakened consciousness of our kind are today a certain signpost for our entire action. So we want to look at the following described foundations of the laws of life of our world view from the perspective of the great community of the entire folk and make the resultant duties of the individual a principle of our entire life.

What is Race?

*"What is not of good race in the world is chaff."
(Adolf Hitler, Mein Kampf)*

The great number of life forms shows groups which more or less resemble one another and show common physical characteristics. They have the same nature. We call such groups of life forms "species."

The mankind living today forms a "species," for humans are fertile among each other. By the observation and comparison of a White, Negro or Mongolian it becomes immediately clear to us that it is not enough to only speak of the "human" species; rather, that for a more precise analysis a further subdivision must be made. This leads to the concept of human races.

The individual races can be distinguished by differences which they have in respect to the uniqueness of their hereditary, intellectual-psychological and physical features, tendencies and characteristics. Each race has certain characteristics and features which are unique to it. These RACIAL FEATURES are passed on to the offspring.

Race is hence a group of life forms which distinguishes itself by the common possession of certain hereditary features. It always produces only its own kind.

Or shorter: race is a characterized community of hereditary factors (Stengel v. Rutkowski).

As long as a race remains pure its hereditary essence is passed on unadulterated from one generation to the next. It is hence necessary for the racial consciousness of humans of the same race to be raised and the dangers correctly recognized which lead to a mixing, alteration, degeneration and hence annihilation of the races affected. The predominant race determines the folkish character and continues its influence in it as a hereditary factor. As in the Germanic peoples, the predominant Nordic race gives the German folk, too, the predisposition of our kind.

What is a Folk?

Each folk represents a visible community to the outside world. The same blood, the same soil, the same language, customs, culture and history are an inseparable bond. For a population to become a folk, race as well as history and culture are necessary. The generation alive at any one time is only one link in the chain which begins with the earliest ancestors and continues with the following generations into the future. All of them together form the folk community. The existence of the individual is only then purposeful if it is innerly bound with the entirety of the folk.

The presently living blood-carriers of this community bear the responsibility for the shaping of the coming generations.

Each folk has its own unique folkish character. The roots of this unique folkish character lie in the racial composition of the folk.

Folk is a community of descent and of fate. As a hereditary community it is large able to create and shape its own environment.

The Meaning of Race

The common heredity determines the physical and intellectual-psychological abilities of a race. "Race" as a practical concept relates not only to the specially formed and working life force within us, but beyond that also to the highest value, to the concept of value, to the world view.

There are races which can create high cultures and those which can never elevate themselves on their own strength. There are races with heroic bearing and those without the courage to fight. Cultural accomplishments are exclusively the creation of higher races. The elevation of mankind continues or ceases with the preservation of the purity and of the strength of the culture-bearing races.

The racial composition of a folk is unique. Its alteration always has a transformation of its nature and culture as a consequence. Each racial mixing always means a lowering of the worth of the higher race.

Related Race – Foreign Race – Same Breed – Foreign Breed

Mankind displays strictly separated racial groups. Very roughly expressed, we distinguish between: White, Black and Yellow. Each of these groups in turn contains a number of subraces with certain common features. In this case one speaks of related races. Opposed to these stand the foreign races. Folks which in regard to their racial composition show the same elements as the German folk are of "related race" ("artverwandt"). To these belong the majority of European folks.

Since the racial core of our racially related folks is often very diverse, one must look quantitatively at the racial elements for the foundation of a distinction. In the Germanic folks Nordic blood predominates in their racial composition. Their relationship to the German folk is hence referred to as being of the "same breed" ("stammesgleich"). Other folks which also show a small amount of Nordic blood, but which in their substance are not Nordic, are referred to as being of "foreign breed" ("stammesfremd").

The existing positive racial composition of the German folk rests on the fusion of related races and the large predominant portion of Nordic blood.

The Origin of the Nordic Race

The main territory of the Nordic race encompasses the area of southern Scandinavia, Jutland, the North and Baltic Seas and reaches into central Germany.

Already in the earliest period the Nordic man was a settled farmer. He invented the plow, which other folks later adopted, cultivated crops and breed pets. The explosive population growth of this Nordic mankind led to a new, necessary acquisition of space and caused wave after wave to stream down into bordering areas: into the European area and into the wide parts of Asia. The previous original inhabitants – even if often for only a short time – were imprinted with the mark of Nordic culture. Not: "From the East came the light!", as was claimed by science earlier; rather, "From the North came the strength!"

The Meaning of the Nordic Race for Mankind

The Fuehrer says in Mein Kampf:

"Everything that we today marvel at in the world, science and art, technology and inventions, is the creative product of few folks and perhaps originally of ONE race."

The high cultures of the Indians, Persians, Greeks and Romans – created by the Ingo-Germanics – clearly show the Nordic (modern "Indo-Aryan") creative spirit. With the decline of the Nordic ruling class they, too, again disappeared. Even today we feel related to these cultures, which have a common racial origin.

We are not so presumptuous, however, to believe that all cultures, even in earlier times, can only be credited to the Nordic race. Folks with other racial composition have also created cultures. In us, however, other feelings are roused if we try to relate to the cultures of Old China, Babylon or the old Indian cultures of the Aztecs (in present-day Mexico) and the Incas (in present-day Peru). It cannot be denied: those were also high cultures; but towards them we feel undeniably foreign. They are not related to us, but rather, are of foreign race. A different spirit speaks from them. Never did these foreign cultures reach a commensurate peak with those based on Nordic spirit.

The technological development of today has also emerged under the leadership of the Nordic race. This is just as much true, for example, in modern Turkey, the progress of America and the rise in the Far East.

Wherever mixed with closely related races the influence of the Nordic race has always proven beneficial and developed abilities which produce the highest cultural achievements.

The German Folk and the Nordic Race

Despite the often heavy mixture and meshing of races in the various provinces of the Reich we find individual races more pronounced in the various parts of Germany:

There are areas in which a tall stature, narrow face and light colored hair, eyes and skin predominate (physical appearance of the NORDIC race). Closely related to Nordic man – perhaps only described as a variation of the same – but larger, wider and more stocky appearing is FALISH man.

In many parts of the Reich we find large people with a short head and a narrow face, large nose, brown eyes and black hair (physical appearance of the DINARIC race).

Or in individual areas are found small, slender and nimble people with dark eyes and hair color (appearance of the ALPINE race).

Finally, conspicuous in certain parts of the Reich are short, round-headed people with wide faces, brown eyes, brown to black hair and dark skin color (physical appearance of the EAST BALTIC race).

In all provinces of the Reich, whether North or South, West or East, the NORDIC RACE is more or less strongly represented. Many people in our folk cannot be absolutely assigned to one or another race. In each folk are found – next to examples who are in appearance racially pure – the individual races in more or less mixed form.

In the German folk the Nordic heritage predominates. The Nordic race is not only the PREDOMINANT RACE; it is also found in the BLOOD OF ALMOST ALL GERMANS. "Blood and soil" are not empty concepts, rather our destiny. Hence the breeding goal of the German folk is also given. It is completed in the fulfillment of the laws of life of its predominant race.

The portion of Nordic blood in the hereditary makeup of the German folk is about 50%. Furthermore family trees teach us: EACH GERMAN HAS NORDIC BLOOD IN HIM.

So the German folk is, in the truest sense of the word, a blood community. History on a racial basis has long proven that the Nordic race has a much larger share of extraordinary men than other races. The Nordic race is above all the carrier of the high degree of ability of the German folk. Great deeds in all spheres have made it the leader race of mankind. There is no other human race which has produced so many extraordinary leaders, commands and statesmen.

In darkness exploit Nordic man conquered large areas, founded states and created cultures. Already around the year 1000 Vikings had landed in America. The opening up of entire continents was led by the Nordic spirit.

One of the striking characteristics of the northern race is self-control. Nordic daring is the foundation of the martial accomplishments of Nordic races. Conscientiousness and strength of will, paired with reliability, greatly strengthen the drive for independence. These characteristics, however, reduce his ability to sympathize, and the danger is great that the Nordic man loses himself and expends himself. Nordic man possesses a great love for sport and competition; he stands there where one must dare. Therefore he is also more frequently found than other men in those professions which are tied to danger. But here, too, is the knowledge: more important than skin color is the character of the man. One belongs essentially to the race whose virtues he professes through deed.

If one examines the individual countries of Europe according to their racial composition, one initially notices that in almost all states the same races are

represented. We find the Nordic race represented outside of Germany, in the Scandinavian lands, England and Holland and even in Russia, Italy, France, Spain and so on. We also find, however, East Baltic man in the various European countries. The overall racial evaluation of a folk does not come down to that. It is a matter of the STRENGTH OF THE PORTIONS OF THE INDIVIDUAL RACES in the respective folk. And there we determine: already just numerically the Reich marches far ahead of all other folks in respect to the Nordic portion.

With natural right Germany can claim the leadership of the predominantly Nordic-Germanic folks.

Law of Life – Heredity

*"The strong must rule and not mix with the weak, and hence to sacrifice his own greatness."
(Adolf Hitler, Mein Kampf)*

What Does Heredity Mean?

Each look at the world around us shows that offspring resemble their ancestors.

From the sperm of a beech tree again grows a beech tree. Negroes breed negroes, Whites always Whites. Even in the case of very young children, the relatives notice for example that the nose was "inherited" from the father, the eyes from the mother. Later other characteristics appear like industriousness, talent, susceptibility to certain illnesses.

That an inheritance has taken place is ancient knowledge of men. Breeders have always tried to promote the passing on of certain features and characteristics and to prevent animals and plants with undesirable characteristics from breeding. That this was a matter of development according to natural laws, however, has only been recognized and proven during the last few decades.

Like every event in nature, heredity, too, is subject to unchangeable laws.

The laws of heredity – like all other laws of life – have the same validity for plant, animal and man. In the offspring either the characteristics of both parents are again recognizable or a characteristic of the father or mother predominates. Many times a characteristic can be traced through many generations or it skips entire generations to later suddenly again make an appearance.

Heredity is hence the passing on of features and characteristics from parents to offspring.

Not only physical characteristics are inherited, but also intellectual and

psychological. Man possesses TWO hereditary factors for each characteristic. The child receives the hereditary factors in EQUAL PARTS from the parents.

A mix-breed can resemble a purebred as a result of the possession of predominant hereditary factors in his appearance. The suppressed hereditary factors are not thus eliminated; they simply do not appear in that generation. What appears healthy on the outside can hide the covered over hereditary factors for sickness inside. One does not see on any many what hereditary factors lie in him. A purely external evaluation can hence never be conclusive.

Two different races distinguish themselves through a great number of hereditary factors. By their mixture (crossing) these hereditary factors are randomly brought together, whereby in the descendants a great diversity results in regard to the hereditary makeup. The result of such a mixture is disruption of the continuity of the hereditary structure.

The laws of heredity today form the basis of our knowledge of the formation and development of successive generations. Since normal and sick hereditary factors are passed on equally to the offspring, an enormous importance of the knowledge of hereditary factors and the duty to intervene and work – to restrict and to promote – for the formation of coming generations follows.

At conception, essence and worth of a person for his folk and his race are already determined.

Certainly education and environment can later develop and promote certain traits and restrain others (in that generation only), but the fundamental essence remains unchangeable. Hence the responsibility for the next generation lies with us.

The Significance of Mate Selection

The right choice of mate is not only the prerequisite for the preservation of the species, but also for the continuance of high selectivity. It is the foundation of any racial higher development.

The selection of a racially highly worthy wife in itself still does not necessarily mean an improvement of the race. That only comes when the right mate selection is followed by the breeding of an above-average number of children. For what would the elimination of bad hereditary factors from the folk help, if simultaneously a reproduction of the good hereditary factors was not preserved and expanded?

If, for example, mate selection was made by a man who did not want any children, then this would mean a deterioration of the race, because elimination of good hereditary factors from the future generation would result.

Appearance and Hereditary makeup

If there were only physical differences between the individual human races, the question of belonging to a race would be rather unimportant. Therefore the appearance of a man – which is given by the totality of visual features, characteristics and abilities – must be strictly kept apart.

The hereditary makeup of a person has a much greater meaning than his appearance.

Often it is extremely difficult to derive psychological disposition from the appearance of an individual. By heredity, chance may combine a preponderance of the physical traits of one race with the psychological traits of another race. In most cases, however, one will be able to figure the psychological disposition from the physical appearance or at least approximate it correctly.

Environment and Hereditary Factors

Every person carries a great treasure of hereditary factors in himself from birth.

In the course of his life only a portion of them are realized. Environment has a part in the formation of the individual. Climate, nutrition, living space, position, etc., can have a visible influence on the development of a person. If a life form lacks the environmental conditions needed for it to flourish, then it is stunted. Its appearance is thus subject to many changes due to the environment, but not the hereditary makeup. Environmental influences are not able to fundamentally alter the hereditary makeup (the preservation of Germanism for centuries on foreign-folkish soil is a visible proof of the strength of the blood). Due to lack of possibilities for development the individual person often is sooner or later ruined.

For the preservation and further evolution of a race, the necessary foundations for life must be present or be created.

Hence are derived the following determinations:

1. Each person is formed by the cross-effects of hereditary factors and surroundings.
2. The environment and its influence remain without effect on the descendants.
3. Acquired abilities are not inherited. (*Only through natural selection are traits passed between generation.*)

The last fact is of especially fundamental importance. Through physical exercise the muscles of an individual can indeed be significantly strengthened. The son of an athlete, however, does not therefore get stronger muscles than any average child. Likewise, intellectual knowledge is in no way inherited. The son of a scholar has to start at the beginning with the alphabet just like every other child. The same is proven

by the mother tongue, which has been practiced for many generations.

Marxists and democrats have – with much fantasy and one-sided over-estimation of the effect of environment – believed that a change of this environment could improve the destiny of entire folks. For them all people are the same. Hence, placed under the same conditions, Whites, Blacks and Yellows must also achieve the same accomplishments in all areas.

But we know:

Racially and ethnically alien people can never become equal even in the same living space and even over long periods of time. They always remain what they are: alien blood which must be kept away from our folk body if it is not to slowly but irretrievably fall to destruction.

The great folkish task hence consists of protecting the genetic mass of the folk from racemixing, to prevent the spread of genetic defects and to shape the environment so that the best genetic elements of the folk achieve the greatest procreation.

The Meaning of the Laws of Life for a Folk

The laws of nature run according to an unchangeable, un-influenceable will. They are valid for all life forms. It is therefore necessary to acknowledge these laws, and their *observance* must be viewed as the prerequisite for the preservation and further development of life. Failure to observe the laws of nature is followed by decay, deformity and finally, ruin.

National Socialism has made the re-establishment of a natural order of life a goal and has given the necessary government recognition to the validity of the laws of nature for man.

The Law of Fertility

Animals and plants produce more offspring than is necessary for their survival.

Here are a few examples:

A poppy produces about 4,000 seeds. If all the seeds grew and again reproduced, after five years there would be 256,000,000,000,000 poppy flowers. Already by the sixth year the entire surface of the earth would no longer suffice to hold all of these plants.

A single female cod contains three to four million eggs. After just a few generations of reproduction, the waters of the earth would be stuffed full of cod. Such examples can be expanded upon as much as desired.

The enormous fertility which we find in nature again and again receives the necessary curtailment through the destruction of large numbers of individual creatures. The prospects of survival are not equal for all life forms. The FERTILITY, however, is the prerequisite that a sufficient number of creatures remains preserved so that the species does not perish.

Without fertility there is no further development.

The birth rate will determine the future of our folk. The number of cribs must be much larger than the number of coffins. Only then can we offer successful resistance against all arising dangers and turn into deed our right, which is due us on the basis of our leading position in Europe.

The Law of Struggle and Selection

We have gained knowledge about the development of life on earth largely through sedimentation and fossils. The examinations show again and again: in the oldest layers of the crust of the earth, very simply designed, basic creatures appear; in later layers we find more highly developed life forms, and finally in the most recent layers the most most highly developed organisms. Development means change, growth, reproduction, expansion, etc. Each development requires huge spans of time and knows no standing still. The life of the individual disappears completely in the evolution of the species.

How does nature intervene in events and direct? If we go through the world with open eyes, we see that there is hard struggle everywhere. A struggle for existence or nonexistence.

Struggle is a fundamental law of nature.

The deeper meaning of this eternal, apparent battle of annihilation is this:

Everything weak and/or inferior is annihilated. Only the strong and powerful designs procreate.

The goal is hence a selection upward, the preservation of the best. We only have to correctly recognize the natural events and act accordingly. What our ancestors correctly understood instinctively, being much more strongly bound to nature, must again become our common knowledge. It is not a matter of the INDIVIDUAL, rather the promotion and preservation of the SPECIES.

In National Socialist terms that is phrased:

"Communal good goes before individual good" or "the individual is nothing, the folk is everything."

Each folk needs space to live. Again and again throughout history the struggle for living space occurs. The growing, healthy folk alone has the moral right to expand its living space and, if necessary, to conquer it.

In Nature, Selection Occurs through the Struggle for Survival

We must never carry over the concept of "struggle for existence" into economic life. We understand it in a purely biological sense.

Artificial, often unnatural selection takes place on a large scale in every culture-folk (*culture-folk appears to refer here to political states, as opposed to ethnic-cultural states, or folks*). Intellectual inferiors, criminals and sickly people are frequently saved from destruction. Thus bad hereditary make up is not only preserved, but also passed on to future generations. Medical accomplishments especially prevent a selection that once also applied to man. With nature-bound people of a similar culture – as we must view our ancestors – the same selective forces were in effect as with animals. This selection developed man more highly. But the rise of culture and especially of civilization allowed the laws of nature to be forgotten. Man can perhaps postpone their effect, but never eliminate it. Just as many species of animals and plants have become extinct over the course of history, so have entire folks been destroyed because they violated the laws of nature.

Hereditary changes and environmental influences (natural selection) pushed evolution continuously onward. The formation and splintering off of new races was kept within bounds by nature through selection. In nature, those creatures unsuited for the preservation of each race were eliminated, while the carriers of favorable qualities remained.

Selection preserves the race at its peak.

The death of the individual creature has nothing to do with the essence of selection, but is only a means for it. Traits are gradually eliminated when they are no longer passed along to the same degree. Then in the next generation this trait is no longer strongly enough represented. The effect is the same whether this elimination is achieved through sterilization or abstinence, through death or otherwise.

The most important selection is fertility.

The person who has no children can have a long life, but he is forever purged from the life of the race. His genetic combination working together with certain environmental conditions represents something unique. The permanence of individual accomplishment, however, is only then secured if the creative person provides for the perpetuation of his work descendants of himself. FERTILITY alone determines the

continuation of hereditary makeup.

Every selection which affects a folk is an enduring and irrevocable success or failure.

With this knowledge the main cause for the decline of ancient culture-folks becomes understandable. In them the carriers of industrious hereditary traits, the culture-bearers and creators, were eliminated. The inferior won the greatest victory over them: the victory of a greater birth rate.

During the Persian wars, approximately 500 BC, Sparta had 8000 combat-worthy men. In the year 244 BC, only 700 were produced.

The decline of Sparta and the collapse of Rome were nothing other than a failure of the fertility of the genetically able.

Reverse Selection and Deformity

It stands confirmed that all culture-folks, especially the basically Nordic-Germanic in character, are an example of reverse selection in regard to fertility. That means:

The fertility of the capable is less than that of the less capable.

The ever unequal reproduction of the capable and less capable, however, leads to a lowering of the superior hereditary factors in a folk and invariably mean its racial and hence cultural decline.

Earlier the fundamentally false view was often taken that higher ability was confined to certain "classes" of the population.

"Talent is a monopoly of a social class." (H.W. Siemens)

In the National Socialist state therefore selection and state help are not based on rank or social classes, but solely and limited to ability and accomplishment, industriousness and bearing. The National Socialist Education institutes, the Adolf Hitler Schools, the Langemarck Study and the Order Castles ("Ordensburgen") are living proof of this. They produce the future leaders of the German folk in all areas.

The lower fertility of the Nordic-based folks is confronted with a high reproduction rate of especially those European folks which show Asiatic strains.

In 1933 Germany's natural population growth with 66 million inhabitants was 233,297.

In 1933 Poland's natural population growth with 32 million inhabitants was 402,465.

The danger of a racial transformation in Europe is great. It is upon us now to prevent it. We know that the number of heads of a folk alone do not make up its strength or significance. But no one will deny that, next to qualitative level, size and natural growth of a folk are the most significant foundations for its influence and power.

War and Reverse Selection

Every war represents a reverse selection in pure form. It is followed by more or less severe folkish-biological damage for the participating peoples. Precisely the most industrious and most capable lose their lives on the battlefield. Germany lost two million of its best men in the First World War. Three-quarters of a million people fell victim to the enemy's hunger blockade.

About the war and overcoming it in regard to population politics, the Fuehrer said:

"The successful outcome of this war will give the German Reich tasks which it will only be able to fulfill through an increase in its population. It is therefore necessary that the gaps created in the folk body through war be filled by growth in births."

From the order of the Reichsfuehrer-SS of October 28, 1939:

"Many a victory of arms for a folk was simultaneously a devastating defeat for its life force and its blood. In this regard the unfortunately necessary death of the best men, as regrettable as it is, still is not the worst part of war. Much worse is the absence of the children that were not conceived by the living during the war and by the dead after the war."

The sacrifices which this war demands of our folk are very painful from a human and a population-political standpoint. But they are by no means senseless, because they have brought the life and future of our folk. They serve the security and defense of our natural right of life.

Dangers of Race-Mixing

The "irrational" animal only joins with members of the same race for procreation. People close to nature like the Germanics – the farmer, who is rooted in the soil and close to the earth, who feels the call of blood and race – acted from the same instinct over many generations. Only the "overly rational" cultured person believes he can act against nature.

That is always to his detriment. If two different races mix, their hereditary traits never merge into a new genetic mass that will be passed on uniformly. We know from the study of heredity that, aside from the coupling of certain genetic factors, traits are inherited individually and independently of each other. At the propagation of such bastards these traits further separate and divide themselves up in various descendants.

Every racial mixing changes the harmonious balance of racial makeup. The farther apart in origin the mixing races are, the greater will be the disruption which such a bastardization has as consequence. Furthermore come all the disadvantages in the areas of health and especially psychology which result from race-mixing.

Mixed-breeds are physically and psychologically disharmonious.

Race-mixing means a slow decline of the higher race and hence the sure loss of the uniqueness of a folk. The consequences of a harmful racial mixture are taught clearly to us by history. From the moment a folk loses its racial consciousness a moral, intellectual and cultural decline set in. The popular opinion today that race-mixing is culturally expansive and even culturally creative is false. True, on the other hand, is that contact with foreign folks and races often first triggers in us the correct consciousness of our own essence. This knowledge, however, requires us to adhere precisely to strict separation of everything foreign to our kind in racial matters.

About race-mixing the Fuehrer says:

"Blood-mixing and through it the sinking of racial level is the sole cause of the dying off of old cultures."

A series of culture-folks shows the following common path of development, which, however, does not represent a law of life:

After a slow rise to a certain level there follows a short golden age and then a rapid decline. The decline of strength is almost always introduced through the replacement of simplicity, sobriety and health with pleasure-seeking, lack of principles and sickness.

Simultaneously bloody wars eradicate the best carriers and lack of children steadily reduces the number of the capable. The death blow, however, is dealt by mixture with foreign blood. It has the consequence that inner contradictions become even greater. With such division it is then easy for a vigorous folk to triumph over the sickly one.

The Nordic race is the carrier and foundation of the German people.

Nature teaches us as the highest law:

The individual is not the purpose, rather the means of life.

The German folk is not the sum of 85 million people, but rather a great oneness, a community, in which the Nordic hereditary makeup predominates. This hereditary makeup shows itself not only in physical form and appearance, but also finds its expression above all in a COMMONLY DIRECTED RACIAL SOUL. Not decisive, even if desirable, are the physically Nordic features of the individual person alone. Instead, his psychological-character traits are.

The Nordic race is the race of the German folk; it impresses its stamp on our essence; it determines our thought, action and feelings.

The Jewish Question

The destructive influence of race-mixing with the Jews proved especially harmful in our folk until the rise to power of National Socialism. These parasites of mankind have well understood to the present day how to prevent a complete merger with their host folks. Representing this is the statement of the English Jew Disraeli: "Every race must perish which subjects its blood to mixing without care." If in the year 1928 for every 100 pure Jewish marriages in Germany there were already 53 mixed marriages, then this proves how deeply this slow but steadfastly working poison had crept into our folk. Furthermore there existed the special danger that Jewry BY MEANS OF SPIRITUAL DECAY HAD BEGUN TO SYSTEMATICALLY UNDERMINE THE RACIALLY CONSCIOUS ACTION AND THOUGHT OF OUR FOLK in order to raise itself politically and economically to predominance. Alongside this undermining, miscegenation spread primarily in the intellectually leading groups of our folk. Jews made sincere feeling despicable and their propaganda aimed intentionally at the inner undermining and fragmentation of the folk body. The aftereffects of this destructive, decades-long infection are even today detectable in our folk. It requires intensive effort to eradicate the last traces of this pestilence and lead our entire folk back to the natural and only correct path of life.

The solution to the Jewish question has today become a vital task beyond the borders of the Reich for the peoples of Europe.

The Population-Political Development of Germany and its Neighbors

After a short increase in the number of births in the decade after the 1870-71 war, the birth rate sank slowly until the turn of the century and then descended faster.

Causes of the Decline of Births

These are above all of a psychological nature. The declining birth rate started first among the wealthy, who because of comfort and pleasure-seeking were scared off from rearing the appropriate number of children. The broad masses then copied this example. Today it must become the opposite and in the wealthier circles the number of children must especially increase.

The Development of Births in Germany

After the 1870-71 war there were in Germany annually 40 births for every 1000 inhabitants.

At the turn of the century there were only 35 births for every 1000 inhabitants annually.

The birth rate reached its lowest point during World War I when it reached 14 births for every 1000 inhabitants annually.

Even more terrifying is the following picture of the decrease of births:

1870 with 42 million inhabitants there were about 2 million births.

1933 with 65 million inhabitants there were about 0.9 million births.

The renewed positivity of the changed psychological attitude with the rise to power of National Socialism brought a tremendous turnaround.

There were....

1933: 14.7 births per 1000 inhabitants

1935: 19.9 births per 1000 inhabitants

1939: 20.8 births per 1000 inhabitants

This turn is certainly very encouraging in itself, but the increasing birth rate should not be overestimated. The numbers above still do not ensure the necessary increase of our people.

This war is a great biological test of strength. The birth development in the last decade, however, clearly shows the new life will and life confidence which determined the turnaround in this sector.

History proves through many examples that a folk can only harvest the fruits of its industriousness and its strength of accomplishment when it has sufficient people at its disposal. The greater the space, the greater the need for people to protect this space (soldiers), to ensure nourishment (farmers), and to produce industrial products (workers).

All folks which for whatever inner reasons were no longer able to achieve an increase in population strength simultaneously with the strengthening of their power fell victim to annihilation.

Let us look at the fertility of the European peoples:

1936-37

Germany had per 1000 inhabitants 19.4 births

Sweden had per 1000 inhabitants 14.2 births

Norway had per 1000 inhabitants 15.1 births

England had per 1000 inhabitants 15.5 births

In comparison...

Poland had per 1000 inhabitants 26.2 births

Rumania had per 1000 inhabitants 31.5 births

Ukraine had per 1000 inhabitants 34.0 births

The quantitative development of the Germanics, Latins and East Baltic speakers of Slavic language:

	Germanics	Latins	East Baltic
1810	59 million	63 million	65 million
1930	149 million	121 million	226 million
1960	160 million	133 million	303 million

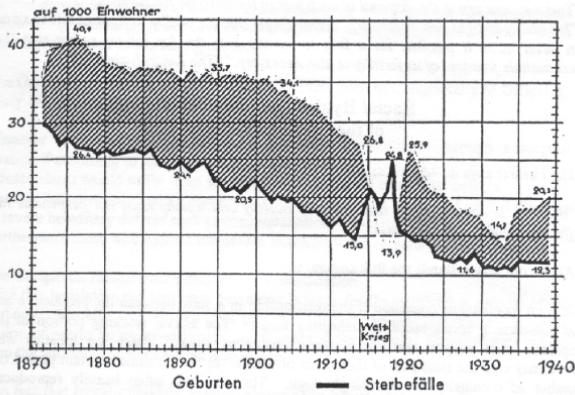
The peoples of the Soviet Union are increasing annually by about three million. In the Asian area Japan has doubled its population in the last 70 years. It has an annual growth of about one million people. Likewise China and India are constantly increasing their populations despite famine and pestilence.

If we do not ourselves provide for the appropriate quantity of offspring and produce an increase of the Nordic hereditary makeup, then Nordic blood will become more and more displaced by Eastern and East-Baltic blood.

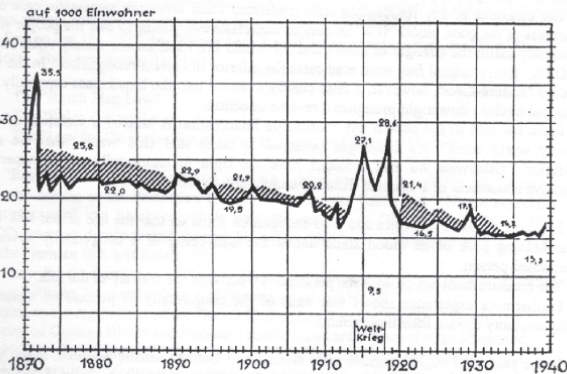
The Nordic race or, we can safely say, the Germanic folks march at the end when it comes to fertility.

The number of births, however, decides the fate of folks.

Bevölkerungsbewegung im Deutschen Reich



Bevölkerungsbewegung in Frankreich



Top: Population Shift in the German Reich per 1000 inhabitants.
 ("Geburten" means births and "Sterbefälle" means deaths.)
 Bottom: Population Shift in France per 1000 inhabitants.

The German victory of arms is thus only a complete one if it is followed by the victory of the child.

"Two weapons are at the disposal of each folk in the struggle for survival:

Its ability to fight and its fertility. Never forget that the ability to fight of a folk alone can never make it possible for a folk to survive into the far future, rather that the inexhaustible fountain of its fertility is also necessary." (The Reichsfuehrer-SS)

Racial Hygiene and Population-Politics of the National Socialist State

The Fuehrer says in "Mein Kampf":

"Whoever is not physically and mentally healthy and worthy must not perpetuate his suffering in the body of his child."

Above our action stands the folk community.

It is an indefensible condition if the relationship in a state between the productive and the non-earning levels takes on unhealthy forms. The active, working portion of the populace must support the lives of those unable to work. There are lunatics who previously cost the state tens of thousands of marks. In the (Weimar) period the number of criminals was shockingly high, and criminals often heavily reproduced themselves. By eliminating these carriers of lazy heredity millions can be saved and used for other purposes.

The actions of any responsible state leadership must serve the systematic care and increase of those of good breeding. It is the duty of the state to undertake all things so that the people who uselessly claim the strength of others and for whom life itself means misery ARE NOT BORN. Every natural folk soon eradicates the inferior when it correctly recognizes this fact. In the so-called "culture-folks," however, a false charity – carried into the broad masses especially by clerical circles – downright promotes a reverse selection.

From the point of view of the church any reasonable intervention is labeled a violation of the godly world order. It is plain nonsense to claim that God wants what we call inferior.

Otherwise we also would not have the right to temporarily or permanently remove a murderer or a criminal from the community.

The laws of nature show us exactly that the life of our folk and maintenance of its good breeding stand above the well-being of a congenitally severely deformed person.

Action must not lie with the personal "I," but with the entirety of the folk.

Furthermore experience shows that most of the congenitally ill possess no sense of responsibility toward their descendants.

In 1877, some 40,375 persons were cared for in German lunatic asylums; in the year 1926 it was 252, 793 (!) persons. In the USA the percentage of the mentally ill has more than doubled from 1904 to 1929.

National Socialism has intervened here appropriately.

The position of the Fuehrer toward this problem is clear and unambiguous:

"The demand that it be made impossible for defective people to produce other just as defective people is a demand of clearest reason and in its systematic execution is the most humane act of mankind. It will save millions of unfortunates undeserved suffering and in its consequence lead to increasing recovery."

The German government created the "Law for Prevention of Congenitally Malformed Offspring" on July 14, 1933. The law decrees:

Whoever is congenitally ill can be sterilized through a surgical operation if according to the experiences of medical science there is great probability that his descendants would suffer from severe physical or mental congenital defects.

The law lists presently known congenital illnesses, including a series of mental illnesses and severe hereditary defects such as congenital blindness, congenital deafness, etc.

Furthermore those who suffer from severe alcoholism can be made infertile.

The Congenital Health Board decides about sterilization.

With this legislation the necessary beginning is made for the purification process of the folk body. The effect of this law will already be felt in the next generation. It was a decision of not to be underestimated significance if the National Socialist state put an end to the untenable condition with iron vigor.

That moral offenders possess congenitally greatly damaged offspring is taken into account by a second law. The "Law Against Dangerous Moral Offenders and for the Measures of Security and Improvement" was created on November 24, 1933. Through this law certain anti-social elements are removed from the folk body.

On September 15, 1933 the "Nuremberg Laws" were announced at the Party Day of Freedom. They encompass the following laws:

1. The "Reich Flag Law"
2. The "Reich Citizen Law"
3. The "Law for the Protection of German Blood and German Honour"

The "Reich Citizen Law" determines who is a subject and who is a citizen. Subjects are those who belong to the Protection Union of the German Reich and who are especially obligated toward it. Reich citizen is the category of someone of GERMAN or RELATED BLOOD who has demonstrated through his actions that he is willing

and able to loyally serve the German folk and Reich.

The "Law for the Protection of German Blood and Honour" forbids among other things marriage between Jews and subjects of German or related blood.

According to the regulations of the "Reich Citizen Law" and of the "Law for the Protection of German Blood and Honour," people of one quarter Jewish heritage are to be integrated through their offspring into the German folk. Therefore marriages between Jews and quarter Jews are forbidden as well as between quarter Jews. Marriages between half Jews and Germans or quarter Jews require the permission of the Reich Minister of the Interior. The law also provides that marriages between people of German blood with offspring of the miscegenated French from the period of the Rhineland occupation as well as with gypsies is prevented.

The meaning of this legislation was summarized by the Reich Marshal:

"It is an affirmation of the strengths and blessings of the Germanic-Nordic spirit. We know that the blood sin is the original sin of the folk. We ourselves, the German folk, have had to suffer greatly from this original sin. We must therefore again try to make a connection with the line of generations from dark prehistory. It has truly been the salvation in the final hour, and if God and Providence had not given us the Fuehrer, Germany would have never again arisen from this original sin, from decay."

A further measure is the "Law for the Protection of the Congenital Health of the German Folk" (Marriage Health Law) of October 18, 1935. It forbids the marriage between people with heritable illness and hence prevents the passing on of defective hereditary factors to descendants.

National Socialist Germany has naturally been sharply attacked by hostile, Jewish-led foreign countries, even though the Reich does not stand alone in the world with these measures. Many states in the USA had already passed legal measures decades ago in order to prevent the increase of inferior hereditary factors. First in 1926 such legal moorings were established in some American states and in 1929 in Denmark and parts of Switzerland. In California 9,000 people have been made infertile during the last 20 years.

Racial Consciousness and Racial Pride of the SS-Man

In the Reichsfuehrer-SS order of December 31, 1931 it says in point one that the SS is an association of Nordic-determined people selected according to special standards.

The principal point of our worldview is the idea of race. We have the unshakeable belief that the blood, our hereditary makeup alone, is decisive for lasting and peak accomplishment. Hence, we place the idea of selection at the forefront of our ideals.

Our ideal of selection is the physically and mentally-psychologically hereditarily fit person of Nordic-Germanic character.

We do not want to be only an association of the physically best, but also the most loyal and most valuable in character.

The Clan Community – Family Hygiene – The Question of Offspring

The preservation of the racially worthy for all future includes the family and clan as a natural prerequisite.

The life of the individual links him to ancestors and descendants. From the family and clan the union extends to the folk community.

The individual person dies, subject to the laws of nature. Through the passing on of his hereditary makeup he first becomes a living member of his folk community. We believe in the immortality of our folk.

The Fuehrer says about the family:

"The destruction of the family would mean the end of all higher humanity...It is the smallest, but most valuable unit in the construction of the entire state structure."

The family is the life foundation of the Reich.

It produces future generations. Each folk can only be renewed out of the family. From Germanic-German feeling we empathize with the idea of clan. In close connection with the laws of life, by way of the German family, we have allowed for upward breeding. The family is a member of the sensible community of the clan; it is the acknowledged order for the propagation of the coming generation.

Special Duties of Mate Selection

We know:

The selection of a wife gives us the ONLY POSSIBILITY in life to improve the hereditary makeup of the coming generation.

Health or sickness, talent or inability of the descendants is determined by the mate selection of its ancestors.

At this important step in the life of a man, position and wealth must not decide, but only mental and physical soundness. It is also clear that whoever is certain that he is the carrier of unhealthy hereditary factors must abstain.

The Fuehrer says in "Mein Kampf":

"There is no freedom to sin against posterity and hence against the race.

What is being neglected in this area on all sides must be remedied by the folkish state. It must put race in the middle of life in general. It must care for the holding pure. It must declare the child the most treasured possession of a folk. It must take care that ONLY THOSE WHO ARE HEALTHY PRODUCE CHILDREN; that there is only one shame: despite one's own sickness and deficiencies to nonetheless put children into the world..."

It is just as much a lack of feeling of responsibility not to pass along good hereditary makeup by voluntary refusal, and hence narrow or even dry up the river of life.

Accomplishment in profession alone is by no means the only one that the community needs. Just as important is fulfillment of the BIOLOGICAL DUTY. Both together produce the German life accomplishment.

The SS-man should marry as young as possible. The mother of his children must be the carrier of worthy blood. Then his family is in every regard an enrichment of the clan and of the folk.

In correct recognition of the future formation of our folk – toward which we must accomplish the largest part – the Reichsfuehrer-SS had already on December 31, 1931 issued the BETROTHAL AND MARRIAGE ORDER. It states:

1. The SS is an association of German, Nordic-determined men selected according to special standards.
2. In accordance with the National Socialist world view and in recognition that the future of our folk lies in the selection and preservation of the racially and congenitally healthy good blood, I am introducing marriage permission for all unmarried members of the SS effective January 1, 1932.
3. The desired goal is the congenitally worthy clan of German, Nordic-determined kind.
4. Marriage permission will be given or denied solely and only according to racial and congenital health standards.
5. Each SS-man who plans to marry must receive marriage permission from the Reichsfuehrer-SS.
6. SS-members who despite refusal of marriage permission nonetheless marry will be stricken from the SS; they will be given the option of resignation.
7. The appropriate processing of marriage requests is the task of the Race Office of the SS.
8. The Race Office of the SS will keep the "Clan Book of the SS" into which the families of SS-members will be entered following the granting of marriage

permission or approval of an entry request.

9. The Reichsfuehrer-SS, the head of the Race Office and the expert advisors of this office are obligated by their word of honor to silence.

10. The SS is aware that it is taking a step of great importance with this order. Scorn, mockery and misunderstanding do not bother us; the future belongs to us!

The Reichsfuehrer-SS
H. Himmler

Furthermore SS-men standing before a commitment must again and again be reminded of the fact that an engagement, too, can only come after permission from the Reichsfuehrer-SS.

From a 1935 speech by the Reichsfuehrer-SS:

"So we are assembled and march according to irrevocable laws as a National Socialist, martial order of Nordic-determined men and as a sworn community of its clans along the path into the far future, and we wish and believe that we will not only be the grandchildren who fought it out better, but beyond that the ancestors of later generations necessary for the eternal life of the German/Germanic folk."

Hence the guidelines for mate selection of the SS-man are set down and the foundations created so that the SS directly does the main part in the formation of the leading clans of coming generations.

The SS in the Struggle for the Future of Nordic-Germanic Space

History shows us how often the rise and fall of flourishing empires and cultures has occurred in the course of millennia.

Mankind owes its greatest accomplishments to the creative strength of the Nordic race. As soon as the carriers of this culture disappeared, decay was unavoidable. In recent centuries the process of de-Nordicization took on ever-greater forms.

We have learned the roots of the de-Nordicization and shown the dangers which today surround us. The National Socialist state has correctly recognized these dangers. Laws have already been created to prevent further decay, and measures are also underway to enlighten our entire folk in this sense. Furthermore from us must come – if we really want to possess leadership in the Germanic space – an appropriate direction of all Germanic-determined folks.

In place of the de-Nordicization must come a conscious re-Nordicization. Biological insight demands a clear separation of the races. The disadvantages of race-mixing are known to us.

The great colonial activity through settlement of Nordic-Germanic farmers in the East will form a wall against the advance of East Baltic people of Slavic language.

The SS has here, too, stepped into the front line for the solution of these life-critical questions and will, obeying its laws, fulfill the tasks placed before it. Insight and will for the promotion and strengthening of the Northern Race – coming from our direction – will then become the common possession of all Nordic-Germanic people. We know the path that leads to ascent. We men of the SS carry along with the feeling of responsibility toward our own persons above all the feeling of responsibility toward the folk and coming generations. The idea of race is the principal item of our worldview. Adolf Hitler will triumph in this struggle, too, not because he rebels against the laws of nature, but because he has again given them their due and is willing to be unconditionally true to them.

We want to be counted among the best of the Fuehrer. To him and to our folk belong our entire devotion and loyalty. Our strength and our spirit will help determine and order the new racial reconstruction of the Germanic-determined folks of Europe.

Summary of our Demands

1. Guard your health and – as long as you are still at a developing age – practice restraint above all in regard to recreational poisons (alcohol, nicotine) and sexual activity. (It must be remembered that the Nordic person generally achieves full maturity especially late in development.)
2. Marry as early as possible. Only then will you completely enjoy family life with your wife.
3. Do not marry a woman of FOREIGN BREED. You are responsible to your folk and to your offspring for the HOLDING PURE OF THE BLOOD.
4. Do not marry a congenitally ill woman. Otherwise you carry the guilt for the suffering of your own children and grandchildren.
5. Choose only a completely healthy wife for yourself. The true picture of the state of health and characteristics of your future wife are shown to you by her clan.
6. Your wife should be AT LEAST as racially worthy as yourself.
7. Endeavor to get yourself and your children back into the country.
8. Avoid marriage with a relative, because undesirable traits are almost always concealed from you and then emerge TWICE as strong in your children.
9. You must preserve your hereditary makeup for your folk in the LARGEST POSSIBLE NUMBER OF CHILDREN. In your children you live on.

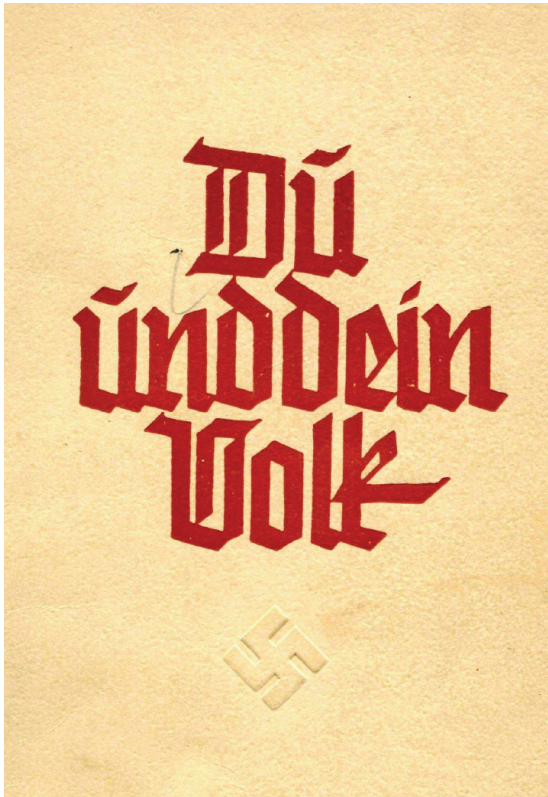
YOU AND YOUR PEOPLE

An English translation of

Du und dein Volk
(München, 1936)

by

Kurt Schrey



Reichsleitung der NSDAP, Hauptamt für Erzieher (NSLB)
München: Deutscher Volksverlag)

Introduced and edited by Nathan R. Lawrence

INTRODUCTION

What you are about to read is an English translation of the 1936 book, *'Du und dein Volk'* (You and your People) by Kurt Schrey (July 9th 1892 – 1979). It went through many editions, and this English translation is from an edition from the fall of 1940 and given to a graduate on March 28th 1941. It was published by the *Reichsleitung der NSDAP, Hauptamt für Erzieher* (NSLB - Main Office for Education) and printed by the *Deutscher Volksverlag GmbH* in Munich.

This English translation comes from that of the only English translation available (2004) by Prof. Randall L. Bytwerk, Professor Emeritus of Communication Arts and Sciences at Calvin University, Grand Rapids, Michigan, USA (1985-2014) and Affiliate Professor at LCC International University in Klaipėda, Lithuania (2015-present).

Of the original German edition, the cover title and final picture is by Hasso Freischlad, Munich. The picture of the Führer: H. Hoffmann, the picture of the mother: Jutta Selle, Berlin (both photo images on art paper in the original), decorative letters by H. Rilke, Düsseldorf, 48 pages, font: Fraktur.

The contents consist of a Forword, ("German Boys and Girls!") by Fritz Wächtler, the Reichsleiter of the NSLB., Gauleiter of the Bavarian Austria ("*German politician and Gauleiter of the eastern Bavarian administrative region of Gau Bayreuth. Trained as a primary school teacher, he also became head of the National Socialist Teachers League (NSLB) in 1935.*"), an Introduction and the following Chapter: Your Youth, Your Ancestors, Your Kin, Your Marriage and Your Children, Your Family, Your People, People and State, The Jewish Question, The Prevention of Genetically Ill Offspring, The Great Importance of the Birth Rate, Farming/Peasantry and Urbanisation, The German People on the Path to an Ethnic/ Völkisch Reich, The New Order of Europe and the World, Blood joins Blood, Upwards/Onward, blank ancestral tables, a full-page drawing "And you did win!" (Memorial by Kurt Schmid-Ehmen for the fallen of November 9th 1923 in the Feldherrnhalle in Munich).

The translator has stated that "*German children finished their compulsory schooling at fourteen. They then either continued their education or took up a trade. This is a translation of a booklet given to children as they finished their required schooling.*" The book itself, given to high school graduates contains a summary of the National Socialist ideology and Weltanschauung, reminding them of the importance of their role in the future. He goes on to state that it encourages "*readers to marry and have a lot of children, and predicts that they will have great responsibilities as members of the country that will rule Europe (although this is put in the most noble terms).*"

A short autobiography (Curriculum vitae (*Lebenslauf*)) written by Kurt Schrey can be found in *'John Galsworthy und die besitzenden Klassen Englands'* from 1917 and published by the Universität Marburg, consisting of 61 pages. Also in *'Jahrbuch der Gesellschaft für die Geschichte des Protestantismus in Österreich'*, volumes 83-89 (1967) published by Im Verlag des Evangelischen Pressverbandes in Österreich (Contributor: Gesellschaft für die Geschichte des Protestantismus in Österreich).

It reads in its original German as follows: “Am 9. Juli 1892 wurde ich, Kurt Schrey, preußischer Staatsangehöriger und evangelischen Bekenntnisses, als Sohn des Kaufmannes Carl Schrey zu Waldniel (Niederrhein) geboren. Ich besuchte die ev. Volksschule meines Heimatortes, die Realschule zu Dülken und schließlich die Oberrealschule zu M. - Gladbach, wo ich Ostern 1911 die Reifeprüfung bestand. Von Ostern 1911 bis Ostern 1912 studierte ich in Heidelberg, von Ostern 1912 bis Ostern 1913 in München, von Herbst 1913 bis Herbst 1914 in Marburg neuere Sprachen und Germanistik. Das Sommersemester 1913 verbrachte ich in Leipzig.”

In English it reads: “I, Kurt Schrey, a Prussian citizen and evangelical denomination, was born on July 9, 1892, the son of the businessman Carl Schrey zu Waldniel (Lower Rhine). I attended the ev. Elementary school in my hometown, the secondary school in Dülken and finally the secondary school in M. - Gladbach, where I passed the school-leaving examination at Easter 1911. From Easter 1911 to Easter 1912 I studied modern languages and German in Heidelberg, from Easter 1912 to Easter 1913 in Munich, from autumn 1913 to autumn 1914 in Marburg. I spent the summer semester of 1913 in Leipzig.”

Some small details including the original publishing date of 1936 about *Du und dein Volk* in German can be found on page 334 of *Power Politics and Social Change in National Socialist Germany* by John M. Steiner, June 10th 2013 and published by De Gruyter.

Third Reich Books (NSDAP/AO under Gerhard Lauck) have a book translated into English called *You and your Folk*, stating that it is a translation of *Du und dein Volk*. The is incorrect. What they have translated in *Du stehst im Volk* by Hans Belstler from 1943. Details surrounding the confusion and subsequent clarification can be found in my November 20th 2019 article *'Third Reich Books: "Du stehst im Volk" NOT "Du und dein Volk"!*[1]

In editing this work I have corrected some mistakes, included the original cover, original copyright details, images and blank ancestral tables. I have left Bytwerk's commentary in as it is helpful but removed the derogatory term “Nazi” and replaced it with “National Socialist”. I have also corrected some of his dates and statistical translation errors concerning Jews in varied spheres of life comparing them with the original German. Accident or otherwise, Bytwerk's were incorrect. Apologies if I have missed any. It is always worth comparing any English translation with the original language. You can download a German original copy of the book linked in my article mentioned above. This is version 1.1 and may be updated.

Nathan R. Lawrence
Stornoway, November 9th 2020

[1] <http://anoccasionalcomment.blogspot.com/2019/11/third-reich-books-du-stehst-im-volk-not.html>

herausgegeben von der Reichsleitung der NSDAP., Hauptamt für Erzieher (NSLB.)

Verlag: Deutscher Volksverlag G. m. b. H., München 15 / Verfasser: Kurt Schrey, Köln

Alle Rechte vorbehalten, im besonderen Film, Rundfunk und Aufführungen

Printed in Germany. Copyright by Deutscher Volksverlag, München

Druck: Fritz Otto Münchmeyer, München

Umschlagtitel von Hassjo Freijshab, München / Schlußbild von Karl Andersen / Führerbild:
Foto H. Hoffmann, Mutterbild: Jutta Selle, Berlin / Schmuckbuchstaben von H. Kille, Düsseldorf

**Die in diese Auflage neu aufgenommenen Verse heutiger Dichter stammen aus dem im gleichen Verlag
erschienenen, von Herbert Böhme herausgegebenen Dietrich-Eckart-Band: „Gedichte des Volkes“.**

Foreword

German Boys and Girls!

We National Socialists carried on our struggle for the sake of the German people and its future. The future of the people is its children — which is you. We thought about you as fought, risking life and health and all we had to help the swastika to victory. You will be spared what the German people had to experience before 1933.

The fatherland's age of distress is past. The machines are running again, the chimneys are smoking. There is work and food. People are happy again and have found new faith. And all are working in the same direction. The people make up a great community, tied together a million-fold by common blood, and faces its future with heads held high.

You are our young team. You will take the storm flags from our hands and carry them into a happier future.

The doors of school are closing behind you. It has prepared you well. Be glad that the present day demands accomplishment and diligence of you. We Germans will not allow ourselves to be surpassed by any other people in the world. Join the ranks of creative Germans, build the new Reich, and be loyal to your last breath.

Heil Hitler!

Erich Wächtler

Gauleiter of Bavarian Ostmark
Reichswalter des NSLB

Introduction

You have left school. You are gazing into the future, into life. Your teachers are watching as you leave, and their best wishes follow you.

School has attempted to prepare you for the battle of life. Often you thought it put too much pressure on you, and that its methods were sometimes unjust. That is not bad, for life is much harder, much less forgiving.

Only in the battles of life will you learn what you owe your education. Some of the seed that was sown will grow only slowly; some of what you learned will make sense only years later.

People first realize their most important tasks and goals when life demands a decision of them.

This book's goal is to help prepare you for such an hour of decision.

Your Youth

*The ship's sails fill,
The wind blows!
The anchor is raised,
The helmsman sets course,
The ship flies across the seas.*

— Friedrich Hebbel

*Father! You bore the flag in war.
Father! Let me bear it on to victory.*

— Kurt von Rönne

German poets have always portrayed the path of life as a journey at sea, for the sea means adventure, and a proper youth is unthinkable without adventure.

To master life, one must begin with courage and a desire for adventure. The generation to which you, German lad, and you, German girl, belong has better opportunity than any of the past to experience the excitement of intrepid battles.

Your fathers displayed unparalleled heroism in resisting the attacks of a world of enemies. Your mothers did the work of men behind the plow and at the machines, bearing privation without complaint and overcoming distress.

Overcome by superior forces, weakened by hunger, stabbed in the back by traitors at home and abroad, the old Germany collapsed.

Long years of political, cultural and, economic misery followed.

But then a vehement fighting spirit raised high the flag once again. Adolf Hitler gave the new Reich the red flag with the ancient symbol of the swastika as a sign of

Germany's inheritance, as a symbol of the German will for victory, as the foundation of Germany's future.

The Führer forged the people into a strong community. Years of peaceful work healed the old wounds and created the Greater German Reich, which offers all of German blood a homeland.

That aroused England's envy. It broke the peace to hinder German's ethnic renaissance. But the German people, man and woman, boy and girl, joined in tough and hard combat, ready for new sacrifices, determined to win the victory.

Germany today must be more manly, harder, more disciplined, than ever before. When you, German youth, join the ranks, you sing of Viking journeys and heroic battles, because you know that once more struggle and brave deeds must be the motto of the German.

As the Führer said: *"In our eyes, the German youth of the future must be tall and slim, fast as the greyhound, tough as leather, and as hard as Krupp steel."* And he added: *"The time will come when the German youth shows a wonderful, healthy, beaming face, healthy, open, upright, brave, and peace-loving."*

From new deeds grows the new youth, and a new world.

You must know that each German faces a hard, sacrificial time. And you must cheerfully say "yes" to it.

"Become mature and stay pure!" These words by the Poet Walter Flex, who fell on 16 October 1917 fighting for Germany on the island of Oesel, must today be the motto of every German boy and German girl.

A high-minded young person can lose his purity in life. He believes himself mature, ready to ride any horse, able to handle anything in life, including life in a big city. He makes a fateful error, losing his purity without gaining it. Only he is mature who maintains a certain distance to things and people, keeping everything far from his soul that is foreign to its nature, that threatens its purity.

You should keep your body healthy and strong, your soul pure and upright. You should keep your spirit fresh and clear, and your will alert and ready.

But far more than your personality is involved. It concerns your people! Therefore, it is required of you to fight not for your own good, but rather:

That you fight with all of your strength a holy struggle for the health, purity, clarity and readiness of your people!

This is what you are called to, German youth of our day. You are honored to work toward a high goal.

"The greatest task in world history lies before us. We are at the turning point of the ages."

Your Ancestors

*We come from ages past.
The pain of generations flows through us.
Air breathed by generations past,
The sorrow that filled them, become our strength.*

— Gerhard Schumann

A long line of generations is behind every person.

Your father gave you half of your physical, spiritual, and intellectual characteristics, your mother the other half. But your father embodied the inheritance of his two parents, your mother that of hers. You see that the number of your ancestors doubles with each generation. Ten generations back, it is already 1024.

Since the average age difference between parents and children is 30 years, you can calculate that that you carry the inheritance of 1024 people who lived 300 years ago. These 512 men and 512 women passed on their inheritance to 512 children, 256 grandchildren, and so on, to your two parents. All of these people through whom the blood of those 1024 people flowed down to your parents to create you, all of these bearers of an ancient inheritance (1022 of them in this stream) are also your ancestors.

Thus, the number of your ancestors from the year 1640 down to today is 2046. But each person living in 1640 had just as many ancestors. If you go back 600 years instead of 300, to the year 1340, you have to multiply 1025 by 2046, which is 2,097,150.

The number is correct, but it is important to realize that all are not distinct individuals. In each family tree, there are cases in which a man marries a woman to whom he is distantly related, perhaps sharing a great grandfather. This man and woman, as well as their child, share the same ancestors from the great grandfather back. This is termed diminishing ancestors, since it significantly reduces the number of ancestors. This does not mean a loss of genetic material, but rather a doubling of the same or similar genes that can be either favorable or unfavorable.

Despite the diminished number of ancestors, their number is still in the millions. Now you understand what the poet C. S. Meyer meant:

*"We dead, we dead are a vaster army
Than those on land, than those at sea!...
And all our loves and hates and strifes
Still flow above us in mortal veins."*

You are not in the world by accident, but rather are the creation of millions of people, a creature whose blood flows from thousands of sources.

If you reflect on this, the events of German history will take on an entirely new meaning for you. Was not one of your ancestors a serf during the Thirty Years War,

one of those oppressed farmers who fought for their rights in the farmer's wars, one of the pious heroes were persecuted because of their beliefs, one of the knights who crossed the Alps with the Great Emperor? The images and the history expand the longer you think about it. Put another way:

The history of your people is your own history.

You sense the honor you owe your ancestors. Now you understand the holy treasure of your own life, your own body, your own soul.

Build a genealogical table (like the one at the back of this booklet!) and write down everything that you can learn about your parents, grandparents, great grandparents, and beyond. You will immediately see its significance for your own life.

If your genealogical table shows evidence of a particular gift or valuable trait, see if you also have it, and help it to develop.

"Make what you have inherited from your fathers your own." Only through effort does a capacity become a virtue, a gift, an ability.

If you have grown up under unfavorable conditions, do not give up. Read the biographies of great men and you will see that valuable inheritances overcome privation and poverty when a firm will allows them to develop.

The poet Friedrich Hebbel was the son of an impoverished mason, a man who, embittered by the poverty of his life, forbade his children to laugh. But young Friedrich had inherited an unstoppable drive to rise. The boy overcame all the barriers of his environment, approached life with iron determination and later became the creator of great poetry, and remained a fighter to the end.

Your inheritance is stronger than the environment. But what is ultimately decisive is your will.

Your will is your most valuable possession.

Not only good genes have flowed to you from your many ancestors. Look fate in the eye and understand that, too!

Become aware of the bad characteristics, the evil desires, that dwell within you. Look not only for the virtues of your ancestors, but also their weaknesses. When you understand the bad characteristics of your ancestors, you will better understand how to exert your will.

Your respect for your ancestors will not suffer. You are not responsible for what you have inherited.

You are, however, responsible for what you do with those traits.

What is true of bad traits and character weaknesses is equally true for the weaknesses of the body and for physical illnesses. Do not neglect to find out the illnesses of your ancestors, and the causes of their deaths. You may find that particular illnesses are common in your ancestry. You will then be able to guard against them by taking care of your body and by hardening and steeling your body by intelligent exercises.

Never forget that you may not give up — for to repeat — your will is your most valuable possession.

*They have gone before us —
But we, blood of their blood
Want to be true to our inheritance
Until our dust rests with theirs*

— Georg Flinke

Your Kin

*We are all only brothers and sisters,
Today and tomorrow and yesterday,
In you, Germany!*

—Curt Reinhard Dietz

As you investigate your genealogy, you will quickly discover that your relatives, your cousins, uncles, and aunts, are very interested in the results of your investigations. That is easy to understand, since your uncle and aunt have parents in common with your father or mother, and your cousins share one set of your grandparents.

Now you suddenly see not only an ever broader chain of ancestors behind you, but also a broad set of relatives all around you — your kin.

Parents and children make up a family. One's kin include the brothers and sisters of the parents, their ancestors, and their children.

Even before the laws of inheritance were discovered, many families investigated their kin, because they sensed that one's kinfolk share characteristics and inclinations. Members of one and the same kin often recognize their relationship — however distant it may be — through some characteristic (think of the Hapsburg lower lip!) or a common gift (the Bachs!).

A knowledge of your kin gives you information that may not be evident from your genealogy. Your grandfather may have had a trait that your father did not inherit, but was passed to others of his children, your uncle, perhaps. Your father may still have carried the trait and passed it on to you. It is quite possible that with regards to this gift, or character weakness, you resemble your uncle more than your father.

The community of kin can provide an enormous treasury of principles. You can understand the moral foundation that gives the individual.

For our Germanic and old German ancestors, the significance of the community of one's kin was self evident. That is clear from the heroic sagas, in North German

farmers' proverbs, in the economic structures of our farming ancestors, and in their legal documents.

As long as a family owned land that could be passed down, as long as the family had the right of inheritance, it kept records on ancestors, spouses, and children. As long as people were rooted in the soil that their family had owned for generations, they kept watch over the blood that flowed into their family.

A coat of arms served as a symbol of a family. Farmers often had a house mark, which one can still see today carved on the doorposts of houses in Lower Saxony. The middle class also had coats of arms during the Middle Ages.

The nobility held on to the idea of kinship the longest, even when they had lost the deeper meaning of blood and soil. Some leading noble families did preserve this true sense of nobility. A member of one such noble family is familiar to you: Paul von Hindenburg.

The idea of kinship has the strongest support in the new Germany. The Reich Ministry of the Interior has established "*The Reich Office for Kinship Studies*," which is dedicated to the care of families and kinship research. It is also considering reestablishing coats of arms to restore symbols of kinship and to promote pride in blood.

The relationships between members of a kinship group are shown in a kinship or ancestry table (in the past, a family tree). You begin with the earliest known person who bore the name of the kinship group, and add his children and in-laws, along with grandchildren and great grandchildren.

That will make it clear to you how rich and varied your kinship group is, and how it interrelates with other kinship groups in your home areas, indeed, in your German fatherland. In his book "*Ahnenbüchlein*," Ludwig Finckh writes: "*I am a Swabian through my father and mother, with never a drop of foreign blood to be found. It is easy for me, when I meet another Swabian who knows his ancestry, to see how we are related within three minutes.*" And if in your research you find that your kinship group is related to other German groups, you will understand the complex network of kinship groups that together make up what we call our "*people*."

Once you have come to see your people in this way, as an enormously complicated, yet unified, network of millions related by blood, you will never be able to consider yourself an isolated individual again.

You are a member of your people. That means that what happens to your people also happens to you. And what happens to you happens to your people!

*"Live not your life as if it were your own,
For you are part of your people and your fatherland!"*



Your Marriage and Your Children

You are the seed corn of a new world.

— Ludwig Uhland

Listen, my child! Deep within your heart

Hear your father's voice:

"We and our lives perish;

But the chain of life goes on!"

— Julius Bansmer

The traits you inherited from your ancestors and that slumber within you, and the possibilities your environment offers you are the raw materials from which you build your life. Give your full effort to be sure that you succeed. The unhappiest people are those who waste or misuse their lives through their own failings. Steel your body through physical military exercises, sharpen your mind through useful activity, and promote your spiritual life by moral purity. *"Become that to which you are called."*

Only when you have so built your life are you worthy to found a family and become the *"seed corn of a new world."*

But do not believe that now you have done enough, and that your children will inherit what you have achieved and earned. People can overcome, purify or increase what they have accomplished or received from their environment; such things, however, are not inheritable.

Your *"genotype,"* that is, everything you can pass on to your children, is in you from the beginning of your life. It is preserved within you in special cells. These are separate from your other body cells, your phenotype; they do not grow stronger with your body, and do not change as your body changes. You cannot improve them; at most you can weaken or sicken them by poison that you take in to your body (alcohol).

The life of genetic material is a kingdom unto itself, almost independent of events in the life of an individual.

The genetic stream is like underground roots. When two such roots meet and unite, a person develops like a plant that breaks through the soil. The sun smiles on it, the rain falls, it is blown by storms, it wilts and atrophies, and finally dies a human death. Yet the genetic stream flows on, deep and broad, long after the sun and rain and storms of the individual life have past.

If you understand that, you must feel reverence for this immutable source of creation that you carry within you. And you must be deeply aware of the responsibility that you bear as the carrier of this source.

For on you depends whether or not the genetic stream flows on, or whether it dies forever with you.

If you leave life without leaving children, the genetic stream ends, the chain breaks; you kill the genetic material within you, which has come to you from thousands of your ancestors who entrusted you with passing it on to future generations. The kin dies: that is real death!

This is the heaviest moral responsibility that a person faces. In his sober poem *"To a Youth,"* Hebbel warns: *"Look down to the ground / at the life quietly growing, / study whether it is healthy / able to reach the heights!"* One who spoke in such a way must have sensed the power of inheritance, knowing not the laws themselves, but understanding how they work.

Today, science has discovered through tireless research the incontrovertible principles of genetics. We act without conscience if we ignore them.

No scientist pretends to have learned the deepest secrets of life by discovering the laws of genetics. Mystery and respect remain. However, the creator god who established the laws of life demands that we obey them.

Our knowledge of the laws of inheritance also show us that there are genetic streams that re undesirable, because they will bring to life people who are unhappy, and will cause only unhappiness and misery.

To understand that, you must understand several of the fundamental genetic laws. The German Augustinian abbot Gregor Mendel of Brunn discovered the most important of these laws in 1865 by studying plants. His work was rediscovered in 1900, tested and found to be correct. At the same time, others came to the same conclusion in a different way by anatomical research.

It was discovered:

For each inherited characteristic (whether of mind or body), a person has two genes, one from the father and one from the mother. If this person in turn becomes the father (or mother) of a new life, he passes on only one of his genes in his semen or her egg to the child, so that the child too receives one gene each from the father and mother.

The two parental genes may be identical, in which case the child has two of the same genes for the trait.

They can be different, in which case the child has two different genes. In this case, there are two possibilities:

- 1.The result may be a mixture of the two genes (in some plants, for example, flowers may be pink if they carry red and white genes).
- 2.There is no visible mixture, but rather one gene determines the appearance. It *"covers up"* the other, without however eliminating the other gene. That is, for example, the case with the color of human eyes. The brown gene always dominates the blue gene, but children could inherit either the brown or blue gene. Thus, two brown-eyed creatures, each of whom carried the blue-eyed gene, could have a blue-eyed child if during fertilization both contributed the blue-eyed gene.

This means: You cannot determine a person's genetic makeup from his appearance. To know the value of his genetic makeup, you must know his parents, his siblings, the siblings of his parents, or in short, his kin.

Recessive genes can be passed down over generations, without coming to expression. Brown-eyed ancestors who carry the blue-eyed gene can unexpectedly have blue-eyed children if the spouse contributes a new blue-eyed gene during fertilization.

The significance of this law becomes instantly clear once you learn that a series of illnesses, among them serious ones like deafness, result from recessive genes. Replace blue-eyed with deaf in the above example, and you will see:

Two healthy parents who can hear and speak properly can have a deaf child if both carry the recessive gene for deafness. Since they were outwardly healthy, no one knew that their genes were ill, which means genetically ill.

That makes it clear why such recessively inherited diseases are such a threat when blood relatives marry. If a kinship group carries such a gene, it is likely that two cousins may both carry it and — if they marry — both pass it on to their children. Then the trait will come to expression in the child: the child is sick.

The number of diseases that can be inherited through dominant genes is also very large. They do not hide in the genes, but come to expression, and can therefore be eliminated by responsible people who do not have children.

*You must avoid what does not belong to you;
What sickens you, you may not do.*

— Goethe

The matter of race mixing is of tremendous importance for individuals, and under some circumstances, of fateful significance for entire peoples. Here we shall discuss only the effects of race mixing in the genetic material of the individual.

What is race? F. K. Günther, the pathfinder of German racial science, defines it as follows:

“A race is a group of human beings who share physical traits and spiritual characteristics that distinguish them from other human groups (in these regards), and always reproduce those like them.”

There are races that share characteristics and traits, such that when they interbreed, a relatively uniform type results. This is the case for the races that produce the German people, primarily the Nordic and the Pfälzisch, but also the Eastern, the Dinarish, the Western and the Eastern Baltic races.

The Nordic race has a particular position, since it makes up about 50% of the German people, a fact that we can only welcome given what we know of its growth and cultural achievements.

However, mixing German people with members of a distant race leads to unhealthy results. Mixing, for example, with blacks, with yellows, and with Jews must be avoided.

Every healthy person with natural sensibilities rejects such racial mixing. Unfortunately, there were some even among our people who lost their natural sensibilities. Everything must be done to restore to such people's comrades the natural consciousness of race.

Remember the "*Black Disgrace*" on the Rhine! [Bytwerk: This refers to French colonial African troops, some of whom occupied Germany after World War I.] German women and girls were frequently the victims of the violent lust of these occupying soldiers, and then bore unnatural bastards. Such creatures are to be regretted not only because of their physical deformity. Their souls also suffer under the mixture of spiritual characteristics that do not fit together, but rather contradict each other.

That is also true for German-Jewish cross-breeds. German blood is mixed with foreign blood in them, which cannot join together clearly. An internal split is the sad characteristic of such mixed creatures, and their German blood is lost to the German national body.

The mixing of German and foreign blood is racial defilement!

Once you have read this, you will probably be nervous about the dangers presented here. If you have understood all the details of genetics we have discussed, you can perhaps begin to learn every possible detail about your kinship group. If you have not understood it all — which would not be too bad — you at least have come to understand that you may not view marriage as a way to satisfy your lusts, but rather you must see it as the fountain of the future, the source from which will flow children and children's children.

Here, too, remember: Do not despair! You need not sink into grave doubts and dark brooding. The state that makes clear to you the dangers of careless marriage also gives you advice. The Law for the Protection of the Genetic Health of the German People (Genetic Health Law) of 18 October 1935, the Law for the Prevention of Genetically Ill Offspring, and the Law for the Protection of German Blood and German Honor contain clear guidelines for your behavior, and following them will let you know which way you should go in each individual case! In the future, no marriage will be allowed in Germany without a medical certification of the fitness for marriage of both parties.

But you should not ignore your own responsibility. You should realize that the laws the state has made for the size and purity of the German people also serve your own happiness and the happiness of your children and children's children. And should it be necessary for you not to have children, you may remember the wonderful words of the Führer, who expects an improvement in humanity because of these laws: "*an age in which one quietly renounces, the other cheerfully sacrifices and gives!*"

If, however, you can pass on the blood that flows in you to your children and children's children, you will through your blood contribute to the building of your people, so be proud and happy and recognize your duties.

You now know how to select your spouse, and understand the meaning of the following principles from the Reich Office for People's Health:

1. Remember that you are a German.
2. Do not fail to marry if you are genetically healthy.
3. Keep your body pure.
4. Keep your mind and soul clean.
5. As a German, take a spouse only of the same or of Nordic blood.
6. In choosing a spouse, ask about his or her ancestry.
7. Health is the prerequisite for outward beauty.
8. Marry only out of love.
9. Do not seek a plaything, but rather a companion for marriage.
10. You should want as many children as possible.

Be warned against one particular error:

People of absolutely pure blood are rare among us. If a person seems to fit perfectly the image you have of a race, that does not mean that he necessarily possesses all the spiritual characteristics that correspond to the physical appearance. Work carefully through Günther's *"Brief Racial Guide to the German People."* Do not judge a person only because of his physical appearance.

Enough advice and warnings! If you have understood them, you may be confident that your feelings will lead you in the right direction. You should not marry out of calculation, but rather from love!

Your Family

*The destruction of the family would mean
the end of any higher level of humanity.*

— Adolf Hitler

There are still some people who object to the demands of genetic measures, even if they can see the validity of the genetic laws. They say: If one emphasizes inheritance so strongly, there is a danger that people will take life too lightly, avoiding their moral duties, not working on strengthening their personality or improving their circumstances. Such a fear is baseless. Remember this: A person who does not strive to be moral cannot be a good head of a family. He who knows no moral striving has deep spiritual defects.

You know that spiritual characteristics are inherited, just as physical traits are. But there is a second factor.

Let us assume that a person by moral struggle, through hard work, with the help of his good traits and the minimizing of his bad ones, reaches a stage in life where he is able to begin a family. On the basis of his genetic history and that of his spouse, he can expect healthy and productive children. Thus begins a stage of life with increased responsibility for the husband and wife, for father and mother.



Albrecht Dürer: Ritter, Tod und Teufel

(Kupferstich 1513)

„Laß kommen die Höl' mit mir zu streiten,
ich will durch Tod und Teufel reiten!“

Dem heimwärts reitenden Ritter kreuzt der schaurige Tod den Weg, und der scheußliche Teufel sucht ihn zu ereilen. Er aber reitet unbeirrt durch die Felsenklucht, den Hölzel straff gefaßt, ein stolzes Lächeln auf dem unerschütterten Gesicht. Beachte, wie das Bild beherrscht wird durch die kraftvoll geschlossene Einheit von Ross und Reiter, der gegenüber die kraus zerfaserten Linien der Bedränger ohne alle Kraft und Größe sind.

25

The father does not only provide for the economic security of the family. The mother does not only provide for every family member in the narrower sense — often sacrificing herself completely — in particular, for her children. More than that, the

family must be built from the inside. A family that merely displays an outward community, sharing a dwelling and meals, does not deserve the name.

The family should be a cradle, a home, a fortress.

A cradle! “He who is able to have children but does not is of little value” (M. Staemmler). To ensure a healthy continuance of the kinship group, at least four children are necessary. The children must be raised by both father and mother, and in the same way. M. Claudius says: *“I see no other way than this. One must himself be what he wants his children to be.”*

A home! Unity and cheerfulness must prevail in the home so that growing children are happy to be *“at home.”* Love must shine through strict discipline so that trust remains and advice can be asked for and given. Family customs strengthen the sense of community, encouraging creativity and an artistic sense. Humor should be present as well. Read old M. Claudius, who in his *“Letter to Andre”* writes: *“I have secured a cannon that works splendidly, and makes a lot of noise. If you have a birthday, baptism or anything else to celebrate, dear Andre, let me know and I’ll treat it as if it were my own affair.”* Mothers’ Day is another such celebration, when it expresses a grateful heart to a mother.

A fortress! That means a place where all family members feel secure. A fortress is not a palace. Wealth and excess make no contribution at all to building a family fortress. Better one more person and one less expensive carpet! A fortress is also protection against outside filth and trivialities. The thought of the family, above all of the noble mother, is the test for genuineness and morality. It should be a fortress in which each member of the family, the children above all, but also the mother and father, should find understanding and support in their distress and real protection against outside enemies.

If you succeed later in life in establishing such a family community for yourself and your family, you will be serving not only yourself and your children, but also your people. For from such families comes a people that is noble, brave, great, and strong.

Your People

“You are nothing. Your people is everything!”

— Adolf Hitler

In a war when the freedom and life of the people are in danger, every capable man reaches for his weapon, ready to give his own life for the sake of his people.

New racial and genetic discoveries demonstrate that the life of a people can be threatened by things other than war. Earlier, the thinking was that a people was a given, something constant, but rather like the individual person. It was enough to develop this entity, to teach it, to make it intelligent and industrious and healthy. This entity would develop over the decades and centuries to ever higher levels of

civilization and perfection. And the “*achievements*” of one century, it was thought, could be passed down to the next generation. One spoke of human progress.

More and more, however, intelligent people realized that “*human progress*” is a doubtful matter. One realized that “*cultures*” perished because the people that created and sustained them collapsed. One concluded that peoples followed the same laws as individuals. That means that they grow, have a flowering youth, a strong maturity, but then they age and finally must die. One concluded that Western culture was not far from its inevitable death; one spoke of “*the decline of the West.*”

It is true that cultures perish because the peoples that sustain them grow old and die, for cultures that are no longer given new content by creative peoples are empty shells. It is also true that the German people shows signs of age and decline.

However, it is not true that peoples must die; it is not true that our German people must sink into the chaos of decline.

Why not? Because a people does not age and die because other peoples aged and died, because they shared outward similarities.

Each people has its own law of life within it. And this law says: a people ages and dies only when its racial value continually diminishes.

A people ages and dies when its genetically ill and racially inferior elements grow more rapidly than its genetically healthy and racially valuable elements do.

Thus you can understand that not only war threatens the life of a people. Genetic and racial decline is a daily, hidden, creeping danger. It is thus more dangerous for a people than even the bloodiest war.

National Socialism is firmly determined to eliminate the creeping danger of weakening and corrupting the people. Indeed, it sees this task as so supremely important that Rudolf Heß said at the Reich Party Rally in 1933: “National Socialism is nothing other than applied racial science.”

You are willing to die happily for your people in war. But now you are called to life for your people. You will not fail this call.

What must you do? Nothing more than doing at the proper time what you have already learned from this booklet. Everything that your people demands of you is also best for you yourself, for your children, and for your kin.

And one more thing is required of you: that you ceaselessly promote this new thinking — for it is new thinking! — to everyone you can. Each individual must go this path if the people is to reach its goal.

People and State

*No one can truly serve the Lord God
Who fails to serve his own people.*

— Heinrich Anacker

If you are to serve your people, you must affirm the principles here discussed and act accordingly. But that is not enough. You must also take a clear position toward the state that your people has created.

The state is the means to realize the popular will. It is the people made visible.

In past times, there was a deep chasm between people and the state. The state of the System Period [Bytwerk: 1919-1933] was not based on ethnic principles. Its constitution was based on the political doctrines of foreign peoples, particularly Western democracies, and was strongly influenced by the Jewish spirit. Those Germans who most loved the German people and its nature had to hate this state the most.

Adolf Hitler carried the flag in the struggle against a nonethnic state. He alone recognized with brilliant clarity and precision what was at stake. Adolf Hitler wanted to tear up the dictates of the Treaty of Versailles, a huge task that then seemed impossible. He wanted to make Germany great and strong again. Many believed that that would take a century. Yet this single man saw a still larger task before him. He saw that it was necessary to rebuild the German state on a new foundation.

With brilliant vision and unprecedented toughness, with superhuman sacrifice, he solved all three of these enormous tasks. Versailles is dead, Germany is great, and the ethnic state is established.

There is no longer a chasm between state and people. Both have become one. And he who wishes to serve the German people, as you do, must affirm the new state.

The new state is a leadership state. That means that the decisions of the state leadership are not made by vote of the people or their representatives, but rather they are made by the leader of the state, on his own responsibility, after listening to his advisors. The person of the Führer has replaced impersonal leadership. He is responsible for his actions only to God and his own conscience, but from time to time he calls the people's comrades to affirm that they still have confidence in him [Bytwerk: that is, calls a referendum, of which Hitler held four].

A leadership state does not mean domination. A ruler has subordinates, a leader has followers. Adolf Hitler does not want to rule over slaves, but rather he wants citizens to follow him from conviction.

This form of leadership state developed out of the Great War. War demands total obedience to one's superiors. But this obedience comes from the conviction that the leader will risk his life for his followers. That was the relationship between leader and

followers during the World War. It has proved itself splendidly once again in this war against England. The finest word for it is camaraderie.

The new state thus wants to be a state of camaraderie. But camaraderie, in the deepest sense of the word, is possible only for a community of people of the same background, nature, and will.

Therefore, the new state must be an ethnic state.

It must exclude all those people who are not of German blood (Jews). It must eliminate or overcome all internal contradictions that could endanger the goals of the community (matters of religions confession, class and standing). It must absolutely secure the unity of the national body.

Perhaps you now understand why today we so eagerly investigate the life and customs of our Germanic ancestors. They lived in strong kinship groups. They all belonged to the same race, and held to the same law of leader and followers. Although we do not take on their forms of religion or clothing, they can be models to us of ethnic and heroic attitudes. The forms of their high culture may be outdated, but the roots from which it came should find new life in us. They can help us to build a new ethnic state based on sworn community, to build a new nation.

The Jewish Question

The Jewish people is a racial mixture whose constituent races are Near Eastern and Oriental. It is foreign to the races that make up the German people. Mixing with it has the same impact on the German people as on the individual *Mischling* [the National Socialist term for one of mixed race]. The number of people in Germany with Jewish blood was estimated in 1935 at two million. It was therefore high time to prevent a further mixing of those of German blood with Jews. This happened through "*The Law for the Protection of German Blood and German Honor*" of 15 September 1935.

There was a Jewish Question already in ancient Rome before the time of Caesar, and the Jews even then (according to the historian Mommsen) were the ferment of the world bourgeoisie and of national decomposition. It is well known that the Jews served the nobility from the Middle Ages up to the present day as money lenders, but were never granted citizenship. The populations of European states always had a healthy sense of the foreign nature of the Jews, and it would be easy to fill a book with statements by the leading men of every century to prove this. Berhard of Clairvaux, the pious preacher of the Second Crusade, Geiler of Kaysersberg, the famed Straußberg cathedral preacher (died 1510), and not least Martin Luther, expressed their strong opposition to the claims of the Jews, about their disdain for physical labor, and about their hatred of all Gentiles. Frederick the Great ordered Jews to be removed from all country towns, and Maria Teresa declared them the worst plague a state could have because of their treachery and usury. The sorrow greedy Jews caused for Germans during that period is shown in the 1940 film *Jud*

Süß. When Goethe was discussing religion in his discussion of his principles of education (W. Meisters Wanderjahre, book 3, chapt. 11), he wrote: *"For this reason, we do not tolerate Jews among us, for why should we give them a share in the highest culture, which their origin and background rejects?"* Fichte, and later Moltke, use almost the same words to declare the Jews *"a state within a state."*

The dam that the peoples had built against this state within a state began to burst with the insane and fateful doctrine of equality proclaimed by the French Revolution. After the emancipation of the Jews (1812 in Prussia), a steadily increasing stream of Jews moved to Germany, which increased after the World War to an intolerable degree under a state that ignored ethnicity.

It came to be that the Jews seemed no longer a state within a state, but the state itself.

Between 1910 and 1925, an average of 13 Jews each day emigrated from Eastern Europe to Germany. In 1925, 10.75 percent of the independent merchants in Prussia were Jews, 34.30 percent of the independent bankers. In Prussian cultural life, the figures were: 17.9 percent of doctors, 27 percent of attorneys, 27 percent of editors, 7.5 percent of actors, 14.8 percent of dentists. In Berlin, the figures were even higher, reaching the frightening total of 50 percent in the case of attorneys. In 1931, 50.4 percent of German theater directors were Jews. In some university departments, the figure was 50 percent, 55 percent in one case (statistics from Schulz-Ferecks). And if one considers the situation in Vienna before Austria's return to the Reich, the situation is even less favorable. Under Schuschnigg's rule, the Viennese press was the center of an anti-German spirit. *"It has been established that of 177 editors, no fewer than 124 were Jews, and only 53 Aryans."* (Reichsamtsleiter Sündermann)



Gesunde Jugend — Glückliches Volk!

One must remember that before 1933, these statistics include only religious Jews, and that those who had left Jewish religious groups were not included, not to mention the *Mischlinge*. Since under former laws these kept entering the German people's body, it is easy to see that the Jewish Question could be resolved only from the racial standpoint. The "*Reich Citizenship Law*" of 15 September 1935 excludes Jews and *Jewish Mischlinge* from Reich citizenship and thereby from employment as civil servants.

The two laws of 15 September 1935 (the Nuremberg Laws) are the first successful and determined step — in two thousand years — that have been taken to solve the Jewish Question.

The Prevention of Genetically Ill Offspring

Wherever nature is left to itself, those creatures that cannot compete with their stronger neighbors are eliminated from the stream of life. In the struggle for existence, such individual creatures are destroyed and they do not reproduce. This is called natural selection. Animal and plant breeders who want particular traits systematically eliminate those with undesired traits, and "breed" for those creatures with the desired genes. "*Breeding*" is artificial selection.

In the case of human beings, the complete rejection of selection has led to undesirable and unexpected results. A particularly clear example is an increase in the genetically ill. In Germany in 1930, there were about 150,000 people in mental asylums and 70,000 criminals in prisons and jails. They were, however, only a small part of the real number of the handicapped. Their total number is estimated at more than half a million. This requires enormous expense on the part of society: 4 RM [Bytwerk: Reichsmarks] daily for the mentally ill, 3.5 RM for a criminal, 5-6 RM for a cripple or a deaf person. In contrast, an unskilled worker earns 2.50 RM a day, a white collar worker 3.50 RM, a lower level civil servant 4 RM. (Reich Minister Dr. Frick gave these figures in 1933). Earlier, those with such handicaps, if they were not in institutions, were free to reproduce, and particularly in the case of drunkards and the mentally handicapped, the number of children was often very high. A single alcoholic woman born in 1810 had 890 descendents in 1839 [Bytwerk: I assume this is a typographical error.]. Half were mentally impaired. 181 were prostitutes, 142 beggars, 76 serious criminals, 7 murderers, 40 were in poorhouses. The woman cost the state about 5 million marks altogether, which had to be paid by healthy and sometimes very valuable people. It raised taxes and reduced opportunities for others. This shows the wisdom of Goethe's words: "*Reason becomes nonsense, charity a plague!*" The "*Law for the Prevention of Genetically Ill Offspring*" of 14 July 1933 seeks to reduce the worst cases of such unnatural counter selection by allowing for the sterilization of serious and genetically inherited illnesses. Thus the army of the mentally ill, the idiots and those with low intelligence, the criminals, those dangerous to the community, and tramps will gradually diminish, leaving more room and opportunity for healthy and hard-working people. "*Humanity*" is not ignored in these

cases. One not only leaves the ill alive, but cares for and protects them. Sterilization is safe and harmless. However, one will display “humanity” not only to those who are of less worth, but also to those who are valuable. If we believe those who through serious research have sought to understand God’s will, there is no doubt as to what the will of God is.

The last world congress of scholars from every civilized nation showed that an understanding for German policies in this area is growing rapidly throughout the world.

(You can find important material about these questions in the material produced by Reichsamtsleiter Dr. Groß in the series “*Reich Office for Public Health*” and the publications of the “*Reich Federation for those with Many Children.*”)

The Great Importance of the Birth Rate

From a superficial standpoint, one might believe that it makes no great difference if a certain group of people is more or less prolific. However, consider the following:

If a population consists of two equal groups A and B, and A regularly has three children per person, but B has four, by the next generation A has only 36, but B has 64 people in a population total of 100. After a hundred years, the ratio is 30:70, after 300 years 3:97. That means that group A has nearly vanished from the population. Imagine that group A has the valuable people, and group B those people of lesser value!

Today, the drop in the birth rate is so frighteningly large that not only the highly valuable genes of the people are at risk, but the very existence of the people. In 1900, the number of live births was 36 per 1,000 of the population. In 1932, it was only 15! A third of the number necessary to maintain the population was missing. A dangerous consequence of the declining birth rate is the wrong age structure for the German people. If one compares the age range of a people to a tree, the lower level of the tree is the layer of the children (consumers in economic terms). The middle level consists of productive adults, which gradually grows smaller until the crown of the tree is reached. These are the elderly, who must be cared for. However, the children’s layer is now far too small. The old are far too numerous, which means an ever increasing burden for those who are productive, the taxpayers. National Socialism’s measures (Law for the Encouragement of Marriage of 1 June 1933) have prepared the way to improve the age balance of the population, and the youngest group (children up to six years of age) has significantly increased. But that is only a beginning. The number of school-aged children (6-14 years of age) has fallen sharply, and the oldest group over 65) has increased significantly.

The marriage figures have increased as has the number of births. That has increased from 14.7 per 1,000 in 1933 to 19 per 1,000 in 1936. That is certainly a wonderful success, but we have still not reached the level necessary to sustain the population.

200,000 more children a year are needed than are currently born. Put another way, the birthrate of 19 per 1,000 is 11 percent lower than the needed birthrate (statistics from Ministerialdirektor Dr. Gütt).

Europe's birthrate is significantly lower in the north and northwest than it is in the south, and particularly east. In 1930, these figures were (per thousand):

15 - 18 in England, Scandinavia, Germany, Austria, Switzerland

18.1 - 22 in France, Ireland, Scotland, Denmark, Finland

22.1 - 28 in Holland, Italy, the former Czechoslovakia, Hungary, Lithuania

28.1 and more in Spain, Portugal, the Balkans, Poland, and Russia.

That means a growth in population to the east, and presumably population pressure from the east towards the west. Germany, as the bridge between the east and the west, is the country that will be the first to sense this pressure. How can it defend itself if it is not strong and militarily ready?

A weak people entices its land-hungry neighbors to attack. The strength and military readiness of a people, in contrast, are guarantees of peace. The Führer spoke to this at the Party Rally of Freedom (1935): *"We may never forget that only the strong deserve friendship, and only the strong get it. Thus, our goal is to make ourselves strong."*

Farming and Urbanization

The people's economy depends on the largest possible number of firmly rooted and loyal citizens who give the state what it needs more than anything else: people who are healthy in body and soul.

— Hindenburg

Reich Minister Dr. Darré has proven in a comprehensive book that farmers historically are the life source of the Nordic race. This is also true for the German people today: farmers are the life source of the people.

Take any large group of city dwellers, perhaps a school class, and determine where the grandparents were born. You will be amazed at the high percentage of rural origins. Farmers have the children that move to the cities.

The rural population, particularly those who till the soil, are bound to the laws of nature. He who owns stocks can arrange his life as he wishes, today one way, tomorrow another. For the farmer, his way of life follows the laws of life. He needs workers, and he secures them in his children, who must be strong and healthy if they are to help him. Usually, all he can pass on is his land, and it is of use only to him who can cultivate it. Thus farmers *"breed"* a *"firmly rooted"* and *"loyal"* generation. You can understand now why the phrase *"blood and soil"* is not merely a rhetorical device, but rather it reveals a law of life.

Money and soil are two concepts revealing different worlds. It is unnatural that a farm be split apart (since one thereby tears apart a living thing). It is equally unnatural that it be sold so that the proceeds can be divided among the descendants, that it be converted to money. Industrial developments of the nineteenth century destroyed this natural view in wide circles of the population, even including the rural population. This is where the “*Farm Inheritance Law*” of 15 May 1933 (the Farm Law) comes into play. It states that a farm may not be sold or split up without court approval, that it be passed down to the farmer’s heir, who may only be a citizen of German or related blood. “*Only he who is at home with the soil may pass it on to his heirs.*” (Otto Paust).

The strong population growth that prevailed for several decades after 1870 led to a shortage of land. “*People without land*” streamed into the cities and found work in the many factories that sprang up like mushrooms. This “*urbanization*” had only unfavorable results in relationship to the laws of life. Some become impoverished in the new cities. Most, particularly the most valuable, reduced their number of children as soon as they had risen economically, diminishing their valuable genes. Here too there was a regrettable counter selection.

The World War led to a tremendous transformation in the world economy, and it is likely that Europe’s industries will never again employ as many people as before. Thus, more people now live in cities than there is work for. However, cities cannot survive without fresh blood. It must be seen if many city dwellers are suitable for resettlement to the countryside. It is absolutely necessary that farmers do not reduce their number of children because of a lack of land. Space can be provided by land already being developed, and through the reclamation of moor and wastelands. Settling such new land is hard and requires strong, persistent people. The eastern part of the Reich has a low population. Settling it with those of German blood will achieve three important goals:

- 1.the agricultural freedom of our people (that is, Germany’s independence from foreign sources of food);
- 2.the securing of the source of ethnic life;
- 3.a defense against the population pressure from the east.

The German People on the Path to an Ethnic Reich

*Fate presses —
Loyalty determines.*

— Ludwig Finckh

*We have nothing but this in mind: the Reich
The Reich of all brothers in our chosen realm,
That God gave to us. And no foreigner
May interfere in the slightest with our freedom*

The history of a people is largely determined by its nature. The space in which it settles is also important, the soil on which it builds. The more a people is aware of its unity, the more strongly it can express and develop its ethnic traits, the more it can sovereignly determine its own path. A people's will determines its history.

Since the English people lived on an island, it was easier for them to build a united state. A strong will for a state brought all forces together and determined the course of English history. Since centuries of world conquest drew Europe's brave to foreign lands, each English emigrant enjoyed the protection and aid of a powerful fatherland. Wherever in the world an Englishman settled, he founded a cell of his motherland. Thus, the British Empire, founded on the subjugation of foreign peoples, is not an ethnic entity. The fact that England ignored up until now the ethnic danger (the Jewish Question!) is one of the reasons for its present decline.

The German people's path to state unity and to a people's will was thornier and longer. After the great migrations, German tribes were spread throughout Europe, separated by impenetrable forested mountains, and having no natural defenses against neighboring peoples. Leading rulers founded a strong German kingdom, but did not fully succeed in bringing all the German tribes together. For more than a thousand years, the German people and Reich were the leading nation in Europe. The German Kaiser's reach extended far beyond German territory, and Europe's important decisions were made in Germany. But the longing of the German Kaisers to reestablish the old Roman Empire with the help of German knights did great damage to German land and to the German people. To win power in Italy, the nobility gave up their most important rights. Germany lost its leading role in Europe; the individual states used their strength only for their immediate purposes, not for the good of the larger German body. The history of the First Reich was guided by state, not ethnic, principles. All Europe's movements centered on Germany, were fought out on German soil, and at Germany's cost.

Thus pure Germanic lands were separated from the Reich federation (the Netherlands, German Switzerland, Luxemburg, Liechtenstein), and were lost to the German ethnic body. Many Germans emigrated in groups and settled in foreign realms (in Siebenbürgen and Romania, on the Volga and the Black Sea, in Banat and the Baltics). They kept their ethnicity pure against a foreign environment, without the help or thanks of Germans in the homeland. Millions more Germans emigrated to all parts of the world, helping to found states (the United States of North America) and gave their German blood and German spirit for foreign states, whose ethnic body they had joined. They lacked the backbone of a strong German home state.

The Führer stated that the German people rescued three clear fruits regarding foreign and political events from the collapse of the First Reich (Mein Kampf, p. 733):

1. the colonization of Austria;
2. the securing and filling of the area east of the Elbe, and

3. the Hohenzollern organization of the Brandenburg-Prussian state as the model and crystallization point of a new Reich.

However, this new state, built by Bismarck from Prussia had — from an ethnic perspective — a serious weakness. It divided the German national body. The Germans in the Austrian territories remained outside; under the Hapsburg throne, they were trapped in a stew of peoples. Sharp frictions between of this mixture could not be avoided. From here came the spark (Sarajevo!) that ignited world conflict.

The World War provided a unique, almost miraculous revelation of German heroic greatness that filled the entire world with astonished admiration. It also revealed the main weakness of the German people, namely that it was not united in a large ethnic state. Such a state of all Germans would have been impregnable against all the powers of the world.

The “*peace*” of Versailles demonstrated the destructive hatred of the enemy against the German people. Millions of Germans were removed from German authority: In Alsace-Lorraine, Eupen-Malmedy, North Schleswig, Danzig, the Memel district, Pomerania-West Prussia, Eastern Upper Silesia and Hultschin.

The Hapsburg Empire was dismantled. The core became German-Austria, whose inhabitants demanded union with the German Reich. But hatred of the Germans was trump in the world of Versailles, and such a union was prohibited, and the attempt was made to weaken the Germanic consciousness of the Austrians. After 1933, anti-German forces attempted to strengthen an anti-ethnic government in Austria. They wanted to make the country a bulwark against National Socialism, which they rightly saw as incorporating the powerful force of ethnic, Greater German thinking. Germans suffered distress, prison and death until the Führer returned the German Ostmark to the Reich.

As Adolf Hitler began his journey to Branau on 12 March 1938, surrounded by jubilation, the unnatural border fell before him who was returning home. As the Führer entered Vienna, the dream of a thousand years became reality: the German ethnic Reich was established. This event of world historical significance was won not with weapons and force; it grew from the depths of the heart through the law of blood.

Still, there were 3 1/2 million Germans trapped in the Sudetenland in “*Czechoslovakia*,” an artificial multi-ethnic state created by the shameful Treaty of Versailles, and intended as a center of trouble and as a gathering place for a march on Germany. The leaders of this state, in the pay of the Western powers, had tried in vain for twenty years to exterminate Germandom within their borders. In October 1938, the Führer rewarded the Sudeten Germans for their blood loyalty by returning their ancient Germanic land to the Reich.

Facing the strength of the Greater German Reich, the Western powers drew back, gnashing their teeth as the Sudeten Germans returned, and left the rest of Czechoslovakia to its fate. The rump state collapsed, Slovakia declared its independence, and reasonable Czechs placed their territory and its people under

German protection. Thus the Protectorate of Bohemia and Moravia began on 16 March 1939.

In the face of these successes of Greater German thinking, England more and more revealed its true face. It found one more state that relied upon England's word, and then collapsed: Poland.

Egged on by England, blinded Poland rejected every reasonable and just resolution of the Danzig question. It rejected the Führer's moderate proposals and committed atrocities of unimaginable depravity on defenseless ethnic Germans. It sent Polish forces into German Reich territory. On 1 September 1939, the Führer ordered German troops into Poland. Eighteen days later, there was no longer a Polish state. The Germany military had won a victory unique in history. They had won back for the Reich the Germans in Danzig, Pomerania, West Prussia, and Upper Silesia, as well as an area of control that extended to the Bug River. (The purely German Memel District had already been incorporated into the Reich through peaceful negotiations with Lithuania.)

The New Ordering of Europe and the World

Blinded by hatred against ethnic Greater Germany, England declared war on 2 September 1939, and France obediently followed. Russia, on the other hand, unwilling as in 1914 to shed its blood for England's position in the world, concluded an agreement with the Reich under which the two largest peoples in Europe together took on the new ordering of Eastern Europe, ruling out England's influence in an area in which it had no cause to be involved.

After the victorious campaign in Poland has had assured ethnic security in the East, the Führer — who hates senseless bloodshed between nations — made a peace proposal to the Western powers. England's rulers remained deaf. They hoped they could use their money to purchase the blood of other peoples; that is, they wanted to use economic means to force neutral nations into their service, building a ring of hunger and weapons around Germany.

This time, however, that old British recipe failed to work. Russia kept its agreement with Germany, and in Italy Mussolini scornfully rejected all similar British attempts to separate him from the Axis friendship that had proved its value over the years. That broke the attempt to starve Germany through a blockade. Since the hunger war failed, a war of raw materials and weapons was attempted. There are three points in Europe where than could be attempted: 1. Causing trouble in the Balkans and blocking the Romanian oil fields; 2. Occupying Scandinavia with its Swedish ore; 3. Marching through Belgium and Holland to break militarily into Northwest Germany.

Later historians will discuss the brilliant countermoves that Adolf Hitler took against these three dangers. They will find in them remarkable proof of his wise statesmanship and his brilliant greatness as a leader, and of the immortal heroism of

German soldiers on land, at sea, and in the air. The following dates, modest as they may seem, conceal enormous events.

On 9 April 1940, German troops moved to protect Denmark and landed in Norway. They fought against the English, the French, and the Norwegians, and ended their successful campaign on 10 June by fully securing the entire eastern coast of the North Sea.

On 10 May 1940, Germans marched into Holland, Belgium and Luxembourg. In Flanders and northern France, they destroyed the French and British strike forces and had captured the entire Belgian and French English Channel coastline up to the mouth of the Somme by 5 June. On the same day, the German right flank began the decisive battle against France. The Weygand Zone was overcome, the Maginot Line broken through. On 21 June, France was finished, and the Führer ended the shame of 1918 in the forest of Compiègne. Europe's entire northwest coast, down to the Spanish border, is secure against England.

On 10 June 1940, Italy entered the war, joining in the last battles against France, and waged widespread battles with all of its military forces against British power in the Mediterranean and North Africa. The cooperation of the Axis powers succeeded in eliminating the Balkan trouble spot in a peaceful way in the middle of the war (German-Italian arbitration in Vienna on 30 August 1940). This new order eliminated the injustices done to Hungary and Bulgaria after the World War, and brought Romania into the Axis.

These events drove England diplomatically as well as militarily (Norway, Dunkirk!) out of Europe. The peaceful desire for order of forward-looking peoples had extinguished the torch of war. Now England was branded as Europe's enemy. Once again (at the Reichstag session of 19 July 1940), the Führer made an appeal to reason, but insults and threats were the official response that came from the other side. Thus it became clear that the war would not end without the destruction of England and the British Empire.

The Reich government and Italy declared a total blockade against England (17 and 20 August 1940), and on 7 September, German forces began their revenge for English bombing attacks on the German civilian population by major bombing attacks on England. England's rulers saw North America as its last resort. They surrendered parts of their world empire as bases. However, the agreement between the Reich government, Italy and Japan (27 September 1940), joined in November by Hungary, Romania and Slovakia, make it clear to the world that the end of the war would mean not only a New Order for Europe, but also a new and just reordering of the whole world.

Blood joins blood

*A people is not time, a people is not space,
A people is not day, a people is not a dream —
A people is a love that flows within
A holy stream of which we are a part.*

— Lex Schloss

For all time, the German Reich leadership will be honored for the fact that it held to an ethnic perspective in every decision of this war. Germans in Eupen-Malmedy, Luxemburg, Alsace and Lorraine are now forever part of the German national body. The newly won territories in the East do not serve imperialist goals of expansion and exploitation, as for example England pursued in its empire, but rather the ethnic security of German living space. By fall 1940, more than 200,000 settlers from the Baltic lands, from Galicia and Wolhynia, had moved to the new Warthegau [Bytwerk: conquered Polish land], joining the native ethnic Germans in constructive labor. Consistent with border agreements between Russia, Romania, and Bulgaria, a further 190,000 ethnic Germans from Bessarabia, Buchenland, and Dobrudscha will be resettled and return to the Reich. Where such resettlement is not possible, agreements will be made with the respective states (Hungary, Romania) under which the remaining Germans will not be treated as a minority, but rather as a fully equal group. The Germans south of the Brenner Pass in South Tyrolia had already found a new home in the Reich.

The ethnic goals of National Socialism, nourished by a knowledge of race and nature, have established a Greater German Reich of 85 million Germans. Common blood has built a common will that has forged the weapons that make it invincible under Adolf Hitler's leadership. England's day is done, Germany's day is dawning!

Onward

A generation with all of these advantages has enormous responsibility. Many of the problems that must be solved have been felt for a long time, some for centuries. Partial solutions were attempted, which always weakened them. New tasks drove old ones to the background.

The failings of the past had their ultimate and decisive cause in the fact that they did not find the fulcrum that allowed the whole to be moved: the laws of genetics and of race.

But now clarity shines in all directions. Woe to the generation that is given clarity — but does not use it! There are only two paths: to liberating heights, or to decline.

We choose the first path, although we know that it brings sacrifices and challenges, although we know that it is difficult, and will take more than one or two or three generations.

Ernst Moritz Arndt was one of the Germans who sensed the greatness of the German

mission. Let us follow him and his prophetic words:

*“So dance, millennium, your dance
Reach, spirit, for the highest joy,
Destroy the hourglass of time
And reach for and understand eternity!”*

A two page genealogical table follows to give the child a start on building his family tree.:

Ahnentafel

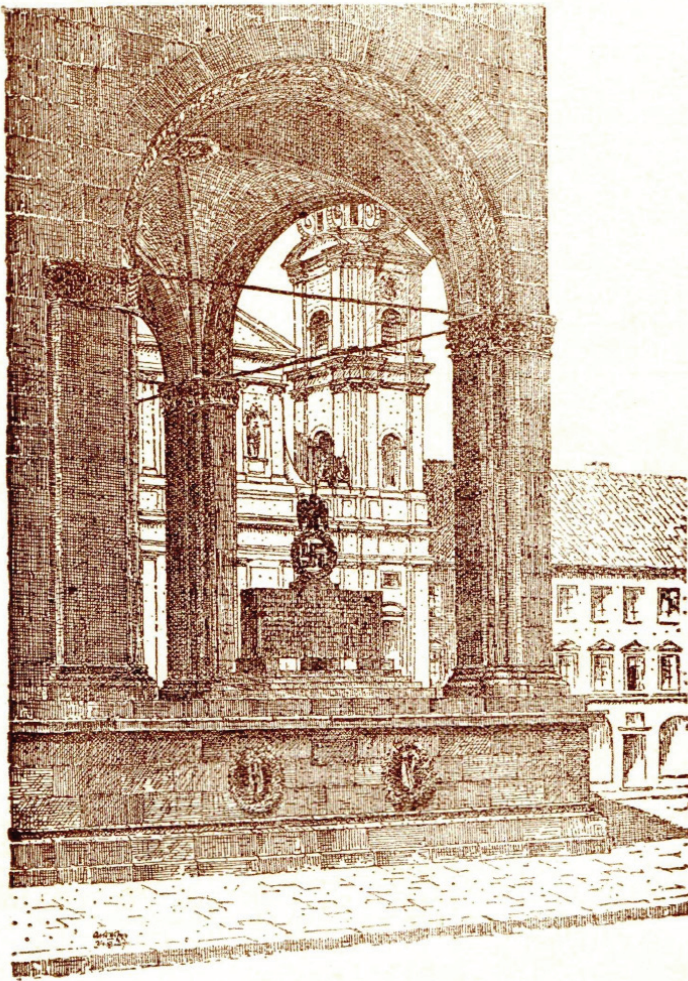
8 Urgroßvater	9 Urgroßmutter	10 Urgroßvater	11 Urgroßmutter
Familienname	Geburtsname	Familienname	Geburtsname
Vornamen	Vornamen	Vornamen	Vornamen
Beruf	Beruf	Beruf	Beruf
* Ort	* Ort	* Ort	* Ort
Tag	Tag	Tag	Tag
† Ort	† Ort	† Ort	† Ort
Tag	Tag	Tag	Tag
Beh.	Beh.	Beh.	Beh.
☞ Ort	Tag	☞ Ort	Tag

4 Großvater	5 Großmutter
Familienname	Geburtsname
Vornamen	Vornamen
Beruf	Beruf
* Ort	* Ort
Tag	Tag
† Ort	† Ort
Tag	Tag
Beh.	Beh.
☞ Ort	Tag

2 Vater	
Familienname	Vornamen
Beruf	
* Ort	* Ort
Tag	Tag
† Ort	† Ort
Tag	Tag
Beh.	
☞ Ort	

1	
Familienname	Vornamen
Geschwister	

12 Urgroßvater Familienname Dornamen Beruf * Ort Tag † Ort Tag Beh. ☞ Ort Tag	13 Urgroßmutter Geburtsname Dornamen Beruf * Ort Tag † Ort Tag Beh. ☞ Ort Tag	14 Urgroßvater Familienname Dornamen Beruf * Ort Tag † Ort Tag Beh. ☞ Ort Tag	15 Urgroßmutter Geburtsname Dornamen Beruf * Ort Tag † Ort Tag Beh. ☞ Ort Tag
6 Großvater Familienname Dornamen Beruf * Ort Tag † Ort Tag Beh. ☞ Ort Tag	7 Großmutter Geburtsname Dornamen Beruf * Ort Tag † Ort Tag Beh. ☞ Ort Tag		
3 Mutter Geburtsname Dornamen Beruf * Ort Tag † Ort Tag Beh. Tag			
* Ort Tag Behenntnis			



Und ihr habt doch gesiegt!