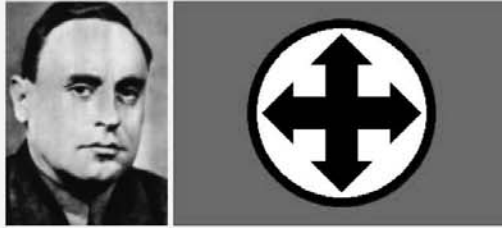


## Ferenc Szálasi: Hungarianism



### CONTENTS

#### EDITORS-PUBLISHERS FOREWORD

#### GYULA UNGVÁRI: APPRAISAL OF THE LIFE OF FERENC SZÁLASI THE

#### FUNDAMENTAL PRINCIPLES OF THE ESZMEREND OF HUNGARISM PRIOR TO JULY 6, 1938

#### PURPOSE AND

#### DEMANDS Creed Basic plan

#### and

#### demands Concluding

#### remarks

#### PATH AND

#### GOAL Foreword

#### Hungarianism I = Pax Hungaria II. The

#### moral basis of Hungarianism III. The

#### intellectual basis of Hungarianism IV. The

#### material basis of Hungarianism Part 1 Part

#### 2

#### Part 3

#### Part 4

#### V. Hungarianism and the people 1.

#### The peasant

#### 2. The worker

#### 3. The intelligentsia

#### 4. Women, children and youth 5.

#### The national family and the minority issue

#### VI. The principle of the commonwealth: Conationalism

#### THE BASIC PRINCIPLES OF THE IDEA OF HUNGARISM AFTER OCTOBER 1, 1940

#### THE PEASANT,

#### THE WORKER

#### IS THE LARGE SQUARE

#### OF INTELLIGENCE. LIFE SPACE. LEADING

#### PEOPLE THE MILITARY LIFE OF EUROPE

#### Introduction

#### The Eastern Theater

#### The western and southern battlefields

#### The Western Theater

#### The southern battlefield

#### Invasion - retaliation

The cooperation of the German and Japanese military leadership  
THE RIGHT OF THE LAST WORD

EDITOR'S-PUBLISHER'S FOREWORD

As a result of the conscious falsification of history and hysterical hate campaign, Ferenc Szálasi is the most hated and despised figure in Hungarian history in the domestic public consciousness. The object of this morbid hatred is a historical figure for whom hundreds of thousands were fanatically enthusiastic in the 1930s and 1940s. The adoring love with which the people surrounded all his actions and all his manifestations was similar to the love of the Great Prince. In the words of the English historian Macartney, he was almost "revered as a savior". Not only did he create the largest party and movement in the history of Hungarian parties and movements (disregarding, of course, the communist interest party membership) in an age when belonging to a party or movement meant at best discrimination, often internment and persecution instead of an advantage - the 30s, The great majority of the political prisoners of the 1940s consisted of his followers, and he achieved the right-wing unity and national unity that is still talked about so much today, as evidenced by the events of October 15, 1944, despite all the lies and distortions. , but among others

We would like to introduce this Ferenc Szálasi, who is now known by few, despite all the hatred, contempt, contempt, disparagement, incompetence, through his own writings, in the now starting book series, the place of "arrow Szálasi", the phantom child conceived in Talmudic hatred. The real Ferenc Szálasi, who had only one "sin": he loved his nation to death and could only always serve the truth, and therefore he stepped before the court with a clear conscience and unbroken.

The Head of State himself saw the need to compile his writings and statements into a series of books, as a guiding thread, as a guide, as a justifying report about his worldview (Hungarianism), moral behavior, and actions for his followers, his nation, and posterity. The whirlwind of his struggles, the tragic end of the war, and then his martyrdom prevented him from realizing his plans.

The Leader of the Nation was taken into custody by the American military authorities, and so his files, together with his plans and sketches, went to the archives in Washington, and decades later became available for anyone to study.

On the basis of these documents, we wish to realize the intention of the Head of State, respecting his plans and ideas - 55 years late - and taking into account today's goals, demands and needs. It follows from this that it is necessary to speak briefly about the principles of the arrangement.

Nemzetvezető originally planned the series under the title Hungarizmus for four volumes, the first volume of which would have been The Goal, the second The Road, and the third The Road to Power. He planned to supplement all this with a fourth, which would have included the writings of his main collaborators. The plans for the contents of the first, second and third volumes are more or less completed. And the fourth volume remains only a plan, its content can only be guessed. We follow this division up to the first three volumes. The number of additional volumes is still open (so far we have material for five volumes). The arrangement of this present volume (The goal) was also guided by the two aspects mentioned above: respecting the plans by combining the needs and objectives of the present. The latter made it necessary to modify the original plan. But, contrary to the communist and liberal custom, this means increasing the communicated material instead of reducing or curtailing the material to be communicated. Compared to his Szálasi plans, he gave the speech with the right to the last word in addition to the Purpose and demands and the Path and purpose

by the way.

Due to the nature of the worldview of the volume, I tried to edit a complete comprehensive picture. Only certain chapters of his writing entitled "The Way and the Goal" were included in the original plan. The Purpose and Claims

but in the second volume. All his writings are published in their entirety. The Way and the Goal is based on the original manuscript, which is the same as the 1959 Munich edition, but the earlier version published in Argentina differs slightly from it. The series of articles published with the same title also has a slightly different text and contains only a few chapters, which was published in the columns of the Hungarian paper entitled Szétártás under the names of Ferenc Szálasi and Lajos Széchenyi in 1938.

Otherwise, this work is entirely Szálasi's intellectual product. Both emigration editions give the wrong year as the first appearance of the work, the Munich one indicates 1935, and the Argentinian one 1936. According to the bibliography of his writings compiled by Szálasi in 1944, the aforementioned series of articles can be considered the first publication.

Although the study entitled Europe's military life is not specifically of a worldview nature (although Szálasi imbues all his writings with his particular worldview and Hungarianism), it was originally included in the first volume as an appendix, thus unfinished, considering the war, as he planned to publish the work in March 1945. The importance of the study has not diminished even after half a century, only the aspect has changed. It is not necessary to justify the attachment of the last speech, but I would like to note that, in contrast to the selection entitled Szálasi per by Elek Karsai and László Karsai, we provide the complete, verbatim text of the stenographer's minutes. We launch this series with the sure knowledge that the future Hungarian generation and the Hungarian historians committed to the future nation, after learning the real historical facts and documents, will find Ferenc Szálasi to be the greatest and most morally pure personality of Hungarian political life in the twentieth century, and his memory will be the greatest among Hungarians, they will be cared for in a manner worthy of them. We trust that the Leader of the Nation will set the standard and path for future Hungarian national politics, because the truth somehow always wins in the end.

## ASSESSMENT OF THE LIFE OF FERENC SZÁLASI

### I. WHO WAS FRANCIS SZÁLASI?

In the early 1940s

The entry of the German army into Hungary and what followed

Hungarianist constitutionalism and

reforms The fate of Hungarianism and Jews in 1944 and the

beginning of 1945 Szálasi

before the "People's Court" II. WHAT IS HUNGARISM?

THE FOUNDATION OF THE HUNGARIAN IDEOLOGY 2.

Christian morality, nationalism, socialism 3.

Community outlook, politics, good profit and the kalokagathia

B. THE STRUCTURE OF THE HUNGARIAN IDEOLOGY

2. National management and work

order 3. The foundations of the

Hungarian state theory 4. Components of the nationalist

and socialist popular community C/

THE END OF

HUNGARISM 2. Pax Hungarica 3. Szálasi's arguments in favor of the

Hungarian state unity of the Carpathian-Danube basin 4. Was the author of the idea of a unified Hungary ch

D/ PROGRAMMATIC DEVELOPMENT OF IDEOLOGY E/

CO-NATIONALISM, WORLD POLITICS, WORLD HISTORY 2. World politics

3. World

historical contexts

F/ ITS STYLE, LANGUAGEG/ FINAL WORD:

The Dear Reader is holding a make-up book. Study and collection of speeches, which martyred Ferenc Szálasi, XX. s. of the great thinker, the creator of Hungarianism, which represents the Hungarian national synthesis of realism and idealism, who connected the founding of the Hungarian state with the self-defense of the Hungarian nation and homeland, which wanted a life-and-death struggle - with the fight against the Bolshevik army that threatened the ancient land and its peoples. It contains some of the fundamental intellectual and political statements of the leader of the nation. In the series of speeches, the last one is the speech delivered before the blood court called the People's Court, with the right of the last word. With this, Szálasi crowned his heroic career, serving as an unparalleled moral example.

In the past decades - and still today - in school education, in the media (in mass communication), in official politics (both under the conditions of the communist one-party system and nowadays under the conditions of the multi-party system), Szálasi was and is being portrayed as a villain on the one hand, and as a stupid politician on the other. In certain (influential) circles, Szálasi is the XX. s. the most hated Hungarian politician, undoubtedly more hated than Mátyás Rákosi, who really does not even deserve the slightest sign of respect. Recently, even the representative of the National Assembly of the MIÉP - otherwise known for its admirable stances and sermons - felt obliged to refer to Ferenc Szálasi as a "villain" in front of the TV audience - contrasting him with László Bárdossy, who was "worthy of a retrial" and also died a martyr's death. This circumstance and the fact that the works presented on the following pages have not seen, could not see the light of day in the past decades, makes it necessary that in addition to the analytical appreciation of the works presented in the introduction, we also provide the Dear Reader with a brief biography and period.

**I. WHO WAS FRANCIS SZÁLASI?****Family background and**

beginning of career Szálasi (before his voluntary name change in 1935: Szálasy) Ferenc Kassá was born on January 6, 1897. His paternal grandfather participated in the Hungarian War of Independence, he was taken prisoner by the Russians at Világos, from where he was sent to Austria during the punitive measures following the War of Independence, where he also had to perform military service. In the meantime, he met a Viennese woman, whom he later married. This marriage gave birth to Szálasi's father, who was sent to the military orphanage after the grandfather's relatively early death. Following a provision according to which everyone whose father came to Austria after 1849 is forced to settle in Hungary, Szálasi's father continued his military school studies in Bratislava. After completing these studies, Szálasi's father worked as a military official.

Dezső Sulyok, a well-known Hungarian oppositionist but anti-German politician of the Horthy era, who was close to the left at that time (who was one of the most talented leaders of the small farmers from 1945 and who was removed from the small farmers' party by the communists during the first "Salamization" of the small farmers' party) in order to discredit Szálasi - At the instigation of István Bethlen and on the basis of the falsified birth documents he received from him - in the late 1930s he came up with the story that Ferenc Szálasi was not actually a Hungarian, but a man of Armenian origin, who (or whose ancestor) was originally called Szaloszján. The discrediting action took place on Thursday: the Polish Council of the Budapest Court found that Ferenc Szálasi was of "pure" Hungarian descent on his paternal grandfather's side, with only a distant sideline connection to Armenianness, and that the nan

## Ferenc Szálasi: Hungarianism 1 / 4

It comes from the translation of the name Szálasi into Armenian. (By the way, the Armenian origin is nothing to be ashamed of. According to our knowledge, two of the Arad martyrs also had Armenian blood, the so-called Lt. Gen. Ernő Kiss and the Home Guard Colonel Vilmos Lázár.) While Szálasi's paternal grandmother was a German woman, her mother also had Slovak or Ruthenian blood. All in all, Szálasi was by no means a person of "pure" Hungarian origin, just as a large proportion of Hungarian people are not. It is likely that - in addition to his moral elevation and his Christian faith - this circumstance also influenced Szálasi's realistic nationality policy, which is patient and careful with regard to the racial characteristics of the Carpathian Basin, which is so characteristic of his Hungarianism and which makes Szálasi's policy the saint of useful and Christian foreigners. For the policy of admission or e.g. He links it to István Széchenyi's nationalism policy (e.g. the principles of the greatest Hungarian in his so-called great academic speech, and his idealism shown in his numerous actions against impatient Magyarization) or to the similar perception of Ottokár Prohászka, who is also of "not purely" Hungarian descent. Szálasi - as we would say today - grew up in a family with many children. The first child was a girl, the others were boys. Ferenc was the oldest of them. The Szálasis lived an intimate family life. The children received a strongly religious upbringing from their mother - who was otherwise Greek Catholic, but deeply religious - as Szálasi said: "I absorbed the strength and conviction of faith in God with my mother's milk. My mother infused me with faith through and through." Due to the poor financial conditions of the family, his parents intended Ferenc Szálasi for a military career. This is how the future founder of Hungarianism entered the Kőszeg military realist school, after graduating from which he entered the military. He took part in World War I. In 1915, he went to the front as a team officer, he also led a raiding unit.

After the war, he moved to Hungary and the so-called performed foreign affairs courier service during the Lilac Revolution. In the following decade, he trained himself in many ways and in the process - even before he was admitted to the Military Academy, which he completed in 1923-1925 - he proved with calculations the direct connection between the productive activity of labor and military success. From there it is only one step to one of the main elements of his system of views: successful national politics is not possible without understanding the economic and social importance of work and acknowledging its desirable role. In 1925 he was assigned to the general staff, in 1926-1929 to the General Staff. He serves in the General Staff Personal Affairs Department. In the late 1920s and early 1930s, Szálasi took part in study tours at home and abroad. During this time, he writes various political and military political essays, and with his views and writings, he grows into a central figure in the general staff, a sort of political bully of officer debates. His writings are also known to Gyula Gömbös, who sometimes speaks enthusiastically about these writings (he even mentions Szálasi as one of his possible successors when he was prime minister), but at other times reprimands him for his military revolutionary manifestations. Szálasi was promoted to chief of staff in 1933. he, on the other hand, retired on March 1, 1935 and founded the Will of the Nation Party (NAP). This is the first party founded by Szálasi and Hungarianism in Hungary.

**From Purpose and Demands to Purpose and Purpose**  
The NAP's ideas and thoughts on political action are contained in Szálasi's work, Purpose and Demands, written in March 1935.

Compared to his previous writings, he takes a significant step forward in this work: he develops a plan for the renewal, reconstruction, reorganization, organic and unified management of the Ősföld (the Carpathian-Danube basin, i.e. historical Hungary), and the creation of the United Lands of Hungária.

Purpose and claims c. can also be understood as a short - but to the point - introductory study to Szálasi's most significant ideological work, Path and Cél.

for study. However, years pass between the writing of the two studies. The establishment of the NAP was followed by a difficult period of party organization and party building, a job requiring a lot of time and energy, namely in the crossfire of attacks from almost all sides. (These attacks then become permanent, Ferenc Szálasi and his movement do not have a minute's rest, and after the losing war, when he and his movement are made the main scapegoat, the main cause of all evil, Szálasi becomes the subject of extraordinary moral, spiritual and physical torture, and after his death there is a - still unending - slander against him and his fellow Hungarian martyrs, which makes the assumption logical: that the National Leader and his comrades are certainly already in a purified "otherworldly" state and are indeed the Eternal On October 6, 1936,

Gyula Gömbös dies unexpectedly and the most knowledgeable developer of his reform efforts, Lajos Szálasi Keresztes-Fischer, the head of Horthy's military office (the brother of the later Minister of the Interior, a consistent enemy of National Socialism), asks him to write a national situation report. Szálasi - after his country tour and in-depth investigations - the so-called He writes a memoir in which he thoroughly criticizes our domestic conditions, stressing that the nation is in crisis. He demands an interrogation from Horthy at the same time. Keresztes-Fischer sinks Szálasi's writing and prevents the head of state from contacting Szálasi. With this action, the head of the cabinet starts a series: in the following years, Szálasi tries to contact Horthy countless times, but he is always thwarted in his efforts until May 1944. In the spring of 1937, NAP's first newspaper, Új Magyar Munkás, was launched. The articles published in the paper criticize the government, the liberal worldview, international big capital and the communist international and discuss the politics and program of Hungarianism. The consequence: the government quickly dissolves Szálasi's party (this is the first case in this "genre", i.e. the first case in the line of dissolution of Hungarian parties) and on April 15, 1937, almost 100 years after Lajos Kossuth was imprisoned - and also a series as an opening - Ferenc Szálasi himself is also arrested. Shortly after the judicial release, in August of the same year, he was arrested again for a pamphlet, then released, but charges were brought against him. In the summer of 1937, Szálasi was approached by the British with the offer that they were willing to support the Hungarian movement if it committed itself to a South-Eastern European confederation. Szálasi says no, but he realizes that the name Hungária Eyüste Földek can be confusing (he would not have considered it correct to preserve the state fragmentation of the Carpathian-Danube basin in the form of either a confederation or a federation), so from then on he uses the term Hungarist Hungarian Empire. In the meantime, Hungarian party building did not stop: in August 1937, Szálasi agreed with the brave Endre László that the Hungarianists would create a new party, which Endre would join with his party, the Magyar Fajvédő Szocialista Párt. The new party, the Hungarian National Socialist Party, was founded in October 1937. On the 24th, it holds its founding general meeting in Vigadó in Buda, at which it is declared: the party wants to take over the entire power, namely from the will of the head of state on the one hand, and the nation on the other. As Szálasi explains: on the road The goal is a complete system change, because only this will bring the desired new reality, the new truth that reflects this, and the new - and true - freedom. This system change can only be born in a revolution, but this revolution is a conscious and noble people's movement. It is carried out by a well-led and constructive spirit, not driven by base instincts and not by a crowd with destructive passions. If they wanted to take power only from the will of the nation - against the head of state and against the constitution - then they would not be carrying out the mentioned real revolution, but would pave the way for a terrorist and anarchist rebellion of the masses, if, on the other hand, in taking power only at the will of the head of state would rely on, then this would lead to a

## Ferenc Szálasi: Hungarianism 1 / 4

not to be confused with the system based on authority - based on official authorization.

Over the course of the months and years, the Hungarian idea became more and more widespread, and the party's slogan was born: "1938 is ours, Szálasi is coming." In this situation, the ruling circles decide to - to prevent the further advance of national socialism, resort to the means of repression. Darányi, who wanted to make room for the Hungarians and was said to be soft-handed, was ousted. (In Szálasi's opinion, before Sztójay, Darányi was the last Hungarian head of government who treated the Hungarian movement fairly.)

At the same time, under the leadership of the new prime minister, Béla Imrédy, a large-scale attack is launched against Hungarianism. So-called they pass laws restricting the right to association, tightening the press police, setting up large internment camps, the five-member so-called special courts are set up to speed up political trials and state prison sentences are replaced by prison and penitentiary sentences. (At this time, almost all of the political prisoners imprisoned were Hungarians.) In the spring of 1938, the Hungarian leaders were placed under police supervision, and the Hungarian National Socialist Party was also banned. According to Szálasi's assessment, Horthy was isolated from the nation by a clique that began to destroy Hungarianism in 1938.

To this end, the clique in question not only implemented strict measures, but also started a large-scale political propaganda campaign. On the other hand, Kálmán Hubay, who also entered the parliament during one of the midterm elections, is typical of the steadfastness of Hungarianism, and announces the formation of the new - now third - Hungarian party: the National Socialist Hungarian Party - Hungarian Movement.

(The new party was supplemented by another National Socialist party in August 1938.)

Under the circumstances of increasing pressure from the state power, Szálasi felt that he could not remain free for much longer. So start recording your system of ideas in writing, writing the Path and goal. His premonitions do not deceive him, the state authorities, with the help of one of Szálasi's colleagues who became a traitor, manufactures "evidence" against him, thereby making the previously formulated accusation negotiable. Then on July 6, 1938, he was sentenced to three years in prison in the second instance, and the sentence was upheld by the Court on August 16, after which Ferenc Szálasi was immediately transported to Csillagbörtön.

In these years, Szálasi's Hungarianism pervades the Hungarian currents that call themselves National Socialists, which strongly observe external models (Mussolini's fascism, Hitler's popular movement, Franco's Falangism, etc.), and there is no doubt that he became the most influential within this camp. , both morally and spiritually. His incarceration only increases his authority. This circumstance also contributes to the fact that the attacks of the state power against the Hungarian movement do not stop:

Minister of the Interior Ferenc Keresztes-Fischer Feb. 1939 On the 24th, he banned the Hungarian party, which had not even existed for a year, as well as a smaller party with a similar name. True, all this does not bother Kálmán Hubay to found a new and now permanently alive party - branded with Szálasi's name and promoting his ideals - upon the news of the upcoming This was the Nyilaskeresztes Party, which performed surprisingly well in the 1939 national assembly elections, despite all repressive measures - together with its small allies - it won nearly 20% of the representative seats and achieved particularly significant success in the working-class districts of Budapest and among the poorer agricultural population. , eloquently proving that the social issue has become a burning issue in Hungary, but also that marginalized Hungarianism is the only real hope for the "country of three million beggars". All of this was also related to the fact that significant groups of the people saw in Szálasi not a criminal, but a martyr. The famous motto of the Road and Goal has been confirmed: "It is not the mighty who pursue, but the one who is pursued!"

### In the early 40s

The defamation of the "Sagittarius" continued in 1940. This is typically exemplified by the bill of two Hungarian representatives, Kálmán Hubay and Pál Vágó, in the summer of the year on the self-government and registration of ethnic groups living in the territory of the Hungarian Holy Crown, or parliamentary and public reception of this proposal. The proposal - which was made especially timely by the facts and expected prospects of the "expansion of the country" up to that point - wanted to ensure the non-Hungarian ethnic groups in Hungary, in addition to preserving the unity of the country, such ethnic group autonomy, such independent life, freedom and fairness as the Carpathian Mountains neither before nor since -basin, not a single non-Hungarian state provided protection to the Hungarians living in its territory, and this proposal was a worthy continuation of Széchenyi's former nationality policy, Szemere's Nationality Law of 1849, Kossuth's constitutional plan and became an outstanding example of Hungarianism developed by Szálasi. According to the proposal, the non-Hungarian ethnic groups in Hungary are considered to be legal entities, they freely choose their leaders from among themselves, they establish their own self-governing bodies, and the bodies are not under the authority of school and out-of-school education and training, public works, public welfare, village and district public administration and police, district it's all a matter of judgment. The individual ethnic groups send representatives to the National Assembly in accordance with their number, they receive from the state budget a proportion of the direct taxes they pay, and their local governments can also levy an ethnic group tax to be collected in the same way as public taxes. They keep their own register of their members, etc. However, the politicians of "gentleman's" nationalism seasoned with anti-Germanism and inclined to chauvinism - slandering that the Hubays surrendered to the Volksbund and proclaiming that our country belongs to the German sphere of life - classified the bill as treason and deprived its proponents of their parliamentary mandate. It is true, however, that after the second decision in Vienna - in view of the large number of nationalities newly arriving in Hungary - Teleki himself put forth Following the second decision in Vienna, Miklós Horthy announced an amnesty and thus Szálasi was released before serving his sentence. His supporters welcomed him with great enthusiasm, but he had to realize that his movement was overly influenced by emotional and mood elements, and there were no well-established Hungarianist organizations. Although his deputy, Hubay, and Jenő Ruzskey kept the movement together and took significant steps towards the unity of the various national socialist forces, further tenacious internal work, the development of the foundations of country building and the draft of future personnel exchanges, was necessary. Szálasi devotes his energies primarily to party organization and the foundation of the future, and under his leadership, the unity of the national socialist forces is essentially created. In fact, he and his followers gain far more influence Imrédy, who from the spring of 1940 - with no small change of heart - followed and demanded a clear German orientation, thereby winning the trust of the Germans and creating the Hungarian Renewal Party with some supporters of the government party. Nevertheless, at the end of 1940, Szálasi was forced to experience that certain cliques were forming on the National Socialist side, which tried to use him as well, and that a two-sided smear campaign was unfolding against him. Government circles accuse him of treason, referring to the "rolling brands" of serving German interests (in the latter, for example, he is directly slandered by saying that he is trying to persuade Hitler to invade Hungary). Some National Socialists, on the other hand, try to slander him in front of the Germans by saying that Szálasi is a German-hating Hungarian chauvinist. However, nothing else happened, except that Szálasi insisted on his Hungarian principles and, although he was of course



## Ferenc Szálasi: Hungarianism 1 / 4

a German-Hungarian alliance - he refused to cede the exclusive right of the national socialist organization of domestic Germanness to the Volksbund and opposed those National Socialists who called the idea of the Hungarian Empire obsolete and who, unlike the true Hungarians, really spoke of the fact that the peoples living in this region they have to create separate small states, which would then be integrated into the German sphere of life. All these controversies and "labors" made the situation of the Hungarian movement difficult and on the one hand facilitated the government's violent action against the Arrows, on the other hand they promoted the Volksbund, the Imrédysts and the groups led by Baky and Pálffy of the National Socialists - which included the exclusion and discrediting of Szálasi and his supporters - cooperation. In September 1941, Baky and Pálffy's group left the Arrow Cross Party and re-established the Hungarian National Socialist Party, then entered into an alliance with Imrédy's party, creating the Hungarian National Socialist Party Alliance. (By this time, this latter party alliance had gained almost as much parliamentary weight as the Arrow Cross Party. This period - in contrast to the years 1938-40 - was also a period of problems for the Hungarian movement, which arose from the behavior of some leading National Socialists who sought the favor of the Germans. Thus, Hubay, Ruskay and the historian Ödön Málnási - seeing that primarily the Imrédys and Bakys hold the trust of the Germans - demand from Szálasi a kind of increased German orientation, modifications to the building of Hungarianism. Szálasi, on the other hand, is still not willing to let go of his principles, he goes straight on the path of loyalty to the nation and the head of state, and on February 23, 1942, he even expels the Hubays from his party. It is clear from his 1942 speeches published in the volume that during these months many former Hungarian leaders took a different path than the path of crystal clear Hungarian interests drawn by Szálasi. At the session of the Great Intellectual Council in Dec. 1942. In his speech on the 27th, e.g. Szálasi proclaims a war against pseudo-Hungarianism and pseudo-national socialism and - summarizing the opinions expressed by the forces attacking him and his movement - declares: "Five years ago they told us to emigrate to South America. Four years ago they said they were unimaginative fantasists we are. Three years ago they said we were German mercenaries, traitors to the country, that we were inviting the Germans into this country. Two years ago they said we were communists in green shirts and 'headed by a demented lunatic.' A year ago they said, that we are anti-German, that we obstruct the Axis policy of this system. And what do they say today? They say, because we want the same thing." (Regarding the background of the criticisms in question, it should be noted that the criticism four or five years earlier referred to the specific originality and unusual tone of Hungarianism. The reference to the criticism three years earlier should be regarded as an allusion to the Imrédys' "anti-arrow" repressive policy and a comment that, through Imrédy, could have reminded him of his previous behavior, the criticism two years ago was caused by the sincere socialist perception of the Hungarians, and the one a year earlier was caused by the fact that Szálasi initially received Hitler's attack. In any case, there is no doubt that the Germans - if not because of their "imperialism" as a whole, but based on the logic required by the war situation - supported those circles in Hungary that clearly aligned with the German political line. This line - in connection with the change in the war situation, i.e. with the fact that, after the Germans had achieved an outstanding position in the self-defence fight against Anglo-Saxon imperialism, and then in the first, preventive phase of the world war against the Soviet Union, they were forced to defend themselves on all fronts from the end of 1942, primarily, it meant advocating for increased war production and military participation, but it also called on the right to modify Hungary's internal conditions, e.g. the

also encouraged him to solve the Jewish question. On the other hand, the ruling groups in our country did not primarily attack the Hungarians, and their attacks also received significant support from within the circles that call themselves opposition and national socialists. Thus, e.g. those who followed Himmler's line in the SS invariably criticized Szálasi's Hungarianism, even though Szálasi and his party largely agreed with the efforts to increase participation in the war.

On the other hand, Szálasi's consistency and directness is also characterized by the fact that - from the time he expressed his view on this in the Vigado in Buda in the fall of 1937 - he always wanted to obtain power from the joint will of the nation and the head of state somehow in the same way as Hitler obtained it: from the will of the people and from the hands of the head of state and not to take an unconstitutional step, e.g. He never sought to obtain Horthy's position, but he did not waver in his loyalty to the head of state - not even after many "failures". His opponents in the prime minister's seat (Pál Teleki, Miklós Kállay) knew all about him and that is why they prevented his meeting with Horthy, which - as mentioned - only took place after the Germans had entered the country.

#### The entry of the German army into Hungary and what followed

According to Szálasi's view, Hungary's interest has been arming, training and equipping an effective army for years, the honest and tough fight against Bolshevism, the combined application of a heroic outlook on life and common sense in the emergency situation dictated by the war and not Kállay's swing policy, lying to the Germans and forced participation in the war that did not take into account the long-term interests of the country. According to this, we should have relied on internal national forces, if only because it is obvious that if the Germans invade our country, they will have a say in the development of our destiny. In other words, the Hungarian problem should have been solved on our own, years earlier. In addition, Stalingrad, the so-called eastern front line. after his adjustments and the collapse of Italy, "all was not lost", as can be seen from the military study in the volume: the great successes of the Axis powers between the autumn of 1939 and the spring of 1942 led to such military advantages (for the Germans and their allies in the north, west, east and in the southeastern part, for the Japanese in the East Asian space), which Szálasi, a qualified former general staff officer, considered sufficient for the final victory even in early 1944. (Despite the fact that, in the summer of 1942, the German leadership abandoned the attack in the central direction, towards the Oka-Volga-Don triangle, which promised decisive success on the Russian front, and intensified the attack in the direction of Stalingrad and the Caucasus, as a result of which the German army "rushed to its ruin" and the Soviet forces were able to force an attack that led to significant territorial successes in the winter of 1942-1943 and then in the summer of 1943. These Soviet attacks, however, with their pressure on the Germans, made it possible for the Anglo-Saxons to acquire North Africa, to advance in Italy and, relying on their air superiority, to carry out large-scale begin strategic bombing against the Axis powers). Szálasi was confident in several factors regarding the war victory of the Germans and their allies, e.g. in that the Axis powers are not seriously threatened by the "soft underbelly" of Europe (since the three southern European peninsulas extending into the Mediterranean are isolated from each other, poor in resources, and have long supply lines, while in southern France, above the Po plain and in the Balkans the axis can create a steel wall, behind which there is an area rich in resources, excellent transport and supply possibilities) or e.g. he trusted the western wall built by the Germans. Above all, however, he hoped that the Germans would manage to develop invincible types of weapons, rearm the army and switch to total war (nor follow the Soviet Union, which has been waging a total war from the first moment, and has been preparing for it since its existence). For all this, of course - as he says -

## Ferenc Szálasi: Hungarianism 1 / 4

it takes quite a bit of time, but this time can be ensured by slowly and flexibly surrendering the abundantly available space. So Szálasi - with his loyal colleagues - aware of the final victory, which is considered certain, begins a huge effort to develop domestic politics. However, these efforts are not crowned with success: a

The Kállay government - while apparently playing the role of an ally of the Germans - in reality - especially after the secession of Italy - is also preparing to withdraw from the war, the evidence of which can be discovered not only in its military policy and secret diplomatic steps, but also in its domestic policy, above all the so-called also in his hostile relationship with the extreme right. Taking all of this into account, Kállay's policy could hardly have led to anything other than what happened: the entry of the German army into Hungary. Incidentally, this act took place with the cooperation of the Hungarian state leadership, and the Hungarian army was not even disarmed. On the contrary: the new government preserved its sovereignty - within the framework caused by the war and its allied situation - and the Hungarian military fulfilled its task accordingly. (The Germans themselves thought that if they attempted an occupation by force despite the governor and the Hungarian army, they might find themselves faced with a front that spanned from the extreme left to the Hungarianists.) Szálasi considered the action of the Germans - also called an occupation - regrettable. Of course, he did not take action against the ally, but he did not hide his opinion that there would have been a complete social transformation in Hungary, the rise of Hungarianism to power and, based on this, the effective mobilization of the nation's forces for war, or is still needed. On the other hand, German diplomacy - as so often in our century - does not excel this time either: Veesebmayer distrusts Szálasi, towards Hungarianism and - as the governor opposes the appointment of Imrédy as prime minister - the sick Sztójay, who does not know domestic conditions, will be the prime minister. The government's failures proved fatal. The march of a well-equipped, trained and sufficiently significant Hungarian army into the Carpathians at an opportune time would have - at least - made the Soviet incursion from the north-east-east, as well as the south-east,

considerably more difficult. In the spring and summer of 1944, Szálasi always considered clarifying the domestic political situation to be the most important thing. Finally (on May 9), Horthy also accepts it and shows himself willing to contribute to the National Socialist transformation of the country, if this is the will of the nation. And Szálasi, with Horthy's agreement, begins to build up his German relations. Veesebmayer wishes for the unity and unity of the right-wing parties, and Szálasi agrees with this, provided that the leadership falls into the hands of the Nyilaskeresztes Párt - Hungarista Mozgalom. The assassination of Hitler and the betrayal of Romania already open ominous prospects, the suspension of the parties' activities the day after the Romanian transition and the rise of the Lakatos government. His appointment on the 29th, as well as Szálasi's recent visit to the governor, make it convincing: the clique surrounding the governor wants to follow the Romanian example. Szálasi knows that in this pre-arranged artificial chaos, the Hungarianist Movement cannot responsibly assume leadership, but - as Kálmán Koós writes in *We Were, We Are, We Will Be*. in his work - "And yet he undertook it under much more difficult circumstances. When the Russians had already invaded. In the end, Ferenc Szálasi took the burden of a losing war. he and his movement became the scapegoat who could be held responsible for everything after the war. But before the Hungarian future... Ferenc Szálasi and the Hungarist Movement will represent the same spirit that waged a hopeless fight against the Turks for a century and a half, launched serious struggles against Habsburg oppression and, last but not least, that burned on the fiery throne of Dózsa into the memory of Hungarian pain." Let's add to this: with the Hungarian takeover of power on October 15, 1944, a struggle became more powerful, which - the

regardless of the intentions of the combatants - it once again sees Hungarians in the role of the West, once again the defensive bastion of Europe. Because if Hungary had also followed the Romanian path, it is a question of how far the Bolshevik army would go in absorbing Europe. In addition to the successful tank battle in Debrecen from the point of view of the Germans, the credit for the fact that the far greater part of Austria and Bavaria, Northern Italy, and possibly other European territories were saved from the Soviet conquest and Stalin's Bolshevization certainly goes to the Hungarian fighting skills. (Those Austrians, Bavarians, and Northern Italians who in the past decades have been able to experience the huge difference between their country and neighboring countries under Soviet occupation, and which only grew over time, could be true advocates of the fact that thanks to all this - In Vienna, Munich, Milan or Salzburg - erect a statue to Ferenc Szálasi.)

#### Hungarian constitutionalism and reforms

Hungarian power is not only connected to a heroic war of national defense. The takeover of power took place constitutionally and legally: Horthy voluntarily withdrew his so-called cease-fire proclamation of the fifteenth of October the next day and entrusted Ferenc Szálasi with the formation of a government of national unity. Szálasi therefore received his appointment as prime minister from the head of state. Then Horthy resigned as governor, which made it necessary to renew the top leadership of the state. According to the proposal, the office of the head of state will not be filled, but a three-member body will be formed

Council of Governors, headed by Szálasi as National Leader, who will continue to retain his position as Prime Minister. The proposal was accepted by the parliament, and on November 4, the ceremonial inauguration of Szálasi as the leader of the nation took place. He took his oath of office to the Holy Crown. He is the last Hungarian head of state who swore to the Holy Crown. In the following period, the laws and decrees that were passed started a real social revolution.

This revolution was given little time and a small, even smaller area for its development, but the feverish work carried out in a small area in a short time left many lasting intellectual and political works for the remembered posterity, and this is true even if in the last decades the official bodies before remembrance, they tried to close the floodgates by all means, and to falsify the facts. There is no way to discuss in detail the Hungarian transformation of social relations, personal behavior or the economic order here, but we must definitely mention some important reforms.

Thus, e.g. Nov. 1944 On the 8th, a decree was adopted on the establishment of the Professional Order of the Working Nation. This professional organization represented an improved version of the fascist corporation system. The executive order established 14 professional orders, which formed a hierarchy according to their importance. The first order - absolutely necessary under the given circumstances - was made up of the armed forces.

Then came the order of the churches. Knowing the perception of Hungarianism about the socio-cultural role and significance of churches and religiosity, the intolerance of non-religiousness, the connections between religious consciousness, moral behavior and spiritual greatness, it is hardly surprising that churches and religious life have a prominent position in a state with a Hungarian system.

The third order belonged to mothers. This equated to a special appreciation of motherhood, which is the most natural in the ideology of a species protector, who considers the future of the people as sacred. The order of mothers was followed by that of national educators, which is also natural according to the order of importance of the tasks of a society that thinks in terms of the people and the nation: viz. if the most important thing is self-defense, then drawing the moral and spiritual image of society follows, or after that, the birth of future generations and the family way of life that is the framework for this is given the next rank in the order, then it is clear,

that the next most important task in the sequence is the upbringing of the new generations, which emphasizes educational (and of course: teaching) activities from kindergarten to higher education institutions. The order of healthcare workers is the next most important group. This can hardly be disputed, as it is also obvious that in the eyes of patients, health is the most important and the medical profession has the highest rank.

Next come the civil servants, then the independent intellectuals, and the relative position of the two layers obviously reflects the perception that the public interest is more important than the private interest. The actual productive sectors only come next in the hierarchy, as proof that Hungarianism - in contrast to the materialistic communist or similar liberal way of thinking - places spiritual-spiritual activity before material productive work. The first of the productive orders is that of the peasantry. This follows not only from the paramount importance of nutrition and food, but also from the fact that Hungarianism wanted to build a national socialist peasant state. In order, the energy-producing miners followed, then the industrial workers, the "workers". (It is worth noting that Szálasi enrolled himself in the workers' order after learning the trade of a weaver in prison.) The order of the guild members followed, followed by the order of the transport and transportation workers. The last two orders belong to traders, respectively. It belonged to workers in the credit sector. (In other words, according to Hungarian thinking, the activity of bankers who deal with money is the least value-creating work, and thus - morally and financially - they receive relatively the least. However, it is typical that, for example, in the USA or even in today's Hungary, the banking profession is the best-paid sector. In today's so-called developed countries, the value system is at the top of its head.) The professional orders in question were created to fulfill a very important task, they had to take care of the working nation socially, they had to "claim" the means of production and organize specialized national education.

Similarly, the decree on the establishment of works councils was also of great importance. According to this, every company employing more than 20 workers must establish a works council, which, in addition to enforcing the laws and regulations regarding the working conditions of workers, must become a vanguard of the Hungarian way of life. The Hungarian government also announced the principle that, in addition to the power of money, the power of birth privileges must also be broken and efforts should be made to ensure that in the future only talent and work are the measure of people's value. There is no doubt that in the circumstances of the fight, the evacuation, and the organization of city defense, not much time and effort could have been spent on creating a new and happier Hungarian future, but what little was born in this area proves that Hungarianism grew from the soil of the noblest Hungarian intentions. An idea and the closest relative of the ideas of our 1956 revolution and freedom struggle and the institutions created in the revolution.

#### The fate of Hungarianism and Jewry in 1944 and the beginning of 1945

We cannot avoid, but we do not want to avoid, the most delicate of sensitive issues, the "persecution of the Jews by the Arrows". There are many things to consider when answering this question. Thus, the basic tenet of Hungarianism, that the Jews of the Carpathian-Danube basin did not take root in this homeland and are therefore not a "domestic and land-rooted ethnic group", even though it is considered an ethnic group (and as such should not be confused with the totality of those belonging to the sect of the Moses believers, since e.g. the Sabbatarians were followers of this religious denomination). According to Szálasi, the explanation of this basic premise lies in the choice of career, the wandering, even immigrant nature and cosmopolitanism of the Jews, that is, in the characteristic that they migrate to where they can live "well" and if they no longer live in a given area at the level expected of them, then he simply walks away. It is not tied to the host nation or country, it is really a "state within a state" and so on

all this prevents them from assimilating into their environment - unlike the children of other peoples, who can melt into their folk environment without consequences after one or two generations. It has nothing to do with salvation in the afterlife either. He is a completely worldly being, the chief representative of the modern trends of Western civilization, because these trends are most in harmony with his qualities. In recent times, geographical and economic mobility, the variability of intellectual and social life, superficial contact between people, trade, mediation, the power of money in economic activity, and information and relationship capital are increasingly playing a role. If we interpret these trends as the progress of "civilization", then we can say that the popular engine of this process, the Jews, is nothing more than an "over-civilized" ethnic group. All of this was eloquently proven in the 1930s by statistical data, which show that the share of Hungarian Jews in the national income, real estate assets, their weight in certain highly profitable professions (credit, wholesale, law, etc.), or especially in opinion-forming activities (in journalism, advertising, the entertainment industry, in certain literary and artistic circles, in the field of theater and film, etc.) it far exceeded its proportion within the population, compared to approx. it was five- to ten-fold, while among the occupations related to the nugget one could only occasionally meet a Jewish person.

Moreover, according to Szálasi, in addition to their economic superiority, opinion-forming power and excellent ability to "advocate interests" based on their cooperation, their practical materialistic attitude and their corresponding ideological and political views also point in the direction of endangering the Hungarian nation: on the one hand, the liberal democracies with free exploitation, the "in the direction of plutocratic" money capitalism, on the other hand, in the utopian left-wing, Marxist direction, which e.g. in Soviet practice, it created a system that was both inhumane and inefficient. From all of this, Szálasi at first argued for the limitation of Jewishness, later on the so-called concluded the correctness of Assemitism (the idea of a Jew-free Hungary). Before the war, e.g. warns good Hungarians not to buy from Jews, not to take their money to Jewish bankers. About the Hungarian program, e.g. he says: "We will persuade the Jews living in our country by means of economic policy to take part in the direct production branches with the sweat of their brows, so that their current position can be taken over by ethnic Hungarians returning from abroad. We will support those Jews who do not like this in their Zionist aspirations." (The idea of population exchange in the quote also refers to the 19th century, the era when Jews who immigrated from Galicia, etc. achieved a rapid rise in our country, while "one and a half million of our people staggered to America".) The outbreak of the war, then a real world war, or following its transformation into a worldview and total war (mainly the entry of the USA into open war), Szálasi - as he unequivocally condemned international Jewry for the crime of escalating the war into a worldview and totality - also unequivocally took a stand in favor of making the country Jew-free. According to this, after the victory of the Axis, the Jewish population had to leave Europe, which, in terms of the final result, was still in good harmony with the aspirations of Zionism, with the fact that the Zionists wanted to establish in Palestine (and did so after the war) the Jewish people-racial, its religious-ecclesiastical and national state, Israel. The three Jewish laws in Hungary, which the Hungarianists approved and voted for in the same way as the right-wing government majority, were actually aimed at this, in the self-defense of Hungarians, to encourage the departure of Jews.

The argument that is so common these days that these laws were passed by the political elite of the time under German pressure is wrong. In Slovakia, e.g. the mandatory wearing of the yellow star preceded the similar provision in Germany by two years. In fact, at that time, Jews to the north and east of Fascist Italy and to the west of the Soviet Union were economically etc. the trend of austerity and then the continuous increase of these austerities was completely general (in relation to Hungary, the austerities

its increasing trend is illustrated by successive "Jewish laws", then the tightening of national defense measures as the front approaches). It is a fact that Hungarianism - although it claimed the idea of race as its own - its anti-Semitism, the idea of a Jew-free Hungary, is primarily not ethnic-racial, but - in accordance with its general worldview - relying on national aspects and moral-spiritual reasons, referring to the material principle and economic-power position of Jewry it did not differ from Hitler's popular movement, which - precisely because of the decisive role played by the ethnic-racial factor in the theory - the so-called he was not averse to biological references either (although Hitler himself saw Jewish ethnicity primarily in Jewish spirituality). It is also a fact that the labor service applied in the army did not only extend to Jews, but also to members of all ethnic groups or social strata (such as Hungarians in certain cases) who were not considered by the government to be completely reliable politically. (In Germany, distrust of Jews during the war was already to such an extent that this ethnic group was excluded from the circle of those obliged to defend the homeland with arms, which also meant that Jews - unlike the Germans, who were considered Aryans - were not threatened by the "danger" that they must sacrifice their lives for their country, e.g. in the fight against Bolshevism. The chance to do so was given to Hungarian Jews, which also meant that Hungarian Jews could also become heroic dead. By the way, before the war, this was not thought unthinkable in Germany either, since even in 1939 generals of Jewish origin served in the Wehrmacht.) It is also a fact that, following Hungary's pro-German turn, the deportation of the Hungarian rural Jews abroad was under the direction of the Gestapo, but was carried out by the Hungarian Royal Guard, and the Hungarians had no role in that. In this deportation, Szálasi also saw the withdrawal of the labor force available to the Hungarian national defense (about four million working hours per day) from the country, and at the same time resented the unconditional nature of the deportations. Therefore, he developed a plan according to which the deportation would only be for a part of the Jewish population of working age - namely, the so-called could apply to borrowed Jews. During the deportation of rural Jews, a group of Hungarian Hungarianists led by Kálmán Hubay - according to the sworn testimony of Ernő Lits - spoke to the Germans against the deportation of Budapest Jews to the Empire. The opinion that preventing the deportation of Budapest's Jews to labor camps abroad was solely the "merit" of Miklós Horthy or Ferenc Koszorús. It is also a fact that the Hungarian takeover meant the consistent continuation of the anti-Soviet fight, the increased duty of non-combatant forces, especially after the Soviets launched their offensive against Budapest. The Germans demanded that the Jews of Budapest contribute to the further struggles with their labor in the labor camps established in the German Empire. As a result, the deportation of Budapest's Jews to the Empire began. However, Szálasi stopped this within a few weeks, partly for humane reasons, partly for Hungarian national reasons.

There is no doubt that after the Hungarian takeover, e.g. Atrocities also occurred against the Jewish population in Budapest. However, on the one hand, this was not committed by convinced Hungarians, but by rogue elements who had newly joined the Arrows because they thought that under the guise of joining the armed forces, they could loot and commit violence. (As Kálmán Koós explains, the *csőcelék* never joins a disadvantaged opposition party, whereas the Hungarianists were in the opposition before the takeover of power.) On the other hand, young people with strong emotions (in the terminology of the time: armed rioters) also took part in some atrocities, who were filled with fanaticism by the approaching battles. and they thought: they could take revenge on the Jews who sympathized with the enemy, and even "friendened" them. Atrocities by the Hungarian government

of course, he could not and did not tolerate it: if appropriate, he tried to prevent such things with draconian countermeasures.

Szálasi in front of the "People's Court".

World War II is over. Szálasi and his colleagues were taken prisoner by the Americans, and the Americans transported them home to be held accountable for their war crimes, so to speak, and as a result, the communists and their henchmen put them on the gallows. During the procedure, the so-called The People's Court conducted the Szálasi trial, and the volume contains Szálasi's speech with the right to the last word. Due to the nature of the matter, the speech is a defensive speech, but Szálasi is not defending himself, but the theory and practice of Hungarianism, especially what happened after the Hungarian takeover. He does all this by embedding Hungarianism in the broader context of the age and - despite the warnings of the council president - at the same time predicting certain developments of the future.

After establishing that he is being treated unfairly and unlawfully during the legal proceedings, and that it would be fair if an impartial international court heard his case, he proceeds to explain the philosophical foundations of the Hungarian ideology. Thus, he turns to the three basic forms of expression of the human self (i.e., his egoism, his search for community, and the formulation of his relationship to the absolute), as well as the integration of these three internal basic factors in the community (nationalism, socialism, and Christian morality), respectively. to the three distorted forms of this integration that occur when these basic factors are expressed exclusively in our thinking, regardless of the other basic factors (so it is about chauvinism, materialism and state moral dogmatism). He then criticizes Marx's historical materialism, albeit an appreciative one, stating that historical materialism (and thus liberalism and Marxism, which rely on materialism as one) has no future, even though this is the recognition beyond merit that humanity is the material of life to this day. focused on his facts, which is a debatable statement. Szálasi states: humanity is on the path of community integration, which is definitely the consequence of rapid technical development, the "shrinking" of the Earth in this sense. In the midst of such development conditions, the class struggle from above, from the side of the protection of birth rights, and from below, is a flawed method from the point of view of the materialistic perception of the masses, and the large social strata must create peace: peace on the land for the peasantry, peace at work for the workers, social peace for the intellectuals, family peace for women, cultural peace for youth, and peace between nations for the armed forces. And only when all these peaces are established can we speak of political peace and the enforcement of the moral, spiritual and material interests of individual people, peoples and nations.

Turning to the connections between the recent past and the expected future, Szálasi expresses his conviction that sooner or later, with the cooperation of the Germanic nations of the northwestern region, the Slavic nations of the northeastern region, the Latin nations of the southwestern region, and the Hungarian nations of the southeastern region, a community will emerge in Europe in which all peoples undertakes the partial task of the common task according to his abilities and profession. Similarly, in the distant future, a cooperation that creates order between the individual continents must also develop among the peoples of the world. (Nowadays, when humanity's environmental problems really require so-called planetary thinking, Szálasi's prediction is especially timely.)

All of this puts Hungary (the heartland of the Danube) in such a privileged position as the center of gravity, the fundamental interest of which is agreement and peace between the great powers, otherwise horrible wars await our country. Among recent events, Szálasi singles out the papal speech delivered on the fourth anniversary of the outbreak of the war, which is in accordance with the



with his perception of Hungarianism, he points out that the old world lies in ruins and that a new world is emerging, the construction of which must rely on Christian culture, the sanctity of private property, the sanctity of the family, and, Szálasi adds, socialism.

The new world order is always born in blood, and war could not be avoided this time either. In this war, Hungarians necessarily had to go along with the German people, because England showed no interest in this region, and Bolshevism was foreign and unacceptable to Hungarians, but Germany was guided by ideas related to Hungarianism. In addition, German weapons initially brought glory to Germany, the situation on the battlefield changed only at the beginning of 1943. At that time, the Allies gained the upper hand on all fronts and the Germans, as Szálasi explains in the last word in his military study in this volume, they needed time to develop and manufacture new weapons and to organize and rearm their army. From then on, the Germans chose the tactic of giving up territory, because there was plenty of territory. The Allies wanted Germany to collapse before they could implement the new rearmament, and the Germans wanted to maintain their military advantage and carry out rearmament and evacuation. Szálasi emphasizes that he believed in the final victory of the Germans until the very last months. He based this belief, among other things, on information from German upper circles. According to e.g. the Germans had developed an explosive device, a single piece of which would turn several square kilometers of land into dust and ashes. (There is no space here to write about the Second World War in detail, but this much can be stated in relation to Szálasi's alleged dream of a German victory, that in the fall of 1944 and for some time after that, there was probably a chance for a German victory, or at least for the war to end in a draw This chance could have been offered by the so-called miracle weapon, which is still remembered as a simple propaganda trick, even though it is a fact that in the 1930s Germany was the world leader in nuclear research and that the first nuclear bonfire was also set up in Germany. The fact is that science and warlike Germany also tried to put the technology at the service of the military industry, in fact, it can also be assumed that Germany, which was the first in the world to develop rocket technology for military purposes and during the war was ahead of the Allies by developing numerous airplanes, tanks, etc., could not be left behind significantly unless by treachery behind the Anglo-Saxons in the development of nuclear weapons. It is certainly remarkable that in America, research and development related to the military application of nuclear technology was already underway at the beginning of the war, but the successful Los Alamos detonation test resulted in the creation of an atomic bomb only two months after the defeat of Germany. In other words, approx. 50-60 months of effort did not lead to any good results, not even a threat, and then the bomb exploded in a very short time after the German collapse.

The writer of these lines considers the most likely version that the Germans practically arrived at the threshold of the production of the nuclear weapon, presumably the rocket nuclear weapon and not the atomic bomb that can be dropped from an airplane, when the collapse of the German fortress suddenly occurred for reasons that cannot be discussed here. The American research group dealing with nuclear weapons could only do so much as to use the American technological results, which were not too far from the production of nuclear weapons, the documentation of the German nuclear weapons, etc. develop it to the desired technical level for blasting. There is no doubt, however, that if Germany and the new Hungarian Hungary born in the fall of 1944 had by some miracle managed to push the Russians out of the Carpathian Basin, Szálasi's plan for a united Hungary would certainly have become a reality.)

By right of the last word, Szálasi also talks about the imperialism of some German circles, against whom he tried to protect Hungarian independence and, of course, the Hungarianist movement, so that he and his movement do not behave like the Iron Guard in Romania. His speech

in conclusion, it talks about the connection between Hungarianism and the Jewish question. He mentions that, according to Hungarianism, the Jews in Hungary should elect a leader who participates in the Hungarian leadership and is responsible for the implementation of the laws and regulations passed through the Jewish people's administration. He emphasizes that the Hungarians did not and could not participate in the deportation of rural Jews, and he himself opposed the provision of Jewish labor to Germany for free, while demanding that Jewish property be declared national property and that the Jewish population be provided for from this property. He also draws attention to the fact that the numerical figures of Jewish suffering are exaggerated, and even that certain "facts" can be doubted even if they happened, but at the same time he states that he himself condemns the actual atrocities, and even that the Hungarians committed them even after they came to power steps to prevent this. After all, the history of Judaism is a history of suffering, but those who served the Jewish cause badly also contributed to this suffering. It is to be hoped, Szálasi continues, that the Jews will also find their longed-for homeland, and then such conflicts will also come to an end. 3,000 years ago, the Jewish people placed the issue of race at the center of their lives, that is, the breeding of their race, and Hungarianism in this respect only follows a path that the Jewish people also consider good for themselves. The new world view must strive for this refinement in the moral, spiritual and material construction of man, and the fact that the greatest Hungarian and Ferenc Szálasi think on the same wavelength about the Hungarian nation (since Széchenyi has repeatedly written that: "our goal our race in a different context: securing and nobler expression of our nationality"). At the end of his speech, Szálasi thanks everyone who followed him on the sacrificial path of Hungarianism, at the same time he pays tribute to the heroes of the victorious army and the heroic hinterland, and he only asks the Lord God for the victors to be fair to the vanquished. asks him to give wisdom to the leaders of the victors "in building the spirit of the cultural community of free, independent and independent peace of the globe in the working peoples and nations." From the last words of his speech, we can recognize a determined and unwavering politician, blessed with a sense of mission and creativity, a statesman with a diamond-hard character: "you can die in the service of our nation, but never tire. God be with my nation." And the last steps on Golgotha to the gallows in front of the mocking and insulting crowd really showed an example of a heroic outlook on life, they bore witness to what Ferenc Szálasi wrote in the Final Speech of the Purpose and Demands: "The motto of the historical struggle: Better to be a hero for a moment than a slave for a lifetime over!"

## II. WHAT IS HUNGARISM?

### A. THE FOUNDATION OF THE HUNGARIAN CONCEPT SYSTEM

#### 1. Hungarianism has philosophical foundations

Szálasi's ideology, that is, the Hungarian system of ideas, undoubtedly has philosophical foundations. Even if Szálasi did not create a metaphysical (e.g. ontological) system or write a monograph critical of knowledge, not purely a theory of value (e.g. logical, aesthetic, ethical) monograph, i.e. he did not deal with the ultimate questions of existence and cognition, but on the one hand he was a "philosopher" in the Hegelian sense, i.e., he looked at things thinking, on the other hand, in his ideology, the concepts and ideas that are more strictly philosophical are featured prominently, they are the foundation of his system of ideas, his world of thought and are presented to us again and again during the exposition of his perception. Szálasi often uses the rhetorical device of the triple occurrence of concepts, but also in the content exploration of the real world with the repeated appearance of these conceptual triplets (triads)

we can meet. Let's add: Szálasi does not apply these conceptual triplets dogmatically or with the obsession of a player. In other words, he was no more an obsessive Hegelian than a Christian trinitarian. The unity and co-occurrence of three different things vi. it certainly belongs to the essential deep layer of the real world, and this is also evident from Szálasi's system of ideas.

In the spring of 1938, he began to put down the foundations of his system of ideas in a mature form under the title Path and Goal. This work discusses the Hungarian worldview and its comprehensive, wide-ranging and long-term political consequences. From an ideological point of view, this study further developed Objectives and demands. work and served as an ideological basis for his further work and thus for his later speeches also included in the present collection, or served and can still serve as a reference for understanding his ideas.

In the opening sentences of the study, Szálasi rightly singles out this system of ideas from among the intellectual trends and programs of contemporary Hungarian political parties. The latter are you. they reached "no more than the prospect of a revision" and gave no guidance on what they intend to do with the reclaimed areas and their population. "Let it be as it used to be," said the song, but this is precisely what Hungarianism could not accept.

In the 1930s, as he writes, "practical politics became equal to momentary achievement and not the determination and manly vow of the eternal Hungarian profession".

On the other hand, Szálasi's Hungarianism is without a doubt a political worldview based on great care and long-term thinking, aimed at the future of Hungary. he himself was not a man of details, although he worked out many details. He was in his element when he could deal with comprehensive issues, the long-term problems of the nation, the homeland, and Hungarianism, and did not have to fiddle with the details of labor insurance, the main land reform, or the nationalization of large factories. He was a philosophical soul in the field of politics.

Unfortunately, short-term politicization without ideology, often only paying attention to momentary interests, is still a fairly common phenomenon today, and by no means only in and around the successor party of the former state party, which calls itself "socialist", or the forces that replace liberalism with freedom and imagine human rights without moral obligations but also in the case of people who consider themselves to be Christian and national-minded politicians. Such people refer to the importance of "concrete practical" issues, but in the depths of their pragmatism it is not difficult to recognize the exclusive consideration of the aspects of material selfishness, economy, and financial affairs. This indifference or distaste for ideals, ideals, and ideological systems can only be partially attributed to the disillusionment with communist (Marxist, Leninist, actually socialist) ideals: today's anti-ideology is actually a continuation of the materialism and utilitarianism, atomizing society, opportunism and corruption of the Kadar era. who, under the conditions of colonialist and foreign-interest capitalism that burst into Hungarian reality in the 90s, was increased precisely by the "new example setting" of the groups that previously played a leading role. Undoubtedly, all of this goes hand in hand with the value approach of the so-called to the distortion generally experienced in developed countries and indicates the kind of religious, spiritual-moral, cultural-spiritual, demographic-social decline (threatening in some places), and even environmental-military dangers (threatening universally), about which poetic giants such as our Madách II. From Pope János Pál or Oswald Spengler to Ervin László, who preached the need for a way of thinking that pays attention to the whole Earth, so many people have written and are still writing. In this situation, the vision and program of Hungarianism, which puts moral, spiritual and material values into the necessary synthesis, is not simply ad hoc, but a shining tower in the dark night.

## 2. Christian morality, nationalism, socialism

Szálasi starts from the fact that he is a single human being, the "I" is basically expressed in three ways. These are: his relationship with the absolute, his egoism (which in its healthy form is combined with helping others) and his search for community. Hungarianism seeks to integrate these three forms of expression. The integration of the first is the Christian morality, the second is integrated in nationalism, and the third is integrated in socialism (the socialism professed by the Hungarians is, of course, fundamentally opposed to the socialism preached by the communists). The purpose of the triple integration in question is the relation to the absolute, egoism and the search for community, so-called. the creation of a harmony of life, which promotes the "good use" of the three sides of the unified human person (the body, the soul and the spirit), these three dimensions of human existence, that is, the mental, spiritual and physical health of the person, and the growth of his values. (The body means the material factor). The distinction between spirit and soul is debatable. However, if by spirit we mean not only the processes of intuitive or experiential cognition and not only the processes of conceptual thinking, but also include emotions and desires, that is, the so-called different from sensual or conceptual cognition. the world of non-cognitive mental functioning, then it is obvious that the remaining soul represents the essential part of the self itself, that is, on the mere consciousness of the self, the so-called a personality that goes beyond self-consciousness, chooses freely and experiences its responsibility, and in this connection the morality of our immortal soul. The mental, spiritual and physical endowments and activities of individual people are now the community, the most broadly defined as blood community: in the life of the people as morality, spiritual-cultural phenomena and material factors come together.) All of this also means that the moral basis of Hungarianism is Christian teaching, because this movement wants peoples and nations to be marked, e.g. the Hungarian people and nation should stand on the basis of real Christian morality, spiritually nationalism is because Hungarianism tries to harmonize the subjective self and the community in such a way as to promote the culture and society of the Hungarian people (as a leading nation) and the Hungarian Hungarian nation to become nobler divorce (while also taking care to ensure that neither the community perspective is given such a predominance that it would already have a debilitating effect on personality, nor that self-interest be given such an emphasis that it would threaten fellow communities with withering away), finally, its material base is socialist because it provides the community with it wants to utilize its standing capital and stock of goods not for the benefit of some privileged individuals or classes by birth or property, but for the welfare of the entire people, for the benefit of the nation. The integration of the relationship with the absolute entails the rise of society's morality to a higher level, the integration of egoism results in the development of a nationalistic (nationalist) spirit, a typical example of which is provided by the peasantry, which is sensibly and healthily selfish and also the custodian of national culture, the search for community and its integration leads to the "human-scale" development of the material world and the economy (a good example of which is the nation-building economic activity of workers with a truly socialist approach). Going further: according to the Hungarian view, there is a certain hierarchy between the moral, spiritual and material factors: the most important is the moral factor, then the spiritual and only the third is the material factor. If we pick up any of Szálasi's writings (or recorded speeches), we can encounter again and again this triple concept, the "moral, spiritual and material" factors, their development, and the questions of their unfolding.

Since the moral basis of Hungarianism leads to Christianity, its spiritual basis can be found in nationalism, and its material basis appears in socialism, this system of ideas can also be understood as one of the Christian-social concepts. nationalistic version, and also as one of the Christian-nationalist circles of thought. a social or socialist variant, and finally as a specifically Christian form of national socialism. (Obviously, it shows a high degree of ignorance if we think that National Socialism is the same as Hitler's version, since in the 20th century

## Ferenc Szálasi: Hungarianism 1 / 4

In Europe and in the world as well, there existed a whole multitude of nationalistic and social (or socialist) tendencies at the same time. Strictly speaking, the fascism founded by Mussolini can also be classified under this concept, as well as the Christian-social approach of Bishop Ottokár Prohászka, whose teachings had a far-reaching influence on the approach of Ferenc Szálasi, since Szálasi adopted the term Hungarianism from him. Let us mention that the term Hungarianism was already used by the greatest Hungarian, Széchenyi. It is now known that the so-called in Western journalism, fascism and the so-called Nazism. In fact, it is also increasingly common that these two are opposed to each other in such a way that the opposition is Mussolini or speak in favor of fascism, that is, against Hitler and German National Socialism. It is increasingly common that Mussolini is given the role of the "lost sheep", while Hitler remains the devil, the "Antichrist" himself. The authors of such thought experiments usually openly say what justifies this often sharp confrontation and the "saving" of the Duce. The Duce was not originally a so-called anti-Semitic: his wife, the mother of his daughter Edda, was a Jewish woman from Russia, the economic, even political involvement of Italian Jews was not initially limited by fascism, etc., and only with the growth of Hitler's influence did "Italian fascism follow in the footsteps of German Nazism". To this day, Szálasi has not received such leniency from the authors of the official and semi-official resolutions, which is obviously related to the fact that Szálasi had a different attitude towards the Hungarian Jews than Mussolini had towards Italy, even though Szálasi was not an "enemy" of the Jews either, provided Of course, we do not consider a policy that criticizes Jewry, conducts a political fight against it, and encourages the emigration of Hungarian Jewry abroad, or rather to a Jewish homeland, as a policy hostile to Hungarian Jewry. Nevertheless, it is noteworthy that in historical circles and in connection with Marxist class metaphysics, the so-called (Government Fascist and Gentlemen's Arrow tendencies are given a somewhat lighter judgment than popular, even proletarian Fascist and Proletarian Arrow tendencies, and by classifying Szálasi in the latter, they continue to face the most serious accusations referring to his relationship with Judaism.)

### 3. Community outlook, politics, good profit and the kalokagathia

According to the above, therefore, the basic attitude of Hungarianism includes the awareness that even though a person has an individuality, he is a social being, namely a member of many communities at the same time. The most immediate is that of the family, which is the basic cell of all society and human coexistence. Apart from the family, there are two more basic cells of human existence, viz. the site (or place of residence) and the plant (workplace). Of the three basic cells, the family is the most mobile, the plant Families come together to form a nation based on blood ties (Széchenyi, for example, writes about the Hungarian people as "dear relatives"), peoples are or should be organized into nations, and nations into commonwealths. In the historical past, blood kinship played a much greater role than it does today (and accordingly, several degrees of kinship played a role between the family and the people, so for example families were organized into large families, the latter into clans, and clans into tribes, and tribes formed the peoples ). The following not necessarily welcome phenomena play a role in the decline of blood relations: the explosive growth of the material factor of human existence, at least a relative decrease in moral and spiritual weight, the decline of the grain-producing peasantry and the rural way of life, which can also be traced back to the dramatic development of transport and communication technology urbanization, industrialization, the individual differentiation of the relationship between the place of residence (location) and the place of work (that is, the fact that different individuals have different occ

physical or psychological distance from your workplace) etc. In any case, regardless of any individual or family mobility, the peoples themselves, with few exceptions, have lived in roughly the same homeland for a very long historical period, and thus there is a close connection between their life and their accommodation area, which Szálasi calls Hungarian life and space the heroic relationship of Hungarian life and space, but which as blood and land, as Blut und Boden, is also a key element of Hitler's ideology. This attachment of most peoples to the soil, their cultural roots to the given land makes these peoples, in Szálasi's term, peoples capable of nationalism (characterized by the ability to acquire land) and peoples rooted in the soil (because they bear witness to the ability to keep the country). (According to Szálasi, a notable exception in this context is the Jewish people, which is not tied to the land, but clings to the "body" of other peoples.)

The people are characterized by the peculiarities of their moral, spiritual and material life. These characteristics come from the breed (the "blood") and the land (the nugget), and as different combinations of these two, different ethnic groups or, in Szálasi's term, national personalities, appear on the stage of world history. From a moral, spiritual and material point of view, peoples are the building blocks of humanity in Szálasi's term. If different peoples, due to the development of circumstances, so-called they form a community of cohabitation and destiny, then these peoples become a nation. (Of course, there are also nations that are homogenous in terms of their population.) The roots of nations are the political, social and economic characteristics, the coordinated operation of which serves the people's benefit and security.

This political, social and economic harmony is organized by the leading people of the (political) nation (in the case of the Carpathian-Danube basin and preferably: the Hungarian people). In this organizational work (and in the Hungarian context) the party and movement of the Hungarianists expediently plays a leading role. The soul of Hungarianism is the system of ideas and the movement. The movement is led by the party, but at the same time the party is also the instrument of the movement and the idea. The Nyilaskeresztes Párt and the Hungarist Movement led by it were organized for a historically significant fight, a fight for freedom, in Szálasi's formulation: against the tyranny of Trianon, the Jewish power aspirations, the so-called against judeocracy (which seduces the intelligentsia with its selfish liberalism, the worker and the peasant with its material Bolshevism, and tries to kill faith in God and patriotism from the nations with its cosmopolitan freemasonry), as well as the lordly privileges, sky-high social inequalities and a state system of foreign origin characteristic of the Horthy era against the tyranny displayed by

A wider community than nations is the commonwealth (co-nationalism), which is created by those nations whose cultural, civilizational and technical management life and needs make these nations peers and identical in their destiny. Just as the people are the building blocks of the moral, spiritual and material life of mankind, and the nation is the building block of the political, social and economic palette of mankind, the commonwealth is the building block of the cultural, civilizational and technical-economic life of mankind. Families settle in their place of residence, the living space of morally, spiritually and materially united peoples is the home, the living space of politically, socially and economically united nations is the living space, and the commonwealths built on the basis of the needs of culture, civilization and technical management are the big space (humanity is the Globe).

If it is true that politics involves dealing with public affairs, e.g. its scientific or ideological foundation, or means its "artistic" execution, then the purpose of Hungarianism as a political worldview will also become obvious: viz. the creation of harmony between the moral, spiritual and material interests of Hungarian individuals and their communities, primarily their broader national community, and beyond that as the ultimate goal for the specific situation of Hungarians and the XVI. s. the establishment of a Hungarian nation-state aligned with the unfulfilled eternal Hungarian vocation, the restoration of the national-state unity of the Carpathian-Danube Great Homeland. Following this Hungarian restoration of the unit in question

between the Hungarian people on the one hand and the non-Hungarian peoples of the Carpathian-Danube basin on the other hand, with the coordinating activity of the Hungarians as a leading nation, with their guiding work that does not violate the freedom of other ethnic groups, and based on the companionship and community of destiny that arises from their historical past and their present and future interests, the The people's peace, the "harmony of life", the flourishing of public morality, public spirit and the well-being of the people in the "basin country", the increase in moral, spiritual and material goods. This renewal of historical Hungary in line with the requirements of the times, the fulfillment of the specific national political goal of Hungarianism, leads to the greatness, glory and happiness of the Hungarian nation. This happiness is far more than e.g. material well-being and comfort, and although it does not mean our salvation in Eternity, it can become a worldly reality if we have enough faith, hope and strength. The purpose of the "Good" policy is to bring the interests of the individuals and the community into harmony in a way that is not simply useful for the actors, but also, according to Szálasi's frequent expression, brings so-called good benefits, i.e. morally, spiritually and materially beneficial. his total understanding is proved by the fact that when carefully reading Szálasi's works, we always come across the Greek ideal of kalokagathia, as the aspiration of man (humanity) to create values with his activity, to create more and more beautiful, good and true things, more and more spiritual goodness and nobility show yourself, let your spirit be fertilized by more and more important truths and enjoy more and more natural and man-made beauty. And only that world can be said to be dominated by reality, truth and freedom, in which the community (and the individuals belonging to the community) his life was characterized by moral, spiritual and material achievements that increase the values of the beautiful, the good and the true.

## B. THE STRUCTURE OF HUNGARIAN IDEOLOGY

### 1. Religion and culture

Apart from the legal-political-state sphere of life, civilization and management with technology as a kind of superstructure, different societies, or the foundations of these societies can be described and summarized as the following areas: 1. morals and religion, 2. culture (including the so-called high culture and popular culture, the culture of work and leisure, the culture of social contact, science and technique, even the entire intellectual infrastructure of economic life), as well as 3. management order and work order.

For Hungarianism, the questions of morals and religion were clear and of decisive importance. On the one hand, emphasis was placed on the principle that non-denominationalism and irreligion cannot be tolerated at the social level, since there is no certain morality without religious consciousness. On the other hand, however, faith is a fact of divine grace, and thus no one can be forced to believe in God, in Christ, if they do not believe otherwise. In this way, the Hungarian principle called for the prohibition of atheistic propaganda and the personal recording of belonging to some legally registered religion. (Hungarian totalitarianism in this respect is more definitely Christian than Hitler's and only for that reason it cannot be classified as the direct opposite of Soviet communist totalitarianism, i.e. a trend which, on the other hand, persecuted or wanted to persecute the non-religious, the atheists, because in the case of Hungarianism there was no personal persecution, the communist dictatorship, on the other hand, was only satisfied in its soft periods with the mere relegation of churches and religious consciousness to the background, and in its hard periods, it persecuted Christians almost as much as the early Christians had their share of persecution in ancient Rome. Moreover, it is hardly possible that on the basis of

that the Soviet ideology was also totalitarian and the Hungarian ideology also excluded the denial of God, we bring materialistic atheism leading to moral decline and the belief in God, the teaching of Christ, the knowledge of salvation and the Eternal, which is the basis of morality, into a common denominator.)

At the same time, Hungarianism did not wish to create a church state, just as it did not choose a state church for itself. According to his understanding, the church should not deal with specific political issues (founding political parties, etc.), but should, in accordance with its purpose, play the role of a guide during man's approach to the absolute, or serve as a support for the morality of our conduct. In this way, the totality of religion becomes a "national moral fact" and a part of the national totality, just like armed force. According to Szálasi, the separation of church and politics cannot of course mean "new paganism" and cannot mean the resurrection of the "Turanian" ancestral religion either.

(As is well known, in the 1930s there were attempts in some regions to renew the Old Hungarian monotheism against the traditional Christian faiths, but the Catholic Szálasi rejects this, despite the fact that he acknowledges the historical merits of this faith. As he writes: "Our Lord Christ came among us so easily, because it was the White Horse that paved the way in the moral life of Hungarians." However, this religion has "fulfilled its duty, it no longer has a new vocation in the new era".) The Hungarian priest Szálasi, on the other hand, demands that he love his nation and his country through God, his kind, and if as a priest he can go beyond the country's borders, as a Hungarian priest he must live and die here. It is a huge pillar, because the harmonious unity of our country can only rest on "the two huge pillars of the family exalted with the true Hungarian woman and the religion exalted with the true Hungarian priest".

The main goal of the Hungarian cultural policy is to "implant" Hungarianism into the state and the popular community, as well as to deepen the Hungarian spirit. This spirit relies on the Hungarian folk culture as a guiding force, but it also promotes the further development of the culture of the sister nations living here. In the process, the Hungarian spirit organizes the overall culture of the Carpathian-Danube Great Homeland into a system, and the cultures of the sister nations "preserving their brought male powder" make the cultural life of the Ósföld more colorful and rich. Hungarian culture must be nourished from a pure source, the cultural treasure of the people. This cultural treasure is the fruit of the creative power of the Hungarian race, which is not inferior to any human species, the expression of the ancient Hungarian genius, the faithful reflection of our thought and emotional world, our desires, hopes, goals, will, the testimony of our inner values, the basis of our future existence. It follows from all of this that the Hungarian cultural policy, on the one hand, favors the organic cultural development built from the bottom up, and on the other hand, it can only represent a quality-oriented policy.

According to the objective of this policy, a new Hungarian spiritual type, a new Hungarian generation, must be raised that is loyal to its race and people, rises to the height of its national vocation, strong and persistent in body and soul, religious, noble-minded and honest, disciplined, able to learn, work hard, obey, endure, but he can take the initiative and push forward, he is self-conscious and brave, enthusiastic about noble ideals and ready to live for the nation and the homeland, and even die if necessary. It is also evident from the Hungarian drawing of the desired type of the new generation that Szálasi's ideology is the most beautiful because it placed the most promising spirituality at the center of cultural policy.

(Let us mention that this system of ideas is not only on the same wavelength as the spirit of the German Führer or the Also with László Németh's idea of the quality revolution, the birth of which coincides with the development of the above idea of Hungarianism. All of this also proves that Szálasi's spirit converses with the greatest spirits of his time, draws from them, and responds to them.) At the focal point of the Hungarian cultural policy is the Hungarian youth, especially their education with a national spirit, however, in parallel with the transformation, ennoblement, and becoming more Hungarian of the souls, in addition to the youth, the broad adult sections of the Hungarian people must also be in such a situation



to avoid not only the physical robot, the bitter bread troubles of everyday life, but also morally and spiritually liberated to know and embrace the beauties, values, and noble joys of life and to feel that politics also undertakes the spiritual care of the people's community. It is essential for all of this, and there is nothing new under the sun! the elimination of the soulless, mechanized bureaucracy and the protectionism called "my brother's world" in Szálasi's time and the enforcement of the principle of "the right person for the right place".

An essential characteristic of the Hungarian movement was the fight against all such harmful influences that tried to exclude the racial spirit and form of the Hungarian language, music, and art from cultural life and aimed at the denationalization of culture. Hungarianism does not recognize that any nation has cultural superiority over Hungarians, and Szálasi left no doubt that if the trend he represented comes to power, the denationalization of culture, or a decisive turning point occurs in the question of the development of its national character.

## 2. National management and work order

Our age, which was far more of a material-economic (even: money-hungry) era than the age of the birth of Hungarianism, views almost everything in the light of the gross domestic product, which can be measured in money, economic growth, profit, economic efficiency and effectiveness indicators, and such towards other concepts and indicators, such as the population growth, the quality of life, the clean environment or the moral conditions, the level of crime, etc., is far from showing the same interest as it showed at the time of the birth of Hungarianism, or such as the interest it should show if the longer-term trends and threats of development were sufficiently taken into account. Szálasi's view, like any National Socialist or Christian Social view, starts from the fact that material is always a means and not an end, and material life must be subordinated to the moral and spiritual life of the nation. Following W. Röpke, this group of views is expediently called can be called third-party conceptions, if we consider the first way to be the arrangement of a completely (or almost completely) unregulated free market economy, and the second way to be the complete opposite of this arrangement, the way of centrally managed state management. The first is the so-called Manchester model, the second can be exemplified by communist state capitalism. Over time, both the first model and the second model underwent certain modest modifications as steps in the direction of the other model, taking into account some economists announced the convergence of the two models, the so-called the theory of convergence. However, a true synthesis can only be found in isolated cases: private property, the elimination of regulations and the desire for material profit always prevailed in the Western models, while in the Soviet-type system, the trinity of state property, "planned economy" and proletarian society remained until its collapse, and finally Soviet rule in countries freed from

In Szálasi's view, the central category of the economy is the nation. This is also reflected in his understanding of law. According to his idea, in an ideal case, the owner of the material goods is the nation, and the members of the nation with natural or legal personality are part-owners of this property. This idea is in very good harmony with the principle of private property, despite the appearance of the linguistic expression (in fact, whether we consider the Hungarian preference for the peasant estate or the industrial or commercial etc. small factory, it is actually more related to the principle of the "sanctity" of private management and private property than the a modern capitalist ideology favoring industrial or agricultural giants etc.). At the same time, it contradicts the "civilian" understanding of private property, according to which the owner arbitrarily, during its operation, all public service obligations

can do without. Possession and obligation must be in balance, both materially and morally-spiritually. This constitutionally and legally regulated system of individual or corporate freedom and the social responsibility and obligation of property owners is Szálasi socialist free management, or he calls it social national.

In the Social National order, the working nation forms a moral body, a spiritual unity and a material community, all the workers of the Hungarian people are united on the principles of faith in God and Christian teachings, patriotism and national well-being based on moral and spiritual foundations. In this system, it is not the state that produces and manages with the help of the bureaucracy developed into a monster, but the individual based on his career choice, using his abilities and skills. At the same time, it must serve the public good with its activities, if only because "the working nation contributes to the accumulation of its capital and wealth with production, the millions of the popular community with consumption, and the state power by ensuring the enjoyment of production, consumption and profit by the will of the nation ."

The Social National therefore rejects materialism in all its forms, that is, it rejects both the so-called liberalism is ruthlessly materialistic and favors the more violent, the skilled, and the communist system built on Marxian materialism. In this system, there is no place for the anti-social and anti-social interests of nature degenerating into freedom, the anti-social work order, just as there is no place for the proletarianization of the workers and the transformation of the human personality into a mere tool. This system rejects the morbid selfishness that leads to the fight of man against man and the predatory system, in which private property is really akin to robbery and theft, but it sanctifies and protects the private property that is the result or evaluation of useful work. He rejects the view that equates value with marketability and emphasizes that the real value is a respected working member of a community with a balanced moral, spirit and character.

On the other hand, against communism, it legalizes and protects the interconnected relationships of property, family, religion, and private property, thereby protecting the civilized national and state order as well.

It supports talent, diligence, expertise and entrepreneurship, but it blocks immoral enrichment, excessive and unjust wealth, or income inequality. The Social National ensures work and a livelihood for all working members of the nation, legalizes the right to work in the national economy, the obligation to work in the work order, and fights so that one day all workers in the Carpathian Basin will belong to a national and socialist people's community based on rights, work and respect.

It is a refreshing experience to get to know Szálasi's understanding of capital in an age of conceptual confusion, supported by the confusion of language use (a kind of Babel). According to this, everything can be capital that can be shaped, can be made into a value generator, and can be used as a resource. Thus, above all, it is the person himself, the working member of the national socialist people's community with his abilities, skills and knowledge that can be used for good. The biggest world asset, e.g. the untapped work and creativity, intellectual power and morality of native-born and down-to-earth humanity.

In the liberal order, which is based on total individual freedom, the money of those with an information and communication advantage (and the institutional system that increases money and its symbols) represents capital. In the system of state management, capital is the stock of goods available to the state. The capital system (capitalism) of liberalism is therefore private capitalism, financial capitalism, and its capitalists are the ruling rich, the plutocrats. In the Marxist-communist system, capitalism is state capitalism, and the operators of capital are members of the state (party) bureaucracy. In the social national system, the capital system is national capitalism, and its operator is the worker

nation. In the liberal system, the proletariat produces for the benefit of the capitalist groups who want the greatest possible profit. In the system based on Marxism, with the exception of the ruling class and its servants, the entire society produces within the framework of a modern slave labor system for the sake of state goals formulated by the proletariat and the bureaucracy. There are no more proletarians in the Social National, and the goal of work is the nation, or the moral, spiritual and material strength, security, and patriotism of the individuals who make up the nation. What can we guarantee now that the noble goals of the Social National can be realized, given e.g. to the fact that the communist regimes also talked about similar goals in relation to work, but without these goals being realized? The guarantee is provided by the corresponding laws and the lively community of free people, e.g. the fact that every large-scale plant is under the control of its employees. So e.g. a guarantee is offered by the rule that the three basic factors of production (planning, labor and capital, which form an organic whole) have specific sales, profit sharing, income and asset acquisition rights after production or e.g. is that the first task of economic activity is to ensure the livelihood of the community based on the available resources, and only then can the satisfaction of the community's missing needs, the continuity of work and the development of the private wealth of those involved in production follow. But an important principle, e.g. also preventing the accumulation of wealth leading to social misery, the self-serving dictatorship of capital.

A notable chapter of the economics of Hungarianism is the careful national work order, whose division by chapter already eloquently proves that the Social National takes seriously the primacy of a work-centered way of life and respect for workers. These chapters: work obligation, labor law, employment relationship, doing work, valuing work, labor justice, occupational health, the beauty of work and work ethics. The development of these chapters is still timely today, because the problems of the work order are unsolved, even in spite of the application of the most "modern" methods of managing human resources.

No less important is the critique of the Hungarian economy of the currency gold, or over its construction on a currency base, as well as the Hungarian currency policy relying on national labor and stock of goods, and thus e.g. subordinating the national bank to the state. In the liberal system, money is power itself and thus the goal of economic activity. The system does not actually produce, but chases money. Money has become a religion, and everything can be given or taken: family, people, nation, homeland, the spirit, God, honor, power and forgiveness. In the Hungarian order, however, money becomes a voucher, which is used for the provision of goods, the substitution of goods, and the sale and evaluation of labor, and the currency will be the labor of the working nation and the stock of goods in circulation resulting from labor. The XX. s. in the light of the debt crises that unfolded in the last decades, the Hungarian approach to interest policy, usury interest, and the Jewish bankocracy is particularly noteworthy. The debtor can easily be ruined by the creditor, especially if the principle is applied that interest on money is also money. It's you. it can lead to the terrifying dictatorship of compound interest. Anyone who needs a bank loan in this system, unless they are in an exceptional situation, becomes the interest slave of the banks.

### 3. The foundations of the Hungarian state theory

According to the Hungarian state theory (which is succinctly recorded in Szálasi's work on Purpose and Demands), the sovereignty of the state originates from the principle of the sovereignty of the people. According to this, the people transfer their sovereign will to those chosen by them in the form of state power. Those elected are authorized to exercise certain rights, and they also have duties to protect the external and internal interests of the people. The

the state system is governed by politics. The politician plans, the selected politician's plan is implemented by the state organization. There is only one politician in the state, he is the main leader, the others (who help him) are professionals. The main leader is the one who, based on his knowledge of history, geography, resources, peoples, and legal relations, sets the state goal that corresponds to the interests of the people, as well as determines the path leading to the goal, the means, the methods and the schedule, timing, that is, the so-called state life. The leader is the first servant of the state (the people). The goal he sets must be based on the will of the community, everyone must know this, the state goal must become public property. The leader leaves the state goal as a political testament to his successor. This goal must be both moral and practical.

The morality of the state goal must also be reflected in the social structure of the state. In your struggle for existence, you, the people cannot realize the social idea. Only the objective state power is capable of this, that is, of considering how people should act according to their common self-interest. Within the constraints set by the constitution, the state must manage the people in such a way that the people act voluntarily and freely within the framework of the given state management. In accordance with the constitutional obligation of the Hungarian state, it gives all its constitutional subjects the opportunity to grow morally, intellectually and materially in accordance with the public interest. He is aware that the aspirations of individuals for livelihood, wealth accumulation and self-respect cannot and should not be eradicated, but he watches over that the life of the individual is not drowned in the blindness of profit-making or selfishness, because this leads to social misery and becomes a mourning for the state. In order to fulfill its vocation, the state power must receive from the people the rights on the basis of which it can honorably undertake the protection of the people's interests. Hungarianism demands the same performance of duties from everyone and gives everyone the same rights. But the principle is: first the fulfillment of duty and only then the deserved legal enjoyment. It thus radically breaks with the liberal approach (nowadays fulfilled in the so-called cult of human rights) that gives priority to the enjoyment of rights over the fulfillment of duties. (Szálasi's conception of the state theory is very close to the conception of the fascist state. Strictly speaking, however, it is different from it, just as it is contrary to the conception of the state of the Hitlerian people's movement.)

The various Hungarian parties and movements first e.g. the Will of the Nation Party (NAP) wants universal and equal suffrage for both sexes, secret and free elections, in accordance with the principle of popular sovereignty, but also with the spirit of the age. In the process, the new constitution must also be decided by referendum. (The Hungarian takeover of power in 1944 took place in an extraordinary situation, and in this way it was not adapted to the provisions of a new, but to the existing constitution. This was also experienced during the election of Szálasi as Head of State.) According to Szálasi's understanding, power is different from rule. The prerequisite for the power of a political party (or movement) is the faith and trust of the nation in the party (movement). Power becomes dominion when, in addition to the trust of the nation, the party also acquires the basic tools of power, such as: the tools of legislation, law enforcement, public administration, public police, and state defense. The Hungarian movement began to acquire the foundations of power in 1938, and according to Szálasi, it became ripe for domination in 1942.

According to the Hungarian view, the issues of the head of state and the form of government are national matters and cannot be drowned in the selfishness of party politics. At the same time, the Hungarian view of history tells the author of *Cél és* demands that the leadership of the state should be placed in the hands of the Palatine elected for 10 years, and he should be endowed with exceptional power. His duty is to prepare the new constitution. Interest representatives with economic self-governance must also be included in the state power, and self-serving and sterile party politics must be eliminated. According to Hungarianism, this was not what it meant

the necessity of introducing a one-party system and liquidating other parties, as the Hungarian leadership, even after taking power, limited itself to limiting party politicization only to the extent that the defense of the homeland required it.

Szálasi was against the one-party system because it results in a dictatorship. (Of course, he also considered a one-party system, a dictatorship, if several parties operate in a given country, but the will of one of them always prevails, as was the case in some communist countries). Dictatorship and one-party rule can only be accepted in exceptional situations and only temporarily. The liquidation of the old political system and the transition to the new, authoritarian political system are considered to be such a temporary situation. During the transition, the new constitution must be drawn up, defining the role of the head of state, the constitutional court, the head of government (nádor) and the national leadership supporting him, as well as the interest representatives supported by professional bodies, and the form of government, the head of state and the head of government must be chosen. The new order must be ratified by a referendum. Szálasi therefore rejects self-serving dictatorship, as it inevitably turns into tyranny. The most horrible of such tyrannies, Szálasi emphasizes, is that of the Soviet Union.) According to its principles of state organization, which can be said to be contemporary many decades after the birth of Hungarianism, it advocates the establishment of a Constitutional Court that is constitutionally independent from state power and even controls state power at the final level, but demands the contemporary organization of the judicial power, the judiciary, the central management of state administration and local governments, its organization and professionalism based on the principle of shared implementation, as well as the settlement of the situation of public employees and their exemption from politics.

#### 4. The components of the nationalist and socialist popular community

According to the Purpose and demands, the people's sovereignty can be characterized by the following concepts: God, peasant, citizen and soldier. "God is for all of us, the peasant gives us bread, the citizen is the interest of the people gathered in the state and the public subject of the state, and the soldier is the protector of God, the peasant, the citizen and the state." It can be seen from the list that in this case it is not about the sociological division of the people, but about the creation of a spiritual and symbolic concept of people. A concept that does not simply describe the people, but points to the role of the people in the world order. The social center of this group of concepts is the citizen, since here a citizen is anyone who has an interest and who maintains and operates the state (so, in a given respect, the peasant and the soldier as well).

We mentioned that Hungarianism integrates people's search for community in socialism, that is, it promotes socialism, which means that Hungarianism professes the necessity of community forms of existence and the decisiveness of the community spirit, the primacy of the public interest (which, by the way, can be enforced much more on the basis of socially responsible private management, as in the conditions of unlimited public ownership or state ownership and bureaucratic management). According to this, socialism is a system of people's life in which these peoples base their moral, spiritual and material growth on the performance of duties arising from a conscious belief and at the same time required by the sovereign state. Only in this way can people win the right to continue their conscious public and individual lives in a dignified manner. Socialism therefore means the most complete harmony of duties and rights.

In *Út és cél*, Szálasi draws the composition of the people on which Hungarianism primarily wants to rely, i.e. the totality of the people's strata representing significant strength and value from the Hungarianist point of view. This people obviously does not include the lords of huge capitals and land holdings, those who live in the sphere above the people, just as it does not include the lumpen and criminal elements, so neither do those who are the so-called they live in the sphere below the people, on the margins of society. Likewise, only public benefit activities

continuers are included in this concept, just as when talking about ethnic groups, only the peoples who are capable of becoming national and rooted in the soil are mentioned. At the same time, in this study, Szálasi does not deal with the national defense armed forces, which is otherwise said to be of great importance, and just mentions certain additional professional orders belonging to the working nation. In addition to some themes of Hungarianism related to the Carpathian Basin and the European living space, *Út és cél* talks about peasantry, labor, intellectuals, and the role of women, children, and youth. Complementing these actors of society with the soldier defending the nation and mentioning women, children and youth as joint factors, Szálasi considers these triple pledges of the nation's immortality to be the five strength factors of the total nation. In the following, we first present the Hungarian perception of the peasantry, taking into account Szálasi's Peasant Chairholder

At the meeting of the Great Council in Nov. 1942 He also gave his speech on the 27th.

Speaking about the peasantry, Szálasi emphasizes the power and role of the peasantry in maintaining the nation.

"The border of a country is where the peasant's plow plows, his scythe flashes, his sheaf covers the ground, and his blood sanctifies a clot. With violence, he continues, from the height of moral idealism, you cannot increase the territory of a country, because the bayonet breaks the plow, and the contract paper burns to ashes in the fire of spilled blood." Natural country borders, natural expansion of the planting area are needed and colonization must be put an end to. (In this regard, Szálasi refers to Japan as a positive example: Japan, as he says, does not colonize, does not take away the results of other people's work, but expands its territory based on the harmony of the activities of the Japanese peasant and the Japanese soldier.) Throughout history, the peasantry was the people's it is the source of the productive power of individual countries, but also of the middle classes, generals, scientists and priests. Peasant roots can be found in all strata, without the peasantry there would be no Hungarianness. The destruction of the nation begins with the destruction of the peasantry (in this process, the dispossession of the peasants from their land, their wretchedness into the proletariat, the destruction of peasant morals and peasant culture played a decisive role in this process, as could be experienced together with the original capital accumulation in England or such kolkhozization and maniacal industrialization , as soon as the communist dictatorship ended). The key to the rise of the nation can only be found in the strengthening of the peasantry, which is healthy because it does not acquire loot, but in its selfishness that helps others, and in putting peasant plantations in the foreground. The prerequisite for national ascension: the land must be in the hands of the peasantry. The responsible cultivator of the land, the peasant, must receive a share of the national land ownership in the form of a perpetual lease. So the peasant should not be a tenant, a squire, or a tenant in the bourgeois sense.

Land ownership must be closely linked to work, lordly land ownership must be ended, the land hunger of the peasant who has become a proletarian must be satisfied at the expense of the large estate, and the agrarian proletarian must be turned into a peasant with a small estate. Szálasi insists that it must be acknowledged that there will be land peace only when the land is responsibly owned and cultivated by the peasant, and the results of the work benefit the family and the nation.

At the same time, the peasant, the small estate was dispersed with agricultural industry, small industry, procurement, sales, credit, etc. cooperatives, vocational training and a state information and management system, the state taking over its debts, and the abolition of interest slavery, which plunges the peasant into misery, must also be supported. There is no doubt that a large estate is more capital-intensive, more credit-worthy, more professional, more economical, and more useful for the state than a small estate, but the peasant's small estate is the root of moral and spiritual upliftment, the final stronghold of the Hungarian nation!

Because the peasant's work, secure occupation, land ownership, attachment to the land, the living space at his disposal, the orderliness and rhythm of his life, his friendliness to nature and his community on a human scale are the factors on which a people's healthy reproduction, pure morality and culture rich in values can be built. Therefore, it is a great danger to our culture and civilization if, under the pretext of increasing economy and productivity and

## Ferenc Szálasi: Hungarianism 1 / 4

Because of the worship of the Golden Calf, peasant agriculture is replaced by a way of life alienated from work and the so-called capital with a large-scale agricultural enterprise building on the growth of its organic composition, with the "efficient" agricultural economy. Of course, the living conditions of the peasantry also change over time, so e.g. the civilization structure of the peasantry changes and it becomes a requirement that the peasants also have access to the most up-to-date technology. On the other hand, what is permanent and must be maintained in the peasant is the role of the peasant as a creator and protector of culture. All of this, so the threat to the peasantry from liberal capitalism and the Marxist system, or the historical role and importance of the peasantry determined the notable goal of Hungarianism, the realization of the National Socialist peasant state. As Szálasi states in Objectives and Demands: "We want a high-level peasant state with industry, not a low- Or as he writes in Út és cél: "Let's embed our nation in the Hungarian land, so that it has secure, eternal, solid foundations, from which no one can ever push us away!" The Hungarian worldview assigns no less important role to labor, which Szálasi regards as a nation-builder. He is happy to confirm that the Hungarian worker has become disillusioned with Marxist ideology (in our opinion, he was never really "in love" with it), but he does not yet have his own ideology instead of Marxism. And the worker can be won over to a great cause through ideology. The new and winning ideology can only be the system of National Socialism, Hungarianism tailored to the working class, Social Nationalism.

As mentioned above, this system rejects both materialistic liberalism and its sweet child, also materialistic Marxism. It creates a workers' state and, at the same time, forms a state of labor in opposition to the materialistic conception of the industrial state. Szálasi clearly saw that the Soviet system, based on Marxist foundations, was only a proletarian dictatorship in words, in reality the rule of a thin ruling clique and its armed servants over the entire proletarian society, moreover, a rule that could not show any original moral and intellectual values, and was otherwise questionable and its material results were born from the decision of the broad sections of the people to live in poverty. Szálasi also made a clear distinction between worker and proletarian, and criticized the proletarian type with the same sharp criticism as the class struggle, e.g. the strikes. According to his understanding, the proletarian is a godless, stateless, even, in fact, familyless stratum, has no sense of community, is an irresponsible wage slave, a servant of both the plutocracy and the trade union bureaucracy, and moreover lives in miserable living conditions. (Regarding the latter, Szálasi gained his experiences from the hungry proletariat, he could not have known that a new type of proletariat similar to the so-called proletarian type of ancient civilization demanding bread and circuses, the so-called consumer proletariat, was not so widespread.) On In this context, he states: in the case of the workers, it is just as necessary to undertake nationalism as in the case of the peasantry or the intelligentsia to undertake socialism, the merely socialist but not nationalist worker is just as distorted a formula for unhealthy political, social and economic conditions as the peasant or an intellectual who is a nationalist, but not a socialist.

Szálasi considered the intelligentsia to be the leading force of the nation and emphasized that the so-called the national leadership must get out of the intelligentsia. This assessment also clearly reflects the great superiority of the Hungarian ideology over Marxism, but also over liberalism. The class-metaphysical communist ideology refused to regard the intelligentsia as a class (they constantly referred to it only as a class), moreover, the communists did not want to entrust it with a leading role, even when the new intelligentsia raised by communism had grown up. In liberal systems, on the other hand, money is the master and it is well known that it is the plutocrat

under its rule, the intelligentsia is in a proletarian situation (with the exception of some of its groups, its remuneration is much more modest than that of the representatives of the money power). Speaking about the intelligentsia, Szálasi makes a distinction between the intelligentsia, the bourgeoisie and the middle class. He emphasizes that the intelligentsia is a different social group than the middle class or the bourgeoisie, since they are also in the ranks of the working class or the peasantry, and there must be an increasing number of intellectuals, on the other hand, many representatives of the middle class or the bourgeoisie can only be called "intellectuals" with great goodwill ". As for the expression of the middle class, Szálasi approves of this concept, saying: this class "stands in Jewish wages", is alienated from the nation, the homeland and grinds between the two millstones of the plutocracy and the proletariat. His misfortune is that he cannot organize himself, so he lives anxiously. If it could act as an organized force, both plutocrats and proletarians would "slide on their knees" before it. However, he has a future, after the victory of Hungarianism, he will use his skills and knowledge in the new order. Of course, this is not in contradiction with the fact that Hungarianism wants to combine the creation of a dedicated middle class rooted in the core of the Ősföld, in the people and the nation, with the limitation of the succession of privileges acquired for personal merit. Dividing the class of the bourgeoisie, which partially coincides with the middle class, Szálasi sets up the following hierarchy: at the top is the plutocratic bourgeoisie (according to the Hungarian view, this is an undesirable layer), below this is the so-called industrial middle class (small and medium capitalists, entrepreneurs are included here), then civil servants, civil servants, or they are followed by the layer of private employees (the latter are clearly proletarians). The next layer is that of the self-employed (this includes doctors, engineers, lawyers, writers, etc., there are many anarchists or nihilists in this layer), and finally, at the bottom of the pyramid are the so-called petty citizens who primarily look down on the "stinking proletariat" and stare at the plutocrat. The middle class, or it is clear from this representation of the bourgeoisie that Szálasi does not consider these classes and strata to be the social strengths of the Hungarian transformation, but with one or two exceptions, he does not consider them groups to be liquidated, like the small industrialists or the so-called he also considers the class of Christian national merchants to be useful, but not particularly strong from the point of view of Hungarianism.

There is no doubt that Szálasi is most beautiful about women. About women who have a sacred vocation: motherhood. As he mentions several times: the woman (the mother), the child and the youth are the pledge of the nation's immortality. Compared to this, the situation of women is very difficult (let's add: it became even more difficult in the following decades), mainly because the dominant perception assigned women roles as men. They did not appreciate how important creating a home, a clean family life, and a children's room are in terms of the health of society and the secure future of the people. At least three children are needed per family, says Szálasi, who believes that civil marriages should be abolished, while church weddings should be made mandatory. Hungarianism would strongly limit divorce, and the person whose fault the divorce was pronounced would no longer be able to marry. A request for dissolution that merely refers to a broken relationship should be rejected, and such an applicant should be punished. (Whoever considers this concept to be unacceptably "reactionary", consider that these demands are the norm in states based on religious and moral foundations, e.g. Israel, or in Islamic countries, and in the population of such states, belief in ideals and loyalty prevails more strongly and steadfastly, as in the so-called lay states.

It is also characteristic of Hungarianism that, with regard to religious education, which he wanted to make compulsory in all school sectors, he has a stricter approach than the general trend of the Horthy era as a whole.) Szálasi's family-centered approach is faithfully reflected in the following statement:

"Our nation will be happy, great,

able to resist, if we don't hear the roaring, home-saving speeches of wise politicians over the clamor of children." But the Hungarian goal of no more jobless graduates and unemployed young people is also of great importance, as is the Hungarian perception of youth (like all national



socialist system of thought, especially e.g. Hitler's popular movement) sees the closest connection between the preparation of the youth and the future of the nation. As the founding declaration of the second Hungarian party states: "He who educates his youth sees his national future in the same way". We need an education that will make the youth feel that a great national vocation awaits them: to serve the country with a tool, plow, spirit or sword.

## C/ THE END OF HUNGARISM

### 1. Hungary United Lands

No. 1 of the national policy of Hungarianism. its basic principle is the need to annul the Treaty of Trianon, and that the peoples living in the Carpathian-Danube basin (the Ősföld) resolve their existential issues by asserting their right to self-determination.

It follows from this that the constitutional state body of the Ősföld, its central management on the part of Hungary, and the political and economic self-government of the other ethnic groups must be formed, which is based on a historical, geographical, property, economic, social and constitutional community of destiny drawn from the Ősföld's past. The goal of Hungarianism is that the state power of the truncated Hungary considers only the moral and material growth, interests, happiness and glory of the peoples of the Ősföld as the guiding principle in every step.

This goal appears in Szálasi's first plan for nation, homeland and peace in the Hungarian sense, the idea of Hungária Uyüste Földek, which reveals that the ultimate goal of the NAP, the first Hungarian party in Hungarian history, is to recreate the state unity of the Carpathian-Danube basin. The sufferings and lessons of the World War can be read in Objectives and demands. They call for a new historical era, but the structure and cadres of the truncated Hungary in the 30s in question, denying the necessity of a completely new human and social order, are unable to deal with the events, because they insist on a dead development for degree. A completely new system based on new foundations is therefore urgently needed. The peoples of the Carpathian-Danube basin are also watching how the leader, who joined this Ősföld to statehood a thousand years ago, wants to establish the vocation of the Ősföld, the next millennium of its peoples.

Above all, one must start from the fact that the Ősföld cannot be the servant of any great power. It is and should always be about his own life and profession. The NAP is at the service of this vocation and declares that the Ősföld can only fulfill its vocation as the United Lands of Hungary, that is the only way it can come together and resist the forces that want to sweep away the state unity given by God and nature and the destiny and co-community of its peoples. He believes that the effective survival of the peoples of the Ősföld can only be ensured by the rapid implementation of the new constitution and work plan developed by him. By accepting the plan, everyone undertakes a sacred obligation to carry out the reconstruction work, and based on the performance of their duties, they get the right that legitimizes and protects their rightful place in the reconstruction work. For the Ősföld you. from a European, even Eurasian point of view, it has no small vocation: it must create a power that forms a balance towards the four heavens through the nation-building of the peoples living here, as required by a higher God and nature, in order to ensure the peace and land-owning power of Europe. Based on this vocation, the NAP sets out the following state goal: extending across the area bordered by the Carpathians to the coast of the Adriatic Sea, under Hungarian rule, from the unification of the Autonomous Regions laid down in the new constitution under the name of Hungária Eyüste Földek, an organically interconnected political, economic and social state territory must be created. to build, organize, centrally manage and lead, or provide it with shared executive power, with the aim that the peoples living in the given state unit

## Ferenc Szálasi: Hungarianism 1 / 4

1. the state community is considered necessary and accepted as the creation of a unified nation and homeland, naturally at the same time as the constitutional guarantee of the people's cultural freedom,
2. protect the commonwealth with a common will,
3. this is the only way to ensure their moral, spiritual and material growth.

The major European powers must recognize the new state through international treaties as a state with a free, independent and indivisible territory, free from occupation and migration. The affected peoples must ratify the new constitution through a referendum.

The state system to be established under the name of the Hungária United Lands in the Purpose and Claims is the so-called with the following municipalities. It would consist of sub-regions: Magyarföld, Tótföld, Ruthenföld, Transylvanianföld, Croatian-Slavonföld and Western Gyepű. In this article, Szálasi considers the version of the Ősföld extended in the southwest direction (the version before the First World War) as a model in the listing of sub-regions and in the horizontal structural division of Hungary, which is proven by the fact that in the same article he writes: "The NAP is the entire Ősföld, Bosnia, Dalmatia, and for Slavonia." In other words, he considers Bosnia's accession to Hungary conceivable. But this is also proven by the fact that he made a map sketch of the individual sub-lands, according to which Bosnia (or the greater part of it inhabited by Bosniaks and Croats) would be part of the Croatian-Slavonic Land, while the one that includes Bácska and Bánat Southern Region would appear as an integral part of Hungary, testifying that Szálasi did not accept the relatively new imperialist concept of the (Eastern Greece) Serbs, the so-called About Vojvodina.

The increased southward expansion of the Hungarian empire can be traced back to specific geographical and historical reasons in the Aims and demands. Ősföld ui. it is not only open to the west, but also to the south and south-west, towards the Balkans, and this geographical feature makes such a flexible territorial policy possible in this south-south-west direction, which the north and east, or to the southeast, the Carpathian area closing factor only allows it with difficulty. The artificial transgression of the geopolitical factor created by the Carpathians was, of course, already possible in the Middle Ages. si Romanian, or of the Soviet (now Ukrainian) state with Transcarpathia, or His problems with Transylvania prove the history and unnaturalness of politicization based on state unity across the Carpathians. The situation is different with regional politics in the Balkans. On the one hand, the medieval Hungarian Empire extended its authority over significant Balkan territories until the conquering Turkish power appeared in the Balkans, and on the other hand, the Austro-Hungarian foreign policy that followed the settlement apparently picked up the thread of southward expansion that had been dropped in the Middle Ages (in 1878, the It was occupied by the Monarchy, and Bosnia was annexed to the Empire in 1908). Today's independent Croatian state like Illyrianism, the so-called the heir of three kingdoms includes the old Croatia, Slavonia and Dalmatia, and Bosnia, which is divided into three parts, also has a Croatian part of Herzegovina, the so-called Croat-Bosnia.

## 2. The Hungarian Peace

Szálasi's Hungarian national political (imperial) concept under the name Pax Hungarica Path and goal c. develops further in his work. As he writes: "Our goal is Hungary, our path is Hungarian national socialism." The Hungarian concept of "Hungarian peace" is closely related to the concept of the "political" Hungarian nation, whose perhaps most significant representative was Ferenc Deák, but which concept lived on even between the two wars, and even took shape, e.g. It's there

Also in László's concept of Pax Hungarica. The "Hungarian peace" of Szálasi, however, is an original concept in which the idea of the Hungarist Hungarian Empire combines its medieval roots with modern National Socialism. A sense of vocation, a united will, an honest fight for the new order, which brings peace and freedom to all members of the nation, an empire based on work and strength, this is the formula for the creation of Hungarian peace. Faith, patriotism, discipline, then faith, obedience and struggle, Szálasi highlights the factors that represent the main prerequisites for the realization of "Hungarian peace", that is, the victory of the specific Hungarian national political concept, the fulfillment of the Hungarian state goal. A noteworthy new element in the Path and goal is that Szálasi goes beyond the concept of Hungária's United Lands and no longer talks about Territories. The point is that, as we have already mentioned, Szálasi did not think that the Hungarian state was a confederation, nor that it should become a federal state. At the same time, he continued to insist on the concept of the most complete national autonomy (so-called ethnic group self-government), which e.g. it was also formulated in the Hubay-Vágó bill.

Szálasi emphasizes: the historical experiences (especially the experiences of the period after 1526) bear witness, on the one hand, to the common sacrifices of the peoples living here, their troubles and joys, and, on the other hand, to unrest, hatred, and disunity.

Reconciliation and peace are needed, he announces on every line. The Hungarist Hungarian Empire can only be based on the general peace of the region. On the one hand, this means peace around the land issue, the prerequisite of which is the moral, spiritual and material appreciation of the nation-sustaining and culture-creating peasantry, and on the other hand, it means peace in the world of industrial work, production, and the economy, which is achieved by the will of the workers and the proportional sharing of the benefits arising from the results of work. , can be created by eliminating social poverty and financial capitalism. Going further, it means the peace of a society in which there are no privileges based on birthrights or the power of money, and in which the nation-maintaining peasantry, the nation-building workforce, the armed nation and the keeper of family peace: the woman, or the mother, as well as the pledge of cultural peace: the youth unites around the intellectuals who play a leading role. Last but not least, it means peace between the native and rooted peoples of the Carpathian Basin, i.e. between those ethnic groups that are tied to this soil by their past, their sacrifices, and their culture, and that feel at home here. Thus, above all, it means peace between the leading people, the Hungarians and the other ethnic groups of the Carpathian Basin. The prerequisite for the latter reconciliation is that the peoples living here must be provided with a homely homeland in the new Hungary, and a homeland that was neglected during the feudal history of Hungarians must be created for them, a homeland that not only imposes duties on its citizens, but also grants them rights, freedom and respect. The consequence of all this will be the political peace of the Great Homeland, in which the community is not controlled by selfish party interests, but is permeated by a single political guiding idea: the promotion of the greatness, glory and happiness of the Hungarian nation in the Central European living space and within the wider European commonwealth (in the greater European space). The peoples of the Carpathian Basin can of course only create on the basis of their free will, but according to Szálasi's belief, this is how they will create a new nation, the Hungarian Hungarian nation. This free expression of will, i.e. referendum, sanctifies and protects the moral, spiritual and material well-being, political, social and economic life of these peoples in the reality of the countries of the Hungarian Holy Crown, under the authority of the Holy Crown, which symbolizes Hungarian national unity, in such a way that the ethnic groups living here have the so-called they receive cultural autonomy, which covers the following: mother tongue, school, public education, local government administration, judiciary, interest representation economic self-government in the bosom of local governments and participation in parliament according to ethnic weight. (Although this latter requirement does not appear expressis verbis in the Road and Goal, it is a natural element of ethnic group autonomy not only according to Hubay-V

### 3. Szálasi's arguments in favor of the Hungarian state unity of the Carpathian-Danube basin

Szálasi e.g. in the chapter on national families and minorities in the Path and Goal, he lists the real foundations on which the Hungarian peace, or Within Hungary, the leading role of Hungarians can be strengthened. These are the following:

1. Among the 9 peoples living here, only the Hungarians were able to build an organic state system in the Carpathian-Danube basin for a thousand years. (This statement is not contradicted by the fact that after the extinction of the Árpádház's son, the country was mostly ruled by a non-Hungarian, nor by the fact that the medieval Hungarian state, intact in its territory for six and a half centuries, operated in a mutilated state during the period of Turkish subjugation, nor by the , that people and ethnic groups of foreign origin came within the framework of the Hungarian state, nor that the country, freed from the Turkish yoke, became a unified state by public law only in 1848 and 1867, more than 300 years after Mohács, i.e. Hungary, consisting of the countries of the Holy Crown, as an organic state formation, remained Hungarian under the rule of the Anjous or even the Habsburgs, it remained Hungarian even during the Turkish subjugation, in a mutilated state at best, and it remained Hungarian not only despite the assimilating foreign settlers, but also in spite of the foreign settlers who preserved their nationality and even when not only Croatia, but also the southern border region, even Transylvania, had a separate legal status within the Habsburg Empire.) At the same time, Szálasi also sees the background of the real foundation inherent in history. The problem was that the Hungarians, following Western models and giving in to external influences, gave in to the non-Hungarian ethnic groups living in the Ósföld, the so-called he only gave state frameworks to brother nations, but he could not bring these peoples into the nation, he could not give them a homeland beyond the state. As he writes: "It is only possible to serve the State at the same time if the ... and Homeland Homeland represents ... the moral, spiritual and material reality and content, while the State represents the legal service of this inner real content." It was the lack of home and country, which naturally led to the anti-Hungarian agitation of the "Scottish traveler" and the Hosonsörüs, and the French, etc. in addition to the views dictated by interests, he turned the sister nations against the Hungarians, and then it was the will of the victorious powers that connected them, without consulting them, to peoples to whom they were originally only bound by linguistic similarity or identity.

2. The Ósföld is "a basin country, surrounded by powerful mountain chains in the north and east, showing a wide and open gate to the west and south: the Danube makes it a natural gathering and distribution point for the West and the East. This geographical picture dictates its geopolitical position in Europe." In this region, the individual ethnic groups, with the exception of the German ethnic group, live in essentially a closed ethnic group, but at the same time, a certain mixing can be observed along the ethnic borders and these peoples directly influenced each other. Their moral, spiritual and material centers of gravity are located within the basin, their natural center of gravity is the Danube, which is also proven by the basin's hydrography. The peoples of the Carpathian Basin are geopolitically dependent on each other, and any attempt to tie them primarily to an area of gravity outside the basin is unnatural. It has been confirmed by experience that the living conditions of the Carpathian Basin make the Slovak, Ruthenian, Transylvanian Romanian, Transylvanian Saxon, Croatian Slav, and Forest (Burgenland) German people different from their brothers and sisters living in other countries. Life proves that all these peoples living in the Carpathian-Danube basin belong to each other in historical, economic, social and even political terms. Therefore, state borders should not be drawn between them, but so-called cultural boundaries as the framework of cultural autonomies. If this were to happen, the peoples living here would not only lose their culture and image, but would also uniquely enrich the cultural heritage of this landscape, developing

as well as the new Hungarianistic, national culture.

3. Within the basin, Hungarians occupy a central position and form a center of gravity in terms of information and relations. This, on the other hand, is in favor of the Hungarians being the leading people of Hungary. It is also said that Hungarians are by far the most numerous of the peoples of the Carpathian Basin. In addition, although the Hungarians, in Széchenyi's words, are a heterogeneous offspring within Europe, their basic, ancient parts are of Turanian origin, but in their newer generations there are also plenty of Indo-European racial elements, and the Hungarians alone do not have masses or even significant relatives outside the Ösföld.

4. The Carpathian-Danube basin also forms a unit from the point of view of economic geography. based on its resources, as Szálasi writes, "definitely primary production area, predominantly agricultural." "Economic area and market that is receptive from the point of view of industry, and outgoing from the point of view of primary production." (Based on the facts and trends of the past decades, it would be easy to criticize Szálasi's economic strategy, which regards the Carpathian-Danube basin as a primary production area, an exporter of raw materials and an importer of manufactured goods. In other words, during economic growth, the primary production sector has less and less weight in the so-called national economy, almost everywhere within foreign trade, the export of manufactured goods is advocated, and export-led growth is prioritized. However, on the one hand, it is by no means certain that today's trends will continue in the future, and on the other hand, it cannot be disputed that, in view of what has already been mentioned in relation to the peasantry, the prevailing trends often will they are bad, which you have to pay attention to and then you have to change the bad trends with a smart focus of your forces. Man has free will and reality can be changed with strong faith, hope for the future and love. By the way, according to the signs, the relative weight of industrial production is also decreasing and the so-called third sector, which D. Bell still called the service sector, but more recently it is called the information and communication sector, simply infrastructure, more recently knowledge-based, and traditionally generally intellectual society. In any case, the type of industrialization focused on heavy industry, which e.g. In Hungary in the 1950s and 1960s, during the harsh communist dictatorship, ideology was considered a "sacred cow" and certainly a thing of the past.

Nowadays, it has become clear that the "smoky era" of industrialization is the natural-environmental, investment and employment, or in the light of quality of life aspects, he left behind a real mass of failure. Of course, the bulk of industrial production, including now the so-called large part of the agro-industrial sector is still a heavy burden on the environment, both as a resource drainer and as an environmental polluter. The so-called therefore, if the population of developed countries or developing countries that imitate their economic growth want to live in a beautiful, clean, livable environment in the long term, they will certainly be forced to change their economic policy and abandon the mania for economy and productivity to an economy that works in harmony with nature, or develops a material world. If such a strategy is applied, however, under the conditions of the informational, post-industrial society that is emerging more and more strongly, the countryside and the environment-friendly primary production sector, e.g. a landscape-specific garden culture can definitely have great development prospects. Once again, the small-holding, culture-creating, nation-maintaining social stratum can play a major role. With the transformation of the peasantry, e.g. Szálasi reckoned with the increased cultivation of the peasant and the modern supply of machinery, as we said above, as a desirable fact. Going forward, it is also obvious that the Carpathian-Danube basin needs a significantly higher degree of integration than at present. This is justified by e.g. hydrographics of the pool. Recently, the deforestation in the mountainous areas has increased the flood load in the interior of the basin in a dangerous way for the Hungarian population. At least

the careless management of the waste water of industrial companies in the highlands can cause similar problems, as was recently revealed by the cyanide and then heavy metal pollution of the most important Hungarian river. In the case of reasonable economic integration of the pool, such a danger would certainly be smaller.)

5. Finally, Szálasi records the historical task of the Hungarian people to build the new, Hungarian Great Homeland. It is imperative that this unity of the Carpathian-Danube basin be sanctified by a referendum, free of foreign influence, not by copying the model of other European states, but in accordance with their own interests, for the purpose of flourishing their public morals, public spirit and material well-being, due to the right won by the common will of the peoples concerned with their historical sacrifices. Under the leadership of the Hungarian people, create, that is, create the new Hungarian nation and combine their autonomy with loyalty to the homeland. If the Hungarian people will not be able to achieve everything, then the relations between the state and the people of the Danubian basin will be shaped by the great powers and the external forces allied with them after possibly devastating wars, which will push the ethnic groups of the basin to the path of internal strife, depending on which of the external influencing forces they rely on an internal ethnic group. (These ideas of Szálasi were born on the threshold of the expansion of the country in 1938-1941, before the Second World War, that is, after the state unit of the Carpathian-Danube basin was destroyed following the so-called Rose Revolution of 1918, namely the victorious great powers and their allies external forces, i.e. the aggressive actions of the Czechs, Romanians, and Serbs, internal betrayal, and finally through the Trianon "Peace" that ended World War I. However, the outcome of World War II and the Paris Peace that ended the war undoubtedly confirmed Szálasi's foresight: in Czechoslovakia, the Czechs once again became the "leading people", Transylvania came under the rule of Bucharest and Serbia also came to rule in Yugoslavia, even more so than the Romanians from Regatta or the Czechs in their own territory, as the entire Carpathian Basin, with the exception of the Yugoslav territories, and even the whole of East-Central Europe were under Soviet rule. And this was not even the last major external intervention in the life of this region in the 20th century, because Trianon and Yalta were also followed by Malta.)

4. Was the author of the idea of a unified Hungary chasing dreams?

In any case, before anyone would describe Szálasi's Hungária plan as an impossibility, or at least as chasing a dream, they should take the following into account.

1. The transformation of Ősföld into a state-national unit, as explained by Ferenc Szálasi, is a pan-European interest. For many centuries, a battle has been going on in Europe between the Pan-Slavic led by Musk, the Pan-Germanic led by the Germans and the Pan-Latin forces led by the French, in which the Anglo-Saxon power factor also joined, with the aim of preventing one of the power factors in question from gaining excessive power, i.e. maintain the state of balance between the given forces. In the event that among the peoples of the Carpathian-Danube basin, not the Hungarians, but one of the other ethnic groups acquires the leading role, there is a danger to the balance of power in Europe that, in this way, the group (racial) represented by the given people factor, with its hegemony over the Carpathian Basin, gains excessive power in pan-European relations. Thus, e.g. the partitioning of the basin at Trianon gave the Western Slavs on the one hand, and the South Slavs on the other, excessive influence. But the pan-Latin power factor also gained a similar advantage by making Romania, this eastern "French" country, excessively large. In theory, it was also possible that the victory of Hitler's Third Reich would give the German-speaking population of the Ősföld an excessive role in the Carpathian Basin and, as a result, shift the European balance in favor of Germany. Hitler's original and e.g. However, his declared aspirations in the fall of 1939 were not the

The aim was not to invade the Carpathian Basin, but on the contrary: the "repatriation" of the German national "chips" living here into the Empire, moreover, the German-speaking population did not live in one block, which would have made it difficult for a German leadership role to emerge anyway (the Szálasi Regions did not include German land either).

2. The Árpád-Koppány line, which is in motion because it fights for and conquers one ancient juss, the Ósföld, and, according to some more recent assumptions, "adventures" for the other ancient juss, the Holy Crown of Scythian-Hungarian Christianity, and then has a highly realistic approach because the ancient despite all the destruction it caused to Hungarian religion and culture, it had a favorable effect, as it was the Szentistván policy that, by aligning the contemporary Latin Christians with Europe and promoting the settlement of the Hungarian population, enabled the survival of Hungarianness, and at the same time protected the independence of the country against Western conquest efforts, and finally on the Drava The imperial policy of Saint László, which transcended and thereby completed the conquest and essentially the recovery of the Ósföld and united St. Stephen and the idea of the Holy Crown, was the 16th century. s. up to the waist proved to be completely successful, if in the Ósföld approx. for six and a half centuries, a Hungarian state existed continuously (which territory sometimes expanded beyond the Ósföld). In addition, the historical Hungarian state after the gradual expulsion of the Turks, as early as the 18th century. in Szban even under the scepter of the Habsburgs, but in essence it regained its territorial sovereignty. (Mária Theresia, for example, was not only legally but also the queen of Hungary and Croatia at the same time, the grand duke of Transylvania, etc.) Following the victory of the national revolution of 1848 (the royal consecration of the so-called April laws), historical Hungary was then united with Transylvania, the with the southern Border Region and Croatia, while the relationship of the united country with Austria, although undoubtedly not stated literally in the April laws, was actually reduced to a personal union. (By the way, with the freedom struggle of 1848-49, the Hungarian nation tried to protect the breakthrough of the Hungarian national principle, the increased operational and territorial sovereignty of the Hungarian state. The freedom struggle was therefore nothing more than the self-defense struggle of Hungarianism, which also assumed the ancient Hungarian vocation, primarily against the anti-Hungarian actions of Austro-Slavism.) The agreement of 1867, as well as the aforementioned events related to Bosnia, now show the territorial sovereignty of the Ósföld in its entirety, with the restriction that in the structure of dualism, the so-called real union existed between Hungary and Austria.

3. The First World War (the opening of the evil 20th century) tore the ancient land to pieces with its fatal ending and the "peace works" around Paris, but already in the 1930s, the German-led large-scale planning offered Hungarian foreign policy several potential steps forward. for. Thus the so-called In addition to the well-known developments of Horthy's national expansion, it is a fact that if the Hungarian government, even before the conclusion of the Munich Agreement, e.g. During his visit to Hitler in August 1938, he announced his claim to the entire former Upper Hungary and took appropriate military steps, perhaps in exchange for the fact that he would have found a partner in Hitler's Germany in his revisionist efforts, which had shown goodwill towards the German measures during the integration of Burgenland into the German Empire. In exactly the same way, in the spring of 1941, after the Simovic putsch in Belgrade, the Hungarian leadership received an offer from Germany that, following an active Hungarian action in Croatia, Germany would support the Hungarian policy of restoring the integral historical Hungarian empire in this regard as well. In this way, a sufficiently capable and clearly pro-German Hungarian leadership could have acquired both Slovakia and Croatia in 1938-1941, especially if the Slovaks, Ruthenians and Croats returned to the Hungarian state had received the blessings of the nationality policy that Szálasi and Hungarianism He lives on the land

offered to peoples.

4. The XX. s. There were also two significant events in the 1990s that fundamentally questioned the Paris peace system that ended the First World War (and its restoration after the Second World War), viz. the disintegration of two unnatural, alien to life state creatures who sneer at the divine gifts of the Carpathian-Danube basin. Czechoslovakia and the Kingdom of Serbs, Croats, and Slovenes, that is, the later Yugoslavia, have been put in the dustbin of history, to put it mildly. And after the partial historical satisfaction, it is enough to take a look at the natural geography and the new political map to find out: Slovakia, Hungary and today's Croatia potentially belong much more together than Croatia and Serbia or Slovakia and the Czech Republic. (And this is also expressed by the former Hungarian coat of arms with the Holy Crown and the shield part of the coat of arms.) In time, all the countries benefiting from the Ősföld are moving towards NATO and the European Union. Among them, only Hungary is a member of NATO and only Hungary stands at the door of the European Union. This means that a wise and nationally spirited Hungarian policy could use the mentioned facts as a situational advantage to promote the so-called the improvement of the national situation of Hungarians beyond the border, and secondly, exploited in the Holy Coronation, or the possibilities inherent in the historical idea of the countries of the Holy Crown, the economic-social, cultural and political-military integration of the Carpathian-Danube Great Homeland.

5. The reference to the fact that all these national problems will be solved by our future European integration one way or another and that it is unnecessary to think about the integration of the Carpathian Basin is not acceptable, as the reintegration of the Carpathian Basin would mean joining the European integration of an area that is more integrated than today. This, on the other hand, could result in the joining of a suitable European commonwealth of a national-state formation of a higher quality and thus more advantageous for the peoples living here, in terms of material-economic, intellectual-social, and political aspects, considering the distribution of goods and services within the Carpathian Basin. for increased exchange, for the faster development of innovations and environmentally friendly technologies and for the greater role of recognition of traditions and interdependence, or in the event that Christian morality and national spirituality are expected to become dominant, to place moral and spiritual values in the general foreground, or for the increased development of the popular culture, and finally, assuming that the community approach is also expected to come to the fore, in its place both unified management and subsidiarity (self-government, autonomies) will rise to a higher level.

6. Finally, it must be taken into account that (whether we call it Aim and demands or Way and goal) Hungarianism, adhering to the principle of the sovereignty of the people, can only imagine a union in the Carpathian-Danube basin that is culturally independent and speaks a similar or the same language with the possible exception of Transylvanian Romanians, you are hardly connected to outside peoples, which takes place without coercion or intent, which is sanctioned by a referendum and which is accompanied by the realization of a cultural autonomy that is unprecedented in our region and in our history. This is a condition for the native and land-rooted peoples of the Carpathian Basin to gather into a state unit around the Hungarians as the leading people, to organize themselves into a nation.

#### D/ EXPLANATION OF IDEOLOGY PROGRAMMING

The ideology of Hungarianism was also expressed in the form of Szálasi's party political program. The interesting thing about this is that this program appeared before the public earlier than the ideological structure.



claims c. it contained writing. The following gives a taste of the religious, cultural, economic and national political related program. At the time of their announcement, these demands were all timely, and in some places very urgent.

They have not lost their ashes to this day, many of them are still relevant today.

The NAP demands the complete non-politicization of religious denominations, the focus of religion on education for moral national life, and the abolition of non-denominationalism. It demands the incorporation into law of contemporary child and family law, the morality and purity of family life, its material foundation, the possibility of early family founding, "the bountiful and healthier blessing of children on the mother's holy lap", the modernization of inheritance and the abolition of the concept of illegitimate child, i.e. it demands that children from the same father should enjoy the same rights in terms of name, inheritance and education. Every child should have their natural parental home, the youth deserve a better, better yes.

It demands the social structure of public and public health, the obligation to revalidate medical certificates, the reorganization of patient care, medical treatment and the pharmaceutical industry, and the building of healthy apartments.

The reconstruction of public and popular education on the basis of the education system set for practical life and the fulfillment of duties. Retraining and placement of unemployed graduates with the tools of economic management.

It requires the legal use of the Hungarian language in the state administration, and the legal use of the mother tongue in the implementation of laws and in certain administrative areas.

The latter can only give agreement and spiritual support to the companionship and community of destiny of the peoples living in Ösföld. It demands the free development of the specific culture of the peoples forming the state community and the construction of its press, the elimination of shameless, mocking morals, pretending to be pseudo-humanity, non-national pseudo-culture and press. Press university, newspaper ownership tied to a press doctorate, editorial and staff res

It demands the constitutional guarantee of the primacy of the state interest and the structure

of its components in a way that enables the growth of honest private interests and the well-being of the population as a whole. In the event of a conflict between public and private interests, the state must arbitrate. "In the state, we only know freedom of interest based on the law. We will exterminate the freedom of interest that lives in the

loopholes of the law!" It demands a review of recently issued settlement permits, industrial permits, land holdings and real estate purchases, a constitutional solution to the Jewish

question in line with the interests of the state, the proportional inclusion of Jews in state life, an end to Jewish immigration, the expulsion of newcomers, those who evaded their participation in World War II, and those who break the law, the eradication of destructive Jewish spirituality. The national and social arrangement of

the world of work with mutual consideration of the interests of workers and employers. The worker should be entitled to a share of the company's profits and be entitled to a pension. Labor arbitration within the interest representation, strikes and trade union agitation should stop!

In line with the nature and interests of the state, livelihoods must be ensured, and then a profit margin must be sought which, based on a just key, enables the development of private and public property, the maintenance and enhancement of production, the legitimate benefit of intermediary trade and the security of public life. To this end, we need an economic and labor constitution, an appropriate system of national credit and working capital, the cessation of material or financial services forced on the country by the peace treaty and interest services on foreign loans, the delivery of gold and foreign currency, independent state public works programs, agriculture, small industry and for the modernization of cottage industry, for domestic family farming, or in order to promote this, direct state loans and the limitation of ready-made and large-scale goods production, the planning of private management, the state-controlled and economic

for the national organization of producer and sales cooperatives subordinated to local governments, for the development of the agricultural industry, in parallel with limiting the immigration of non-Hungarians, for the promotion of the resettlement of ethnic Hungarians who left abroad, for the resettlement of the middle class, for the resettlement of peasants and workers, for the settlement of land holdings, for the dissolution of trusts and cartels in parallel with the consolidation of interest representatives, the unhealthy, to eradicate immoral, overworked corporate sentiment, to shorten the route of the goods from the producer to the consumer, to standardize and simplify transport and transportation, to switch the stock market to the purchase of ready-made goods and to end utilitarian swindling for all time, to regulate the social prices of necessities of life, the so-called non-payment to abolish the system of honorariums, to place foreign trade under national control and thus to strengthen the economic security of the state, to boost contractual foreign trade with those states that progress parallel to the Ősföld. Those who interfere with the state's national management, e.g. they cheat by transferring their wealth abroad. It demands that money and credit policy be built exclusively on national funds and that only the state has the right to issue money and grant credit. The issuance of the amount of banknotes must be adjusted to the needs of the public finances. Money and credit institutions must be placed under state supervision, and the artificially suppressed credit life must be freed. The tax system must be built on three basic principles, such as that the needs of the public finances are covered by state taxes, and that the so-called social taxes and taxes are imposed by the state on interest representatives, and the latter impose taxes on individual taxpayers under state control.

Following from the universality of the national defense of the Carpathian-Danube basin, the defense of the state must be structured organically in relation to the basin, and the army must be organized, directed, led, trained and employed accordingly. For the truncated Hungary, equality in armaments is necessary, and in the case of a serious postponement of this, armaments corresponding to the level of security and requirements are necessary. In Csonka-Hungary, there is a need for Hungarian-style military leadership and military regulation coordinated with the spirit of the Hungarian people. NAP demands the reconstruction of public security and public order and its organizational inclusion in the state's internal defense system. Finally, he demands that, endowed with extraordinary power and responsibility, he be given the exclusive mandate to implement this program and thus be able to implement this program for the sake of the greatness, glory and happiness of the peoples living in the Ősföld.

## E/ NATIONALISM, WORLD POLITICS, WORLD HISTORY

### 1. Conationalism

Co-nationalism as a term of Latin origin refers to the cooperation, coordinated and common activities of nations assigned to each other and serving their own purposes, e.g. it refers to the socialist and nationalist community of the European nations, the day of which began to dawn in this period and which also hovered before Szálasi's eyes. (The demand for the development of a "nationalist and socialist European community" is an increasingly common argument and basis of reference in the expressions of Hungarianism, mainly during the war years and in connection with the need for an increasingly powerful alliance of the Axis powers, but also with the increasingly global expansion of the horizon). Even before the war, the creation of this European community was encouraged on the one hand by the mutual interdependence of the nations living in this region, i.e. by the fact that politically, socially and economically united or united nations must come together on the basis of their cultural, civilizational and technical management needs and goals ( because these nations

in the light of these aspects, they complement each other), and on the other hand, if the total nations have put their internal lives in order and have reached this nationalistic and socialist level of development and want to move forward on the path of progress, prosperity and justice that goes hand in hand with public happiness, then the organization of the commonwealth task, they must prioritize the "external" national policy. In doing so, Hungarianism, as Szálasi explained, must define the relationship of the Hungarian National Socialist comrades and community of destiny with the other peoples and nations living in the National Socialist comrades and community of destiny, and in wartime, keeping all this in mind, must fight together with the peoples in question, who otherwise not only partners because they live in a national socialist system (or because they are militarily allies), but also because they supplement (and will continue to supplement after the war) the moral, spiritual and material, or His political-social-economic life. The homeland of these peoples and the homeland and territory of the Hungarian people's community form a single organic area of interest, and from all of this, the so-called national socialist states they must enter into a life contract. These treaties must also reflect the fact that the sovereignty and independence of individual nations participating in the commonwealth cannot be impaired. (Szálasi's conception of this is more similar to De Gaulle's concept of the "Europe of countries" than to the European Union of today). After all, co-nationalism is nothing more than the extension of Hungarianism to the field of relations between individual nations. Szálasi asserts that the problems of the modern world, which on the one hand are the result of technical and economic development, and on the other hand the relegation of traditional religion and culture to the background, and even the conscious atrophy of them in many places, are the co-existence and the same fate in terms of their cultural, civilizational and technical management needs and goals. they particularly strongly wish for a community of peoples and nations, an alliance of interests. And just as individual peoples build their homelands and nations integrated from peoples create their living space (where people and nations coincide, the homeland is the same as living space), in the same way the commonwealths create the so-called large spaces in which their cooperation takes place. Co-nationalist integration cannot be created and cannot survive if it is based on violence, conquest or wealth, if some peoples or groups within a people seek to exploit and rob other peoples or ethnic groups, if some people are "interested nationalists" inclined to chauvinism or "interested socialists" degenerating into materialism. they will experiment. There is therefore no place in the large spaces created by the commonwealths, e.g. to colonization. Those large spaces and communities of nations, which Szálasi says are created with immoral methods or by ignoring the facts of the community arising from natural needs, are not viable in the long term and fall apart. (The validity of this statement is eloquently demonstrated by the development that has taken place in this area since Szálasi's death: the colonial empires created by European nations fell apart and the Soviet Union itself came to nothing along with its conquests).

After the Axis lost the Second World War and the so-called the nationalist and socialist historical experiment suffered a total defeat, that is, since 1945, the European arena has been controlled by powers outside Europe in the historical and cultural sense. Szálasi's prediction has undoubtedly come true in that if the Axis is defeated in this worldview war, the fate of Europe will be determined by powers outside of Europe (and the collapse of the Soviet Union did not decisively change this either). The American Judeocratic world power Szálasi also characteristically mentioned that the weight of the Anglo-Saxon-Jewish world power (in no small part as a result of the fall of the Soviet empire) is greater today than it was before the disintegration of the Soviet Union, and the aspiration of this power factor to make its financial -with its economic power (and, not incidentally, its military superpower), it creates a world empire that has never existed before, a global world system based on international capital and media power. There are more and more signs that this power, although subtle, but with an unmistakable and almost ensnaring method

it tries to knead the individual peoples and nations into a mass and subjugate them. Nevertheless, the game has not yet been decided: the peoples can prevent the formation of a new world empire with nation-building statehood and the unity and co-nationalism of independent nations. They also have an advantage in this area: the liberal cosmopolitan forces can only rely on rational arguments, the national forces are also supported by the emotional factor. The most important emotional prerequisite is patriotism, and as Szálasi states, this feeling was what rocked the cradle of national socialism.

## 2. World politics

According to Szálasi's understanding, with the final victory of National Socialism, in which he unwaveringly believed, a huge and integrated world, as he calls it, will be created on Earth, encompassing Europe and Asia as leading continents and Africa, Australia and Oceania as complementary parts (the he mentions the American continent as completely separate from the former and only as the possible future homeland of international Jewry). The goal of this multi-continental integration is the planned management and distribution of the Earth's available resources, thereby ensuring the satisfaction of the needs of the peoples, nations and communities living here, and their fulfillment in moral, spiritual and material terms.

From the point of view of national socialism, according to Szálasi's belief, after a war that ends victoriously, the two leading big cities will be organized around three power centers, such as Berlin, Rome and Tokyo: the European and the Far East, namely in the name of peace on earth, peace of labor and peace of the people. After that, enormous world traffic unfolds between them in four main directions. The four main directions mean three land routes and one water route: a northern one, which connects the northern parts of Europe with the Far East via Siberia, a central one, which connects the central parts of Europe with China via Inner Asia, a southern one, which connects the central part of Europe via Asia Minor and its southern parts to the Indian subcontinent and beyond to Southeast Asia, and finally a southern waterway connecting Europe via the Persian Gulf or Red Sea to the Tokyo Sydney Colombo triangle. Our country lies in the axis of this world traffic and is therefore a key area. All the more so because there is a river flowing in a west-east direction, viz. the Danube, which connects Europe divided in two (north and south) by the Alps and the Carpathians, and which in this way creates a specific key area, viz.

Southeast Europe. The Danube, the upper section of which passes through German territory, the organizational circle of the Völkische Bewegung, and the lower section of which flows through the Romanian-Bulgarian people's region to be organized, has its middle part, its "heartland", in Hungary. All this emphasizes the geostrategic role of our country.

Szálasi's questioning is also related to this: which of the three European national socialist trends (Hitler's popular movement, Italian fascism and Hungarianism) will primarily determine the image of the European continent? Szálasi's answer: Hungarianism.

He justifies his answer as follows: 1. Italian fascism, which, in view of the high degree of racial mixing of the Southern European peoples and the resulting tensions, conflicts, and social disintegration tending to anarchy, thinks primarily in the category of state authority and the citizen, and in keeping with historical traditions, organized in this spirit Italian, Spanish, French, etc. an integrated Latin nation of peoples, and taking care of the safe living conditions of the Latin living space in the south and southwest of Europe, he included Africa and thus Negro culture in Europe's circles of civilization and technical management. All of this requires a specific southern-oriented politicization, which does not have a remarkable validity in other directions, and moreover, the colonial past of the Italians does not arouse particular sympathy for fascism in the regions connected to the European continent. 2. In the German popular movement (which is the globe

the most natural life, the awakening to self-awareness of one's fellow man and community of destiny) the race, the people and the relationship of the two to the absolute form the basic categories of thinking, which is northern and specifically German, or a Slavic phenomenon (as Szálasi also points out: despite all internationalist ideologies, even the governance and public administration of the Soviet empire was organized on a popular basis). Although the unfavorable memories of the colonial past are less important for the Germans than for the Italians, they have a special and very important task before them: they must organize the Germano-Slavic living space and, in connection with this, promote the development of two nations, viz. the Germanic and Slavic nations. 3. The Hungarianism of the Hungarian people, which can be characterized by a historical leading role, went beyond the categories of the state and the people and primarily placed the concept of the nation at the center of its worldview (the favorite slogan of the Hungarianist Movement was: "with the nation for the nation"), that is, the life of the peoples confined to one living space, companionship and he built his ideology on the category of his community of destiny, on the political concept of the organization of different personalities into a single state. In this regard, the Hungarian nation also has the most valuable experience, since nowhere do so many ethnic groups live together than in the Carpathian Basin, which is in reality the living space of a pile of ethnic debris. In addition, the Hungarian nation cannot be accused of colonialism in the past, which is a particularly important aspect because the Islamic countries, which have a bright culture but are backward in terms of civilization and technical management, are necessarily bound in the same way (namely, mainly through Southeast Europe and thus the living space of the Hungarian nation). For Europe, such as India, Australia and Oceania "walking in similar shoes" to the East Asian region. Along with the Islamic living space, the European large space will therefore have five living spaces: the Germanic, the Slavic, the Latin, the Hungarian, and the Islamic living space. None of these will have a particular relationship with the American continent, but the biggest contrast with the North American continent will probably be the Islamic world, because the USA is most characterized by its materialistic civilization and technical management, while Islam is characterized by its anti-materialistic culture.

### 3. World historical connections

Szálasi's understanding of co-nationalism is also nourished by the teachings of a world-historical consciousness that provides an overview from the cradle of humanity to the 20th century. s. From the period up to the 1930s. Certain elements of this historical consciousness can of course be questioned. We have already indicated above that Szálasi appreciates Marx's historical materialism beyond its merits, when the entire era from ancient times to his time (ancient imperialism, medieval universalism and feudalism, modern absolutism and liberalism, and the age of liberalism's plutocratic fulfillment) is materialism he classified it as his age and considered historical materialism obsolete only with regard to the national socialist future. The signs are you. from a certain point of view, they refer to its opposite: materialism has never been so rampant, at least in the so-called in developed countries like today. On the other hand, turning to the past, we can encounter ages in which man was guided by the enormous power of morality and spirit. Such was the case, for example. the Gothic-Illustrious Middle Ages. On the other hand, Szálasi's historical consciousness also contains many elements that speak of the freshness of his view of history, the search for connections between different phenomena, and the emphasis on order, which is indispensable in the construction of an ideology, among the concepts of several scientific fields.

There is no space here to analyze the details of this historical understanding, but it seems appropriate to highlight some specific moments. Thus, e.g. in accordance with the way in which the peasantry plays the most important role among the social classes in his system of ideas

role, he also attributes great importance to the various waves of national conquest. He writes about this: the first great national conquest coincided with the period when peoples appeared on the stage of history. The second national conquest began with the national conquests of the migration era peoples who overthrew the Roman Empire and lasted until the turn of the first millennium. During both conquests, the conqueror was the peasant, who fought with his sword and plow and also provided leadership. By the end of the period of feudalism following the second conquest, the Anglo-Saxon-Jewish world power was formed, which shows the peak performance of this era in terms of culture, civilization, and technology. The XX. s. However, with popular movements that started all over Europe in the 1930s, the third national conquest begins, the subject of which, according to Szálasi, is the peasant who continues to fight with weapons and work and who also provides the leading layer of the struggle. This is the conquest, and Ferenc Szálasi was wrong about this in the XX. s. it ends in the second third and leads to a new peak performance: the power of the nationalist and socialist European large space under the leadership of Berlin and F. Instead, the triumph of National Socialism is what awaits us for the time being, and not only because the liberal American Jewish power was decisively strengthened by the defeat of National Socialism in the war, but also because the National Socialist peoples who played a leading role in the past, such as the German or the Italian, liberal materialism, and thus opportunism, took the path of submission. (Looked at from this perspective, the national socialist aspirations that unfolded 60-80 years ago can be seen as the forerunners of a future national socialist world order.) On the other hand, it seems beyond doubt that the peasant is the basis of the nation's life, and the misery or prosperity, suffering or happiness of a nation is final. can be traced back to the peasantry, the peasant's situation. "If the intelligentsia, the worker, became a proletariat, says Szálasi, this could only have happened because the peasant had already turned into the proletariat of the land."

Szálasi's understanding of the history of capitalism is very interesting. In contrast to the Marxists, who are modern in capitalism, or they see a recent phenomenon, according to him, and this is related to his concept of capitalism, capitalism is a historical category that has always been experienced from ancient times to the present day, only it had different characteristics in different eras. Thus, e.g. in ancient times, when tyranny and imperialism reigned in the material, spiritual and moral sense, capitalism appeared as booty capitalism, against which slave revolts took place and for the respect of man. In the Middle Ages, when feudalism characterized by material, intellectual and moral prerogatives and privileges prevailed, the so-called commodity capitalism was experienced, against which the serfs rebelled and for the appreciation of the land. In the new era, liberalism, which creates a material, intellectual and moral plutocracy, rules. Its capitalism is money capitalism, and the workers working in the proletariat are taking action against it. According to Szálasi, their struggle is for the respect of work, and this struggle then, when the national socialist working people emerges from the proletariat, leads to the new national socialist order, in which capitalism becomes national capitalism, and the working nation is fulfilled in moral, spiritual and material respects. This is the great historical struggle for freedom, in which the struggle for man, land, and work is summed up in the struggle for the people.

According to this, in the popular movement of Szálasi's time, man, land, work and the people joined together. There is no doubt, then, that there is a certain faint affinity between the Hungarian and Marxist visions of the future, but the foundations are completely different. Szálasi's drawing on the history of liberalism is also noteworthy. According to the XIX. s. the century of liberalism's world conquest. However, by the time he won, he had changed considerably. Materialism became a tool in the hands of economic and financial tyranny. In the wake of its success, private economic totality developed, which suppressed patriotism, the feeling of loyalty to the nation, the belief in racial cohesion, blood relations and

he did the same with religion and all other non-material values. When it became necessary for the people to make sacrifices for the plutocrats, the "liberal lords" used the rhetorical cannons of patriotism and national loyalty to "work" the people (let's mention: the materialist and internationalist Stalin also resorted to this rhetorical technique, the German after an attack). However, after their victory, they immediately forgot about these concepts. Let's add to this: as long as the Soviet Union existed, the propaganda arguing for "liberal democracy" led people, the peoples, to the streets of financial capitalism, referring to the repressive and exploitative operation, physical and psychological horrors of the barbaric and undoubtedly tyrannical communism at the highest level. However, after the collapse of the Soviet Union, the words used as jerks changed: today, by constantly voicing accusations of racism, neo-Nazism, and anti-Semitism, and by pushing down national sentiment, people's attention is diverted from the threatening consequences of the liberal (meaning pro-freedom) and cosmopolitan world order. There is no doubt that Szálasi misjudged the prospects of this liberalism, insofar as he counted on the imminent fall of liberalism. This explains why, according to his formulation, liberalism will drag Marxism down with it. Although Marxism and its practical implementation have essentially disappeared into the abyss of history, leaving behind a single mass of failure, the distorted liberalism seems to be just the beginning of the 20th century. s. he would have reached the end of his prime.

#### F/ ITS STYLE, LANGUAGE

In connection with his studies and speeches published here, we must draw attention to the specific style of Szálasi's communication of ideas.

1. He was obviously of the same position as the majority of ordinary Hungarian people, viz. that "a lot of talk has a lot of bottom". Therefore, his style is extremely concise, it is almost impossible to condense his text further. This is especially the case with the political categories and basic concepts he uses. In order to understand his thoughts, therefore, it is necessary to go deeper. Use e.g. the concept of *Ősföld*, which sounds short but expresses much more. This *Ősföld* is geographically the so-called It means the Carpathian-Danube basin, the Great Country embraced by the Carpathians emotionally, the historical Hungary, the fragmented reality since Trianon, the endangered ancient land, the reconstruction and further integration of which Szálasi considered the main political task.

2. There is no doubt that Szálasi can be considered a language innovator in the field of political vocabulary. Even the term *Ősföld* alludes to this, but it also alludes to the fact that, when using political concepts used in a demagogic manner, he adds the word 'reality' to the concepts in question in order to distance himself from demagoguery. This is how expressions like e.g. "nationality", "blood identity", etc.

3. When creating the new concepts, Szálasi consciously strove to ensure that the linguistic form of the concept reflected the spirit of the Hungarian language, which e.g. it is also expressed in sensual imagery. I am thinking of such terms as: "job-secure home" (which refers to a country where secure employment is part of the class for everyone) or "patriotic and rooted people" (as we talked about above) or which, e.g. nowadays, the so-called the expression of labor peace, which is a term for a state of affairs based on a negotiated agreement between employers and employees, for the economic cooperation of employers and employees, above all for strikes and the so-called refers to the avoidance of other forms of class struggle.

It would not be uninteresting to go through Szálasi's writings and recorded speeches with the aim of

to write down the words and phrases he created.

4. It is noteworthy that Szálasi's linguistic innovations are closely related to the most characteristic elements of his ideology. Here is just one example: it is known that approx. 200 years ago, arriving mainly from England, how quickly the so-called utilitarianism, the view of utilitarianism. (He also decisively influenced Széchenyi's world of thought, and the most references to this are provided by Credit, Széchenyi's most age-changing work.) However, in continental Europe, utilitarianism mainly in the early days, e.g. In Széchenyi's time, it also had a moral charge, in connection with the view that what is truly useful is what is useful for the many, the community, or which is formed at the expense of others. This perception of utility is completely different from the material, "squid-spirited" utility perception built on money, this abstract and numerical "measure of value", the view of Shylock, whose image may have also inspired Marx, who spoke about the dirty Jewish essence of capitalism. It was not by chance that Szálasi used the term 'good profit' instead of the word 'benefit'. This time, the concept with an unusual word image only apparently means word multiplication, i.e. in fact, it succinctly expresses Ferenc Szálasi's system of ideas, which is based on moral foundations and is so different from today's fashionable concepts and worldviews.

5. Hungarianism also has a "comma mark" that if there is a way to use a word, it should be Hungarian in terms of the vocabulary used, that is, in the event that several words with the same or related meaning are offered to designate a phenomenon or concept, then we should choose the Hungarian one, but at least Hungarian-sounding words, even if the word of Greek or Latin origin is well known, but there is also a Hungarian word with the same meaning for the given concept.

6. Szálasi also cared deeply about the content correctness of expressions used in political life. Within the framework of party education, e.g. Some concepts were published incorrectly, or list of correctly used versions. Thus, e.g. instead of using the word "Christian national", he suggests "Hungarian national", saying that the word "Christian" only makes sense in religious and church contexts, not in political contexts. (In practice, the word 'Christian' served as a subtle substitute for the term 'non-Jew'.) But the term 'right-wing', 'extreme right-wing' instead of 'National Socialist', and the 'Arrow Movement' instead of the 'Hungarian Movement' are also incorrect. (the arrow cross, like the former war insignia of St. László, is only a symbol, while the name 'Hungarianism' is a substantive concept, even referring to the essence), the use of the word 'Russian' instead of "Soviet" (as Hungarianism is not the Russian people, but the the Soviet system, or fighting against imperialism), "command rule" instead of "authority rule system" (as Hungarianism considers command rule, dictatorship only as a method suitable for the rapid introduction of a new order, while authority based on official authorization is rightly regarded as a prerequisite for lasting order think), the word 'collective' instead of 'community' (since collective is also an expression of impersonality), etc.

7. The conciseness of his style is also related to the fact that he regularly uses certain concepts together, without elucidating the connections between them, the objective reason for their combined use. To the superficial observer, this might give the impression that Szálasi is a word multiplier. Although the reality is that he tries to be comprehensive and uses only those concepts tied into a bouquet, between which there is a permanent connection in the given text context. Such bunches of concepts are therefore not filler expressions, but tools of synthetic compression. The most frequently used concepts are triads, i.e. conceptual triplets. These can usually be found in this volume as well, as it is not primarily rhetorical



tools, but the building blocks of the Hungarian system of ideas also presented above. The following shows a possible example of their grouping: Regarding the connection between the absolute of existence and the ultimate goal of Hungarianism: God, Homeland, Nation or fear of God and home, love of nation. Regarding the basic values of the moral personality: faith and trust (e.g. in God, in the future, in our fellow human beings, in our comrades, in ourselves). Loyalty (to comrades, to the idea, to our given word, etc.), endurance (tolerating trials), willingness to sacrifice. On the moral level of the relationship between "I" and "we": camaraderie (solidarity, helping), honor. By connecting reason and morality: faith, loyalty, camaraderie and wisdom, or: heroic outlook on life and common sense. (The reverse side of the latter: dirty love of comfort and compromising cowardice.) Regarding the meaning of existence: harmony of life. In more detail: family, justice, public welfare. (The reverse of the same: a kiss, a kiss, gold or money.) With regard to the evaluative activity and performance of a person (which is most closely related to the meaning of human existence and general development and thus the principles of Hungarianism): moral, spiritual, material. (This can be linked to the dimensions of an individual's existence: the moral personality as an immortal soul, the spiritual-spiritual processes and the body, but it can also be linked to the community, such as: public morality, public spirit and public welfare.) In relation to the forms, organization and institutions of popular life: political, social, economic or nation, life, justice (the latter, as eternal values, contrasted with their variable pair of instrumental values: constitution, law, law). Regarding the basic cultural values: beautiful, good, true. Related to human sustenance: safety of life, livelihood, well-being. In relation to the performance of duties and the enjoyment of rights (primarily related to work): work, law, respect. To divide the world of work: planning, management, working. Especially with regard to freedom as a basic political value: freedom, independence, self-reliance or (in connection with the political revolutionary transformation); new truth, reality, freedom.

Regarding the structure of society: family, site (residence), plant or from the ethnic side: people (ethnic group, personality), nation, commonwealth. Regarding the relationship of the latter: life, partner and community of fate (same fate). Regarding the relationship between life and its space: hon (territory), homeland, living space, large space, earthiness, globe. With regard to intra-regional, Commonwealth relations: cultural, civilizational and technical management. From the side of the spiritual process of political action: knowledge, will, deed, or: faith, will, action. Regarding the ultimate goal of political action: progress, prosperity and justice as a prerequisite for public happiness; or (usually the nation's) greatness, glory, happiness. Regarding the composition (integration) of the ideology itself: Christian morality, nationalism, socialism, or its distorted forms: state moral dogmatism, chauvinism, materialism. Regarding the target of the general political, social, spiritual (cultural) and economic (then supplemented by physical military combat) struggle (liberation struggle, war), the opponent (enemy): Freemason, Jew (Judaist, Judeocrat), Marxist, liberal (plutocrat), occasionally: pseudo-national socialist, etc. etc.

G/ FINAL WORD:

#### THE HISTORICAL SIGNIFICANCE OF HUNGARIANISM

A long time has passed since the birth and development of Hungarianism, the Hungarian takeover and the terrible reprisal, the execution, imprisonment and mutilation of the Hungarians. Since then, the Hungarians had to experience and endure a whole historical era, decades of Soviet occupation and communist tyranny, since then a turn called the regime change also took place, during which the Hungarians moved from the Moscow corridor to the

on the surface Washington and Brussels, deep down on the conveyor belt of the international capitalist media power. The limitations of this system change are characterized by the fact that the recently adopted so-called vetting law still (more than half a century later!) particularly wants to stigmatize the former members of the Arrow Cross Party. And in the ranks of those who voted for this law, there are a prominent number of politicians who call themselves "Christian national" commitment. It's as if Christianity has nothing to do morally with forgiveness, legally with statute of limitations. Of course, we should not be particularly surprised by all of this, since in 1992 "Christian national" politicians also put forward the so-called fetus protection law, under the cover of which the unscrupulous and industrial slaughter of fetuses during the Kádár era continued in our sweet country, with the "blessing" of those who by citing rights, they prevent robber murderers and other evildoers from being hanged.

Only those who experienced the euphoria that characterized a significant part of Hungarian society in the years 1988-1991 can understand it, who experienced it in the retaliatory institutions of the communist dictatorship. ) era: the terror that started the system, the unprecedentedly organized in history and the hanging, imprisoning, honor-crushing or spine-bending tyranny, and finally the so-called the peculiarly crippling effect of Frissider socialism and goulash communism on the morals and spirituality of society, the spirit and lack of character of practical materialism, selfish and compromising careerism, and the long-term institutionalized lack of human freedom and dignity. As a result of the soul-poisoning effect of the late Kadar period, this euphoria naturally did not spread to such broad sections of the people as the 1956 revolution and the national struggle for independence, but in those who themselves experienced the total self-restraint that Gyula Illyés described with the precision of a doctor's vision. wrote that: "where there is tyranny, there ... everyone is an eye in the chain, ... there ... he tells you who you were, even dust serves him", the newly born political expression and organization could only arouse sincere enthusiasm freedom, the inglorious withdrawal from our country of the Soviet forces that occupied our country, Bolshevized it and choked our freedom struggle, the so-called the proclamation of democracy and market economy, the awakening of the Hungarians of the Carpathian Basin.

After that, the pupil slowly came off our eyes. It's not as if the sirens who shout "It was still better under Kádár" are right, because it was unacceptably bad from the nation's point of view to be an underdog province of an evil empire. But it has been proven that this road, the road taken in the 90s, is not good either. The majority of the ex-communist (already largely careerist techno-bureaucrat) ruling class has transformed into the bourgeoisie, namely in such a way that, while still retaining most of the economic, cultural, and even political leadership positions in our country, it was mainly at the service of foreign interests. Parallel to this, the latest colonization of Hungary took place with the operation of the three circles of usury described by Gyula Tellér and the influencing activities of the international judeocracy: the capital and opinion-regulating power striving for global domination brought our country into its sphere of subordination. We can't even really say that the so-called Hungarians across the border would have finally been in a more favorable situation, just think of the March in Marosvásárhely in 1990 or the basic agreements that were concluded, which remained unwritten. The most we can say is that he did not end up in a relatively worse situation. Of course, there are favorable signs, such as in terms of the external circumstances, the disintegration of Czechoslovakia and Yugoslavia, or in terms of the internal circumstances, the youthful activities of the Orbán government, which are generally more advantageous than those of previous governments, and e.g. family policy in particular.

In the end, our question is whether everything that has happened since 1945, essentially, that is, in a historical perspective, justifies Hungarianism or not? During the past 55 years, the

## Ferenc Szálasi: Hungarianism 1 / 4

Hungarian people and, of course, their narrower and wider environment, the so-called The world has also gone through so many changes that if a person who can be characterized as having the ignorance of the average Hungarian in matters of Hungarianism takes the works of Ferenc Szálasi into his hands, the best thing he will think about these studies and speeches before he starts reading will be that something is very stale, like "you will encounter "before the flood" thoughts, because how much science, technology, society, etc. have changed since then. people's life, moral customs, culture, people's ideas, their relationship to religion, to each other, to the natural environment, etc. And the average informed (or uninformed) reader will be surprised. Because everything that the martyr Leader of the Nation, in his person, is a unified person, about the fundamental statements of the "I", about the integration of these statements and thus about the values of religion, Christian morality, the nationalistic way of thinking, the values of culture, the need for community, social outlook and institutional arrangements or what he said about work and the role of the family is still true and timely. We, who have experienced the various modifications of communist state capitalism, but have already gained experience from the practice of original capital accumulation, wild eastern capitalism, and we have not forgotten the workers' councils of 1956, do not give the truth about social nationalism, about the forms of management and work that implement the simultaneous application of freedom and solidarity, to the Hungarian teaching on the relationship between public and private interests. Although Szálasi did not call himself a democrat (because he did not consider the rule of the majority over the minority to be acceptable), the fact is that he identified and rejected the foundations of state building in popular sovereignty, in constitutionalism developed in the national interest, in laws and laws aligned with truth and life. the self-serving and lasting dictatorship, shows him as a thinker in whom the so-called people who can be characterized as democratic can respect a "true democrat". Undoubtedly, what Hungarianism says about the racial factor, the conceptual difference between people and nation, is unusual in today's public thinking, but it is still undeveloped, e.g. the theory of the relationship between the nation and the state. However, all of this can hardly require anything other than further clarifying research. The ultimate goal of Hungarianism, the restoration of the state unity of the Carpathian-Danube basin and the leading role of Hungary. We consider everything that Szálasi says about the commonwealth, the so-called he spoke about co-nationalism and, in this context, the unacceptability of colonialism, about the Earth's resources and stock of goods, and about the dutiful cooperation of nations. Nowadays, there are two dangerous trends, which are primarily the so-called the peoples living in developed countries, but in the long term it threatens humanity itself, namely in its very existence: one is the depletion and pollution and destruction of the natural environment, the other is the dramatic decrease in the number of births in general among the white peoples and especially among the Hungarians (which is the colored population of the regions said to be backward through its extraordinary reproduction, it threatens to upset the balance of the human species, a new, unprecedented migration of peoples, and the destruction of the white race and its culture, and this seems to put our species in a particularly painful final danger). At the time of the birth of Hungarianism, these dangers were not yet detectable, but Szálasi saw the factors that lie in the depths of these dangerous trends. These factors are: materialism, the reversal of the correct order of moral, spiritual and material values. And an ominous factor that should be mentioned with particular emphasis: the relegation and disappearance of the peasantry, a force capable of counterbalancing harmful effects and playing a decisive role in the survival of nations. Because the real nation-sustaining force, as Szálasi proclaimed, is the peasantry with its way of life, its morality, its culture, its reality bound to t

Taken as a whole, the Hungarian version of Christian National Socialism is the historical high point of Hungarian political philosophy. It integrates the heritage of the Árpád conquest, the foundation of the (Latin) Christian state in Szentistván, the protection and propagation of higher values in Szentlaszló, the leading elements of the Hungarian constitution at the time of their creation (Aranybulla, Werbőczy's Tripartite, the Forty-Eight Constitution, etc.), and represents the organic continuation of the Hungarian people and the Hungarian of the nation's life struggles, freedom struggles, the lives of the Zrínyis, Rákóczi, and Kossuth, it offers a comprehensive system of ideas and a worldview based on the principles of Christian morality, the national-based approach and action, and the economic-social system denoted by the social national system, and in the Pax Hungarica and the idea of co-nationalism goal that the Hungarian nation, or the peoples and nations of the world must keep this in mind if they desire peace, harmony in their lives, and Today's reader who is uninformed about Szálasi and Hungarianism will hardly know anything about this. What is usually talked about in relation to Szálasi is the lost world war and the suffering of the Jews during this war. In material terms, the war was really lost by Szálasi and Hungarianism, and there is no doubt that European Jewry also suffered from this largest-scale war in history. But it is also true that Szálasi only considered the international judeocracy, which also played a decisive role in provoking the world war, to be his enemy, and he thought that Zionism, which wanted to build a Jewish homeland in Palestine, was useful from the point of view of Hungarianism's aspirations. As for the World War, Hungarianism did not lose it in a moral sense!

Not only because he had no role in setting it off. Not because he consistently continued the fight against the attacking Soviet army, Bolshevism, in defense of the Hungarian people, Hungarian women, and the Hungarian nation. April 2000, Gyula Ungvári

#### FRANCIS SZÁLASI

#### THE BASIC PRINCIPLES OF THE CONSCIOUSNESS OF HUNGARISM PRIOR TO JULY 6, 1938 GOAL AND REQUIREMENTS ROAD AND GOAL

#### CREED

"God gave it, Life confirmed it, the People sanctifies it, this Trinity executes it!" NAP  
All power comes from the people.

The sovereignty of the people is an original right of power, the sovereignty of the state is an inherent right. In the form of state power, the people's majesty hands over its living will to its chosen one to ensure and protect the interests of the people's majesty in its internal and external aspects; gives him the authority to exercise rights, on the other hand entrusts him with the leadership of the state and imposes duties on him. The whole system of the state is governed by politics. The plans born from politics are implemented by the entire organization of the state. The moral, spiritual and material fruits resulting from the implementation are shared by the state power and the individual on the basis of the just laws stipulated in the constitution or rooted in it.

Politics is art. Its constituent elements: the state's historical, geographical, resource, people and social legal situation, as well as a single skull, which will see it in time based on the correct recognition of the facts;

What is the vocation of the state, what goal can it set as a result of this, or what goal must it set out of compulsion for the sake of its constituent elements: this is the state goal; how, with what means, in what manner, in what order and when the goal can be achieved, how the means must be organized, built, developed and brought to fruition for the sake of the goal: this is the life of the state.

State goals and state life must complement each other organically, they must progress in parallel with each other. The law of this organized parallelism, defined in its entirety, created in a reasonable and purposeful manner, is the working uniform of the state: the constitution. The house of glory, greatness and happiness of the state is built on this foundation.

There is only one politician in the state: the leading politician, who jointly manages state life according to the state's goal requirements. The rest are professionals.

The leading politician is the first servant of the state, the first worker in the pursuit of state goals. He plans, edits and puts the state machinery to work.

The goal of the state should be a public goal and public will, which is why it must become public property. Be known as a supplicant for daily bread: Our Father, Who are you!  
HUNGARISM State

sovereignty gives the state goal. A correctly recognized state goal is a political will that the leading politician leaves to his successor.

The state goal should always be moral and practical: from the subjective point of view, it is realistic in the internal state life, and from the objective point of view, it is internationally acceptable and necessary. Have a spiritual-moral and material-moral side.

State morality is expressed in the social structure of the state, which permeates the individual.

As and what the state morality allows, it is so in the individual's entire nature.

Due to the one-sided life struggles of the people, they cannot realize social ideals.

The source of the social idea is state power, the objective expression of the sovereignty of the people.

Only the objective state power can consider how the subject people should act out of public and self-interest. The state power must govern in a binding and binding manner, its binding is dictated by the constitution, within the control the people should act voluntarily and freely.

The Party of the Will of the Nation (NAP) enshrines the theoretical and practical meaning of social ideals in its state system in the following basic

principle: Socialism is a system of companionship and community of destiny of the peoples, in which their moral, spiritual and material life is based on the fulfillment of duties arising from conscious faith, built on pure action and required by the state. , so that they can win the right to conduct their conscious public and individual lives in a dignified manner.

In socialism, actual, complete duty should give birth to actual, complete right, and vice versa: actual, complete right should lead to actual, complete duty.

NAP wants to recreate the Ősföld. The vocation of the Ősföld:

Balance power between East and West, North and South, in whose majesty different peoples form a superior nation, required by God and nature, in order to ensure the peace and land-owning power of Europe.

From the vocation of the Ősföld, the NAP created the state

goal: The UNIFIED LAND OF HUNGARY, created by the union of the regions with self-governing states laid down in the new constitution, extending through the area bordered by the Carpathians to the coast of the Adriatic Sea, is under Hungarian rule, and the organization of the political, economic and social, organically interconnected state territory. , its central management and leadership, providing it with shared executive power, so that its people in the state unit 1. consider and accept the state

community as necessary, they want the creation of a unified Nation and Homeland by constitutionally guaranteeing the people's cultural freedom; 2. to protect the commonwealth with a common will; 3. this is the only

way to ensure their moral, spiritual and material growth; the recognition of the United Lands established in this way by England, Germany, Italy, Poland and Russia through international treaties, which ensure the United Lands as a free, independent, indivisible territory free from occupation and transit and for the benefit of the sovereignty of the United Lands.

The United Lands of Hungaria form a higher-order state system, which is created by the joint interests of the directly interested Lands: Hungarian Land, Tótlánd, Ruthenian Land, Transylvanian Land, Croatian-Slavic Land and Nyugatgyepű. For its constitutional formation, it is sufficient if the common will of the Lands is manifested in order to create a state. The will of the peoples of the Regions is a necessary prerequisite, the will of interested foreign countries is desirable, but not a prerequisite.

The NAP wants and will achieve the stated state goal, it is an honest, true, uncompromising fighter in the pursuit of this goal. He will immediately and courageously start the work necessary to achieve the state goal without delay. His conviction is that the flow of life will spare at most one more generation of the people of the Ősföld, but then we will perish if we do not immediately begin to realize the state goal.

The basis of the people's sovereignty of the United Nations of Hungary is this: "God gave it, Life strengthened it, the People sanctifies it, this Trinity executes it!"

"God gave it": He gave the geographical, resource and people conditions, which human power cannot change, which cannot be torn apart, which cannot be abused. They are perpetual. Leavens. Eternal paths and eternal paths, on which the peoples of the Ősföld must travel, their statehood must be built, which force them to obey God's commanding, eternal, handed-down laws.

"It was strengthened by Life": God's gifts were strengthened by the millennia, especially the events of the last millennium: the historical and social lessons of life. Human frailty corrupted and disintegrated these forces, but could not destroy them. They have remained unchanged for those who force the peoples of the Ősföld to rebuild what they have spoiled in their frailty and short-sightedness, based on the lessons learned from the experiences of life, by systematizing and organically connecting the laws radiating from inheritances. Life has confirmed that the living conditions of the basin surrounded by the Carpathians carve different people out of the lake, Ruthenians, Transylvanian Romanians and Saxons, Croatians and Slavs, and the Germans of the western ends than their sibling descendants.

This is a fact and a

law. Life strengthened the unity of the peoples of the Ősföld in historical, political, economic, social and social terms. The sterility of the present is what proves the infallible findings of life the most.

"The People sanctifies": all statehood is sanctified by the people. For centuries, the peoples living on the Ősföld sanctified God's endowments and what life strengthened with their spiritual, material and blood sacrifice skills, spiritual and material well-being. The state power of the United Lands of Hungária should confirm this historic sanctification in its new constitution with a referendum, so that human frailty and short-sightedness on the part of the peoples of the Ősföld do not once again give birth to such fatal, unnatural and death-bringing decisions, which plunged all the peoples of the Ősföld into utter ruin without exception.

"This Trinity implements": what God has given, Life has confirmed, the People has sanctified, let the collective, common and viable state power that forms this Trinity implement it. The state authority receives the admonitions to govern the state from God, the laws from Life, and the will to lead from the People, therefore it must be based on the Trinity if it wants to do blessed work.

The NAP's expressed basis of popular sovereignty was summarized in its emblem, the words of which are "God, peasant, citizen and soldier!" God belongs to us all, the peasant gives us all our bread, the citizen is the interest of the peoples united in the state and the public subject of the state, the soldier protects everything: God, the peasant, the citizen, the state.

The basis of the sovereignty of the United Nations of Hungary is this: "I give to give!"

"I give": the state power undertakes the obligation to give all its constitutional subjects the possibility of moral, intellectual and material growth, but in accordance with the public interest. The state power is aware that living out the primal instincts of the individual,

it cannot and must not be eradicated from the point of view of wealth acquisition and accumulation, faith and self-awareness; but he watches over it so that individual life does not drown in the blindness of profit, faith and selfishness and thus become the cause of social misery and the mourning of statehood.

"How to give": the people's majesty must grant the state authority the rights on the basis of which the state can honorably undertake the protection of the interests arising from the people's majesty. He who does not give does not receive; whoever does not give life, does not receive life, whether it is the life or existence of the individual or the state. The great state and individual struggles of practical life do not know, and cannot know, any other relationship between state power and the individual. This is a basic law.

The NAP's state-majesty base was created in its insignia from the initials of the words of the people's majesty, which transforms the runic letters "HIT" into the cross of the Ősföld.

In 1931, the NAP finally articulated its major work plan and demands for the rescue and reconstruction of the Ősföld in its basic plan. Those who are indifferent to this sacred goal should not prevent the plan from being carried out, because they are not in conflict with the party, but with life, which knows no other solution, no other development; it demands this, forces it to do so, and therefore mercilessly sweeps away the resister.

The plan demands the same performance of duties from everyone and gives everyone the same rights.

Principle: first the fulfillment of duty, then the deserved legal enjoyment. He sees the state as a reality living an organic life and not as an abstract concept. It builds as little on individual interest as it does on the mass. He wants the interaction of state interests and people's interests, people's interests and state interests! It radically breaks with the old, outdated principle, which gives the exercise of rights unilateral priority over the fulfillment of duties.

NAP is the governing, leading and protective body established for the implementation of the plan.

After he developed the entire plan, he poured it into an unassailable, frictionless system, he alone assumes responsibility for the implementation, correctness and effectiveness of the plan, and demands that the party alone be given the the most complete power necessary to implement the plan, because the other parties cannot solve the God-ordained task of the Ősföld. The past fifteen years prove this.

NAP is established for the whole of Ősföld, Bosnia, Dalmatia and Slavonia. The son of every nation inhabiting the Ősföld who wants to build the United lands of Hungary can be a member.

NAP unfurled the flag for the implementation of its plan, for the glory, happiness and greatness of the state and the individual. It demands trust in exchange for honor, patriotism in exchange for loyalty.

With fanatical, holy faith and conviction, we set out to save the Motherland, to open a new historical era "in the name of God, peasant, citizen and soldier!" and we won't stop until we reach our big goal!

--- Part 2 ---

## Ferenc Szálasi: Hungarianism 2 / 4

### BASE PLAN AND REQUIREMENTS

"I give to give! Those who don't give, don't get!" DAY

1. We want and demand the state, national, popular, moral, spiritual, social, political, economic and state defense renewal, reconstruction, reorganization and organically connected unified management of the Ösföld.

Article I.

2. We want and demand the annulment of the Treaty of Trianon, the rearrangement of the matter of the Ösföld based on the right of self-determination of the peoples and the principle that they give and leave to the Ösföld what belongs to them, so that they can also give and leave to the other lands what belongs to them.

3. We want and demand a constitutional solution to the issue of the Ösföld on our own, only in collaboration with the directly interested peoples.

4. We want and demand the construction and organization of the constitutional state body of the United Lands of Hungária, its partner and community of destiny, and its central state management on the part of Hungary; the political and economic self-government of Magyarföld, Tótföld, Ruthenföld, Transylvania, Horvát-Slavónföld and Nyugatgyepû in the state system of the United Lands of Hungária based on the recognition of the historical, geographical, estate, economic, constitutional and social law shared destiny drawn from the past of the Ösföld; that Földek and Gyepû participate in the unified state management to the extent laid down in the new constitution.

5. We want and demand that the state power of the truncated Hungary should consider the happiness, glory, interest of existence, moral and material well-being, prosperity, and the realization of the set state goal as the guiding principle in all its steps. to reject foreign intervention in all cases where it wants to prevent the implementation of the plan.

II. Article.

6. We want and demand the new structure of the constitution, the adoption and sanctification of the new constitutional law based on the free expression of the nation's will.

7. We want and demand that the political, economic and social equipment of the state and constitutional system be structured and fixed in accordance with the eternal character, original source, and original endowment of the agricultural production of the Ösföld. We want a high-level peasant state with industry, not a low-level industrial state with no peasants.

8. We want and demand the general, secret, equal and binding right to vote, covering both sexes, the independence of voting from state power, the freedom of voting in the expression of the will of the individual, the expression of the will of those entitled to vote through a referendum on the new constitution, the form of state, the regarding the head of state and the palatine.

9. We want and demand a temporary, unmistakable, constitutional solution to the issue of the form of government and the head of state for the truncated Hungary within a fixed period of time, and upon the formation of the United Lands of Hungary. We will make the questions of the form of government and the head of state a matter of the state, we will not let them drown in the selfishness of party is

10. We want and demand that the fate, management, leadership and organization of the state be placed in the hands of the Palatine elected for ten years, that he be given the most complete authorization and the right to extraordinary and exceptional power, for the first ten years



without constitutional constraints; the constitutional establishment and adjustment of the state leadership as the highest and first governing and leading body of the state.

11. We want and demand the establishment and organization of the interest representation of the economic self-government within a constitutional, fixed period, and its integral involvement in the state power; the elimination of the current self-serving and sterile party politics of the truncated Hungary.

12. We want and demand the establishment of a constitutional court with the exclusive right to conduct votes, constitutionally independent from the state power, the organization and setting up of the factors of the state main power as the first, highest and final state control body; the modern, universal organization and reconstruction of the administration of justice, the judicial power, and the judiciary.

13. We want and demand the universal organization of the state and self-administrations based on the new constitution, based on the principle of centralized control and shared implementation, their purification from politics, the setting up of professional leadership in the individual administrations, and the constitutional fixation of these issues; the final constitutional settlement of public employees' social issues, career progression, salary and pension issues based on the strict principle of public employees' independence from politics.

14. We want and demand the creation of a new, pure, noble, nation- and people-conscious middle class rooted in the heart of the Motherland, called to lead the state, by legally limiting the inheritance of privileges acquired for personal merit. We demand the restriction of immigration and emigration and the resettlement of our emigrant blood.

### III. Article.

15. We want and demand the complete non-politicization of individual religions, especially their educative effect on moral national life, the promotion of the belief in the enjoyment of rights based on the fulfillment of duty; the termination of the political branch of all religions, the conclusion of new concordats and faith treaties that take into account all the interests of the state; we do not know non-denominationalism, every citizen should be a member of an established or recognized religion.

16. We want and demand the establishment and establishment of child and family law, the morality and purity of family life, the possibility of financial foundation and early family formation, the bountiful and healthier blessing of the mother's holy bosom with children. We demand a new structure of the inheritance law in order to strongly promote the population growth of the state. We do not recognize illegitimate children before the law, children from the same father should enjoy the same rights in terms of name, inheritance and education. Every child should have their natural parental home. We want to be honest, practical fighters for the great future of youth!

17. We want and demand the social, contemporary structure of public and public health in accordance with the universal interests of the state, the reorganization of the medical faculty, the obligation to revalidate medical certificates, the social reconstruction of patient care and medical treatment, the complete reorganization of the pharmaceutical industry, and healthy housing construction. Public health: public health!

18. We want and demand the reconstruction of public and popular education based on the educational system set up for a life based on practice and the fulfillment of duties; the placement of unemployed graduates on practical courses, their corresponding free retraining, their placement within the framework of managed farming. We want and demand the constitutional legalization of the use of the Hungarian language in state management and leadership, and the use of the mother tongue in law enforcement and individual administrations. The free use of the mother tongue gives a conscious soul to the community of friends and destiny for the nation.

19. We want and demand the construction of the national and folk literature, art and press of the state community, the extermination of shameless, morally mocking, non-national literature, art and press shrouded in false humanity; We demand the establishment of a press university, a

newspaper ownership, editorial and staff responsibility tied to a press doctorate; We demand the adoption of an international press law, which makes it impossible for nations to insult each other in the press and to poison the well of the international press.

#### ARC. Article.

20. We want and demand the constitutional guarantee of the primacy of the state interest, the construction of the controlling, leading, securing and protecting components of the state interest in such a way that the development and growth of private interests and the well-being of the people as a whole become possible; the right of direct adjudication of the state power in the event that private interests oppose the universal interest of the state or threaten other necessary interests. In the state, we only know freedom of interest based on law.

We will exterminate the freedom of interest that lives through the loopholes of the law!

21. We want and demand that the universality of private interests be the constitutionally protected public property of the ancestral peoples of the Ösföld; That is why we demand the inclusion of settlement permits and industrial permits issued since 1900, the review of land holdings and real estate purchases, a new distribution that takes into account the universal interests of the nation, or a

22. We want and demand the final constitutional settlement of the Jewish question in accordance with the interests of the state, the constitutional definition of the Jew as a race, and the proportional inclusion of the Jew in the life and work of the state; the cessation of Jewish immigration for all time; the expulsion from the territory of the state of those Jews who received a settlement permit, citizenship or citizenship certificate after August 1, 1914, who were not on the front line in World War II, who break, evade, obstruct or circumvent the laws passed by the state, regardless of whether when they settled in Ösföld; We demand the ruthless extermination of the Jewish spirit manifesting itself in all areas, and the practical construction of an uncompromising Christian spirit.

23. We want and demand the solution of the labor issue based on national, social foundations, in the mutual protection of the interests of the employer and the worker, the treatment of the worker as a natural person enjoying partial benefits from the company's profits, with the right to a pension; the abolition of trade unions and the strike, the establishment of a labor court within the representation of interests. National work with legally and constitutionally protected national work! We want and demand a social, universal solution to the private civil servant issues related to public employees and the labor issue.

#### Article V.

24. We want and demand the provision of livelihood based on the nature and interests of the state; after securing a living, the legal establishment of a profit level that, on the basis of a just key, enables the development of private and public wealth, the enhancement and maintenance of production, the legitimate benefit of intermediary trade and the independent security of the economic life of the state.

That is why we want and

demand: the creation of a constitution and law for national management and work; the construction of the national credit and working capital system as the main pillars of our economic and

working life; the binding of the freedom of property to the territory of the state, the retroactive amendment of this law to 1920; the refusal

of material or financial services from the peace treaties, the termination of interest services for foreign loans, a new, appropriate arrangement that takes into account the financial and economic situation of the state and its universal interests; gold and foreign currency submission; on its own, solely and

exclusively with the workers of the state, the industry of the state, the state

the initiation of public works carried out by his trade; the contemporary reconstruction of agriculture with the direct help and control of the state power: the revival and domestication of small industry, the organic integration of cottage industry and family farming with directly provided state credit and loans, with the simultaneous termination of ready-made goods production and production belonging to the small industry part of large-scale industry; the organization of managed, planned unitized private farming, its consolidation into a system and interest organizations, the organization and nationwide expansion of the State-controlled Production and Sales Cooperatives subordinated to economic municipalities within a specified period, their integration into the state's national trade system in connection with the reconstruction of trade; the construction of the agricultural industry at the expense of the artificially nourished and developed industries that have proliferated since 1920, with their complete elimination; the triple parallel of the resettlement:

- a.) the resettlement of the middle nobility;
- b.) peasant settlement;
- c.) tying the industrial worker to a block by installation; the settlement of land holdings, the legalization of trust ownership, the solution of housing modernization and construction at definite intervals; the consolidation of the economic life of the state into interest groups, the dissolution of cartels, trusts, and interest groups, the merciless eradication of unhealthy, overworked and immoral, unjust corporate sentiment; shortening the journey of goods from the producer to the consumer based on the principle that we produce in order to live, and not only live in order to produce and accumulate material goods; the simplification, unification and nationalization of traffic matters and traffic in all its aspects; the reorganization of the stock exchange for the purchase of ready-made goods, the cancellation of fixed-term deals, the cessation for all time of profiteering and trading with the basic necessities of life; radical, social regulation of the prices of basic necessities of life; that only one payment can be allocated from the state and public coffers; we do not recognize honorariums!

bringing our foreign trade expressly and exclusively under national control, the independence of the state's economic security from the conditions of foreign trade, and the sharing of the profits from foreign trade between the state and producers based on a fair rate; the conclusion of commercial contracts with those foreign countries that are politically and economically moving in parallel with the national objectives of the Ösföld; property confiscation and severe imprisonment are imposed on those who do not make their assets taken abroad available to the state within a fixed deadline, or who obstruct or hinder the state's grand plan of national management.

We want a moral connection of national and individual work for the sake of the coordinated life of the state and the individual!

25. We want and demand the construction of money and credit solely and exclusively on national foundations, their removal from the abstraction of self-interest and individual profit and their organic, continuous integration into the nation's economic circulation.

We demand the state right of direct money issuance, credit and lending.

26. We want and demand that the amount of banknotes to be issued be determined in relation to the level of national household needs. We demand that the state is universal

the needs of the national household budget, which is meant to ensure its economic life, should be composed of: the investment needs of the unencumbered small life, the public finances and the managed economy. The investment need should also include the indirect investment need: war loans, gradual capital repayment of bail bonds based on the key number of one Crown and one Pengő.

27. We want and demand the modern reorganization of our credit life, the merging of money and credit institutions under state supervision and economic authority strictly limited to lending; We want and demand the liberation of the artificially stifled credit life, the social settlement of interest payments.

28. We want and demand the structure of the tax system based on three foundations: covering the needs of the public finances with state taxes; the creation of social taxes by making all insurances compulsory and nationalized in order to protect the social and economic interests of the citizens of the state; fair imposition of taxes on the part of the state on the interest representatives, and on the part of the interest representatives on the individual taxpayers under the control of the state.

#### VI. Article.

29. We want and demand the organic structure of the state defense, formed from the universality of the national defense of the Lands, under unified management and leadership, in relation to the state of the United Lands of Hungária as a whole, and the corresponding organization, management, leadership, training and employment of the army. We demand equality of arms for the truncated Hungary. In the case of denial or unreasonable postponement of equality, we demand that arming begin in accordance with the security level and requirements. In the truncated Magyarföld, we demand color-Hungarian military leadership, military regulations coordinated with the spirit of the Hungarian people, and color-Hungarian leaders.

30. We want and demand the modern, political-free reconstruction of public security and public order, and their organic and organizational integration into the internal defense system of the state defense.

31. We want and demand state insurance for war disability for the armed population; that he will get his job back if he remains employed and able to earn money; social and financial assistance to the living victims of the World War. Anyone who sacrifices on the altar of the homeland out of a sense of duty deserves every right!

32. We want and demand the sole mandate of the NAP with the implementation of the plan, the endowment with full and extraordinary power, the implementation of the plan with the sole responsibility assumed by the party

UNITED LAND OF HUNGARY In the name

of the greatness, glory and happiness of its constituent lands and peoples.

#### CONCLUSION

"The glory, greatness and happiness of the United Lands of Hungary is built on the four pillars of God, peasant, citizen and soldier!" DAY The

world war crushed the noblest male beams into chips. From the chips sprouted new people, who are demanded by the new historical era. People come who derive their entire profession from the great world events that put humanity on new foundations; who have the courage, perseverance and knowledge to take the big step without discouragement, bravely, with the conviction derived from the recognition of the only right path.

Denied the current structure and system of the truncated Hungary, the completely new human and

it is not able to deal with the need for the development of social order with the events, because it builds on foundations that have already done their duty and were the means of creating a failed stage of development. The most

complete and radical reconstruction on new foundations is urgently needed.

At the four gates of the truncated Magyarország and the Órszög: north and south, east and west, world-shaping events rumble. North and south, east and west, the peoples of the Órszög are watching how the leading people who joined the Órszög to statehood a thousand years ago want to forge and establish the vocation of the Órszög for the next thousand years.

He must fulfill his vocation of the Motherland by his own strength, using all his knowledge. He cannot be a servant to the interests of any great power. His own life, existence, and historical vocation are and should be discussed forever.

NAP is at the service of the profession of the Motherland. He believes and believes with a strong faith that the Órszög only gets the meaning of life and earthly vocation with the goal it has given, and only in this does it find an

eternal foundation in the events of Europe; confesses and believes with strong faith that the Órszög can fulfill its historical vocation only as the United Lands of Hungary, that only in this way can it become one again, that only in this way can it resist the events that want to sweep away the unity of the state

given by God and nature and the common destiny of its peoples; confesses and believes with strong faith that only the implementation of the new constitution and work plan developed by him, as well as its rapid and regular implementation into practical state life, can ensure the effective, coordinated life and NAP's plan is a unique, rock-solid pillar on which everyone, all the people of the Órszög, can rely and build without fear, dread, suspicion or envy.

By accepting the plan, everyone undertakes a sacred obligation to carry out the reconstruction work. From this sacred commitment, everyone has a pure right bound to the pure fulfillment of duty, which legitimizes, secures and protects their rightful place in the sacred work of regeneration.

The plan of the DAY is a plan of systematic action! The comprehensive and unifying basic plan of the NAP "God, peasant, citizen and soldier!" in his name, he sets out on his way to cut new, historic jerseys. We stick to the plan, we swear to it:

"May God, peasants, citizens and soldiers help us!" The peoples of Órszög! choose boldly, decide and fight for the greatness, glory and happiness of the UNITED LAND OF HUNGARY! SO BE IT, BECAUSE IT SHOULD BE SO!

The motto of the historical struggle: "Better be a hero for a moment than a slave for a lifetime!"  
PARTY OF THE WILL OF THE NATION

Budapest, March 1935.

#### PATH AND GOAL

FOREWORD Today's Hungarian political parties all bear the voluntary stamp of the post-war humiliation of the Hungarian people, the Csonkaország. Their program only goes as far as revising. However, it does not organically include what it intends to do with the territories torn from us and their population. In short: all programs are as bleak today as our situation is; each party is only current enthusiasm and not the path of the future. Practical politics became equal to momentary enforcement and not the determination and manly vow of the eternal Hungarian profession.

No political movement has yet received as many attacks as the Hungarianism of Hungarian National Socialism. This is not discouraging, because it shows that the national socialism of Hungarianism is different from the nationalism of all other parties. We can't be

in view of the political envy of the expired parties and the fact that this nationalist socialism of ours and our socialist nationalism will entail new attacks cannot change our sincere confession. We don't care about that! We know that our Hungarianism is the only correct one, because we did not tailor it to the mutilated Hungarianness, but we are building the historical and inviolable vocation of Hungarianness, the boundaries of a worthy future. And because this is the case, it is our duty to stand firm. Today's fearful interests and envious political voices, as well as the friendly passing of good advice, will disappear during the rebirth of the Nation in the popular community of the Carpathian-Danube ethnic families.

The Nation for Hungary, socialism for the nation, all of us for socialism! The unity of the Nation is the working structure of socialism! Liberalism is the freedom of the strong, Hungarianism is the freedom of everyone!

Work, power, peace, empire: Hungary! Our goal is Hungary, our path is Hungarian National Socialism! We did honor, our tool is order! One will: the Nation, one power: the movement, one ruler: the Nation!

Our profession is order, our fight is the movement, our victory is Hungarianism! It is not the mighty who persecute, but the one who is persecuted!

These words mean light. Our nationalism is not the political nationalism that has been worn out so many times, our nationalism represents the vocation of the Nation today and tomorrow. Our socialism is not the class struggle of Marxism, but the labor peace of the social strata in the bosom of the Nation. And because today everyone believes in the historical vocation of our movement, and because everyone yearns for national reconciliation between the various social strata, our movement is new and insurmountable. This belief of everyone burns and shines in our warriors: in the new Hungarian peasant, in the new Hungarian worker, in the new Hungarian woman, in the new Hungarian youth and in the new Hungarian intelligentsia, in the new Hungarian soldier and in all our brother nations.

Mihály Vörösmarty gives the alarm and responsibility of our fighters:

"You are beautiful, O Hon; valleys and valleys change in your rich bosom. Your space is bordered by the Aryans of four national rivers, But all this is a soulless gift from nature: Only the holy will of your sons can make it great!"

Because "Nation is not made by villages and towns, but by men!" Brothers, the victory of our movement requires three things: FAITH! PATRIOTISM! DISCIPLINE!

HUNGARISM = PAX HUNGARICA

The soul, content, structure and reality of Hungarian National Socialism: Hungarism. Hungarism is the Hungarian practice of the National Socialist worldview and zeitgeist. Hungarism is an ideological system.

Not Hitlerism, not Fascism, not anti-Semitism, but Hungarianism.

Hungarianism: freedom without freedom; truth without pharisaism; help and assistance; authority and totality based on mutual respect; law and order.

Hungarism is a believer in God and a believer in Christ; does not tolerate denial of God, mockery of Christ, denial of religion. His morals and practice are one.

The freedom of some: liberalism, a system of violence The freedom of everyone: Hungarianism, the system of Order!

The basis of the system of liberalism: money, kisses, masquerade. The basis of the Hungarism system is: people's welfare, morality, justice.

Hungarism is the Home and Country of the native and rooted national families of the Carpathian-Danube

gives, sanctifies, ensures, protects; and it means the moral, spiritual, material, political, social and economic unity of these, in the reality of the countries of the Holy Crown of Hungary.

He is the protector of Hungarianism for the members of the ethnic family scattered all over the world, forced to emigrate due to problems with bread. It is his right and duty to resettle them in the Great Homeland. Not on Trian!

Referendum for the unification and unity of the people's community of the Hungarian Empire! The decision can only be sanctioned by the free will of the sister nations.

The referendum sanctifies, ensures and protects the moral, spiritual and financial well-being of the ethnic families living in the Carpathian-Danube area under the authority of the Hungarian nation: Pax Hungarica! The Pax Hungarica: moral, spiritual, material order in nationalist socialism and socialist nationalism.

Cultural autonomy for our sister nations in our loyalty system: language, school, folk culture; local government administration and judiciary; interest representation economic self-government within local governments.

Hungarism is a moral, intellectual, material, political, social and economic system of authority with the responsibility of the individual.

Hungarianism means a socialist nation, nationalist socialism. Its socialism is that of the social nationalist, its nationalism is the reality of blood destiny and co-community within the borders of the Great Fatherland. The well-being of the individual, the bread of labor, comes from conscious nationalistic and socialist service to the Motherland.

State power is a moral, spiritual and material service to the reality and content of the Homeland, to the people's community. The state is a tool in the service of the Homeland and the Nation.

The Jew: a type that is not tied to denominations and is not forced. The Israelite: a denomination not bound by race and not forced. The Israelite is a Jew: a racially religious breed.

We know a constructive and a destructive element. Constructive is a native, down-to-earth person. The Jew is only a breed, he cannot be a nation, he is not a citizen, he is not rooted in the soil, he is destructive. The goal of Hungarianism's state-building: the construction of a high-level Hungarian National Socialist peasant state with industry.

The basis of the peasant state is the moral, spiritual and material order of the village community. We don't pay Sarco anymore!

The material order of Hungarianism consists of the national economy and the work order. Its ideological basis: that of the Social National. In the moral and spiritual structure of our material life, the Social National protects the people's community from internal and external imperialist aspirations.

National management rests on private management. The basis of private management is socialist free management. Socialist because it means an obligation to the common people; free management, because every Hungarian citizen with full rights can participate in national management according to his talent.

The work order: work obligation, the relationship between the worker and the employer, the legal regulation of work execution, labor adjudication, occupational health and work ethics based on the labor constitution.

In Hungarianism, our intelligentsia is the leader and controller, the worker is the nation-builder, the peasant is the nation-keeper, the soldier is the national defender, the woman, child and youth are the pledge of the immortality of national life. The army is the executive instrument of the armed Nation and protects the commonwealth against armed imperialist attacks.

Hungarism avoids war, but does not shy away from defending its moral, intellectual and material values and interests with all means, with all its strength and with all its determination.

Its foreign policy is based on the principle and practice of the commonwealth, co-nationalism. It fights together with those states living in National Socialist systems, which complement the moral, spiritual, material and political, social and economic life of the Hungarian

Together with the homeland and homeland of the national community, they form a single organic area of interest. Hungarianism defends and attacks! It protects the people's community and National Socialism and attacks the enemies of the people's community and National Socialism. Powerful in defense, ruthless in attack. He doesn't ask for mercy and he doesn't give it.

Hungarianism: faith, obedience, fight!

Hungarianism: Pax Hungarica! Magyar Peace embraced by the Carpathians for the people families of the Danube basin who can believe, obey and fight!

Endurance!

#### I. HUNGARISM = PAX HUNGARICA

Hungarism is an ideological system. The Hungarian practice of the National Socialist worldview and zeitgeist.

Not Hitlerism, not Fascism, not anti-Semitism, but Hungarianism.

Hungarism therefore means socialism, it has set as its goal the coordination of the moral, spiritual and material interests of the Self and We, and thus the happiness of the great community, which includes not a few privileged individuals or classes, but the totality of individuals and classes. But Hungarianism also means nationalism, because it fights for the well-being of the most natural people's community, the nation, and through it, the prosperity of all working individuals.

Hungarianism is not tailored to the body of the Csonka country, nor only to the body of the Hungarian people, but to the thousand-year-old Great Hungary, embraced by the Carpathians, in the area of the Danube basin, and to all the national families living in it, who are able to live in it and have roots in the soil, which are under the leadership and control of the Hungarian people, together with it they represent the moral, spiritual, material and political, social and economic unity of the Hungarian Nation.

But in addition, Hungarianism is the protector of the members of the national family scattered all over the world and forced out due to bread problems. It is his right and duty to resettle them in the Great Homeland. Hungarism not only ensures the peace of Hungarians and the ethnic groups living here, the Pax Hungarica in the Carpathian-Danube basin, by giving the ethnic groups a Home and Home, and also by providing cultural autonomy (language, school, folk culture, local government administration and judiciary, within the bosom of local governments interest representation economic self-government) ensures them in its loyalty system, but will sanctify the moral, spiritual and material well-being of the ethnic groups living in the territory of the Carpathian-Danube basin under the authority of the Hungarian nation through a referendum based on free expression of will.

However, the Pax Hungarica does not only mean the peace to be restored between the leading Hungarian people and the ethnic groups living with it, but Hungarianism creates general peace within the bosom of the Nation in economic, social and political terms.

The basis of this internal peace will be the labor peace of all the working classes living in the bosom of the Nation. This labor peace includes the nation-supporting peasant, the nation-building worker, the nation-leading intellectual, the nation-defending soldier and the pledge of the Nation's immortality in an indissoluble national unity; women and youth. It also creates: 1. economic peace, which distributes the benefits of the results of work and production proportionately among the factors of production, in order to eliminate the possibility of the creation and existence of money capitalism and the hopeless misery of workers; 2. social peace, which does not recognize privileged classes: feudal, clerical and liberal capitalist ruling class; upper, middle and lower class, but a unified socialist community of workers; 3. political peace, in which the political nation is not led astray by selfish party

interests, but in which a single political guiding idea guides the community in order to ensure the prosperity of the Nation in the community of other European peoples.



Hungarism is a spiritual, moral and material, as well as political, social and economic system of authority with the responsibility of the individual.

However, this responsibility is not the irresponsible responsibility of the liberal system that can be shared, avoided and passed on, but rather a responsibility gradually assumed towards the highest authority. But the authority system of Hungarism is not made up of the powers imposed on the nation, self-appointed "authorities", but those whom the working nation raises above itself as authority and leader.

Hungarism builds its state system on this basis: a high-level national socialist peasant state with industry.

Hungarism is a believer in God and a believer in Christ and does not tolerate denial of God, mockery of Christ, or denial of religion. His morals and practice are one.

At the same time, Hungarianism, when it ensures the national independence of all ethnic groups living in the Carpathian-Danube Basin because they have earned the right to do so by shedding their blood and making moral, spiritual and material sacrifices for centuries for the existence and reality of the Hungarian Homeland, firmly states that Judaism is not a religion, but a race, that is, the ethnic group of a foreign race, which never assumed a community with the Hungarian destiny, never made any kind of sacrifice for this community and thus could not acquire the right to live in this moral national community. Therefore, Hungarianism does not promote anti-Semitism (anti-Jewishness), but anti-Semitism (non-Jewishness). Hungarianism will not enact Jewish laws, because laws also provide rights, and Jews cannot even have the right to live illegally in this community, which they have extorted so far.

The foreign policy of Hungarism is recognition of the national socialist order of the European commonwealth. Its practice is connationalism. The practice in which the national socialist states living side by side in Europe complement each other's moral, intellectual and material, as well as political, social and economic life and together with the homeland and homeland of the Hungarian nation form this common European community of interests.

Our people's community will protect the National Socialist states that profess and practice the same worldview as us against all economic or armed conquest efforts.

Hungarism will fight with all legal means to prevent liberalism from regaining its power in the Danube basin surrounded by the Carpathians in a new mask or by repainting.

Hungarianism defends and attacks.

It protects the popular communities and National Socialism, attacks the enemies of the popular community and National Socialism. Powerful in defense, ruthless in attack.

He doesn't ask for mercy and he doesn't give it.

Hungarianism: Faith, Obedience, Fight!

Hungarianism: Pax Hungarica! Hungarian peace embraced by the Carpathians for the people of the Danube basin who could believe, obey and fight

## II. THE MORAL BASIS OF HUNGARISM

True faith in God and true love of Christ can only lead to true love of nation and patriotism, and vice versa: let true love of nation and patriotism lead us to understanding the true God and Christ.

The practice of Hungarian National Socialism is inseparable from the doctrine of Christ. Communism is the militant tool for the practical implementation and realization of the Jewish moral world order; and the militant tool for the practical implementation of the Christian moral world order is Hungarian National Socialism, which is fulfilled in Hungarism.

These represent the valid position and basis of our movement regarding religion. We reject any other basis. All our actions flow from them.

It cannot be tolerated that the inner life of the individual is split in two, that his religious convictions come into conflict with his national convictions. An individual is only a whole person and can only be considered a balanced, truly useful member of our national community if his religious convictions and national convictions live in a strong relationship and warm harmony in his soul and are projected in his consciousness in a certain balance. We give to God what is God's and we give to our nation what belongs to the nation.

The task of religious education is to form a true Christian person; and the task of national education is to raise a true Christian into an individual who loves his country, nation and kind. We have to find a connection to God, our Father, through our nation, country and kind.

God created peoples and nations and approved their existence so that people could take note of this and get even closer to knowing his holy will and wisdom through these communities.

We do not know non-denominationalism. We reject all forms of godlessness, we eliminate irreligion.

Every member of our nation must belong to an established or recognized legal religion.

Researching why religion is opposed to national socialist movements, we find two important reasons. We must eliminate these causes in our movement through enlightening work.

One reason is the Church's pursuit of religious and secular totality. The pursuit of religious totality is done at Christ's command, so it is absolutely correct regardless of us. However, the Church's pursuit of secular totality is based only on the depraved human misinterpretation and sinful "interpretation" of Christ's commandments.

The Church broke up into two separate essences that can be definitely separated into two due to the opposing pulling power of its two aspirations. One is the religious Church, the other is the politicizing Church. Our movement will never have any problems with the religious Church, and in all circumstances it will find its truest, most devoted and strongest support in us. The politician However, our movement will not tolerate the church in any form.

Servants of God should not engage in politics so that they can fulfill their sacred vocation cleanly and completely.

Our movement will provide assistance for this with the greatest determination and will separate "religious education" from "national education" with a sharp line of demarcation.

In order to understand this question, we still need to clarify the following:

In history, three totalities developed one after the other, later reinforcing each other in parallel.

The common feature of all three is that they demand unconditional obedience, so all three represent the most primal rule of command existing in a closed body. Military totality is the oldest. Then came the totality of the Church and then the economic totality of those leading the economic life, especially the Jews. Morality, spirit and matter thus separately received their most characteristic representatives, they progressed separately, but we always see them together in big decisions.

However, the fourth totality was born in National Socialism: the totality of the nation.

It is the most perfect totality, because it can unite the rest. The envious dwarves did not look kindly on the newborn Hercules, they saw his danger in the fact that this mighty newborn could bring together their moral, spiritual and material beings, which had been developing independently and were moving on separate paths, and could complete them with his own strength: the totality of religion as a national moral fact; military totality as an armed nation; private economic totality as National Socialist public welfare.

The fight between them is therefore inevitable. And it is indeed a fact that in the movement struggles of the pioneer nations of National Socialism: Italy and Germany, especially at the beginning of the struggle, the "national totality" was against the other three totalities.

In the final development of the victorious struggle of National Socialism, the detailed results of the separate battles are interesting: the Church withdraws its politicizing parts from the struggle and reserves them for better times, religion reconciles; the army is absorbed in the armed nation and is most fully accomplished; and the totality of private management is destroyed. In our movement struggle, we must foresee the results of our victory in this way. These results are natural and completely cover the essence and practice of National Socialism. Let's note one thing; of the three totalities, only the military can legitimately expect understanding, because it is the only one that really wins with the victory of National Socialism and reaches its fullest development. The other two lose. One loses what he could not achieve, but he will always feel like a loser; the other loses what he has taken, enjoyed and usurped from his nation with the pretext of economic freedom without any responsibility or reparation obligation. We will profess our religion with true faith and conviction, but we do not agree with the politicizing churches dictating which ecclesiastical conditions we can be saved. Only religious churches can provide us with this salvation, and the conditions for this depend on the pure laws of our Lord Christ and not on the political ideas of the churches. The politicizing churches are as bad and impure in our view of moral life as those politicians who do politics for their own sake, or worse: have them do it.

Another reason why religion is generally opposed to National Socialist movements is that some churches see "paganism" in the state moral structure of National Socialism and are afraid of schism. In relation to the distortion of neo-paganism, let's just note that neo-paganism, if it exists, can only exist because there is new Pharisaism. It was liberalism that bred moral, spiritual and material paganism. He eradicated God from the souls, burned the ideal and reality of the Homeland from the hearts and built the whole ceremony of the golden calf worship. The accusation of paganism falls on them first, and the churches must know this as well. Neo-paganism could only be born as a counter-effect to this Pharisaic Christian-paganism, and as a necessary reaction, it must probably be purer and more moral in its morals, spirit and material ideas, because then it would not have been born against it. But apart from all that: there is no "neo-paganism" here! It seems, however, that the liberal side wants to create another legal title with its suspiciously zealous tone, which can once again divert attention from the essence of things. The known way of fighting: focusing the judgment of the nation on shadows, side events and secondary targets, so that the main criminals can escape and the essential crimes can continue! We have nothing to do with what other nations want to do with their religious and moral life, we only have to do with what we want. We will not beat out the pagans of the liberal system with neo-paganism, but with Hungarian National Socialism rooted in deep faith in God. By the will of God and our nation, we will win the right to grab a whip and drive out of the holy church of our country those kuffars and sycophants who sell our crushed, mutilated bodies to the territory-hungry peoples and booty-hungry interest associations of Europe. Our position regarding "Turanian monotheism" is negative. We are convinced that Turanian monotheism once fulfilled its duty when it gave the beautiful laws of the moral life of our ancestors. He fulfilled his duty, in the new era he no longer has a new profession.

We are convinced that our Lord Christ came among us so easily because the White Horse paved the way for him in the moral life of Hungarians. We were not pagans in the morals of our ancestors, we will not be pagans in their offspring, even if they really want this on the other side of the pagan world.

The danger of schism is much greater. If the individual churches do not gain insight into the world-moving National Socialist systems, church schisms may indeed occur.

However, this is also not paganism, but either heresy or schism. The churches must take note of this.

Our movement states that it will take such a measure when choosing its positions vis-à-vis the individual churches, to the extent that the individual churches protect their neutrality in the ongoing creative struggles of the Hungarian national community. It is with sincere regret that we acknowledge the hostile attitude of the churches towards the elementary struggle for freedom of our people, and the responsibility for all the consequences lies with them.

The Hungarian priest should love God; And through God, his Nation, his homeland, his kind. Become a Hungarian priest. As a priest he can go beyond the borders of our country, as a Hungarian he must live and die here. Let every Hungarian have a priest and a brother, and according to the commandments of his faith, bring his Hungarian brothers closer to God, not as Catholics, Reformed, Lutherans, Greek Catholics, Eastern Greeks or Unitarians. Our Hungarian National Socialist system creates Christian Hungarians, and in return demands that the priests of the homeland educate Hungarian Christians in order to establish a solid foundation for our National Socialist moral life.

In its moral, spiritual and material structure, Hungarianism forms an unbreakable unity, therefore the moral, spiritual and material unity of our national community is also unbreakable. It cannot be separated into separate parts.

The harmonious unity of our country rests on the two huge pillars of the family exalted by the true Hungarian woman and the religion exalted by the true Hungarian priest. The loosening of one of the pillars also breaks the secure balance of our national body. The order of the Hungarian National Socialist state, based on Hungarianism, is the force that will not allow the pillars to be loosened and will mercilessly hit everyone who tries to do so with the iron rigor of its punitive power.

### III. THE SPIRITUAL FOUNDATION OF HUNGARISM

The basis of our Hungarian cultural policy is the Hungarian folk culture, which also sets the direction for the culture of our sister nations, on which they can continue to develop in the prescribed direction, in accordance with their characteristics, while preserving the male powder they brought. Hungarian culture does not oppress, it leads. And the Hungarian culture includes everything in a system and puts it into practice in order to develop a unified spirit of Hungarian state building and popular state life.

The main goal of our cultural policy is to establish Hungarianism as a cultural factor in our statehood and national community and to deepen its spirit.

We constantly examine the effectiveness of the creative factors of Hungarian spirituality and the ever-changing content of culture and use them appropriately in the service of our goals.

Pure Hungarian culture is the carrier and expression of the creative power, ability, spirituality, and Hungarian genius of Hungarians, and thus faithfully reflects the self-awareness, thought, moral and emotional world, will, goals, hopes, and desires of our race and clearly serves its specific life interests. Culture shows: what we think, feel and want. Culture proves how much our inner value is, how much we are worth among the cultural nations of the world. Culture is the strongest foundation of our species, the guarantee of our survival.

The creative power of the Hungarian race, its intellectual capacity, and the intrinsic value of Hungarian culture do not stand still

further back than any other cultural nation. From this fact comes our sense of culture and our duty, that we cannot accept anything intellectually from a stranger without giving it to ourselves, on the other hand, to spread it widely and raise it to the highest possible standard by building our institutions. We give Hungarians Hungarian culture. We do not tolerate culture with a foreign spirit, but we appreciate, respect and make known to the whole world our true high-order culture, which was extracted from the Turanian soul and raised to value by the hard work of our race over several centuries. Race, the bearer of culture, is elevated to the first place among the dynamic factors of culture.

We promote and want the popular deepening and awareness of Hungarian culture, which is why we distribute it as a public treasure and distribute it free of charge. Hungarian culture cannot only be the luxury and privilege of big cities, classes, castes, social groups, or the company of foreign businesses, but must be the spiritual property and intellectual public treasure of the entire Hungarian community. In the origin, purpose, purpose and content of Hungarian culture: folk culture. We bring to the surface the many creative talents inherent in the masses of the people, put them at the service of national culture, and inaugurate the great Hungarian national community as the owner of Hungarian culture, because we promote and want organic cultural development from the bottom up instead of the forced distribution and popularization of high culture from above. We bring the people closer to the culture and then the culture to the people.

The intellectual content of culture is preserved, expressed and passed on by cultural institutions, but their value does not depend on the external organization and quantity of the institutions, but on the spirit that they radiate from themselves through their work. That is why we strive not only for external shaping and external development, but also for the establishment of more "cultural objects", not for a quantitative cultural policy, but for the internal spiritual transformation of the institutions, the internal development of culture, the careful selection, transformation and improvement of the study material of educational institutions.

We demand a quality cultural policy, placing particular emphasis on the spiritual integrity and excellence of those intellectuals who are the leading workers of the institutions, whose task it is to contribute professionally to the formation and education of the new Hungarian culture, including the new Hungarian cultural society. The right person in the right place also forms a cultural policy program, and therefore we destroy the strongholds of soulless bureaucracy and intrusive protectionism and open the way for oppressed excellent talents to assert themselves, we use their creative abilities for the sake of culture, so that all the organs and institutions of culture sum up all the values of Hungarianness in their internal life and work. present it at the highest level, preserve it, develop it and pass it on to the next generation, so that they can faithfully represent all of Hungary and the cultural public spirit of our sister nations.

Our goal is to produce a new Hungarian spiritual type that is rooted in racial and national soil, that has risen from national consciousness to the heights of national identity, self-determination and national vocation, to raise a generation that is strong in body and soul, beautiful, noble in spirit, honest, selfless, self-sacrificing, religious, self-confident, disciplined, able to obey, endure, suffer, work, learn, believe, take initiative independently, progressive, confident, brave, persistent, passionate about ideals, ready to live and, if necessary, die for the country and race. His virtues of the beautiful, the good and the true build his noble character in spiritual harmony, he gladly chooses a hard fight instead of cheap compromises, because he knows that neither he nor his race is inferior to any nation and that he has the right to take a place in the first row from his own talent and strength and not from the interests and merits of others. The renewed public spirit of our educational institutions, the moral elevation of the new national society, the reformed study material of the educational institutions and the knowledge of national values will make it possible for the new spiritual type of the Hungarian youth to be formed as soon as possible, to fulfill its place and its great task of laying the foundation for the nation's present and future. around.

We await and prepare for the transformation, rebirth, ennoblement, and transformation of souls into a more Hungarian and self-awareness; along the entire line, we nurture and develop the consciousness of community of destiny, racial belonging and fraternal solidarity; we want such a broad folk culture that the broad layers of the Hungarian people do not only feel the robot of physical life, the bitter sweat of daily bread worries, but morally and spiritually liberated they can come to the sunny side and have enough mental flexibility to know the beauties and values of life, to embrace the noble joys of life .

Because only the young members of a vigorous, cheerful and flexible people's community can be set in the enthusiastic service of great national ideals and goals, nor can they be persuaded to self-sacrificing work and persistent struggle for goals. Those who, on gray and joyless weekdays, are the workers of cartels and big capital with foreign interests, can barely care about the spiritual, they can only lead an empty, languishing life, they cannot know the wide range of our great national and race protection duties, which await them to

fulfill. standing at its focal point, it is the central intellectual resource connecting and holding together Hungarians living anywhere on the globe. It must always preserve its unity, its racial independence, its equality with all other cultures. It is part of its essence to express the spiritual unity of the Nation with a unified worldview with a Hungarian flavor, in a clear, pure Hungarian form. That is why we will eradicate all harmful influences that destroy the life-giving soul of Hungarian culture, which are directed against the Hungarian language and music, the racial spirit and racial form of Hungarian art, and we will punish deliberate attempts at alienation and denationalization with the strictness of the law. It follows from our sense of culture that we do not accept cultural supremacy on the part of anyone, we protest against it and we do not tolerate being treated as an exotic people under the whirlwind of tourism interests, and attention being diverted from the essence of our folk culture.

Our Hungarian national socialist state system is based on the moral basis of the Christian religion and therefore relies on the harmonious work of the Christian denominations. The denominations cannot engage in a culture war with each other or with the state power, they cannot represent a separate cultural spirit, because this would lead to the splitting of the national soul and the breaking of the Nation's spiritual unity. Cooperation must be preceded by a peaceful agreement in cultural aspects as well. The churches cannot be a state within the state, but the state power takes excellent care of the social and cultural satisfaction of the religious, moral and Christian church interests.

All the institutions and administrators of culture, the intellectual public life of Hungarians, the press, and the theater will emphatically symbolize the public spirit of the new Hungarian statehood, its world view, proud Hungarian sense of self, independence, the cultural world standing and world value of the Hungarian race. For this reason, we consider organizational and cultural activity, creative work to be the highest human activity due to its social, economic and national defense benefits, and place it first in economic evaluation.

The main emphasis should not be placed on education, but on the education of the Nation, on the spiritual care and spiritual leadership of the people's community.

Public education must maintain a close relationship with the life of the Nation and must never come into conflict with it, because it must always be the builder of the national community of comrades and destiny.

The moral, spiritual and material integrity of the teaching system is a requirement from which there is no concession.

#### ARC. THE MATERIAL BASIS OF HUNGARISM

1.

The ongoing world war demanded immeasurably large sacrifices from the opposing parties in terms of human lives on the front lines, and in material terms behind the fronts. The resulting peace did not bring peace, only a military truce. The destruction was then completed by the economic upheaval that followed the war, in which hundreds of thousands bled and millions became destitute.

And the big capital, which only won in the war, wanted to continue its work where it left off in 1914. The masters of big capital dared to believe that all the enrichment that the war brought about for a few at the cost of the blood and suffering of millions, was not only sustainable, but could also be greatly increased.

In our part of the country, the governments allowed the tax collectors of the war to become the country's tax collectors after the war. After all, hardly a single industry could have developed since the war that was not based on customs protection; in the worst case, if the claim was in danger, the cartels provided "security".

Some generals understood the war. Peace did not have a single expert. And while France demanded gold from Germany, as much gold as does not even exist in the world, America forgot that it was an ally.

He pressed France to make a strict payment. France could not meet its obligations, but it could not pass them on either, so the whole world was left in a state of debtors and creditors, in an unsettled "hanging" state.

National Socialism is the expert on peace, everyone's peace. Executor: the Nation.

One of the most important tasks of National Socialism is the fair balancing of wealth inequalities, the elimination of the inhibitions and artificially set paralyzing processes in our economic life, and the breaking of the so-called "very clever", i.e. immoral, enrichment based on abuses.

Neither entrepreneurship, nor talent, nor diligence, nor expertise need be afraid of the Hungarian National Socialist economy, because it will only set a limit to the limitless unjust enrichment, which, in its current form, has led to the withering and emaciation of millions. Hungarian National Socialist management is inseparable from Hungarian National Socialist moral and intellectual life; its goal is the material well-being of the national community. Our national economy and all its parts are therefore a means and not an end.

The world's greatest asset is the capable and down-to-earth humanity, whose work capacity, useful and moral talent, and creative spirit are not utilized. Not because of the lack of working capital, since the wealth did not become less, it just hid from the millions of people of humanity, gathered in the hands of a few, and thus the cycle of production and consumption is missing.

However, without the forces hidden in the masses, without the involvement and evaluation of millions of the people, the cart of the economic life that has reached the pothole cannot be moved out of its current situation. Our fight against the outdated private capitalist system cannot be won without solving the Jewish question. The implementation of the Hungarian National Socialist economic system and the solution of the Jewish question are inseparable, one flows from the other, the two tasks are two sides of the same coin.

As a result of our successful enlightenment work, only Jewish supporters of liberal private capitalism are left, despite this, it is true that there are still less and less concerns on the part of our intellectuals, but especially on the part of the leading spirits imposed on the nation, that the solution of the Jewish question based on the "German system" in this country is the it would overturn the economic and financial order overnight, and that as a result the country would not be able to survive economically and financially for even a day. Such a statement is either a reckless lie or criminal stupidity, which can lead to national dizziness, national deterioration, and national death. Let it be over

to the official superstition that Hungarian life is unimaginable without Jews. The Hungarian national community can indeed exist without Jews. In any case, we will not solve the Jewish question according to a "foreign system", just as our entire National Socialist practice is not developed according to a foreign system, but in accordance with our specific domestic conditions and Hungarian racial characteristics.

It is true that a violent solution to the Jewish question in 1919/20 would have brought the country into financial bankruptcy due to our isolation, but today our national management can be smoothly taken over by Hungarians, since almost all of our neighbors are governed by the National Socialist system.

Those who are concerned are also afraid that when the Jewish question is solved, the Jews will find a way to withdraw the capital necessary for the construction of our national economy from our country and thus give the coup d'état to our economic life, and through this to our entire statehood and existence. However, the lack of capital, which the Jews could smuggle out of the country despite the prohibitions, can cause little damage to our economic life. Factories, plants, and mines cannot yet be smuggled across the border. The rich blessings of our dear homeland, the power of its waters, the life-giving rays of the Hungarian sun, the creative greatness of the Hungarian spirit, the productive capacity and will of the Hungarian people, the well-thought-out courage and elevated morality of their actions are all beautiful, indestructible, inalienable and inalienable capital that remains at home. It is unimaginable that ten million Hungarians would be torn apart, die of hunger or perish or become "servants of Germany" just because they dared to solve the Jewish question. If our Hungarian people perished only because Jewish capital smuggled a few million pengos out of the country, then we would deserve our fate, because we would prove that we are useless, unlivable and unable to live. The Jews can steal our capital to the tune of millions, they can contaminate our swords, they can flood the ever shrinking world with all the horrors of Hungarian economic horrors, but they cannot destroy us, because today they have to fight not only ten million Hungarians, but hundreds of millions of enlightened people. Apart from us, they know this best and they also know that in this fight they will be directly and definitively left behind.

The Hungarian National Socialist government will ensure that our economic and financial system does not fall apart overnight during the institutional solution of the Jewish question. Let's be so unbiased that we can believe in the ancient strength, economic capacity and maturity of the Hungarian people. It is also clear to us that in cleaning up our economic life, not only the solution to the Jewish question is decisive, but also the exclusion, downsizing and replacement of Christian Hungarians who are imbued with the economic spirit of Judaism and are contagious. We dare to do this, because in terms of our economic knowledge and economic abilities, we will not be guided by the spirit of Jewish morality, but by the vitality, vitality and will to live of our Hungarian people.

We will continue to make the lofty ideals of Hungarian National Socialism ripe for practical implementation through enlightening work. We will use the whip against those for whom enlightenment work is of no use, or for whom the voice of socialism is good enough to use their ugly game to further swell the economic principle of the "self-serving pocket".

Our economic life must be reorganized from the ground up, half-solutions and compromises can only lead to our truncated country becoming a colony of a huge neighboring state. In the Danube Basin, we can only gain an influential and indispensable leadership role with the help of modern reorganizations and proactive, active, brutally realistic state goals.

The economic aspects of Hungarian National Socialism based on the reality of Hungarianism



they become facts and represent the well-being of the Carpathian-Danube folk community alone.

2.

Material life is subordinated to the moral and spiritual life of the Nation. Its sole purpose is to raise the moral and spiritual standard of living of the people's community, to form it noble, so that each member of the people's community can be a conscious participant, stimulator, guardian and creator of the culture and civilization of the people's community.

Material is always a means and not an end.

National management and work order will form the foundations of our statehood, the material and economic life of Hungarianism. We recognize the entirety of the Nation as a natural person, which becomes a legal person

by exercising sovereign rights as a conscious totality.

The foundation of the proper, expedient and contemporary structure of the national economy and work order is rooted in the right of national sovereignty. The Nation hands over its economic sovereignty and individual rights to its responsible power factor, the Hungarian National Socialist state power, so that it can use the transferred economic power for the benefit and benefit of the national community. It follows from this: the owner of everything is the Nation as a whole, as a yogenic and natural person inseparable from its property, the owner of which is the capable and rooted individual who has obtained citizenship.

The Nation, as a sovereign, limits its economic sovereignty and individual rights through state power. In this way, the natural or legal members of the Nation become part-owners of the national property. The partial ownership of the individual cannot be separated from the obligations to be provided towards the national community. Possession and obligation must be in balance, both materially and morally and spiritually.

The relationship between property and possessions in production, the interrelationship between production and material well-being, and the moral, spiritual and material upliftment of the workers of the national community form the basis of the national economic system and workers' work order of the Hungarian National Socialist state.

The Nation is the reality body that can complete everything in the most useful, most economical and most reliable way. Nationalist socialism and socialist nationalism are the highest, most permanent value within a nation. That is why one must be a National Socialist. In order to become a national socialist as an individual, i.e. a socialist who accepts the nation, loves the nation, and demands the reality of the Homeland, one must build a working nation, a Homeland, a people's, partner and community of destiny, which can think socially in all parts and is saturated with true socialist content in all parts.

In this system, socialism is inseparable from the nation and the nation is inseparable from socialism in its formation, manifestation, essence, structure and content, rights and duties, moral, spiritual and material manifestations.

The ideological basis of the national management and working order of Hungarianism is social nationalism and its conscious practice. An individual becomes a conscious National Socialist only through the ideology and practice of Social Nationalism.

Social nationalism sets two conditions for its citizens to be full members of the national economy and the work order: from the point of view of national management, they must have a social feeling, and from the point of view of the work order, they must be socialists who act with national consciousness.

Awareness of labor law and commitment to work are the basic principles of our work ethic.

In the system of social nationalism, the working nation forms a moral body, a spiritual unity and a material community. Social nationalism therefore has not only material aspects, but also moral and spiritual factors. These three together form it

its structure, essence, content, practice.

Social Nationalism rejects the foundations of materialism in all its aspects. There is no historical materialism, as liberalism and communism preach. Lie! Marxism is not "history", but the materialism of vile instincts, the eternal struggle and rebellion of inferiority against the natural order and development, which in its rebellion creates the "holy trinity" of its motherhood from the stomach, intestines and rectum. It creates instincts, slows down.

There is no historical materialism. Nature has not implanted materialism and materialism in people, but natural selfishness, which has not only material, but also moral and spiritual aspects. In its conception, the social nationalist embraces this natural, healthy selfishness in order to ensure the balanced economic life of the popular community.

Natural, healthy selfishness is based on mutual help. Sick, unnatural selfishness professes the principle of fighting each other, it created the fallacy of materialism, from which the unhealthy economic system of liberalism was born.

The mutual help born from natural, healthy selfishness is only capable of building a community of friends and destiny in which the Nation and the Homeland become realities, in which the interrelated relations of property, family, religion and private property are really the building and preservation of the civilized state and popular order. legalized, secured and protected.

Unnatural, morbid selfishness sees only prey in everything, and all its efforts are aimed at capturing as much as possible. For him, the Homeland is a prey area, the Nation and its members are slaves, the leader of the comrade and community of fate, and the state power is nothing but the guardian, protector, and legalizer of his hunger for booty and exploitation. The materialism and immoral practices of liberalism actually sanctified the distorted saying that private property is robbery and theft. In its system based on national consciousness and socialist free management, the Social National recognizes, sanctifies, secures and protects private property as the result and evaluation of work.

One of the misconceptions of our economy built on liberal principles is that only what can be sold has value. This perception is also natural within liberalism, because its entire essence rests on materiality and materiality. In the system of social nationalism, however, only that which ensures, serves and protects the moral, spiritual and material development of the people's community has value. We do not sell values, but use or exchange them to increase our internal value. In the concept of social nationalism, the only value is a person who declares his homeland in a national community rooted in the soil, with balanced morals, spirit and character. Only such a person can give value to any substance or form of manifestation. It depends only on such a person to create gold out of mud. The opposite of this man, the enlightened "world citizen", created mud from gold.

In the fulfillment of Hungarianism, social nationalism is the ideological system which: provides work and a livelihood for all the workers of the nation in the Hungarian National Socialist comrade and community of destiny, thus creating a secure and worker-loving nation for the workers of the nation; it

provides the workers of all national socialist systems-based states and their people's communities with an ideological basis for the proper completion and practical implementation of their nationalism and socialism;

legalizes and protects the right to work in the national economy and the obligation to work in the work

order; in the body of the Nation, it fulfills socialism in its moral, spiritual and material entirety and the

a socialist who professes his homeland and is respected by the nation; fights for a nationally conscious socialist people's community based on rights, work and respect for all the workers of the Danube basin surrounded by the Carpathians. In the structure, content, essence and foundations of the Social Nationality of Hungarianism, these principles are fixed as the guiding thread of its ideology and will be implemented in Hungarian national socialist material practice in accordance with the requirements of life.

3.

All assets that can be shaped, sold, and are acceptable in their moral and spiritual aspects: capital. The most valuable asset: the person who is capable and rooted to the soil. Capital is everything that is below us, above us, in us and around us; which can be found in the moral, spiritual and material world. He who speaks against capital speaks against the universe. Capital and life are one. We have to draw from the perceptible capital around us in order to live, to achieve our life's goals. Capital is therefore a tool given to us by God. The only question is what kind of relationship the capital has with the individual. Marxism proclaims: "Capital will not be our master!" And besides, it promotes historical materialism! The equality of motherhood! Thus the rule of capital! And the rule of the individual, because the individual is materialistic and materialistic! The dumbest, stupidest contradiction ever born in ideology. The fate of the Russian people as slaves is explained in this way: state power as capital, power over the individual.

The relationship of capital to the individual dictates the naturalness or unnaturalness, morality or immorality of the economic life of each system.

Who owns the capital? In liberalism, it belongs to the one who is "more skillful", "more chosen", who tramples the rest on a legal basis by the right of the more violent non-stronger; in Marxism, it belongs to the state as a slave-owning capitalist monopoly; in the social national, it belongs to the nation as its sovereign, who makes capital available to its members as a tool.

The transformation of raw capital into usable necessities of life is called production. Who produces it? In liberalism, the proletariat is for the satisfaction of capital's speculations, goal: capital's benefit; in Marxism, the proletariat is for the satisfaction of state speculation, goal: benefit of the state; in the social national, to meet the life needs of the Nation's esteemed worker, goal: the moral, spiritual and material strength, security, national capacity of the Nation and the individual.

The result of production is the product. Delivering the product to the consumer is called sales. The profit comes from the sale. Who owns the sales and the profit? In liberalism, it belongs to violent capital; in

Marxism, that of the capitalist state power; in the case of social nationalism, it belongs to the nation and the members that make up the nation.

The raw measure of profit is income. Whose income is it? In liberalism, it belongs to the capital robber and capital destroyer, the profiteer and the enlightened citizen of the world; in Marxism, it belongs to the all-absorbing, desecrating state moloch: in Social Nationalism, it belongs to the nationally conscious socialist who produces, sells, uses, and profits from capital. We can state: liberalism is capital capitalism; Marxism is state capitalism, while Social Nationalism is nation capitalism; the socialism of liberalism

is capitalist socialism, the socialism of Marxism is state socialism, while the socialism of social nationalism is national socialism; in liberalism, the state serves the individual, the individual serves capital; in Marxism, the individual serves the state, the state the state goal; while in the social national one, capital serves the state, the state serves the nation, and the moral, spiritual and material values and interests of the popular community are for the benefit and benefit of all its members without exception.

Social science is the only material science and physiology of life. The true individual shapes matter with his soul, his hands are just tools. And because this is so, the molded material is a value and not a price.

The social national is therefore the physiological materiality of the nation and not the historical materiality. Physiology: the nation, material science: socialism in the nation. Community of life and material community in a community of companionship and destiny, the basis of which is a pure, true Nation and Homeland in its morals and spirit.

The Social National is not class socialism, but the socialism of the university of the nation. It requires everyone to be a nationalist and a socialist in one person.

The basic condition of our national economic

system: There is a limit to the capital accumulated by one person, beyond which the capital is no longer the fruit of the work of one person, but to the accumulation of capital the worker

The nation contributes with production, the millions of the popular community contribute with consumption, and the state power contributes by ensuring the enjoyment of production, consumption and profit at the will of the nation. The Hungarian National Socialist state power therefore has the right to exercise regulatory influence over the production, sale, utilization, profitability and enjoyment of the capital accumulated in this way and to give the participants an appropriate share of the beneficial benefits of the capital in such a way that this contribution serves the material interests of the people's community. it also serves his moral and spiritual interests.

In the Hungarian national economy, full-fledged citizens are economic subjects of equal status and equal rights. Each management subject works in a production role corresponding to his or her ability.

The basis of our national economy and working order is the national capital system, national capitalism. This is the only healthy, sane, natural, sure and unshakable capital system, the moral relationship between man and capital, nation and socialism.

Production is the process that aims to transform the raw natural endowments and raw capital of our country into such forms as to satisfy our living needs and serve the moral, spiritual and material development and enrichment of our people's community.

Production has three factors: planning, labor and capital. The morality of work, the moral benefit of work and the useful evaluation of work arise from their beneficial relationship with each other. These three factors form an organic whole. Production is impossible without all three being present at the same time, in the same place. The three factors of production in our national management and work order have sales, profit sharing, income and property acquisition rights after production. The profit is derived from the sale of the production, the national income is generated and the private wealth of the members of the nation increases from this. Production, sales, profit, income and private property are inseparable from each other and from the nation as a whole. Our national community as a whole produces, sells, utilizes, and increases its income and wealth. The growth of the nation's income is healthy if, in parallel, the wealth of its members also strengthens and develops. The state cannot be rich, only the Nation.

The three basic factors of production: design, labor and capital receive an equal share of the net profit from sales. This is one of the basic tenets of our national economy.

The social essence of our national economy rests on this. In terms of the sale of our production, our community is the first recipient and consumer market. Therefore, the social national system enshrines it as a law in its system: The basis of our economic life should be the principle that the livelihood of our people's community should be primarily ensured on the basis of the existing geographical and resource endowments. After the unconditional guarantee of livelihood, the state power should only allow such a sales policy and such profits that, on the one hand, enable the missing needs of the popular community and the continuity of work, and on the other hand, the development of the private wealth of those involved in production.

Our national economy is based on private economy. Private management, which is organically integrated into the national economy, is based on socialist free management. It is socialist, because it imposes duties on the individual and binds him in all his actions to the popular community, and thus excludes greedy, unlimited individual capital accumulation and the resulting harmful capital withdrawal. Free management, because it provides all citizens with equal opportunities and rights to participate honestly in national management. Only fair social income distribution results from socialist free management, which excludes the unhealthy shift of wealth, the accumulation of wealth that accumulates in individual hands and causes social misery, and the self-serving command of capital. Socialist management creates a healthy basis for socialist private wealth, which is always ready to make sacrifices on the altar of the Homeland and the Nation in times of great danger. We eradicate the freedom of interest, which is misused through the loopholes of the law and with the help of them to the detriment of the nation and the enhancer of the anti-social work system. The constitution of our national economy will determine the cases when the specially authorized factor of the state power may, for the universal benefit of the nation, temporarily or permanently, completely or partially terminate the property rights of individual natural or legal members of the nation and take them into national ownership. Such cases: temporarily the time of war, danger of war, times of great danger, and in general the necessity of the complete arrangement of the armed Nation; definitively, the rebellion of the natural or legal persons of the property against the national management. In the Social National, the rights of socialist free management end where the interests of the universal people's community and the entirety of the Nation begin. It is the task of the state power to regulate this legal relationship in an unmistakable, clear and unambiguous manner.

The socialist content, security and continuity of the social structure of the national economy is provided by the continuity of the Nation.

The national work order means work rights and work obligations rooted in the national economy. It covers: work obligation, work appreciation, work relationship, work execution, work conduct, work health and work ethics. Just as the "Armed Nation" is the defense of the Nation against imperialist armed foreign endeavors, so is the national work order, the "Working Nation" is the defense of the Nation against imperialist, internal and external aspirations from an economic point of view. The "Armed and Working Nation" is one body, one soul, one will, one action, they point to a common goal, they serve a common goal in their operations. Only their area of operation is different: the "Armed Nation" sword, the "Working Nation" shield in the life of the Hungarian Nation. Their goal is common: to ensure, legalize and protect the moral, spiritual and material happiness of the Hungarian national socialist people's community.

The national working order forms the basis of each interest representation.

The national work order brings the practice of social nationalism into the working body of the Nation and through it educates the consciously acting Hungarian national socialist.

The social nationalism of Hungarianism is the basis that every nation can accept in its economic, production and work order. All National Socialist states have already created consciously acting nationalism, but they have not yet reached conscious socialist nationalism, from which nationalist socialism is born as a healthy counter-effect. The socialist consciousness in nationalism is created only by the social-nationalist. Until then, no nation can truly be considered National Socialist, until its workers are given the socialist order in the nationalist order. This is the profession of the Social National. Ideology and practice. Right and duty, work and respect.

The Workers' International of Marxism started its journey from England. From the Danube basin, from our Hungarian Workers' Nation, the social nationalism of true National Socialism will start and begin, and we know that it will conquer the workers' societies of all nations.

National Socialism does not yet have an ideological system, only political and social factors can be identified. And because he has no ideology, he only takes a negative, rejecting position towards Marxism. You are right in your denial and rejection. However, denial alone does not get us anywhere. It is necessary to win with a statement and deal with him once and for all. A new ideology must be opposed to it. This new ideology is the affirmation of life, the great positive of working life, the great morality and moral spirit of material life: a social national one, which develops all the abilities, all the strength, all the knowledge of the individual, the member of the nation within a national body, and ensures his bread, so that by being fulfilled in this way with great awareness of its power, it works for the commonwealth and, through this, the Peace of Work. The Peace of Work is the basis of the Peace of Arms.

4.

Every new system stands or falls primarily by its economic implementation. This is also natural. They want to eliminate the old system from people's practical lives, primarily due to its ulceration on the economic side. Therefore, they demand from the new system that it primarily helps with economic problems. The new system may fail at the beginning, secondly, if it is unable to cope with the hidden forces that helped it to victory, but after the victory, they forcefully come to the surface and want to turn the takeover of power into a revolution. It takes moral courage to ruthlessly not only suppress this attempt, but to make it impossible forever. Hungarianism is prepared for both.

It is also necessary to be aware of which tasks can be solved immediately when implementing the new system, and which tasks can only be tackled after a certain transitional period. They can be solved immediately: retaining power, exchanging personnel, national education, propaganda, regulating the old economic system, cleaning up the moral, spiritual and material waste left behind by the old system, i.e. tidying up. However, the complete transfer of the ideological system of Hungarianism can only be done step by step, with the introduction of transitions, and depends on the tenacious and persistent work of a generation.

The limit value of evolution and revolution can be respected if the new system brings considered, sober, but very powerful help to the economic life of the Nation. In the Hungarian system of Hungarian National Socialism, it wants and will primarily enforce its will from the point of view of national management and the working order of the Nation. The reorganization of production, planning, work, capital, sales, profit, income, wealth and its auxiliary means is the

task that awaits Hungarian National Socialism in the first year of taking power.

The first and most important task is the regulation of production in its personal and material details.

The production order of Hungarianism is based on national capitalism, the national capital system: in practice, the national and socialist credit system occupies the most excellent place, it becomes its life-giving air and fertile sunbeam.

This task can only be met in the material part of Hungarianism if we change our monetary system and credit system in accordance with the requirements of our national economy. The transition from the monetary system and credit organization of capital management can be carried out smoothly.

The need to reorganize the monetary system is characterized by the impossible situation that the currently valid so-called according to economic laws, a central bank that has lost its reserves of ore and foreign currency cannot put any banknotes into circulation. However, practice showed otherwise before the Second World War. The principle of the gold and currency system proved to be imperfect, rigid and one-sided. World peace is due to this principle

and its unsustainability as a practice is even more obvious. In times of more serious crises, the central banks hang the fundamental part of the principles on nails, they end the unlimited sale of ores and foreign currencies, when the liberal production and capital policy requires it. And if the free circulation of gold and foreign currency ceases, the value of money loses its connection with gold from the outset. It is no longer gold-backed money, but its value will only depend on internal currency policy operations, the political influences of credit and interest. If even the liberal economic system deals with this issue so "flexibly", the Hungarian economic system must legally break with the principles of gold and currency hedging in the transition of its monetary system. This is his right and duty all the more, because he sets everything exclusively from the point of view of his nation.

He built the monetary system of the liberal economic system internationally. The Hungarian currency is backed by gold and the currencies of various countries. Liberal money thus became international money. Its value has become fixed, that is, it is tied to the monetary value of foreign countries. On the other hand, money itself became a commodity, which was given and taken. The high school of money management was born, whose uncrowned scientists, experts, and flamboyant minds built. In the liberal worldview, as a direct consequence of its materialism, money became the first power. It is no longer a means to support the nation's moral, intellectual and material power, but power itself. Its moral is that without money nothing is possible, everything can be achieved and bought with money: God, morality, spirit, power, Nation, people, family and last but not least, the forgiveness of all sins. Money became religion. His religious tenet: worship your god as yourself! Liberal economic life does not produce, but chases money. No matter where or how you come, just come! It has no smell. In its material structure and system, Hungarianism radically breaks with the law of international money. He pushes him from the usurped throne of his power, whose stool is poverty, the lack of bread for hundreds of thousands, and once again carves out of him a humble, disciplined servant who acts on orders. He will place the morally, spiritually and materially ennobled Hungarian community on the throne of life. In our national economy, money will be money that serves the nation.

Gold currency ties the value of money to the value of gold alone. The central bank was always obliged to provide the same amount of gold for a certain amount of money. Volt!  
He doesn't do that anymore. The value of gold is constantly subject to changes, regardless of how the value of other production prices fluctuates. This shows that gold has become an end in itself. Play yourself. He was completely separated from his original vocation. For economic life, it does not mean the possibility of a solid accounting basis. Experts have calculated that all gold mines and gold fields will be exhausted in 50 years. I wonder what the "big" economists will do then? There will be no gold supply. Will it be the end of the economic world? It is possible that these "scientific" gold worshipers will starve to death, because they will not buy bread with money that is not backed by gold. Then peace to their ashes!

World production increased. The gold supply could not keep up with the high rate of production. Gold-backed money was insufficient for production. It's a shame that great "flamboyant economists" and "financial scientists" remained in the obscurity of anonymity in their modesty and helped the trouble by raising the value of gold to double overnight. However, the world's gold reserves did not decrease by an ounce. And yet they raised the value of the kilo of gold. Here, it exceeded 6,000 pengos. And why did they do it?

To be able to issue more banknotes in accordance with the increase in gold value. This is gold gypsyism. Soft gypsy gold. All the same. The bottom line is that the big capitalists, the uncrowned gypsies of the international capital market, do what their selfish interests demand with gold. If they want to suffocate the gold-covered world, they will simply devalue the gold, because they would like it that way. The "civilized" world at most

he would write about an economic crisis "the likes of which has never happened in world history" and let hundreds of millions of people starve. Only the stupidity of people is greater than the vileness of gold.

National management, human well-being, and humanism, which has been voiced so much to the point of boredom, have little to do with this. The gold-backed monetary system is a hoax! Bluff! In the material order of Hungarianism, the gold will be produced by the work of our national economy and not by the mines. We will not take money for gold, we will not give work for money. In our system, the only payment for work will be a job-secured Homeland and an honest livelihood resulting from job security. Money of constant value can only be talked about with common sense in the sense that with its help every member of our people and community can know, see and enjoy their daily bread in their families and homes. We will organize our financial system in such a way that the goal: the well-being of the people's community can be reached and realized on the material, moral and spiritual side as well. This is why we experience that only the Jews are actually partially able to provide their daily bread. Today's system of money is the only basis for the well-being of the Jews. The material order of Hungarianism will tear money out of this one-sidedness of life and will put it at the service of the Nation. In our material system, the value of money will not be affected by fluctuations in the value of gold or the currency policy machinations of international Jewry.

Our money will not be backed by gold in the hands of international Jewry. The recognized true and proper cover of money is the work of the working nation and the stock of goods in circulation resulting from this work. Money is a commodity substitute, a voucher for the provision of goods, the sale of work, and the evaluation of work. It cannot be a gold certificate, as it was desired in the past, and the private capitalists in possession of the gold still demand this with words of power. In the system of Hungarianism, by simultaneously increasing the nation's productive work and consumption capacity, the circulation of banknotes can be increased without the value of money decreasing or, in scientific terms, having inflationary effects.

The most important task and duty of the central bank of the Hungarian national socialist state will therefore be to put banknotes into circulation in accordance with the needs of the national economy and to keep their value at the same level at all times in accordance with the appropriate central bank policy. In its interest policy, the central bank will set the principle and the practice of this in such a way that the official interest rate remains significantly below the return on the capital invested in agriculture.

In our system, interest on money cannot be money, because it is not based on money capitalism. Interest is solely and exclusively the increase in value, continuity and security of surplus assets, national income, work and production.

Only those who are able to continue production in accordance with the system structure of Hungarian National Socialism can participate in our national economy.

In production, we do not recognize impersonality as a legal form. Impersonality always means irresponsibility. We are restoring personal responsibility in all sectors of production.

Whoever is deprived of credit in economic life will inexorably wither away; and whoever gets a loan and does not abuse it, will certainly be happy. In our country, the possibility of granting loans is concentrated exclusively in the hands of the Jewish bankocracy. Even loans from the Magyar Nemzeti Bank can only be obtained through the mediation of this Jewish bankocracy, because it provides direct loans mainly to the big banks, watching over the "creditworthiness" of the Hungarian National Bank's bill of exchange portfolio. Among the industrial or commercial companies, only the very large ones, therefore those in Jewish hands, have the right to submit directly. Individuals do not receive direct loans.

The Jewish bankocracy with that credit, which in the end is the pious Hungarian



it is made up of the public's bank notes and the discount loans enjoyed by the Hungarian National Bank, it abuses it in the most outrageous way to the detriment of the Hungarian nation and the Hungarian race. With the capital of the Hungarian people, he continues the most shameless protection of the Jewish race and the most unrelenting robbery of the nation. Only Jews or those living with Jewish parents receive loans under conditions that would make financial recovery possible. Everyone else goes broke and becomes an interest slave to the banks if they need a bank loan.

Judaism and its paid "objective" "economic giants" promote the lie that the Hungarian man is not good at trade and industry, because he is a knight and a gentleman who protects and preserves his noble traditions, a born soldier. Until now, we didn't know that the main components of being competent in trade and industry are lack of chivalry and lack of education, mockery of tradition and evasion of military service. But it has to be that way, because then why would the Jews emphasize the main characteristics of our race so much as those that cannot be reconciled with the trade and industry they have implanted, They are right. Hungarians cannot be involved in such industry and trade, because they will perish. It is a fact that the monopolists of credit mercilessly and relentlessly eat up our sons who "strayed" into the field of industry and commerce with the help of their credit policy.

The Hungarian National Socialist government will declare the right to issue money and grant loans a national sovereign right and will regulate the right to accept and collect savings deposits accordingly. The state will transfer this authority to credit organizations organized to serve the Nation.

Hungarian National Bank RT. as a joint-stock company, it will cease to exist and will become one of the executive bodies of the Hungarian National Socialist state power. Its main council, which currently only includes representatives of the bankocracy, large industry and large estates, will be made up of delegates from interest representatives. The main interest representation council determines the needs of the national economy and recommends the credit requirement.

We run a national economy. The state serves this with all its might. Only managing public finances is therefore not enough. Hungarianism requires the management of the national economy. Therefore, the amount of banknotes to be issued and the need to provide credit will adapt to the needs of the national economy.

The material order of Hungarianism is a system of tools and imperatively serves the moral and spiritual order of the Hungarian national community.

The Social National, which constitutes the socialist order of the material order, mercilessly watches over the fact that the first and most important life servant of the order of Hungarianism can never again rebel against the Hungarian national community and people with roots in the soil and the moral and spiritual order he consciously legalized. Historical materialism was pushed off its usurped throne, its rebellion against morality and spirit; forced by our nation, it gives way to the real Homeland and the real Hungarian People's Community.

## V. HUNGARISM AND THE PEOPLE 1.

### THE PEASANT

The Peasant is the national guardian.

Although there are many roads leading to the peasantry, all of them are long and require patience, and all of them must ultimately lead to the reality of the Hungarian National Socialist peasant state.

We need a complete knowledge of the soul, body, emotions and world of interests of the peasant in order to see how the two million independent peasants and the agricultural support staff numbering more than two and a half million souls can be cast into a state body.

The soul of the Hungarian peasant, the body of the Hungarian peasant and the will of the Hungarian peasant are expressed and poured into reality for the construction of the Hungarian peasant state.

Our goal is the realization of a Hungarian peasant state that is a true partner and a community of destiny. This is what the Hungarian National Socialist movement and its fighters are fighting for. The peasantry is the real pillar of our nation's existence, without which not only Hungarianness would have perished, but the middle class would have disappeared as well, which primarily grew out of this peasantry and has unfaithfully made the peasantry its stepchild instead of its sweet parent.

This peasantry, which not only started towards liberation with Györgyök Dózsa, which is not only a late descendant of the predecessors who lived on the bitter bread of serfdom, but was able to be the cradle, well, and tribe of the emerging nobility and nobility for centuries.

This is the peasantry that gifted the wartime eras of Hungarian history not only with masses of legendary heroism, but also with excellent leaders of legendary fame.

This is the peasantry that gave the Homeland priests and teachers of scholarly renown, only to wander the Homeland as an orphan, without leadership, knowledge and faith.

The literature fed by the liberal economic system always presented the Hungarian peasant in a ridiculous, untrue form to the minds of the leaders. Instead of presenting the external and internal figure of the peasant in full dignity, in accordance with his important national role, faithfully to the truth, he most often endowed him with qualities that gave a false and false image of him. Those who should have cared for the lion with love locked him in a cage, and the liberal liberal scumbags spread horror stories about him, degraded his dignity, mocked him, defiled him and humiliated him wherever possible.

István Széchenyi already laid the foundation of the peasant state essence of Hungarian National Socialism when he said: "the charm of one's own estate... and of an estate which... plow horn, spade, hoe..."

The peasant soul is one of the most secluded areas, and only those whom you grant with your trust can enter it. He does not accept trust, he gives it as a gift of his own free will. He is clearly aware that he has the most important role in the life of the state.

He feels the importance of his profession, despite the simplicity of his living conditions. From this we can understand that the peasant always values all working social classes.

He has never known the class struggle, but he cannot go down this road, because it is clear to him that despite all class rule, he has the final say in everything, at all times.

They like to portray the peasant as a profiteer. The peasant has immeasurably rich experiences in practical life, which we have to take from him, because he does not pass them on. And those who have been taught by nature will not have hypocritical emotions left, only wisdom, calmness, necessity, and practical common sense. Therefore, what he is convinced of the goodness and necessity of life, he accepts without any false shame and extends his hand for it. No matter how much it appears that the peasant soul shows material qualities, it is only an appearance, because there lives in it the indispensable conditions of all noble high-order creations: the beautiful faith, the beautiful thirst, the beautiful healthy poetry, the beautiful insight, the beautiful following. Our folk art, folk art, folk music, and all folk expressions that strengthen, encourage and uplift originate from the peasantry.

The one who sees the peasant as sly, cunning, and without love for his neighbor is wrong. These are not in the types of peasantry! His self-importance, cunning, lack of love are only defensive weapons of equal quality. Let's blame it on ourselves if he accepts everything with doubt and suspicion, because so far he has been deceived every time by the leadership from whom he could have rightly expected to lead on the right national and socialist path.

In today's system, the Hungarian peasant pays taxes and Jews. His whole life's work boils down to this. For his products, he receives the amount that is given to him, but he pays to pay as

as required of him. What they give him and what they demand of him is out of proportion. From the difference comes the individuality, the lung disease, his raggedness, his physical, mental and spiritual weakness, his disbelief and mistrust towards everything that could represent his leadership and control.

The Hungarian peasant is in debt through no fault of his own. They have artificially and masterfully pulled the ground from under their feet. Our peasantry was morally, spiritually and materially bankrupt. It had to go bankrupt, because it formed the body of our Hungarianness, and our Hungarianness has been dragged to the point of destruction for a long time.

We will create a high-level peasant state, in which Hungarian labor is inseparable from peasant production. Today's order does not make it possible to acquire property, but the most miserable Hungarian peasant and Hungarian worker imaginable form the basis of our statehood, for the construction, maintenance and protection of which the Hungarian intelligentsia bears equal responsibility with the Hungarian soldier.

After the 1914-18 World War, the Hungarian peasantry was divided into three sharply distinguishable layers.

One layer is the one that came home from the war. He traveled all over Europe, half the world, his horizons expanded significantly, quite different from those of old people who stayed at home. This peasant class, born between 1880 and 1900, is one of the social groups that has gone through the biggest disappointments. This large group was already an active part of life before the World War and thus could rightfully expect that after its bloody suffering and war sacrifice, it would see a better Hungarian world around them. Instead, however, he got something much worse, full of the same flaws that made peasant life so miserable before the war.

The other peasant class, which was born between 1900 and 1910. Before the war, this class was still a child or a teenager, it could not get any share of the "peaceful" sufferings, but during the world war it got all the more from the misery at home. This layer stood at the workplace of the head of the family with the head of a child, and all its burdens rested on the children's shoulders. He had to work instead of the fighting parent, father and head of the family. This layer knows very well that despite the fact that during the war, the huge factory or the bank filled with money, only the land and the work invested in the land can provide bread. This layer of our peasantry started the struggle in the most important field, the bread production field, at a young age, and thus has every right to demand that it be part of the leadership of the post-war era.

The third peasant layer is the one born between 1910 and 1920. He no longer knows anything about life before the war, he lived through his infant years unconsciously, when family heads were killed and maimed.

After the war, his education started in a completely different direction, in a different form, than that of the previous age groups. Many of them definitively discard the family customs, forms, and characteristics that have been passed down during their childhood and serve principles such as communism, agrarian socialism, and agrarian socialist revolutionary movements, which are a foolish and frivolous denial of the past, thus leading to their own destruction.

The Hungarian National Socialist state reunites the morally, spiritually and materially fragmented Hungarian peasantry and restores them to their ancestral right, the undivided ownership of the Hungarian land. It strengthens morally, spiritually and materially; it makes it suitable for the creation of a healthy new leading middle class, and finally gives it the reward of the duty it has fulfilled so far, the Hungarian National Socialist peasant state.

The liberal democratic view of the state, which judges the life phenomena of the state exclusively from a selfish, materialistic point of view, coldly asserts that the large estate is more creditworthy, more capital-intensive, more professional and effective in production, and therefore ultimately more economical and more useful institution from the state's point of view than the small estate. That is why the liberal democratic state systems hinder and oppose the institutional development of the smallholder system at the expense of the large estate for selfish reasons.

The National Socialist approach to the state rejects the worship of the golden calf and replaces it with the idea of valuing work. He considers it a crime against the respect of work to maintain the large estate system based on the blind worship of capital, which not only makes it impossible for the masses engaged in physical agricultural work to acquire property, but also confines them to the most miserable living conditions imaginable, and the existing small estate class is on its own in the disproportionate struggle of economic life. Leave it and thereby expose it to neglect, atrophy and suffering. That is why the Hungarian National Socialist state will find a way to transform the current agricultural proletariat into a class of smallholders at the expense of the large estates in exchange for their honest work, and also find a way to transform the small estates from the state's point of view through the establishment of appropriate cooperative systems, vocational training and managed management to develop it into a much more useful and economical institution than the large estates of liberal democratic systems.

Let's embed our nation in the Hungarian soil, so that it has secure, eternal, solid foundations, from which no one can ever push us away!

The Hungarian National Socialist peasant state was therefore not only forced by the state system, but also the natural stronghold of the Hungarian nation. A bulwark against all imperialist endeavors, whether they come from within or without, whether with economic or spiritual weapons of destruction.

## 2. THE WORKER

The worker is a nation builder.

The road to the peasant leads through nature. To the worker through ideology.

There are many roads leading to the peasant, all of which can be walked without having to bury and destroy the others. However, there are only two ways to work: the way of the old ideology and the way of the new ideology. As soon as one hits the target, the other self-destructs. Such | and this is the difference when the National Socialist movement sets out to win over these two most powerful sections of our popular community.

The road leading to the peasant is by its nature more tactical, the road leading to the worker is more strategic: therefore, the first can be conquered with practical weapons, the other with spiritual weapons. This is the first fundamental law in our labor movement.

Hungarian National Socialism must be practiced with the peasant, and the worker must be made aware of it, because after becoming aware, he himself will practice it. This is the second fundamental law in our labor movement.

The peasant is not an active factor in the struggles of the Hungarian National Socialist movement, because he only accepts and fights for what has already been proven. If he doesn't yet know whether it will work out, he takes a position of waiting. His behavior for the sake of new things can only be taken to the point of passionate resistance to the old. However, the worker, even before enjoying his practice, is always ready for a heroic fight to the end for the ideology he has already become aware of with his heart and intellect, and he fights only to bring the ideology he has become aware of to victory and to create a practical system out of it. It follows that all ideologies have won when they have been adopted by the workforce and, regardless of their natural stages of development, they have always become a practical system. This is the third fundamental law in our labor movement.

The peasantry can be transferred to a new system by detail group. It slowly crumbles into the framework of new forms of life. The worker consciously and voluntarily tears himself away from the old ideology, destroys it in its entirety, and throws himself with great vigor into the framework of life created by the new ideology. It does not temporarily lose its power, it even increases its power, because it knows, confesses and believes that the new ideology means an increase in power for it compared to the old one. This is the fourth law in our labor movement.

The spiritual and practical world of the peasant is explicitly egocentric socialism, which

the most widely exploitable basis is the socialization of the land. He cannot develop his socialism further, but he cannot. The spiritual and practical world of the worker is completely comprehensive, encompassing the folk community in its entirety. The socialism of the worker is therefore popular and social socialism. This is the fifth fundamental law in our labor movement.

And that's okay anyway, because the peasant is the guardian of the nation: so he stands, holds, protects; the worker is a nation-builder: he therefore attacks the unbroken, moral, spiritual and material areas of national production lying in the wasteland.

In the case of the peasantry, we proved that it is divided into three distinct layers. The common feature of the three layers is that they are dissatisfied with today's conditions, but it is certain that the current system could basically help them with their problems: the current system would be accepted by all three layers for a long time to come. In contrast, labor is not fragmented. He is dissatisfied, and this is mainly due to the failure of his Marxist ideology.

He had to be disappointed in the system he believed in, hoped for, fought for, and expected to prosper from. He has nothing to do with the mass of bankruptcy of his Marxist ideology. It is on his neck and pushes him towards moral, spiritual and material annihilation. He would no longer accept the Marxist ideology even if its communist practices were to re-enter our country through some diabolical policy. This is the sixth basic law in our labor movement, and at the same time the most important one, because awareness of it gives our movement an excellent combat weapon.

The goal of our Hungarianist Movement is to win Hungarian workers over to the Hungarian National Socialist ideology.

The task is neither easy nor difficult. It is not easy because our ideology is new and unknown, since so far the National Socialist states have not yet created such an ideology and from this point of view they only know a definite denial of Marxism and communist practices.

However, the worker needs more than denial! It demands a claim to have something to replace the spiritual waste that the voluntary and joyful shedding of the old ideology would leave behind. If he doesn't get something else instead: he sees nothing else in the new system than the possible fulfillment of the old, more open ideology within certain closed frameworks, and thus it is not surprising if in the new system, which is promoted and implemented by National Socialism, many people see it as one of the evolutionary steps of the old ideology they believe they can recognize and wrongly see communism confined within national frameworks in National Socialism.

However, the task is not difficult, because the position of the workers in the murderous embrace of the system of Marxism wavered fatally, but not because they had already accepted National Socialism, but because they had become disillusioned with Marxism and had already rejected it from their ideological life. The workers see that where the international system of big capital was overthrown on a Marxist basis, Marxism also failed, together with its entire communist practice; where, on the other hand, National Socialism overthrew the international capitalist system, there, in addition to the final fall of Marxism, workers found their moral, spiritual and material conditions of existence.

And it follows from all of this that international big capital, the peak performance of liberalism and Marxism fought to complement each other's goals, supported each other at all times, were never enemies, and Marxism is even the sweet child of liberalism. It is therefore natural that in the downfall of liberalism, Marxism is dragged along with it. The final result of this is that we have to overthrow the liberal practical systems if we want to eradicate the possibilities of Marxist practices once and for all from the practical system possibilities of the nations.

The Hungarian worker is impatient with his party, himself and his workers' organizations, because he is disappointed in his old ideals. However, since he can somehow secure and protect his non-ideological livelihood interests with the help of his existing workers' organizations in the face of today's stepmother's setup: the Hungarian worker today has also become an opportunist.

Our labor leaders are therefore no longer Marxists in the social-democratic evolutionary sense and, from our point of view, not yet National Socialists. Our Hungarian workers are therefore ideologically disaffected socialists, and opportunistic disaffected socialists from the point of view of livelihood.

Let us give them a bread-safe country, a worker-loving nation, let us integrate them into the just moral, spiritual and material system of our people's community, let us also give them the ideology of our Hungarian movement and we will have the Hungarian National Socialist worker, one of the huge, integral pillars of the Hungarian National Socialist state system.

The Hungarian worker rightly accuses, on behalf of the Homeland and the Hungarian nation: the leaders of civil society, that after 1918-19, when the workers became aware of the false futility of the international workers' goals, when they realized that internationalism was at the service of Jewish big capital, the leading layers of society instead, that he would have been organically integrated into the unity of the Hungarian people based on law, work and respect, they kicked him, showed cold indifference towards him, became nauseated and puffed up against his fate, ignored his struggles, called him a "stinking prole" with the shameful term and the moral, spiritual and material structure of our Csonkahaza without him and they did it against him; they agreed and compromised with their nation-destroying and worker-destroying leaders to the detriment of the nation and the worker, forcing the worker to go back to the person he hated, along with his hated ideas and leaders; the government, because it implements its "worker protection" through big capital and race-socialist Jewish social democratic party leaders, demands patriotism and national love from the worker, but does not give him a secure homeland, a worker-loving nation; the parties and the associations, because the peasant was snatched from the land, the worker from his workplace, the intelligentsia from the nation, our entire society was scattered and they are not fighting for power, but for selfish, individual goals in the shadow of power, and with their frivolous programs they are sharpening and deepening the class antagonisms even more; our religious and moral life, because they feel that the nation has been separated from God, shaking the Hungarian worker's belief in the inseparability of God, Homeland, Nation and Family; the social democratic labor leaders and the Communist International,

because it completely exposed them to the whims and fancies of international Jewish big capital, it squeezed them between the millstones of international Jewish big capital and the leading stratum of the bourgeoisie, and while it thrashes and crumbles between the two millstones, one enslaves even more, the other even more rather, it makes an enemy out of him because Marxism killed the worker's faith in God and his country, and could not replace it with anything other than moral, spiritual and material wretchedness and the laws of vile instincts; himself, because he did not take the management of his

destiny into his own hands, but let everyone beat him and beat him because of the lies and unnaturalness of his old ideology!

The Hungarian worker has asked so far, but they have not listened. His demands and demands were not fulfilled. In the framework of the struggle of our Hungarianist Movement on behalf of the Homeland and the Nation, he will now occupy, of his own will and power, the place he is entitled to in the Hungarian national community based on law, work and respect.

Therefore, we announce the fight of the Social National, which unites all the workers of the Hungarian people on the basis of faith in God, patriotism and socialist national welfare.

The most powerful force of the ideology of our Hungarian National Socialist movement is that it unites all workers, whether they work with tools, hoes, scythes or brains, and requires them to be consciously acting patriots and consciously acting socialists in one person.

So let's take socialism out of the narrow-framed and narrow-bounded class socialism, which until now was only the privilege of the industrial working class, and transplant it into every form of life, every member, every layer of the nation, in its entirety, because from its birth

it would have been here from the start. This is the basic premise of Marxism: the class rule achieved through class struggle and the rule of terror will collapse and be destroyed by itself. Labor, as Hungarian labor, takes its rightful place, which it rightfully deserves from the state system on the basis of law, work and respect.

Hungarian National Socialism gives its workers a new ideology in the Social National. This embraces socialist nationalism and nationalist socialism and puts an end to the lie that nationalism and socialism are fire and water, irreconcilable. He rejects the internationalism of Marxism and builds the commonwealth. We have built the intellectual structure of our movement in such a way that the Hungarian worker can find his new ideology in it. We are convinced that this new ideology will not only trigger determination in the workers, but will also find acceptance in all those states in which National Socialist systems do operate, but without being able to give the workers of the Nation ideological reality and practice.

Hungarism is the moral, spiritual and material reality of our national community of Hungarian National Socialism. The ideology and practice of the Social National provides the national and socialist working order of our nation. The ideology and practice of the commonwealth determine the moral, spiritual and material relationship of our nation to the national and socialist order of other nations.

Jews will completely lose their role as workers' leaders. Our movement really and definitively destroys Marxism, its hotbed, liberalism and its spiritual bed, Freemasonry. In its place, we implant the eternal ideology: the mutual legal recognition, respect, complementary, progressive development and peaceful relationship of morally, spiritually and materially fulfilled national and socialist states.

### 3. THE INTELLECTUALITY

The intelligentsia is the nation's leader and controller.

The path to the peasant leads through nature, to the worker through the destruction of his old ideology. We reach the intelligentsia through its spiritual and physical rebirth, through the reimplantation of its faith, self-esteem and the uplifting consciousness of vocation. We emphasize from the outset that by intelligentsia we do not only mean the middle class. This is only one of the constituent elements of the intelligentsia, whose collective term includes all those who have earned the responsible management and leadership of one of them with their personal knowledge and actions through their conscious understanding.

The peasantry and the working class therefore have their intellectuals just as certain layers of the middle class do not.

The intellectual leadership of state and national life emerges from the intelligentsia. In the Hungarian National Socialist state, the most important governing and leading organ of our state system will be drawn from the intelligentsia: the national leadership. Our intellectuals will find their self-esteem as soon as they become an integral part of our popular community; the responsibility will fall not only on the technical processing, but on the essence itself, which is meant to correctly decide and solve a question of the nation.

We do not educate bureaucrats "in charge of files", but leaders responsible for the nation. Even in the seemingly most insignificant areas of business. To live for papyrus is worse than death; that is why the masses of intellectuals locked in offices were the living dead. They were for the most part manual laborers, without any freedom of authority or independence, without the slightest joy or hope of satisfying the noble feelings in their hearts, the desire to create dormant in their veins.

All letters are dead, only the spirit of letters is life. Fighting for our people, our nation: this is a

work from which spiritual and moral powers arise. He will therefore see the powerful meaning of his life in the work of our intellect. He is freed from the nightmarish pressure of aimless achievements, disappointing futility, powerless struggles and fruitless efforts, which in the liberal past kneeled on his chest, suffocating his masculinity, spirituality and entire individuality.

Mentally and morally, we confirm that, with his comprehensive view of the Hungarian horizon, he can clearly recognize that the ideal of the people and the Homeland is what one must live and work for. The intellectuals must first and foremost be nationally conscious and conscious socialists in order to fulfill their primary national task. Our intellect

was separated from our nation, but it was partly torn from it by guilty hands.

He broke away when he became a bureaucrat; they were torn apart when, according to the known methods, during the moral, spiritual and material subjugation of our Csonkahaza, the national body was first divided into parts, so that they could then be beaten separately. Our intellect was such a severed and separately beaten part.

The middle class's spinelessness, indifference, aversion to the earth, its withdrawal from the practical manifestations of national life in this direction, its soulless mechanism, its lack of faith, its moral decline, its materialism: these are all facts and results of the sinful hand that has sunk it into rootlessness and condemned it to moral, spiritual and material suffering.

Disgusted with himself and disgusted with himself, he remained jaded and insensitive to all patriotic, nation-saving movements. In our understanding, we can observe three groups of layers. However, these are not determined by the grouping of birth ages, but rather by the manifestations of intellectual consciousness  
yes.

The first group includes those who are infected with Jewish spirit and Jewish blood.

This group consists mostly of the upper middle class. They enjoy all the advantages of the current system. They will therefore be the ones who, based on the divisive truth, will have to endure all the disadvantages of the new system. These are those who do not have individual convictions or, if they did, have sold them. Those whose eyes see only what the Jewish interests allow them to see, hear from them only what they whisper from the background, their mouths are only advocates of this nation-killing interest.

Hired and damned souls. Before them, money and misery have no smell, the motives of life have no importance. They are insensible to the misery of others and of their entire nation, but their own troubles are something every mortal should deplore. Traitorous, self-righteous, spoiled, empty frames, the testicles of our nation. They are the true spiritual and moral leaders of our country, whose happiness is based on the fact that they do not know where they have sunk and they do not know what they are doing. Otherwise, the whip of their conscience and guilt would whip them to death.

This is the group that withdraws itself from our struggle, the life-and-death struggle of our nation. From the point of view of our movement, they do not count. Dealing with them is a waste of time.

The second group includes those who were made to grow old by the sins of the first group.

Those who, disgusted and tired, gave up their convictions and became spineless. Their willpower is lost. And although in the ashes of their souls there is the creative hope of a human and more Hungarian life, they sank into helplessness as if under a spell.

These types are mostly found in the so-called lateiner layer of the middle class, in the public administration and in the masses of private employees. And because they have made them like this, they always serve everyone who makes them feel their power as a spoiled, submissive, frightened pariah. They are the ones who are adrift in the maelstrom of events because they have lost their roots in the nation. They are the most unhappy because their sense and consciousness are often



it illuminates the right path in the depths of their uncorrupted souls.

They can sympathize with the nation, but they can no longer act on it, they are the ones that our movement must liberate from the tragic inhibitions. This is the group that doesn't dare, can't, and doesn't want to escape from our fight, our nation's life-and-death fight. This is the group whose self-respect and masculinity must be restored first and foremost, and we must embrace them back into the popular community. This is the group that must finally take a stand: here or there! Because whoever is not with us with all the strength of his mind, with all the depth of his heart, is against us.

The enlightening work of our movement for this group is not fruitless, not a waste of time, on the contrary: it is national apostolic and redemptive work. Don't be impatient if you are rejected.

An individual full of inhibitions rejects everything on the outside, but everything he receives from the outside he keeps inside, he cannot get rid of it.

The third group includes those whom we must call pearls and whom we must embrace with the greatest love, because they come to us consciously, with all the treasures of their soul, heart, and mind; they are uncorrupted, healthy and filled with the brave and masculine joy of taking responsibility.

These are mostly found among the intellectuals who have retained the scent of the precious Hungarian land, who with their peasant roots still cling tenaciously to the soil of Hungarian morals, Hungarian customs, Hungarian memories, the Hungarian past and were not ashamed to save and confess their racial traits regardless of everything. , in everything and everywhere in the hostile atmosphere of this alien and wild life.

This is the group that rejoices and cries, stands or falls, lives and dies together with its nation.

Which sees everything with the eyes of its nation and feels with the heart of its nation. True, it is a non-negotiable, responsible, nation-saving, national-controlling and leading layer.

He assumes responsibility without hesitation on behalf of others, if he is convinced that what he undertakes is in the interest of the nation. This is the group that will never stay away from our fight.

The primary goal of our movement should be to bring this group into closest contact with our labor movement. From this group, we can build the responsible governing and leading organ of our statehood: the national leadership, because it is our conviction and belief that the moral, spiritual and material life of our people's community cannot fall into better, more honest and cleaner hands.

#### 4. WOMEN, CHILDREN AND YOUTH

Women, children and youth are the keys to the immortality of our nation.

He who educates his youth sees the future of his nation. The moral height a state can reach and maintain in its practical life depends on the way in which the woman is set up.

The establishment of child and family law will be the basic law of Hungarian community life. The tools that our relevant laws will vigorously secure and protect are:

the purity of family life, its creation with moral, spiritual and material conditions, the esteem of the mother's profession is a far-reaching guarantee that the mother's holy lap will bring as rich and healthy a blessing of children as possible; finally, the new structure of the inheritance system in order to increase population growth; we do not recognize an illegitimate child before the law. Children from the same father will enjoy the same rights in terms of education and inheritance. Every child will have its natural parental home. We are and will remain honest, practical fighters for the future of our youth.

A woman fulfills her true, sacred and most natural vocation as a mother. The mother is the good spirit of the home, the family, the child's educator, the understanding support and consolation of the mature youth, the stimulator of the head of the family fighting for bread.

The mother is the genius of the Nation's immortality.

A crime is committed by the system that takes women away from their sacred vocation, exploits them as workers, and creates "manly men" out of them, rushing after material conditions. He commits a serious crime against the state welfare institution of the home and family, thus against his country and nation.

Unnecessary, frivolous, often unhealthy teasing and swaddling means inner poverty. They drew after them that the woman, in the absence of a meaningful life, ended up on the bleak paths of the outward "appearance life" and thus moved further and further away from her true calling in life. The impossible moral, spiritual and financial conditions strengthened him in this. The liberal system, with its impossible institution of civil marriage, which casts a sharp light on its entire moral essence, has introduced a type of officially and socially tolerated friendship, which really does not separate us even a single step from the practice of free love. Communism only wants to legalize what liberalism has already accepted socially and socially.

In order to ensure and protect the moral life of our nation, we absolutely insist on church marriage, we require it for all marriages, and we will not deviate from it under any circumstances.

This will be the basis of our family life. And we will mercilessly end the system of civil marriages that exists today.

Divorce is permitted by the state, but only in strictly defined cases that are related to the national interest: in cases of infertility, wood-cutting, or in related cases that affect not only the family, but also the nation. A non-faulty spouse divorced for such reasons may remarry with a state permit. However, our church laws will automatically apply to your new marriage. The erring spouse may never remarry. The child always belongs to the innocent spouse. Dislike, mutual consent to divorce cannot be grounds for divorce under any circumstances, at most grounds that deserve punishment, which the state will judge anyway.

The child will enjoy the special protection of our state power. A child is a real child if there are at least three of them in a family.

One child is a trembling problem, two children are separate diplomats in dividing maternal and paternal love, three children are joy, and many children are true happiness.

Our nation will be happy, great, and resilient if we don't hear the thundering speeches of wise politicians over the noise of children.

We will provide delicious Hungarian bread for the happy children of real Hungarian families.

The most powerful weapon of an armed nation is the child: the healthy, clean, brave Hungarian child. Whatever weapons our enemies would aim at us, they will all fall out of their hands from the attack of the multiplied, laughing, happy and healthy Hungarian children's army.

The education of the child must be managed in parallel: he receives directly the education in the children's room, so that he can be rooted forever in the depths of a loving home and pure family life, and he receives the national education, so that he can put down healthy roots indelibly in his nation and country.

Don't overload your brain and heart with things you can't digest yet.

Let's be aware that this parallel structure of child rearing: the children's room and national education have a decisive influence. Let's teach and educate.

Raising a child is the task of the home. Teaching is a state task.

A child who has matured in this way begins his great journey clean in spirit, body and blood as a youth in the life of the nation. The youth thus appreciate the home, the family

raised to love it and awakened to race pride, provided with healthy teaching foundations, it enters the system of national education. From this time on, teaching and education are the responsibility of the state.

They cannot be separated from each other. He must become an independent fighter, an enthusiastic, ideal-conscious, serious member of the Hungarian National Socialist system. With our teaching, we put a solid foundation under your feet, and with our education, we prepare you for your future leadership role.

The goal of national education should be the formation of a leading individual with specialist knowledge and imbued with ardent patriotism and love of race. Let each and every member of our youth feel and know that a vocation awaits him in the life of our nation, whether he serves the country with tools, plows, spirits, pens, or swords.

But he should also be imbued with the knowledge that, after completing his education, he will receive the place that he can worthily fill and justly demand in the moral, spiritual or material aspects of our National Socialist life.

The fact of the issue of "unemployed graduates" is known only to the liberal state system. Our National Socialist people's community will not know unemployed Hungarian graduates or unemployed Hungarian youth.

Our community is, above all, national and socialist, so it will not tolerate omissions in these two respects. Graduates and unemployed youth of today's system will be placed on practical courses after appropriate preliminary free retraining. Instead of piling up jobs, we will

provide everyone with secure employment, because there is great, wonderful work waiting for us, and the jobs are waiting to be filled. We will place the youth in the ranks of our armed nation and our workers' nation and give them either the weapon of war or of work, depending on whether we want to shape a sword or a shield from the noble material of our national and socialist youth consciously acting for national goals.

Hungarism embraces the entire youth of the Danube basin in the Carpathians into a national body and a national soul and essentially carries war and peace. Fight for the reality of Hungarism, peace after the creation of reality in joint work in the service of the glory, greatness and happiness of our great country.

The Family: the head of the family, the mother, the true child are the building, securing, protecting and legalizing foundations of the Hungarism of Hungarian National Socialism. The head of the family is its warrior, the mother is its soul, the child is its weapon, the youth is its embodiment.

##### 5. THE PEOPLE'S FAMILY AND MINORITY QUESTION

Hungarian National Socialism will settle the great moral, spiritual and material issues of the Danube basin, surrounded by the Carpathians, on the basis of the reality of Hungarism. The emphasis is on reality. The recognition of this, the conclusions and lessons learned from this recognition determine the establishment and implementation of the tasks that are necessary for the construction of our new country and the unity of the civilized state and popular order of the affected area is legalized, secured and protected in both moral, spiritual and material terms.

One of the reality bases is that our Hungarian people were the only ones capable of building an organic state system in the affected area for a thousand years. He united it politically, socially and economically, and in this territorial unit he created an organic state body that corresponded to the past development, the spirit of the age and the practices of Europe, and was able to adapt to them. In the years 1848-49 and 1867, he tried to transplant the liberal practical systems taken from the West into our state life. Our state-building has therefore always progressed in parallel and adapted to European state-building.

However, this effort of ours failed. One of the reasons for the failure is that the samples were taken from states that had already achieved their internal unity morally, spiritually, materially, in terms of blood origin and language. If

even in a rudimentary form, they were able to express a unified national will: they were able to ensure the unified effort of their nation in their state goals, the nation not only accepted the goals of the state power, but also adopted them and consciously carried them out in accordance with the will and control of the state power: the state goal and the national goal were all formed and could be one in an accepted system.

On the other hand, during the occupation of our Motherland, we were able to build the state system proven in the West with Western state ideas, but without being able to make the ethnic groups that make up our statehood an integral part of the statehood, with our system transfer, we could have placed a unified national will alongside our state goals, our state goals would have covered the people's nationalities objectives.

The initiatives that were expressed by the individual freedom struggles in order to create a specific state and people's, as well as a uniform moral, spiritual and material system, corresponding to the characteristics of our country, were prevented by the force factors of the system in power, convulsively clinging to the external forms of the statehood of the western states, and made it impossible in such a way, that the ethnic groups, dependent on each other in every respect, were played against each other and our country was turned into an unblest scene of constant, ever-increasing moral, spiritual and material battles for centuries.

The other reason, which is clearly a function of the first one and follows from it, is that we could not become a nation, we could not give a country, a place in the country, to the ethnic groups. We Hungarians occupied Hungary, but we did not build the reality of the Homeland, but only its power framework: the State. It is only possible to serve the State and serve the Homeland at the same time if the Homeland represents only the moral, spiritual and material reality, the content, and the State, on the other hand, the legal service of this inner real content. Up until now, we Hungarians have only served the state, therefore we have lost that without which there is no state life: the Homeland. The individual ethnic groups, our sister nations, felt and feel the same lack even today, and that is why they tried and are trying to find a place in a state framework that for them also means Homeland, thus the practice and service of the popular reality at all times.

Therefore, some of our brother nations did not look and do not look at whether they live in a geopolitically ideal unity, but only at what kind of moral, spiritual and material relationship the territory covered by their ethnic group and the ethnic group to which they belong can come into another ethnic group and its territory. We must see and only see the causes of the misfortune that befell our state in 1918-19.

The internal causes of the great unrest experienced by our brother nations today must also be known and recognized in the complete absence of the reality of Homeland and Homeland.

The other reality is that our great country forms a closed unit in all respects, the influence of its forces is limited to sharply defined areas.

Geographically, we are a basin country, surrounded in the north and east by powerful mountain ranges, showing a wide and open gate to the west and south: the Danube makes it a natural gathering and distribution point for the West and the East. This geographical image determines its geopolitical position in Europe.

The individual ethnic groups are located according to landscape detail. The Slavic ethnic groups in the highlands, the German ethnic groups in the hilly areas, the Romanian ethnic groups in the alpine-like mountainous areas, and the Hungarian ethnic group in the plains were given solid ground for the individual development of their specific folk ways of life. With the exception of the German ethnic groups, which sprinkle the basin with scattered ethnic archipelagos, the other ethnic groups were all located in closed ethnic blocs. The influence of individual ethnic groups on each other was always direct, regardless of their historical situation. In our basin country, any historical or state borders do not eliminate this direct effect

they knew. The geopolitical interdependence of the permanent ethnic groups native and rooted here is therefore not in dispute. It follows that, due to the geographical and geopolitical features of our basin country, it cannot be divided into areas of interest whose moral, spiritual and material focal points and centers of gravity are outside the borders of the basin country. The Danube is a natural area of weight, so its moral, spiritual and material weight can only be found along this line.

The national boundaries of the individual ethnic groups are not sharp, but overlap and are mixed at the contact surface. They can never be separated from each other, because the strong moral, spiritual and material contact between individual ethnic groups is a vital necessity. This, in turn, means that we do not have to draw state boundaries between the individual ethnic groups, but rather cultural boundaries that enable individual ethnic groups to develop their specific folk culture for the sake of greater unity. From this fact can be derived the elementary basis of the absolutely necessary autonomies: cultural autonomy.

Starting from the Hungarian reality of Hungarian National Socialism, we state that we will implement measures related to land tenure and settlement that will make it possible for ethnic groups and members scattered in our basin country to return to their ethnic group block in order to ensure the full enjoyment of their autonomy.

It is indisputable that the culture of the individual ethnic groups influenced each other due to the geopolitical situation and their influence on each other led to the formation of a specific Carpathian-Danube cultural area. We state that this specific cultural formation, which occurred naturally and due to the interdependence of the ethnic groups, will continue to develop and become a Hungarian culture, because only this can ensure the state-building public morality, public spirituality and public welfare of the interdependent ethnic groups. The natural Hungarianistic cultural formation in Hungarianism only achieves its noble goal if the ethnic groups do not lose the ashes of their specific culture, on the contrary: they vigorously nurture it, develop it in all aspects according to their characteristics, make them aware of and practice it as an indispensable strength factor in their ethnic group, and make it available to the national community as a public treasure. The Hungarian culture therefore means the totality, interdependence, total value and mutually stimulating practical setting and utilization of the cultures of the individual ethnic groups.

Our basin country, embraced by the Carpathians, forms a unit and is closed from the point of view of economic geography. Based on the resources, we are definitely a primary production area, predominantly agricultural in nature. This is the basis of our economic attitude in Europe.

As an economic policy fact, it can be stated that our basin country is the most European country in Europe, because both its exports and imports are limited to the states of our European continent.

Within this, the area of influence and weight of our economic policy lies in the area bordered by the Rhine-Rhone in the west, the Vistula-Dniester in the east, the Eastern Sea in the north and the Adriatic Sea in the south. As a result, we are not only the most European area, but we are clearly and definitely the inner political and economic closed core of Central Europe. This closed core is intersected by industrial lines from the west and primary production lines from the east, and they affect it. It is an economic area and market that receives from the point of view of industry, and delivers from the point of view of primary production. As a closed economic unit, it is an indicator of the balance of the Central European economic area. If the economic closure and unity of our basin country breaks down in its interwoven system, the economic balance will be disrupted not only in our basin country, but also in Central Europe. The establishment of economic unity in the Danube basin embraced by the Carpathians is therefore a Central European and therefore a European need and goal, which no European state can avoid, if it does not want to expose Europe to the serious damage of an economic war, in which our basin country would be at the focal point.

Our country forged into a closed unit in terms of foreign policy means balance and predominance

in the Central European power area. It falls out of the role of these two professions as soon as its internal closed unit breaks down and becomes a battlefield for both the Central European states and the foreign policy interests of the West and East; it will therefore be a battlefield for Germanic, Latin and Catholic Slavic forces to ensure their hegemony in the Danube basin, but at the same time it will also be a battlefield for English, French and Russian interests, which compete with Germanic, Latin and Catholic Slavic forces and in order to protect or expand their specific world political position.

The third reality is that the creation of a closed unit of the Danube basin embraced by the Carpathians is a necessity and a law. We believe that this closed unit should be created. We believe that it is the historical task and vocation of our Hungarian national family to build this closed unity on the basis of the reality of Hungarianism, by the common will and sanctification of the interested and affected ethnic groups, on its own, free from any unnatural influence: To obtain the homeland of all the ethnic groups and professed with heart and mind give. If we, the Hungarian family, are not capable of this great historical task, it will be created out of natural necessity, but after the fruitless wars that destroyed and raged our country, the great powers of Europe will draw a new state and people's map of the new Europe in the framework of a second "Westphalian" peace. and legalize. In this case, however, the ethnic groups of the Danube basin, surrounded by the Carpathians, would end up in such a state and people's system, which would not be sanctioned by their will, but by the common will of the interested great powers. This, in turn, in the absence of an internal convincing content, would lead to the fact that the ethnic groups confined and forced into such frameworks would consume each other with constant internal strife, depending on which ethnic group the great powers that created and secured the state would try to ensure their supremacy in moral, spiritual and material terms. Therefore, it is imperative that this unity of Central Europe be forged into a self-sufficient state and people's community system with the common will of the interested ethnic groups, completely free from foreign influence, based on the reality of Hungarianism, both morally, intellectually, and materially, and be sanctified by a general secret referendum.

The given three reality bases commandingly and sharply define the path for our Hungarian nation for all time, as a direction and goal, as a content, when with its indisputable ability to create a state in the Danube basin surrounded by the Carpathians, in the midst of fateful conditions, it embarks on its third and powerfully influencing European history, and it wants to achieve it gloriously. to drive. Only our Hungarian nation is capable of carrying out this historical task, because its instinctive aspirations have always shown this path and goal, and the fact that it has failed so far in this endeavor can only be traced back to the fact that external and internal foreign power interests in this endeavor for centuries they hindered him and made him himself a moral, intellectual and material yoke of powerful interests. The Hungarian National Socialist Freedom Struggle with the reality of Hungarianism took the yoke off our Hungarian people and thus freed, it will focus all its efforts on the liberation of its fraternal ethnic groups. Based on the reality of our homeland

and recognizing the world view dictated by the spirit of the age, the foundations of our country-building are these: We cannot build our state on the model and system of another European state; Our national and national goals must be such that all ethnic groups referred to this area recognize, sanctify and defend it with a common will; The leading and controlling role of the Hungarian nation in the new state is always a requirement of life, as well as a matter of existence for the state and people's community, it is the basis of the civilized state and people's order, ensuring the coordinated fulfillment of moral, spiritual and material life, and the guardian of the people's order without friction between the individual fraternal ethnic groups. It follows from all of this that it is like that for all the ethnic groups of our great country

an ideological system must be put into practice and consciously felt in it, which traces the reality of the Homeland and the Nation back not only to geopolitical units, but also to the unified moral, spiritual and material will and action of its ethnic groups.

As a final conclusion, the first law of the basis of the solution is that in their ideal geopolitical unity, which represents and ensures the ideal Homeland and Home for the ethnic groups living on it and in it, we must build an ideal national statehood, the framework of which is the state, the backbone of which is the constitution approved by the will of the people, and the expression of which is the national will of the ethnic groups, its content is the popular community of the ethnic groups, its basis is the natural right of the Hungarian nation to lead and govern the state, given by law. In the Hungarian national socialist state, the correct, true, sincere and unmistakable solution of the national family and minority issue is a matter of life for the Hungarian nation, fraternal ethnic groups and minorities alike. We state: For our sister nations, we legalize the rights that they acquired by shedding their blood for the reality of the Hungarian Empire for centuries, making moral, spiritual and material sacrifices and suffering prison, prison, exile and martyrdom in the hells of the occupied territories after the World War.

The Hungarian National Socialist state will settle the relationship between the Hungarian nation and our sister nations through a referendum: this issue belongs closely only to the two of them, it is the internal affairs of the Hungarian National Socialist state. No other power has a say in this. If, despite the sincere, true, correct and accepted honest decisions, any of our brother nations violates our life contracts in any aspect: he becomes a violator and a breach of duty and must be responsible for the consequences himself.

Hungarism demands the same consciously acting patriotism, nation-building work and loyalty from the minority as it does from Hungarian brothers and sisters. The value of the Hungarian minorities as a national community, as well as the degree of their esteem, are determined solely by these aspects. Home is one. He provides his drink and his bread equally: there can be no difference in the loyalty, gratitude, rights and duty of his sons. Since, according to our Hungarian understanding, the preservation of the mother tongue and the specific folk culture is not in conflict with loyalty to the country: when we come to power, for our minorities, as equal and full-fledged state-creating Hungarian national brothers, we ensure and implement in practice the establishment and maintenance of all those institutions through which their folk characteristics and culture they can nurture, but always only in the service and for the benefit of our common country.

We believe that every nation can only develop its highest human values from its inherited natural endowments, and only with these can it honestly and valuable fill the national framework in which it lives. Only with the free exercise of these special natural gifts can he be a grateful, satisfied, useful and loyal son of his country.

The Hungarian National Socialist state stands on the objective basis of blood unity within the borders of the common homeland, and recognizes it as a natural endowment. On the other hand, it most definitely requires that each member of the blood group as a subject lives and practices the reality of Hungarianism. It recognizes blood assimilation as a blood-breeding fact among its ethnic groups, and excludes and separates only the blood-curdling and fire-cursing elements.

We declare a destructive and destructive element to be those who, due to their moral, spiritual, material, blood and racial composition, are stateless, rootless and do not recognize the reality and practice of Hungarianism, and act against it with genocide, patriotism, and tree destruction, the state's moral, spiritual and by breaking up its material unity. In contrast to this is the constructive, constructive element that receives all the protection of the Hungarian National Socialist state.

The commitment and practice of Hungarism with faith, heart and mind is patriotism

and a basis of loyalty that cannot be damaged by fateful times.

The totality of the ethnic groups covering the territory of our Great Country and living on it will form the Hungarian national community of Hungarian National Socialism. The totality of ethnic groups of the national community with national roots and roots is called the Nation. Every member of the nation is a citizen and a citizen of the Hungarian national socialist state, which is made up of the totality of ethnic groups and is territorially inseparable, and a citizen of ethnic group ties.

Citizen rights and duties form the basis of citizen rights and duties.

Citizen rights and duties may not conflict with citizen rights and duties under any circumstances.

Foreign nationals are those who cannot exercise either citizenship or citizenship rights. Their rights and duties will be regulated by separate laws and regulations.

Every citizen is also a citizen and vice versa: every citizen is a citizen. In the event that a citizen-recognized member or a part of a national group commits or intends to commit an act that threatens the moral, spiritual, material, territorial or statehood integrity and unity of the state and homeland sanctioned by common will, the legally coordinated and sanctioned national dissolves the community in its entirety or in parts: based on the right provided in the adopted joint constitution, it becomes a foreign citizen.

The referendum is an irrevocable requirement, right and duty on our part, a fundamental law of our entire state-building and country-organization. Whether the reunification of our fraternal ethnic groups is done peacefully or by armed force for the purpose of building the Great Homeland: the constitution of the referendum cannot be amended or set a. We do not want to enter into a contract with individuals, but the entirety and totality of our Hungarian people enter into a contract with the totality and totality of the fraternal ethnic groups.

The Hungarian National Socialist state builds the Hungarian Empire on the basis of the reality of Hungarianism in accordance with the requirements of the contemporary worldview and zeitgeist, expands its meaning and practice with Hungarianism and the resulting autonomies sanctioned by referendum; and restores the Hungarian statehood, which failed in 1526, after a forced suspension of more than four hundred years, and gives it a new reality, a new purpose in life and a new content of life through the conscious, common will of all ethnic groups. The fraternal ethnic groups sanctify their autonomy and their inseparability from this and from the Hungarian Empire by plebiscite; and the Hungarian people sanctify and acknowledge the will of the fraternal ethnic groups through We, who believe and profess with deep faith the Hungarian reality base of Hungarian National Socialism, state with conviction that our Hungarian nation can fulfill this great historical and sacred task and sacred vocation only if it professes and practices our creed with heart and mind; makes it possible for the real independent Hungarian National Socialist system to come to power in our Csonka country within the foreseeable future and he declares with conviction that we alone and exclusively can ensure and protect this system and this rule cleanly and honestly. Therefore, we must build such a moral, spiritual and material order and system and make it a reality in our practical life, which makes the return of our separated blood and our brother peoples to our Hungarian National Socialist state necessary and desirable. We, Hungarian National Socialists, reclaim our blood living in the territory of the successor states for the Hungarian Homeland.

The major powers concerned must take note of the will of the peoples of the Danube basin surrounded by the Carpathians, and under no circumstances can they influence or hinder individual ethnic groups in their decisions.



We have proved that the Hungarian Empire is a necessary and natural reality. Developing life will strengthen our proof. In this reality, the path is marked by the self-sacrificing Hungarian National Socialist movement, and the goal is marked by the reality, soul and content of Hungarianism. We say and confess with Zrínyi: "As for the doubt, it is only from weakness, since we do not have enough desire and inclination for what we think is impossible to strive for."

#### VI. COMMUNITY PRINCIPLE:

##### CO-NATIONALISM

All conscious life shows moral, spiritual and material manifestations. The National Socialist era is the one that incorporates these three declarations into an inseparable state and people's system.

With Hungarian practice, moral expression is expressed in the God-believing nation, spiritual expression in Hungarianism, and material expression in social nationalism.

The Hungarian practice of National Socialism has four basic factors and expressions: the first factor and expression is the God-believing and God-fearing nation and its law-based relationship with the individual religious churches; the second is Hungarianism, which provides our state, national and people's objectives with the solid frameworks that, in line with the requirements of the National Socialist era, form the civilized state and people's order in the moral, intellectual and material life of our statehood; the third

is the Working Nation, the Work Order, which is expressed by the ideology of the Social National and the practical work system arising from it; the fourth is the Armed Nation set up for protection against imperialist aspirations, which ensures the moral, spiritual and material life system and peaceful life development of our state and popular order.

Our ideological system would not be complete and comprehensive if we did not define the relationship of Hungarian National Socialist comrades and our community of destiny to the life of another National Socialist comrade and community of destiny. The establishment of this relationship is also necessary because it is the part of our ideological structure which, in practice, dictates the definite, major directions of our foreign policy.

In order to understand it, it is necessary to first familiarize ourselves with the essence of National Socialism. Many believe that National Socialism was born in Germany back in 1919 and that Hitler was its inventor or discoverer. On the other hand, there are those who emphasize that we were born in a cradle with our awakening to national self-consciousness following the counter-revolution.

In fact, however, the essence of National Socialism sprouted from the feeling that first inspired the first man to exclaim: "My sweet country!"

This involuntary exclamation defied his ancestral foundation. When people realized that there is something that sharply demarcates all forms of their lives, influences all their activities, gives meaning to their struggles, conjures content into their sufferings; where for the first time the departed felt the call of the Homeland, which called them back so irresistibly; where tears were shed for the first time on the border of the Homeland; where they first prayed

for the Homeland; where, for the first time, they were struck by the awareness that, whether fate blesses or beats, here you have to live and die; the cradle of National Socialism must be sought there. There, where they first understood the importance of the fact that only the Homeland is worth sacrificing everything for, taking all the risks for, because it is the surest foundation on which the

it can grow its material roots, from which it receives all protection, in which it can live its beautiful, true and good life, and which distinguishes it from other peoples, nations and their lives with eternal, indelible signs. A people becomes a Nation when it has found a Homeland and can keep it. Therefore, only a people who have become a nation have their homeland. The people who found their homeland and became a nation organize themselves and build a system. We call its organization a state, and its civilized state and popular system a constitution. The state: its framework, the constitution: its backbone, the nation: its expression, the people: its content of our national community. They give our lives content and purpose. This is the basic law of our Hungarian National Socialist state building and the basis of our laws. Liberalism in the XIX. century conquered the peoples not only of Europe, but of the whole world. It has become embedded in our lives. Bloody fights, uprisings and revolutions mark his path. The explanation for his occupation of space was the blind thirst with which humanity at that time eagerly thirsted in its soul for the purer, the more beautiful and the better. On the basis of the conquering liberal worldview, he then built the practical building of his state life according to the internal characteristics of each state. That is why the Danish or rather Scandinavian practice of liberalism differed from the Italian, German or Spanish practice of liberalism. They were all different from each other and American liberalism was different from English or old monarchy liberalism. As a world view and liberalism, it was short-lived, because it quickly became a tool in the hands of the perpetrators of economic life. It has degenerated into asset liberalism. The state tolerated him because it brought him apparent prosperity; on the other hand, the nation and the people everywhere were disillusioned with him, because again he did not bring what they hoped, expected and wished for.

Liberalism does not know the reality of "Homeland, Nation, Race" and the "People" of blood. And since liberalism as a worldview failed and became a tool of economic, especially Jewish interests: it tore apart the realities of the nation, the homeland, the people, and the constitution, setting them apart from each other and separately only as one-sided tools in accordance with their selfish goals.

He atomized the people and the nation into "citizens", and suppressed the reality of the homeland into the formulation of "only the state". Out of the moral, spiritual and material world of every conscious life, due to his own materialistic essence and perception, he set only the material basis in order and order, and the moral and spiritual world was withered and set in the way that his material perception required.

However, instrumental liberalism had to wake up to the fact that in order to protect its power, it always had to rely on the realities of the Homeland, the Nation and the People.

He was always forced to resort to them when it came to his power being threatened. In front of the people, he always referred to the "glorious nation and his country" when he considered it necessary to demand sacrifices from the citizen.

When the citizen fought for his "Homeland", "for the honor of his Nation" and shed his blood on the altar of "Homeland", he always protected only the instrumental homeland and the instrumental nation, thus exclusively his own interests.

He did not protect, but was protected, he did not attack, but caused others to attack. It branched out from its secure armored hiding places, encouraged and with the predatory greed of its spider nature, it spied the prey: the material benefit of the events.

But we find the same system and method in the absolutist and feudal systems that preceded liberalism. As soon as the citizen had fulfilled his duty towards his Country and Nation, he could leave; feudalism, absolutism and liberalism stopped the expression of "Homeland" and "Nation", forced them from their reality back into the framework of "just a concept" and persecuted everyone who tried to create an actual working, real Homeland and Nation from this concept they invented. He attacked all those who recognized the Homeland and Nation as a living reality not only in times of danger, but also wanted to live their reality in peace, order and in their everyday practical life, and fought to create it.

It is clear that every living being wishes for a secure Homeland, because it feels that it is the only one in which it can protect, legitimize and make all its wishes, wishes and desires come true. It is a primordial law, a primordial instinct in man, which was created together with him, and which can never be eradicated from him. Since feudalism, absolutism and liberalism did not start from these basic laws in their state structure, they could not represent a final fulfillment, but only transitions and temporary stages in the life of individual nations. Of course, their temporary nature carried their downfall as well.

It is a fact that the feeling of belonging to a popular and national community, the feeling of the Homeland, was always present in man, but it was not realized and did not receive expressive practical forms. So people were looking for the framework in which this feeling could turn into a systemic reality. This was realized in National Socialism.

A Nation reaches the peak of its inner life development in National Socialism.

The internal life of the Nation thus reaches its highest moral, spiritual and material fulfillment, the total result of which it is capable of perpetuating, at most its quantitative internal composition will be subject to change. It can change with quantitative composition, the technical use of resource endowments and population growth, as well as the practical development of moral and spiritual factors. But the Nation is always complete and one, so it remains total, because it is nationalist and socialist.

Since there is no stopping development, however, in the National Socialist systems and practices, the development of the internal life of the Nation has already reached its peak, the possibility of further development can only appear in the life practice of the Nation that affects the outside. Here we arrived at one of the fundamental factors of the Hungarian National Socialist ideology: the concept of co-nationalism, the community of nations.

Liberalism regulated the life and relations between states internationally and brought international jurisprudence to life. He developed this in the artistic height of perfect imperfection: the League of Nations.

Of course, this external statement could only be the same as the internal one: one-sided argumentative, selfish. He decided on the fate of nations, but he jealously made sure that his decisions affected only the nation, not the state, because he needed the state to support his own interests in constitutional power.

That is why we see that liberalism destroyed the nations that lost the World War, but protected their statehood in their old systems so that the areas covered by the peoples remained as areas of material interest for them. In international treaties, one state saw in the other either a booty area, or a market, or a fairground.

In economic terms, the game of trade contracts, import-export, and international supply and demand was played out, regardless of whether this was for the benefit or harm of the nation. International legal bases were therefore tools of liberalism, born from within it. The national socialist people's communities must start from a different basis when defining their external relations.

National Socialism must develop the new jurisprudence in the interaction between the states, which must primarily be a practice of life. Its basis is not the state, but the total Nation. In every contract, the nation must be represented, that is, the nation's moral, spiritual and material interests are inseparable from each other.

The state will therefore be the instrument of the Nation; and the goal is the happiness, glory and greatness of the nation. The Nation is no longer a tool, but an exclusive commanding goal. First of all, our nation must regulate its relations with all those National Socialist popular communities that complement our moral, spiritual and material unity by virtue of their natural endowments: which politically, economically and socially can only form a completely closed moral, spiritual and economic area together with our nation.

To develop the advantages of a morally, spiritually and financially closed area and to increase, protect and legitimize the moral, spiritual and material strength of the nations living in this closed area, the political, economic and social totality of nations that make a contract of life with each other, which ensures the continuation of an independent national existence: forms the principle of the ideology of co-nationalism its basis and practical reality.

Conationalism: commonwealth. Liberalism developed the state, the citizen and internationalism. National Socialism develops the nation, the citizen and the commonwealth.

In the practice of Hungarian National Socialism: Hungarism is our internal nation-building; our social national internal working order; and co-nationalism is the basis of our outward-looking national life. These three practices of our ideology alone ensure the awakening of the Hungarian imperial idea to a new reality and its contemporary construction, because due to its eternal moral, spiritual and material, social, political and economic endowments, our state and people's order formed by Hungarianism cannot be anything other than the reality of the commonwealth life projection on our Great Country. Our belief and conviction should be that the path shown here is the path of Hungarian life, Hungarian justice and Hungarian self-assertion, but at the same time the only possible path for our other brother nations, whose existence or non-existence is closely and inseparable from our moral, spiritual and material it is tied to our being or non-being. We will march on this road, because we know that the important, great vocation of our Hungarian people points to this road and that its goal is the happiness, greatness and glory of our nation.

#### THE BASIC PRINCIPLES OF THE IDEA OF HUNGARISM AFTER OCTOBER 1, 1940 THE PEASANT IS THE WORKER AND INTELLIGENCE

#### SPEECHES

#### SPEECH DELIVERED AT THE MEETING OF THE FIRST NATIONAL PEASANT CHAIRHOLDER GRAND COUNCIL ON NOVEMBER 22, 1942:

#### THE PEASANT

Peasant leaders! Brothers and sisters!

Peasant leaders of the Nyilaskerestes Párt and the Hungarist Movement led by it gathered for the first national grand council of chair holders to fix the vocation, task, responsibility and the resulting position of power of the peasant social stratum of our nation in the Hungarian Empire and in nationalist and socialist Europe.

At the center of Europe's great history, the peasant always comes first. This is especially expressed in the facts of national conquests.

The first national conquest took place in those times when individual peoples appeared on the stage of history. The conquering peasant, who fights with sword and plow for the political, economic and social place and unity of his people, which he builds according to the moral, spiritual and material outlook and perception of the world at that time. This peasantry provides the leading layer, which through imperialism forms the peak performance of that era: the Roman world power, its cultural, civilizational and technical structure, reality, fact.

The IV. The migration of peoples in the 10th century liquidates the Roman world empire and the second conquest takes place across Europe, which takes place in the X and XI centuries. essentially ends in the century. Here too, the conqueror is the peasant fighting with sword and plow, who builds the political, economic and social place and unity of his people in the moral,

in accordance with his spiritual and material outlook and perception. This peasantry provides the leadership layer, which, through feudalism, forms its peak performance in accordance with the era of the second conquest: the Anglo-Saxon-Jewish world power built on the plutocratic system, i.e. feudalism based on material principles, its cultural, civilizational and technical structure, reality and fact.

The XX. In the third decade of the 20th century, the people's movements that started all over Europe with their revolutions and their freedom struggle liquidated the Anglo-Saxon-Jewish world power out of imperative necessity, as a result of which the third national conquest must occur, which took place in the 20th century. It essentially ends in the second third of the century. Even now, the occupier is the peasant fighting with sword and plow, who builds the political, economic and social place and unity of his people according to the moral, spiritual and material understanding and outlook of today's world. And again, this peasantry provides the leadership layer, which, through National Socialism, forms its peak performance in accordance with the worldview of National Socialism: the nationalist and socialist European superpower under the leadership of Berlin and Rome and provides the cultural, civilizational and technical structure, reality, and fact of the new Europe.

The first thing that follows from these indisputable historical facts is that for the imperative development of any new moral, spiritual and material world order, new and new national conquests must be carried out by all peoples. Secondly, only the viable peoples remain in the battles of the ever-renewing national conquests. Furthermore, the conquests are always carried out by the peasants with swords and plows, but it also follows that every new conquest requires a new layer of leadership, which must be born from and rooted in the peasantry. And finally, that among the peoples of Europe, the peasant is always the national maintainer.

Hungarianism therefore represents the moral, spiritual and material basis of the life of the Hungarian peasant, so that our Hungarian people can carry out their new conquest of the country with the sword and the plough, with the aim that the political, economic and social place and unity of our nation is unshakably and inescapably secured in the life of nationalist and socialist Europe, comrade and in his community of fate.

Therefore, National Socialism cannot mean anything else for our peasantry than a freedom struggle for the liberation of the peasant from his moral, spiritual and material misery and vulnerability, so that he can meet his new conquest of the country and the tasks arising from it, and create good prerequisites for this. The current war of world views must be won by two: the soldier on the outer front of the war and the peasant on the inner front of the war. The rest: the worker, the intellectual, the woman are all means to successfully carry out the task of the sword and the plough.

Every viable nation must do this, must strengthen its millennia-old national conquest, because it is entering a completely new, imperatively necessary way of life. However, a new national conquest must be carried out especially by those peoples whose land has been dispossessed by criminal hands in order to subjugate their entire nation to their selfish ends through the landless peasant.

The beginning and end of every people's life is obscure. Every nation goes a long way until it is able to write its history. Its prehistory can only be excavated with great difficulty from the world of folklore and from those cultural ruins that were spared by the ravages of time on its ancient wanderings, as well as from word-of-mouth traditions. But as soon as he begins to write, no matter how rudimentary his notes and the means of recording them may be, he no longer lives from memory alone. He commits himself to immortality, lives indelibly even if he is no longer there, teaches and inspires action even if he could only survive in his writings.

Wandering life means prehistory, with its tales, nomadic hunting and shepherding and

with his pastor, who lives from memory, passing on the events and traditions from word of mouth. As soon as a nation is able to write its own history, it mostly presents itself as a farming nation, as a peasant nation. The need for writing, the requirement to know how to write, therefore coincides with the first agricultural settlements, the first peasant way of life. The peasant invents writing, puts it at the service of his goals, so that over many millennia his invention of the letter corrupts five and through it all nations. From the letter, National Socialism re-forms the first and most important peasant tool, so that the entirety of our Hungarian peasant nation, which it made healthy in morals and spirit, can be made healthy again. Here, in this place and on this occasion, we must clearly clarify what we, our Party and Movement, mean by the Hungarian nation, in order to prevent unnecessary speculations, false accusations, and stupid comments, and by recording and confessing the fact and reality of the Hungarian nation, we must nail down the necessary European our perception of South-Eastern Europe and its key areas of nationalist and socialist development, and our targeted practical will. But this is also necessary so that the place of power and leadership of the Hungarian peasant can be clearly and clearly drawn and set.

By the Hungarian nation we mean the natural life, companionship and community of destiny, which the Hungarian people organize in their living space into political, economic and social unity and which only they can lead responsibly. In this sphere of life, the Hungarian peasant is the nation's sustainer, and that is because in our moral life he is the creator of culture, in our spiritual life he is the primordial creature from which our leading stratum must be born and replaced, and in our material life he is the backbone of our national economy and the basis of our security of life. The Hungarian peasant is therefore the basis from which all aspects and conditions of national life derive, and to which all political and social facts can be traced back. If our nation is in misery, trouble, danger or prosperity, it can all be traced back to the peasant, to his misery, trouble, danger or well-being, joy and vitality. If the intelligentsia, the worker, the soldier became a proletariat, this could only happen because the peasant became a landed proletariat before them, so they were separated from the peasantry, became rootless, while the peasantry became stemless and leafless. The fundamental tenet of Hungarianism arose as a natural progression from learning about this basic law: we build a high-ranking peasant state with industry and liquidate the low-ranking industrial state with a peasant-proletariat. Lest anyone think that Hungarianism is anti-industrial, against industrialization. This would be a mistake and a deliberate distortion. We are well aware that industry is needed, but not as a goal, but as a means. So we will put the industry where it belongs in the service of its nation. The machine will not rule the nation, this is the innermost cause of all inferiority, but the Nation will rule the machine so that it humbly serves the well-being of millions and millions of families.

All manifestations of peasant life are expressed in field management. That is why it does not matter how the nation organizes agriculture. The organizational basis and practice so far shows that in liberalism field management was organized on a materialistic, self-interested basis, hence it received its practical expression as agrarian management in our national management, and this necessarily developed the agrarian state.

Hungarianism completely breaks with this organizational basis and practice and builds the practice of the national principle, of public interest, of field management in peasant farming, the practical expression of which can of course only be the peasant state. Let us remember the year 1935, when we declared our great constitution, that we are a peasant state, this is what we want and will build, how much we were subjected to harsh ridicule, how much the great minds laughed at us, saying: look at these sleepers, they are rediscovering America, even today they don't even know that liberalism already existed a century ago

recorded that we are an agrarian state. Yes, we know very well what liberalism has recorded, and especially that if it had not recorded its facts so much, we would not be needed, our nation would not need to shake off this supposed truth of liberalism. But we also know what they do not know, that there is a huge difference between an agrarian state and a peasant state, just like between an industrial state and a labor state. An agrarian state can be built without peasants, you just have to mechanize everything: planters, harvesters, large-scale agricultural factories have to be set up and proletarians have to be planted in all of these. I am convinced that there will be no less yield, just one less: the peasant who represents the nation. It is therefore possible to exterminate all peasants for the sake of mechanization in the holy name of agriculture, only by doing so the nation commits self-imposed suicide, because it artificially erases its life roots. Liberalism also established agrarian management throughout the world in accordance with its profit capitalism, i.e., in accordance with its material principle, the policy with dead matter, but in parallel everywhere it either exterminated the peasantry or turned it into a landed proletariat, whose intimate relationship with the land ceased. Through the peasant who became a proletarian, our entire nation became a proletarian and became a slave to the materialism of liberalism and its blatant, congenital distortion, Marxism. The Anglo-Saxons, the Jews, and the Soviet Union show frightening images of peasant impoverishment.

Therefore, Hungarianism purposefully established its basic law that we are building a peasant state, because it is aware that only peasant farming equipped with all the means is capable of maintaining the moral, spiritual and physical national life.

I want to draw the attention of the peasant leaders to one more thing, very seriously, because it is an essential matter. In 1914-18 I took part in the World War, I served in the infantry. There are certainly brothers and sisters here who could experience it with me and maybe even today all those who serve in the infantry can experience it more than once. but he was repeatedly told: you stinky goat! Let's take a closer look at this stinky buck! I am convinced that even today Singapore would still be in the hands of the English, it would not have fallen if only the Japanese warships had marched against it, even in the thousands and kept it under the heaviest siege. In order for Singapore to really fall, to really fall into the hands of the Japanese, it was necessary for the despised goat to gain and hold it with his body and blood. Even today, hundreds and hundreds of thousands of airplanes could be circling over the island of Crete and bombarding the island, it would still be in the hands of the English and Greeks, but the reckless fight and blood sacrifice of the winged buck, the parachute hunter, broke the resistance, acquired and kept Crete. The many hundreds of thousands of armored personnel would have broken through the Soviet lines in vain if the armored hunter, the armored grenadier: with the blood sacrifice of the despised buck, had not set up the great success of the battle. The island of Malta and the coasts of the English islands adjacent to France have been under constant air attack and heavy artillery fire for nearly three years, despite this they are still in British hands and will remain so until the despised baka, the German and Italian infantry they do not take possession of them with their blood sacrifice and heroism. The Soviet, the French, the Dutch, the Norwegian, the Greek, the Serbian, and the Polish were broken, and because they were broken, the resistance of the entire army was also broken and destroyed. Not only does Hitler praise and single out the German bucks every single time: the musketeer, the grenadier and the hunter, because they really are beyond all praise and even the highest praise is not enough to praise them, but also because he is aware that every army the beginning and the middle, the king of battle, the factor that carries victory or defeat with him: the despised, stinking buck, who carries not only the marshal's baton in his calf, but also the victory and defeat of the army.

the machine and the munitions begin to become, but always when the spirit that can forge an immortal hero out of a frail, passing man begins to be lacking in the buck. The Hungarian baka is also the king of weapons, worthy of all praise, because it has to fight not only against the external enemy, but also against an internal enemy that attacks it invisibly and insidiously in its most important area, in its supply, in its moral, spiritual and material means of war: in the underlying country, in our country, our nation.

There is only one possible lesson from all of this, and that is that the bull is the most important and the first in the army, everything is for it and that the other weapons and branches of service are nothing more than a means for the bull to be able to fight, win and win battles without unnecessary blood sacrifices. to end the war

victoriously. A textbook example of how to avoid unnecessary blood loss is the combat execution of the Battle of Stalingrad after reaching the Volga, on which occasion heavy weapons, aircraft and technical forces brought the targets to a fully mature state before the infantry launched a charge and set the final result victoriously.

Why did I tell you all this? The reason is because I am convinced that the brothers I have met here have certainly been called the honorific name: you smelly peasant! Apart from the fact that we know and know something much stinkier than that, the name peasant received a derogatory emphasis and a stigmatizing character in liberalism, capitalism and Marxism adopted this and were only willing to include the smelly peasant in their system. I remember: how much I had to fight until I achieved that the beginning and the heart of our people, the peasant, who was classified as a small farmer, accepted again the most beautiful, the truest, the best name: the name of the peasant.

Because a farmer is only the one who owns the land responsibly, who is the responsible owner of the land and cultivates the land responsibly for the common good of his family and our nation.

Anyone who doesn't have such land can be anything but a nation-maintaining peasant.

He can be a serf, a squire, a tenant, a small or a large farmer, but he cannot be a peasant in the true and only sense of the word.

It is the peasant who wins or loses the great battles of his nation. Even if everyone falls, if the peasant can remain standing tenaciously, that nation will live, it cannot perish.

The peasant is therefore the same decisive factor, the only decisive factor in our nation and life, as the buck is in the army and war. And from this, only one conclusion is possible, and that is that the peasant is the most important and first in our nation,

everything is for him and must be for him, and that the rest are all means so that in the great life-and-death struggle of our nation, the peasant can set the imperatively necessary final result: the Hungarist Hungarian Empire.

However, this also gives rise to the enormous duty and responsibility of the peasant.

If he does not assume his duty and does not accept his responsibility joyfully, his vocation to maintain the nation ceases, but with this, all his rights also cease, and the derelict and irresponsible peasant brings his nation to ruin.

There are many people who object to the peasant's selfishness and hunger for land. The true and healthy peasant is always the expression of healthy selfishness, the selfish self, and thus the representative of true and pure nationalism. The peasant's outlook on life always moves in the plane between the earth and the sky. He plows and sows his land, and after he has arranged everything on the ground in order and order, he raises his gaze, which has been fixed on the earth until now, to the sky and from there he asks and waits for the blessing of his work, so that it will have results and fruit. The peasant is thus a reclusive, most complete individual, mostly me, but he is aware that this self receives its protection only in the community of many selves, in the nation and its self-order:

nationalism. The peasant can only be healthily embedded in nationalism if peace on earth is ensured in the life of our nation. The essence of land peace can be defined as

follows: land peace exists when the land is owned and cultivated responsibly by the farmer and the results an



provides benefits.

The life of the peasant is nothing more than his militant and productive relationship with the land, with the animal, with nature itself, with life, with its repeating constancy, with its always evenly pulsating cycle of life: with the rhythms of spring, summer, autumn, winter, which is the eternal fertilization, ripening, the eternal harvest and the necessary life-rest that brings new life, gathers and stores strength, represent the eternal coordination in the eternal life of viable nations.

The vitality of the nation, its ability to develop, and its desire for power are manifested in the peasant's healthy and natural hunger for land. A nation that does not have healthy land-hungry peasants stops on its way and slowly but surely sinks into darkness, disappears, to remain only as a historical nation in the textbooks of other nations making history.

The peasant is the plant: a native, soil-rooted plant of a certain land, which can live and bear fruit most economically only in a living area with a certain composition and type of landscape. The Hungarian peasant cannot remain a real peasant outside our country, but becomes a farm laborer, simply because he is unable to make his life in his new environment as intimate as in our country. He cannot make it as uniform, natural and necessary as in his family, in his ancestral land, from which he came.

It is from this fact and reality of inwardness that the peasantry settling in the periphery of the motherland so deeply, strongly and violently wishes to return to the ancestral territory. And if this longing for their return cannot be satisfied by resettlement, because the ancestral homeland is already overpopulated, they tear themselves away, tear off the land they inhabited and settled and build on their ancestral homeland. This is the basis of natural territorial expansion, in contrast to the artificial one, which increases with violence, without needing it, without moral, spiritual and material oversaturation in its own primary area: the Ősföld.

The national border is always where the farmer's plow plows, his scythe flashes, his winch covers the ground, and his blood sanctifies a clot. It is never possible to increase the country's territory or expand the country's borders with violence and imperialist means, because the bayonet breaks on the plough, the paper of the contract burns to ashes in the fire of the blood spilled. But also: there is no great man who is not born on this earth. It is a great example of how natural country borders can be expanded by natural territorial expansion: the wonderful harmony of life of the Japanese soldier and the Japanese peasant. Japan has not been colonized all this time, but has always been settled, and thus its wonderful homeland and nation are always being multiplied by land. The peoples of Europe are aware of this eternal truth in the National Socialist worldview and they too will realize the harmony of life between the sword and the plow, without which there are no safe national borders, never were and never will be.

The uniformity and monotony of peasant life throughout the world is striking.

The peasant is everywhere the creator of culture, the protector of culture, and without him there is simply no culture, no healthy clean state and national life.

Some predict the disappearance of the peasant, while there are others who wish to artificially revive peasant life and its forms. The correct understanding of this fundamental question is this: In life there are always things that remain and things that change.

What must remain will remain steadfast, no matter how much we try to change its permanence. On the other hand, what needs to change will change, no matter how hard we try to stop it or stiffen it. So we have to research what is constant and what is changing in peasant life. He has a constant ability to create culture and to protect culture. The demands it makes on the nation as a whole, so that it can fully fulfill its task, are variable. These demands always move on a civilizational, therefore changing plane. It is therefore variable in the civilizing construction of the peasant, but in this case it is necessarily and demandingly so. Therefore, it must be made available on time

the achievements of technology. By making it accessible, however, we do not destroy the peasant, on the contrary: we only strengthen and enhance his power. It follows from this that there is no need at all to look at the peasant with a certain regret, as a life that can only be kept alive by artificial vaccinations. By making it possible for him to make full use of the achievements of technology, we adjust it to the actual civilizational life of the nation and give practical meaning, but also a practical purpose to his entire work.

Peasant leaders! Brothers and sisters!

Within the framework of the ideological and practical content of Hungarianism, we must determine the Hungarian peasant's perception and view of the European community of destiny, the moral, spiritual and material role of South-Eastern Europe, and the vocation held, professed and demanded in the life space of the Hungarian people.

I. In the European commonwealth, the Hungarian peasant holds the view that it is necessary to create European people's peace and, based on this, European land peace. The great popular disorder that has existed for more than a millennium and a half since the migration of the people is awaiting liquidation. This persistent population turmoil was the innermost reason why the peoples of Europe could not rest within a definite, natural and necessary framework until today. One possible solution to this issue is the necessary implementation of the European settlements.

In this context, I would like to draw your attention to a very important fact. The industrialized states of Europe, more correctly, the less industrialized states dealing with agriculture, have so far considered the less industrialized states as colonies, they did not consider them to be of full value, so they took it for granted that they supported them without any obligatory industrial compensation. It is true that the main representatives of this perverted view are the Jews, but it can be stated that this view was adopted by the leaders of the so-called more industrialized states. This area of Europe, kept in a constant state of moral, spiritual and material exploitation, can be defined as the area east of the line of the Oder, Morva, Lajta and Fiume. This is also why it was observed that social tensions were always the greatest in this area, and their eruption was always the most extreme in this area. The maintenance of this state of affairs cannot be the goal of the new National Socialist Europe, on the contrary: getting out of it and liberating it is one of the necessary goals dictated by life.

However, there are some who still preach about the need to colonize Eastern Europe. However, these are so cautious that they do not say where Eastern Europe begins. In my opinion, this is probably where these people lose their sanity. Let's remember 1918-19, the time of the peace orders around Paris. During this time, all the efforts of the so-called victors were spent on how and how the part of Europe east of the Rhine - Rhone could be colonized. Naturally, this could not be done. However, this will be even less successful in the new National Socialist Europe, in the epoch-making and epoch-changing era of the necessary setting and organization of large spaces, the foundation of the world view of National Socialism. But especially not because since Japan appeared in the great creative history of mankind, since it rose to the forefront of the European great powers by its own strength and not by the grace of Europe: all the peoples of the Asian continent have awakened to self-awareness, also not by the grace of Europe, and under the leadership of Japan once and for all. they will abolish colonialism and all kinds of systems of colonial empires on our globe.

In other words: since the necessary practical adjustment of the great space, the prerequisites and possibilities of colonization have completely disappeared on our globe, as well as its

necessity. Indeed, no part of the large square will be made up of colonies, but of living spaces, which must form an organic moral, spiritual and material part of the large square. So and therefore: it is possible to colonize in Europe the least, in the so-called leading white variety on the part of the leading European powers, because this would only have one end: Europe would sink into the colony of the Asian living space within the foreseeable future.

The great essence and necessity of peasant organization was first realized in Italy and then in Germany, starting from the correct and unshakable basis that Europe will be led by the great power that was able to organize a clean, healthy peasantry for the first time, in a clean, healthy land peace and a clean, healthy nationalism. To our knowledge, Germany has so far built a large credit plan for the organization of the peasantry exceeding 80 billion marks, which it is already implementing in some parts of its practical plans that can be implemented under the current severe conditions.

II. Our role in life in South-Eastern Europe points even more sharply to the great vocation of the Hungarian peasant, his great responsibility and the decisive weight of his task to be carried out.

The area that we call Southeast Europe begins in the west at Dévény and is bordered by the eastern reaches of the Alps, the Carpathians, the Dniester, the Black Sea, the Aegean Sea, and the Mediterranean Sea. In its area of nearly one million square kilometers, it supports around fifty million peasants, which in turn belong to 12 historical personalities. South-Eastern Europe is a mass of national debris based on national personalities, but it lives in Europe's most perfect geographic, as well as geopolitical, geohistorical, geoeconomic, geolegal and geosociological unity. Until now, this unit has not been wanted or wanted to be noticed. However, Hungarianism forces all the power factors to notice this, but primarily it leads South-Eastern European personalities to see the truth that unity can only be established by a unified will, goal and action, and the Hungarian people as a whole morally, spiritually and materially due to its structure, it is called to a leading role, its organization can be set for this on its own, because its capable, tenacious, excellent, quantitative and qualitative components qualify it for this, and it has the ability to organize, it has only been suppressed artificially until now.

The peasant construction of this Southeast Europe would be his first vocation and task the supply of agricultural products to Southern Europe and Southwestern Europe. The Russian living space, let's say the Slavic primary living space, was meant to supply the rest of Europe with the necessary agricultural products. Thus, Europe's food supply would become independent and secured.

In relation to the necessary European settlements, some people raise the issue of our Hungarian people, our resettlement near the Caspian Sea and the Black Sea. In fact: some people pose this question in this way: if we are not willing to accept the new Europe as the northern kind who are called to lead sees it as good and right, and if we do not stop trying the ideology of Turanism, then we will be punished there, in the east, in the among Turanian peoples, and there we can do Turanism to our liking. There is only one answer to this insolence of the European directors hiding behind the stupid language: it is possible that the triple work of violence, limitation and meanness will be able to resettle our Hungarian people near Lake Caspian and the Black Sea, but I am sure that at most after a generation, our Hungarian people would return to their homeland, but after our return we would no longer be unrelated people in Europe.

However, apart from this stupid naivety, everyone should already know that without the role of the Hungarian people in creating a state and ensuring people's peace, there have always been political, economic and social disturbances in Southeast Europe, there are and will be, and that the exclusion of the Hungarian people from this living space would also be a tragedy for Europe. , because without Hungarians, this key area of Europe would become an eternal battleground for the moral, intellectual and financial interests of Berlin, Moscow, Rome and, last but not least, Toky

However, the Hungarian peasant must also know that if he is unable to fulfill his vocation in South-Eastern Europe, another peasant people will do so out of imperative necessity, because in this sphere of life it is especially necessary to express the leading goal, the leading will and the leading action. After organizing the peasant peoples of Southeast Europe, we must organically connect them to the other nationalist and socialist living spaces of Europe. On the other hand, the common destinies of the nations of the great European space must be created and built from the life harmony of these.

III. In the living space of our Hungarian nation, the vocation, task, responsibility, duty and the resulting place of power of the peasantry are given in the two basic tenets of Hungarianism: that the peasant is the maintainer of the nation, and that Hungarianism builds the peasant state.

In order to comply with everything, the peasant and, above all, his leading stratum, the peasant intelligentsia, must carry out the following tasks of national organization: he must organize the peasantry so that he is responsible for the ownership and cultivation of the land. The peasant must be integrated into the civilizing life of the state as a factor of state power and must be consciously trained to become the first factor of state power. Earth peace must be ensured.

The peasant belongs to the profession of primary producers. The distribution of this according to their natural profession is as follows: lowland and lowland peasants; the upland and highland peasant; the mountain peasant; the miner; the peasant cultivating the forest; the animal breeder is a peasant; the fisherman and the hunter.

In addition to giving the peasant his natural vocation and place in society, we also need to define his relationship with some of the fundamental strength factors of our nation, because this is how the great vocation and task of the peasant really emerges.

Its relationship to work can be defined in the way that the peasant provides the raw material, but needs the worker, because it is he who processes it and makes it consumer-friendly. Thus, they complement each other in their work, they cannot do without each other. The previous systems have always pitted the peasant and the worker, the nationalism and socialism they expressed, against each other, and as a result, the peasant and the worker have drifted apart in their lives and perceptions in the self-serving interest systems, they have challenged each other to the death and initiated a merciless, artificially fueled social and class struggle against each other and they fought.

In Hungarianism, the peasant and the worker are organized in an imperatively necessary harmony of life, and the two wage a merciless battle against those who want to disturb or make impossible their harmony, forged into steel through bloody disappointments.

The peasant's relationship with the intelligentsia is decisive in the life of our nation. The peasant is the primordial creature from which the leading stratum of our nation is born, who grows and with whom the intelligentsia must always remain in the most intimate relationship. If the primordial creature is poisoned due to the corrupted political, economic and social conditions, the intelligentsia will also be poisoned. If the intelligentsia breaks its intimate relationship with the original because of the artificially constructed partitions of the existing political, economic and social system, it will be fatally separated from its natural birthplace, become rootless and completely vulnerable to self-serving and arbitrary wills for power.

Hungarianism sets up and organizes the imperatively necessary intimate relationship between peasants and intellectuals and legitimizes their fight against those who want to make it impossible, want to break it off again.

His relationship with women is derived from our law of life: the purity of family life, his morals, his rich blessing of children in the knowledge that none of his children will be left uncared for. THE

Ferenc Szálasi: Hungarianism 1 / 4

a peasant must know that he must respect not only the land, but also his nation by accepting the blessing of children and considering it his obligation to our nation.

The peasant is the beginning of the Armed Nation, he ensures the heroic relationship of blood and blood, Hungarian life and the Hungarian space. He is the embodiment of self-sacrificing patriotism in the sacred knowledge that the moral, spiritual and material security of his nation and family can only come from his blood sacrifice. This is the eternal law that has dictated the relationship to the soldier since time immemorial and will always dictate it as long as the clean and healthy peasant represents the basis of our nation's existence and destiny.

Peasant leaders! Brothers and sisters!

We mapped the place of the Hungarian peasant in space and time, laid down the basic principles, and measured our peasantry from the point of view of whether it can fulfill its great task. However, we must also examine the questions that are the cornerstones of the peasant policy of our Hungarianism. In short, we need to know the position of our party and movement on the big questions that arise in everyday life, so that knowledge of these can help us in our national organizing task.

1. Thus, first of all, we need to get a clear picture of the land issue. According to the fundamental principle of Hungarianism, all the goods of our country, both moral, spiritual and material, are the inalienable property of our nation. Parts of this property are managed by those who can handle it responsibly. It follows from this that the land can only belong to the one who can cultivate it responsibly, efficiently and expediently, who can maintain it with his blood and leave it to his children as an eternal inheritance, complete and unutilated. The land therefore must be settled if we want it to remain ours. It must be installed with people and the soul of the people. This installation is a perpetual process. It started as soon as we occupied our country a thousand years ago and it will continue until our Hungarian people can settle it with their people and souls. This life's work must be purposeful. It should not be tolerated that a morbid hunger for land takes hold, which results in the fact that some people are already acquiring new land, when their holdings are not cultivated properly and expediently at all, and they only give a small proportion of the yield that can be achieved. We must act against them just as mercilessly as against those who stand in the way of the natural resettlement of our people with violence and perversion.

The Jew always starts with the peasant when he wants to destroy the nation: with his violent infiltration into economic life, he makes peasant production and peasant farming artificially impossible. And with its violent infiltration into intellectual life, it destroys the peasant loan, the peasant's natural ability to create culture. After the destruction of these two, the nation collapses, and Jewry, as if it had done its job well, leaves the scene of its destruction and settles into another national body. This is how the land question became a question of destiny in our nation, and the need for the rapid implementation of the settlement became a question of our nation's life.

2. We can only keep and take ownership of the precious land of our nation's living space in accordance with its destiny, if we can and dare to remove the issue of small estates and large estates from the agenda of our working lives once and for all.

In our Hungarianism, as in all issues, in this too: the interest of our nation decides.

The interest of our nation demands and demands the small estate, the peasant owner and the peasant farming that takes place on it, therefore the large estate will disappear. The size of the peasant estates will vary according to the soil quality, on which the peasant is solely responsible, leads and controls. We will set up the large estates with the perpetual lease system in our large installation plan. The perpetual lease is already owned, inheritable, the price of the property will be paid off with the perpetual lease. With this, all large estates are immediately available for

can be appropriated. The perpetual lease, as well as the entire peasant farming in general, will be protected by the Hungarian state, as a transaction of national benefit, public interest and public law, so that the peasant farming on the perpetual lease will carry out his great agricultural task free from private law harassment.

At this point, we need to clarify what tasks are assigned to a single peasant estate, and what part of production falls on it in terms of production. We need to know that there are currently approximately 3.5 million families in our country, of which approximately 2 million are engaged in primary production, so one and a half million are without care. Knowing this, the portion falling on a peasant estate is made up of the following: the estate must cover: the needs of the peasant estate, the needs of the needy, and the needs to be covered must also include the storage necessary for our nation and the European partial needs. It can be seen from this that we must give our peasantry all the means to fulfill its extremely heavy task and obligation.

3. However, he can meet the great task outlined and fulfill it in all respects only if he adjusts his estate and peasant farming to quality and quantity production. This is a requirement of our nation towards him. It is the duty of the peasant to comply with this. The first aid in this is the machine and all the necessary technical tools. The presence and use of these means the civilizational level of peasant farming. However, the machine is only a tool and not an end. It is a tool to increase a person's labor power, work capacity and the possibilities of their well-being. If we make the machine the goal, as in the capitalist plutocratic system of liberalism, our entire economy will inevitably turn into an agrarian economy leading to national economic bankruptcy, with its total peasant misery, peasant poverty and a proletarian nation.

We must meet the quality and quantity requirements of peasant production with expedient and efficient internal and external management.

The first goal of indoor management should be to cover the needs of family living spaces. We must strive to raise our garden management from the current very low level in such a way that, especially between the Danube and Tisza, it becomes the first garden paradise of our country and Europe. We must organically integrate the family garden of the worker and the intellectual into the internal management, which is meant to ensure the small needs of their family living space. The basic principle of this can only be that these family gardens cannot sell outside the family, but can only produce for self-consumption alone and exclusively.

Extensive farming creates community needs, but exclusively on peasant estates. Only the quantity that remains after the community's need is fully covered can be treated as a surplus. These surpluses must be used for storage for the needs of the nation and for the partial satisfaction of European needs.

From the point of view of the food supply of our nation, it can only be called self-sufficient and independent if every family stores the needs of an entire year in its pantry. In retail, there is one year's worth of community needs. One year's amount of national defense needs of primary importance, representing the nation's community needs, is in the warehouses, and if a full year's need is in the fields, in the field management, in a state that has not yet been produced, then it can be set up for extraction without a shortage of labor and labor. With this kind of food planning management, our nation is always secured for at least three years in terms of food, so that in the event of a war, the wartime food planning management can be set up without shocks.

4. A high-quality agricultural industry is vital for peasant farming.

Our nation therefore primarily needs a large-scale industry that is agricultural

manufactures machines needed in industry. And those technical aids that promote the quantitative and qualitative production of peasant farming are made possible.

The organization and construction of the agricultural industry to process the products of peasant farms: a priority issue in field management based on peasant farming. The basis of the agricultural industry is the well-organized small industry. Small industry always has rights where individual tastes, diversity, diversity and quality must be ensured. The small-scale industry must also be mechanized, but without the small-scale industry perishing in this mechanization. However, the most important principle in the construction of the agricultural industry always remains that it cannot be developed into a large-scale industry, and that the agricultural industry must be distributed throughout the entire country. Agricultural products must therefore be sold industrially by on-site processing.

Peasant farming cannot therefore survive without qualitatively organized and quantitatively adequate small-scale industry, as well as organized retail trade integrated into sales, consumption and purchasing cooperatives. These are meant to satisfy the diverse needs of the peasant's farming on the one hand, and the communal living spaces of families and the nation on the other, in a qualitative and fast manner. They are therefore inseparable from peasant farming.

5. The peaceful and safe course of peasant farming must be ensured by the responsible national leadership taking the burden of sales, supply and credit off the shoulders of the peasant and ensuring that the peasant lives and farms with the certainty that all his crops will be can sell it in time, at a certain price, without loss of price or loss of value. That small industry and retail supplies all their needs in terms of quality and time at a price that is fully in line with the value and actual price of their products. That the necessary credit means for the qualitative and quantitative processing of its production are provided by the national leadership with such credit operations, whose production is organically integrated into the entire blood circulation of our national economy and serves as the basis for all other credit needs of our national economy.

Every single peasant is therefore directly entitled to a loan, and our nation is jointly responsible for the credit rights of every peasant holder and for keeping them. The interest can never be higher than one third of the net profit of the land.

6. The most pressing question of peasant politics is the settlement of peasant debts. This will remain temporary until it is finally settled, on the one hand, by solving the peasant loan issue, and on the other hand, by the final liquidation of the outstanding debts. However, the Hungarian Empire alone and exclusively can and dares to solve this question. Simply because we will solve this issue in such a way that the Hungarian State will take over the peasant debts in their entirety, and the Hungarist State will come to an agreement with the creditors. We will, of course, retroactively review the executions of peasant debts and use the cancellation of the debt in all cases in which it can be shown that the capital amount has already been repaid with the interest paid so far. We will of course solve the issue of peasant debts together with the issue of our nation's indebtedness and organically, very fundamentally and with urgent speed. There will be nothing wrong with that either. At the same time, of course, we will mercilessly eliminate the harassment related to peasant debts by the creditors who keep the peasants in interest slavery.

Peasant leaders! Brothers and sisters!

Hungarianism puts our peasantry in the place it was always meant for, but until now

he could not reach the first place. Only that people is healthy, stands firmly, can fight every storm, whose peasantry is in the first place, in its entire national and state life. There is order only when everything has its place. And everything is in place. Liberalism has moved everything away from the natural order and its uninhibited enjoyers have always given different places to the life factors of our nation, according to how their free business perception deemed it best to structure the society in order to extract the greatest profit from it. Everything is set up from the point of view of profit. The state had only one task: to accept, support and make possible this one-sided, sick, greedy, priest-sack hunger for profit. And his only duty was to put all those who dared to see and criticize this abominable thieving economy and greed from the perspective of the nation, the people, and the families, under a lock or underground or under a state and social curse.

As long as the land and its territory are necessary for the life of humanity, and will always be necessary, and as long as the building blocks of humanity will be created by nations and peoples: until then, there will also be a need for a peasant. I am convinced that nations and peoples will always form the building blocks of humanity, because it would be terrible if humanity were to suffer the same repulsive fate as the Jewish people: first a peasant people, after losing their peasantry a slave-holding people, and when they disintegrate, they become the destructive poison of the world. It is possible that the peasant will shed his external forms, he will be transformed, but he can never be replaced by machines or other material means, because matter is dead, it cannot replace the living, the life. Agrarian farming can never replace living, peasant farming. In society, the one who creates the raw material, produces the raw material, will always remain: the primary producer and the beginning and the essence of this: the peasant! Only a people with a healthy peasantry remains worthy of the name human. If he doesn't have this, he is mostly stripped of his humanity and becomes completely uncultured. The truth and proof of this statement are presented before our eyes by the terrible examples set by the Jews, the Anglo-Saxons and the Russians: Inhuman, uncultured, homeless and homeless, because the greatest disaster of the three types is that they do not have a healthy, rooted and capable peasantry. It is completely without peasants.

The fate and community of the peasant and the worker are inseparable. Liberalism, Marxism, and capitalism consciously separated them from each other, but Hungarianism will weld them together with the strong hand of its self-aware intellectuals, educated as nationalists and socialists. He sets each of them in his life's vocation and with their coordinated work he will legalize, sanctify and ensure, he knows, dares and wants, the life security of millions and millions of families. Our nation's historical vocation, our Hungarian people's will to power, their maturity to rule and their ability to lead, as well as the building of the European peoples from the nationalist strength.

The peasant organization and peasant organizations of Hungarianism are fundamental prerequisites for our third national conquest and indispensable factors for the glory, greatness and happiness of the Hungarist Hungarian Empire that will surely come.

Endurance!

**SPEECH DELIVERED ON OCTOBER 18, 1942 AT THE MEETING OF THE FIRST NATIONAL WORKERS' GRAND COUNCIL AT THE HOUSE OF HÚSÉG**

**THE WORKER**

Leaders! Brothers and sisters!

The war of worldviews, which will set the final result without compromise, will create the thing for which he sacrifices his blood and makes enormous efforts: the system and order of the nationalist and socialist European community. I emphasize: the socialist and



nationalist new order. And at this point I have to state again that I am a nationalist and a socialist: I am an enemy of all nationalism that does not include socialism, but I am also an enemy of all socialism that does not include nationalism. Our entire Hungarianism is built on the harmony of nationalism and socialism, which we want and will implement in the entire political and social life of our people and nation. Hungarianism professes and organizes this harmony of life into an ideological and practical system and order, because it professes that nationalism without socialism inevitably degenerates into chauvinism, into the sick and rigid practice of nationalism, and that socialism without nationalism also inevitably degenerates into materialism, socialism is sick and rigid into practice. The consequences of this are well known from the past and even more so from the present. Both chauvinism and materialism create systems based on violence, and ultimately both lead to imperialism, chauvinistic or materialistic imperialism, which always spells disaster for the social community. It is for these reasons that we must always emphasize and make it the axis of our national enlightenment work that the new Europe will be nationalist and socialist, because a Europe built only on the basis of nationalism or socialism would be bad: it would perish before it could build its foundations and create a new moral and spiritual and he could have enjoyed his material life.

The new nationalist and socialist Europe will be built by the working community and working community of the European nations. However, this great community can only be built with the worker placed in the position of responsibility, but never with the proletariat. For our fellow workers, the struggle for freedom fought in the National Socialist worldview means nothing less than final liberation from the Marxist political, economic and social slavery organically integrated into the plutocratic system, from being an irresponsible proletarian in moral, spiritual and material shackles. If we observe the fight waged by the worker for the fundamentals of work, respect and law in Europe's thousand-year-old history, the following big historical picture emerges from this thousand-year-old fight.

In ancient times, booty management was the basis, the working order of which was formed by the slave: its capital system could therefore be nothing but booty capitalism with the enslaved person as its means of financial hedging. The slaveholder takes care of the slave because he is of value to him as long as he is in full labor; however, he destroys it without any sentimentality as soon as he reaches the end of his working power; because he does not feed or drink an idle person, even if he has become unable to work, weak, disabled and therefore idle in his work that saps his strength. The social struggles of this era are expressed in slave revolts.

Looking at the depth of these social struggles, however, we can conclude that they meant nothing more than the fight of a man in a lowly fate and in line for the respect of man, whether this goal appeared consciously or subconsciously. The world view of this age, which determined the moral, spiritual and material perception, approach and practice of that time, was imperialism. The system of power and domination based on physical violence is moral, spiritual and material tyranny.

In the Middle Ages, the picture changes. Livestock management comes to the fore, with its workforce, the right bed. Its capital system is therefore commodity capitalism, the currency of which is the commodity itself. The serf supports himself, but he is primarily obliged to take care of the well-being of the property owner. In this way, the social struggles appear as peasant revolts, as they are wrongly called, which were fought not only for the respect of man, but also for the respect of the land and set the respect of the land as their goal. The world view of this age, which projected livestock management into its material practice,

feudalism: loyalty system based on financial benefits, i.e. loyalty bought with goods, which of course only lasted until the goods were used up, but also passed away with it. Feudalism was nothing more than a system of power and domination based on the arbitrariness of moral, spiritual and material privileges, which privileges came directly from God and the pope who replaced him.

In the modern age, profit management with its plutocratic system and its characteristic workforce, the proletariat, developed in accordance with the world view of liberalism. Its capital system is money capitalism, whose monetary collateral is gold. The proletarian is the one who works and supports the profit farmer; but no one takes care of him, except the pub, the asylum and the prison. The social struggles of this era are characterized by proletarian revolts and struggles for the respect of work. The fight for the respect of man and the earth is therefore linked as a third: the fight for the respect of work. This worldview received its characteristic and expressive practice in the power and rule system and order of moral, spiritual and material freedom and freedom.

In the most recent era, which can be counted from the end of the 1914-18 World War, the material-based system built up until now is in crisis. Then it goes completely bankrupt and at the cost of serious, bloody battles and forced to hand over its place to the national economy, whose labor force is the worker who is responsibly integrated into the work state and whose capital system can therefore be nothing but national capitalism, the only possible means of financing it: the working capacity of the total Nation. We see the social struggles for the implementation of the imperatively necessary system and order of the workers' state as popular movements in the decisive life of our nation. With this, the fight for the respect of man, land and work, which has been going on for thousands of years, is joined as the fourth fight for the respect of the people. The goal of this struggle is the realization of the worldview of National Socialism, the implementation of Hungarianism in Hungarian practice in the living space of

our nation. It follows from these historical facts: First: the exploitative system and the fight against it are as o First, man took up the fight against him. He failed in his fight. Then the land, the work, but they all failed; nowadays, however, people, land and work are united in popular movements, as the people and the nation are the only factors in the harmony of life, and with one will, one goal, and joint action, they destroy the system of exploitation and the possibility of its return.

Secondly: the warrior is always the worker, the worker is the strength and essence of this, but in each era he appears and fights under a different name: in ancient times as a slave for the respect of man, in the Middle Ages as a serf for the respect of the land, in the modern age as a proletarian for the respect of work and in recent times as a nationalist and socialist worker for the esteem of the people who embrace man, land and work.

Thirdly: the exploitative system was also the same in all ages, but it always appeared under different names. In the ancient times as slave-owning imperialism, in the Middle Ages as serf-skinning feudalism, in the modern era as proletarian liberalism and Marxism, in the most recent era in its most classic form: as unlimited ruling plutocratic capitalism that came to power through money.

Fourth: during the millennia, the mercenary army was always the same, which always hid the exploiters, only they appeared under different names: in ancient times as patricians, in the Middle Ages as knights, in modern times as magnates and industrial knights, in the most recent age as hiders its most classic exponent, the right-wing and pseudo-national socialist

called Aladar. Fifth: the representative and the beneficiary of exploitative systems have always been one and the same throughout the millennia, no matter how they hid it, no matter how they tried t

with moral, spiritual and material laws: the eternal Jew, who remains the eternal enemy and exploiter of the working peoples.

In conclusion, we can state the basic law: in the fight for freedom with National Socialism, the millennial struggle of the worker ends as required by the eternal moral laws of the natural world order. In this way, the imperatively necessary adjustment and demanded realization of the seen truth will also take place. In the fight for the Hungarianism of the Hungarian worker, he concludes the thousand-year labor struggle for the respect of man, the land, work and the people from the point of view of our country, country and nation, and sets the final goal: the harmony of social peace, land peace, labor peace and national peace, which is the Pax Hungarica it means legalized, sanctioned and safely protected political, economic and social system and order on the way of life developing based on the new truth, new freedom and new reality seen.

It is a very important fact that in all the peoples of Europe it was the worker and the woman who fought through these merciless battles. In antiquity and the Middle Ages alone, left to themselves: in the modern age, initially supported by the intelligentsia and the peasantry, but then again left to themselves. That is why the worker and the woman in the ancient, medieval and modern times always failed in their glorious struggle, and so the worker was reduced to a proletarian, while the woman fell into a familyless and homeless life, and either a "high" social status proclaiming moral, intellectual and material freedom. it ended up in salons or on the street. Another big reason for its downfall must be seen in the fact that it was only used as a tool by social systems for thousands of years. A goal was never shown to them, because they felt and knew very well that as soon as they would fight for clean, healthy goals, the millennia-old social systems based on exploitation would all be destroyed by them without exception and forever, and the thousand-year-old slavery would become an eternal basis of existence.

In recent times, however, the picture of this thousand-year-old life-and-death struggle has changed: in the great struggle between the worker and the woman, he won the support of the intellectuals and the peasants, and in alliance with them to the death, he fights his great battle for the creation, appreciation and sanctification of the European working community. The Hungarian worker and the Hungarian woman carry out the great partial work necessary to achieve this goal in the living space of our nation, so that the families of all workers of the Hungarian labor state, but only the workers, receive their moral, spiritual and financial well-being and life security. But in our battle with Hungarianism, the two fighting personalities: the worker and the woman, also achieve their goal. The worker achieves his goal, because the basis of Hungarianism is the labor state, which can only be built with workers who are responsible and integrated into state power. But the woman also has a goal in this great struggle, because the basis of the Hungarian Empire is the family with a secure life, whose responsible leader and center can only be the woman who organizes and leads the home.

The working community and its necessary practical expression of the nationalistic and socialist Europe's nations forged into the same destiny based on the national socialist worldview: the working community must lay the following foundations in the organization of Europe.

First: the foundations of labor peace, which are expressed by the European Community economy, the European Community work and workers' constitution, the core of which must be the social national one, which means nothing more than the socialist order in nationalism, starting from the fact that not only socialism must be nationalistic, but for nationalism as well as socialist. This is the first area of the Hungarian worker in which he must work in the service of the realization of the European Community.

Second: the foundations of world peace must be laid. The expressions of this are: the political, economic and social definition of large spaces and living spaces, their geopolitical, geoeconomic and geosociological delimitation, their organization, the common security of large spaces and living spa

settlement of the European peasant question. This, however, is the first area of the Hungarian peasant, in which he must work in the service of the European Community.

Third: the foundations of people's peace must be built. The expressions of this are: the European-necessary population arrangement, the practical question of population settlements, but above all the final, Europe-demanded elimination of the population disorder caused by migration, the resulting European constitution of a shared destiny that sanctifies, protects and secures people's peace. This is the area in which the European community aspirations, ideology and practice of the Hungarian intelligentsia must be connected with co-nationalism, the commonwealth, which means nothing more than the political, economic and social community of interdependent nations without undermining the sovereign independence of individual nations. It therefore represents the European projection of Hungarianism, defines the basic directions of its necessary organization, or vice versa: it represents the projection of the new Europe on the living space of the Hungarian people. This is the most important area of the Hungarian intelligentsia, in which it must work in the service of the realization of the European Community.

In the Hungarian structure of our nation, we always rely on the strengths of our nation so that we can realize our goals in the service of the family, the Nation and the European Community.

These power factors are:

The peasant is the responsible owner of the land, who must be the custodian of land peace in our country and thus the completer and representative of pure, healthy nationalism. He is the maintainer of the nation. The worker is the responsible owner of the work, who, through this, is the custodian of labor peace and thus the completer of clean, healthy socialism. He is the nation builder.

The intellectual is the responsible property of the leadership to create the vital harmony of nationalism and socialism in the service of social peace and thus complete the fact and reality of Hungarianism. He is the leader of the nation.

The family is the first beneficiary of the good benefits of the national work of the peasant, the worker and the intellectual; the woman placed in its responsible center is the custodian of family and home purity and family peace. He is the keeper of the nation.

A soldier placed in charge of the leadership of an armed nation means the security of national life. He is the custodian of national peace.

In today's system, our nation has become completely proletarian, because the peasant, the worker, the intellectual, the woman and the soldier are not owned by them, so they are all irresponsible proletarians. From this proletarianization of our nation, we must highlight the peasant, the worker, the intellectual, the woman, and the soldier, and put them in their nationally responsible place and profession by destroying this general life-losing proletarianization with the help of the ideology and practice of Hungarianism.

I want to characterize who or what so-called Marxism calls a proletarian: First and foremost, the proletarian is not a socialist, but an obedient and irresponsible tool and a dirty weapon in the hands of the Jewish plutocratic wretched system. He does not have a sense of co-community, because he does not live in a natural co-community, such as the family, the people, the nation, but in a system of domination that disintegrates these natural co-communities. However, there is no socialism without a community and the necessary understanding of it. If there was a spark of socialism in Marxism, it could not have failed. But he failed, because he did not want to create socialism, but wanted to pass off as socialism a view that was solely and exclusively in the conscious service of the Jewish aspirations for world domination; and secondly, we must know about the proletarian that he is not a nationalist, but a godless, homeless, homeless and familyless vagabond of a social order artificially forced into moral, spiritual and material decline; and thirdly, the proletarian is not even a materialist, but a wage slave who does not even know the most basic prerequisites for his most natural material well-being

to fight it out, because it lives in complete moral, spiritual and material laxity and indifference.

In a plutocratic system, all workers without exception are proletarians; who does not work responsibly, but serves it without conviction. Therefore, he does not fight for his most natural rights, but compromises. He dishonors and humiliates himself in his so-called wage fights and strikes, and he can't get any further than stealing from the big thief.

**Managers! Brothers and sisters!**

The Hungarian worker has requested so far, but his request has not been listened to. He demanded, his demand was not fulfilled. Now, in the name of the nation and the workers, he will take and fight for what he gets and what he deserves for the sake and service of his family and the community of the nation.

The requirements for the worker's living space can be summarized as follows: a clean and healthy family home and complete life security; a clean and healthy workplace, so that you can use your best abilities for the benefit of your family and the nation and ensure and demonstrate the greatest work results; the enjoyment of the institutions of national culture and civilization and the possibility of active involvement in the European working community.

In the ideology of Hungarianism, he rejects the sterile class struggle, because he points out and proves that such a struggle only serves and strengthens the plutocratic system. However, where it achieved its supposed goal as a proletarian dictatorship, it built an impossible and impossible political, economic and social system. The class struggle is always the result of artificial social stratification, the stages of which are: caste system, strike, encapsulation, hardening, selfish separation of the natural social strata, disintegration of the necessary community, class struggle.

On the other hand, Hungarianism has made natural social stratification the cornerstone of its political, economic and social system and order, and sees it as follows: the primary producer who supplies the raw material: the worker who shapes the raw material into a consumable form, the intellectual who makes the raw material capable of consumption just and carries out its useful distribution and harmonizes the work of the two basic factors; the woman who in the organized family enjoys the good benefits of the work done in harmony by the peasant, the worker and the intellectual; the soldier who ensures and protects the continuity of the national work and the enjoyment of the work results. The consequence of this natural social stratification can be nothing other than the work order in the individual layers. The corresponding professions are created from the demanding needs of the work schedules, which are coordinated by the work schedule. This work order represents the totality of individual natural social layers, the worker, the working nation. The will of the working nation is expressed by the professional codes, which are the state power factors of the Hungarian national socialist labor state. All workers therefore appear as public law power factors in the life of the Nation. The professional codes legalize, sanctify and protect the work constitution of the working nation, which means the moral, spiritual and material system and order of the working nation based on labor law, work obligation, work appreciation, work ethics and work beauty.

The service of our nation, that is, the service of the community, mostly ensures the self-interest, the interests of the individual natural social strata, without them coming into conflict with each other and destroying their fighting power in a fruitless class struggle, the moral, spiritual and material life of the working nation. Therefore, putting public interests before self-interest and legalizing them is correct, useful and acceptable only from this point of view and only in this sense. Because "only public interest" withers the personality, "only self-interest" withers the necessary community. For the public interest and that

Hungarianism ensures the vital harmony of self-interest in such a way that it only finds the rightful claim of self-interest by serving the public interest.

The plutocratic systems believe that National Socialism and Marxism mutually destroy each other and thus humanity: they free the plutocratic profit world from these two dangers. That they will be disappointed is certain! National Socialism will certainly triumph over Marxism, as the Freemason Jewish plutocrat over the Anglo-Saxon world power, and out of imperative necessity will establish the new system and order of nationalist and socialist Europe. The Hungarian vanguards of this great struggle are the Hungarian workers, who fight shoulder to shoulder with all the National Socialist workers of Europe in the service of building a new Europe.

In Hungarianism, the Hungarian worker is the nation-builder. Its heavy planning, management and execution work rests on his shoulders. Our nation, party and movement are formed, built and solidified on his work bench. Let the Hungarian worker never forget the great principle of Hungarianism: whoever is first in the fight is also first in power! Our struggle only imposes duties on us. We will win our rights in our work state built in struggle, blood, sacrifice, sweat and suffering as we have fulfilled our duty.

Some people say to the streets, while others insist that we should do nothing, because the power will fall into our laps like ripe fruit anyway. Let's not sit up to the instigators, nor to those who feel comfortable. The instigators should note that our workers gathered in the Hungarianist Movement will only take to the streets if the herd of Marxism breaks through the streets against the development of the Hungarian people's movement of National Socialism, Hungarianism. But that was the last time the Jewish-led freemason Marxist flock took to the streets, because they would not have had the ability, the possibility, or the opportunity to do it a second time.

And the scumbags, who believe that we should do nothing because the power falls into our laps anyway, should note that the diseased, spoiled, rotten fruit always falls from the tree. In order to be healthy, you have to reach up to the tree and cut it down! And also the power that just falls into your lap, it is indeed a sick, corrupted, rotten power, from which neither our nation nor we ask!

The only path that leads to the goal: perseverance, faith, loyalty, whose external forms of expression are organizations and the national organizing work that takes place in them.

Organizations must stand rock solid, ready to begin their nation-building task at any moment at the will and service of our nation.

The strategy of the fighting external front and the fighting internal front must always be in harmony. On the external front, the National Guard fulfills its duty, on the internal front, the Hungarian. Our nation watches the fight of these two and demands from these two that they fulfill their duty from the last soldier to the last Hungarian. In the external battle of the National Guard, he makes it possible for the Hungarian to fight his great internal battle in the service of his nation. On the other hand, in the internal struggle of the Hungarians, he must make it possible for our national defense to receive it on time and in the required quantity with absolute certainty, which means a sure victory of his fight. The national guard must feel and know that not only does the Hungarianist support his victory over the external enemy, but also that by the time he returns home victorious, Hungarianism and its vanguards, the worker and the woman, have defeated the internal enemy and have already created the new Hungarian Hungarianist An empire in which the peasant, the worker, the intellectual, the woman and the soldier work in a life harmony that brings blessings in the great service of the families of our Empire, our nation and the glory, greatness and happiness of nationalist and social

Endurance!

█ --- Part 3 ---

## Ferenc Szálasi: Hungarianism 3 / 4

### **SPEECH DELIVERED AT THE MEETING OF THE FIRST NATIONAL INTELLECTUAL GREAT COUNCIL ON DECEMBER 27, 1942**

#### REASONABILITY

National leaders! Brothers and sisters!

The Nyilaskeresetes Party and the Hungarist Movement led by it called together for the first time the leaders of the middle class organized in its ideology and framework, so that the first National Grand Council would fix the profession, task, responsibility, duty and place of power of the strata called to lead and manage our nation in the Hungarist Hungarian Empire, as in the order and system of the nationalist and socialist new Europe.

The intellectual is the leader of the nation, with all the responsibilities of that. The motto of the Hungarian intelligentsia: honor, knowledge, setting an example. An honorable heart, a scholarly skull, and self-sacrificing example in the life of a worker and fighter: this should characterize our new leadership layer emerging in the forge of the nationalist and socialist worldview. We have to throw off all the dross and inhibitions of prejudice. We must get rid of the political, social and economic fallacies of at least thirty centuries. We have to establish that truth, that reality, that freedom, as the peoples have interpreted it for thousands of years, but they have not been able to live until now, because there has been such an unheard-of abuse of the faith, loyalty, willingness to sacrifice, not least, but first of all, their good faith and with his patience, which cries out to the heavens for revenge and reparation.

Nearly thirty centuries passed without an account of what happened, how and why it happened, what the effects and consequences of the events were.

He saw the great laws of practical life, which were brought by scientists on a golden platter, and dismissed them as gray theory, the practical man sees everything differently and cannot in any way tie his decisions to theoretical findings. The ground-breaking battles of the self-sacrificers were handled with a grandiose wave of the hand, they were called fantasists and madmen, they were rewarded with crosses and swords, or they were stolen from them. In these, we must first of all see the innermost cause of much unnecessary bloodshed. History teaches everyone how to live and how to die. But until now he had taught him in vain.

It is therefore fitting that, for the first time after many millennia, we carry out the great reckoning of how they have managed the stock of goods, which is actually meant to create the happiness of humanity here on this earth, and take stock of this great historical reckoning. But let's also establish the lessons of everything, especially from the point of view of what our nationalist and socialist leaders born into Hungarianism should want and how they should act, how they should live and die, if they want to fulfill their great vocation with dignity.

First of all, we have to give a sure answer to the question of what the peoples who make up humanity wanted to achieve during the past millennia, what was their goal, what they can want today and in the course of the millennia to come. The answer can only be: all people want to be happy. So the whole problem of happiness is raised with all its beauty and ugliness, its full depth and shallowness, its sacrificial greatness and selfish smallness. They say, and they say it correctly: happiness is a duty, and whoever renounces happiness commits a dereliction of duty.

There are many different conceptions of happiness. We will discuss its two extremes. After getting to know them, we will fix the perception of Hungarianism in this important issue, which I think



question will remain as long as there are people on earth. At one extreme is the Jewish view, which sees the fulfillment of happiness in the enjoyment of material things, and with this materialistic view, even if it wanted to, it could not think otherwise, it completely rejects the right to the happiness of others, and in order to do this with impunity, it established itself as the chosen one, the only rightful one on our globe beneficiary, so that he can realize his earthly happiness without moral and spiritual inhibitions. This concept of happiness is exclusive, only Jews can achieve it and enjoy it.

At the other extreme are the churches that develop from the doctrine of Christ, which place the occurrence of happiness in the afterlife. They skeptically and pessimistically deny even the possibility of earthly happiness, hence their conviction that happiness in earthly life is not possible anyway. Everything here on earth is dust and ashes. Although this conception of happiness is not exclusive, it is even universal, and every mortal is willing to share this happiness, but only in the afterlife.

These two perceptions form the two extremes, and because they represent extremes, they are false. But they are also in contact with each other in their entire moral, spiritual and material structure. Hungarianism has fixed its perception on this issue in the following way: in the development of humanity over thousands of years, it has become more and more clear-sighted, and can increasingly satisfy its needs in its moral, spiritual and material parts. Those peoples who cannot participate in this progress and perfection, are unable to keep up with it, disintegrate, and ultimately their individuals wandering in the lonely wilderness mark the path of doom, on which peoples will forever depart from the society of humanity. Only the life-affirming peoples who follow the path of development can demand and fight for their life demands. Hungarianism therefore means the ideology of clarity, progress towards perfection, life affirmation and the practice of a need for life.

Happiness and truth are sweet brothers. The truth gives happiness its flavor, its pea. Therefore, just like happiness, truth can only be approached. Therefore, Hungarianism strives to have in its ideology and practice only such injustice that hurts only one out of a hundred and not ninety-nine. But he also knows that he will fail as soon as his justice becomes justice for only one and not ninety-nine. All the systems born of liberalism will therefore all fail, because they only mean justice and happiness for one percent, and injustice and unhappiness for ninety-nine. This is today's unchangeable law, which is implemented with blood, iron, tears, and sweat by peoples who are disappointed in the old happiness and the old truth and who demand a new truth and a new happiness.

We can therefore state as a fact that every system of ideas born and to be born in the human history of our earth and their practice always aim at the realization of happiness, that is why people make their blood sacrifices, that is why they take all the suffering and risks. And these ideas always failed because they did not fulfill the hopes attached to them.

Analyzing the balance sheet of the past millennia further, we see that in the course of known and known human history after 1920, merciless battles were waged on our globe only for the possession of its stock of material goods. The goal was therefore explicitly material. Therefore, we should not be surprised that in these millennia only materialistic systems could develop, which suppressed all moral and spiritual natural requirements. The materialistic systems used the man, the peasant, the worker, the intelligentsia, the woman, and the soldier only as tools in their goals, and they made their politics with dead matter. So they made an agrarian policy and ruined the peasantry. They made industrial policy and destroyed the worker. They made monetary policy and destroyed the livelihood of the workers. They made economic policy and destroyed the family's well-being. They made state policy and destroyed the soul of the nation and the people, nationalism. They made material and power politics and destroyed the nation

healthy community, socialism. They made a territorial policy and set up sick, materialistic chauvinism and materialism. They made a marriage policy and destroyed the family and the woman. They did everything to protect the politics of mercenaries and officials and destroyed the military and intellectuals. These materialistic systems destroyed everything that resisted their rigid profit outlook. The struggles for freedom, which oppressed and self-interested people have fought for the respect of themselves, the land, work, family, society and the people over the course of thousands of years, could not achieve their goal because the leading strata of the time, the intelligentsia, did not live up to their vocation. , but he could not stand, because he was not a leader, but only the first server of interest systems. This long, millennia-long power and rule of matriarchy was based on imperialism in ancient times, universalism and feudalism in the Middle Ages, absolutism at the beginning of the modern age, and then liberalism; to reach its peak performance in capitalism and the plutocratic autocracy it built in the outcome of the new era. For thousands of years, there was no mention of planned leadership, management, rational and purposeful construction work. They were only exploiters and exploited. However their names have changed, their essence has always remained the same.

Europe has been in political, economic and social labor since 1900. The leading powers of liberalism: England, France and the USA directly or indirectly take possession of the entire wealth of our globe, and they are not willing to give it to others. In Europe alone, nearly 500 million people are looking for the way to well-deserved and well-earned prosperity and satisfaction. All the peoples realized that the entire extent of our land is in the clutches of a single rogue company, which does not produce, but steals and robs; he does not rule, but usurps; it does not exercise power, but commits violence against common sense, a sane soul and life. Therefore, in spite of the fact that, due to the wealth of our globe, it can provide and sustain all the peoples living on it, there is still general poverty, misery, trouble and despair. However, the new worldview, the new order and system of nationalism and socialism pointed out the true source and innermost causes of the troubles and started the fight, one of the ultimate goals of which is the planned distribution of the wealth of our globe. This will be the first true distribution of land in our historical life. The first task and responsibility of the new leadership layer born from the nationalist and socialist order will therefore be to carry out the great work of division in such a way that the cultural, civilizational and technical life of the nationalist and socialist order for thousands of years of land peace, labor peace and people's peace in Europe can begin. in the name of

The most important stages of the European crisis, which has been laboring since 1900 for 42 years, and which has developed into a full crisis of our globe since 1930, can be determined as follows: Jewry, who has acquired intellectual omnipotence in the press and literature, uses the tool of Marxism to oppose the working class to the bourgeoisie. It proves to the worker that he needs an international organization in order to fight effectively against the internationally organized "stinking bourgeoisie". It proves to the citizenry that it needs extreme nationalism in order to successfully fight against the internationally organized "stinking proletariat". The two "stinks", whose only stupidity was greater than their stench, jump at each other. In this unblessed struggle, all the moral, spiritual and material, as well as political, social and economic key areas of Europe come under the direct or indirect power of the Jews. The 1914-18 World War definitively destroys the civil order that was born in the sea of blood of the great French Revolution. The liberal civil order that disappeared in the sea of blood of the 1914-1918 World War gave way to the Marxist dictatorship led by the Jews in the East and to the plutocratic dictatorships also led by the Jews in the West. Capitalism and Marxism share the world,

as prey. These are the two systems that have kept all the peoples of Europe under their tyrannical rule since 1919, and since 1927 they have used all means without restraint in order to create de facto and de jure Jewish world domination. Totally organized meanness began its merciless fight against our entire globe. Until 1930, all the European peoples crumbled under the millstones of the Marxist and plutocratic Jewish dictatorship to such an extent that every people will either have a Jewish leader or a government system that is controlled by the Jews. Starting from 1935, this great onslaught of destruction and devastation and its unrestrained greed was halted and braked with breathtaking suddenness by the Italian and German people, organized in the nationalist and socialist order and finding each other, and by their two fiery leaders: Mussolini and Hitler. From that year until 1939, total meanness used and sanctified all means to overthrow the nationalist and socialist systems that represented the new world. After suffering ugly defeats in his battles fought with political, economic and social weapons, he resorted to armed violence and wants to exterminate with blood and iron all those who do not want to yield to him and conspire against him.

This brings us to the last part of our millennial reckoning and balance sheet, the latest era, which actually begins with the current worldview war and with it opens an era that posterity will bless or curse as the new nationalist and socialist leadership will fulfill its historical vocation and mission, or commits an irreparable breach of duty and serious error. This huge worldview war, which surpasses all previous dimensions, is bound to wash away and make amends for the mistakes and crimes committed over thousands of years with blood. The goal of this huge struggle can be no other than the total destruction of the total meanness organized and organized since 1900, the fulfillment of a new worldview on a nationalist and socialist basis in the coexistence and community of destiny of the European peoples, which organizes the European space into a unity based on political, economic and social life harmony, and which, together with the vast Asian space, must be the true governing power and true steward of our globe and its stock of goods.

The biggest lesson of the great reckoning and balance that goes back thousands of years, which we want to state openly, honestly, without any unnecessary shame, is that the peoples have not had a leadership layer, an intelligentsia until now. The new worldview, which we nationalists and socialists, in accordance with Hungarian practice and the living conditions of Southeast Europe, call Hungarianism, we profess and we want and will live as such, forms the imperatively necessary natural new social order in the great people's struggle for freedom: the intelligentsia, the leading stratum, for the political, economic and social leadership and good use of the total nation.

National leaders! Brothers and sisters!

On October 18 of this year, we recorded the profession of worker and on November 22 of peasant. We have established that the peasant is the embodiment of pure and healthy nationalism, the expression of land peace, the only factor with which we must and can build the foundation of our workers' state: the Hungarian peasant state, as well as the European land peace that ensures the peace of the peoples of Europe; that the worker is the embodiment of pure and healthy socialism, the expression of labor peace, the only factor with which we can build the Hungarian labor state and the European labor community and workers' community. However, someone must harmonize the work of the peasant and the worker if we want their work to be effective and useful for the public. Therefore, there must be a factor that unites the work of the two and sets up the practice of the National Socialist worldview. This is the factor: the intelligentsia, the leadership layer. He is the only one capable of making nationalism its proper and natural vocation, organizing it for the benefit of practical state, national and people's life, and form the national socialist worldview from their harmony of life. He is therefore the embodiment of true and pure Hungarianism, the expression of social peace, the custodian of the Pax Hungarica. If you lack everything, no

intellectual, but proletarian. Our leadership, which was born in Hungarianism, should definitely know that the National Socialist worldview fundamentally rejects the existing systems and builds those that see total communities as good and useful as their ultimate goal. From the point of view of the European space, it has to organize and build three total communities: the totality of the family, the Nation and the European Community. These three totalities are inseparable, one cannot exist without the other. For this reason, Hungarianism can imagine the individual only in the family, the family only in the people, the people only in the Nation, and the nation only in the totality of the European Community in its ideological and practical structure. In our opinion, the other structure is not a national socialist system, but either a nationalistic or interest socialist system, which will fail and be destroyed just like the plutocratic totality built on Jewish interests. Each nation builds its nationalistic and socialist new order by taking into account its own characteristics. That is why their Italian practice is called fascism, the German one "Völkische Bewegung", the Spanish one Falangism and the Hungarian practice Hungarianism. However, there are some who say that fascism is a separate world view, which is nothing more than the Italian people's view of the world. And National Socialism is also a separate world view, which is nothing but the German people's view of the world. But so be it. But if this is so, then Hungarianism is also a separate world view, which is nothing but the Hungarian people's view of the world. On the one hand, this will not give us less truth, and on the other hand, we will not become less National Socialists. In this way, in practice, the European worldview has three main trends emerging: National Socialism in North, Northwest and Eastern Europe; Fascism in Southwest and Southern Europe; In Southeast Europe, on the other hand, it is Hungarianism. The question therefore arises as to which of the three main directions will be the one that will be able to serve as the basis for practical state, national and popular orders and systems in Europe. According to our judgment based on experience, the goal of fascism is the total state. He believes that all life demands can only be satisfied, ensured and protected best with the help of such a goal setting. According to his view, all peoples in the empire can achieve their goals. The foundation is therefore the state. He is the sole source of all power, law, and law. Its structure is not exclusive, but strives for universality. In German National Socialism, as we call it: Völkische Bewegung, on the other hand, we found that its goal is the total race, including the selection, sole dedication and supremacy of the northern race over all the peoples of our globe. However, his chosenness and dedication, as well as his superiority, were not premeditated and came from the other world, so they are not uncontrollable, like the Jews', but result from their own strength, aptitude, and, of course, their specific type of quality. He believes that all life demands can only be satisfied, ensured and protected best by this goal setting. Its structure is exclusive, open only to Aryans. Among these, however, only the northern variety is destined to play a leading role. The basis of all power, right and law therefore originates from the race. On the other hand, the goal of Hungarianism is the total nation. Hungarianism means a natural and imperatively necessary community of life, companionship and destiny, which is organized into a political, social and economic unity by the leading people who are called to do so at all times in its life space, and only they are able and called to lead it responsibly. Therefore, all those peoples that establish their necessary interdependence, thus also establish the imperatively necessary community of their living space and recognize the leading people's dedication to leadership, form a total nation. Hungarianism claims that all demands of life can only be satisfied, ensured and protected best by setting goals like this. The basis of power, law and law is therefore the total Nation. It can be taken as a fact that nationalism in the people can degenerate into chauvinism, socialism can degenerate into materialism, but none of this is possible in a total nation, because only a total nation can mean pure and healthy nationalism, as well as pu

the coherence of socialism. If the leading people do not stand at the height of their profession, they are incapable of this clean and healthy coordination. The living space falls apart and becomes the easy prey of either political, economic, or social imperialist desires and aspirations. Therefore, in our Hungarianism, we believe that the peoples of Europe will integrate into total nations out of the necessity of life, companionship and community of destiny. Therefore, the Germanic Nation, the Latin Nation, the Slavic Nation will be born out of imperative necessity under the responsible will of the leading people, just as in Hungarianism the Hungarian nation is also created out of imperative necessity under the responsible will and leadership of the Hungarian people. The nations formed in this way will form the entire political, economic and social unity of the European space.

Therefore, Hungarianism really looks at the world. Through its ideology and practice, our Hungarian people really look at the world consciously, and have an understanding of all the forces on our globe, their effects and relationships. And he gave his perception a solid moral foundation that anyone can accept calmly, without any mistrust or jealousy. But because this and this is our perception of our globe, of Europe, of the systems of the near and distant future that can be deduced with common sense and spirit, we must very seriously and unequivocally state our fundamental law that this view of ours would remain unchanged even if no other no people would have found a home and would not have created a common homeland with us. But also that if we really want the peoples of Europe to live in the same destiny, there is no more reassuring way to solve European problems and the great question of organizing the European space than by the practical implementation of such principles as our Hungarian people through the ideology and practice of Hungarianism he has seen it, embraced it, crystallized it, does not hide it "under a bushel" and, in the responsible awareness of his leadership vocation, dares to submit himself to the judgment of the leading powers that organize Europe, because we will not be ashamed of them at all.

The peoples living in our living space are the accessories of our nation, they are inseparable in good times, in bad times, in joys and sorrows, in prosperity and trials, and are an integral part of our nation. In accordance with their talents, they create in our nation the nobler and higher life, companionship and community of destiny, which is the only guarantee and pledge for the well-being and safety of our living space. And for it to be built this way, to be this way and to remain this way: this is the second task and responsibility of our intelligentsia born in Hungarianism. At the same time, this unmistakably defines our nation's place of power and right in the leadership of Southeast Europe and the European Community.

#### **National Leader Brothers!**

We drew the summary, big picture of the millennial events of the peoples, we determined how the triumphant worldview and worldview of National Socialism emerged out of imperative necessity, this is the great life and turning point of fate for humanity and our entire globe, and we also indicated the three possible main trends of practical system building. We still need to know the factors that are the basis and controls of every community.

The total nation organized in Hungarianism always has five strength factors: the worker, the peasant, the intellectual, the woman and the soldier. The peasant is the nation's maintainer, the worker is the nation's builder, the intellectual is the nation's leader, the woman is the nation's preserver, the soldier is the nation's defender. We can only speak of a total nation if it has the five strength factors and possesses these specific vocations. However, there is another layer that became aware of the French Revolution, but has not been able to find its place since then. It was lost while searching for a place, crumbled, and can only be found in its fragments, which are also strongly absorbed in other, natural social strata, or carry out the work of the new natural social stratification required of life. The peasantry was created and the

from the working class, but then he broke away from them. This is citizenship. Hungarianism honestly states that there is no bourgeoisie, that the vast majority of the bourgeoisie in Marxism, capitalism and plutocratic systems have been completely proletarianized, while a small part of them have become small or large capital owners accepted from the plutocratic system.

However, we still make the citizenry the subject of investigation in order to learn from it the lessons for the intelligentsia.

At the very top of the hierarchy of the bourgeoisie, we can identify the bourgeoisie, which is also "so-called" in liberal sociology, the owners of money, trade, industry, and the means of production, who are the shapers and creators of capitalism, and the sole beneficiaries of plutocratic systems.

At the bottom of the interesting, but completely unviable, ladder are the peasants, those who fought their way up from the ranks of the proletariat amidst the noisy or less noisy recognition of the bourgeoisie. They hate the proletariat the most. Very correctly, because they also came out of there and know very well who it is. But they stare at the bourgeoisie, quite rightly, because they don't yet know who it is. These are the citizens of Spitz. All over Europe, without exception, they were and are still being excluded from the ranks of the members of the individual social democratic parties.

Between the top and the bottom of this were the others from top to bottom, roughly in the following order:

the industrial middle class, which included small and large capital owners; officials, priests, judges, administration, education and training agents, doctors; in economic terms, they are actually proletarians, since they are not capital owners, but only provide their labor and skills to the plutocratic system; private employees, who, like civil servants, are proletarians from an economic point of view; it can be stated that the remains of this layer that can still be found are the ones that are mostly looking for a way out of today's chaos; at the penultimate level, i.e. before the citizen, we saw a large group of freelancers:

doctors, lawyers, engineers, writers, artists, actors, journalists; the vanguards of these, or rather those chosen by the plutocratic bourgeoisie, reached the very top of this strange social order, but the vast majority of them decidedly followed the path of the extremes and wandered all the way to anarchism and nihilism; they supplied the pitiful group that liberalism called shipwrecked, perhaps we could more correctly call it broken ladder; they hate petty bourgeoisie, this includes of course the top of the bourgeoisie that is unattainable for them, but they also hate the so-called horde socialism, which they saw in the fulfillment of the general proletarianization; it was painfully established that quality is dying and drowning in quantity; however, their tragedy was always that despite all this, they could not be fully reborn, not even for new social systems.

Without any unnecessary suffering, we can state the fact that the so-called bourgeois layer has completely crumbled. Liberal sociology rightly named the remnants of what can still be found as the middle class, because it could not be placed either among the plutocrats or the proletarians. So not only life, but even science could not do anything with him. In this middle class, what we could most aptly call the ideology of fear lives and thrives. This part of our society lives in constant fear and dread that it will crumble under the millstones of the highly organized international plutocrats and the equally internationally organized proletarians. Plutocratic systems have always had the great fortune that this middle class could not organize itself, because if it had stopped work even for a single day, both plutocrats and proletarians would have fallen on their knees.

The ideology and practice of Hungarianism extracted from these scientific and practical facts the important finding and the resulting determination that this middle class, which, due to its expertise, could form a very valuable and indispensable layer of any natural social order, must be saved from ultimate destruction.

He wants and will achieve this by making him aware that, due to his expertise, he belongs to those who are called to responsible leadership. However, he has not been able to fulfill this great role until now because, despite the fact that he possesses the most powerful capital, knowledge, and is his inalienable property, he was still powerless, vulnerable, and because he was artificially or forcibly prevented from occupying his rightful place. .

Therefore, Hungarianism means for the intellectuals of every social stratum the struggle for freedom, the ultimate goal of which is the intellectuals' dedication to leadership and their right to lead.

The backbone of our national leadership will be the executive branch, whose main task is to ensure the moral, spiritual and financial well-being of our living space. Therefore, it is the first and most important planning, organizing, leading and controlling organ of land management, material management and energy management. This faculty provides space, work and responsibility for the excellence of our intellectuals, who are leading individuals and personalities in terms of expertise and worldview. They are unwaveringly loyal to our nation, and have unwavering faith in its strength and dedication.

Among the basic community factors, three are the strongest and most complete: religion, nationalism and socialism. Freemasonry, the Jews and representatives of the plutocratic system, as well as Bérence, have always contrasted these three most sharply with each other, saying that they are oil, fire and water, which have never been compatible with each other. These ips knew very well that they have an irrevocable end, they will disappear if these three life factors come into harmony. In our Hungarianism, we believe that religion, nationalism and socialism are factors of life, which are not rivals, but indispensable complements to each other. Religion is the moral basis of Hungarianism, nationalism is the spiritual basis, and socialism is the material basis.

The professed stewards of religion have allowed churches in plutocratic systems to adopt materialist views and believe that God has appointed them to rule over people. This state and perception must disappear if the churches place importance on the fact that the peoples accept and consider their intercession towards the absolute necessary. Our opinion is that the debate over the Old Testament will initiate the great reformation, either outside or within the church, which is absolutely necessary in the individual churches, and without which they cannot fulfill their vocation, which both God and man demand of them. It cannot be the task of Hungarianism to defend the dogmas of individual churches. We protect religion, it must be protected and it is necessary to protect it, often even against churches that have forgotten themselves.

We do not reach for dogmas, but we will not act as a dogma guard under any circumstances. We are convinced that the new world view will decisively change not only the spiritual and material side of life, but will also influence the moral side. And he will make it so that, on the one hand, the individual churches can easily throw off the principle of materialism with all its scandalous frills, and on the other hand, so that the imperatively necessary harmony of life can be created between the churches and the new worldview, as well as the emerging new world order. So we don't want other religions and other churches, but we demand pure churches. And we have the right to that.

We experience that religion becomes rigid in various, dogmatic church dictatorships, if it does not have the imperatively required harmony of life with nationalism and socialism, but it rejects and keeps them away. We can reassure everyone, but especially those who fear religion from us, that we always give to God what is God's, but

this will not prevent us from taking from the churches in the name and for the sake of God and our nation what does not belong to the churches according to divine order.

The new worldview rests on the real and actual values of the peoples. Thus, on true and pure nationalism, which is nothing but the concept, content, and expression of the spiritual life of a people. Nationalism, which does not have the imperatively necessary life harmony with religion and socialism, turns into chauvinism, it rejects and keeps them away. This degenerate nationalism always advances imperialistically to achieve its goals. Liberalism was the hotbed of chauvinism, while Hungarianism was a prerequisite for true, healthy nationalism. Those non-official and non-professional persons who think that they can accuse Hungarianism of "excessive" chauvinism, just because our perceptions do not agree with regard to the structure and practice of the new European order, are very mistaken.

Marxism, born in the hotbed of liberalism, can only be called socialism with great benevolence. In fact, it is not socialism, but a system of rule based on material principles set up in accordance with the Jewish materialistic worldview. It has only so much to do with socialism that, by manipulating it, it can set the social stratum most inclined to action, the worker, as a tool in the service of its own goals.

In Hungarianism, socialism is the concept, content, and expression of our material life. It means the imperatively necessary companionship, it gives practical expression to the noble socialization of the individual. If this power factor lacks its two partners, religion and nationalism, it will be distorted into materialism, which also wants to achieve all its objectives in an imperialist way. Liberalism has always been a hotbed for materialism, while Hungarianism is a prerequisite for true, healthy socialism.

We are aware that our living space must be organically integrated into the greater European space. We are also aware that this large space must have a common political, economic and social goal, which we must achieve with a common effort.

We know that we have to take part in this joint work according to our abilities, we consider all of this to be natural and absolutely necessary. But we want to implement and complete all of this on our own, with our own strengths. With our peasants, our workers, our intellectuals, our economic and commercial factors, because we know that we are capable of this and that we have the factual, subjective and objective prerequisites for this. We demand the full task and take full responsibility for it.

We want to be totally connected to the European space, but only with our total nation. If we were unable to fulfill our vocation and carry out our task, this inability can and must be established in the interest of the European Community. But also for the sake of the European community, our ability to do this cannot be denied until life proves our inability. The third task and responsibility of our intellect therefore culminates in forming the foundations of our moral, spiritual, material, as well as subjective and objective leadership.

Hungarianism is not based on racial impatience, but on racial ennoblement. So, he does not exclude certain breeds from his living space because he is impatient with them, but because he wants to ensure the racial purity and nobility of the peoples living in our living space. But we do not stand on the basis of intellectual impatience either, but on the basis of the necessary harmony of life, because we see and experience that the spirit and the practical worldview trend demanded by it have already formed in every living space, which is true, beautiful and good in that living space. But it becomes really useful only if it can work in harmony with the intellectual and practical trends that have developed in all living spaces. The life harmony of religion, nationalism and socialism has not succeeded until now because the mere presence of Judaism has made it impossible, it has always torn them apart and



he distorted it according to his own materialist worldview. Judaism must therefore be absolutely removed from the body of all European peoples, it cannot remain in the European space and a place must be allocated for it, where it can no longer harm any people, and where it can build and build its practical world according to its particular understanding; his long-desired goal and desire: the independent and independent and free and democratic Jewish state, in which there will always be peace, there will always be bread, there will always be work. But for that very reason, it is not them, but us, who will determine whether or not Judaism is poison for us. The plague bacillus is also convinced of its harmlessness and innocence, but despite this, people still have a vastly different opinion.

We admit that the plague bacillus cannot help but be what it is. But on the other hand, don't take it in a bad name, if on the other hand we don't take pleasure in any kind of pestilence and we defend ourselves against it. In particular, our intellectuals should take note of the undeniable fact that, in addition to the long millennia of being chosen, the Jews, by the special and forgiving grace of the good God, had around two centuries at their disposal to show and prove what they can create in the fullness of their power. In the Russian nation, approximately 180 million souls were at his disposal for nearly 25 years, and he had the responsible and unlimited possession of all means of power to realize all that is beautiful, good and true in the world's richest living area, so to speak, and to really restore the lost earthly paradise. And what he actually did in practice is awesome! He himself proved that by nature he is completely incapable of leading, organizing, and creating, that he can only express his nature towards the negative side: destruction and destruction. The fourth and apostolic task and responsibility of the intellectuals of Hungarianism is to proclaim the essence of the Jewish question every single time, to point it out at every opportunity and not to be led by false shame and false humanity in solving the Jewish question, because he and his nation will pay bitterly for this. , its landscape and everything that lives and demands life.

One of the most important strength factors of Hungarianism is the leadership layer, the intelligentsia. We have to state that we cannot and cannot include the so-called leadership layer produced by liberalism and capitalism in our initiative, because they were singled out by the Jews, chosen by their wishes, and approved by their outlook. We must choose new leaders from the peasantry, the working class and the completely suppressed middle class. Hungarianism must educate its own elite, build its own salons, just as liberalism once did, which at that time had no intention of taking over the elite of absolutism, but consciously either withered or destroyed it. That was right. In the matter of forming our elite, the same right action is required by reason and reason. The fundamental law of Hungarianism, which it makes obligatory for its intellectuals, is this: if you have to choose between nation and constitution, truth and law, life and law: it is your duty to always choose nation, truth and life, because you must know that this three is eternal. The constitution, the law and the law are necessary but transitory forms, which the nation can replace as and when its new truth, new reality and new freedom require, so as the will and will of the new life in and through it formally. wants to be expressed. Accordingly, he establishes the framework within which he wishes to live and die and demands his life in accordance with his new life. Therefore, Hungarianism will have its own constitution, its legal basis and its laws, but these cannot be similar to or equal to those of liberalism and, of course, they will not originate from it. They will not be constitutional-continuous, legal-continuous and law-continuous, but nation-continuous, life-continuous and justice-continuous.

**National leaders! Brothers and sisters!**

Against the profession, task, duty and responsibility of our Hungarianist intelligentsia, he imposes a single imperative, without compromising: the political, economic and social reality of the Hungarian Hungarian Empire under his responsible leadership.

We are convinced that this greatest and bloodiest catastrophe of all time will ultimately give all life factors their true meaning, true content, true vocation, true frame, true expression and true place. So for the peasant, the worker, the intellectual, the woman and the soldier, just like the life trinity of religion, nationalism and socialism and so on for all the value factors. They say that I don't like civil servants, the middle class, intellectuals, and that I organize a class party. Of course, this is a lie again. Our entire Hungarianism does not represent and build a class party, but a people's movement that embraces all layers of society and excludes no one from its movement. It can be stated that there are some people who exclude themselves, but these do not mean civil servants, nor the middle class, nor the entire stratum of the intelligentsia, nor even their professional leaders. Our intelligentsia born in Hungarianism is the one that will give its nationally responsible leaders to our entire political, economic and social life, to our working nation, to our armed nation and to the totality of our nation.

We must fight very strongly against pseudo-National Socialism and pseudo-Hungarianism. Our defense against both is simple. And simply because we are unmistakable, unshakable and steadfast.

Let's recall and establish the following: Five years ago, we were told to emigrate to South America. Four

years ago, they said we were unimaginative fantasists.

Three years ago, they said that we were German mercenaries, that we were traitors to the country for inviting the Germans into this country; two years ago they said that we were communists disguised in green shirts and led by a deranged lunatic, a year ago they said that we were anti-German, that we were obstructing the Axis policy of this system. What are they saying today? They say, because we want the same thing.

Our unmistakableness and their duplicity, our steadfastness and their swaying, can be determined mostly from these past five years. Our steadfastness and their conjuncture. They say that the truth does not need to be

organized separately, it organizes itself. This is not true. If someone waits for the truth to organize itself, they will wake up to someone else organizing it for their own benefit. Everything that requires life, including truth, also requires its organization. However, truth is not truth if one does not implement it in his practical life, at most it remains only written or spoken nonsense.

Our intellectuals, forged into steel in Hungarianism, must undertake all sacrifices, all risks, all suffering in order to be worthy of their profession and rightfully claim their place in our state power structure, which serves the glory, greatness and happiness of the Hungarian Hungarian Empire. Only in this way can the family, the Nation and the European Community be legalized, secured and protected for their good benefit.

**Endurance!**

**ON JUNE 15 AND 16, 1943, THE INAUGURAL SPEECH OF THE FOREIGN CONFERENCE SERIES  
AT THE HOUSE OF HÚSÉG**

**LARGE SPACE, LIVING SPACE, LEADING**

**PEOPLE** In the ideological system and order of Hungarianism, it provides a serious image of the new world, imbued with a sense of responsibility and edited by it, as well as the foundations, framework and content of the new truth, new reality and new freedom arising from the common world view of nationalism and socialism. Full knowledge of this is necessary so that the goal is clear to each and every Hungarian, the new community of humanity, for which nearly 800 million people are consciously or instinctively fighting so far. But it is also necessary so that, first of all, the members of our Hungarian nation know their vocation, duty, task, responsibility, their rights arising from these and the goal that they must want to achieve, as well as the path that they must walk honestly and fight through without compromise.

On this occasion, Hungarianism also wants to answer the question of whether it is worth making the heroic outlook on life the basis of all beautiful, true and good lives.

Hungarism answers all these questions with a resounding yes. Yes, I want to prove its legitimacy and necessity. But I also want to prove that Hungarianism is a world view, the view of our Hungarian people about the world, as they want to see and live, for the creation of which they make all the sacrifices. But I also reveal how in the new age we do not want to see and live the new world.

This is my right, but primarily my duty.

The most important tenet of Hungarism is that the basis of the new world view is order and the harmony of life. It bases its ideological and practical principles on this. We do not and cannot care that some peoples have not yet seen the new world. We do not and cannot care that in this dizzying world of enlightenment and technology, some peoples still do not realize that our globe has suddenly shrunk to a very small size because of them, and then without any transition, so that every factor of life affects everything on our globe point, regardless of distance.

There are some who consider it a danger that today, when nothing has been decided, we should already talk, discuss and argue about what the new worldview will be like, because they say: it will only end in unnecessary excitement and scandal. Apart from the fact that we already know that the new era will win and will do everything, we believe that creating excitement or scandal is only the weapon of those who do not want to clarify the imperative questions of life, but want to increase the confusion even more.

We cannot even care about the fact that some people warn of trembling caution against the publication of hasty facts, as they do, especially on the side that repressed every disclosed Anglo-Saxon bluff scheme, acknowledges it with barely concealed joy, but is serious, concerned, paternalistic, and nevertheless badly clothed, takes note with deathly fear of the plans that come to light on the part of the nationalist and socialist leaders and fighters of the new worldview and new era.

We have to give our goal already so that we have something to adjust our behavior to.

Targeting is necessary especially because this is the only possibility for the peoples still suffering under the booty rule and power of the plutocratic freemason Jewish Marxist systems to see and hear the beauty, truth and goodness of the new life. Goal setting and behavior require each other, one cannot stop without the other. Faith does move mountains. But only faith and knowledge can create together. Belief in behavior and knowledge in setting goals can create together. The faith in behavior and the knowledge manifested in setting goals must always guide the steps of all those who conspired and rebelled against the misery and slavery of the peoples, so that in the people's struggle for new life, they can build the people's well-being and the people's freedom in the awareness of their sole and unique responsibility.

Hungarism builds the moral, spiritual and material system of the new worldview with three basic factors: the big space, the living space and the leading people.

**Question: why does the new worldview have to be built with these factors in mind, why can't everything be left as it is, only the plutocratic Freemasonry Jewish Marxist system should be destroyed, and the political, economic and social worldview could remain unchanged.**

**Answer: it is not possible to build a new system on old foundations, just as it is not possible to implement a new era with old people. Therefore, the practical order of the new worldview cannot be built on liberalism, just as Churchill cannot be trusted to implement the new era; because if this were to happen, the Jew's bucket would turn into just a Jew's bucket, otherwise everything would remain the same: the Jewish world domination and the moral, spiritual and material slavery of the peoples, which they would deserve after committing such utter stupidity.**

**Hungarism claims that all the moral, spiritual and material resources of our globe that have been discovered and will be discovered over time must always be divided in such a way that all peoples can access them and use them to satisfy their moral, spiritual and material needs and wants. In order to do this, however, we must carry out the first conscious distribution of goods in our history. Based on the truth arising from the imperative necessity of life, we must therefore regulate the moral, spiritual and material living conditions and practices of 134 million km<sup>2</sup> of land and 360 million km<sup>2</sup> of water for 2050 million people living in approximately 512 million families, so that the well-being and life security of the peoples that make up humanity can be effectively and legitimately adjusted from this .**

**The formation of the liberal worldview took place on the basis of booty management, not for the benefit of the people, but for the sole benefit of selected violent people. The necessity arises from this fact that not only the freemasonry plutocratic Jewish Marxist systems must be eliminated once and for all, but also the current practical worldview of our globe must be completely and completely transformed. However, this means nothing less than that the entire colonial system of the English, US, Soviet and French world empires built on predatory management must be completely dismantled and a practical world system corresponding to the new era must be built in its place.**

**It follows from all of this that we have to clarify the big principle questions that are decisive and show the direction of the rearrangement of our globe. Hungarianism therefore expresses its perception and view of the nationalist and socialist new world and the vocation, task, duty, responsibility and right of our people in it, on the one hand, because we consider our view and perception of things to be true, and on the other hand, because we believe that just as the voice of a mute child is still neither does his mother, nor does life understand the truth of a silent people. I will move on to the discussion of the worldview of Hungarianism. The first basic factor is:**

#### **THE GREAT SQUARE.**

**Humanity is built into reality and completeness from the practical harmony of life of three building basic cells, these three basic cells: the family, the site and the plant. Of these, the family is relatively the most mobile, and the company is relatively the most connected. The site, on the other hand, is a function of the family and the company, let's say it is a practical expression of the moral, spiritual and material community of the two. The family's operating space can therefore also be limited. In his wanderings, he was only bound to the farm that provided and ensured his livelihood. Due to this limitation, he is forced to build his premises.**

**This process can and did apply to some families many thousands or ten thousand years ago. But it is not valid when it comes to many hundreds of millions of families. They cannot migrate across our globe, because then it would not be their living space, but would become their death space due to the great amount of friction. But in addition: families that come from the same species, speak the same language, share the same customs, spirit, and morals, can best meet their material needs and demands together: they look for each other, they fight. Such families are a natural necessity**

they stick together, stay together and fight for the living conditions that provide them with the best moral, spiritual and material life chances: they consciously populate the area in which they, as well as their plants and locations given by the endowment, can form a community of life, companionship and destiny. In our Hungarian ideology, we call this community of life, companionship, and fate of families dependent on each other in this way. The people no longer change their place, unless very serious events force them to do so. The area it covers and can keep is the hona, its homeland. Every nation must be rooted in the soil in order to keep its homeland, but also able to acquire its homeland. A loose family life cannot become a people without rootedness and patriotism. We must see in this the innermost reason why the Jews are unable to rise from a relaxed family life to a higher and nobler practical life community. According to our understanding, the people are the building block of the moral, spiritual and material life of humanity.

In addition to regulating the internal life of the people who acquire the homeland, they strive with all their strength to safely regulate their relations with the neighboring peoples; therefore, he tries to create a moral, spiritual and material harmony with his neighbors that makes his life complete and safe. If a natural commanding necessity creates a life, companionship and community of fate between peoples from this harmony of life, we speak of a nation. The Hungarian ideology calls the area of life in which the nation is born from the common political, economic and social harmony of the peoples covering the area. So, while the basis of the life, companionship and community of fate of families, the people, are the moral, spiritual and material factors that arise from the species and the land, as well as the relationship between these two, the basis of the community of life, companionship and destiny of individual peoples, the nation, is the political, economic and social factors that serve the coordinated and collective benefit and security of the peoples living in this community. In our Hungarist ideology, based on what has been explained, we call a nation a natural community of life, companionship and destiny of the peoples, which is organized by the leading people in its life space into a political, economic and social unity and which only he can and only he is called to lead responsibly, so that the peoples concerned are morally, mental and material good benefit and security of life. The Nation is thus a people's community, a political, economic and social community of interdependent peoples, a reality. According to our understanding, the Nation is the building block of humanity's political, economic and social existence.

However, there is no stopping the development. The fulfillment of nationalism and socialism within the nation represents a peak in the life of the Nation. It cannot develop further on its own. Thus, it is forced to regulate its relationship with other nations. This necessity gives rise to what our Hungarian ideology calls connationalism, that is, a commonwealth. It is an alliance of interests, a concentration of interests, a life, a partner and a community of destiny of interdependent nations. But as long as individual families can be forged into a community of life, companionship and destiny by moral, spiritual and material factors, i.e. into a nation, while peoples are forged into nations by political, economic and social factors, the community of life, companionship and destiny of nations is shaped by culture, civilization and it is determined by technical management factors. Therefore, a commonwealth is made up of all those nations whose cultural, civilizational and technical management life and needs are the same as life, partner and destiny. The community of nations living in such an identity requires an area that is able to provide the moral, spiritual and material needs of the peoples built into the nations and the families living in them under all circumstances from the wealth of our globe. This area is the main square. A large space cannot be formed by what forms a unit only from a cultural, civilizational, or technical management point of view. Such a unit is always in the a

for a large space, which naturally complements and completes such a truncated life. In our view, the commonwealth is thus the building block of the cultural, civilizational and technological development of humanity.

Summarizing what has been said, the ideological and practical worldview of the Hungarianism worldview rests on the following foundations: the family, the plant, the site, as the basic cells of human life, with their content: man, woman and child with their primary natural life, companionship and community of destiny; with the content of the homeland as a basis for life:

with the morally, spiritually, materially united people; with the content of the living space as a basis of existence:

with the politically, economically, and socially unified nation; and with the content of the large square as a development base: with the commonwealth built from the point of view of the needs and requirements. Hungarianism's new worldview, global order and large-scale system, with its basic tenets in the 1st c. is shown in the appendix. The data are approximate. To describe the sketch, I add the following: 1.

The basic conditions and basic factors necessary for the creation of the large square, the raw materials for food, clothing, construction and industry, as well as the safety of life, can all be found in each large square, their production depends solely on the people of the large square, and they are more than enough to be permanent and provide the most complete moral, spiritual and material care and well-being to the peoples living in it.

2. The wealth of our globe that falls on each large space is not only the property or property of a single nation, which can be used as it pleases, but it is the jointly acquired, organized and protected wealth of all the peoples participating in the system of the large space, the enjoyment and benefit of which is the duty, right and responsibility of everyone for him in the political, economic and social order in which he lives and through which he is a member of the larger space.

3. Hungarianism organizes a practical basis for life that makes any kind of war initiative completely unjustified in the coming centuries, because it could not arise from the necessity of life, but only from the imperialist violent pursuit and goal setting. That is why wars within individual large spaces will be completely unnecessary and will become unnecessary as well. Hungarianism is very aware of the basic law that without struggle there is no life and prosperity. The family must fight for their daily bread, for the survival of the people, for the life security of the nation, for the commonwealth to create and maintain peaceful relations between land, work and peoples in the service of human development. So you always have to fight for prosperity. Prosperity that softens after a struggle always destroys. And it perishes. Prosperity therefore obliges just like honor, which, if easily lost, is very difficult to regain.

This is at least clear to us. On the other hand, the fight that takes place for more at the expense of others or the whole of humanity, and has no other basis than gross violence, which excludes others from the richly spread table of life due to the power of the stronger or the more violent, such a fight is not natural, it is not it stems from a justified, sickly distorted mentality, which must be countered at all times, but especially when and on those who say their bloody violence is from the will of God made in their own image, and take the right to do so by lying to God's chosen ones. I think God only imposes a duty on mankind; the rights are already given to oneself in order to be able to easily fulfill the duties imposed on it by God. This is the truth and nothing else. So there is no chosen people, but there is a people strengthened in their duty. Since every nation has its duty, none of them can be excluded from fulfilling it, because one nation cannot fulfill another's, because it would be crushed to death by the surplus that accrues to it due to its own fault.

4. The relative emptiness of life in American or Western large spaces is extremely interesting and striking. The notion that National Socialist Europe and Asia united in the Turanian people's movement that the peoples of America have nothing but no compelling reason to reach out to any other part of the globe is blatantly justified. Based on the recorded facts, they simply cannot suffer need, or if they do suffer, it is only possible because American life is based on the predatory management of individual selfishness, which is the innermost cause of all trouble and misery. The antidote to this, however, is not that he takes out his internal problems in a war against other peoples and in that context gives free rein to the lowly instincts of the low class brought up and grown up in the robber system, but only that he first creates order in his own large space, shakes off the body of the plutocratic freemason Jewish Marxist and implements the white slave system of the Puritan Anglo-Saxon leadership and a moral, spiritual and material life that could make America a worthy companion of the human community. The war on America's part is therefore the last and most disgusting imperialism that world history knows at all. However, the war of Berlin, Rome, and Tokyo against London, Paris, and Washington is fully justified, the latter, on the one hand, using violence to make it impossible for the German, Italian, and Japanese peoples, and with them the other peoples, to have their rightful place under the sun, but on the other hand, they advocated the creation of a worldview that specifically fixed and sanctified the power and rule of inferiority only in order to guarantee the world domination of the Jews for all time. Berlin had, has and will have to deal with London, Rome with Paris, Tokyo with Washington, and all three of them with the Soviet Union, so that they can create a new world view in complete unity that corresponds to the new era. Berlin Rome Tokyo's need for life, companionship and community of destiny is therefore obvious. They have to live next to each other in the greatest harmony of life, because as soon as they live against each other, inferiority comes to the surface and turns everything into hell.

5. After the destruction of the leading powers of the old worldview, the European metropolis will have a decisive influence on the life of the American metropolis. It has been a projection of America until now, it is true that it has been a distorted projection of Europe all this time. With the fall of European liberalism, the practical system of American liberalism will also be destroyed. In its place, it will be born according to the characteristics of the American big square, but as a projection of the European system and order, that nationalist and socialist big square; which will be led and controlled by the new Washington and the new North American nation. In this case, a large-scale community can eventually be created between the European and the American large-scale, whose inland sea is the Atlantic Ocean, and which can legalize, sanctify and ensure the peace and labor peace of our globe under all circumstances.

From a large-scale point of view, we need to make two more questions the subject of a brief discussion. These are: the yellow peril and the Jewish question.

1. According to our Hungarian understanding, there is no yellow peril. At most it is European nonsense. There are some European peoples who cannot recover from the centuries-old terror they fell into when the peoples of the East, in the form of the Huns and Tatar Mongols, put their name on the table of the European peoples as a simple warning that Europe always proves to be weak when Asia moves.

Attila and Genghis Khan live in the imagination of the people as destructive and destructive spirits. Until now, however, no other nation has been able to raise that healthy storm in Europe which could have blown away the old world so perfectly, lightning fast and effectively and could have prepared and helped the imperatively necessary new system of the new life, as the Huns They were able to act under Attila. And there was no other people on this earth that could have created, built and organized such a huge world power as the one that this dreaded and despised Genghis Khan raised overnight to such a power that after more than seven hundred years

let there be fear in the feet of some peoples. However, we cannot decide which was the greater barbarism: what the Huns and Tatar Mongols did, or what the Vandals or their cousins, the peoples who mocked the Aryan race: the English and the United States the plutocrat freemason jewish marxist barbarism cultivated by them is currently operating in their immeasurable desire for destruction and bloodlust. It is better to leave this question open and simply state that there is no people without mistakes.

Without any unnecessary sentimentality, it can be stated that for a weak people, everything that they cannot cope with is a danger. Viable, strong people know that there is always danger and that only their vitality and will to live protect and save them. So there is no yellow danger. On the other hand, also without any unnecessary sentimentality and coldly, we must acknowledge the fact that in the event that the large European area will not be able to set up the necessary nationalist socialist system, because it is unable to do so, do not be surprised if the other two large areas of our globe will to create order. Just as chaos of any kind resulting from permanent or unsustainability cannot be tolerated within a large space, it cannot be tolerated in a single large space either.  
which.

Therefore, we have to look at the yellow peril either from the self-confidence of strong peoples or, even more cleverly, we have to remove it from the agenda, because it does not exist and it only leads to stupidity of well-constructed ideas and plans.

2. Regarding the Jewish question, I only want to mention that the claim that the Jews are only now striving for world power and world domination is self-delusion coupled with criminal ignorance and dangerous error. Since 1918, Jews have been de facto and de jure world power and rulership. After all, it was only for this reason that the Jewish question could become a world question. Plutocracy, Freemasonry, liberal democracies, parliamentarism, the gold standard and Marxism: all of these are merely tools in the hands of the Jews to maintain their world power and domination, to consolidate and make it impossible for the peoples to see clearly and to act for their own benefit, with a common will. It will be thanks to the world freedom struggle of the enlightened and acting peoples in the age of new life and sanctified by blood, that the Jews will be removed from the European and Asian space and will probably be forced to settle in the American space. We can rightly assume, drawn from serious experience, that even in his new and probably last refuge, with his behavior, moral, intellectual, material greed and ruthlessness, he will soon break the popular fallow held in the yoke of American stupidity, lack of education and meanness, as a result of which a new nationalist and socialist way of life will triumph there as well. to develop and gain power. What the propaganda of the new worldview has not been able to achieve in America until now, the Jews fleeing there will achieve with resounding success. Thus, America, fighting in the service of the Jews, will be the one that ultimately and decisively, whether it wants to or not, will deal with the Jewish question, the globe-trotting that the other great powers have sewn around its neck. It will depend on the spiritual attitude of the American people, primarily on the moral, spiritual and material upbringing they received from the Jews, whether they will apply the Katyn practice in dealing with this issue. The peoples of Europe and Asia will not have time to pay attention to how many times the colt barks "in Texas or Arizona" and puts an end to the lives of many peoples who have been on the move for thousands of years. We leave those thoughts to America. The peoples of the European and Asian large spaces, after a major cleaning, will build their lives in a clean and healthy way, in which the practical realization of the Beautiful, True and Good only gives meaning to everything that is God, Homeland, Nation, People and Family. After the victorious conclusion of the worldview war, the most powerful land on the globe will be organized, in political, economic and social terms. This vast landmass includes Europe and Asia as leading continents, as well as Africa,



Australia and Oceania, which are additional, necessary accessories. In the western part of this vast area, Rome Berlin and in the eastern part Tokyo will be definitively established as a power center, with full controlling and leading power. It is reasonable to assume that a huge world traffic will start between these three power centers. This can be carried out on four huge transport routes: a main direction in the north, which will show the image of land transport for the most part. In general, it can break away from this main line in the footsteps of the current main transport in Siberia. another, which in general connects Turkestan and the entire central region of the Chinese empire to the world traffic, utilizing the famous Silk Road, which was already known in this area, or the traces of the Mongol war routes used at the time towards and against Europe. in a third or central main direction, which is also predominantly a land route, which would generally lead through Asia Minor at the southern base of the Himalayas and a fourth, in the main direction lying in the south, which is mostly a water route and generally across the Persian Gulf or the Red Sea to the It would lead to the Indian Ocean and the Pacific Ocean, the areas of in Our country lies exactly in the axis of the central and southern world traffic routes, therefore it really becomes a key area from the point of view of the emerging new life. The innermost reason and spring of all our determinations, decisions, initiatives and actions must come from this position between the centers of power. Actually, in the strictest sense of the word, our country is paradise, but it can also be hell. It is paradise if you are vigorous, capable of power and ready to dominate, and you build your own practical lifestyle according to your profession and task. But it is hell if he is unable to do all this, because in this case a power struggle will start for this key area, which will drag all our lives into blood, dirt, and compromise. The great task and duty of Hungarianism is to educate and organize our people and the living space they lead to their great calling. And this cannot be less than mediation and coordination between West and East. We are a gate and a threshold: a gate to the East and a threshold that must be crossed by those who go from east to west.

Due to our position as a power center, we can be an intermediary trader of products from the East to Europe. The Hungarian trader and business entrepreneur has a huge, therefore very responsible future and will have a lot to earn in Western Europe as well, however, the main direction and main areas of his operation are still more towards the southeast, not only because of what has been said so far, but also because of the following: In the southeast are the areas that we will get to know as the possible future large space of Islam in the detailed analysis of the living spaces. The tribes living in this space have become aware of a definite self-awareness in this great turning point of life and demand their recognition. It can be noticed and experienced that these communities of Islam want to organize themselves into a people's community, therefore they shake off all inhibiting political, economic and social obstacles, because they feel that this is the only way they can win their rightful place in the new worldview. In their new lifestyle, however, they must also organize their civilizing and technical management life factors. It lacks both professionals and tools to organize this in practice. Therefore, they have to carry out a two-pronged task at the same time: they have to train their own type of specialists, which must be done abroad at first, and in parallel, as long as their own specialists are available, they have to employ such professionals from foreigners. But Islam will prefer to invite engineers, doctors, economists, entrepreneurs, organizers and planners from peoples who have no colonizing intention, but cannot, and who, in addition to their good qualities, actually have the desired professionals. We should take this expected demand of Islam as natural and very legitimate. Calm

we dare to say with conscience and without any immodesty that such a people can be found primarily in the Hungarian people. The Japanese people are also definitely considered, but they are still too far apart. The Japanese people, with their entire history, behavior and actions and setting an example, have already proven in practice that they had no colonial intentions at all, do not have, and will never have, because, in line with our Hungarian opinion, they consider all types of colonialism to be unnecessary, outdated and an outdated system.

Both Germany and Italy know and will know this understandable antipathy of Islam towards all those from whom it can assume its re-colonization. That is why, if they are going to lend a helping hand to Islam, they will look for an intermediary hand to avoid any rightful or wrongful suspicions. First and foremost, our Hungarian people can be such a mediating hand. However, if they were not looking for an intermediary hand, but wanted to help directly, then do not be surprised if Japanese entrepreneurs will appear sooner in the eastern and southeastern Mediterranean than theirs on the coasts of the Persian Gulf or the Arabian Sea.

But apart from all that: Germany will be so busy organizing the Eastern European region and integrating it into Europe, and Italy will be so tied down to the south that it will incorporate the necessary parts of Africa into its living space and organize it, as it needs someone who is in the hugely important southeast direction takes over the exploratory and organizing work. And this is primarily our Hungarian Country because of its reliability, suitability, and quality of its excellent peasants, workers, and intellectuals.

The vocation, task, duty, responsibility and right of our country, our people and our living space are strictly given by this big picture of the world. It is the responsible duty of the Hungarian People's Movement to prepare our people for all this and to create the moral, spiritual and material prerequisites for the necessary implementation.

One Japanese personality declared that our Hungarian people will have to decide one day what they want to be: the tip of the arrow of the Turanian people's community, or the heart of Europe. We give a clear, equally unmistakable answer to this question of fate. The heart of Europe will always beat in such a way that the tip of the arrow is not needed: and if one day it is still needed, it will only be because this heart stopped beating a long time ago.

The second factor of the worldview of Hungarianism is: THE LIVING SPACE.

One of the basic tenets of our Hungarianist ideology is that a practical approach to community life in the European space must be implemented, which makes it possible for the individual peoples living in it to consider the living community of the European space as natural, necessary and to be protected. All forces must be put to the service of this goal.

In the large-scale system of the worldview of Hungarianism, the European or central large-scale comes after the Asian large-scale in order of size. 800 million people living in 200 million families on 43 million km<sup>2</sup> of land and 70 million km<sup>2</sup> of water must be provided for. Of

the nearly 220 million families, 130 million were European, 40 million African and the remaining 30 million fought for their homes and homelands in the Asian sub-region belonging to this large area. The population, which grew to 200 million families over the course of thousands of years, was predominantly organized into peoples in Europe during the same many thousand years of history, while in other parts it still remained predominantly in rudimentary tribal systems.

From this follows the fact that Europe is the leader of the big square.

All of the primordial varieties that make up humanity, except the Indian, are present in the variety picture of the European continent. Their location is very interesting. In the western and southern peripheral areas of the European continent of the large area, the Aryan proto-variant can be found, but it does not form the native proto-variant of this peripheral area, but rightfully so.

it can be assumed that the seemingly unstoppable guardians were forced into these peripheral areas. Over the course of millennia, the Aryans, confined to the coastal fringes of Europe, were thus transferred to the Scandinavian peninsula and the English island, especially with the bulk of their secondary version called the North. In the inner parts of Europe, the Gondvians remained in an uninterrupted chain in an area of many thousands of kilometers to the coast of the Pacific Ocean, usually in the vast area lying north and east of the Bramaputra line of the lower reaches of the Danube in the Rhine Alps and the Hindu Himalayas of the Caucasus. To the south of the given huge breed dividing line, in the Asian areas of the European continent, as well as in the African and northeastern fringes, the pre-Asian ancestral variety and its mixtures with other ancestral varieties are native, and in the areas of central and southern Africa, the Negro ancestral variety and its accessories were formed and located. We consider this location to be very important and draw attention to it because it was not the Gondwana that mixed with the Proto-Asian and Negro versions over the course of millennia, but primarily the Aryans, especially the Proto-Indian Indo-Aryan and Mediterranean secondary versions of these. But it is particularly important to note that the invasion of the Jewish wave into Europe thousands of years ago took place predominantly in the southern and western periphery of Europe, and thus predominantly through Aryan settlements. The XVII. By the end of the 19th century, the Aryan periphery of Europe was also trying. But already in the XVII. starting from the 19th century, under the intoxicating effect of Jewish poison, they tire of defending themselves against them, they take back the Jews expelled from their territories, and to this day they act against them only in those areas in which the new world view establishes the new order. This can only explain the fact that roughly two-thirds of the Aryan ancestors still serve the Jews today and send their sons against their fellow tribesmen for Jewish interests. Our part of the world also came into contact with the negro and pre-Asian ancestors through the Aryan border region of southern Europe. However, they were not able to break through the Alduna Caucasus racial line of the Rhine Alps, but remained south of it and impoverished the especially Aryan racial image of the Mediterranean region very strongly. The huge pressure coming from the east in AD. XIII. century ended with the Mongol invasion. From then on, the XX. Until the 20th century, we experienced a relative balance of species on our continent. Signs of oversaturation in the XX. They appear from the 19th century onwards, especially due to the poor distribution of land and the resulting insufficient economic and living conditions. In general, the high population density, factory congestion and narrow location in Europe in the areas west of the Oder Carpathian line has caused pressure in the opposite direction, i.e. spreading from west to east, which will naturally wave in the direction of the least resistance, i.e. towards areas with poor people, empty factories and suitable locations .

Between the peoples of Europe and the peoples of the Far East, there are sparsely scattered communities that still live a tribal life over thousands of kilometers. This finding is very important, because it is in these areas that the natural opportunity for expansion, which primarily exists for the European peoples, must be sought. Just as the peoples poured from the mysterious womb of Central Asia in the direction of the west and the east for thousands of years, they are now pouring back from the oversaturated west, but now armed with all the art, practice and technical means of organization and pushing out of their way the tribes that could not join until now to the great pace and order of life. This purposeful exploration and settlement of Asia will solve all the problems that have been shrouded in secrecy until now. Asia is the cradle of many peoples, but perhaps it was and will be the coffin of just as many.

The essence of the new world view's European approach to life and life practice is that it represents the life harmony, summary and practice of everything that the peoples of Europe create in terms of culture, civilization and technical management for each other's moral, spiritual and material benefit and life security. This higher culture therefore means for all European peoples the desire, the will, the affirmation of a beautiful, true and good life,

keeping: means their entire moral, spiritual and material behavior, the actions and sacrifices for it, ultimately means the standard of living that all peoples must achieve. It therefore represents Europe itself, which takes its components from the Gondvána's ability to create culture, the Aryan's civilizing ability to build, and the technical and economic organizational mastery of the North. In this connection, we can also state that everything that originates and is valuable from Europe must bear all the marks of this high culture, and everything that comes to Europe and stays here must be stigmatized with this mark of the higher culture and can only become European in this way. Examining the foundations of life of the peoples of Europe and taking into account what has been said, we come across the following very interesting, instructive facts that shed new light

on the history of Europe so far: first: the Limestone of the Roman World Empire coincides with the already given and mentioned huge line of separation, this is a very important geosociological fact; secondly: from the areas south of the double lime, the other peoples of Europe received everything around which they could build their civilization

as a core, but in these areas the bulk of the Aryan type is also found; thirdly: everything that could make the actual culture of the peoples of Europe higher, nobler, more European came from the areas north of the specified border, but that the bulk of the Gondvána type can also be found there. Technical management is given and tied to the individual raw material deposits, in other words, to those areas which, due to their resource endowments, support technical management the most. In the heyday of liberalism and capitalism, which coincides in time and space with the resounding slowdown of humanity, only and exclusively the Western European periphery and the English island lying in front of it were explored, while the exploration of Central and Eastern European territories was only possible to the extent that this era set it up for profit. His approach allowed and deemed it necessary. In this way, it becomes understandable that the technical management of Europe up to now was determined by the northern variety that populated the western periphery.

The reason that they have not seen or see this issue in this way all this time is that we have to look for the reason either that they do not separate the three factors, or that they interchange culture and civilization, the latter with technical management, so that in the end there is room for such those who see technical management as the highest peak and fulfillment of culture. The fact that the concepts and the facts related to them were not clarified may have caused the Anglo-Saxon people, mainly from the north, to attribute all the cultural creations of our globe. However, this is not true at all. At most, it can be said that the Anglo-Saxons planted the tools of technical management in the areas in question, for their own selfish civilizational benefit, as is now clearer than ever. Neither culture nor civilization could be brought into them, on the one hand, because they had already found a higher culture there, such as in India, so there was nothing to bring in, or they brought their own culture with them, but to their own areas, such as to Australia, South Africa, Canada. And there was no question of civilizing work, because everywhere, even in the areas they themselves settled, they colonized mercilessly, and this really has nothing to do with civilization, at most with profit.

Let's note against all opposing opinions that culture cannot be taken anywhere, because culture is an innate skin with all races and ethnicities, which cannot be peeled off in order to replace it with a new one. The kind that do this will perish in this self-skinning. Only civilization and technical management can be transferred and transferred. But the Anglo-Saxons didn't do that either. Instead of civilization, they were colonized and exploited with the tools of technical management, so the Anglo-Saxons in particular showed such uncultured behavior that the legitimacy of even daring to speak of culture, civilization and technical management must be cast into doubt.

about the result. This attitude of the Anglo-Saxons seems as if the angel-makers were talking among themselves about the blessing of children.

From the type image of the central living space, from the life factors of the culture, civilization and technical management of the European continent, as well as from the fact of European high culture originating from them, we get the foundations according to which we must organize this large space into living units in such a way that, on the one hand, we do not disturb the internal unity of the large space, on the other hand, to ensure the moral, spiritual and material well-being of the peoples living in this vast area. The organizational unit that can best meet these requirements is the living space and its content: the political nation or simply the nation.

The European square can be divided into two basic areas. Let's call the north political Europe, the south political Africa.

The leading European continent left the concept of only geography and became a political space and reality. As such, it does not cover its geographical area, but is much larger. It refers to the area that was forged into a historical unity due to the moral, spiritual and material forces occurring in it and affecting each other. The historical territorial unit of political Europe thus includes, outside of Europe, the Asian territories extending to the eastern border of Europe and the territories of Africa generally north of the Aden-Dakar line.

The Empire of Alexander the Great, the Roman Empire, the Arab World Empire, the World Empire of Charlemagne, the Habsburg and Turkish World Empires, the Muscovite World Empire Initiative, the initiative of the French World Empire under Napoleon, were all attempts to make the area we call political Europe, always according to different interests, so they should be organized on a narrow basis, but still as a unit. Of course, these experiments all contributed to preparing even more the imperatively necessary organization of Europe into a unit, as well as to loosening the rigidities and resistances that stood in the way of this unification. The community's new worldview and the practices derived from it now find fully mature ground so that the fact of political Europe can be legally realized.

The question can only be which main direction of the new worldview will be accepted by the new grand order: the German, the Italian, or the Hungarian. In our opinion, the European community worldview is developing in three main directions: a German direction, which considers race and its closest influence, the people, as the basis of everything, an Italian direction, which sees the essence and basis of everything in the State, and a Hungarian direction, which knows and acknowledges its basis in the nation. So it is really necessary to decide which major is best suited to European conditions. But of course we must also examine whether it is necessary in general for each people of our European community to be organized to be able to organize their higher unit of life strictly on the basis of only one main direction and whether it is possible, based on the conditions, to elevate such exclusivity to a law of life to be observed. Hungarianism made the following findings in this regard and drew the necessary conclusions from them: The Limes of the Roman Empire divided Europe into two parts that were sharply at odds with each other, but not hostile, perhaps for all time. The social systems organized south of this line, whatever ideas formed their soul and backbone, always appeared in practical life as the great "State" and "Citizen", but the social systems led by any ideas north of it, always as "Homeland" and "People". they became aware. Thus, in the south we find the Greek city-states, the Roman Empire, the State of God organized under the leadership of the Roman Church, the Spanish Habsburg empire, the French state system, and the Italian Empire, also under the protective wings of the Pax Romana under the rule of Fascism. The goal was always the power of the state, the Empire, the leadership and the judiciary. But why? Answer: The characteristics of the South force me to do so. When considering these, the fact that this area is the peripheral region of Europe, which has a narrow inland sea with the very important northern and western peripheral regions of Africa and Asia, is the most important factor.

connected, and therefore the very different peoples living here, originating from different species, are in very strong contact with each other. Authority and order in such circumstances can only and primarily be created and maintained by the firmly established state power, i.e. a power that can be said to stand above races and peoples and distributes justice without partiality. It was a natural consequence of this that the basic factors and forces of civilization were primarily realized and developed here.

The German-Slavic countryside stretching from Lime is Europe's most natural life, companionship and community of destiny. Its tragedy all this time was that, despite its obvious geographical, geohistorical, geolegal, geosociological, geopolitical and geoeconomic interdependence, it could not achieve the necessary higher-order life unit that could fulfill its moral, spiritual and material vocation within Europe and in the management of the development of humanity. . Despite this, he was still able to create enormous power factors, namely those that those south of the lime could not create due to their capabilities, but which are absolutely necessary from the point of view of organic life. These factors are the factors of culture: the breed, the people and the internal relationship of these two to the absolute. That is why in these areas the divine, the species and the people were and are at the center of all ideas of all times. In this way, the Völkische Bewegung set the total race as its goal, and even the Russian practice of Marxism did not divide its state only according to the needs of the public administration, but the popular foundation had to be chosen as the backbone of its public administration.

The necessary division of political Europe into a definite southern and a definite northern living space could be set in this simplicity. However, this cannot be done, because Europe is generally divided by the Alps and the Carpathians into a southern and a northern area, which would certainly have developed completely independently of each other over time, if this northern and southern area were not connected by the generally western - the Danube flowing in the east. The Danube is therefore the factor that unites Europe and is the only one capable of fully uniting Europe's water network from the Volga to the Garonne. The key area of this stream is what we know as Southeast Europe, and the heart of this key area is the country that Europe least wanted to accept under the name of Hungary. The Danube and the Carpathians thus form Southeast Europe, the characteristic of which is that, in addition to its geographic, geohistorical, geolegal, geosociological and geoeconomic unity, its ethnic composition is not uniform. This area could be said to be a pile of popular debris or perhaps rather a political, economic and social refuge, which at the beginning of human history was more of a temporary, but later became a permanent location for all those who could not find their place in the rest of Europe due to political, economic or social reasons, but they could satisfy their moral, spiritual and material desires and needs in the closed unit area. That is precisely why it is not surprising that it was the Hungarian People who brought stability with them, who could form the third factor of Europe, in addition to the State and the People, from the characteristics of South-Eastern Europe: the nation and its reality, i.e.: the community of life, companionship and destiny of the peoples confined to one living space is the leading people under control. Thus, while "State and the Citizen" are the fruit of the Lime South, "Homeland and the People" are the fruit of the Lime North, the "Nation and the Leading People" are the fruit of the Hungarian people taking note of the features of Southeast Europe and building on them, which in their Hungarianism perfected, made aware and as a moral, spiritual and material worldview and practice for the benefit and disposal of Europe and the whole of humanity.

However, we can also note from all of this that the total goal of fascism is the Latin life space, the Völkische Bewegung the Germano-Slavic life space, and Hungarianism the system and order of the Carpathian-Danube life space. Therefore, the European large space will not be organized by a single main direction of the new community worldview, there is no such exclusivity, but the living spa

they will develop a consciousness corresponding to their specific abilities and bring them into harmony with each other. However, the worldview base will be the same. Despite this, the question arises as to which of the three main trends of Fascism, Völkische Bewegung and Hungarianism will most influence the nationalist and socialist systems in their practical implementation. In my opinion, Hungarianism. More than 30 national personalities take place in Europe's community of life, companionship and destiny, which is to be formed out of imperative necessity. Europe is thus the same nationality state as our country, using the old expression. Therefore, none of the living spaces is uniform in its most important basis: its folk composition. The peoples have all, without exception, become aware, but at the same time they have also taken note of the practical fact that they must enter into a natural life, companionship and community of destiny if they want to live in security. Self-awareness and recognition of the need among peoples, these two characterize today's vibrant peoples. The practical insights of Hungarianism cannot be dispensed with, because what is good, useful and necessary in an area of a hundred and some tens of thousands of km<sup>2</sup> must be good, useful and necessary for the life of seven national personalities, for any number of national personalities living in any number of million km<sup>2</sup>, since it is no longer qualitative, but it is only a matter of quantity. From this fact, I dare to draw the big conclusion from the comparison of our ideology with others, that while fascism is a distinctly Roman and imperialist idea, and the Völkische Bewegung is a distinctly German idea, Hungarianism is not only Hungarian, but also a practical European idea and system of ideas.

Based on our understanding of the Hungarian ideology, we see that in the fixed thousand-year-old living spaces, in which political, economic and social expediency and rationality could be observed for many centuries, and can even be clearly demonstrated, higher communal forms of life, companionship and communities of destiny will develop.

They include peoples in a higher and nobler unity under the control of a leading people, in a common political, economic and social structure and with a goal, which our ideology calls, professes and makes aware of a political nation or simply Nation. In this way, the Germanic political nation in the northwest, the Latin one in the southwest, the Slavic one in the northeast, and the Hungarian political nation in the southeast will emerge, each under the control of a leading nation. In political Europe, on the basis of what has been said, as well as its known geographical, historical, folk and resource endowments, the distinct outlines of five life spaces unfold in their entirety

and purity: the northeastern or Slavic life space, or as it is also called the life space of the Sarmatian Plain, because the Sarmatian Plain forms the basis of its life: the northwestern or Germanic living space, or as it is also called, the five-river space, because it is crossed by the Rhine, Weser, Elbe, Oder and Vistula rivers in its most

important area; the southwestern or Latin habitat, or as it is also called, the habitat of the Mediterranean Sea, because it forms an integral part of the inland sea; the Southeast European or Carpathian-Danube life space, because the Carpathians and the Danube

marked the path of his entire life; and as a fifth, the East Asian or Islamic life space, due to its territorial location and characteristic content: Islam has yet to create its own specific system and order, the foundations of which, however, must also be built from nationalism and socialism, because only in this way can they form an indispensable integral part of the European space.

The other part of our large area, which is approx. Aden extends south of the Dakar line and includes Africa south of the named line along with its archipelago. A part of the territory that cannot be without Europe's leadership, management, and control from a cultural, civilizational, or technical management point of view: moreover, based on its resources, it is an integral complement to Europe.

Only with this part can Europe claim to be self-sufficient.

The northern area of political Africa will fall more under the purview of the Latin living space, while the southern part, along with its archipelago reaching the Kerguelen Islands, will fall more under the purview of the Germano-Slavic living space. However, both of them will only solve their task and carry it out conscientiously, if their exploration is not carried out on the basis of the existing colonial system, but systems are introduced that organically connect this area to the larger space based on the harmony and order of life, the people living in the area also for the moral, spiritual and physical benefit of peoples.

Within the framework of the European space, two more issues need to be briefly clarified: the issue of the Negro and Islam.

1. Regarding the Negro question, we must first of all establish the clear fact that the Negro is to us just as colorful a person as we are to him.

With that, everything would be taken care of. However, this is not quite the case. Until now, our race has had the quality of making every other colored race happy as it built its own happiness. Since he saw only booty in his own territory, and only serfs in his own people, we should not be surprised that he made happy with a colonial system and slavery the race whose color he takes on, especially on two occasions: when he is afflicted with great sadness, or when he prepares his material happiness with sudden recklessness. By the first I mean black mourning, by the second the black market. Therefore, the color of the Negro should not be underestimated, because the plutocratic Freemason Jew has lent a sharp cultural color to the Marxist world to a certain degree. But apart from all this, the Negro lives, if I may use this community-suggestive definition, in the most tragic division that the species has suffered so far: its culture, civilization and technical management are completely separated from each other, which keeps it in the most complete state of disunity. It is still a long way from establishing its folk life. But you can get very close to this if your specific culture, civilization and technical management meet each other, because this will necessarily create and bring to life your specific moral, spiritual and material community.

There is a Negro culture, but it moves on a different plane than ours, or that of Asian or other peoples. But there is. Due to and in addition to the specific culture of the negro community and the specific features of its living space, it has not yet been able to build its own specific civilization and technical management. However, he is not the only one to blame. It received its civilization primarily in America, that is, precisely where the most brutal form of civilization manifests itself: total materialism. In this way, he comes into contact primarily with the low and non-high order of our breed. He found the same slaves in the new world, only they were neither white nor black, but their skin was dirty, and the same brutal tribal chiefs as in the darkest Africa, only hunting wild animals from stone houses. He received or stole his civilizational education from American illiteracy and heartless-insolent utilitarianism, as he was learning. It was completely miseducated and reached its civilizational peak in the famous saying from the mouth of a Negro scientist that in America he did not receive and win civilization, but syphilization. In terms of technical management, it was completely left behind, on the one hand due to its climatic conditions, which produced breed characteristics that strongly inhibited technical management requiring a strict work schedule, but on the other hand, it was left in a rudimentary state and kept in this state by the colonial robber farming, which the white-colored people cultivated on the black skin.

From all this, it can only follow that, due to the tragic separation and separation of the culture, civilization and technology management of the Negro, it cannot yet create a separate large space in any form, but must be connected to where it can organize its life according to its specific needs and requirements, as well as set up a specific prerequisites of his life. If it is unable to do so due to its nature, it will remain in its current destiny and will crumble to dust, it will perish.

Africa must therefore be together with Europe



create the great space from which the Negroes can learn, be educated, and be educated under the leadership and guidance of the peoples of Europe for their own moral, spiritual, and material benefit. 2. Turning briefly to the question of Islam, we must state the following: Islam is an excellent cultural community, a hard moral and spiritual core, in which many people have broken their teeth until now. Islam has so far separated Europe from Africa, Asia and the Far East. It was a strange plug that plugged several bottles at the same time and that is why now in the new world view it will open several bottles at the same time. Its raw materials are only very small in the area it covers and in which it lives. From this, even today, his highly itinerant farming life, which is based on permanent subsistence and recovery, originates. This basic, raw material void based on the current features makes it impossible for the time being to create a separate large space.

We have established that a large space can only be a unit in which the vital factors of culture, civilization, and technical management exist together. Islam does not have this yet. Therefore, it must be attached to the space that can primarily satisfy its civilizational and technical management needs. And this is undoubtedly the European metropolitan area, just as East India, Australia and Oceania, and for the same reason, undoubtedly belong to the Asian metropolitan area.

In the event that the assumptions that there are abundant raw material resources in America, which can form the solid, unshakable foundations of civilization and technical management, prove to be true, then the fourth, the Islamic Great Square, will necessarily emerge on our globe in a complete cultural, civilizational and technical management unit. However, until this happens, Islam, stretching westward from the Indus, can only ensure its moral, spiritual and material well-being in Europe.

In order to complete the recorded picture, we must also specify the vocation of the political nations living and organizing in each living space, because this implies their practical tasks as well as their behavior.

The vocation of the Latin living space: the security of life in the southern areas of the European space, the exploration of Africa and its integral inclusion in the life of the European space order, so its vocation is oriented towards the south.

The vocation of the Germano-Slavic living space: the safety of life in the northern areas of the European space, the creation and organization of life traffic and life connections to the American and Asian large spaces, by implementing the political, economic and social unification of the Germanic and Slavic living spaces, ensuring the life harmony of the European and Asian large spaces, this is its vocation, so its weight sets it in the east direction.

The vocation of the Carpathian-Danube living space: the political, economic and social organization of Southeastern Europe, its life security, and together with the Islamic living space, the creation and securing of the life connections of the European large space to the southeast with the Asian large space system, this vocation is therefore oriented towards the southeast.

Finally, the vocation of the Islamic life space: popular self-awareness of Islam, participation in the exploration of Africa, and together with the Carpathian-Danube life space, ensuring a close connection between the European and Asian life space.

However, the vocation of the European or central large living space can only be fulfilled and its life tasks can only be solved if its responsible leaders manage the affairs of this large living space with all moral, spiritual and material responsibility and if each and every one of its people is imbued with faith and conviction, that he knows his life is safe only if he fulfills his partial obligation, and his inner life is organized in such a way that he can actually fulfill it.

Our Hungarian people must know that their vocation in Southeastern Europe presents them with a historical task that they must solve if they want to be and remain the leading people of Southeastern Europe. Hungarianism in its entire structure gives him this opportunity, he just has to want it.

And to be able to want, it has all the prerequisites. The Hungarian leaders of our people only have to ensure that the indisputable interests of our people can be developed without hindrance.

Our people must know that their opinion on the new world view must remain the same. The entire ideological and practical structure of Hungarianism would remain unchanged even if there were no other ethnic group in our Carpathian-Danube living space, i.e. if the whole were populated by the Hungarian people alone. This is a very important element of Hungarianism, because this is how it becomes a European and world thought. Hungarianism not only sees and organizes life within a single people, but also political, economic and social coexistence between peoples. This basis of Hungarianism makes our consciousness a real worldview, which puts the eternal moral, spiritual and material value factors: the beautiful, the right and the good into a new life relationship with the individual. Hungarianism also always warns our Hungarian people that their whole lives are tied to the fact that their homeland lies in the heart of the Danube, and that the Danube originates in the Black Forest and flows into the Black Sea. We must reject the view that the Hungarian people and the German people depend on each other only because one is more of an agricultural state and the other is more of an industrial state. We must remove this rigid proposition from our world of thought, because we must acknowledge once and for all that all the peoples living along the Danube form a single life, companionship and community of fate, even if they happen to be all equally agricultural or all equally industrial states. The Danube obliges. The Danube very rudely reminded all those who had forgotten this basic truth. It depends on the peoples living along the Danube that the Danube carries the blood of the peoples in its bed, or that it is a stream of life, which sanctifies their interdependence for the benefit and security of life of all of them. For them, this is the reason for the much-proclaimed proposition that life must be organized on the basis of the ideology to be established by the Völkische Bewegung on the Upper Danube, Hungarianism on the Middle Danube, and the Bulgarian-Romanian people on the Lower Danube, but with the knowledge that these peoples always together they must. Hungarianism also warns our Hungarian people that its living space is bordered by the Germanic region in the northwest, the Slavic region in the northeast, the Latin region in the southwest, and the Islamic region in the southeast, so it is the most central region of the European space, its most European area. The leaders and scientists of liberalism would say: it is a school example of the conflicting area. They would be right if they reorganized Europe from a liberal point of view. However, those who still want to see a point of conflict in our area reveal the most complete ignorance. Because: in a large-scale system, there can be no conflicting areas, because this would speak against the entire new system. After all, large spaces must be built in order to eliminate possible collisions within and between them. The Southeastern European region is therefore not a collision point, not an international insulator and separator as they like to call it, but a necessary, integral part of the European space, which is fully integrated into the system and order of the European space. Therefore, it is not necessary to separate and isolate factors that fight with each other and dominate each other. If, in spite of all this, they still want to turn this heartland of Europe into a conflict zone, then a new national socialist system will not be built in Europe, but an imperialist system of arbitrariness, which will throw the European space into chaos, and will thus evoke the European stupidity or helplessness, whose impossible, anti-life behavior and neither the Asian nor the American majors will watch his actions passively. And last but not least, our people must also know that in the life of its great space it lies not at the meeting point of East and West, but in the most important area of the life path of the North and South, precisely for this reason it must organize its entire living space in such a way that it is not at the expense of one or the others, but rather

thus lead to the glory, greatness and happiness of our people.

Hungarianism gives to our people what belongs to our people, to our nation, to our nation, to Europe, to Europe, to humanity, to humanity. That is why he rightly demands that the Nation, Europe and humanity give our Hungarian people what is indispensable to fulfill their vocation and fulfill their tasks. And if he does not give it, he will take it from his own power, but always in the name and at the behest of the safety of life and the moral, spiritual and material well-being of the nation, Europe and humanity.

#### THE LEADING PEOPLE

the third basic factor of the worldview of Hungarianism.

All life is movement. There is no life without movement. Without an axis, there is no movement. Every movement has an axis.

Among the peoples united in the large European space and living in the same destiny, all those that are the initiators and thus the organic creators of an organized movement due to their natural endowments: leading peoples.

History proves that there was no organized movement or organic life in Northwestern Europe until the German people crystallized as a leading people. In the same way, the organization of the Russian people in Northeastern Europe, the French and Italian people in Southwestern Europe, and the Hungarian people in Southeastern Europe was necessary in order to create a movement and from this a useful organic life for all those who fell or were in the area of this influence. As long as these leading peoples did not emerge, or as long as other peoples, artificially placed in leadership, wanted to lead life, one war always followed another in Europe, one moral or spiritual or material blow was replaced by another. This, too, can be ascertained from any history, no matter how biased it may have been written.

The political, economic and social worldview of liberalism was drawn, its legal foundations based on facts were recorded and the peoples organized in the liberal worldview were led by the United States of America, England and France. All power and all rights came from them, no matter how we explain the facts of liberal powers in individual states. All the peoples of our globe were directly or indirectly subordinate to them, they determined and sanctified the moral, spiritual and material existence of all peoples. Washington, London and Paris were the trinity that ultimately decided all issues. This is how Paris became the world center of liberalism's culture, London of its civilization and Washington of technology management. The degeneration in these centers of liberalism entailed the degeneration of all other life as well. It was not for nothing that they said that all depravity comes from Paris, all duplicity comes from London, and all bluff comes from Washington. It characterizes the last years of plutocratic freemason Jewish Marxism, hence its cultural depravity, civilizational lack of character and the gangster cowboy colt-revolver approach and practice of technical management.

Liberalism, which was born in France, got its name in Spain.

He comes of age in England and reaches his age in the young United States of America, which he has pushed into old age, with all the moral, intellectual and material nastiness of old age, which, however, is called Americanism by its mother, liberalism. Although he tried in vain for noble socialization, his essence made this simply impossible. During the century and a half of liberalism, our globe came under the complete rule of the Jews, who made one big colony out of it and over whom they were able to secure their rule with the artificially nationalized political, economic and social anarchy, which they call the liberal constitution, but in derision, and the goyim also, but they are stupid. Starting in 1922, when fascism came to power in Italy, it started

in all the united and vital peoples of our globe, the struggle for freedom against the world anarchy of liberalism and Marxism to create order on our globe: an order that ensures the moral, spiritual and material benefit of all peoples. Rome's initiative was joined by Berlin in 1933, the Hungarian Hungarian Movement in Hungary in 1935, and Tokyo in 1940. We must take it for granted that the "People's Freedom Struggle" initiated in 1922 will end victoriously, because it is always the will of freedom-loving peoples, the action of new and strong people who want to live, who know how and who dare, that decides. The new truth, new reality and new freedom of the new life build the new world view, outline the new economic, social and political bases and domains of power and domination of our The leading role of Washington, London, and Paris will disappear with the passing of liberalism and Marxism, and the Triple Star of National Socialism will take their place and rise as a global factor of power and domination: Berlin Rome Tokyo. It is natural. The only people who are offended by this are those who do not want to acknowledge that other peoples besides the Jews live on our globe, and who do not yet want to see that the globe suffering from pathological anarchy and self-mutilation must be replaced by a moral, spiritual and material world order and harmony of life. to organize out of imperative necessity.

So: they were, are and always will be leaders. The only question is whether a people with natural endowments, which initiates life, can always remain a leading people in an area. There is nothing irreplaceable or indispensable in the world. Everything is indispensable and everything can be replaced. In the great order of nature, the fallout only causes a temporary disturbance. He quickly adjusts everything and replaces the lost with the new, the vital, or rather, that which can withstand the new life, acknowledges it and acts according to his orders. This is the case with the peoples, but especially with the leading peoples as well. That is why we see the decline of the French and Anglo-Saxon peoples before our eyes, and that is why we see the rise of the German, Italian and Japanese peoples. Leaders are those who start a movement and around whom life crystallizes. If every new era also means a new life, then every new era can also hire new leaders, depending on how well the people can adapt to the new life. It is a historical fact that the leading nations in Europe have always been the Germans, Russians, French, Italians and Hungarians. I cannot classify the Anglo-Saxon people here, because they were never a European people, they were always outside of Europe. Only now, after the end of the world war, will this prodigal son of Germanism, who caused so much bloody bit In Europe, the new era has so far made clear the commitment to leadership of three peoples: the Germans, the Italians, and the Hungarians. Through the Völkische Bewegung, the Italian Fascism and the Hungarian Hungarianism, the German people have created a new life-creating movement in those areas that require a new arrangement so that the well-being of the peoples in it can be ensured without mutual prejudice. All three movements take place on the same basis, they run parallel to each other, they complement each other and only together they form the new nationalist and socialist system and order of the European space. The Völkische Bewegung, Fascism and Hungarianism were born, as they are before us, because the conditions in which the three leading peoples live demand the ideological system and practice they represent. The leading role of our Hungarian people and their dedication to leadership is therefore not in doubt. It depends only on him, on his strength, his affirmation of life, his will and his ability to act, arising from seeing and recognizing the new life, to fulfill it. If he were to become incapacitated, his place and profession would be filled by some other people, one that both dares and knows how to live the new life. Hungarianism points to the new life, the imperative need for it, the new truth and the new freedom, which represent this new life and bring awareness to it in the practical life of the peoples: it gives the goal that we can and must achieve and the path leading to it, which we must walk if our intentions are honest and pure. You can

with the prosperity of the people, or the old life with further misery for all peoples. The execution of the vision does not depend on the prophets, but on the people alone. If insight is not followed by execution, even the best intentions fail due to the blindness and deafness of the people along with the prophet and the people who mock and curse the prophet. Our Hungarian people lost their leading role in 1526. From then on, he fought bloody battles to get it back again. The XVII. Bocskai in the 18th century, Rákóczi in the 19th century, the 48-49 war of independence, the XX. In the 20th century, the popular movement of Hungarianism represents the persistent, tenacious, power-seeking will of our people, so that they can regain their natural leadership role and their vocation in South-Eastern Europe by their own strength, and instead of the "mourning ground red with heroic blood" the glory, greatness and happiness of the Hungarian Empire can be built by all those of good will. and for the good benefit and security of life of his well-meaning people. There are no chosen or unchosen peoples. There are no great peoples or little peoples as it is understood today; there are only viable or non-viable peoples, regardless of what they mean quantitatively. But: if the great life factors of quality and quantity become a reality in a people, they meet in it, then peoples are born that are primarily called to lead humanity, and those that the worldview of Hungarianism as a community of people sees and considers called for in the German, Italian and Japanese peoples .

The very important question of the leading peoples is addressed in No. 3. in the appendix, I tried to solve it in principle in such a way that the requirements of the worldview of Hungarianism are most approachable.

And it follows from all of this:

on the one hand, that the whole of humanity is faced with the solution of such a huge organizational issue, which is unparalleled and unique in its kind. on the other hand, that a completely new worldview is really emerging, that the old one is completely useless from the point of view of being able to meet the cultural, civilizational and technological management needs of humanity, to be able to develop the necessary new worldview, and that this system, which goes back many millennia, is in retreat and order, the basis of which was the "I", and two great experiments: universalism and Marxism, which were based solely on the "We" system; even before fulfilling their duty, they irrevocably declared bankruptcy and must give way to the system and order that builds the huge community of all humanity for the new millennia on the harmony of "I" and "We".

In contrast to the worldview of Hungarianism as a community of people, the worldview of Marxism as a material community always aims at the life, companionship, and communities of destiny formed in humanity, i.e. the family, the people, the nation, the commonwealth, humanity; he sees everything else as a means of serving these human communities.

We believe that this new world view can only be a guarantee that the moral, spiritual and material wealth of our globe is distributed fairly and is actually used from the point of view of the Beautiful, the True and the Good.

Hungarism gives our Hungarian people how to live in order to fulfill their vocation, but also why we must die if our vocation and task require this heroic sacrifice of life.

This is how Hungarianism sees the new world. His moral, spiritual and material new life; this is how you see the goal; this is how he sees the way to it; in this he sees the meaning of his sacrifices and sufferings, the commanding heroic necessity of giving life to his heroic dead; this is how he sees the vocation, task, duty, responsibility and right of our people in this blood-sanctified and life-sacrificing new world; and in this way we only see the earth peace and labor peace of our globe secured, and in them the actual glory, greatness and happiness of all the people of the Hungarian

I finished: Persistence!

--- Part 4 ---

## Ferenc Szálasi: Hungarianism 4 / 4

# MILITARY LIFE OF EUROPE STUDY

## INTRODUCTION

Our globe is laboring in the biggest war known to date in world history. Since September 1939, the war reports of the warring parties and the supplementary reports explaining them have been published. However, the fewest know what are the forces that drive the events of war and determine their direction according to the law. That is why destruction creates real orgies, blurs everything, confuses it, mixes it up, and spits on the gullible with its lies. Clarity is thus particularly important in this matter, so that our faith in the final victory of National Socialism is not shaken for a single moment. As an introduction, the following basic information must be presented: The war did not break out because humanity wants war, but because some people who hold the instruments of power in their hands do not want to acknowledge the commanding new truth, new reality and new freedom of life and they want to prevent the formation of the new order of life by using physical violence. The war can be a worldview war, a self-defense war, and an imperialist war. All three without exception always, so far only unrecognized; it is fought with political, economic, social and military weapons.

The worldview war is always a total war: it aims at the total annihilation of the opponent. This is still correct, because every worldview strives for monodomy and does not tolerate others. The peaceful coexistence of several worldviews is only apparent and temporary; a terrifying silence before a destructive and cleansing storm. The war of worldviews does not end with peace negotiations, because there is no one to make peace with, since the enemy has been destroyed, and you cannot make a contract with a dead person. The worldview war establishes a new moral, spiritual and material order of the globe according to the will of the winning party. In total war, they are not spies, but they don't give mercy either. All means are considered. The current war: a war of world views.

Self-defense war and imperialist war are not total, but partial. They take place in the existing worldview system, not in order to destroy the system, but to either eliminate the flaws in the system: this is a war of self-defense, or to use these flaws for their own benefit, to abuse them: this is the essence of imperialist war.

All this time, the English world empire and the USA were fighting an imperialist war, and Germany was fighting a war of self-defense until 1941, until the Soviet-plutocrat alliance exploded the war of world views to destroy National Socialism and prevent the development of the imperatively necessary new world order at all times.

All wars must be fought offensively, whether initiated or forced. At most, one could argue about who can be held responsible for the war. My opinion: the question of responsibility can only be raised in the case of so-called self-defense and imperialist wars, even in this case with the smallest result, because the winner will always shift the responsibility of the war to the vanquished in all its aspects, including its moral part; in a war of worldviews, the question of responsibility cannot be raised at all, because such a war is just as necessary and inevitable as a storm, which does not overturn the existing balance, so it is not the cause and parent of the disorder, but the balance that has already been broken, the broken order

consequence, consequence, child. But in addition: since a total war is a worldview war, with the total annihilation of the enemy, the question of holding them accountable has also been completely settled.

The preparation and conduct of the war encompasses all the activities that put the three practical foundations of humanity at the service of the war goal, and make them take coordinated action that ensures the victorious end of the war under all circumstances. These are the three practical foundations: the family, the plant and the site.

The blood shed in war is useless only if the purpose of the war, for which it became necessary, is not achieved. Blood spilled in vain disrupts the imperative harmony between the family, the plant and the site, and the war is lost before the battle has been lost on the fighting battlefields. In the preparation and conduct of the war, it is therefore necessary first of all to try to break up the practical harmony of life of the family, the plant and the site of the enemy with all available moral, spiritual and material means placed in the plane of violence.

Preparing for war is everyone's task, duty, and responsibility. Leading the war is the task, duty, and responsibility of a single man. If we take the leadership of the war as one hundred units, then only one unit falls on the leadership, while the other ninety-nine are necessary for the army to be able to fulfill its task like steel and to destroy the enemy with the weapon of physical violence.

War management is in the hands of the statesman, this is his place. Fortunate is the country in which the statesman and the general are united in one person, or the statesman and the general work in the most perfect harmony. There are examples of both: the first Hitler, the second Bismarck, the iron chancellor and his companion, Moltke, the diplomatic general Alexander the Great, Hannibal, Julius Caesar, Gustavus Adolphus, Frederick the Great, Napoleon: all of them could not bring the qualities of a statesman and a general into harmony. but either one or the other was allowed to predominate; so sooner or later all their initiatives ended in disaster, because they were and remained only individual, everything was tied to their individuality, they could not transfer their goals to the community, after their death what only their authority could hold together fell apart. The military leader's power and will of individual initiative must complement and implement the determination and will of the statesman, which necessarily stems from a community-wide perspective.

War management is based on the war plan. A war plan has political, economic, social, and military components that must be in perfect harmony. However, each of them excels in the fact that the military leadership sees its use at all times. The shortest path to the goal is the one that can be taken without unnecessary sacrifice of blood. Unnecessary blood sacrifice can only be avoided if the clear-sighted, right-judging and fast-acting diplomacy in politics, the behavior and example of the nation in the relentless work of workers, peasants and intellectuals in farming, and the necessity and purity of the war objective in society are determined in such a way morally, spiritually, and materially the path of the armies. A school example of this is the conduct of the Japanese war: the Japanese armies owe their huge introductory victories to this political, economic and social determination, they did not have unnecessary blood sacrifices; the Japanese armies are still fighting in Burma, but the political, economic and social preparation for their part has already taken place many thousands of kilometers in front of them, all the way to the Persian Gulf, and even the eastern fringes of Africa and the Mediterranean are already prepared areas for the Japanese soldier. Unnecessary blood sacrifices belong to those armies in which such pre-plowing did not take place, or was bad. The mistakes made during the preparation of the war always result in the war, but the mistakes made during the war still mean the unnecessarily lost divisions that at the end of the war



they are sorely missed.

Napoleon has a saying that basically says this: the general who does the least stupidity and takes advantage of the stupidity committed by the enemy wins the battles. This statement has an amplified and increased validity in the struggle that is now taking place before our eyes, which will decide the world order. There have always been, are and still are four basic conditions for winning the war and the subsequent prosperity and security of life; the purity of the war aim, the moral, spiritual and financial conduct and example of the nation, good diplomacy and a good army. It is true: it is possible to win a war without them, but it is not possible to win the prosperity and security of life demanded by everyone afterwards, because armed war is always followed by armed peace, which, due to its unnatural system, cannot last, leading to more and more wars until war achieves its goal.

As we said: the most important, but not unique, part of war management is military management, which has the most intimate and close relationship with the other factors of war management. The military leadership uses all the means that the family, the plant and the site make available to it in a thoughtful, deliberate and planned manner, at the decisive point and at the right time, in order to end the war quickly and effectively.

Warfare is the basis of military leadership. Warfare is the science and practice that educates, educates, and teaches: how the nation's moral, intellectual and material resources must be organized and brought to action in such a way that, in the event that life is threatened, the danger in all its aspects and manifestations is quickly and unnecessarily can be eliminated without blood sacrifice. Warfare is a social science and a practical means of life born from the harmony of idealism and realism, which are applied together by the heroic outlook on life and common sense in the case of imperative necessity.

A plan to destroy the enemy is called a battle plan. It is nothing but the totality of the theoretical and practical, as well as preparatory and executive works and actions of the will to destroy the enemy.

We call the area in which the military plan must be implemented and from which the war leadership can create all the means to implement its military plan a military living space. In every part of the military plan, he is therefore firmly bound to the area, from which he cannot leave, because if he does, he will not be able to use the military forces to make a decision. Military power factors are all the political, economic and social power factors of the nation, all its moral, spiritual and material endowments, which are capable of exerting moral, spiritual, material and physical violence on the enemy.

The military plan is implemented by the armed nation, which in case of war consists of two main parts: the army, which is obliged to carry out the destruction of the enemy, and the armed underlying part of the country, which produces and makes available to the army the moral, intellectual and material means necessary for destruction.

The borders of Europe's current military living

space: In the north: Newfoundland, the southern tip of Greenland, Iceland, the line of Bergen, Stockholm, Leningrad,

Sverdlovsk; In the west: the American fringes of the Atlantic Ocean from Newfoundland to the estuary of the Rio

de la Plata; In the south: Buenos Aires, Dakar, Tangier, the Mediterranean border of North

Africa; In the southeast: Athens, Constantinople, Rostov, Stalingrad, Orenburg, Magnitogorsk, Chelyabinsk line; In the

east: Magnitogorsk, Chelyabinsk, Sverdlovsk line.

Because of England, the European military living space encompasses the territory given to the Atlantic Ocean.

Every military plan that is born against a European nation must be implemented in the defined military life space. As long as he is outside of that, he is not interested in Europe

its peoples; which, on the other hand, leaves this space for some reason, fails. Let's get it right: as long as it is a war against one of the European nations. In the event of an intercontinental war, the situation changes to the extent that Europe can only be beaten in its military sphere, not outside of it.

There are areas to the north and south of the specified military living space, which are, say, important from a supply point of view, but not militarily, because everything that moves in these areas beyond the border has value only if it arrives in the military living space and is used in it. In these regions, therefore, only incidental military actions are taking place, which are an integral part of the military plan, but not decisive for war.

The European military life space can be divided into four theaters: land, sea, air and internal theaters.

Europe's land theater is bordered to the west by the open waters of the Atlantic Ocean. The English Isles close the open water towards mainland Europe. In the south, the border is the closed but extremely powerfully divided Mediterranean coast, which is in strong military contact with Africa, the Strait of Gibraltar, Sicily, Sardinia, Tunis, Crete; Asia, on the other hand, with the archipelago of the Aegean Sea, the Dardanelles and the Bosphorus.

In the southeast, the Black Sea is bordered by the Rostov line of Constantinople, and then further by the line of Stalingrad, Orenburg, Magnitogorsk, and Chelyabinsk. Its eastern border is Magnitogorsk, Chelyabinsk, Sverdlovsk. And in the north, Bergen, Stockholm, Leningrad, Sverdlovsk. Europe's maritime theater encompasses the sea areas of the European military space together with their archipelagos, while its air theater is the entire airspace that extends over the military space and all of Europe.

The European internal theater includes all those areas in which the army does not fight, and which for the fighting army include all the force factors that are decisive for the conduct and conduct of the war.

The forces of total war are fighting on the listed battlefields, and total nations are fighting for total victory. In the outer front line: infantry, cavalry, artillery, armor, engineers, aircraft, warships, the nameless heroes of communication and supply; in the inner face: the peoples, the nations, the peasant, the worker, the intellectual, the child, the woman, the young, the sick, the disabled: all of them, without exception, are indispensable cogs in the great war machine, which in the military life space organizes a war plan, changes movements, pushes forward or back, attacks or defends in the service of the iron will set for destruction. A truly unique task with a unique responsibility.

I will discuss the big and vital issues of Europe's military life space as follows: 1. The Eastern theater of war.

2. The western battlefield.

3. The southern battlefield.

4. The air theater.

5. The naval theater.

6. The internal battlefield.

7. The Fortress of Europe.

8. The cooperation of the German and Japanese military leadership.

9. The war power factors: the balance of man, material, force, territory.

10. Resolving the apparent opposition between total war and retaliation. Since the end of August 1939, the military life space of Europe has gained historical importance. On all four battlefields, the great battle between the old and the new world is ongoing. Both sides use all their power to destroy the other. A whole series of military plans are implemented. The Hungarian national socialist people's movement is of course and

he is primarily interested in the military plans and possibilities that were implemented in relation to Europe and on the part of the nationalist and socialist Berlin-Rome axis. We add clarifications to these already implemented plans from the perspective of Hungarianism, so that on the one hand we can expose the skewing, misleading and slanderous campaign of the hostile other side in the harsh world of facts and legality, and on the other hand we can direct our behavior and consciously strengthen our faith in our final victory.

#### I. THE EASTERN THEATER

From 1939 to June 21, 1941, Berlin and Rome eliminated with their strong determinations and quick operations the questions that could have prevented them from taking decisive military steps. From June 21, 1941, however, the war of self-defense led by Berlin Rome and the imperialist war led by the Anglo-Saxons gave way to worldwar, i.e. total war, because with the entry of the Soviet Union into the war, the plan of world Jewry became evident in its full nakedness. The plutocratic Marxist Judaic alliance wanted to deal a devastating blow to all the peoples who wanted to establish a nationalist and socialist world order in order to secure and secure the already organized world domination of world Jewry for all time.

The situation in Europe on June 21, 1941: the Anglo-Saxons were thrown beyond the southern edge of the land theater, the neutrality triangle of Stockholm, Madrid, Ankara supported the land theater in favor of Berlin-Rome; the Anglo-Saxons were in severe labor on land, at sea, in the air and on the home front, and they greeted the Soviet entry into the war against Berlin-Rome like a miracle from the other world.

The area of Europe between the Dnieper, Danube and Alduna, Szereth, Carpathians, Szan, Vistula is one of the most interesting and important parts of Europe's military living space. It is a narrow or throat area, which means that directly to the west and east of it, the land battlefield suddenly spreads out and widens without any transition. It is the most suitable area for military defense and conducting military surprises.

The danger is that the army that withdraws from it in the direction of the east or the west, in case of undisciplined leadership, will unintentionally scatter, thus giving the enemy an opportunity to take very favorable military countermeasures. The width of this throat area is 1300 km on average, and the depth is 600 km on average. The throat area is divided into a northern and a southern part by the Rokitno swamps in the middle, so perfectly that the operations and decisions in the northern and southern parts are independent of each other and can be separated. For the party with an initiative spirit, these swamps represent huge advantages, while for the party incapable of initiative, huge disadvantages; whether offensive or defensive operations.

In June 1941, the Soviet army marched in the western, i.e., European-looking peripheral area of the aforementioned throat area. Its probable grouping and the probable task of the groups: first or attack group from the bulk of the Soviet army, air and armored forces; task: to destroy the German armies in the area between the Rokitno Marshes and the Vistula in the flanking battles conducted from the north and south, reach the Vistula in a single movement, fight the decisive battle there and, after forcing the passage of the Vistula, open a wide and unobstructed path behind it for a second group that is closely following; the second or advance group is approximately one-fifth of the Soviet army; its task may have been to flood and inundate Europe.

The first or offensive echelon marched in two groups; one north of the Rokitno marshes, the other south of it; the second or leading step was behind the first, but probably also in the throat area, but in the area to the east of it, that is, towards the Soviet Union.

This possible war plan of the Soviet Union in the details of the German General Staff

he could have studied in advance, because there is no other way to explain the unparalleled and unique rush with which the German army completely destroyed the entire Soviet military plan even before it was implemented. In military history, one day the German operations and battles from June 22, 1941 to the end of October 1941 will be taught as those in which every common soldier was a general and every general was a common soldier. In its first attack, the German army crushes the central Soviet forces holding the northern and southern Soviet armies together at Brest-Litovsk. In the operations conducted in the Bryansk region, he restores the unbreakable connection between the German armies that were advancing north and south of the Rokitno Marshes and advances at great speed from the Throat area to the east. To the Volga, Volhov, and Lake Ladoga areas, precisely to the line that can be called the crisis area of this theater of war.

Until now, it was believed that the Soviet Union could not be beaten, because it is in the favorable position that it can always escape from the decision in the infinity of its territory, so it can cut off its opponent from its bases of operations, and it can decisively beat a torn and exhausted enemy where it wants to be. . Napoleon's failure in 1812 is always used as a favorite proof. However, this is not quite the case. Every military retreat has a limit, beyond which you cannot go back without the risk of losing the war. This boundary line is called the crisis line or area. This is an area in which the decisive battle must be accepted by the retreating enemy.

The Soviet crisis area includes the areas that lie on the Leningrad-Moscow-Stalingrad line. Its most important key area is the river triangle of the Oka, Don and Volga with the corners of Moscow, Kazan, Stalingrad. If the Soviet Union is forced to retreat beyond the specified crisis line, it could only hold on to the eastern bank of the Volga, which is equivalent to losing the war. The explanation for this: in the Chelyabinsk area of Sverdlovsk, a throat area reappears in the characteristic structure of Europe's military living space, namely the Siberian throat; here, suddenly, without a transition, the almost 2,000 km combat space shrinks to only 500 km; beyond it, in Siberia, it will be even narrower, barely 200-300 km wide. If the Soviet Union gives up the areas of Leningrad, Moscow, Stalingrad, which we call the crisis line, it is forced to give up the most important areas of its military life, on the one hand, and the area between the Ural Mountains and the Volga, on the other hand, because in this narrow, resource-poor area, the to the German armies, which can always be embraced from the outset, since they advance from the wider area to the narrower; but in addition to all this, the Soviet Union cannot reinforce its army from Siberia, which is confined to the resource-poor area of the Volga-Urals, to be able to attempt a decisive attack on the German army with them. The Soviet Union was therefore forced to stop at the Leningrad-Moscow-Stalingrad line, as it happened, and either accept the decisive battle in this line, or else try to strike the German army with a last-ditch effort from this line. In the winter of 1941-42, the German and Soviet armies were generally in the areas of the crisis line. By the summer of 1942, there was no need to fear a Soviet attack, because the summer and autumn battles of 1941, as well as the winter battles between Moscow and Leningrad, caused such heavy losses to the Soviets that their replacement took a long time, especially because everything would have to be created from Siberia, the starting with fresh divisions and ending with material military equipment, because the most important and most abundant resource areas of the European Soviet theater were overwhelmingly in the possession of the German army.

So in 1942, we all expected the great German attack against the Soviet Union, the purpose of which, in our opinion, could not have been other than to force the Soviet armies into a decisive battle in the Moscow-Kazan Stalingrad area, after beating them, to spend the winter in the Stalingrad-Kazan line in the winter of 1942-43. The bulk of the Soviet army would have been forced to return to the Urals.

The main direction of the German attack in the summer of 1942 could have been directed straight towards the Sverdlovsk-Chelyabinsk throat region of Siberia, i.e. in general the Saratov-Kazan areas as the first operational objective and section, because only with this direction could the Soviet army have been able to reach the already mentioned Oka Volga Don to force a decisive battle in a river triangle. There is no doubt that the Soviet army would have suffered a decisive defeat and the German armies could have reached the section of the Volga between Kazan and Stalingrad before the winter of 1942, but the Soviet Union would definitely have been in the most serious crisis of the war.

Without factual data, we cannot judge why the operational plan was implemented in 1942, which brought the German troops forward to the ridge of the Caucasus by the end of the summer, the direction of which was not the stated direction leading to Saratov and Kazan, but ninety it deviated by a degree and pointed to the southeast. It is a fact that during the entire summer of 1942, with the exception of the pre-emptive and beautifully constructed annihilation battles in Crimea and Kharkov, which could be regarded as preludes to the decisive battle to be fought in the Oka, Volga, Don river triangle, no war-deciding events took place.

After the great defeats of the Soviet Union, he was able to organize his army undisturbed for a year and a half in the Oka, Volga, Don river triangle, and in November 1942, he launched his army, also from the crisis line, to deal a decisive blow to the German army. The basic idea of his military plan set for the winter of 1942-43 should have been the following: the German army stands in front of the Rokitno marshes; if he wants to strike a decisive blow at me, his main military direction is the Rokitno marshes, so he must point to the west; between the rivers of the Upper Don and the Deszna, he must engage the German army, beat it and then break through to the middle section of the Dnieper. With this, he splits the German army in two, and by destroying its southern group, he is ready before the summer of 1943 to flood Southeastern Europe with this part of the army. On the Soviet side, the big attack did not take place in the expected and only possible military direction, but also with a ninety-degree difference, almost straight to the south. The answer to this change of direction can already be given: the Soviet Union does not want to crumble in the winter battle of 1942-43 against the excellently equipped German armies, but instead wants to take the key area of German operations between the Upper Don and Deszna rivers out of its corners by breaking through for the first time south of it with his full force on the Don line between Stalingrad and Voronezh of the Hungarian armies in Romania and Italy, which were much less well equipped and weaker than his, broke through it, then broke through and pressed on the line of the Donets. With this, however, his military plan suffered a major setback, because he was not able to extend his initial successes, precisely because they were only military results, and in February 1943, when he wanted to make up for his mistake, the German defense in the second victorious battle of Kharkov in the amazing winter defeated the entire Soviet attack. broke it. The first Soviet attack against the German army was thus a complete failure. It can also be assumed that the Soviet leadership could not choose the deadly military direction because it could not ass. Therefore, he had to be satisfied with a military plan and results, perhaps with the ulterior motive that he would be able to assemble the appropriate military force by 1943, but until then he would put the Germans under heavy pressure by completely shutting down the Romanian, Italian,

and Hungarian armies. At the beginning of 1943, the situation in the European military arena was as follows: on the eastern battlefield, the German and Soviet armies were generally still stationed in the western areas of the crisis line, the battle that would decide the war had

on the southern battlefield, the Anglo-Saxons are making major preparations to occupy the North African edge of the European military space; an Anglo-Saxon invasion of Europe anywhere from Narvik to the island of Crete was expected; the Soviet Union demanded a second front line to be set up in Western Europe from the Anglo-Saxons; very serious and worrying phenomena were experienced in the Italian army, there were signs of war weariness and discouragement in it and in the Italian people; The leaders of Germany, Italy, and Japan decided to transition to total war; the Anglo-Saxons announce a merciless air war against the German and Italian populations in order to break the resistance of the inner front line; the submarine battle, after a great momentum, has decreased more and more, the whole of Europe is looking for an explanation for this, the Anglo-Saxons are swimming in euphoria because of this, the Germans are silent; The neutrality triangle of Stockholm, Madrid, and Ankara is giving up its neutrality in favor of the Anglo-Saxons, it no longer supports the European land theater in favor of Berlin-Rome, as it did from the outbreak of the war until the fall of 1942; on the internal battlefield, the destruction of the peoples of the European mainland is taking place with unprecedented ferocity; with a series of political, economic and social sabotage, the Anglo-Saxons with their agents and the Jews, who are still moving around without restrictions, want to explode anarchy, insurrection, rebellion, in order to break the axis' internal frontline; Germany organizes the European fortress so that it can reliably defend against the East. Knowing the outlined general situation, the possible military plans implemented by the German and Soviet leadership in 1943 must be examined. The facts that occurred on the eastern battlefield must be taken as a basis. Going backwards from these, it is possible to infer to a certain extent the structure of the military plan of both sides and the reasons that could have prompted them to draw up such a plan. In 1943, the German armies are constantly on the defensive, while the Soviet armies are constantly on the attack. Let's examine why, as well as whether the defense and attack were the product of a planned military concept, or whether it was only created due to a forced situation dictated by the situation. First, we discuss the German plan, then the Soviet plan. The German armies have been under constant protection on the eastern battlefield since the beginning of 1943. Why? The offensive German campaign of 1942 proved definitively to the German leadership that the Soviet Union could only be destroyed by the full deployment of German power, because it was facing an enemy organized for total war. The need for total war therefore arose from the facts that occurred. The winter battle of 1942-43, which ended with the surrender of the Caucasus, Stalingrad and the Don, further strengthened the German leadership in drawing the final conclusion that the enemy can only be destroyed by entering into total war. These thoughts gave rise to the decision of the German leadership, which was officially announced at the end of January 1943, that it would organize the German people for total war and that it would develop and implement its military plans accordingly. At the end of January 1943, the German leadership gave up all possibility of an agreement, because it had to experience that its enemy had set all its efforts to the total destruction of the German people. He quickly learned the lessons from this harsh fact, the consequences from it, and based on these, he started the huge organizational work in all areas, which aimed to prepare the German people for total war.

Around a hundred million people were directly affected by this decision and around as many more indirectly. Therefore, half of the population of Europe felt the great determination and the great plan that developed from it, either politically, economically, or socially, or at the same time on all three levels. The organization of such a huge crowd for a common total goal under the leadership of a total will cannot be done in just days or weeks with a single total effort. It takes months, and we are not far wrong, if at least

we estimate the time required for the total transition to be a full year.

We have to put the closest time when the German leadership can deal a decisive blow to its enemies, corresponding to total war, to the spring and summer of 1944, and the most distant time to the spring and summer of 1945, because the two years that will pass until then may be enough to moralize the mass of two hundred million people in question, from a spiritual and material point of view, he could engage in total war and in his war-deciding plan, even in the event that the Anglo-Saxons would attack with their air forces day and night the basic cells of this huge war community: the family, the factory and the site. Such a transition means a huge effort for everyone and everything, so at the same time it also means a huge crisis until it is completed. On the other hand, an offensive can only be carried out with armies behind which there is no crisis and which has received all the means to strike a decisive blow against the enemy. By the year 1943, the German leadership could not provide these basic factors for its army due to the outlined situation. He could not carry out a decisive attack and transition to total war at the same time, because if he had done so, he would have only half-done both, but he would not have been able to finish the war and thus would have been in a crisis whose effects cannot be measured. From all of this, it could only follow that the German army had to wage a defensive war from the beginning of 1943 until the transition to total war was completed and with the help of this, it would not receive the tools that would necessarily provide it with the basis for a decisive attack.

The army set up for total war must receive moral strength and a heroic worldview from the family set up for total war, the military equipment produced by total work and force from the plant, and the total solidity of the totally formed internal facial line from the site; these, on the other hand, require total victory and the accompanying prosperity and security of life from an army equipped with total moral, spiritual and material means. This is the unbreakable relationship of life, companionship, community of destiny and identity that must exist between the army and the nation in total war. This is the task that the German leadership performs with admirable foresight, which it can cope with due to its theoretical and practical preparation, and which it can pour a purposeful soul and spirit into due to its firm worldview, despite the fact that it is actually no more than dry organizational work .

The German leadership therefore presciently and thoughtfully decided that in 1943 it would fight to gain time and defend itself. His plan is a military plan, which he executes as such with iron-clad consistency, from which he does not deviate, which he formulates regardless of the enemy's will and undisturbed. However, he continues his defensive battles in the spirit of the basic military idea of crushing the Soviet Union in the process and bringing it to such a moral, spiritual and material state that the decisive German attack to be launched at that time can possibly destroy the Soviet Union in its first attack. From July 4 to the beginning of October, i.e. for three months, the German army fights grinding battles, usually only on its southern flank between the Don and the Dnieper, whose territory it systematically empties and destroys to such an extent that the Soviet Union has to resupply all materials in addition to a completely destroyed transport and traffic network . The German armies solved the task with unique ability. In military history, this German operation will be taught as a school example of the cooperation of leadership and execution. Already in the middle of August, the German plan unfolded in its full magnitude: a planned operation in the area of the throat of Europe, i.e. in the area of the Danube-Dnieper and Vistula-San Carpathians-Szereth-Alduna, in which the decisive defense was to be carried out until the transition to total war was reached. The Rokitno swamps in this throat area, which extend to the entire depth of the area and are approximately 300 kilometers wide, are of great help to the decisive German defense. Because: the German spirit of initiative was directed by the Soviet leadership, which was incapable of initiative, a

he can engage the attacking Soviet armies divided into two parts by the marshes west of the Rokitno marshes with his eastern operational reserves held in the area of the Vistula and the Vistula Bug for a decisive battle where and when he wants. From this follows the interesting fact that the German leadership has the most complete control over the military initiative, despite the fact that it is on the defensive. The Soviet Union, on the other hand, despite being on the attack, is always forced to defend.

Starting from the beginning of November, the German leadership started the initiatives set in terms of decisive defense, the results of which can be recorded so far as the indisputable fact and the resulting indisputable German result and Soviet failure, that the battles are still taking place on the eastern edge of the mentioned throat area facing the Soviet Union. , take place along the Dnieper. It can be assumed that the Soviet Union will do everything in the winter of 1943/44 to advance to the western edge of this throat region, which falls towards Europe, i.e. to the line of the Vistula-San Carpathians Szereth Alduna, so that in the summer of 1944 it can advance its armies to the Danube valley and the Balkans together with the Anglo-Saxons. he could first destroy the German armies and then drive the Anglo-Saxon forces out of Europe. The German leadership is just as aware of this Soviet intention as the Soviets themselves. That's why he made all the preparations to go through the calculation of the Soviet leadership thoroughly. All signs point to the fact that the Soviet grave was dug by the battles on the Dnieper and will be buried by the decisive battles taking place in the Throat region.

The structure of the German plan for 1943 must also be examined from the point of view of the conditions of the general European situation, to what extent they influenced the final design and development of the German plan.

Regarding the behavior of the Anglo-Saxons, we might not be far wrong if we claim that they would definitely have established the second front line between the Seine and the Weser, which was demanded of the Soviet Union, if the German leadership had decided to attack the Soviet Union in 1943. In this case, the German leadership would have had to completely strip its western front and move its forces to the east. However, such a decision was seriously contradicted by the facts and the possibilities arising from them: on the one hand, Germany was not yet prepared for total war, only preliminary work was underway, the German army could not engage in a decisive battle with the Soviet Union with such insufficient preparation; on the other hand, the Italian troops that could have replaced the German troops on the western front, which became necessary in the east, would have been unable to fend off the attack of the Anglo-Saxons due to the very large internal problems that appeared in the Italian army and top leadership already at the beginning of 1943. If the attack of the Anglo-Saxons succeeded in the west, it would have caused a catastrophe on the western battlefield, which would not only have upset all the plans of the German leadership, but would have ended 1943 with a serious crisis. The subsequent events in Italy unequivocally confirm the correctness of this idea. The Anglo-Saxons, on the other hand, were very much counting on the German attack on the Soviet Union, but as always, the enemy did not want to take over and play the role that the Anglo-Saxons intended. The decision of the German leadership not to attack but to defend in 1943 and to use the time to prepare for total war overturned the Anglo-Saxon-Soviet plans: it made it impossible to set up a second front and forced the Anglo-Saxons to initiate operations in the South In Europe, which in the big situation are completely tenth-ranked; on the other hand, he forced the Soviets to start their attack earlier than planned, because the German leadership was not willing to take over the role that the Soviets had so heartbrokenly and thumbs-downed for them at Kursk either. In the end, nothing remained of the whole Anglo-Saxon Soviet plan, but Anglo-Saxon air attacks against Germany driven by angry revenge,



the meager Anglo-Saxon adventure in southern Italy, which the Soviets refused to accept as a second front because of its complete failure, the Red Army arriving in the Dnieper area with decimated forces, and the knowledge that Germany had not even remotely committed all its forces to the war.

When considering the general situation in Europe and creating the final military plan for 1943, the impact of the Anglo-Saxon landings in North Africa at the beginning of November 1942 on the individual European nations and their governments probably played a large role in the assessment of the German leadership. From that point onward, the plutocratic-Judaist-Marxist forces still present in Europe, which until then had been operating rather covertly, came to life and put the leadership of the Axis in a very serious situation with their serial political, economic and social betrayals and betrayals carried out with unbridled meanness. These actions did not remain without effect on the peoples who came under direct or indirect German and Italian occupation during the war. From November 1942 until today, the activity of these reactionary forces increased to an incredible extent. In most places, their attacks were and are still being conducted not covertly, but with the most complete, brazen openness, against the inner face of Berlin Rome and the forces of European unity. The German leadership was and is aware of this great psychological and disruptive effect. And because he clearly saw the situation from this point of view, he made the right decision when he decided on military defense for 1943. It is not possible to launch a decisive attack from a destroyed European base. First of all, resilience must be strengthened in all areas of Europe, and the spirit of the world view of the new era must be given to all peoples and nations so that they want to live and win, namely on the side of the German Empire, in which they must see their natural and life-or-death ally. Total war can only be won with a totally organized Europe. The peoples of Europe must want the victory of National Socialism, because they must know that without it they will forever be enslaved morally, intellectually and materially either in the Jewish-led Bolshevik system or the Anglo-Saxon plutocratic system also under Jewish leadership. The reassuring enlistment of Europe in the total war on the side of Berlin and Rome must therefore be carried out safely, so that the great and decisive blow against the Soviet Union can be measured from the solid foundation of a Europe permeated and led by a united point of view. However, this moral and spiritual transformation of Europe will take time.

At least a year. And this total transformation must be carried out with those European power factors, whose consciousness has clearly crystallized that the possibility of organizing and waging a total war and total victory can only arise from the nationalist and socialist community worldview and the fact of European solidarity based on it.

Taking the implemented plans of the Soviets into a brief dissection, the following can be drawn from them: the Soviets had to coerce the decision from the German army, because the astonishing defeats and losses it suffered during 1941-42 simply precluded it from being able to wage a long war.

Therefore, his plan could not be other than to force the Germans into a decisive battle between the Don and the Deszna during the summer, beat them and in the winter of 1943-44 begin the invasion of South-Eastern Europe in order to 1.) cut off Germany from the two most important factors of strength in its military life:

Romanian oil and from the Hungarian bauxite deposits; 2.) cuts off the world political opportunities of the Anglo-Saxons in the Balkans and the Dardanelles; 3.) the Soviet troops, suffering from bad food, could restore themselves in the uninhabited areas of South-Eastern Europe, completely spared from the ravages of the war.

On July 4 of this year, they launched an attack against the German armies in order to force the decision with a full rush. Orel, Kursk, and Bielgorod are the three Russian villages whose names will be mentioned many times in world history and military history. It took place in this area

the battle, which the Soviets intended to be decisive, but which did not achieve its goal and was a failure. He had to wear down his thrusting and attacking power in tiring operations that destroyed man and animal, material and nerves, he had to fight an enemy that always forced him to battle, but which he could only beat, but never beat, which caused him inhumane bloody losses, but whose losses he could not cause. he knew, which taught the master of retreat and evacuation to his death, how to really retreat and evacuate in such a way that those advancing after him perish in it, which taught the Soviet leadership that it can only advance as and as much as the retreating party wants. This bloody grinding of the Soviet army lasted for three months. In three months, the Soviet army made a journey that the German armies made in less than three weeks in 1941.

After that, he arrived near the Dnieper River and started again his battles that decimated his armies. The Soviets have been besieging the Dnieper line since the beginning of October this year. He makes a desperate effort to beat the Germans in a decisive battle. It is a fact that where the Germans accept the decisive battle, the Soviets suffer a huge defeat, but where they do not want it, the will of the Soviets drowns in air and fails.

However, it can also be concluded that the Soviet plan was not created based on a well-thought-out military plan, but was dictated by the compulsion arising from its general situation. The Soviet Union had to attack, not because it was determined to do so, but because it was primarily forced to do so by its internal problems. We cannot know what these might be, but what they are is undeniable, because it is impossible to assume such bloody stupidity on the part of the Soviet military leadership that it wants to strike a decisive blow against the Germans completely alone, without any planned cooperation with the Anglo-Saxons. The Soviet Union must attack from internal compulsion until it either bleeds out in the front line or is in a crisis in its internal front line. The German soldier will certainly put an end to the Soviet military plan.

The argument could arise in favor of the Soviet military decision and plan for 1943 that its leaders knew for sure that Italy would collapse, and thus the German leadership would fall into an indefensible and serious crisis. And the Soviet Union had to take advantage of this expected crisis for a huge offensive operation, so as not to miss the never-to-be-returned opportunity. This line of thought may be very appealing, but it is not correct. The Soviet leadership knew that the bulk of the Italian army could no longer be considered, and it also knew that the German leadership was also and even more aware of this fact, so it could either have already taken its countermeasures, or it could have implemented them by placing them on one front line from the inside. no harm could come. The biggest mistake is if someone assumes that the enemy will make a mistake that makes it possible to defeat them comfortably, they take this mistake as a fact and base their military plans on it.

And if the Soviet Union did initiate an attack, it should have carried it out in full harmony with the Anglo-Saxon leadership, which had always been sabotaging against it, from which it should have demanded lightning-quick action, especially the invasion of Italy, the preconditions for which were given, as events later proved, and which they were known just as surely before the Soviet leadership as they were before the Anglo-Saxon leadership. However, this did not happen. In this way, the German leadership gets the possibility of an internal military line, it lives with lightning speed and nips the development of both the Soviet and the Anglo-Saxon plans in the bud.

September 8: the situation given by the Badoglio armistice was the last opportunity for the Soviet leadership to develop its military plan according to its will. He had to know definitely what was being prepared in Italy already at the beginning of the year, but especially since August, since the Anglo-Saxon press loudly announced that Stalin was constantly being informed by his allies about the situation in Italy. On September 8, it would have been possible to repeat the plan that failed on July 25 due to mutual short-sightedness and a lightning-fast attack

it would have been possible to order both Soviet and Anglo-Saxon forces, since there was about a month and a half available for the preparation of this operation. However, the Anglo-Saxon Kuffar War and the Soviet Slaughterhouse War joined hands again, but not in South-Eastern Europe, but through their mutually acknowledged failure. The failed Italian plan, which was drowned in complete failure and laughter, was the reason why the Soviet Union did not recognize the Anglo-Saxon initiative in Italy as a second front, but the Anglo-Saxons sourly admitted that they had only set up the third front in Italy and not the second.

We are not far from the truth if we assume that the convening of the Moscow meeting was prompted by the fact, especially on the part of the Soviets, to discuss the possibilities of ending the series of military failures and to eliminate the unplanned conduct of their war. But perhaps we are not far from the truth that the Soviet Union has realized the naked reality that the Anglo-Saxons will never be able to bind Germany and Japan to such an extent that the Soviet Union can use it to deal a fatal blow to the enemy whose mere presence is already a fatal threat. against his entire being.

The only conclusion from all of this is that he launched the Soviet attack on July 4 only so that he could reap in Ukraine. He urgently needed the Ukrainian crop.

However, he was not able to achieve his goal of ordering and forcing the start of his attack too early. The Germans either harvested the crop or completely destroyed it, so that nothing fell into the hands of the Red Army.

Therefore, no matter how we examine the Soviet plans, even the layman can determine from the facts that have been revealed that there was no question of a comprehensive, well-thought-out military plan on the part of the Soviets, formed independently of the will of the enemy, constructed and executed according to plan, orderly and expediently; the Soviet Union was only able to carry out operations that were determined and forced by the needs that arose from time to time.

Taking stock of the military plans implemented in the eastern theater and their results, we can safely say that since June 21, 1941, the military initiative has remained unchanged in the hands of the German leadership. As an undeniable result so far, the German leadership can point to the fact, which has already decided the war, that it not only kept the Soviet empire of nearly 200 million with all its forces, despite the fact that the Soviets were fighting on only one front, while the Germans were fighting on three fronts, not only away from Europe, but also that he caused irreparable losses to it with his annihilating victories over it, not only did he bloody refute the tale of the inexhaustibility and inexhaustibility of the Soviet Union, not only did he conquer the infinity of the territory of the Soviet empire and set it to his own benefit and advantage, but he also created all the prerequisites with his expedient, well-planned and well-planned military plan, to deliver his decisive and deadly blow to the Soviet army, decimated in its moral, spiritual and material strength, when and where and as the German leadership deems it to be the most timely, the most appropriate and the most useful.

#### THE WESTERN AND SOUTHERN BATTLEFIELDS

The first half of the 20th century is characterized by the efforts of morally, spiritually and materially bankrupt humanity to eliminate its own bankruptcy and to create the imperatively necessary new world order. The war of worldviews

is the bloody liquidation of this self-righteousness, because without it the cultural humanity of our globe and Europe as the leading continent would perish.

The establishment of the new world order is advocated in two directions. One is the fundamental Judaism, the bankruptcy trend itself; its goal: the definitive securing of the power and rule of Judaism, world Judaism. This experiment is carried out in two main directions: the bottom-up Marxist experiment and the top-down plutocratic experiment. About this initiative today

it can be established that it went bankrupt, despite the fact that with the wars of 1914-18 and 1939 they did everything to avoid bankruptcy and establish their rule for all time. He went bankrupt because of his practical foundations: his morals are kisses, his spirit is masquerade, and his financial life is gold. This is the innermost reason for its failure.

The other main direction is spiritual-folk, life itself; its objective: the fair distribution of all the goods of our globe among the peoples, the global well-being of the people. Accordingly, he formed the foundations of his life. Its moral basis is the family, its spiritual basis is truth and its material basis is prosperity. There is no doubt which one will be victorious in the fight between kiss and family, masquerade and truth, and gold and prosperity. This intellectual-popular direction is represented by four initiatives on our globe. The first initiative took place on the part of fascism from 1919, the second on the part of Turanism also in this period, the third on the part of the Völkische Bewegung from 1923, the fourth on the part of Hungarianism from 1930. These initiatives also work from below and above at the same time. From below as the will of the people, from above as the will of the people and the will of the leader acting for the people. Both the world Judaism and the world welfare initiative have a racial structure. But while that one exclusively placed its own kind at the center of the globe, proclaims its divine selection, and through it establishes the legitimacy of its sole rule, thus also showing the highest level of racial intolerance in its practical system implemented so far, this one is based on racial breeding, eliminating all those kinds of people from his life, which could destroy the racial integrity, purity and health of the basic composition of the people, as well as the organic unity of his moral, spiritual and material life, which is why he wants to cleanse the racial composition of all peoples of the racial poison of the Jewish kind first, fastest and most completely.

Of course, the two world initiatives strive for monodomy on our globe. The series of wars started from 1914-1918 and from 1939, the battles fought between the two with political, economic and social weapons, are therefore the innermost reason for establishing and fixing the final and secure order of our globe. The old foundations of the old world have reduced our entire globe to moral, spiritual and material colonization. It is therefore no longer taken into account as a global force factor. However, it does not want and is unable to acknowledge its timelessness, it clings to its perceived power and believes that the combined power of the international churches, the international aristocracy and international Jewry is still sufficient to control and lead our globe as it pleases. However, their calculations were made without God, people and the globe, so sooner or later they must fail. The peoples of our globe simply want to enjoy the fruits of their blood-sweated work and struggle within their property and possessions, they simply can't stand it any longer that a few chosen ones with a mouthful of words usurp everything, while they are kept in complete moral, spiritual and material slavery, exploitation and poverty. Therefore, all the people of our globe who are strong and want to live joined forces and allied with each other, just as the three international world impostors did when they conspired against the peoples, putting God, his will, and his wisdom as a shield, which the other quite ordinary mortals did not, but and only they can understand it all the better, because only they, the chosen ones, are in the enviable position of being able to tell the peoples when they are acting correctly according to God's will. The peoples will no longer be spies of this massive fraud and will finally liquidate the false chosen ones together with their false gods.

Our globe is the livelihood of peoples. This was usurped by the unworthy, excluding all the peoples from it. The clash between those usurping the right to life and those demanding the right to life has therefore become inevitable. It happened. The final reckoning, reckoning and liquidation of the old global order was directly preceded by the fight with political, economic and social weapons. This

lasted from 1919 to the end of August 1939, roughly twenty years. He brought a decisive victory to the German, Italian and Japanese peoples. During these twenty years, however, it was definitively decided that the actual and final decision can only and exclusively be forced out with a weapon. The corridor in Poland really became a corridor, at the entrance of which the old world stood guard, at the exit of which stood the victory of the new world, and in it the kiss with the family, the masquerade with the truth, the gold with prosperity and the meanness with the heroic life fight.

The first twists and turns of this huge world labor took place on the western and southern battlefields of the European military life. The campaign against the Poles was only a push for them. Let's say, perhaps, the physiological touch on the womb of the world that wants to be reborn, which initiated the most powerful labor in history and from which the new world order must emerge, the humanity reborn in the new truth, the new freedom and the new reality.

This is the innermost reason for the current worldview war. All other settings are incorrect, false, targeted.

The English world empire is the soul and backbone of the plutocratic Marxist Judaic old world system built on class rule. Its heartland is the English island itself. Starting from the 17th century, England completely turns away from Europe, building its foundations outside of Europe. Due to his century-long alienation from Europe and his resulting alienation from Europe, he feels that a unified Europe poses a final threat to him. Therefore, he is trying with all his might to thwart European unity. He calls this century-long endeavor a policy of balance, which in Hungarian means a policy from which only England benefits. He wages his war against Europe constantly and by all means.

In peace, primarily with economic weapons. There was no commodity brought to or exported from Europe whose world market price was not ultimately determined by the English stock exchange, which passed directly or indirectly through non-English hands, and from which it did not reap the most profit. For him, Europe was a colony just like any other on the globe. He made a life-and-death alliance with the Jews living in Europe, through them he kept Europe in a state of political, economic and social strife, which he then called freedom, equality and brotherhood, and which was actually nothing but Judaism disguised and clothed with English hypocrisy and chivalry. He also conspired against National Socialism, because he knows that this worldview will really bring about the European community so desired and demanded from the peoples of Europe.

In the peripheral areas of the mainland of Europe, we have to look primarily for those areas, with the help of which England kept Europe completely in check, in which it primarily acted against Europe, if, in its view, the European balance was upset. In these, England also acted with its own forces, so that the coercion of the decisions always took place under its armed supervision. With his armies in Europe, he therefore always fought on the seashore, under the protection of his warships, ready to quickly leave the solid ground of Europe in case of failure. This peripheral area was England's first and main pillar of attack and defense on land, it was England's English wall built for centuries against Europe. That is why we find that England's all-time and determined allies can also be found in these peripheral regions. Sweden, Norway, Denmark, Holland, Belgium, France, Portugal, Spain, Italy, Albania, Greece, Turkey, Syria, Palestine, Egypt: all of them have been living in a forced political, economic and social partnership with England for generations. If system changes were prepared or carried out in any of these states: England always intervened, and did not rest until the issues were resolved according to her will. England's life-and-death struggle thus always took place in the periphery of Europe. So far, it has managed to gain a life, because in any case the peripheral area is in unimpaired possession,

it remained in its possession thanks to its gold.

England acquired the lion's share of the globe's goods for herself, and left and transferred the rest to the possession and ownership of the peripheral states of Europe. With this, he achieved that their colonial parts came exclusively under his economic and political direct or indirect supervision. This is the best way to explain the huge colonial world empires of the Netherlands, Belgium and France, their existence and existence.

Germany took a very small share in the distribution of the world's goods, even though it was the most powerful nation in Europe at all times. England was the one who consciously prevented Germany from being able to manage and lead our globe in accordance with its strength, knowledge, ability, qualitative and quantitative excellence. He did this because he saw and knew in him that he was his most formidable opponent precisely because of his excellence in all fields. For this reason, Germany was purposefully and plannedly emaciated for centuries either with wars, or else it was kept in a state of permanent political, economic and social encirclement, which it then emphatically called a policy of balance. According to him, this balance was broken whenever Germany demanded its right and place. In such cases, he always organized the European armed conspiracy of the peoples pulled by the Judaic strings against Germany, and he did not shy away from the meanest means to destroy his greatest enemy, or at least to paralyze him enough to make him lose his desire to demand justice and place for a long time.

England's plans against Germany always show the same picture: taking advantage of Germany's position in the center of Europe and its thousand-year friendless state, it attacks it from all sides with mercenary peoples, and at the same time disrupts its internal resistance, relying on the one hand on the Germans' adoration of English, which is completely incomprehensible to us, and on the other hand on the honest credulity of the people.

Against this English eternal plan, Germany can have no other plan than to shatter for all time the moral, spiritual and material ring that England has forged around its body, to make it impossible for it to be forged again for all time, so that it can occupy the place in the life of our globe that is, qualitatively and quantitatively, it deserves due to its value. He must realize this goal in his National Socialist freedom struggle.

This is the last option for the war, but also the last tool, which England had to resort to because of Shylock's greed. And that he can only achieve his goal within the global community and not outside, that is, in a coordinated and non-imperialistic manner: let the English world empire and its destiny remain a historical example and lesson for him.

However, England's centuries-old recipe failed. Since 1922, the English wall in the peripheral area of the European mainland has huge gaps, first in its southern Romanian bastion: Italy and Spain cast off British guardianship and take the path of the interests of their peoples. After that, the western peripheral wall also crumbles and crumbles: powerful popular movements develop in Belgium, the Netherlands, Denmark, Norway and Sweden, which receive a very strong foundation in German National Socialism. Until 1939, England did everything it could to avoid dropping out of the peripheral areas of Europe, but to no avail. The events have already begun, which are no longer controlled and utilized by him, as he has done so far, but by four new powers:

Germany, Japan, the USA and the Soviet Union.

England must cease to exist in its current system, because Europe is in constant danger of war, and the destruction of England is a matter of Europe's life and self-defense. England has so far been the prodigal son of Europe. It must be forced back into the European community, or it must be permanently excluded from it in such a way that it can never be harmed again. England must be either excommunicated or excommunicated by arms for all time. This is the seed of the western and southern battlefields, the invasion and retaliation, the cooperation of the German-Japanese military leadership.

This issue must be resolved by all the military plans created and intended to be implemented by the National Socialist leadership.

We will discuss the military plans implemented in the western and southern theaters based on the thought process recorded in this introduction.

## 2. THE WESTERN THEATER Until

June 1941, England's plan to defeat Germany: to bleed and weaken Germany with the peoples of the states of the European periphery, so that the British army could only carry out the coup d'état. Poland provided him with the pretext for armed action against Germany. Until June 1941, he threw his people into a fight to the death one after the other. After Poland, Denmark, Norway, then the Netherlands, Belgium, France, and finally Yugoslavia and Greece were the ones that fell victim to the British military plan without England achieving its first major goal: the bleeding and weakening of Germany. His troops, which he had sent to help his allies in the peripheral areas, left the coast after short-lived disaster landing operations. Their operation in France, which was intended to be serious, was drowned in such a bloody failure that it cast its shadow on the anachronism of England and its world empire. If the twilight of Spain's world power began with the world-famous destruction of its world-famous armada, it can be rightfully stated today that the twilight of England's world power began with the destruction of Dunkirk. The third of the parsnips cut something.

The German military command destroyed the English border wall of Western Europe with the inescapable execution of its unparalleled plan until June 1941. After his diplomacy provided him with a free hand through the German-Soviet treaty concluded in August 1939, he invaded Poland in the fall of 1939, and in the winter of 1939-40 he prepared his big strike against the English wall on the western mainland, and this in the spring and summer of 1940 completely and perfectly politically, economically, and socially as well as militarily, it crushes it, turns it against England and, after clearing its ruins, builds the Atlantic wall militarily against the world plutocracy of the Anglo-Saxons until 1943. The western wall, which had been built and adjusted for centuries under English leadership, collapsed, permanently and fatally for England. For the time being, the one under the leadership of the Atlantic wall definitively and also fatally for England. By June 1941, by implementing its first military plan, Germany had destroyed the western rim of the century-old ring of death strapped around its body by the British, and is ready for a final showdown right in front of England's gates.

Poland, Denmark, Norway, Holland, Belgium and France could actually play only a secondary role in this struggle. They were unable to play the main role that the British intended for them. They were just stumps thrown at the feet of the German army so that it would fall over them. After failing to pass, the fate of the stumbling blocks who did their job poorly met: they were kicked. The one who should have fallen over them, the one who threw them in vain. The biggest lesson for the peoples who assumed the role of stumbling block was that you cannot turn against Europe with impunity. In the months of April, May and June 1940, the fate of these peoples was fulfilled: they ceased to be military forces.

The operations of the campaign that took place in the peripheral areas of the western theater of war can be summarized as

follows from a four-year perspective: 1.) Operations against Denmark and Norway; first period: march against them; second: invasion of Denmark,

invasion of Norway; third: the military withdrawal of Norway and Denmark from

the further course of the war, the prevention of English pledge operations; fourth: definitive military occupation c

its organizational construction and consolidation; fifth: the inclusion of Norway and Denmark in the Atlantic wall as its northern corner pillar. Operational period: from April 1940 to the end of 1943; six weeks from now.

2.) Operation against the Netherlands, Belgium and the united French-English army; first period: march against them; second: the military exclusion of the Netherlands and Belgium from the further course of the war; third: the separation of the united French-English armies, the destruction of the English army. Operational period: from March 1940 to June 1940; three weeks from now.

3.) Military operation against France; first period: march against him; second: the destruction of the French army north of the Seine; third: the pursuit of the French army south of the Seine and the destruction of the Maginot Line; fourth: the blockade of France from Switzerland, the attack of the Italian army on South-Eastern France; fifth: France's request for an armistice, the armistice, the military exclusion of France from the further course of the war; sixth: the invasion of France, the construction of the Atlantic Wall. Period of operations: from May 1940 to the end of 1943; eight weeks from now. The first major phase of the campaign on the western battlefield ended with an armistice. He completely achieved his first goal. In less than twelve weeks from April 1940, the German army swept the entire western European cronyism of the plutocrat-Marxist-Judaist bloody conspiracy from the stage of history with a unique onslaught in the history of the world. and completed the nationalist and socialist fringe bastion, at the base of which the vile conspiracy and bloody rebellion organized by the plutocratic Marxist Judaic system against the peoples of our globe will be crushed to death.

It is very difficult to unravel the Anglo-French military plan. No matter how we search for its existence, it cannot be found, and we can only

establish three things: first, the whole English war plan was based on the land allies bearing the brunt of the fight, while the English armies remained distant and untouched; of course, they vigorously denied and concealed this plan, and even attacked their allies and suspected that they wanted to win over the enemy with the blood of the English soldier; secondly: the only military plan of both the English and French leadership was based on the fact that the Germans are so shamefully equipped, their leadership is so inexperienced, rudimentary and without expertise that they cannot conduct a campaign; thirdly: the French were convinced that the Maginot Line was impregnable, because it cost many billions of francs, believing that the amount of money invested was directly proportional to its defenseability.

The complete lack of planning and disorganization with which they carried out their plans in 1939 and 1940 can only be explained by this guilty and stupid nausea. The performance of the Belgian army sharply strikes and stands out from this whole disaster cronyism and presumptuous spiritlessness. Together with the leadership of the entire French and English armadas, you can hide from him in shame and take an example of how to defend the country, every inch of land, with blood and honesty, even if you had to take up arms under duress for bad and false purposes.

From September 1939 to April 1940, the Anglo-French military command had an uninterrupted seven months at their disposal, based on a large-scale plan, to attack from the Dutch-Belgian-French border and reach the Ems-Rhine line as their first objective, and then, crossing the Rhine in the middle of the Rhine-Elbe, the decisive German army force him into battle in the summer of 1940. It is possible that this was also planned. His execution, however, was so poor that he lost his incompetence. In addition: the execution of such a plan requires complete preparation and determination, but this was shown by the Belgian army alone and exclusively and only in the latter precondition. The German military leadership counted



with a dangerous military plan unique to him. Its proof is the lightning-quick advance, with which it destroyed all its military prerequisites and bases in Norway, Denmark, Holland and Belgium in a matter of days in the most perfect way, and then it delivered a final and decisive blow to the army from which the plutocratic Marxist-Judaist circles of Europe expected everything, in just six weeks. not its destruction within.

Generosity has prerequisites: firstly, it must be practiced towards a deserving person, secondly, whether it will be accepted at all, thirdly, and most importantly: it cannot be forced on anyone. If they waste it on something undeserving, on someone who doesn't want to acknowledge it and despite this they want to force it, the person they want to exercise it on doesn't see generosity in him, but weakness, helplessness, helplessness, which they are forced to hide behind the mask of generosity. Generosity misused always backfires because it is always abused. But there should always be a law: whoever transgresses even the slightest against the generosity shown to him, must be dealt with mercilessly, with the utmost ruthlessness.

The truce, which is forced from the vanquished by the recognition of defeat and by the fatal consciousness, can only have the purpose from the vanquisher's point of view to make the vanquished's further harm in the war impossible in any respect and to provide the foundations for the further continuation of the war and to facilitate a quick end to the war. We will evaluate the German-French armistice concluded in 1940 very briefly and only essentially from the two points of view.

The French leadership and the vast majority of the French people saw weakness in the Germans' generous approach to the armistice. Therefore, it was accepted only formally, which was expressed in the formal acceptance and signing of the points of the armistice treaty. They never wanted to carry it out, they just wanted time and still want to win today. This resulted in the fact that the armistice was only observed by the Germans, so the whole thing became one-sided, while the French leadership was busy not in its implementation, but in passive resistance to it. Judging the situation from the perspective of three years, it is already glaringly clear that neither the French leadership nor the majority of the French people deserved the generosity of the Germans. But they didn't even accept it, they refused, showing a behavior that will remain a shame in their history as long as French events are recorded by chroniclers. That they saw and see enemies in the Germans is fine; that they fight against it is fine. But the fact that this struggle is being waged with the weapons of dishonesty and meanness cannot be avoided, even with so much voiced implacable hatred of Germany, martyrdom and unbridled desire for freedom. No matter how bloody, ruthless and merciless the showdown may be, the final battle must always be fought on the field of honor.

Everyone has only one honor: both human and nation. You cannot sin against the laws of honor, because what is manifested in honor and expressed in actions is eternal morality itself. And you can't commit a crime against him without exoneration. Uninhibited leaders dragged into dishonor the very people that wrote their own honor on their flag as the first and only one in Europe.

Could it have been determined already at the time of the armistice agreement that the generosity would be wasted on them? We have to answer with a definite yes. The way in which they broke out the war, the way in which they divided and corrupted their peoples who had previously been pushed into war, the way in which they conducted their diplomacy and war without any inhibitions, already clearly showed a picture of such moral, spiritual and material weakness, lack of character and hatred, which is already completely bewildering to all before a higher human value and emotion. But if this is so, how is it possible that the Germans treated and still treat this omnipotent and determined enemy so generously, who could never be ennobled as an adversary against Germany? We can find two explanations:

first: the Germans, with their infinitely great patience and generosity, can prove more clearly than ever that their enemies can only be vile; thus they receive the moral right even before all people standing on a moral foundation, so that they can act with merciless harshness against meanness; secondly:

strength and self-confidence, the awareness that no surprise can come that they cannot master within a short period of time.

The most interesting background to the military part of the armistice is what is missing from it, what was not included in its provisions. And this is the military fate of French North Africa. It is believed that this was also provided for in the part of the armistice treaty that deals with the colonies of France. However, these provisions had no practical effect, they remained theoretical, their value was the same. With Italy's entry into the war in June 1940, North Africa gained an indispensable military role and importance. This weight increased even more in June and December of 1941, when, on the one hand, the Soviet Union, and on the other hand, Japan and the USA entered the war, from the self-defense war of Germany and Italy, it unmistakably became a war of worldview and world reordering. It is only secondarily important whether Italy, as the party most seriously affected by this issue, would have been able to meet its military obligations or not. What remains essential is that military prerequisites should have been created in the North African border area of the Mediterranean Sea, which could have at least strongly dampened the military surprise on the part of the enemy. And this could only have been ensured if Germany and Italy, either by virtue of their rights already guaranteed in the armistice treaty concluded in June 1940, or at the latest with Japan's entry into the war at the end of 1941, by mutual agreement, with war administrative and military forces, and temporarily with the help of the developing nationalist and socialist French popular forces they would have invaded French Morocco, Algeria, Tunis, Corsica. After that, it is not important at all that the Anglo-Saxons invaded North Africa in spite of all of this, because even if it had happened, it would not have succeeded in the way it actually did and did happen from November 1942. There are many who believe that this natural and expected military step was omitted because it was feared that, despite the armistice treaty, the French navy and air force would have shown behavior in North Africa that would have made it impossible to carry out the mentioned plan and it would have committed so many forces, especially on the German side, the size of which would not have been in proportion to the results that could actually be achieved and could be maintained until the end of the war.

This apparent shortcoming of the armistice agreement can perhaps be explained by this: The Axis powers could have already decided in their military plan that they would abandon Africa, that they would not waste unnecessary forces on it, and that they would continue to fight there to gain time until its evacuation had to be carried out due to the necessity of circumstances. If France is able and willing to protect its colonial empire in North Africa, and the Anglo-Saxons do not harm it, then this fight to gain time can perhaps be continued until the war's victorious conclusion; if France is not able to do this, but also unwilling, and the Anglo-Saxons attack it, France will lose everything, pay primarily for it, while the attacking Anglo-Saxons will only suffer very serious financial losses and delays in sailing around Africa, the effects of which will definitely manifest themselves during the war. On the other hand, the evacuation of North Africa by the Axis powers is only temporary, because the certain winning of the war will also decide the fate of Africa, which fate is forged not in Africa, but in the east and west of Europe. This could perhaps be one of the possible and acceptable arguments that can be used to explain the objectionable part of the German-French armistice and its implementation. On such a basis, however, we can no longer speak of a deficiency or military superficiality, but only of military foresight.

On June 22, 1941, England's war objectives and the related military

plan. He thought that the entry of the Soviet Union into the war would kill two birds with one stone, in the same way that the Soviet Union, instigated by world Jewry against Germany, whose victory over Germany was considered absolutely certain, would crush National Socialism and even destroy its Irish core, but it would itself perish in this. They believed, but at least Churchill believes, that these two giants will hug each other to death, after which only the coup de grace should be given to both of them. From June 22, 1941 until now, the whole of England has been waiting tensely. Every day they await the collapse of the two giants. Their wish is only half fulfilled, only one is slowly but surely collapsing: the Soviet Union. In this demise of the Soviet Union, the sharp and serious, ominous and agonizing cry of the establishment of the second front is heard as a recurring death song. From the day the German-Soviet war broke out until today, the western theater is characterized by the imperative need to set up a second front line and the very few possibilities.

The question of setting up the second front line presents a very interesting picture in its development: it can be recorded as the first stage that England could probably offer it to the Soviet Union, but the Soviet Union could not accept it, trusting that it would defeat its enemy alone, thus winning over Europe, and Bolshevizing the living space of Europe in every way. It can be executed from Gibraltar to Narvik, from Paris to Constantinople and from Casablanca to Aden, without federal obligation or reciprocity obligation; he was in this first degree in the summer and autumn of 1941; Beginning in the winter of 1941, the Soviets realized that an irreparable and irreparable error had slipped into their calculations, so they revisited their ally and declared the rejected offer accepted; however, the ally, seeing the huge defeat of the Soviets, did not want to be at his disposal, he did promise to set up a second front line, but without the slightest intention of complying; This was the case in the winter of 1941 and the spring of 1942; entered its third stage in the summer of 1942, during the German attack on the Caucasus and Stalingrad, when the Soviet Union threatened the already allied Anglo-Saxons that if they did not set up the second front line within a tight deadline, it would act at its discretion, which could have serious consequences for the further course of the war; this lasted until the end of 1942; its interest is that it gave birth to the first attempt by England at Dieppe, and also that by exploiting the horror of the Katyn find, England admitted to the Soviet Union that it considered its air attacks against Germany to be a full-fledged second front; its fourth stage is characterized by the harsh fact that the Soviet Union could not consider the British air attacks against Germany as a second front line, because they did not bring relief, so it mercilessly and without restraint demanded the direct intervention of the Anglo-Saxons in the land battles; this state lasted until July 10, 1943, the Sicilian landings; the Anglo-Saxons want to satisfy the angry demand of the Soviet Union to set up a second front line with their long-prepared intrigue in Italy; their plan is to break Italy out of the system of the three powers, and with this they can force Germany to re-seal most of its southern European defenses, which were torn apart by the fall of Italy, with troops brought from the east, if it does not collapse in the meantime; this degree lasted until the Tehran meeting; the complete failure of the Anglo-Saxons in Italy brought the whole question of the second front to its present sixth degree; the Soviet Union does not accept the Anglo-Saxon operations in Italy as a second front line either, so they are forced to set them up in accordance with the Soviet demand; it is fatally urgent to relieve the Soviet Union, but not only because of the Germans, but also because of its own helplessness and bankruptcy, into which it was driven by the largest and most ineffective offensive in military history; this sixth degree is what the enemy calls an invasion, and the impatient an inundation

The new world order is the siserehada of Anglo-lovers and retribution.

In this matter, however, we can also state the sober fact that the second front line has been set up by the Soviets all this time in favor of the Anglo-Saxons, namely: with its winter attack of 1942-43, which enabled the Anglo-Saxons to take possession of North Africa, and with its summer attack launched at the beginning of July 1943, with which he helped the Anglo-Saxons land in Sicily and then in Southern Italy. The complete failure of the second front line is obvious from this. The reason and explanation for this: in the game of power, the German military leadership divided its forces in such a way that the operations of the Anglo-Saxons could no longer influence the eastern battlefield, the forces used there and the military plans being implemented.

The whole issue of the second front line is, in reality, the orange peel on which the entire plutocratic Marxist Judaic crony will slip and break its neck.

### 3. THE SOUTHERN THEATER

The southern theater of Europe, which is the oldest, with varying significance and importance according to the stages of development, for example cultural circles, consisting of three organically connected areas, is the area of Europe's military life space that extends south of the Nantes Lyon Alps Sava Alduna line and represents the meeting point of the world land, which is Europe, with the continents of Asia and Africa, it surrounds one of the key areas of world traffic, the Mediterranean Sea. Marathon and Salamis, the scenes of the Greek-European and Persian-Asia struggle; Cannae and Carthage, the decisive battlefields of Roman Europe and Semipunic Africa; the Rubikon, which Julius Caesar crossed, discarding the dice, and Pharsala, on the battlefield of which Caesar created the system of this region based on the principle of one will, one goal, one leader; Xeresz de la Frontera, where Western Gothic Europe loses a battle against Semio-Moorish Africa, and a foreign cultural circle explodes into Europe; Poitiers, where Western Frankish Europe inflicts a crushing defeat on Semio-Moorish Africa and begins the expulsion of European-alien influence and spirit from Southwestern Europe; Constantinople, where Eastern Christian Europe and Islamic Turanian Asia faced off and Eastern Christian Europe lost the battle and thereby sealed the moral, spiritual and material life of Southeast Europe for centuries; Lepanto, the scene of the destruction of the Mediterranean rule of Islamic Turanian Asia, which resulted in the definitive annexation of the Mediterranean region to Europe's living space, and Europe could gain a leading role on both shores; Abukir and Trafalgar, where this region regained its weight and importance, which it had unjustifiably lost for centuries with the discovery of America and the Latin fever of its exploration: all of them are the scene of bloody clashes resulting from geographical collision, where battles and destinies were decided, the results of which affected all three continents and rippled in the east to the Indus, in the south to the Sahara desert and in the north to the Germanic-Turanian regions of the Rhine Alps Carpathians.

The southern battlefield consists of three

areas: 1.) from the southern edge of Europe south of the given line to the Mediterranean Sea; they include: Southern France, the Iberian Peninsula with Spain and Portugal; the Apennine Peninsula with Italy; the Balkans with Croatia, Bulgaria, Serbia, Montenegro, Albania, Greece and part of Turkey. The interesting thing about this region is that the Iberian, Apennine and Balkan peninsulas are strongly isolated from the rest of Europe, namely the Iberian by the Pyrenees, the Apennine by the Alps, and the Balkans by the Danube. This means their complete military closure and isolation until the attacker from the south to the north reaches the already specified northern boundary of this theater of war. The attacker from south to north is therefore forced to form separate peninsula groups, each of which must be strong enough to fight its decisive battle alone. Anyone attacking to the north will even face Europe's strongest natural defense wall, which is almost impossible to break through.

It has no military supply area, because behind it lies the sea and the resource-poor coast of North Africa, so it has to supply everything from afar by resupplying with cumbersome, alternating means of transport. In the event of a setback, disaster can easily occur due to the limited possibilities of retreat. However, the defender has the opportunity to beat the attackers in three separate groups, one by the Garonne or the Ebro, the other by the Po; the third in the Danube area. Behind it is the resource-rich region of Europe, and its transport capabilities are such that it can quickly redeploy its forces from southern France to the Black Sea, as the situation demands. No matter how we look at this area of Southern Europe from a military point of view, it is completely useless in terms of setting up the correctly interpreted, demanded and actually wanted second front line, as well as the successful implementation of the invasion.

2.) The second region is the Mediterranean Sea with its archipelago, all its intricacies, which at its exit and entrance both feed and digest through the openings of the Straits of Gibraltar and Suez. The Balearics and the Pityuzos, Sardinia, Corsica and Sicily, Malta, Crete and Cyprus: islands and springboards between Europe and Africa. This area narrows between Sicily and Tunis, which is the most important military area after Gibraltar and Suez, and the British are trying to dominate the island of Malta, the French with Bizerta, and the Italians with the Cagliari Pantelleria line.

3.) The North African periphery, which is the third area of this battlefield, extends to the rock and sand belt of the Sahara; they include French Morocco, Algeria, Tunis, Tripoli and Egypt. It forms a land bridge between the Atlantic Ocean and the Indian Ocean; however, the bridge is still very rudimentary and not yet fully built, so the sea connection of the individual parts of the land is still vitally important. Its sister bridge south of the Sahara is much more powerful, but we will not talk about it, because for now it does not belong to the European military sphere, but to the battleground of the Anglo-American-French conflicts of interest.

The southern battlefield is one of the key areas of the economic life of the plutocratic-Judaistic world system, and this also gives it its importance and significance. That is why England's military center of gravity, as long as it exists in the current system, must always be found in the southern theater of Europe. England has always sought to keep the peoples and states of this theater of war in political, social and economic dependence, either with nice words or with violence. Hence the fact that the English influence in this region of Europe is the most powerful and the most violent. Freedom, self-reliance and independence, democracy, parliament and constitution are only up to that point; as long as they complement or serve the goal of world power in relation to Southern Europe and interpret, live, and practice as he finds good and acceptable.

England softened this area of Europe for centuries, and with very good results. Churchill's decision to launch the decisive attack against Germany from Southern Europe was correct, because he could really expect the greatest result from it. He therefore had to make use of the possibilities and endowments that his predecessors had created over the centuries and prepared for decisive use. That is why he dared to say that he would set up the second front through Italy. Southern Europe is really the soft underbelly of Europe. But only because they are inhabited by soft peoples. And it was just soft. Not today. Since September 12, 1943, it has received a steel core. This steel core stiffened both the Spanish and Turkish members of the soft lower body. The combat actions that have taken place in this area can be divided into four periods: the first: from June 1940 to December 1941, i.e. from the entry into the war of Italy until the entry into the war of Japan; The second: from December 1941 to July 1943, from Japan's entry into the war until the Anglo-Saxons landed in Sicily;

the third: from the Sicilian landings to the Badoglio armistice, i.e. from July 10 to September 8, 1943; the

fourth: from September 8, 1943 to the present day, or more precisely until the beginning of the German retaliation, because from then on all the battlefields of our globe will see operations of a completely new appearance, which will introduce, characterize and represent the latest era of military history.

We will briefly trace the events of these four periods, infer from them backwards, construct and evaluate the military plans implemented by both sides.

All along, the British could only have planned to take control of the entire Mediterranean region, because it is obvious that this is the only way to secure the vitally important shipping lanes of the Mediterranean and to attack Germany's southern defense system in the best and most effective way.

In the first period, the Axis powers could only have one task: to prevent the British from using the Mediterranean Sea undisturbed. This goal-setting of the Axis powers seems to be narrowly tailored, because the question arises before everyone: why did Italy not attack the English strengths in the Mediterranean in one stroke, and therefore why did it not implement a military plan that could have secured would have absolute control over the North African coast from the Atlantic Ocean to the Indian Ocean. We received the only correct and unmistakable answer to this legitimate question, very late, but four times in a row: on July 10, 1943 from Sicily and on July 25 from Rome, then on September 8 from Palermo and on September 12 from the Gran Sasso.

As early as 1940, the British wanted to knock the Italians out of Tripoli, which they probably would have succeeded if the Germans had not rushed to Italy's aid. During 1940 and 1941, both sides fought to gain time on a coastline approximately 2,000 kilometers long and no wider than 200 km. In these battles, the African troops under the leadership of Rommel surpass themselves. Despite their bloody efforts, the English cannot achieve their goal, English shipping in the Mediterranean is completely paralyzed. Rommel will deservedly receive the Africanus badge from history, because he far surpassed Scipio Africanus, who gloriously preceded him on the way to the North African wars more than 2,000 years ago. Also because of their failure in North Africa, in the fall and winter of 1940, and in the spring of 1941, the British incited the economically and politically dependent peoples of the Balkans against the Axis powers. Italy failed in 1940-41, the completely stupid, unjustified, bloody enterprise that served only English interests. After his winter military initiative, the Germans crushed it in the course of two weeks in the spring of 1941 and, testifying to their unparalleled spirit and military prowess, occupied the island of Crete in front of the British's cannons with their southernmost assault weapons. Thus, the first British attack on Europe from South-Eastern Europe was radically and quickly eradicated by the German operations in the Balkans. The German-Soviet war, which broke out in the meantime, brought a temporary Japan's entry into the war in the first third of December 1941, as well as its results, which amazed the whole world, had a very strong impact on the events of the southern battlefield until May 1942, no matter how some still deny it. The Anglo-Saxons, united for the war, had to reckon with the fact that Japan would be in a position to attack East Indies, the lifeblood of the English world empire, in the summer of 1943 at the latest, and destroy English world domination by liberating it. So they had to do everything they could to release as many forces as they could on each battlefield by the given time, so that they could all be taken to East India in good time for the decisive battle with Japan.

Therefore, it was obvious that the united Anglo-Saxon military plan, starting from the entry of Japan into the war, could not be other than the rapid and complete possession of North Africa.

radical implementation, as well as tying Italy and Germany down to such an extent that they would not be able to form and implement a joint offensive operational plan with Japan until North Africa was taken possession of. The implementation of the plan was successful, which they owe not to their military preparation and ability, because they completely canceled their service, but primarily to the diplomatic steps that resulted in the moral and spiritual disintegration of the entire Mediterranean basin.

The Axis powers also clearly saw that Japan's entry into the war and its successes, as well as the war situation in the Far East, which ended in May 1942, greatly increased the importance of the southern theater of war. It might have been obvious to develop a military plan that could have crushed the Mediterranean and Middle Eastern bases of the English world empire just as the Japanese attack had done in the Far East. A joint operation in this regard between the German, Italian and Japanese armies could not be among the impossibilities either. The peripheral area of North Africa therefore increased very strongly in terms of military and political weight, since the thrust could most safely be directed from here to the Suez Canal, and then through the Islamic block of the Middle East to the Persian Gulf, as the main decisive military direction. However, such a huge military plan has just such huge prerequisites. The most important of them are: the German army must first reach the Volga, so that the Soviet Union cannot interfere in any way; French-Morocco must be in the Axis hands, so the Atlantic Wall must be extended to Africa as well; the Islamic block stretching from Agra to Morocco and Eastern India must be placed completely on the side of the three powers, with the guarantee of its freedom, independence and independence, as well as its sure liberation from the English world tyranny; there can be no shortage of supply equipment; and finally, Turkey, Spain and Portugal should be included in the grand plan. Both sides saw the essence of the issue. A huge diplomatic struggle began in order to prepare and lay the groundwork for the military plan. For the English, the stake was no less than being or not being. A serious battle was on the horizon for the main force of the Anglo-Saxon world empire: from the Azores through the Gibraltar-Malta-Suez-Aden line to the Socotra Islands. If this main artery is cut, the English world empire will be cut off from the globe, but also from world history.

With the well-known unbridledness of English diplomacy, he threw away his honor, authority, power, everything, just to save his world empire. He believes that it is only a temporary resignation anyway; as soon as the mortal danger is over, he can regain his honor, his authority, and his old power. He is throwing the whole of Europe at the Soviets in order to incite a final resistance or an all-out attack against the Germans. He is throwing his world empire at the United States to lure him away from the Far East and into the Mediterranean. He is trampling the Islamic bloc and Eastern India. In Spain, Portugal, Italy, South-Eastern Europe, Turkey, he bribes, uses violence, scheming and scheming, sows disloyalty and infidelity in order to gain a cheap victory. This is how he believes he can secure the prerequisites and foundations, with which he can eliminate the southern battlefield, but primarily North Africa.

The diplomacy of the Axis powers could not follow the ways and methods of the enemy's diplomacy, but instead followed the path of sober persuasion. It was not up to him at all that his huge work was fruitless in the early days. Later, but by no means belatedly, his method already bore interest-bearing fruit.

The results of the first round of this diplomatic battle, like all diplomatic actions, were sudden. In November 1942, the Anglo-Saxons landed in French Morocco, as well as in several parts of Algeria, and occupied all of French North Africa except Tunis without striking a sword. The intention of the Axis powers to engage France with the arguments of common sense and reason is necessary

as a precondition for their big military plan, it could not be implemented at all because of the disloyal and disloyal Darlan crony who left the French government and betrayed the plans. Germany is forced to occupy all of France and temporarily evacuate North Africa. Initially relying on the land triangle of Tunis, Sicily and Sardinia, the Axis powers fought to gain time so that they could build the European border of the Mediterranean for protection, similar to the Atlantic wall. The overwhelming Anglo-Saxon forces attacking the Axis forces from Egypt and Algeria were unable to destroy Rommel's troops, and they left for Europe undefeated. With few exceptions, the Italian army could no longer play a major role in the entire heroic struggle, its disintegration began, and it could no longer be stopped.

The Anglo-Saxons achieved the first goal of their military plan. North Africa was in their hands. The second and more difficult goal of their plan was before them: the establishment of a second front in Italy that would directly help the Soviet Union. Moscow could accept their plan, but with a reservation, because it could make it dependent on the actual success and effectiveness of

whether to accept this Anglo-Saxon operation as a second front line. At the beginning of 1943, the campaign to destroy Italy began. They softened the Italian people by all means of diplomatic and war violence. They were neither picky, nor sentimental. Much depended on whether the first jump against Europe would succeed or fail. Much was at stake. But in the end, it was abandoned, and all the achievements of Italy's beautifully built twenty years are destroyed by

the bottomless dishonesty of some of its leaders. On July 10, 1943, the Anglo-Saxons cross from Africa to Sicily. Its impact is immeasurable if the Italian army stands firm in Sicily, defeats an enemy much weaker than it and throws it back to the shores of Africa. In connection with this, the question could arise, why the Germans did not do everything to drive the Anglo-Saxons out of Sicily with the German troops they brought there. Psychologically, they could have recorded a huge result. After all, everything depended on whether the Italian people could psychologically withstand the events in Sicily, so their resilience should have been supported by a huge blow against the Anglo-Saxons in Sicily. The line of thought is justified. However, it can be assumed, quite rightly, that even in the event that the Italian defense army of Sicily holds its ground, the Italian leadership, which was already in dishonest hands at the time, would have made it possible for the Anglo-Saxons to land elsewhere. This explains why the Anglo-Saxons attacked Sicily with a relatively small force and why the main forces were not followed until a week later. They were waiting for the behavior of the ten Italian divisions defending Sicily against the maximum six Anglo-Saxon divisions ashore. Only after the surrender of the Italian forces was the following bulk of at least ten divisions put ashore, which would certainly have landed somewhere in southern Italy in the area of Italian units that would surely surrender, if the Italian troops in Sicily did not happen to surrender. In addition, the German military leadership could already see that the largest part of the Italian army was completely useless, that the resistance of the people had already been completely broken, and that the cronyism of interests that agreed with the enemy was already ready to jump to carry out the unconditional surrender of Italy.

For the Anglo-Saxons, September 8, 1943 is the day of the fatally missed opportunity. This was their last chance to prove to the world that Italy really belongs to the soft underbelly of Europe. With this day, the complete separation of Italy from the Alps could really have been stopped. September 8 and 9, 1943 is known in military history as the Mamei miracle. A miracle also occurred on September 8 and 9, 1943, but now in favor of the Germans and fascist Italy. The Anglo-Saxon military leadership was completely bankrupt, unable to exploit the opportunities presented to it by its diplomacy on a golden platter, but began to conquer the



already laid Italy at his feet. He wanted to bite something bigger than Salerno, but he realized that he was no longer biting into a soft body, but into a steel core created by Mussolini's loyalty and the heroism of the German troops. All his false teeth then broke into this bite. Historical experiences of more than two thousand years prove that the fate of Italy was always decided in Northern Italy and never in Southern Italy. That is why we have to take it for granted that all those who attacked Italy from the south were also stuck in the south, while those who came from the north flooded into its southernmost corner, and even spilled over it through Sicily to the coast of Africa. That is why Hannibal, Caesar, Narzesz, the House of Savoy, which, however, forgot the historical iron law of Italy in its last representative, as well as Mussolini, and that is why Belize was crowned with only temporary partial success; the initiatives from the south of the Vandals, the Normans, the Popes, and the two Sardinian kingdoms in southern Italy. The Anglo-Saxons should have carried out a decisive landing in Genoa on September 8 and 9, they had every opportunity to break through the relatively low and narrow Apennines to the Po plain, because a miracle was waiting for them there, while at Salerno alone and only for the Germans, who the military luck he received was immediately seized by the cauldron and not released. This miracle represents the fate, future, vocation, and dedication of fascist Italy in the region and history of the Mediterranean Sea, which has. The Anglo-Saxons could not achieve the great goal of establishing a second front line in Italy. They had to admit their failure to the angry snorts of the Soviets. In his compulsion, Churchill called it the third front and added that the second would definitely come, but many issues had to be clarified first, especially those related to the post-war period. The Soviets cared little about these hijacking operations. Demanded. Mercilessly, without emotion or inhibition, just as the Anglo-Saxons did against Italy before the 25th of Savoy. In their great need, they helped the problem for the time being by electing the Soviet Union to the Mediterranean Committee based in Algiers, to the European Committee based in London, and in addition, they already gave it such concessions in Iran, which make its access to the Persian Gulf dependent on whim. In the meantime, more than half a year has passed, and the Anglo-Saxon troops are still in southern Italy, but the chroniclers writing down military history are debating how to name this military oddity of military history: the snail offensive or the millimeter offensive.

By 1944, the plutocratic Marxist Judaic World Federation had probably already laid down its decisive diplomatic and military war plan, and is currently trying to ensure the preconditions for its implementation. If his plan does not succeed, or if it is not implemented this year, he will no longer have the opportunity and opportunity for an armed rebellion against. During 1943, Germany fought exclusively on the defensive in the southern theater. Until July 25, the joint plan of Hitler and Mussolini was that the still usable force group of the Italian army would march step by step into northern Italy, where it would continue its decisive defense until, in agreement with the German military leadership, it could begin the liberation of Italy and the reconquest of its temporarily surrendered imperial territories. The events in Italy that took place on July 25 and reached their climax on September 8 knocked out of this plan for the time being the basic conditions and thus the possibility of the decisive use of the Italian army. The severe labor in Italy was radically and lightning-quickly solved by the German military leadership: it took over the gap of more than 3,000 km from Marseilles to the island of Rhodes, resulting from the loss of nearly 200 Italian operational units, and rebuilt the defense of Southern Europe, which had completely collapsed; in an area of approximately five hundred thousand square kilometers, he eliminated the complete moral, spiritual and material chaos resulting from the collapse of Italy; he disarmed the completely disintegrated Italian army,

and the invasion of the Balkans by the Anglo-Saxons; he counterbalanced the effect of the events on the neutrals of southern Europe and, in addition to all this, conducted defensive battles against the Soviet Union capable of deciding a war. And he did it all. He did it on his own, without any other help, accompanied by the indifference, incomprehension, gloating, mockery and impudence of certain European circles. From July 25 to September 13, 1943, Germany gave evidence of its moral, intellectual and material strength, ability, knowledge, talent, responsibility, qualitative and quantitative value and power, which its enemies and ill-wishers had not been able to do until now in their entire history. Or at least they kept their abilities in this a secret all this time. We are by no means exaggerating when we say that Germany won the war in this great storm of labor, but also the unique right to lead the European Community. And we also have to state that, despite all of this, the Germans were still able to blow up the southern European arch of the English tire that had been suffocating them for centuries, and with their behavior and performance, they were able to make the peoples of southern Europe, who had been alien to Europe until now, aware of Europe.

The question may arise as to whether the possible occupation of the Iberian, Apennine and Balkan peninsulas by the Anglo-Saxons will not put Germany in a serious situation. Not militarily at all. The explanation for this: these peninsulas, together with all the states on them, have always been political and economic functions of the English world empire. The current war has cut all these centuries-old artificial threads, so that these states are suddenly dependent on Europe itself, especially in economic terms. However, due to the great labors, Europe, which was united in the National Socialist order, was not yet able to adjust its economy in such a way that all states and peoples within it could satisfy their needs. This led to the fact that during the war, the peoples of Southern Europe found themselves in a very serious and dire situation, in which Germany tried to help them as much as possible. So Germany gave, always only gave, but received only a very small amount from them. If he were to give up these territories, he would certainly be relieved, he would be relieved of a great burden, leaving the care of them to the Anglo-Saxons. There would of course be limits to this diplomatic and military surrender. In our opinion, while in the southwest he could even give up the entire Iberian Peninsula and southern France, in Central and Southern Europe he could only withdraw his forces to the Po region, but in the Balkans, if not the entire Balkans, he would need at least somewhere between Scutari and Thessaloniki we have to look for the northern territory of its temporary military defense in the line of the Bulgarian-Turkish border.

From a military point of view, all this can be done. The only question is what effect such a German decision would have from a psychological point of view. We can say with a clear conscience that the German people set an example of such a high degree of moral and spiritual strength that there is absolutely no need to fear that they would break spiritually due to such a military situation. And the other nations of Europe all have those nationalistic and socialist popular forces which, with their enlightening work and their behavior and setting an example, can definitely set the course and course for all events that occur in the lives of their people. We are convinced that such a huge and radical relinquishment of territory will not take place, because events, at least at the moment, are developing in a comple

#### 4. THE INVASION IS THE

**RETALIATION** We declare from the outset: there will be an invasion, but we very legitimately doubt its seriousness and success. But we also declare from the outset: there will be retaliation, but we believe in its seriousness and success all the more rightly.

By invasion we mean the operation for which the Anglo-Saxons made a binding promise to the Soviet Union and with the help of which the forces of the World Jewish Federation

he wants to defeat the German army in open battle in order to end the war on his European battlefield. We also meet it under the name landing or second facial line, or flooding. It doesn't matter what you call it. The point is that it is intended as a decisive military move on the part of the enemy. And it can only be considered a decisive step if all weapons of moral, intellectual, material and physical violence are deployed, quantitatively and qualitatively increasing the force factors that decide the war and all their forces at the best time, in the direction that really makes the decision, in a completely planned and purposeful way, they are thrown into the final battle simultaneously and by surprise. We have to assume that the enemy's general staff is just as aware of this fundamental law of warfare as we are and is not willing to commit foolishness for our sake. Assuming and knowing all of this, the basic plan of the invasion, which could best meet the above-mentioned requirements, could be the following:

Germany must be attacked from all sides at the same time according to the old English custom. The main attack would be led from the west by the united Anglo-Saxons, with the aim that after the landing in Western Europe, the decisive battle would be fought under all circumstances, namely in the Rhine-Main-Saale-Elbe river quadrangle. At the same time, with its main attack launched from the east, the Soviets, after reaching the Alduna-Carpathian-Vistula line, forced the opposing German armies into a decisive battle in the great Vistula Bend, which was opening towards the east.

This decisive attack led from two main directions must be accompanied by supplementary operations. The most important of these

are: the operation to be carried out in the north to destroy the Scandinavian bastion, which the Anglo-Saxons must carry out from the area of Beigen Trondheim and Narvik with the involvement of Sweden, while from the east the Soviets must carry out their parallel operations with the complete defeat of Finland in the directions of Helsinki, Tomea, Petsamo, Kirkenes, so that from the west to unite with future Anglo-Saxon troops; the operations to be carried out to the south of the main attack are usually from the territories of France to Switzerland and the Upper Danube region, with their help the Anglo-Saxon forces advancing from Italy can open the passes leading to the North of the Alps, after their unification they can form the southern side of the great battle against Germany; the operations to be carried out against South-East Europe to break the vital areas of the Balkans and the Danube basin in terms of crude oil and bauxite from the system of German resistance, carried out by the Soviets, the Anglo-Saxons and the Turks. On top of all this, the insurrection of all the peoples of Europe against Germany with all the means and weapons of anarchy, destruction and sabotage.

We must take it for granted that they have all the means, especially in the shipping area, to implement the plan that will decide the war. The operations must be based on the overwhelming pace of flying and airborne armies.

Of course, we must also assume that the parties have determined in full diplomatic agreement, especially the boundary line on which their victorious armies will stop, as they flow from west to east and from east to west, so that they do not flow into each other, or, God forbid, against each other due to misunderstandings or condescension. , because this would result in a disaster and only some useless third party would find joy in it.

In order to help them in this, we will of course give them this border line, with Benes's consent, along the line of Trondheim - Stockholm - Oder - Western Carpathians - Bratislava - Fiume - Ruscuk - Varna.

However, this all-encompassing plan has many prerequisites. However, neither the Anglo-Saxons nor the Soviet Union can fulfill these either yet or no longer. The Anglo-Saxon szatóc warfare and the Soviet butcher's chair warfare cannot undertake such a task, because they lack the moral, intellectual and material preparation and aptitude for it. After all, there is no question of anything less than that it should be slapped on

to take possession of the Frisian Islands in the area of their main attack and, at the same time and in parallel, the coastal strip between the Scheldt and the Elbe at a depth of at least twenty kilometers, so that they can base their decisive operations in the heartland of Germany surrounded by the Rhine Main Saale Elbe rivers. They should carry out this main attack with at least 150,200 troops. Against Europe, a total of at least 250,300 Anglo-Saxon divisions would be needed, while the Soviet Union would need at least the same number of unbeaten operational units. Even with the utmost effort, they cannot bring these most necessary forces into battle, because they simply do not exist and will only be available after a maximum of ten years. And by then, maybe even Roosevelt won't be elected for a fourth term.

If they wanted to launch the main attack from the western coast of France, from the coastline between the Scheldt and the Seine, after the successful landing, they would immediately find themselves faced with a series of massive block landings, before they could develop into a decisive battle.

The geography of France is excellent for defense against an attack from the west. The most important parts of the above-mentioned series of landings include the following:

the Schelde - Somme

arc; the Maas - Sambre - Oise - Seine

arc; the Maas - Langres plateau - Loire

arch; the Rhine - Mosel - Saone - Auvergne - Dordogne

arc; the Rhine - Rhone arch.

If the decisive attack were to be launched from the Mediterranean through France, the situation would not change, because a series of deadlocks would also make it impossible to build up to the decisive battle. Such landings include: the Garonne

- Cevennes Mountains - Southern Alps arc; the

Dordogne - Auvergne - Swiss border arch;

the Loire arch and so on again up to the Rhine.

The prerequisite for the main attack from the Balkans is the possession of the Aegean Islands, followed by an attack together with Turkey on the Danube line, from the Soviet side into the Danube basin. There is no doubt that this attack will be defended in the area of the Carpathians and the Rhodope Mountains at the latest.

The main attack, which would be launched from Italy or the Iberian Peninsula, would be similar; the former would collapse at the southern foot of the Alps, the latter at the southern or northern foot of the Pyrenees.

The question arises: did the Anglo-Saxons have the opportunity to land and force the Germans into a decisive battle? I had it. The possibility of invasion existed on the part of the English: in September 1939 during the

campaign in Poland; in the spring of 1940 during the

Norwegian campaign; In the summer and

autumn of 1941, during the first attack of the Germans against the Soviet Union, until December; on the part

of the Anglo-Americans: from April 1942 to March 1943 during the great summer offensive of the German armies, as well as during the events of Stalingrad and the greatest labor of Germany, which was preparing for total war.

The Anglo-Saxon leaders missed all these opportunities. And right now, when Germany is fully prepared for the invasion, do they now think that they can force and crush Germany?

This is frivolous. So the invasion is also expected to be frivolous. Therefore, it is

perhaps most obvious that they will continue to flirt with their favorite idea: with the invasion,

they want to create a military situation in which the German and Soviet armies would beat each other to death, while theirs would only be left with a triumphant entry into the beleaguered but Judaistically

euphoric Central and Eastern Europe. to Eastern Europe. However, if the invasion is carried

out frivolously, i.e. with no decisive aim, then the Soviet

## Ferenc Szálasi: Hungarianism 1 / 4

they can extend it, but you can no longer avoid its expiration, which will be all the more terrible the longer your death throes last.

We have absolutely no intention of belittling the enemy's forced plan to attack Europe in 1944. Very serious battles will probably take place with extreme desperation and ruthlessness. But we cannot imagine that these will be the success that the Jewish World Federation expects from him and for which he prepares his readers and listeners with great enthusiasm, but at the same time gently, probably so that the sudden great joy does not go down the drain.

We must assume that the enemy is also aware of what fate awaits him if his attack fails, but also that the German army will not be idle after or even during the repulse of their attack, but will take a very unpleasant initiative.

It is possible, although it is very doubtful and risky, that in 1944 the enemy wants to carry out only the first part of the invasion: the approach to the walls of Fortress Europe, the clearing of its front ground, and will only carry out the decisive attack in 1945.

Everything can be assumed. The German army and its leadership are of course prepared for everything, but in no case will they play the role that Judaic wishes and desires intended for them. We see that he is waiting in fearful silence to once and for all deal with the enemy he has never been able to fight on the open battlefield, and whose decisive defeat is the only guarantee that the hundreds of thousands of German heroes inherited from the 1914-18 World War as a legacy and duty the legacy of his dead: "Gott

strafe England!" "God punish England!" implement it for Germany, but at the same time for the well-being and safety of life for all of Europe and our globe.

England's punishment and redemption is revenge. But also through him the punishment and redemption of the entire plutocratic Marxist Judaic old world. In the event of its failure, National Socialism would lose its moral authority to form the basis of the new world order. Such shocking crimes of animality, inhumanity, meanness, unprecedented, unrestrained and unqualified excesses must be punished as an example so that they are a deterrent and remain for all time, their memory never fades.

Retaliation is the part of the war plan set up to destroy the Jewish World Federation, the implementation of which the German leaders made a binding promise to their people and the cultural humanity of our globe, and with the help of which the resistance of the forces of the Jewish World Federation can be broken, so that the war can be ended victoriously on the European battlefield.

The execution of the retaliation will be carried out by the surprise deployment of combat devices of hitherto unknown construction and effectiveness, which will probably suddenly and completely paralyze the enemy's will to war and resistance. We can assume that there will be a causal relationship between invasion and retaliation. The invasion might trigger retaliation. But we do not believe that the invasion could take place in the event that retaliation happened to precede it. Perhaps the retaliation will not hit the invading armies, but the civilian population. He repays everything with the Judaic moral law: an eye for an eye, a tooth for a tooth.

He strikes back at the initiator of the war of nerves with the knowledge of the inevitability of retaliation. I wonder what would be said by those who, until now, viewed with mocking disbelief the imminent, blood-stormy calm of the war of worldviews from the safe bridge of invulnerability and invulnerability, if the war of nerves reached its peak with the fact that the metropolises of the Far West: the Jewish emporium of the globe: New York, of its spiritual leadership its center: Washington and its metropolis, which is the base of its materialistic life: Chicago, would sink into ruins on a day that marks a turning point in world history, and then the English living just a few kilometers away

The surprise and effect of the retaliation will more than likely be exploited by the German military leadership. Thus, the possibility may also arise that Germany would now carry out an invasion of England in retaliation, the ultimate goal of which could be to reconnect the English island nation from the centuries-long separation of Europe to its natural living space: to the Germanic life, companionship and community of destiny based on European solidarity. What the German military command's military plan will be like against the invasion, how they will fit the retaliation into it: we can leave it to the German military command. Even without our explanations, he knows very well what kind of interplay he has to plan and execute with forces united in time and space, so that the initiative planned for 1944 by the world hunter and the world hunter becomes impossible and they no longer have the opportunity to criminally sell off and squander the world's stock of goods, nor to kill world culture. And the enemy's plan to incite the peoples of Europe against Germany will break into pieces the steel wall that the nationalist and socialist movements of the individual European peoples have built from their faith, loyalty and determination. And they would respond to the rebellion of the Jewish mercenaries with the freedom struggle of their nation.

##### 5. THE COMBINATION OF THE GERMAN AND JAPANESE COMMISSIONS

The common war goal is the basic condition for the cooperation of the allied military command. The basic condition for the realization of the common war goal is the coordination of political, economic and social forces in the practical life of the allies. The prerequisite for coordination is the demarcation of moral, spiritual and material interests, and after their demarcation, their unification in order to achieve the war goal.

Only those who have a common life goal to achieve can be considered allies.

If the common purpose of life is not there: we cannot speak of an alliance, but only of friendship of interest, the value of which is exactly as much as the pure intention with which it was concluded as an alliance.

Allies always win or lose the war together, build together the purpose of life for which they sacrificed their blood. On the other hand, any comrade can jump out of the camaraderie and sacrifice his comrade in order to save his own skin.

The German-Japanese-Italian triad is an alliance, the Anglo-American-Soviet triad is a friendship of interests.

The life goal of the German-Japanese-Italian alliance: the creation and construction of the nationalist and socialist world order, which enables the just distribution and enjoyment of the moral, spiritual and material resources of our globe and thereby ensures the well-being and security of life of the peoples of our globe. In order to achieve this, they want to implement, or have already put in place, the organization of the following practical foundations: each people will share in the wealth of our globe in accordance with their living needs; peoples gain their well-being and security of life in their natural life, partner and

destiny communities; fair distribution and effective sharing, the well-being and common security of life of the peoples are the factors that determine the freedom, independence and self-reliance of the peoples in the new world order; the task can only be solved with organic globe leadership, globe leadership is obligatory and must always serve the well-being and safety of life of the peoples; the responsible profession and task of global leadership; the German and Japanese leadership must assume their duty and authority accepted by the peoples out of natural and imperative necessity.

This great goal of human life forms the basis of the plan to be implemented by the German-Japanese war leadership in Italy. The implementation of the plans can only be realized with the strictest and closest cooperation of the German military leadership in Japan. The question

it can only be this: are the responsible leaders of the German and Japanese people aware of the fact that, 1.) they must create the new world order, namely out of imperative necessity; 2.) that they must destroy the old world order in a 40,000 km radius, because the new world order can only be built on completely new foundations; and

3.) that the enemy clearly sees and definitely knows what is at stake, and therefore does everything to make the establishment of the new world order impossible.

If all this is clear in front of them, then they must use all the forces that share the same views with them in the formation of the new world order within their borders, outside their borders and in the territory of their enemies. On the contrary, if they do not see their historical vocation in this way, they will review their goals and the means necessary to achieve them. We can take comfort in the fact that the leaders of the two nations also set up the work of their military leadership in accordance with the creation and purpose of the new world order.

However, we must examine whether the German and Japanese people have the necessary means to realize their life goals and whether the goals and means are in proportion to each other. The tools consist of moral, spiritual and material power factors. We begin with the material and end our investigation with the most important, the moral.

When examining the material means, we must see the essence in whether the stock of raw materials that is directly available to them is sufficient to fully satisfy the needs and requirements of the war and the military leadership. In the huge material battle of the war, the needs of cover, food, clothing, means of production and weapons of warfare must be created quantitatively and qualitatively for the entire armed nation, regardless of the influence of the enemy. In this question, therefore, what is important is not what percentage of the world's stock of raw materials is in German-Japanese hands, but only whether what is available can be adjusted and is sufficient for the smooth conduct of the war on a material level. It can be concluded from the available statistical data, which at that time were still compiled in accordance with plutocratic Marxist Judaic interests, that both Germany and Japan are provided from a material point of view and can meet the requirements of the war as well. On the front line of the internal battlefield, the sensitively interwoven course and schedule of the use of the raw material stock, the available workforce and the wartime production possibilities were organized and coordinated in accordance with the war's manifold material requirements. A very important role was played in this by the exemplary joint operation of the military leadership and the working people who provided the means of war.

This was especially expressed in 1943, when the temporary shortage of materials resulting from the material over-demanding of the preparation for total war and the satisfaction of the necessary transfers was bridged in the individual theaters by setting up and implementing the decisively important military defense. In this way, they were able to make better use of many millions of tons of material, even millions of ton-kilometers and the material required for these, and at the same time they created a military situation that made it possible for the German leadership in Japan to launch the decisive military attack of its own accord, regardless of the will of the enemy, again with the greatest aware of success.

From these principle facts, we can conclude that on a material level, the goal and the means are in proportion to each other.

The three-power political agreement of one goal and one will concluded in September 1940 and the economic agreement concluded in January 1943 form the intellectual basis for the cooperation of the German military leadership in Japan. The world-historical step initiated by the German-Italian-Japanese leadership could and can be joined by all the peoples who see in it the imperatively necessary next stage of the natural development of humanity and its attainable practical goal. It is the task of diplomacy to create the intellectual prerequisite and foundation; making them aware, however, is the responsibility of the educational work

belongs to his job.

From the publication of the political contract of the three-power agreement concluded in September 1940 to the signing of the economic contract in January 1943, friends and enemies accompanied the contracts with different explanations and clarifications for more than two years. They particularly animatedly discussed the objectives that could be read from them, or even more so, the objectives that could be explained in them. However, only the positions of the three contracting parties can be authoritative, which is why we will only deal with them. The German side emphasized that the goal of the war was the final liquidation and elimination of the plutocratic Judaic, and later the Marxist, system on our globe, while the Japanese leaders emphasized that the goal of the war was the destruction of the world power of the Anglo-Saxons and the construction of the prosperity of Greater East Asia. Italy's leaders, on the other hand, remained silent and did not explain the spirit of the three-power political agreement. From this, both good friend and enemy could conclude that there were disagreements in terms of objectives. This was particularly strongly emphasized on the enemy's side starting from the summer of 1942, when the German armies reached the Caucasus and the Volga near Stalingrad, but the Japanese army did not move against the Soviets despite this. In the winter of 1942-43, until about the end of February, the inaction of the Japanese army regarding East India was traced back to these all. The following train of thought was used to explain and support all of this: The German leadership declared that it only wanted to destroy the plutocratic Marxist Judaic system. From this it was concluded that he actually wants to maintain the current territorial and power endowments of our globe, so he does not want to liquidate and abolish the world empire of the Anglo-Saxons, on the contrary, he wants to keep his territorial holdings in their entirety intact, he only wants to destroy the system that has so far been powerful and dominant in it and replace it with the National Socialist system wants to plant. The Japanese, on the other hand, claimed that their goal was the destruction of the Anglo-Saxon world empire, so they were in sharp contrast to the German view. But they could not pursue another war goal, because Greater East Asia could only be built on the site of its cleared ruins by the factual and legal destruction of the world empire of the Anglo-Saxons. From all of this, it could therefore be concluded that the Germans' aim was to direct the Japanese in their territorial demands to the northwest, towards the Soviet territories, in the direction of Lake Baikal, in the plan for the construction of Greater East Asia, in order to distract them from the direction of their own development, south and southwest. from the Anglo-Saxons' intention to conquer the territories of power in the Far East. Italy was silent on this issue. His silence, on the other hand, could be explained by the fact that he could not speak, because if he had to take a position, he would definitely have to side with the Japanese view, because the world empire of the Anglo-Saxons is just as much in the way of realizing and satisfying his life needs as it is. All these explanations, speculations, worries and misrepresentations were put to an end by the mutual diplomatic steps between Germany, Italy and Japan that took place in 1943. This threefold, organically connected action dispelled all doubts and clarified the presumed still unresolved issues in an unmistakable manner. These diplomatic steps can be summarized as follows: on January 20, 1943, the economic contract of the three-power agreement was signed, the most interesting fact of which is that, as far as we know, no economic expert participated in its conclusion and signing, and that it was signed for the same period as his political partner; it can therefore be assumed that its economic appearance primarily contains a political core; the political core, on the other hand, could have been a question of the well-being of Europe and Greater East Asia; At the end of January 1943, it was officially announced on the German side that they would create all the prerequisites for a total war and a total victory



on the enemy;

also at the end of January, Hitler's speech to the German people is read, in which he announces and sets out the goal of the German people: the realization of the Germanic state of the German nation; At the end of February 1943, Mussolini and Ribbentrop meet in Italy; it is officially recorded that the European metropolis will be organized under the leadership of Berlin and Rome, for the well-being and safety of all people living in this metropolis; In March 1943, Hitler and Mussolini meet in Germany and officially confirm what they declared in February, but they also add that Europe and Africa belong to the European space, their armies will fight together and equally in Europe as in Africa and they will not lay down their arms until the Anglo-Saxon armies and mercenaries are not destroyed; In the summer of 1943, following the inhuman terror attacks of the Anglo-Saxons, the Germans declared that the Anglo-Saxon world empire must be destroyed, because its existence is a constant threat to the peace and culture of mankind; In the fall of 1943, the Japanese and then the German leadership recognized Chandra Bose's government formation and initiative to liberate East India; Japan offers Chandra Bose help in liberating Eastern India, which Bose accepts. With these great and unique diplomatic steps, the news about the conflicting German and Japanese objectives was silenced at the same time. It was clear to everyone what was at stake and what the goal was. This clarity was not dampened either by the 25th of Savoy in 1943. In Italy, Germany, Italy and Japan declared that the events in Italy did not change their objectives, nor by the statement made by Japanese diplomats in Turkey at the beginning of 1944, according to which the course of the war in Europe would not be affected the war raging in the Far East, and Japan would continue the war even if it happened to be left alone, because this statement has only theoretical significance. Germany and Japan see perfectly clearly, judge correctly and act quickly, which is why they do not fight on separate paths, but always with a common goal and unity of will.

The German moves in Italy and Japan in 1943 proved crystal clear that the German leadership had absolutely no aim or intention to build a globe-spanning Germanic world empire, the sole beneficiary of which would be the German people. However, it can be unequivocally established that; that East India and Australia also belong to the prosperity of Greater East Asia under the leadership of the Japanese ruling power, and that the sphere of influence of the nationalist and socialist European order will be Europe and Africa, as well as the Asian regions adjacent to them. The division of our globe into large spaces has therefore taken place on the basis of the commanding necessity of life and not on the principle of peace. The burgeoning separate peace negotiations related to these apparent compensations were the subject of very frequent talk. Their purpose is unmistakable: either they served destruction, or they were experimental balloons in order to create a firm official position on sensitive issues that arose. They talked about the German-Soviet separate peace negotiations that took place at the initiative of Japan. They talked about German-English separate peace negotiations. They talked about a Japan-Soviet alliance treaty in the event that an agreement was reached between Germany and the Anglo-Saxons. They talked about the invasion, which we believe, but also the reprisal, which we do not believe, and the Germans and the Anglo-Saxons will agree based on the principle of mutual non-existence, so that Japan will keep what it has earned through the war and its territorial gain necessary for its life, on the other hand, the Germans will force the Japanese to give up the East Indies, Australia and Oceania, but the Germans will have a free hand against the Soviet Union, so that they can settle and liquidate it once and for all. And many other things were said and are still being said today. Statements from the Germans, Italians, and Japanese all blow these rumors away like chaff and

what remained of them was and remains their essence: the fear and awareness of losing the war in the enemy camp.

The moral basis and factor of German-Japanese cooperation is their world view, their example and behavior based on a heroic outlook on life, as well as the fact that they want to build the global order on a moral basis, in which freedom, independence and self-reliance will be given to a true, pure, noble their interpretation and reality. The guarantees of this are the holy blood sacrifice, which the two leading peoples bring, and their wisdom, with which they saw that the rebellion and freedom struggle of the peoples on our globe will not stop until they have received their freedom, independence and self-sufficiency, for which moral, spiritual and material they can build their well-being and security of life.

This elevation of their moral perception and practice actually makes the Germans and the Japanese invincible. Morality always decides and has the last word and the right to life. He approves if they go with him, but protests and fails if they raise arms against him. The Völkische Bewegung, Fascism and Turanism; faith, faithfulness and wisdom; the closeness of the family, the plant and the location in sacrifice, capacity for sacrifice, perseverance, unwavering national service; the heroic life and example of warriors; the consciousness of possessing the unconditional and irrefutable truth, the world historical service of its orders and requirements fulfilled with pure cheerfulness; the naturalness in which the sacrifice is made and death is not feared; the unconditional faith and attachment to the absolute Person, Who is the sole revealer and confirmer of all that is Beautiful, True and Good: forces whose simple touch will disintegrate the prison walls of stupidity, meanness and illiteracy that have been erected against the beautiful, true and good life of peoples for centuries.

If we were able to establish the fact that they are in harmony with and in balance with the goal set by the Germans and the Japanese in the examination of the material and intellectual means, then in the final consideration of the moral force factors, we must state that they are not only in balance, but also synonymous with the goal itself. And if the goal and its most important factor can be so intertwined, the goal is certain to be reached. This was and remains the greatest and first practical law of life.

In the end result and conclusion, it can be rightly stated that the moral, intellectual and material means are most fully available to the German and Japanese leadership. With their help and fighting spirit, the goal of life will be realized. Enemy propaganda does everything to present German and Japanese objectives, efforts and force factors as insufficient. If it doesn't work any other way, he steals their goal, writes it on his own pirate flag and presents it as his own to the people who don't want to be surprised by it at all, and who already know very well where the true wind is blowing and where the false wind is coming from. He especially likes to make it seem as if Germany is completely alone, because Japan is so far away that it can be considered practically non-existent from Germany's point of view. He probably plays the same game in his propaganda in the Far East, only he states it in the opposite way and breaks the death wand of loneliness over Japan's head. Its efforts have remained fruitless and wasted, it causes confusion only for those who forget that physical contact itself is not necessary for cooperation, but rather the amazing technical achievements serving the connection and, last but not least, the clarity of the goal and the path leading to it, which the enemy has completely missing.

It is our finding, but also our conviction and knowledge, that there are foundations and prerequisites for cooperation between the German and Japanese military leadership, and that cooperation really and truly exists.

In our opinion, the retaliation will be a huge military surprise. In an organic connection with this, both the German and the Japanese military leaders were able to develop the joint military plan, which they want and will carry out on the occasion of the retaliation.

We consider it inconceivable that the two most outstanding military commanders of our globe would leave unexploited the kind of military surprise that retaliation will and can provide for them. We cannot know what these plans are, but we can be sure that their direction and impact will be decisive. Such decisive directions in Japan's consideration in the Far East can be, among others: East India, the Persian Gulf, the Straits of Aden, the complete interruption or fatal paralysis of the connection between the Anglo-Saxon mother countries and their overseas possessions in Africa, Australia and Oceania, which on the one hand is Madagascar; on the other hand, it can be achieved by directly or indirectly capturing the island arc of the Solomon Islands, New Hebrides, New Caledonia and New Zealand, which surrounds Australia from the east. In German consideration, among others, the following decisive directions may arise: the island of England itself, the Volga, Gibraltar, Suez, the P... The size and value of the quantitative and qualitative factors gives the possibility of decisive action in the specified directions.

The German-Japanese life association selects its fighters from a population of approximately 600 million people, approximately 1,300 million people are directly interested in the outcome of its fight. If we claim that they have around a thousand operational units at their disposal, we are not exaggerating. We can probably assume the same about the enemy. The enemy can also form a preponderance of the globe against the Germans or the Japanese. The USA, England, Germany, the Soviet Union, England, the Asian and Australian empires, Chongqing-China, Japan, the USA's position on the globe makes it possible for the enemy to concentrate their forces against Germany and Japan separately. They are currently doing this against Germany, which will culminate in the invasion. After the defeat of Germany, they would of course intend to carry out the same plan against Japan, in which the Soviet Union will most certainly take on a role against Japan, because for it the complete defeat of Japan can only mean access to the Pacific Ocean. We already state that the quantity and quality of the human material makes it possible for Germany and Japan to make this proposed power play of the enemy impossible and unenforceable.

Contemporary army organization must be able to organize on the basis of quantity and quality if it wants to meet and meet the requirements of total war. So we can't only do quantitative, and even less only qualitative organization, but we have to connect the two. The art of contemporary army organization definitely lies in whether it can achieve, in its training goal, that there is no gap between quality and quantity that cannot be bridged or is too great, but that the value of quantity approaches quality as closely as possible. The German and Japanese armies have all achieved this: the values of quality and quantity are very closely and organically catching up with each other. On the other hand, in the Anglo-Saxon and Soviet armies, it can be established without a doubt that there is such a huge gap between quality and quantity that it makes it impossible for both the military and the military leadership to develop and implement plans that meet the laws, requirements and conduct of war. finally, as well as that the decisive situation created by quality can really be set and exploited as such by quantity as a decision. This explains the inhuman losses of the Soviets, the recklessness of the Anglo-Saxons, and the inability of both of them to fight, which is manifested in the fact that so far they have not been able to force decisive battles, let alone fight and win decisive battles. Our thesis is therefore true when we claim that the German and Japanese leadership organized and trained in their nation the morally, intellectually and materially impeccable fighter, while the enemy still only holds on to the soldier who was created due to the specific structure of liberalism and Marxism. and endure.

Military cooperation between Germany and Japan is self-evident, absolutely necessary, unavoidable, and it exists. These two primary military powers of our globe therefore have common plans for the decisive blow, their execution depends on their free will

and is no longer preventable.

And somewhere in Europe, Asia, Africa, the armed German, the armed Italian and the armed Japanese people will lend a hand to each other so that the new world order born in blood and iron can be built in faith, loyalty, wisdom and friendship for the glory, greatness and happiness of all the people of good will on our globe.

**AUTHENTIC SPEED RECORD ON THE  
PEOPLE'S COURT HEARING IN THE CASE OF FRANCIS SZÁLASI AND HIS  
COMPANIONS. Recorded February 25, 1946 at 9:20 am "I HAVE  
ALWAYS SERVED THE TRUTH"**

Szálasi: Dear People's Court! I will present the dry facts quite coldly. I ask the gentlemen of the people's court to give me the same opportunities as the gentlemen representing the prosecution. I would like to emphasize that I cannot be influenced by likes or dislikes, I have always been influenced by one thing in my life, and that is the truth. (Movement and serenity in the audience.) I have always served the truth, I always wanted to put this truth at the service of my beloved nation, and I was always convinced that through the realization of this truth, I could serve my nation in the best, most beautiful, and truest way. his glory, greatness and happiness.

Before I turn to the innermost motivations that have led me in my life so far and that have led me to this day, I would like to briefly make a few general comments without any purpose, I just want to record the impressions I received. If these impressions are incorrect, then I received these impressions for reasons beyond my control, if they are correct, then there will be a way and an opportunity for my person to be treated in accordance with the truth, as I can ask and demand with a clear conscience.

One of the prosecutors explained that I was given all the possibilities of the defense. There is a mistake in this. I was given all the opportunities, but not all, and during the entire main hearing I felt and had the impression that I wasn't given the opportunities that would allow me to explain the events that unfolded in all their details with a clear conscience.

In addition, one of the representatives of the prosecution also said that he speaks to me in the voice of the Hungarian people, the Hungarian nation, and raises the accusation. In this regard, I would just like to note that I have traveled the country for many years, led tours of the country and will continue to do so for a decade, and I got to know the people of the country, I got to know them in all aspects, in all manifestations of life. I slept in a peasant's cottage, I slept in a palace, I got to know the whole country from Sepsiszentgyörgy to Szombathely, from Körösmező to Csáktornya, from Kassa to Újvidék, all its ups and downs. I don't think there is another person in this country who got to know his nation so much in his everyday life. But this is precisely why I dare to say that even in the most serious accusations, no member of my Hungarian nation and people used a voice like the one they used and used against me. (Noise in the audience.)

President: Silence!

Szálasi: I have the feeling that the voice that was expressed about me and my person was not the voice of my Hungarian people and nation. In this regard, I would just like to state that the accusation is not so much proven as that it defamed me personally. This way, my task is also easier, because I am not dealing with my own person. This is about the great destiny of our nation, and from this point of view, completely

I am insensitive to what is thrown at me.

As I said, I was explicitly and resolutely at the service of the truth at all times, and I looked at every event through that, even when my person was most seriously placed in front of my nation. I must also state that most people look at the events of two years ago with today's eyes. When set up like this, it is of course very difficult to get an objective picture of things, because a series of events from two years ago should actually be presented and examined from the perspective of two years ago. I am incapable of looking at things through today's lens. I will strictly and objectively present the events of two years ago, regardless of what conclusions can be drawn today. I don't want to set the events in conditional mode either. I don't want to investigate what would have happened if this or that had happened. I will strictly and decisively take the facts of that time as a basis, and based on the facts of that time, I will present all the determinations and decisions that I had to come to.

The prosecution and the defense raised very valuable ideas when examining whether someone could be held responsible if the particular law was not in force at the time the act was committed. My take on this issue is perhaps that there are certain laws of life that remain unchanged whether they are summarized in written law or not. So there are certain absolute laws that cannot be changed even if these absolute laws are recorded in writing. It can be modified, of course. On the other hand, whoever modifies these laws must also assume moral responsibility before the world order, which only recognizes these absolute laws of life.

I have the feeling that today it cannot be a crime or a misdemeanor, which formed the foundation of a state two years ago. I consider this impossible simply because in every state, in every civilizational manifestation of the state, there are certain foundations on which its entire life is built. If, therefore, there were definite, existing foundations two years ago, then these must be taken as the fact that certain events started from these foundations, certain series of events arose from these foundations, which of course always had the interests of the Nation in mind at all times and under all circumstances, because simply I cannot assume that there should be a leadership in this country, a legislature in this country, a prime minister in this country who would not have the national welfare, life security and livelihood in mind.

Furthermore, I have the feeling that precisely because the individual bears the responsibility for his own actions, there can be no collective responsibility, and that is why I take personal responsibility for everything that I have done, in the sure knowledge that I have already explained. , that I am at the service of the truth, and through this I only serve the interests of my nation. I also made it clear that here my co-accused could not share this responsibility with me, because they had to act in accordance with their own individuality and their own duties.

In this circle of thought, as the third and perhaps most important, I would like to record the following. An interested party cannot be a judge in his own case. A political trial cannot be the subject of self-judgment. My opinion in such a case is that if this happens, it is the most serious offense and crime that we generally commit against moral justice. My point of view is that the accuser, judge, executioner and perhaps not even the highest moral forum, which then exonerates him from his actions, cannot be interested in his own case.

But this is not just a statement I made here. I definitely feel that this is, in principle, a fact, a truth that should be acknowledged in all circumstances, in all aspects of life. According to my understanding, these lawsuits are only possible then

Ferenc Szálasi: Hungarianism 1 / 4

to arrange it fairly and really in such a way that they derive a moral good benefit from it, at least for the whole of humanity, if they are held before judges who can really judge the events unfolded in the most objective way. If I could make this idea concrete, I feel that the international court should be made up of nations that did not participate in the war, since there are such nations.

Large pol. prosecutor: Which fascist nations?!

President: Silence, please!

Szálasi: In my opinion, this entire trial should take place before the judges, before the court. This is my opinion, and I am convinced that the conduct of the trials on this basis gives a much clearer picture of all the internal motives that either led to the war, or to the continuation of the war, or led to where the whole of Europe is today. I hope that those present are all aware that they would share the opinions and convictions emphasized here, and would take responsibility for it, if they happened to be on the losing side or a turn of events occurred. (Clarity.) Because if not, they have no moral right to criticize me, my behavior and Hungarianism. And if so, I can ask them to respect and respect my convictions just as I did and do with others. (Exclamation from the audience: Stupid! Noise.)

President: Silence, please! Quiet!

Szálasi: In 1931, I had my first clash with the state and social order that finally collapsed on October 15, 1944. I came before Gömbös, who was the Minister of National Defense at the time, and who I came before because I was denounced as a military revolutionary. On this occasion, in the presence of my direct superiors, Gömbös, the Minister of National Defense, declared to me that I should not engage in politics, because I will soon notice that the old politicians will wring me out like a lemon and throw me aside, because I have to acknowledge that politics is a dirty thing. I then told him the following: he should take note that politics is not a dirty thing, politics is an art, namely the art of leading the community, and it only becomes dirty in the hands of dirty people. (Noise.)

This perception of mine remained throughout. I confess that politics is the art of community management. I confess that politics in the life of every nation means the possibility and the fact that a nation must enter into its great life, enter into its goal, move along the path that leads to its goal and grasp those tools with which you can fight your way to your goal along the way.

The representatives of the prosecution dealt with one part of Hungarian history in a broad way, namely the question of the Hungarian-German cohabitation and community of fate, and they highlighted this part very forcefully. As I said, this is only a part of Hungarian history, because no matter where we start in Hungarian history, the same serious conclusions can be made to the east, north and south. However, this does not mean that our Hungarian nation and people have only experienced serious disappointments. These are pictures set up in this way, it sounds very nice, but if you examine the history of the Hungarian people, you will come to completely different conclusions. After the historical part of things has been illuminated, I want to illuminate the innermost motives of human actions, because through this I can best support all my actions that I have committed or carried out in the course of time. My perception of life is that there are eternal life factors, force factors, which always remain the same in quality and magnitude, only in the course of time they always come into different relationships with each other and always come into different relationships with humans.

Worldviews arise from these relationships and positions, and how one

## Ferenc Szálasi: Hungarianism 1 / 4

a people, a nation practically projects this worldview through its own attributes, the ideology of that people, that nation is given. So he has an awareness of how he sees the world, how the worldview can affect him, and how he can affect the worldview. We mean the practical political, economic and social projection of this ideology by the practical life of that nation.

What these eternal factors in man consist of, I want to touch on this briefly, because it is very important from the point of view of getting to know the Hungarianist ideology and through this from the point of view that Hungarianism as such, how and how it saw the events before October 15, 1944 . My view is that there are three main forms of manifestation of the human self. One is that this self wants to subdue everything. This is his egoism, when he wants to use everything he can produce with the work of his two hands for his own purposes. This is the ego. Its other form of manifestation, which is also born with it and is born with it and will be born with it as long as man exists here on earth at all, is that he runs into the community based on his natural instinct, seeks the community. He is therefore not only an individual, but also a personality who voluntarily subordinates himself to the community. The third form of manifestation is when it seeks a relationship with the absolute. There are these three basic and eternal factors in man. This cannot be eradicated from within with any kind of education, we must acknowledge this. And, because this is so, we must acknowledge that these internal basic factors are integrated into the great inner life of the community into facts that we must also acknowledge. The ego integrates itself into nationalism in the community with its egoism. The desire to join the community, that he does acknowledge that he has to work and work in the community, that noble socialization is necessary so that he can really live with his fellow man as a human being, this is integrated into socialism in the community. And his wish and desire to be able to relate himself to the absolute manifests itself in the c yes.

These three basic factors and basic facts must be present in every single community if that community really wants to live healthy, if it wants to live a really beautiful, good and true life. If one of them is missing, then the life of the community is already distorted, and that is precisely why, in my opinion, nationalism can never remain nationalism if, alongside it, socialism and an absolute moral understanding of the universe are missing. This nationalism becomes chauvinism, and in the same way socialism becomes materialism if the other two factors of life are missing, and in my moral view it becomes state dogmatism if I do not want to take the fact of nationalism and socialism into account.

Therefore, if I want to build a healthy community, I have to bring these three factors of life, which cannot be stolen from the community because it is born and perish with it, into a practical life harmony, I have to practically build them and through this I have to ensure the well-being, safety of life and livelihood of the community. So, my understanding of life is that until now, humanity has lived solely and exclusively by being aware of the material facts of the world. Through the organization of these facts, he thought that community life could be conducted, and through this, the materialistic worldview and worldview was born, which influenced humanity for thousands of years and served as the basis for all worldviews, regardless of which side he was on. Therefore, whether we take liberalism, Marxism, Bolshevism or their forms of rule, any creation, any system of rule, they were all based on materialism. This was later expressed by Marx in his historical materialism.

My perception is that humanity was in error for thousands of years when it built its life on this, but this error is understandable, because with its brain and senses it knew much better

to bring the material world close to you, as well as the spiritual and moral world. The current great travail on our globe and this will bring with it my conviction that the systems based on historical materialism will all fail and new systems will be born that build the community based on the triple fact of nationalism, socialism and a moral world order.

The moral world order of Hungarianism was based on the doctrine of Christ from the very beginning. (Noise in the audience.) He acted out of conviction, simply because he recognized and not only recognized, but also confessed that this doctrine and the personality of Christ himself represent the actual, sole basis of the moral world order, absolute morality.

We believe that this moral foundation is unchangeable, and on top of that we place the ever-changing spiritual and material foundations. The task of Hungarianism, both in the party and in the country-building part, was to develop this triple base.

I considered it necessary to explain these innermost motives, because as I want to turn more and more to the practical part, the gentlemen will judge and know how things developed in that riverbed based on this, as they developed, why the decisions were as they are known before us, and why we acted as we did.

Our perception, from the point of view of the progress and development of the world and humanity, is that humanity is moving towards social systems and integrating. But of course, in addition to the integration process, there are also differentiations, namely peoples who are called to lead within the community. After all, there is no movement without an axis. (Clarity among the audience.) The formation and formation of this entire community system is nothing but a huge new movement of life, which requires an axis, and thus, from the point of view of the community axis, a people comes into consideration, which, as a leading people, is the great he has to carry out a historical task. But apart from the fact that we are talking about peoples who lead the community or only represent the community, in all peoples we see certain basic social strata, the development of which was born out of the imperative necessity of life. The first basic layer is the primary producer, who supplies the raw material, but since the raw material cannot always be consumed with this extraction, another large layer was created, which makes this raw material consumable, and this is the worker. However, the work of both of them must be managed and coordinated by someone, and this is how the third great basic layer, the intelligentsia, is born. The basis of the community and all communities actually comes from these three basic layers. The family foundation and the woman at its center, who enjoys the good benefits of work. The youth, who ensures continuity and immortality for the community, and lastly, the soldier, who protects the community's work and good use. (Clarity and noise among the audience.)

These are the great social strata. I am against the fact that these social layers, which are necessary, wage a fruitless class struggle against each other. Until now, there was a class struggle from above and it started from below. From above, with the slogan of nationalism to protect birthrights and thus distorted nationalism into chauvinism. From below, on the other hand, in legitimate despair with the slogan of socialism, which, however, also, because it was left alone, was distorted into materialism. My perception is that the time of the class struggle is over, my perception is that these basic social factors must also be set in their professions, tasks must be set for them, rights and duties must be defined for them, and these basic social layers, thus set into rights and duties, must be coordinated so that the university of the nation see the good use of their universal work. (Certainty and movement among the audience.)

The peasant, who is actually the beginning and the essence of primary producers, in his great task, cannot be anything other than the sole appointed steward of the land, and cannot be anything other than the guarantor of the peace of the land. (Certainty in the audience. Exclamations: Nonsense!)



President: Silence!

Szálasi: The worker, according to my understanding and as I have recorded, can be nothing but the responsible steward of the means of production and, through this, of course, the custodian of labor peace. The intellectual performs the responsible work of leadership, and through this, since he must define and lead the relationship between peace on earth and peace at work, he is the custodian of social peace, and thus each basic social layer must have his responsibility. : the woman's responsibility in the family, the young man's in terms of cultural peace and the soldier's in order to maintain national peace.

These are the actual and practical foundations that constitute the guidelines of the community formed by the Hungarian people, and which provided the basis for our struggle, with the help of which we set up our entire nation and people. Precisely because our perception was completely different from the old world views, we came into the sharpest collision with them. We did not accept historical materialism from the start. This itself entailed that two worlds stand opposite each other, sharply separated from each other. But this sharp separation and separation was only apparent, because we recognized historical materialism from the point of view of the fact that there is an eternal materiality, since there is also a material world, but only as a tool in our worldview.

So the opposition only existed from the point of view that while one side saw it as a goal, we, and I believe that we are right, see it as a tool from the point of view that it serves a community, the people in this community.

The foundations of the new world can therefore be recorded very briefly in Hungarianism in the following, namely: its moral foundations are the doctrine of Christ, its spiritual foundations are the coordination of the self and the community, and its material part is the communal ownership of the community's stock of goods. That this should be so, and that humanity should move towards this, one of its powerful tools will be technology itself. With the great achievements of technology, it suddenly made the globe small. It doesn't matter anymore what happens in Tokyo, Budapest, Moscow, Berlin, Washington, or anywhere on the globe, because these events affect the entire globe, precisely because of the achievements of technology. The radio can deliver the latest events directly to me in a fraction of a second, and right next to the device I can already make decisions about events that took place many thousands of kilometers away. The airplane brought people very close to each other, so it is no longer possible to talk about America being 45,000 kilometers away and separated by the Atlantic Ocean, but it is necessary to talk about the fact that it is six hours' flight away, and that you are the largest in six hours' flight time. he can set the greatest evil for me.

After these generally held principles, which are legal and which I feel are the truth, and which I feel and know, and I firmly confess, that life is developing in the direction of these, I would like to touch upon Europe itself as a sociological foundation in a few words, that the broadest I can draw conclusions about our small foundation.

The history of any nation cannot be understood without the sociological construction of Europe. Very briefly, I only want to record the following important points and moments.

Before the formation of the Roman world empire... (Lively cheerfulness and movement among the audience.)

President: Silence, please!

Szálasi:...two events shaped Europe and formed the basis for Europe to remain in its current structure: Marathon and Zama. At Marathon he wanted to connect it to Asia, and in the Battle of Zama it was decided that it should be connected to Africa. After the formation of the Roman Empire, an interesting, not only military, but also cultural border developed, the so-called limes, and it is necessary to state the historical fact that completely separate cultural circles developed to the south and north of the limes, which even the higher European culture did not fully understand to bridge. South of that, the communities are always the state

they were born under its authority, always as a total state. To the north, on the other hand, popular participation was used as a basis for the formation of communities. This is very important, because the part of the Danube, especially the part where our country is located, lay at the meeting point of these two huge cultural circles and thus, out of historical necessity, already a millennium ago created what Europe is only now realizing after a long labor, namely, the fact of the political nation.

In the entire sociological structure of Europe and in the years before 1944, it definitely showed the tendency to unite similar peoples who live together and share the same destiny. And it is indisputable that this great integration process has not stopped. They use all means to drive the events and the development of things in this direction, and that is why my understanding of this great and serious issue is that the Germanic political nation must necessarily be created in Europe, the Slavic political nation in the northeast, the Romanian political nation in the southwest, and the actual and the the political nation, the fact of which we could already observe a thousand years ago, must develop in a more determined form. I set this nation as a Hungarian nation in the ideology. (Movement and cheerfulness among the audience.)

But because this is so, because technology brings people together with its great achievements, it makes the socialization of people necessary, it also makes the socialization of individual peoples among themselves imperative. The creation of a European community is an imperative.

In the European Community, the peoples who make up Europe will live on the basis of a common plan. They will have a common goal, they will have common tasks, and from these common tasks, each people will have to undertake a partial task, according to their talents and profession.

What is important, however, is that the people and the nation carry out these sub-tasks on their own strength, free of any guardianship, i.e. with their own peasants, their own workers, their own intellectuals, their own resources, because no single nation needs that. nor in Europe to have to endure guardianship.

What could be the practical purpose of this European community? Here I just have to start from a wide angle. It is not possible to stop at viewpoints that extend at most to the border of Budapest, or to the border of a district, or to the border of the country, when, as I said, all the means of technology are available to be able to make judgments in relation to the globe. After communities will be created, I am convinced that the organic joining of the lands of Europe, Asia, Africa and Australia must take place, because if it does not happen, these bloody travails will continue to shake the entire globe. The organization of this, the organization of this great earth, must be done, because without this there will be no peace, which every single people of the globe has been longing for for a long time. Europe and its community must be integrated into this great community, and of course Hungary must also be integrated into this. And the fact that this is the case is best proven by the fact that such ideas were raised by all the leading powers before 1944, so everything that liberalism has called freedom, autonomy, and independence is given a completely new evaluation. The autonomy, freedom, and independence of the European Community will have to be protected by all means, and within this comes the independence, freedom, and independence of individual peoples within such borders that most fully support the possibilities of protecting the European Community.

Due to the development of technology, Hungary has become a key area in terms of the development of the world situation. In liberalism, this great artery was only protected by fulcrums that connected these four parts of the earth and wanted to bring them into one unit. However, since the appearance of the engine and especially of the airplane, reference points as reference points have ceased to exist, the accumulation process has generally ceased, ar

## Ferenc Szálasi: Hungarianism 1 / 4

to ensure that the safety of this most important traffic artery remains and can function safely. That is why our country is really the main area and processing area of this main artery, because it is located in the most important place from the point of view of Gibraltar, Suez, and Aden, and that is how we actually and truly got into the most serious center of events, because three world powers were interested in the territory of our country. . All three world powers see themselves as entitled to have their will prevail in this area, and this world power in the north-east is the great Slavic tribe, the world power in the north-west is the great German tribe, and as the third one, it got involved precisely because of the great technical development: the English people and world power , which is primarily interested in this support area. Yes, our country can be hell or paradise. And we have to acknowledge that our country is in the most serious situation on the entire globe, because wherever we look, such a great game of the forces controlling the world is not manifested in any area, as it is right here, in the heart of the Danube. The decisions to be made here on the part of the Hungarian people are therefore always dependent on the decisions already made on the part of the world powers. We can at most acknowledge this, or we don't acknowledge it. If we acknowledge one side, we must acknowledge that the other two sides will not acknowledge it.

(Clarity and noise among the audience.)

What does that mean? The necessity of Hungarianism arises from this, that the Hungarian people will really have peace when these three world powers actually have peace, but as long as there is no peace between these three, whether there is a war criminal or not, there will be wars between the three world powers. That is why, in the entire structure of Hungarianism, he apostolates and propagates that these three and four parts of the world really must be brought together, namely through the coordinated will of the three world powers. Our country, I dare say, precisely because I think I know its history in some way, is the most European country in Europe. It gives everything to Europe and receives everything from Europe. His living space, no matter how we laugh at this new term, shows very interesting boundaries in the course of history, namely the area bounded by the Rhine-Rhone in the west, the Eastern Sea in the north, the Dnieper in the east and the Constantinople-Rome line in the south is the area to which our our people to affect, and which affects our people. This is a very important finding, because throughout its history, its historical past, its historical

present always moves in these areas. What is interesting about our internal territory is that Southeastern Europe, of which we are a leading part, shows an extremely high degree of unity in its geopolitical construction, but its internal content shows the construction of a pile of popular debris. (Caliness and movement in the audience.)

Europe approx. approximately 25 national personalities live in its area of approximately 10,000,000 square kilometers, and 10 of these 25 historical national personalities live on 1,000,000 square kilometers in Southeast Europe. The main task of Hungarianism was to bring these national personalities closer to each other, because he said that what was successful with 10 national personalities on 1,000,000 square kilometers should be successful even with 25 national personalities on 10,000,000 square kilometers, because there is no difference in quality. , but only a quantitative and organizational solution. I am convinced that the construction of the necessary European community will stand or fail on the question of whether it is possible to coordinate the personalities of the individual peoples and set their lives alongside each other and not against each other.

These were the basic principles with the help of which I constructed the concept, Hungarianism. These are the principles that I made aware of with faith and conviction in every layer of my nation for a decade. The concrete picture for our country emerged from this described situation during the war. Here

in our country, there were three main directions, one that wanted to secure the fate of the Hungarian people and the nation towards the Northeast, the other that wanted to secure it toward the Northwest, and the third that wanted to secure it toward the West. All three acted out of conviction. All three were convinced that his decision was the right one, that it would benefit his nation. There was only one school of thought that did not act out of conviction, and it was the only school of thought that was always connected to one or the other and joined according to how the weapons on each battlefield decided the fate of the battle. Perhaps I could say that this trend, if Kharkov fell into German hands, was quite far from glorifying the Germans and reviling the Jews, and if Kharkov fell into the hands of the Red Army, then this conjunctural trend went to the other extreme. Three schools of thought fought, as I said, one towards the Soviet Union, the other towards Germany, and the third towards England. But all three wanted the good of the nation without exception and this must be established. It cannot be assumed that any of them only wanted the nation to pay for this. At this time, the known goals of the war can be summarized as follows: a new global order on the part of the three powers, then the provision of a suitable living space for the German, Japanese and Italian peoples, and as a third major goal, the abolition of the old world order. However, there were contrasts between the German and Japanese perceptions of this major war objective. The German concept wanted to transfer the entire English world empire, as it was, with all its crown colonies, colonies and dominions, to the great Germanic community, without any territorial loss, while the Japanese concept tended to believe that they could build their living space only if and to form it as it is necessary from the point of view of the Japanese people, if the English world empire ceases. These two perceptions were opposed to each other, and they tried to bridge this. The known goal of the war on the part of the Soviets, as was known to me before 1944, was the goal of Moscow, the Soviet goal: firstly, the elimination of National Socialism and secondly, the construction of the World Soviet. Among all the war aims, the awareness that technology has made our globe so small that a joint organization cannot be avoided here, as I have already recorded, stands out here. On the part of the United States, it was the known war goal: also the eradication of National Socialism, the establishment of world democracy and the division of the globe between the Soviet Union and the USA. German propaganda wanted to intervene in this goal setting, saying that yes, the Soviet Union and the United States would help England, but only until the weapon was knocked out of the hands of the German, Italian, Japanese triple alliance, after which they wanted to divide the globe into two areas of interest and the division must of course also accommodate the English concept of the world. On the part of England, the known war goal was also the eradication of National Socialism and, as a second goal, ensuring the free development of the peoples. From these objectives, you can already see what interesting differentiations there are, and how interestingly each warring party looked at the development of the world and the progress of humanity. And from the point of view of Hungarianism, we set the goal with the fact of the Hungarian Empire as a minimum goal. After the war, another war must not break out in Europe. The third goal was the nationalist and socialist European Community. These were the known war aims.

When the war broke out between Germany and the Soviet Union, the Hungarian movement, together with the whole Hungarian movement, took note of this fact with distinct shock, simply because it believed that at the end of August 1939, more than just a simple treaty would be signed in Moscow, but also opens up a great historical opportunity for the arrangement of the globe. It was far from us to see a second intention behind this. We were so convinced that the two systems, which professed the community principle, could eliminate the antagonisms that might still exist between the two parties. I must also record that on September 1, 1943, the highest circle of the moral world order and

## Ferenc Szálasi: Hungarianism 1 / 4

its representative, the Pope of Rome, also made his voice heard, namely on the occasion that he addressed the peoples of the world on the day of the outbreak of the World War. In this speech of his, one can also see a goal setting, namely an extremely interesting one. I have the feeling that this is a goal towards which humanity is now progressing in its development and to which Hungarianism is the closest with its three great basic factors. He declared that the old world lies in ruins, he declared that a new world is emerging, but we do not yet know the weapons that will build this new world. But he noted that this new world will have to acknowledge the building blocks that will always be there, no matter how the order of the world changes. Among these building blocks, I noted the following as the most important. First, it is the building block of Christian culture, then the building block of the sanctity of private property, (Certainty among the audience) then the building block of the sanctity of the family. (Caliness in the audience.)  
President: Silence, please!

Szálasi: And the building blocks of socialism. In my opinion, this great guideline most clearly and completely presents to each and every responsible factor of humanity the tasks that must be solved if they really want peace among the people and if they want there to be real peace in man as well. .

After explaining the goals, my understanding was that there is a worldview war, after which a completely new social order will occur, so the old social order or orders or systems that liberalism built will really all be destroyed, just like liberalism in the practical realization of its social order, absolutism was destroyed, just as tsarism was destroyed in the construction of the social order of Bolshevism, and just as up to now and in the future, the old one is completely destroyed on the occasion of the construction of each new social order. After fixing the goals, I had to state this: in the times before 1944, I emphasize again that in this war there are two countries and two nations in the most difficult situation, on one side Hungary and the Hungarian nation, on the other side England and the English nation. This was the image that was fixed in me, this was the big guiding thread that accompanied my every speech, formed its backbone and determined all my actions.

I also want to record my opinion that it is not possible to hold individuals responsible for this war. (Lightness in the audience.) This war would have necessarily and immediately broken out even if there happened to be neither Stalin, nor Churchill, nor Roosevelt, nor Hitler, nor Mussolini in the world. This war was necessary, simply because an old social system had become obsolete, out of date, and remained as a foreign body in the lives of peoples, which had to be removed by some violent means. If this world war does not break out, I am convinced that we would be in a revolution in Europe, because one way or another, outdated social systems must be cleaned up. Cleaning up is the task of either war or a revolution, but it cannot be left behind, it has not been left behind in the past, and it will not be left behind in the future either, because this is the way it is and because it is necessary. That is precisely why I am of the view and am convinced that, for reasons, it is impossible to confess otherwise, that it is not possible to hold persons responsible for this war. I also believe that blood is shed in vain in war if the war does not achieve its goal. In 1914-18, we really shed blood in vain, because after that this war came to resolve the issues left unsettled in 1914-18. Blood was not spilled in vain in this war: it clarified all issues in an unmistakable way and, above all, it clarified what path humanity must take in order to really construct and build peace on the globe. If they cannot achieve this even after the war, then it can really be established that there are forces that do not want peace on this earth. But only now that everything has become clear, this war was a watershed, it opened people's eyes, opened their souls, opened

brain, and you don't have to do anything else than really put the truths you see at the service of humanity.

On the basis of the above-mentioned and established train of thought, Hungary could not have been left out of this war in any way. He was in the center of the clash of nations. Either here or there, he absolutely had to stop. I took it for granted, and I still admit today that we stood there and with faith and conviction promoted the side that represented progress and development from our point of view, and the side that was closest to our worldview. But I also understand that, on the other hand, another side wants a Bolshevik solution for Hungary based on his worldview. But that side must also see that we could only choose this path through our ideology. So I would like to state that we went with Germany not because we wanted to go with the German people, but because we saw and thought we recognized a worldview in the German people that was closest to our understanding. When the German-Soviet war broke out, our opinion was, and our feeling was, that England would withdraw completely from South-Eastern Europe. He showed disinterest, and we had a definite feeling that, according to their plan, they were expecting a clash of German and Russian forces in this conflict area, and they were expecting a great weakening of the two great powers after the clash. With the help of this, they want to re-establish their initiative in South-Eastern Europe. When I tried to align the Hungarian nation with my faith and conviction, with the help of Hungarianism, towards the northwest, the reason for this was that the recent events had created a psychological situation in the Hungarian people that made an orientation towards the east impossible. This psychological situation arose firstly from 1848/49, and secondly from the facts that took place in Hungary in 1918/19. These facts were the ones that cut into the flesh of the Hungarian nation and most completely influenced its soul and way of thinking. We could not get a glimpse into Bolshevism itself, simply because, as far as we know, the Soviet itself surrounded itself with an invisible wall behind which there was no possibility of a glimpse. In addition, the propaganda against him drew this wall even higher and naturally distorted it. But in spite of its distortions, one got the feeling that Bolshevism certainly suited the Russian people, perhaps in its fullest extension to the Slavic tribes, but from the point of view of the Hungarian people and the other peoples living in South-Eastern Europe, it remained alien to the people, could not be built and in no way can be kneaded into the practical life of these peoples. This internal psychological situation intensified and became sharper when, after the events of 1939, a joint Hungarian-Soviet border was established in the northeast.

The accusation against me, in the first part, is that I gave a secret to a foreign power. My conviction remains unchanged today that Germany was not a foreign power. (Caliness in the audience.) My conviction remains unchanged today that Germany was not a hostile power, and my conviction remains unchanged that it was an ally, an ally built over many years with the knowledge and consent of the Hungarian governments of the time, guaranteed in international treaties, political, economic and social exponents. But it was also the closest military cooperation. Not to mention anything else, the Hungarian and German general staffs have always had the closest exchange of information, starting from the time after the First World War. I also point out that they became aware of the crimes against secrecy that harmed Hungarian or German interests in the Hungarian and German general staffs and judiciary.

So, when I came into contact with any of the Germans, whether official or unofficial, I did so in the knowledge that they were definitely and explicitly allies, who were always officially informed by the official

Hungarian circles about the events, and I always did this in forms that never exceeded the boundaries and frameworks that define the relationship between the allies.

The governor's intention was not a secret at all, he did not want to treat this intention as a secret at all, since he declared to his advisers that he did not want to commit treason against the ally. On the occasion of the interrogation of high-ranking persons, the governor stated that Hungarian history has not known a Hungarian head of state who betrayed his ally, and he does not want to be the first head of state who would deny this historical fact with his behavior. Therefore, on his part, indeed, in his decisions, the correct understanding that all decisions regarding inter-federal relations should be communicated with the appropriate factors was manifested.

But I must also draw attention to the fact that we could not commit a breach of secrecy, which exhausts the essence of this charge, because the relevant factors already knew before us, and besides, everyone knew since the beginning of 1943 that the situation on the battlefield had changed. And the military initiative stopped on the part of Moscow, London, and Washington, the German leadership fought to gain time militarily. This is undeniable. And this military battle to gain time, in my opinion, cannot be continued with people and bodies, because then they will be destroyed, but must be conducted with territory. And there was enough territory that could be surrendered and where these big battles could be waged militarily to gain time. I was not affected by this in any way, because this was the basic law of warfare, and I passed on this belief and conviction to the broadest sections of the nation. And he continued this fight to gain time, as this view of mine was confirmed later during my visit in December 1944, so that in the meantime he could reorganize his entire army, rearm it, manufacture the new weapons, and thus be able to get above the enemy again in terms of quality.

However, the other side, the enemy's side, knew this very well and did everything to ensure that the German leadership would fail in this great goal.

So, diplomatically, he did everything he could to break out of his allies those who really could not stand this constant, crumbling fight for time. And here we must state what we already established, that the choice of the time was of course very lucky and skillful, that the diplomacy of the other side became active precisely during the military retreat and did everything to convince the Germans' allies by presenting them with practical facts about the hopelessness of war.

The question, the question of victory, was therefore on the edge of the knife. Each party, both on one side and on the other side, did everything to achieve their great goal. Now London and Washington were trying to crush Germany before they could carry out the new rearmament, and Germany was trying to maintain her military advantages so that she could carry out her new organization and carry out the evacuation.

I definitely had the feeling of a certain victory. As I have already said, I conveyed this awareness to all social strata of our nation, and what this was based on, I would like to point out only a few things.

We had definite knowledge of the new airplanes and the new explosives. The neutral and at that time hostile military literature wrote long and penetrating articles on these issues, but not articles that would have led to the conclusion that these new weapons did not exist.

The official German statements, which came from the mouths of officials, further supported this. The decrees issued in Germany that it was forbidden to talk about the new weapons, the strict ban, which punished those who even touched on this issue with the crime of treason, all led to the conclusion that, yes, this was a serious, major reorganization.

But we were most definitely influenced by everything that English statesmen declared regarding the continuation of the war. Regarding the trials of the English people, it was stated,

## Ferenc Szálasi: Hungarianism 1 / 4

that the war must be ended in time for the English people, because if they do not do it, such dark days will come upon the English people as have never been known in their history. In addition, the official statements that came out of Hitler's own mouth are his statement at the purge, where he said that the situation was serious, but that he was convinced that this crisis would be overcome by the tenacity of the German people, and then the last 14 days of the war will follow, in which the new weapons will be deployed, and which will surely end with a German victory after 14 days. He ended his speech by asking God to forgive him for the last 14 days of the war. (Noise and movement among the audience.) It is also a matter of official German circles before October 15, 1944, including Veessenmayer, they told me that yes, there is that weapon that turns square kilometers into dust and ashes. Mussolini's statements also referred to this.

So, humanly speaking, I had all the basis, practical and factual basis for standing by Germany with the fullest faith and conviction, as I said, not because Germany, but because, in my opinion, it carried the new world view.

Of course, I did everything to ensure that this faith and conviction of our Hungarian nation was unified, and I took every step to support this unity by the joint will of the nation and the head of state, so that the nation could more fully adapt to the new world view.

However, I had to experience that the group that I have designated as the fourth group, and which throughout the period was conjuncturing all other fundamental groups, also reached such a determination in its conjuncture that it is available under all circumstances for the diplomatic offensive and initiative which is the diplomacy of the former enemy. started on the part of He wanted from Ankara all the way to Vienna, and as he succeeded, this diplomatic initiative broke the military front in the south. When I became aware of this, and when I became aware that the governor wanted to do this in a coup d'état, because he could not do it any other way due to the resistance of the Nation, then the decision occurred in me that after I was fully convinced of the German victory and was fully convinced that our Hungarian nation psychologically stands by me most completely, I will consider it in the interest of the Hungarian nation under all circumstances if I avert this coup attempt from the life of our nation. The only important thing for me was to keep the internal shock as small as possible. However, in this decision I had to face a serious new positive, which in the end gave rise to the appearance as if the Hungarian movement had forced a foreign power to interfere in the internal affairs of our country.

After the incredible great successes of 1940, an imperialist wing was formed in Germany, which wants to organize the whole of Europe on the basis of imperialism, and its slogan may be that the border of the German Empire ends as far as the bayonet of the German soldier reaches with this German imperialist group the most serious conflicts of Hungarianism were due to differences in principle, and in addition, because we clearly and firmly had in mind the autonomy, freedom and independence of the Hungarian nation, since we saw the Hungarian people as the leading people of South-Eastern Europe, around which all the other peoples could group with the help of popular organization they know. So, for this reason alone, we raised the issue of sovereignty in the most sharp way, which of course met with a lot of opposition on that side. This imperialist group wanted to settle matters here using the means of the German army.

I don't want to go into what this clarification of things would have meant. I just want to point out one thing. Here, everyone was asked how much it could have influenced the German troops if the Hungarian troops resisted, together with the Red Army



go against the Germans, how long could the further occupation of Hungary last? Opinions ranging from a month to a few weeks have been expressed here. My opinion is different, it would have lasted at least as long as it did. Why? As we learned at the main hearing, the German leadership gave 25 divisions one after the other in this situation, that the Hungarian nation decided in favor of federal loyalty. If he had not decided this way, he would not have given these 25 divisions one after the other, which were available regardless of the situation in Hungary, if we go along with him or if we break away, but he would have brought these 25 divisions here at once. I am convinced that it would have lasted at least as long, but with far more dire consequences. (Movement and noise among the audience.)

Here, I would like to emphasize once again that the Hungarian nation and its leadership, looking at things from the perspective of before October 15, 1944, really faced a fateful decision. He had to choose whether to go east or west. Based on what was explained, my decision and determination could not be other than what the gentlemen have just heard, other than that it is necessary to persevere, because there is a fight for gaining time, for precious time, and whoever wins this time has also won the war. (Noise and movement in the audience.)

Under all circumstances, however, I had to strive to ensure that there was not even a moment of legal continuity or actual gap in Hungarian self-reliance, freedom and independence, which would make it possible for either a good friend or an enemy to tear it apart and make the vocation and task of the Hungarian people in South-Eastern Europe doubtful. . I tried with all my might to force the Germans into a completely passive attitude and I only asked them to make the highest decision for me from their point of view, which would make it possible for us to unfold the big question with a free back. The fate of the Iron Guard always hovered before my eyes.

I did not want to expose the movement to the fact that, when it is carrying out its most serious step and task in the life of the nation, then the fate that befell the Iron Guard was that the Germans were the ones in Romania who disarmed and took away its leading men.

This was the basis of all my actions. He had no other basis. It wouldn't even make sense to give my decisions a different basis, because I would be in complete opposition to the ideology to which, in the words of one of the representatives of the prosecution, I firmly adhere to. Yes, I am sticking to it, because I feel the truth of this ideology so much, and I know so well that only its implementation means a beautiful, true and good future for the Hungarian people. This is my belief. That I confess this with conviction is not a crime. The fact that I can only live with this conviction cannot be a crime, because if someone wants something beautiful, good and true for his nation, it cannot be a crime. It can be executed clumsily, but it can never be a crime.

On the part of the Germans, in the end, the position was fixed in such a way that they give us a free hand, but they will take the appropriate steps in terms of protecting German interests. However, from my point of view, I could not object to this in any way, because after all, there is no such stupid ally in the world who, if he knows what step the fellow ally has decided to take, will passively watch the implementation of this step. Because if he looks on idly, he deserves to be treated like this.

In these difficult decisions, I gained the impression that the Germans will take the matter to the bottom under all circumstances. I also wanted to bring the matter to the fore in the service and interest of our nation. I don't deny that. To be clear, as I did not deny at the main hearing, I considered it to be in the interest of our nation that I would take the most decisive stand against any coup attempt by the governor or anyone else.

However, I was firmly convinced that our Hungarian nation would take a position of rejection against the governor's coup, which happened. (Contradictions among the audience.) I am not saying this to construct a support for it

I say it out of practical conviction.

I also toured the country in the summer of 1944, and then I became convinced of the great faith, trust and love in the broadest layers of the Hungarian nation surrounding everything that is Hungarianism (Certainty among the audience) and everything that we do within the framework of this worldview. This is undeniable. Those who were in Transdanubia at that time, especially in the southwestern border area, could witness for themselves the thousands and tens of thousands of people who accompanied me every time I visited the country. I don't want to deal with the facts or the events themselves, only the more important moments, because they were the subject of quite a lot of discussion, pros and cons, during the main hearing, and in addition, at the end, I will also come to the question of who can decide the truth. (Clarity.)

One of the interesting moments of this series of events is the incomprehensible behavior of the governor, that at first he behaves quite hostile towards the Germans, then in an incomprehensible way he asks the Germans for shelter and protection. This is a contradiction, but one that can be explained.

First of all, it can be explained by the fact that it did not happen exactly as the witnesses testified here, because as many witnesses modified and varied the events in so many ways. One of the witnesses contradicted himself three times, and those 45 witnesses always came to opposite conclusions, so that here the chairman of the council had to balance these contradictions. It is true that at that time this group did not even know what it wanted; and for that very reason it was at odds with the facts and involved in contradictions with

According to my understanding, the governor asked for and received protection from the Germans because he was afraid of the nation for the first time.

Already on October 15, 1944, during the afternoon, his prime minister informed him that everyone had left and separated from him, so he could see that he was left alone with his bodyguard squadron, otherwise everyone had left him there. He was also afraid of his nation because the man who, as the leader of the counter-revolution in 1919, had taken a stand against Bolshevism was in such a strange contradiction with himself that now in 1944 he is taking the first initiative step towards Bolshevism, which the entire Hungarian nation would not do. Second, he placed himself under German protection because he could think: if the Germans lose the war and I am under German protection, then they will fall into the hands of the Anglo-Saxons and not into the hands of the Soviets, who have something to settle with me. This fact itself comes to him as a compelling circumstance. This was the compulsion that made him take the step of complying with the demands of the enemy's diplomacy in a coup d'état, because if this fact had not been a compulsion, then he would not have taken this step.

But apart from that, he could very well have known that from 1919 to 1923 he was the initiator of a series of actions that left behind the ugliest memory either in the Nation as a whole or in a part of the Nation, for which he should also have been responsible. And in the end, he could very well know that even if the Germans won the war, he would no longer be in this place by the will of the nation.

It is clear from all of this that I did not at all ally with the Germans against Horthy or against the Hungarian nation, I did not force them, because this forced step would have occurred even if I had not taken a single step to take over power.

There was no need for me to use any foreign help, because all the witnesses testified during the main trial that the entire army, especially its general staff and the police and gendarmerie, were entirely in our hands. Then why would we even need help, if not from the point of view I said, so that we would not be put to the fate of the Iron Guard.

Because what the witnesses said here was also from this point of view an integrated and thought-out organization, the so-called coup, for which, however, the one here with me

the co-accused had nothing to do with it. And here I want to state again to the President of the Council and to each and every people's judge that they should take note that this was not a civil organization, where everyone chats and gossips around the green table. (Cheers from the audience.) Here we were talking about a popular movement, a serious, large movement which, just like any other movement on the globe, prepared its organizations for all eventualities and which could really keep its mouth shut.

Pol. prosecutor: They even set him up for treason! (That's right! That's right! In the audience.)

President: Silence, please!

Szálasi: In the course of history, every such large society-transforming movement had and will continue to have two forms of expression: an open one represented by the party and a secret organization. This cannot be denied. That's fine and that's okay. The largest social movement, the movement of Christ, with its centuries-old movement attitude, presents martyrs outside, and in addition continues to organize itself in the catacombs. Or let's take liberalism: it sets its will and worldview goals with parties, but it has a secret men's association, Freemasonry, which moves it.

So yes, every single party, every single world view, every single ideology moves on these two planes, and that is why it is not at all strange that neither Mr. Lakatos, nor Mr. János Vörös, nor the other gentlemen knew about what was going on here. And it would have been bad if they knew. (Lightness in the audience.) They themselves wanted to keep this big idea of theirs a secret, but a civilian secret. They talked about it, family councils were held, and it is natural that next to family councils there is always an ear that hears the same thing that is being said in family councils.

I never denied this great setting, and this great setting was also necessary in order to translate into practical life everything that was necessary in the service of our nation from the point of view of the great theoretical ideas.

I just want to point out the incredible contrasts that exist between the individual testimonies. I don't want to go into detail, because they are still fresh in my memory, but it is quite certain that these contradictions exist even now. And it is precisely because of these huge contradictions that I requested and maintain my request that Mr. Miklós Horthy should be questioned as a witness in order to clarify this matter. (Caliness in the audience.)

I want to record the fact that I have been separated from my co-accused since May last year. They were also interrogated by the Americans, I was also interrogated at the political police, wherever and whenever I listened attentively to the witness statements at the main trial, I was still able to capture the image in myself that, in essence, the statements cover what I have just presented here. However, terrible contradictions are also visible in the testimonies, there are terrible contradictions.

I don't want to point out that there are some people who are afraid and I don't want to point out that there is a certain layer that constantly lives in the ideology of fear. He is afraid of Bolshevism, he is afraid of Hungarianism, his constituent element is fear, and the only important thing for him is that he can adjust himself in such a way that, in addition to fear, he is still seen as brave and just. I can't take this into account, I'm not taking it into account, that's why I'm just stating that what these gentlemen said here, even in spite of the contradictions, supported and supports everything I said then and am saying now.

I don't even want to go into who some of these gentlemen were and what they were before August 28, 1944. He is far from me. Everyone acts according to their conscience, and after all, I am also convinced that the truth will most certainly come to light, and with a clear conscience I dare the divine

also undertake justice. (Noise in the audience.)

I observed that during the testimony of the witnesses, from noon on October 15th to 5:00 p.m. on October 16th, i.e., in roughly two days, the governor changed his opinion ten times in a radically opposite way, and was uncertain four times. That's a fact. I dared to record this statistic from the material of the main discussion. (Caliness in the audience.)

The whole issue, as it stands before us, with the action and initiative of the governor, I think it should have come before the parliament before March 19, 1944, after March 19, 1944, any steps on the part of the governor could only cause the loss of the Nation, because March 19, 1944 starting from , the ally, seeing the fluctuating behavior, seized every means so that no surprises could come to South-Eastern Europe from the point of view of his great goal.

That it was correct on our part even at that time to not allow things to develop as the governor wanted is evident from the fact that the leadership of the Red Army would have made a big mistake if, in this key military area of South-Eastern Europe, the He decides to stop the Red Army only because Mr. Miklós Horthy asks for it. According to my military judgment and understanding, once the Red Army has fought its way to the Carpathians, there is no stopping for it, only along the Danube, in the military area along the Danube. All other stops were really just a nobilis gesture as expressed, which, however, if necessary I would not have acted otherwise, could only have lasted two or three days. They were absolutely right from a military point of view: they couldn't stop in a flat area, they really had to advance to the next military area by all means, whether there was an armistice or no armistice.

On October 16, I took over power with the most complete and confident sense of victory. I had no reason to doubt him. (Caliness and noise in the audience.) From a military point of view, the situation was not yet such that the German military leadership would not have found a way out of that situation. All the factual data that was available until now was even more confirmed, so that I could convey my conviction and my faith in it to all layers of the Nation with complete peace of mind. Every single action I took was aimed at making our nation aware of this unconditional will to win, all my efforts were aimed at ensuring that the nation was ready with all means for achieving final victory, because I was convinced that in six months at the latest, i.e. by the spring of 1945, the The Germans will stop fighting to gain time and the offensive will begin. All provisions and all laws were created in this spirit, but I deny and must strongly protest against it, if it is assumed by anyone that with these laws and provisions we wanted to serve the vile instincts dormant in people. (Noisy contradictions in the audience.)

Every army on the globe, without exception, secures its hinterland, its operational area, with every means, explicitly and decisively guided by military considerations and without regard to the fact that this or that measure will create one or another mood among the population.

Total war was born not after October 15, 1944, but after the World War 1914-18, when the French General Staff was the first to record that the World War proved that wars are not won or lost by armies, but by the whole people and whole nation. From that moment on, we in the general staff know the fact of total war. Its philosophical construction dates back to the 18th century. century, and the XIX. we know it from the beginning of the century from Clausewitz's work, which states that the purpose of war is to destroy the enemy, and this is the basis of total war.

Up to now, all wars have been conducted totally, with such means as the zeitgeist of the time and the possibilities of that time made available to the warlord in question, but

it was completely managed within these tools and possibilities. This war was also total, in this war as well, all the means that were available under the current conditions had to be made available to the military leadership and the service of the war. This was done by everyone on the globe, every army, without exception.

We did as I said: in the consciousness of a certain victory. (Caliness in the audience.)

In December 1944, I

visited Hitler. On this occasion, in the presence of many others, Hitler stated that, in connection with the war situation, the German qualitative superiority was expressed on the individual battlefields from 1939 to 1942, from 1942 to 1945 the enemy caught up with this qualitative superiority of the Germans, and now they have the upper hand over the German over weapons, and starting from 1945, the quality of the German army will once again be superior to the enemy, and the enemy will no longer have time to catch up with the German quality with two years of armaments, because by then the war was long over. He stated that he would relieve Budapest immediately, and that he considered the line of the Danube to be the first goal to be reached during the winter. In the spring of 1945, Hungary was liberated for the first time.

He had already set up the presentation of the new weapons as well as they could. He talked about new airplanes, submarines, a new explosive that has terrible power, a new projectile that is independent of time and space. He is waiting for the decisive attack of the enemy in the east and in the west, but he is preparing for both. He also told me that Miklós Horthy, who had received protection in Germany, offered him to mediate with the English, which he, however, refused. (Caliness in the audience.)

Ribbentrop stated when he met me at the train station that he assured me that, although the war would last a little longer, we would absolutely and directly win the war. (Caliness in the audience.) He stated that he would no longer take any diplomatic steps at all, because everything had to be handled by the army, and his conviction was that whether the major decisive initiative on the part of the German military leadership would take place east or west, this would start the disintegration of the alliance of Moscow, London and Washington. (Caliness in the audience.) However, until such a decisive step and initiative is taken by the army, internal contradictions between Moscow, London and Washington cannot be expected.

I also had a conversation with Osuna, the Japanese ambassador (Calmness in the audience), who also stated that they fully agreed with the intentions of the German leadership, and he investigated what was true about the fact that the Germans had allegedly conducted peace probes in Stockholm, and that he received word that this did not correspond to the facts.

After my conversation and visit, I came back with even stronger faith and made the nation even more aware that we cannot lose the war under any circumstances, we must persevere, because perseverance will bring the fruits of victory. (Caliness in the audience.)

In order to get a clear picture of what really happened, whether my opinion about things was really correct, whether I was correctly informed, and whether my decision was correct based on the information, I consider it necessary to emphasize that in terms of clarifying these questions the following must be heard as witnesses. (Caliness in the audience.)

From the point of view of the taking over of power and from the point of view of the transfer, Mr. Miklós Horthy absolutely and directly. In terms of describing the situation, as it was known in December 1944, before the decisive German factors, I consider it absolutely necessary to interrogate Ribbentrop and Guderian and from the point of view of whether the Germans really had new weapons in their possession or not, and whether it really corresponded to the truth that Before October 15, 1944, such rearmaments were already takin

I am holding the interrogation of Minister of Armaments Speer, because only they can really decide whether my decision was based on the right basis, or whether they misinformed me. (Caliness in the audience.)

Furthermore, it is my most complete opinion, regardless of the further course or developments of the case, that this trial cannot in any way be separated from the Nuremberg trial. This was a consequence and not a cause of the developments, so it has the closest causal connection with it. Precisely because it is not possible to interrogate these persons, the expert opinion of the international court must be requested, in order to have a reassuring picture in front of all judges in this matter. (Caliness in the audience.)

It is also an accusation that I supported it with my behavior... President (interrupts): Ferenc Szálasi, I want to ask how far you have reached with regards to your entire speech?

Szálasi: I want to talk about the Jewish question now. President: Then we will take a break in the meantime, then we will continue.

(After a break.)

President: I will reopen the main hearing.

Ferenc Szálasi can continue his speech.

Szálasi: Dear People's Court! I want to deal with the Jewish question briefly, but to the point. I am convinced that the Jewish question is not a question of Hungary, but a world question. This world question existed until the destruction of Jerusalem in Asia, since then in Europe and since 1918 on the entire globe. This issue must be resolved, and it must be resolved by the honest will of both parties. It is a historical fact that when one party wanted to solve it, it always led to distortions in practical life.

When the peoples wanted to solve it independently, the Jews paid for it, and when the Jews wanted to solve it independently, the peoples paid for it.

From this very harsh but existing truth and fact, the basic premise of our Hungarianism is that both sides must honestly want to resolve the issue. From this point of view, the following basic principle emerged in Hungarianism. The Jewish people must absolutely and directly be given an area where they can set up their own state, national and people's country in accordance with their moral, spiritual and material endowments and, in this autonomy, independence and freedom, they can integrate themselves into the community of humanity. However, until this question can be settled, here in Europe, the leaders of all the states interested in this question should send a man chosen from among the Jews living in the jurisdiction of their states, a so-called Jew

to the Council of Europe, which deals with the Jewish issues pending in that state bilaterally with each European state.

But even this is too far-reaching a goal, so the Hungarian ideology had to fix a solution suitable for Hungary in its country-building plan, which it did (Mozgás.) This manifested itself in such a way that, as soon as the individual national personalities were given a responsible leader according to our plan, just as the part of the Jewish people in Hungary must also elect a Jewish people-personnel leader, who takes a responsible part in the Hungarian political, economic and social leadership, and is responsible for ensuring that the laws and regulations passed by the political, economic and social leadership through his people's administration are really should be carried out in the body of the Hungarian people. This was, and still is, the relevant country-building plan of Hungarianism.

In connection with the well-known situation that occurred after March 19, 1944, members of the Jewish people approached the Hungarianist Movement and its leaders so that the party would somehow help with the situation that occurred after March 19. At that time, at several informational meetings, which I always held in front of the national grand council, on a Friday every month, I explained the party's position on this issue in front of the officials, and this position had to be officially observed by everyone.

According to this, not a single member of the Nyilaskerzestes Párt can participate in that Jewish extermination

## Ferenc Szálasi: Hungarianism 1 / 4

method, as it is done in Hungary. (Rumors in the hall.) Secondly, I stated that the Hungarian nation is not so rich that it can simply donate four million working hours a day to the German Empire, because if I count the Jews deported to Germany in connection with the labor service as only four hundred thousand able-bodied Jews, even then a 10-hour-a-day with working hours, this amount of work in a month already means a huge million working hours, which we cannot do without, since we are in the middle of the war, when, due to the expected air attacks, all the important factories must be made bomb-proof and we can no longer get other workers for this. And the third was that we set and demanded the declaration of Jewish property as national property (Movement.) and that this Jewish property be used to provide for the Jews (Movement and clarity.) as long as the issue is resolved in a European and world context. it doesn't work.

In connection with this, as the events unfolded, I would like to request a determination and, as far as possible, a concrete communication of how many Jewish people were victims of the atrocities. (Noise. Exclamations: Eight hundred thousand!) After all, the means of power and administration are available, with the help of which, after a year, it is possible to determine exactly who was taken when, who died when and where, so that this can be concretely understood the question, because the position that all the atrocities that happened in this matter should be rejected and punished to the fullest extent is completely correct and should be accepted by everyone. (Movement and sarcastic serenity in the room.) President: Silence!

Szálasi: But I must also point out that we cannot and should not generalize in this matter. One should not and cannot talk about hundreds of thousands when a witness who was in such a concentration camp from January to April mentioned numbers that represent at most a small fraction of what was actually reported here and is the subject of the accusation. I don't think that the victims in the subject of the accusation are exactly a round number, but I am convinced that each and every case can be demonstrated to the fullest extent, and only when this numerical data based on facts is available and its processing is completed, then you can all courts to pronounce judgment with a clear conscience. (Rumble in the hall.)

I also found that the most severe swings occurred during the siege of Budapest. On the other hand, it was not possible to determine what started these swings. I agree that yes, there were chicken-catchers who abused the situation (Lots of noise in the room), yes, there were those who really had their vile instincts, but you also have to think about whether you are in a closed city or even if it is not closed. that city, even before that, the inner life is so tense, the inner life is so excited, the opposing opinions clash so much that in this state of nerves, even the smallest gesture can be considered an act of hostility. I ask Mr. Miksa Domonkos, who testified here, what would his relatives have said if a scout had caught him walking on the street in an illegitimate captain's uniform and shot him dead? You yourself admitted that you were here illegitimately in a centurion's uniform. (Movement.) Well, if he admits such things himself, then don't be surprised that with such an atmosphere, as I said, with such a state of nerves, everyone thinks they can detect the greatest hostility in every single step. (Noise.)

President: Silence!

Szálasi: For 2,500 years, from Rome to Dachau, the Jewish people have been going from one concentration camp to another. (Movement.) It can be read from the tragic history of the Jewish people over the centuries, because I am convinced that this is their history, because I know it very well. But I ask the question, and I can safely ask it: how is it possible that for 2500 years, of which we know these tragic stages, only other peoples were always to blame? There is nothing here that

in its imbalance, does it drive the Jewish people into this tragic series? I have the feeling that the solution will be good and fortunate if this question is solved from this point of the world, the arrangement of the globe, and the Jews are really helped to build their longed-for country.

One of the representatives of the prosecution very interestingly contrasted how it was possible that when only one percent of Hungary's population was a party member in the Hungarista Movement, it dared to subjugate 99% and did not take note of the will of the overwhelming majority. I want to parallel this with the possible, unpleasant, but true fact, and I have to raise the question, because it somehow pushes people to the lips, how is it possible that a small percentage of the Jewish people, who make up 6% of the Hungarian nation, for decades it dominated the entire political, economic and social life of the Hungarian nation. We must take it for granted that on the basis of such an arrangement, and especially in liberalism, the coexistence of peoples became terribly difficult, because the basic principle was that the stronger wins, the stronger asserts its will. Liberalism, historical materialism in general, was opposed to coordination, and therefore we should not be surprised that it tried to solve every single issue by means of violence, with the help of the stronger. Thus, the Jewish question was always resolved in this way yes.

The new worldview cannot accept such violent solutions, because it is based on the community system, in which every single factor works in concert for the well-being, safety and livelihood of the community.

Hungarism is reproached for bringing the racial issue to the fore in this way. Hungarianism was about 3,000 years late from this point of view, because 3,000 years ago the Jewish people placed the racial question, the question of their own selection, at the center of their moral, spiritual and material life, and I give the Jewish people the most complete truth in this, as the Hungarian movement I explained it to the brothers on my tours. (Clarity.) They are right, because life really leads each species towards breeding, so if I live a conscious life, I have to keep my species nobly, which has the appropriate laws. But if this truth is good on one side, then this truth is binding on the other side as well. However, we in Hungarism did not stand on the basis of Jewish or German Rosenberg racial intolerance, but expressly on the basis of racial ennoblement. (Clarity.) We stated that while liberalism ennobled matter, animals, plants, everything, but forgot to ennoble man himself in his moral, spiritual and material construction, the new worldview must carry out this ennoblement of man materially. , also in physical terms, so that the person who has become noble in this way can put the ennobled material at the service of noble goals. (Movement and serenity in the room.)

I also have to correct the error that manifests itself regarding the Jewish part of Hungary in that we started our fight against the Jewish people as a Jewish people. This is a mistake simply because we waged our fight in the interest of nationalism and socialism and because we are socialists, we waged our fight most sharply against profit capitalism. And profit capitalism was entirely in Jewish hands. (Movement.) So in our fight against profit capitalism, we mean the enemy in whose hands this capitalism was. Please acknowledge this, because it is a fact.

People's Prosecutor: Bluff!

Szálasi: The laws and regulations published during the previous governments tried to solve this issue, and I think that from this point of view, every single member of the Hungarian nation more or less agreed, but accepted them. On the other hand, I am also convinced that, together with me, every single member of the Hungarian nation rejects the way of implementation as in Germany



happened. (Rumble in the hall.)

I must state that from the point of view of general moral perception, it does not matter whether such treatment is applied to one person, or to ten, or even twenty million people. Therefore, the view of Hungarianism is unchanged, namely that the issue of Jewishness must be resolved, this issue cannot remain open, and from the point of view of the solution, the best way is the way we fixed it in our nation-building plan. As long as this issue is not resolved, individual peoples, like the Jews, will always pay for it.

Social transitions and transformations always show bloody sides. These cannot be avoided, it is inherent in this kind of social transformation. But it should be noted that because such a bloody side of a transition is also shown, the world view itself, which is implemented as a necessary command from the point of view of practical life, should not be removed from the agenda. The bloody travails and this bloody side include not only these events that the gentlemen witnessed here, but also the bloody facts that we witnessed outside in Germany. When even before the end of the war, according to official statistics, as many people died in Dresden in one night as there are inhabitants of Szeged, this also belongs to the bloody side of social transformation, of total war. If you will, this was also something necessary to hasten the end of the war. However, one cannot be separated from the other. The war had lost its hold, everyone was living with all means in the war. This must be acknowledged, no matter how sad it is, because it is a fact. Emotions flared up and they caused the swings and atrocities that are really to be deeply regretted, but which a later history will understand just as we understand the Soviet revolution in 1917 and The period between 1924 and the 18th century of the great French revolution. a large phase took place at the end of the century. I feel that the events are not yet closed. There are still all the questions for which this great social labor is actually already in the 20th century. began at the beginning of the 20th century, and which could not be concluded and resolved by the 1914-18 World War.

Until these questions are resolved, we must always reckon with the great labor of the globe and all the peoples living on it. The questions are still completely open, and this led me to say that I feel there is no peace yet.

It is possible that the preparations are already underway, but it is better to say that the entire globe is one big military camp in which there is a temporary ceasefire.

They have not yet won the XX. the great Catalaunum battle of the 20th century. That is still ahead of us. In my opinion, this will decide, just like its predecessor two and a half thousand years ago, the great question of what kind of cultural circle Europe will be involved in, whether Europe will be able to keep its great destiny in its own hands or whether it will depend on someone else's will. And also regarding the war, I also want to record my opinion that losing the war itself does not mean shame and dishonor at all. It just means that my opponent was stronger. Shame and dishonor begin when I stay on the ground and don't want to stand on my own two feet, I don't want to start my life as a warrior again. But as long as a nation is capable of this, and I am convinced that my Hungarian nation is capable of this, it has not lost the war, it is always on the path of life and can really build its political, economic and social life in the way that its great its interests demand and require it.

Our nation is once again faced with a decisive question of fate: it must once again choose between East and West. I have a feeling that our nation will make the right choice when...

President (interrupting): Ferenc Szálasi, I will interrupt here. This is not your defense.

You have nothing to do or do in the field of foresight and future prediction.

I warn you that the nation is not interested in your words on this line, regarding future predictions. Take care of your own protection. (Applause in the audience.)

Ferenc Szálasi: Hungarianism 1 / 4

Szálasi: I have the feeling that you have to choose big movements aimed at the development and progress of humanity, then you chose correctly and well.

In this trial, the nation will judge as the final forum. However, his judgment will be based on factual bases in all circumstances, and the factual bases, the actual bases, will only be able to be shown to him by the events. That is why I am convinced that it will only be years later that our Hungarian nation will be in a position to really pronounce the final verdict on me. (Caliness in the audience.)

The Hungarianists will not be deterred, so I want to respond to the comment of one of the representatives of the prosecution.

President: this is not part of your defense either.

Szálasi: It was raised by the prosecution, and after it was raised by the prosecution, in my defense...

President: (interrupting): Take note that you are the accused, you are defending yourself.

Szálasi: Yes.

President: How you see the future fate of your Hungarianist Movement is not part of your defense, the nation will take care of that. It's not up to you. (Applause in the audience.) I warn you again: deal with the past, because this is the way to defend yourself, the future is in the hands of the nation, from which Ferenc Szálasi, thank God, is excluded once and for all. (Great applause from the audience.) Silence, please!

Szálasi: I would like to announce, Mr. President of the Council, that I feel a limitation in my defense from this point of view. (Lightness in the audience.) I do not withdraw myself from being held accountable and I do not run away from it. (Clarity in the audience.) Everyone knows about me that everything that has been said about me is untrue and that my personal honor is most seriously affected. (Caliness in the audience.)

Instead of those who have forgotten themselves in the past, I will follow those against whom they have sinned. Because of them, because of the tiny little group, the others cannot be blamed. They can't be ridiculed, they can't be slandered and they can't be put on a pedestal the way they do, they don't deserve it in any way. (Noise in the audience.) I thank everyone, without exception, for following me on this difficult path.

I thank everyone for their faith, thank you for the self-sacrificing attitude and stand (Lively serenity) with which you supported your faith and which led you in your actions. Thank you to the elderly, the orphans, the heroic dead, the disabled,...

People's Prosecutor: They also thank you!

Szálasi:...that holy sacrifices were made for this faith.

Pol. prosecutor: You would hear their curses! Would you hear that!

Szálasi: With the fullest conviction of my soul, I pay tribute to the heroic fighters and heroic population of the former enemy. I thank them for the manly fight they also fought with honor and conviction. I ask the Lord God to add the banner of truth to their victorious weapons, and to give wisdom to their leaders, so that they can build the peace of the globe as soon as possible in the spirit of the cultural community of free, independent and independent working peoples and nations.

Let my nation and its former enemies know that I always trusted and believed in the victory of the Germans, I did not doubt it. If I had doubted it for a single moment, I would have put all the faith, trust and love of my dearly beloved Hungarian nation and people towards me, with all my strength and talent, unmistakably, unequivocally and without wavering in the honest service of the conclusion of immediate peace.

I know that my Hungarian nation will never shy away from the big questions of life and will always make its decisions as its honor and interests require. For this, I want to burn into the souls of all peasants, workers, intellectuals, women, children, young men and soldiers that it is possible to die in the service of our nation, but

Ferenc Szálasi: Hungarianism 1 / 4

never get tired. God be with my nation. I'm done. (Caliness in the audience.)

Public Prosecutor Frank and Nagy Pol. after the prosecutor's reply:

President: Silence, please! Ferenc Szálasi, you have the right of reply. Want to talk?

Szálasi: Yes, just one sentence.

President: There you go.

Szálasi: I have the right to the last word to express my views on the things that I maintain, I just want to note that the truth that I preach is very great, if such great and uncontrollable hatred is manifested against me here. (Caliness in the audience.)

--- Part 1 ---