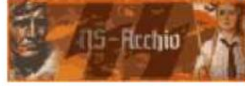


# blood and Honor

## A fight for German rebirth - Read version

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### Note on the eBook:

The present work, **Blood and Honor**, was read in and slightly reworked. Some pages are not turned perfectly straight, but should be readable throughout.

This e-book is part of the NS Archives' collection of sources on National Socialism.

### Go to content:

This book is the first in the **Blood and Honor** series. It contains speeches and essays written by Rosenberg between 1919 and 1933. These are divided into the areas "Against the old system", "For the new empire", "World view and culture" and "Foreign policy".

The topics dealt with in each case are extremely complex, which also accounts for the special value of this book. The illumination of a wide variety of individual topics from the National Socialist point of view still helps today to better understand the ideas of the Nazis and to recognize many of today's lies as such.

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Alfred Nosenberg\* Blood and Honor









*Rosenberg.*

Alfred Rosenberg

# blood and Honor

A fight for German rebirth

Speeches and essays from 1919 - 1923

Approached by Thilo von Trotha

**IS. Edition**  
**tN. — ttS. Thousand**



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## foreword

Born on January 12, 1893 in Nevak, as a Baltic German, Alfred Rosenberg experienced all the hardships of Germans living abroad and the Russian Revolution. In order to enlighten Germany about this and to help protect it from communism, he went to Germany at the end of 1918, met Adolf Hitler in Munich through Dietrich Eckart and joined him in 1919. In 1921 he took over the "Völkischer Beobachter".

In Coburg 1922, at the Feldherrnhalle in 1923 he marched together with the Führer. After November 9, 1923, he tried to keep the remnants of the movement together. When the leader returned from Landsberg, Nosenberg took over the management of the "Völkischer Beobachter" again, which he gradually expanded in the years that followed until, after the victory, it became the largest newspaper in Germany. In 1924 he had founded the magazine "Der Weltkampf". When in 1930 the desire for an official journal of the NSDAP grew stronger, he created the "National Socialist Monthly Magazine". In 1929 he founded the "Combat League for German Culture". In 1930 Nosenberg became a member of the Reichstag and representative of his parliamentary group for foreign policy issues. Since he had become more and more engrossed in foreign policy issues through travel and work and had shown the new fundamentals in this area, Adolf Hitler appointed him head of the Foreign Policy Office of the NSDAP in April 1933, and shortly thereafter appointed Reichsleiter.

In a certain sense, Alfred Rosenberg is the father of National Socialist literature. Already in 1919/20 he had published several writings on Bolshevism, Freemasonry and the Jewish question and made the fight against the supranational powers one of his main tasks.

We find him as a domestic political fighter above all in his book *Thirty November Heads*, which was published in 1927 and received far too little attention. As early as 1922 he had published the work "Beings, Principles and Goals of the NSDAP.", the first work of the movement! In "The future path of a German foreign policy" and "The essential structure of National Socialism" he later gave the movement two of its most fundamental works.

His main work, however, is "The Myth of the 20th Century", which experienced a huge circulation, especially in 1933, and about which Hanns Johst wrote: "I often encounter the question of the foundations of National Socialism. Here is the work in which the stabilization of these foundations is struggled antheically."

It would not be in accordance with Alfred Rosenberg's simple nature to make extended lists of his achievements here. Men's deeds speak for themselves in many times.

So just a few very brief highlights of the work of this man, who not only loves Kant's categorical imperative, but also lives it.

Some time ago Rosenberg was supposed to be speaking in some town in Germany. The local group leader, himself a veteran of the movement, said in his introduction: Rosenberg's editorial in the "Völkischer Beobachter" was wah



The ban on speaking against Adolf Hitler from 1925 to 1927 was the only living connection to Munich that he had at the time. — The "NS.-Funk" wrote on the occasion of Rosenberg's appointment as head of the foreign policy office: "Everything he touched was deepened by him, and so it was he who created the intellectual foundations for the National Socialist movement, which underpinned it down to the smallest detail. " - And finally, it strikes us as a symbol that the words "Blood and Honor" are engraved on the edge of the dagger that every Hitler Youth carries - a term that Alfred Rosenberg once coined and later became the focus of his "Myth " asked.

At the time these lines are being written, Adolf Hitler is in Munich. With him also Alfred Rosenberg. It's the 9th November, 15 years have passed since the first, 10 years since the second black day in German history of the last generation, and the old fighters of the movement are now meeting in Munich to commemorate the victory and the dead together. To these old fighters of the party and SA. This book has been put together primarily for their sake. Precisely today when, for economic reasons, writings by people who have never been involved in the economic struggle for German rebirth are springing up in abundance, it was necessary to publish a writing that can convey a really genuine picture of the great struggle for Germany.

Due to the versatility of Alfred Rosenberg's talent, in which almost all events and problems of the time are reflected like in a prism, it was possible to select the essays and speeches so that they also briefly outline a picture of the personality of their author and the path draw our movement.

And so this book is given to the public: to the old fighters of the movement as a memory, to the young and those who are coming as a legacy of the early years of the struggle for Germany's rebirth.

Berlin, November 9, 1933.

Thilo von Trotha.

Germany's leader.

Alfred Rosenberg in the "Völkischer Beobachter" on the 34th  
The Fuhrer's birthday on April 20, 1923.

Adolf Hitler celebrates his 34th birthday. Far from any Byzantinism, hundreds of thousands can thank him on this day for what he has given them, what he has already done for the whole people.

In the midst of an ignominious mental breakdown he, without money and property, without a name, a simple soldier. The But he felt the shame of his people and the iron will to wash it off one day. Only today can one appreciate what it meant to fight alone against a whole world, what faith and what passion it took to set oneself the greatest, seemingly impossible goal without help.

Anyone who has had the opportunity to follow Adolf Hitler's work knows how he became more mature, larger and more captivating from month to month. His fire spread from him to his listeners and planted a strong belief in their hearts again after the collapse of all previous ideas. crowds of desperate people

There was again a chair for her life, and men looking for a leader of the German people looked more and more expectantly to the man in Munich.

That mysterious interaction between leaders and followers developed which has become so characteristic of the German freedom movement today: that all searching and striving for national honor,

completely embodied in one personality after a new idea of the state from the hearts of many thousands.

This is precisely what has been blamed, interpreted as a weakness of the movement. But the Seven Years' War would never have been fought if the two large eyes of Frederick the Unique hadn't been watching over Prussia. The Reich of 1870/71 would not have come about without Bismarck's iron will. Germany's liberation will only be carried out by a very few.

And the guiding, life-bringing current will, after all, come from only one heart.

We all know in whose breast this beats. But we can already say today that the name Hitler has not only acquired a mystical ring for us. With this name, the German Volt will one day be divided into chaff and wheat.

This name is already going through the whole world as a symbol. He is hated and loved, like everything great.

Germany's honour, social justice, the freedom of the entire German people are the leitmotifs of the man who, after inevitable heavy fighting, will one day build national Germany. This belief lives in us

National Socialists and will not be shaken by anything. It should also increase the strength of our leader, because the fight is desperate and can only be carried out with the utmost willingness to make sacrifices.

We all offer our congratulations to Adolf Hitler and believe that the coming Germany will give him the thanks he deserves.

The times are getting hot, stand by your leader, German men and women! But the victory will be ours, because at the top of the German will to live is — a man.

# Against the old system

An age has now died, and it has not passed in the sheet of lightning of really greatest battles, but has sunk away, rotten, unable to resist, and after this coming together, the new German life strides past the past.

(Alfred Nosenberg in the "Völkischer Beobachter"  
July 7th IW.)



## Jewish questions.

From "Aus gut Deutsch", October 23, 1919.

Even if throughout the centuries the essence of Jewish spirit has remained unchanged, so Loch has exerted some influence on the manner of his utterances in the midst of the peoples of Europe. dr

Artur Ruppin made an extremely correct confession in his work *The Jews of the Present*, which lays bare the core of the whole dispute about the way the Jewish spirit works.

He says: "Jewish Orthodoxy was from the beginning much less religion than a fighting organization clad in religious garb for the preservation of the Jewish people." From this point of view every Jewish association is to be viewed.

Although Talmud Judaism was such a solid edifice as hardly any other, the course of time had nevertheless forced some components out of its structure. These detached members have now founded fighting organizations of a different kind, or have known how to transform other associations into shock troops of the Jewish world power for their own purposes, the Alliance Israelite Universelle, the Freemasons, the Internationale, the Anglo Jewish Association, the liberal Judaism and Zionism.

The first associations have been discussed in many places in this journal, and here are a few words about liberal Judaism. It was formed to unite those who were disloyal to Talmudic Judaism under a religious flag of a different kind. In order to give greater authority to the endeavors, it was presented as a renewal

the ancient prophetic attempts at reform. The community, initially small, now stands as an organization spread across the whole of Germany. The main focus of this association lies less in the concept of liberalism than in the concept of Judaism.

One of the spiritual leaders of this movement today is Rabbi Dr. Caesar Seligmann from Frankfurt am Main. On the occasion of a planned all-Jewish-German congress he wrote in the magazine "Liberales Judentum" (Nos. 5 and 6): "But if you get together at the congress, be careful not to appear without the pathos of a big confession. With a mere negation of Zionism with the declaration that you are not national Jews, but Germans as a nation, you cannot hold a Jewish congress. The commitment to the German nation at a Jewish congress smacks too much of a sense of loyalty and is a piece and remnant of the old protective Judaism. It looks confusingly similar to that pseudo-liberalism of the past, which Gabriel Nasser castigated with such bitter words, and which gave up religious values for political gain, which reformed not out of internal religious necessities, but for the sake of external position in the state every mockery and wrath of Zionism is justified. It cannot and must not be the task of a Jewish congress to assure Germany of its loyalty. By the way - he who assures too much seems to be the least sure of himself."

Those words are quite clear. Nothing worse for Dr. Seligmann than to assure loyalty to Germany. At least it is honest and therefore more pleasant to read than the publications of German citizens of the Jewish faith.



On October 13, the Association of Liberal Jews in Munich held closed a meeting to discuss the measures to be taken against the coming "inevitable battle" against anti-Semitism.

Seligmann and Attorney Stern, the General Secretary of Liberal Judaism.

Dr Seligmann gave a very nice speech, comparing Judaism with the castle from Des singer's curse, which looks so proud and majestic over the land to the blue sea and from fragrant flowers and gardens. The castle made of granite blocks is the house built by the fathers, as we see it embodied in the Talmud and Shulchan-Aruch with solid foundations, its "wonderful morals", its "humanity, loyalty and sense of duty", "sense of duty". , his sermon on "human fraternity and reconciliation between peoples". But the river on which the castle stood had changed its course and flowed just under the foundations.

It would mean either leaving everything as it is and, in the worst case, being buried under the rubble, moving out, or dismantling and building a new house from the existing material. The first is what orthodoxy wants, the second is what the assimilators, who should not be despised enough, who, according to Seligmann, "crawled to the cross or to the crescent," want the second, the liberal Jews want the last because it is the most expedient.

This was followed by some speeches about the resurrection of the "golden prophet's crown and the purple prophet's cloak".

One wanted to concede all the best to the speaker, but the snag was inevitable and turned the fine words into one

Hypocrisy. Because, said the rabbi, if the Jews got together, then the old saying would become true , which says that one day the time

**L blood and honor**

would come, where the best men of all peoples would cling to the skirts of the Jews and beg him: "Lead us!"

So the core of the poodle lay pretty open here as well. During the break, a gentleman walking around asked everyone to join the association for "cheap money". In the discussion that followed, the second speaker proudly reported that liberal Judaism had brought many sluggish people back into the bosom of Judaism, developed the idea of youth organizations and finally asserted emphatically that Jewish liberalism is not just one world view among others, but the world view par excellence. Unfortunately, what the executive committee had secretly decided to do in order to lead the fight against anti-Semitism, it unfortunately did not reveal to the public.

So we see liberal Jewry as well as Germanness

united and organized throughout Germany, only in a different form to the other Jewish combat organizations.

Voltaire said that the Jews, imbued with the most indomitable hatred of all nations, were "creeping in misfortune and shameless in prosperity." not the duration

enough to be a minority everywhere," says Lohen (Reust), the otherwise incessant international, where German politics is concerned (The Political Significance of Zionism). David Trietsch sees in the large proportion of Jews in the revolution an "irrepressible spiritual power which would be even more apparent if the ingrained prejudice of the crowd did not prevent the Jews from free political activity. So all previous Jewry is still far too little. on the

The same gentleman is very proud of his position in Russia: "Even if the development of post-Tsarist Russia up to now has been erroneous, the observer will not be able to ignore the realization that without the Jewish minds who put themselves at the disposal of the revolution, the chaos would be much worse. In Russia the Jewish leaders have come to power because of a superior power of thought and an ability to see a way, while the best of the others are far from overcoming the confusion of the overthrow."

(Palestine and the Jews).

These few voices are still relatively mild, but they are authoritative insofar as they come from members of the "German Committee for the Promotion of Jewish Settlement in Palestine". However, the newspaper, the "Jüdische Rundschau", agrees tones that one should not carelessly listen to may pass.

First of all, it is stated that Zionism was born "from the spirit of the idea" and has nothing in common with German nationalism, which found its ideal in "submarines, gas projectiles, etc." see. In No. 70, the abuse of the overthrown government is transformed into a pamphlet against German in general.

Germany is to blame for the unhappiness of the Jews in Poland.

"The same German administration that praised the Jews as liberators when they invaded Poland later surrendered it completely politically to the Poles, did everything to prevent the national union of the Jews and through a

very bad interference in their inner affairs all

promoted efforts to destroy Polish Jewry, and exploited and ruined them economically in a way that is unparalleled in history."

Compensation would not be enough to restore the reputation of the German name among Polish Jews."

"In the Rhineland, the most German of Germans sell the future of Germany every day and every hour. For the police, however, it is of course more convenient to arrest the few Galician and Polish Jews who, not least thanks to the insane regulations of the Demobilization Office, which all social politicians find almost unbelievable, are forced, so to speak, to seek their income in the smuggling trade...

"The migrants from the East

Jews would be taken to agriculture, mining, etc., with good success. "Whatever the war, which did not originate in the Jewish spirit, may have made of some of the poor, harried masses, allow us to say," the article concludes, "that today more than ever Germany has reason not to open its doors to shut against the morality, the piety, the communion with the infinite that still live in this Eastern Jewry".

So the German has stolen from the Jew, his sense of morality has deteriorated, the most German is the greatest swindler of all, the poor Jew is forced into smuggling, whether he likes it or not, the German has to expect morality and piety in his view of life from the Jews of the East. ..

Let's hear more. In No. 72, on the occasion of the migration question, the mood is made for an all-Jewish congress; Then it says: "The people should be called upon to decide on their migration and appoint the organs in which they place their trust. And the issues that determine Jewish emigration should be resolved solely in the interests of the Jewish people. If the people stand behind the solution, then the Jews also have the power and influence that

---

to push through a healthy solution."If all resources are concentrated, our political powers, our financial clout, our intellectual, moral and economic capacities, if everything is reduced to one common denominator and everything serves a purpose, then we cannot open doors only to immigration, which are closed today, we can also close doors again before emigration that are opened with a gesture that is all too inviting. It's not just that

Countries are sought that allow Jews there. Care must also be taken that expelling Jews does not become a mockery."

Finally, it is emphasized that there can only be a unified Jewish world policy, because otherwise "the momentum of the Jewish will" would be broken.

Once again we see the cynical mockery coming to light: the Jews in Germany speak as if there were no longer a German Empire to be reckoned with in any way, "Exclusively" Jewish interests are decisive if someone authorizes the emigration of the chosen people. If I wanted to speed things up, the Jews would see to it that this outrageous intervention in Jewish affairs ceased as quickly as possible. For months now, the Jewish newspapers have been complaining uninterruptedly about the pogroms against Jews in Poland, the Ukraine, Galicia and Hungary. Scary tales are being told: innocent Jews would be chased from house and yard, murdered under terrible tortures, women and little girls would be desecrated,

killed, thrown into water closets <!) etc. The number of victims in Ukraine is said to be 35 000.

The Polish newspapers and politicians now have completely different things to tell. So should e.g. For example, a large pogrom against Jews took place in Kraków, which is why complaints ran through all the Jewish newspapers. On the Polish

However, Deputy Brüll told the National Assembly: "If I had not witnessed the events in Kraków, I would indeed have believed that a pogrom had taken place there. But now I have to state that pogroms did indeed take place in Kraków, not against the Jewish population, but against the Polish population. All the wounded are Polish soldiers, because the Jewish Bolsheviks did not allow to disarm the gangs that caused the trouble. A certain Goldberg was arrested, who had Czech and German passports, it was an organized gang that had the task of inciting Bolshevik riots on the one hand in Poland and on the other hand in Paris

to desecrate the name of Poland. Jews have one in Mechow Poland murdered and his body desecrated. But nobody speaks against this murder, but not a single Jew died in Kraków and people are already shouting that there was a pogrom there."

So accusation and accusation faced each other.

In order to clear up all these squabbles, Hirsch Morgentau was put at the head of the commission of inquiry. The American Jew was now traveling all over the country, but could not mend the Poles as much as the Jews hoped, and so his reports were fairly neutral. Cries of indignation from all Jews over this, and the result was that a sharper man, Herr Samuel from London, would examine all the complaints again.

An old phenomenon repeats itself again. If the Jewish extermination becomes too colorful for any people and there is some tumult, then terrible news about the slaughter of the Jews appears in all the newspapers of the world, which is completely pulled out of thin air. A classic example of this is provided by the conditions in Romania in the second half of last year.

hundreds. Unhindered by any entry restrictions, the Jews had literally invaded this country. Through usury of the worst kind and because of the booming brandy trade, the ignorant and harmless people had become completely dependent. All attempts to curb Jewish unscrupulousness legally and energetically failed because of the objections of the great powers, under the influence of the Lllmnaa iLr^aliw. In a letter to Charles of Romania, his father called the Jewish affairs a noli ins complains about the power of money Judaism, but says resolutely that nothing can be done about it.

Now, when some Romanian authorities took more vigorous action against Jewish traders, when the people began to get restless, the Jewish press wailed and a flood of tall tales spilled onto patient paper. So it was called z. B. in a telegram from a Jewish banker to the American Consul (1876) that in one place thousands of Jews had been robbed of their belongings and had to leave the country. a sub

Search found that some fraudulent Jews had been imprisoned, three of whom had been beaten. Jews from Vasliu asked for money from all consulates for help because the Romanians had inhumanly chased the entire Jewish community there, 740 people, out of their homes in the middle of winter. Great excitement again. The investigation revealed (with the presence of a Jewish deputy) that 25 Jews had engaged in illegal trade and had unlicensed liquor stands, that their drinks had been confiscated and the 25 Jews had been expelled from the village. That's all. - Another time the residents of Jassy were very surprised to see a large drawing of a pogrom against the Jews shown there in the Monde Illustre.

The thing, like many others, turned out to be

a Jewish attempt to interest French public opinion in the poor Jews. Exactly the same from the air

The complaints of the "Neue Freie Presse" (May 1877) about infamous baiting of Jews and a large number of other lies were taken.

For years there was shouting about the persecution of the Jews, but only two Jews were killed, and these by two Turks when they were being expelled to Turkey; Religious motives, about which then as now there is still a clamor, have never been the cause of any unrest; in the 20 years (1859-1879) the "Jew-baiting" consisted in the confiscation of a number of clandestine liquor stores and the expulsion of their owners. (See Verar: RoamÄnis et les ^uiks. Bucharest 1903, pp. 150-160.)

The Jewish newspapers are now calling on all "honest men" to take a stand against the "pogrom baiting" that anti-Semites are also alleged to be fomenting in Germany. How about that now? — Have all the leading anti-Semitic papers

unequivocally assured that they abhor any pogrom. But you have just as unequivocally demanded that, in this hour of national destiny for the German people, German men should

stand at the top. Instead, not a day goes by without a new Jewish personality being appointed to an influential post. All demands not to push themselves forward, to control their lust for power, slipped off the Jew like water on a rubber coat, all German cries of desperation threaten to fade away. It's like the old days again. There sat

the Jews as finance ministers and tax collectors at court, all cries for usury seen by the people and the estates were paralyzed by Jewish money.



If you step without the well-worn dogma of a tearful  
Sensitivity to all the campiers of the Jews and you  
Relationship to the other peoples concerned historical

What happened, one thing could be certain from the outset: if the results in the  
behavior of all peoples towards the one Jew oolke are the same, this can, at least in  
the main, only be due to the character of the one Jew oolkes. Because the  
individualities of the history affecting the Jews are different, the personality of the  
Jew, on the other hand, is the unifying factor, which is also enhanced and  
unchangeable by strict wet breeding.

Biele historians, thrown off balance by the inhumanities actually committed  
against the Jews, all too easily see a judgment in the purely human condemnation;  
One has to recognize this crooked position, which does man all credit but places the  
historian lower, in order to be able to understand history in its deeper necessities  
through the sentimentalities.

If one has done this, and if one mainly uses representations that are friendly towards  
the Jews, at least not anti-Semitic from the outset, so as not to cloud one's glasses  
from the other side, then we see a strikingly similar curve of Jewish life, Jewish  
activity and Jewish life suffering in all countries of the world: everywhere they are  
first exempted without reservation, everywhere we see the Jews from the outset  
purposefully separating themselves physically as well as spiritually from the native  
population, everywhere they are keenly striving to win the favor of the princes, and  
giving them the money they have acquired through zealous trade and usury for  
undertakings, to insure their protection, and thus to swindle themselves of all kinds  
of privileges.

Again, anti-Jewish movements, sometimes affecting an entire country and erupting in terrible anger, appear among all peoples, first flaring up in a few places. The reasons for the great persecutions of the Jews were varied. But if somewhere historical considerations must pay attention to the social structure in order to uncover reasons, rather than occasions, for shocking events that have occurred, this is particularly the case when considering the Jewish question in all countries. It is true that political and cultural, but especially ecclesiastical conditions were of importance. B. at the time of the Inquisition, but they are only the more recognizable factors! hand in hand

there were always questions of an economic nature. While the Jewish question is in many respects of paramount importance today, it rests firmly in the social position of the Jews in the world today. Without the immeasurable riches at their disposal, it would not be possible to direct the politics of the world and have statesmen of all countries emerge as puppets of the Jewish will; it would not be possible to sink the poison of shallowness, of discord with their own nature, into the hearts of Europeans and to keep their spirits in a mood favorable to Judaism, if not for the almighty gold, administered according to plan, its accomplices in all countries things. But the situation, albeit on a smaller scale, in Spain and France, in Germany and in many other countries is as it is today, when the oppressive bank capital keeps all peoples in its interest. Everywhere the Jew was the tenant of the princes, the clergy, the people; and the persecutions of the Jews, this is taken up here, are mainly an attempt made again and again to break the yoke of the

usury, all the more so when it came from a racially alien, religiously, and morally hostile invader. The work of the German anti-Semites should be this cruel necessity, which will inevitably arise when Jewish insatiability reaches an unsurpassable climax in

of dominating the German people to create a legal way out by demanding that the Jews be removed from all offices of state by law.

In the worst case, a popular referendum must decide this.

But if this is also thwarted and prevented, then what has to happen with inescapable consistency through the centuries must occur: a persecution of the Jews. If all the admonishing voices to protect the Christian and German nature have been exhausted to the best of our knowledge and ability, then an uprising against foreign rule is no longer a pogrom filled with hatred, but a sign that the soul of a people has not yet rotted away. "You must not suffer what bothers you from within," says Goethe; Christ drove the alternating Jews out of the temple with the Geihel. The German, too, will do the best he has, what his spirit and his history have handed down to him as a good to be administered. After a long, long time, the German Reich must again become Germany and not a playground for unleashed Jewish lust for power.

## The "historical".

"DöMscher Beobachter", May 6, 1926. These statements have a special appeal today in view of the work on the Reich reform.

The battle between centralism and federalism has just flared up again. The Bavarian, as yet unpublished proposal for an amendment to the Reich constitution in a "federalist sense" and the Reich government's response are said to be published do not smash those who have become". This perspective contains truth and falsehood. It is wrong insofar as the Bavarian Volks Party only understands the state of Bavaria as "that which has become historical" which it wants to protect, in which it does not want to recognize any changes of a state nature.

B. in Prussia to smash if possible and to strengthen the dissolving elements, no matter what kind, in Prussia. Hence the support of the German-Hanoverians, the Silesian Autonomists, the flirting with certain separatist tendencies in the West.

In principle, one can say to the call that one should not destroy what has happened historically: such a point of view, taken in principle, would mean that its representative in question is aware of his inner incompetence ; that he is convinced that he himself has no history-forming power. Because a person or a people's movement that is genuine and strong is itself history and power, and therefore also shapes history. The so-called

"What has become historical" is often nothing but a calcified scheme, which is still seen as an idol by the beneficiaries of the prevailing situation held up to the people. So are e.g. For example, today's federal states are not somehow organically bound, but glued together purely as dynastic-politically determined areas of power.

It is clear to every National Socialist that neither Marxist unitarianism nor the Vayerische-Volts-Party-Federalism represent something that one had to particularly respect as "something that has become historical". individual areas, supplemented by circumstances tied economically to the characteristics of the country. It is not a matter of preserving the forms of yesterday, but the power of blood and the power of will, both of the individual personality and of all German tribes, towards a united, strong, large Germany. If we declare today that neither the form of the republic nor the form of the monarchy should lead us to a fundamental struggle, this also applies to the dispute between federalism and centralism of all Germans on his side, if the headquarters were properly managed nationally and socially; but today's unitarianism, misused by Marxist and liberalist politicians, will only increase resentment throughout Germany. A federalism in Germany in the sense of Bismarck would be sympathetic to some, a "federalism" in the sense of the so-called Bavarian People's Party would no longer be Germany at all. We only have respect for the basic substance of race, people and state, but we must not for accidental dynastic traditions one like that

feel respect that we argue about them as about eternal values.

## The "historical"

Dynasties have made Germany's motley appearance, and this annihilation of petty rivalries is the only plus in our time. There is no reason for a National Socialist Germany to perpetuate the large number of thrones or state presidents and prime ministers, quite apart from the fact that the thousands of useless parliamentarians are a useless burden on the state budget of every country.

The coming man, who will one day shape the new Germany, will adhere neither to unitarian nor to federalist dogmatics, but will do everything that seems expedient to present the German people and the German state to the outside world as a united, strong, uniform German people to lead a body guided by the senses and to leave it with all the cultural peculiarities based on the tribal way. Inevitably he will find the organic solution between federalism and unitarianism ; but this solution will not be in line with Herr Severing, nor will it be in line with the so-called Bavarian People's Party.

The betrayal of the German working class.

"Der Mcltkamps", December 1926, In this essay the socialist Alfred Rosenberg makes his strongest confession.

After 1871 the patriarchal state began to crumble, money and machines increasingly became masters, bankers and industrial knights supplanted the general and the diplomat. A tremendous misery crept through coal mines and ironworks.

In Germany, grumbling against this state of affairs began on two sides: on the part of the Prussian nobility and on the part of the exploited masses of millions. The first opposition was incapable of real indignation because it was bound by traditional inhibitions. Although she criticized actions of the state and the monarch, she was loyal to the monarchy itself; she was also fighting for the rights of the past, and that robbed her of all future energy. But the other opposition had nothing to lose, everything to gain. Those who were not only interested in industrialization,

but were dissatisfied with everything that had happened.

Writers, artists, critics, assassins from the highest circles who wanted to throw off the burden of an oppressive way of life, but also people who wanted to work with the dedication of their whole personality for the people in need. And with touching devotion millions followed those who set themselves up as leaders.

Sacrificed their last money, sacrificed health, collapsed under the misery of the strike, fell under the shots of the military.

And today the descendants of those same millions preside the staggering but undeniable fact that the tremendous sacrifices of their fathers and mothers and their own decades of devotion have been in vain.

The honest and generous ones from the May days of Social Democracy have long since died; they have been replaced by wealthy lawyers, Eastern Jewish editors, ordinary profiteers and bullies of all kinds. At the moment when the long-awaited "victory across the board" finally came, the hollow Marxist "state of the future" collapsed, and what today calls itself a social-democratic workers' leader is nothing other than a hyena on the battlefield on which millions of workers are dead and millions are dying of death lie, which are plundered by them.

A coincidence recently played into my hands Lily Braun's "Memoirs of a Socialist"; I read this book again after many years and was just as shocked as the first time, pushes painfully at every attempt at an independent impulse; unsatisfied in his longing for a woman and full of deepest sympathy with the misery he sees, he breaks with the circle of his life. The passion for negation drives him to social democracy, and step by step, the author probably unconsciously, lets himself be followed, like an inwardly rich, sculptural person becoming more and more needy and shallow. The woman, full of poetry and religious fervor, devotes herself to the American moral pamphlets, swears by Darwinism and English enlightenment. The woman who followed the greats of German culture with so much love, who had meant a prerequisite for her life in Germany, becomes a supporter of the Internationale, prepares the Phra



sen from world peace into the assemblies, connects with "ideal" and less ideal Jews and denies the racial barriers. Thus a template becomes a rich soul, indeed a template that still tries honestly, serves the recognized cause with all its might, despite failures and

Rejections - but a paralyzing breath seizes the reader, as it were, when the author begins to speak as a Marxist.

Lily Braun is an impressive example of the fact that goodwill does not improve a situation contrary to volts and life. On the contrary: through the magnanimity and self-sacrifice of the noble, what is fundamentally ignoble becomes even stronger, because it reduces the power of organic resistance. What do you think Lily Braun and her ilk thought when Marxism finally triumphed in 1918? Did they realize the great deception of their lives, that they had helped to disintegrate a good, albeit old, form and overthrow its bearers, in order to make rule possible for those pathetic figures who today openly use social democracy as a pimp for the exploiting nations? made high finance? Have they realized that by destroying the German people's army they have shamefully betrayed the freedom of the German worker?

They will never admit that, not even those who once strengthened the struggle of social democracy with the best of intentions; for this confession would be tantamount to self-destruction.

The hammer had declared war on the sword and allied itself with the moneybag.

That was already the case in the 1890s, when the leaders of the workers and multimillionaires of the time sent the girls they employed "on the streets" in order not to pay higher salaries. That was already then

So when Löb Sonnemann from the "Frankfurter Zeitung" sent August Bebel Wern to prison and was the first to shake his hand when he left the prison... But the millions didn't notice rushing "the state" while the superiors drank with the big shareholders. So the unsuspecting, self-sacrificing millions broke the German sword in the middle of the German struggle for life and tore their fatherland feeling from their hearts in the name of a non-existent international class solidarity. So the moneybags triumphed .

Maybe it all had to happen that way, maybe the German people had to suffer this bitter illness in order to be led off the right path of self-redemption.

For it is only today that the time is ripe for the great state synthesis of the 20th century; the synthesis of nationalism and socialism. Nationalism purged of profiteering heartless economic policies, socialism purged of the frenzy of the international and suicidal class struggle. No longer an alliance between hammer and bag of money, but an alliance between hammer, head and sword.

The symbol of this alliance is the swastika. His victory will one day bring about what good forces—on the wrong front—began to stir for forty years ago.

Today, however, fight is the watchword. Fight against the Marxist world plague and the betrayal of the workers, fight against the traitors to the entire nation!

## Reich Banner and Jurrig German Order.

"Völkischer Beobachter", November 25, 26, 28, 1926.

The national idea fares similarly to the Christian idea. It used to be identified with emperors or royalty. After the Revolution, the "only true guardians" of this idea threw themselves on the legacy: "German National" and "German People's Party" came into being. Black and white was the slogan. Millions believed in it, including the national military associations. Parties saw their safes threatened; no deal could yet be concluded with the victorious Marxism, so the military associations were supported. But times changed: high finance, supported by its Marxist protective guard, set itself up as the master and threatened "national" industry and agriculture with refusing credit. Or put a banker in their place, until Silverberg's Dresden speech proclaimed the willingness of "national" industry to make peace with high finance and Marxism.

The result of this business acumen of "our" economy was that some of the national military associations were now more and more left on dry land. Of course, their "leaders" grasped the situation fairly quickly and shouted, "Into the state!" "Stresemann's policy is the right one!" But what do the hundreds of thousands who have sold their skins against Marxism and Spartacism say about this? A great exasperation must have gripped these people. Then

this call, "Into the state," meant the collapse of those leaders whom these hundreds of thousands had previously trusted. This cry of distress was proof that the leaders had worked without a plan or ideas: organized and for what purpose? And then the whole thing was the policy of Rathmau ErZberger - Feed Stresemann!

At least that's the success. But the national idea has been misused and compromised by these rulers just as much as the Christian idea has been used by the center and its party.

If we now hear of disintegrations in some leagues, whose leaders wanted to join barmatocracy in order to "collaborate positively" as well, the blame for this lies solely with those unimaginative and instinctive people who have so far tolerated them as "leaders". What Marxist propaganda could not do, the leaders of the "Nationals" themselves did.

The result is renewed mental wear and tear of thousands of the best German men, so they are spared nothing, absolutely nothing: they have to pose the question of nationality and state all over again and examine who has fought unerringly these years without interruption.

In addition to this bankruptcy of a lack of political ideas on the part of the "national" parties and associations, there is also a completely different danger: that, thanks to a newly instituted propaganda, nation, nationality will be seen as equal - the November democracy!

For years, the Reichsbanner and Marxism have not kept a good hair on the national idea, insulted and defiled all German unions, attacked and murdered their members.

Now that their "leaders" want to "get into" the state, the Reichsbanner and Marrism are trying to

and to introduce them to the "national idea" ... After all, one has experience. When in August 1914 the gentlemen stood alone and the Reich government had missed all the good moments to render these gentlemen harmless forever, then the social democracy also became national. Approved war credits and wrote war inspectors, but only against anti-Semitic Russia. Until troubles and hardship came, then the Marxist water rats crawled out of hiding and unanimously gnawed the girders of the German House. The 9th

November 1918 saw the rulers triumph and conquer "all along the line" over the people. because the November parties were supported by stock market capital and its foreign allies. The NSDAP was banned, local residents' militia disarmed, wanted posters sent against an Albert Leo Schlageter... and then raised the Reichsbanner with enormous funds.

Unfortunately, good German men, who did not like the old state and from this negation alone, accepted this "non-partisan"

organization connected. There were many former front-line soldiers among them who were by no means willing to fight alone for the International.

Now the Marxist leadership pulled off the same trick they had used in August 1914: on the one hand they provided - in beautiful harmony with the blacks - for the fact that the only dangerous man who had given the national idea its genuine, new, viable stamp, Adolf Hitler, could not speak. In defiance of the law, a ban on speaking was followed

the other ... On the other hand, the word "German people" was introduced.

The first chairman of the SPD presented himself at the Reichsbannertag in Nuremberg (September 1926). to the "comrades" and declared, "We don't just wear the word Fatherland on our lips." This man did not prevent Comrade Crispian, who, by his own admission, knew no fatherland Germany, from seeing next to him as Deputy Chairman. But for the thousands in Nuremberg these words of Comrade Wels were refreshment; they went home and said: Our Wels and his friends are very good German men, we just heard it...

The Reichsbanner-Zeitung also makes a change and already brings memories from the World War, campaign experiences, etc., from which it is also clear that the parties who deliberately betrayed the German soldier at the front are now courting his favor, his favor To bring treachery to oblivion. But it must not be forgotten that the friends of the November Democrats in Berne were under the command of the Paris press center; because they and their "Freie Zeitung" were paid by, among others, the Jewish-American stock-market swindler Otto Hermann Kahn; because the desertion propaganda was carried out using black, red and gold brochures and leaflets, i.e. under those colors that the Reichsbanner has made the semigene of today. It must not be forgotten, since all promises of the center, of Marrism>, of democracy, about peace of understanding, social justice, freedom, proletarian solidarity, etc. were lies was and is the true face of the November democracy

power is held from the outside and to protect the Reichsbanner is appointed.

Then there is one last thing. That democracy on rotting alive, not only we and the honest among the communists see that, even the November big ones notice that. They notice that the attempt to mislead large sections of the population by adopting a "national" direction might not be able to stop their downfall. They know what they expect from the National Socialist side. Despite some sympathy among the leaders, they have also turned their backs on the Communist side. Nothing good to be expected; therefore the Reichsbanner means preparation for a democratic dictatorship.

So Seeckt had to go! For this reason, others will also have to go, with the aim of converting the Reichswehr, which is still national, into a helpless protection force for the three Nazi parties. On October 15, the Reichsbanner-Zeitung was already openly demanding the post of Reichswehr Minister for a Reichsbannerfuhrer. The jubilation of

All-Jewish high finance will resound even louder when the "grand coalition" of the November clan, as was demanded in Thoiry, dissolves the German associations and the Reichswehr, just as the great German army once did, and fills it with Reich banner officers. These objectives of the November parties are clear to anyone who keeps their eyes peeled.

In the interest of the entire German people, however, the struggle against this must be taken up with renewed energy during this difficult winter. And also against those who stab us in the back in this liberation struggle.

We worked in peace with the "Young German Order" for a long time and never took a polemical position against it

4) Reich Banner and Young German Order

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When we had a conflict with the Stahlhelm, we continued to refrain from any intervention in the interests of peace. From the newspaper Der Jungdeutsche, we immediately got a slanderous article, such as we had not seen against the Reichsbanner. The polemics then became more acute on our part, and so we want to take a closer look at this point deal with the internal political struggle of the order.

When Zeus also wanted to bestow a fiefdom on the poet, it turned out that the earth had already been divided up. When Mahraun looked for a keyword for his state, he couldn't find one: Völkisch was used, the big man couldn't be National Socialist, of course, Jungdeutsch meant too little. So good advice was expensive. In the end, they had it: Volksnational. Although would be folklore or nationalnational might have been just as correct, but where there are no concepts, words sometimes work wonders. Since then, the Jungdo has been striving for a "people's national" state and imagines a "people's national" movement, led by Arthur Mahraun.

Now it has been shown that Mahraun has adopted a number of demands and principles for which National Socialism has been fighting since the beginning: anti-parliamentarism, rejection of the outdated economic nationalism of the last epoch, breaking of the rule of the plutocracy, reconciliation of those who are hostile today. We could only be satisfied with the dissemination of such ideas, no matter by which German, but now we have been following the practical implementation of these speeches for years and days with the help of the official order newspaper "Der Jungdeutsche" and find: no struggle against Marxism, which is treasonable to the people; no real enlightenment about the entanglement of the international



Plutocracy, nowhere representation of the all-Jewishness and its people-destroying activity; instead the most tender consideration for Seoering and comrades. Biting and untrue reports on National Socialist gatherings. Furthermore, then very interesting, purely reporting foreign policy reports and plenty of entertainment literature, as in any citizens' newspaper.

Then for some time the "Völkischer Beobachter" reported that "Mahraun had accepted the Weimar Constitution". Immediately violent roaring in "Young German" and "Pfui Teufel, Herr Rosenberg!" Now, I was watching in Glorious Republic Prison and had no chance to elaborate on Mahraun's protests. In the relevant speech, which the "Young German" gave on October 14, 1926, after the "grand master" had expressed the hope in relation to the Reichsbanner that the streets would have to meet after all: "My brothers, in this I affirm the Weimar Constitution in which it is written: the German people, united in their strength and inspired by the will to renew and consolidate their empire in freedom and justice. - Yes, we want that too, but we want to go further and build a prouder country and a higher castle than the republic of today, which is hardly viable."

Who should now still believe that Mahraun did not recognize Weimar. He acknowledges that the traitors in the centre, in democracy and in Manism, who had subverted the German people and stabbed the German army, were inspired by the idea of the unity of the German tribes! He thus recognizes the revolt of November 9, 1918 as an attempt to protect freedom and justice.

When Seoering left — not entirely for himself, of course to withdraw, but to come back after your break

To continue the fight against the awakening Germany elsewhere — the chief editor of the "Jungdeutscher" dedicated a keynote to Seoering on October 8th. Since Seoering joined the Reichsbanner, he expressed the expectation that the leadership qualities of "such a man" would succeed in welding the Reichsbanner more together and emphasized that Seoering would go "with a clean slate"... He could do better himself the "Berliner Tageblatt" did not single out his protégé.

So the alleged struggle of Mahraun against the plutocracy and its servants is nothing but an empty figure of speech. In this way, the leadership of the Jungdo ties up good German forces and prevents an effective fight against the enemies of the German people.

### The Decay of the Democratic Party.

"Völkischer Beobachter", July 12, 1928. The attacks against the parties of the old system show, in addition to brilliant characteristics, that in the rich scale of Rosenberg's style the sharp tones of agitational mockery are struck with the same mastery as the tones of cool political deliberation.

I have already referred to the strange fact that the supposedly so successful democratic November Republic is moving away more and more from its spiritual foster mother: from the Democratic Party, which once waddled proudly into the so-called National Assembly with 79 representatives and 5.5 million trusting ones Votes on Masse and Ullstein had united.

And now she's melting away. Now there are only 25 democrats who, with Georg Bernhard at their head, represent the spirituality of Syria, with the help of those voters whom Karl Arnold immortalized in Simplicissimus, the "Pachulkes", like the "Diary" just mocked them Mr. saw them melt away too, but we did not expect that the forebodings of death among the mighty of democracy would be so grotesque any political effectiveness of the German Democratic Party ceases. One must think of the dying of the party ...

Consider what such people have already said openly  
Words mean: they mean that the 3.5 million Ullstein  
Leaves daily, the millions of copies of the "Frankfurter Zeitung", the  
"Berliner Tageblatt", that

the colossal sums of the bank princes, the department store billionaires, all the work of the central association, etc. are no longer able to support the party of the republic, which is protected from any really more profound attack with its shoe law and the canonization of all its ministers, with sufficient "spirit All the hymns to Rathenau didn't help, even the resort to putting Fraulein Gertrud Bäumer at the top of the Democratic Reich list no longer worked.

Presumably, the democratic ladies have also developed a disgust at a political party that can no longer raise a single man in difficult times.

And now, just at the moment when Mosse and Ullstein are struggling for Stresemann's soul and Herr Koch-Weser has sat down with them on the board of the Liberal Association, a brotherly Zionist stab in the back comes at the flank of the democrats and overthrows all shares in the fusion of the The Mosse-Ullstein company with the Warburg-Litwin-Bleichroeder company: the "diary" of the Jewish Salonbolshevite Stephan Großmann takes the pleasure of publishing the essay by an unnamed democrat, in which we hear that the greats of democracy only know from the enumeration of "past merits" lived, in spite of the success that

Ctresemann would have "banned the black, white and red flags from his meetings". And then we read on: "A German Democratic Party with 25 Reichstag deputies is an absurdity. The name is too proud for such a small bunch, its content too comprehensive for a splinter group." From which we conclude that the DDP. no longer has a fundamental goal, at least none that can be publicly stated. Further: "Nevertheless, it must be announced with frankness: the demo is on May 20th

kratische guard dm neck broken." This will hurt the "short, never moved neck" (Goethe) very much. And further: "No joy about the catastrophe of the German nationalists should obscure the fact that the existence of this democratic party is only a pleasure for a few, that it has become useless for democratic Germany. Reformation of head and limbs? Over, over, no way leads from this abyss back up. One could radicalize the party, but at most it would recapture a few tens of thousands of intellectuals, unorganizable elements, and the worst voters. You can finally let them oerpachulken, -

but why a competition between master bakers and painters

host? What is coming in the interests of healthy political development is the fusion of the middle parties. Courage, which is so often lacking, is necessary for the decision. But the Democratic Party must also die for the life of German democracy

can!"

An appeal to courage, however, is the greatest cry of pain that a decent democrat can utter.

According to the official Berliner Tageblatt, the heroic ideal is the "stupidest of all ideals," and the democrats, judging by their protestations, are not stupid. — So cowardly.

Now Zern Siresemann is being persuaded that he has also lost a seventh of his human inventory - so into the new merger company! The "Kölnische Zeitung" is already in the happiest mood about it, but the "Tägliche Rundschau" has a sour face. But it will do, she has already given so much away that actually nothing is left of what she used to hold "high and holy". Now the two liberals are negotiating the percentages with which each at the joint bankruptcy

should participate. Both parts are squinting: Koch on the left, who is already reaching out with a flat foot to go over to the Stampfer-Levi Hilderding, Stresemann on the right, where some might revolt and go over to the Dawespatriots.

The matter of the merger is not so simple. In the end, the merged ones might turn out to be half the skinny of the whole.

Whatever the case, we have our undisguised delight in it, for these talks of mergers prove to us that the pan-liberal democratic idea is rotting alive before our eyes.

Its decay pollutes the whole of Germany deep into the German national ranks and has thus caused a terrible poisoning of the people. At the same time, however, it proves the organic correctness of National Socialism, which does not criticize individual things, but is called upon to eradicate the anti-natural system in its peopleless, self-defeating roots.

The Democrats are already giving themselves up; our time is ripening.

Ten years of revolt.

"The World Struggle", November 1928.

The German Republic, which grew out of the gloomy days of November 1918, celebrates its tenth birthday. The influential rulers do not want to admit this so much themselves and calculate the duration of their activity beginning on August 11, 1919, when the constitution of Versailles became official state law under the harmless title "Weimar Constitution". They want nothing more to do with those fellow travelers who in reality paved the way for the rule of Ebert Scheidemann-Severing. One does not like to think back to comrade Barth, the first so-called Dolksommissar, who was convicted of five moral offenses and was only exempted from further punishment for causing public indecency by being awarded the 8th 51 (Intellectual Inferiority) It is reluctant to remember those comrades who accompanied the field grays who stormed into battle, shouting "Scabs". One is as far as possible ignoring the fact that the German democrats in Paris sent postcards decorated with black and red gold to the German army telling them that whoever would be captured with the Ruse "Republic" would be assured of the best treatment. One would also be only too happy to cover up that the pacifist Siegfried Balder, who lives in Switzerland, in turn smuggled brochures decorated in black, red and gold to Germany, in which he called for the murder of German officers and for mutiny. who announced that the German pacifists

in Switzerland the "Liaison do la prssâo" in Paris reported that the Jewish stock market pirate OHKahn gave 50,000 dollars for the founding of a Swiss newspaper, with which the treasonous propaganda was carried out. Apparently forgotten is that a German court felt compelled, to determine treason in the case of the first imperial president of the November Republic.

The memory of those around us has also vanished that it was the "Dutch" comrade Barmat who supplied the starving German people with bad fat products and gave his preserves a lower weight than stated on the beautiful label, which certain social democrats claimed Politician, Reich Chancellor Bauer at the top, did not prevent for a moment from making a cupped hand. The people should no longer remember one of the intellectual leaders of the Second International, Parvus-Helphand, who raised the money by grotesque food shovels The German worker should not know that while he was starving terribly from the consequences of "victory all along the line," the heads of Social Democracy feasted so much in the magnificent villa of Parvus near Zurich that the Swiss government decided to force to expel the comrade. He then continued his activities in his proletarian palace on Schwanenwerder, surrounded by the Sklarz, Scheidemann, and Hänisch, in order to die as a highly honored fellow citizen.

What is it to do with the people if the "national" bourgeoisie gives up the once announced fight against the November Republic when Gustav Stresemann appears happily and piously alongside comrades Braun and Severing from the castle of the Eastern Jew and false commercial councilor Litwin, and has his party give him money and beautiful ivory vases with silver inlays accepts as a gift. For what? Safe for



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his agreeable and witty company. Even today, no one thinks of Center Minister Höfte, who allowed himself to be bribed by economically buoyant immigrants from the East, or of Lange-Hegemann, the other center size of the Barmat group, and who pays the names of those who still undiscovered their happy existence as proletarian leaders live?

This small collection of flowers is intended to show that in the present day of democratic splendor no "politician" can be morally disposed of. If, for example, a minister is shown to have connections of the worst kind, that does him no harm. On the contrary, his position is only strengthened because the democratic reeds support it all the more.

On June 28, 1919, the Social Democratic signed Reich Foreign Minister Hermann Müller the dictate of Versailles.

Exactly nine years later, on the anniversary of this most terrible extradition of the nation, this gentleman becomes Reich Chancellor of the No-Oember Republic! This fact alone shows that even a politician in Germany cannot be wiped out by political failure, and that the parties to the common betrayal of November 1918 are so welded together that they simply defend everything. Even their compliance policy, even the Dawes extradition.

And from this there is only one conclusion: the formation of a political power against all these parties and also against the personalities who have surrendered to them in whole or in part. They never go away on their own.

§

The attack against the revolt of 1918 and its results can by no means be a question of condemnation

**4 blood and hrc**

a revolution in itself and a defense of so-called evolution as the only model of organic development.

Rather, a revolutionary uprising is very often part of organic growth. Just as, conversely, evolution is often just a phenomenon of decay.

The hallmark of the events of 1918 is that they were not an organic revolution against a rotten form of life, but a soulless mutiny to make the rotten form the core of the state. The spirit of November 1918, which we can observe today in literature, in the theatre, in the cinema and in parliament, had worn down the mental powers of resistance long before: Nathenau, Mar Reinhardt-Goldmann, Mosse-Moses and Ullstein dominated the hour, even before the soldiers' ruts ruled. The national bourgeoisie had given up cultivating any real individuality, and regarded men like Lagarde, Langbehn and Chamberlain only as cultural tourists, lagging behind the liberal and progressive thinking in "continents" and in "world economy". That is why today's punishment of the German nation with figures like Matthias Erzberger, Paul Levi and Gustav Stresemann is only a symbol of your self-inflicted fate. We have no gods to blame for this, nor satanism and cabalism, but primarily ourselves. Which of course does not prevent a fight against the Levi-Erzberger Stresemann, but, on the contrary, demands it. Because man does not fight against abstractions, but against people. A rejection of today's system with all energy is therefore to be regarded more as a sign of awakening than a spiritual "noble" reticence from life.

The men of November 9, 1918 believed they were accomplishing great things by using the substance of the people

betrayed, spat on the national idea, delivered the field-gray field army to the mortal enemy within and beyond the borders of the Reich, to end up in the humiliating futile fall in front of foreign countries. Therefore there can be no peace pact either with the "ideas" or with the leaders of the November revolt or with their later successors. The contradictions must not be balanced, but must be fought through.

The National Socialist movement of the active German minority today claims to be the Germany of the future. It ties in with the "one third", the primal substance, and pierces through that slimy, tough layer of international spirituality that is associated with the internationalism of all varieties of modern political gimmickry.

### calm in the storm

It is in the nature of Rosenberg's essays that they never embellish. So in this Christmas sentence in the "Völkischer Beobachter" of December 25, 1929, Rosenberg gave an unvarnished picture of the prospects at the time.

Since 1923, Christmas in Germany has not been surrounded by such misery and worry as it is today. For four years the German people lived in the deceptive hope that peace would finally be on earth. Dr. Gustav Stresemann promised a "God's peace on the Rhine", illusions played around millions even in the midst of deepest sorrow. It was therefore bitterly difficult for us, in view of this state of mind, to tell the truth: namely the truth that it is not God's peace that beckons us, but that new weapons are being forged against us, that only we are "trained" to understand without taking it seriously ourselves.

Now it seems that, little by little, larger parts of the population are awakening from hypnosis. The government offices are in chaos, with only half-veiled admissions of bankruptcy across the board. At the same time, however, unabashed attempts by the parties to deny their guilt for these conditions. In front of us a front of opponents who will meet at The Hague.

The Christmas lights sound dimmer than ever before, and yet we National Socialists want to catch our breath for a few hours and commemorate those who, despite the characterlessness of the present, suffered and bled for a great future. The force that drives them is the pledge that, although a heavy crust

alien nature and alien power weighs on us, but that beneath her the eternal Germanness is alive and right now, in the time of the deepest humiliation, is beginning to stir with youthful vigour. The faith of our future, which Lagarde summed up in one saw, "the German man's religion is his fatherland," is already born in the hearts of hundreds of thousands

and will know how to pull through against all dark men and traitors as an elemental force of soul. The time of the winter solstice is here, and now it is beginning to get lighter and lighter. Just as the lights of the trees used to symbolize the victorious power of light in the dark northern night, so the same lights should continue to do so in the future.

Quiet thoughts are often what bring the storm, when this silence is deep, grazing, resolute, represents collected spiritual power, ready to "storm the sky", as the "quiet" mystic Äugelns Silesius once demanded. collection, slag melting, preparation; a newly fought community, the awareness of a great mission in the service of the German people.        the        Experience

### Center and Christian People's Service.

From the very beginning of his political career, Rosenberg had recognized the nature of the center more clearly than few others.

Clay necessary for combat with this cornerstone of the system.

The chapter on national socialism and religion has kept people's minds busy since the emergence of the NSDAP. From the outset Adolf Hitler took the position of the statesman, who took the fact of the various religious denominations for granted and wanted the political movement to be distinguished from the religious struggles. One would think that any Christian denomination should have been comfortable noting the emergence of a workers' movement that threw itself into a strenuous struggle against soul-destroying atheistic Marxism, that continued to embrace idealistic thought against the mammon rule of our time and as of yore Jesus swung the scourge at the money changers and traders. But the opposite happened: the very party that claimed to only pursue Christian politics rose up to fight against National Socialism and, the stronger it grew, increasingly sided with social democracy, which was hostile to all religions. They formed coalitions for the purpose of eradicating the German workers' movement and supported those powers that had financed the movement to leave the church for years and have not stopped this propaganda to this day, even after the coalition was formed.

There was something that Marxism hated just as much as the Center hated: namely the conscious feeling of the people and the appeal to Germanic morality, as can be read in Z 24 of the party program. At Catholic conferences, which were actually central gatherings (Constance 1923), German nationalism was therefore denounced as "the greatest heresy", and bishops (Mainz) and cardinals (Faulhaber) competed in the condemnation of this "neo-paganism", forbidding membership of the NSDAP, as princes of the church, even excluded Catholic National Socialists from the sacraments in places. They referred to dis Catholic teaching. What is strange in view of these attempts is the fact that in strictly Catholic Italy the most extreme nationalism has become state sentiment, state government, and that the Pope, who for decades had shunned any reconciliation with liberalism, is precisely with the leader of this most ardent nationalism made his peace, even calling Mussolini a "man of providence" after the signing of the Lateran Pact. The royal hymn is now heard even more frequently from church organs in Italy, and the saying goes that the cardinals of Italian origin say that they wear the black shirt of fascism under the purple .

The German people now claims nothing more than that they are granted the same right to national pride, the right to establish a real national state based on their character. If, in view of the Italian facts, which can no longer be disputed, his church leaders dispute this on the basis of "Catholic teaching", there are only two consequences: either there are two Catholic teachings, or it is deliberately, in order to achieve political goals, that Faith of the Catholic

must be misled. Since the first case is ruled out (the Roman Church has only one head), the second would remain. Although the center nominates Zionists and chairmen of Jewish religious communities as Reichstag candidates, and also admits Protestants as members without influence, it is a strictly Catholic denomination. Just as Manism wants to perpetuate the division of the nation through the doctrine of social class struggle, so the center of the German nation has announced the denominational class struggle, has carried the spiritual, religious struggle into the sphere of power politics, and like the Social Democrat only his class has in mind, the leader of the Zentrum only has his denominational interests. This party thrives on strife, and that is why the NSDAP was hated from the bottom of its heart from the very first day, because religious toleration within a party had been practiced in an exemplary manner in its living example. Religious differences of opinion, philosophical contests had to be conducted outside the party organization. As soon as this met, as soon as the SA. When she put on her brown shirt, there were no more Catholics and Protestants, only Germans fighting for the survival and honor of their people. No employee in the NSDAP is asked whether he is a Catholic or a Protestant, whether he belongs to the German Church or is a Reformer. Only performance in the service of German freedom is decisive. The deep wounds of the Thirty Years' War finally healed in the National Socialist movement, just as the wounds of the Marxist and bourgeois class struggle began to heal. There arose the concentric struggle of all those political upstarts emerging from these wounds



National bodies sucked their blood for their parasitic existence. The Marxists shouted "capitalist servants", the bourgeois leaders clamored for "national Bolsheviks", the center cried "enemies of every religion".

Religious feelings have never been dealt with so unscrupulously as by the center and the political prelates who direct it. And it was one point in particular on which the zealous National Socialism claims, as stated above, not to be an ordinary political party, but also a world view. In order to consolidate the fight against German nationalism, the Center refers to this world view and declares it to be "pagan, anti-Catholische Nassen idolatry". It can be said that onomastics determined the difference and diversity of Nassen, as one might point out a discovery physical and chemical fields. A discovery of this kind cannot be fought by any dogmas and anathema, and the church has had to bow to these facts several times. When Copernicus once came forward with his heliocentric doctrine, as from the flat earth with the sky above and the hell below

Suddenly there was a sphere floating freely in space, and a whole world of dogmas rebelled against this teaching. Until 1827 (!) all works that taught this solar system were in Indian. Of course, the discovery of Copernicus required a completely different view of the world than the biblical one, a different way of looking at the world, but this discovery did not do any harm to genuine religion, which originates in the human soul. It took the Roman and Protestant Churches (Luther had described Copernicus as a swindler and swindler) around 300 years to adapt to the new worldview, but despite everything they had to bow to it. Another bei

game gives the treatment of the native language. They only demanded the use of pagan Latin (this expression is quite appropriate here), Meister Eckehart was violently attacked when he preferred the German language, but the entire German people owes its High German language, which unified the nation, to the "heretic" Luther. In The statutes of the Jesuit order stated that the use of the native language in all matters relating to school was never permitted. In 1830 the order felt compelled to at least release the native language for poetry; this at a time when Goethe was at the end of his life's work!

And the very well-known Jesuit Father Duhr confessed: "This remained the principle from then on: practicing your mother tongue is recommended; but it shouldn't be made into a separate school subject," This pursuit of the delicious, which a volt calls his own, has been overcome; Today, the Roman Church often speaks up for the mother tongue itself in safeguarding the interests of its believers.

It is very similar with Russian studies in relation to religion. In this case, a judgment of a bishop or cardinal or even the pope about Nasse is definitely a private opinion about a biological or political problem based on it, which stands outside the purely religious authority that the devout Catholic concedes to it. A dogmatic ban can no longer undo a scientific discovery.

In the Middle Ages, the researchers were burned as magicians, today the Vatican is building its own radio station that a Troquemada would certainly have cursed as the most evil work of the devil. That is why the fight against racial science is not of a religious nature, but a fight of political interests who until now had rallied their voters around them on other grounds. An anathema

Blood consciousness will therefore also be overcome for the same reason that one had to acknowledge Copernicus, whereby it is ironic in world history that one of the most sensitive investigators of the laws of inheritance was the Catholic Father Gregor Mendel.

It follows from these explanations that ideology and religion are not the same. Weltanschauung can exist outside of religion (Atonistic explanation of the world, naturalistic monism), but it can also open up religion. The National Socialist movement is a people's movement based on a new and yet ancient, well-established world view of blood counts. She wants to protect the healthy good blood. Regardless of whether one wants to call this God's creation or an iron law of nature, in both cases National Socialism serves a constructive principle, which alone already means a religious grounding. The political struggle leaves the most tender soul questions about God and immortality, fate and grace to the individual personality to decide. She may look for those comforters and pastors she needs to develop her innermost life.

The fights! of the consciously German nature in Bavaria, in Silesia and on the Rhine, in their hate when criticizing § 24 of the National Socialist program, they go so far as to claim that there is absolutely no special "Germanic sense of morality" that can be regarded as a standard for action means a very conscious denial of German cultural awareness in general, a terrible disregard for the value of one's own ancestors, because without the characteristic preconditions of Germanism for the building of a state and society, Germany, for example, would not have come into being as a form of life at all, without its strength and his

The ground itself would not have been conquered, on which today mainly those sit who benefited from this colonizing advance, but who are completely alienated from the founders of prosperity, freedom and the state. And if the state-building character was already a part of Germanic morality, this has manifested itself so powerfully in other life and in art that it takes an unparalleled impudence to equate the Hottentots or Jews with Germanic nature. as e.g. D. the Vandal Stilicho became Regent Noms, one of his first acts was to ban gladiator fights, that most terrible symbol of a degenerating bestialized world, which had taken over those cruel games from the Near Eastern Etruscans. The great Ostrogoth Theodoric later did the same, replacing the gladiator massacre with nitter tournaments. And without falling into a one-sided glorification of Germanism, one may well say that e.g. B. the Gudrunlied, the high song for a proud woman, corresponds to the most beautiful spiritual longing, as does the noble, generous figure of Siegfried; and even in Hagen something unconditional and reconciling flashes deep down: loyalty to his king.

Germanic morality was that deep truthfulness to oneself that wanted to give an account of its ego, of nature, of the cosmos. From this longing the mystics and the great explorers of nature were born up to the sublime doctrine of duty Immanuel Kant. And in German music

The same has become life conquering the world, so that the denial of this Germanic-German value means an attack with the aim of annihilating the German soul, which has always been cosmopolitan. That such a denial be openly expressed

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shows the deep fall that Germany has suffered as a people today, but also shows the need for a general Bolsresistance, without distinction of religious confession, against an action, at the end of which the wet chaos, the mental, then also political downfall of the German nation stands.

If the Center now brazenly declares that National Socialism is organizing a new "culture war", i.e. it is preparing state persecution of the Catholic Church, that is a hate lie of the worst kind. Whatever the individual National Socialist about one or the other religious dogma may think, he has always opposed any power-political intervention against a confession and will continue to do so in the future.

He proved it in action. The Center did the opposite: it defended Catholic dogmas with its lips, but through alliances with Marxism enabled Marxism to carry out unrestrained atheist propaganda, and thereby rendered services to Bolshevism as a whole. The precondition for a religious renewal is therefore the destruction of Marxism and the demolition of the center as long as it grossly breeds totalinarism in the praris.

On the Protestant side, similarly-minded political boomers have seen the anti-Marrist movement grow.

You have now founded a denominational party similar to the center: the Christian People's Service. There can be no doubt that National Socialism took exactly the same position on this "Protestant" foundation as it did on the "Catholic" center. Greater successes of the "Volksdienst" would degrade the great liberation struggle of the Germans to a sectarian bickering, in any case force the struggle back to a level outside

the great political frontal battle of all mutz. Incidentally, the first thing the Reichstag faction of these "Evangelicals" did was vote against the national opposition's candidate for the post of Reichstag President. They preferred to join the Center in voting for the champion of conscientious objection, the left-wing Social Democrat Paul Loebe Here too, then, a sheer betrayal of both national and Christian ideas.

In view of this treacherous attitude of the political representatives of both denominations, influenced by Marxist thinking, it is no wonder that the movement to leave the church is growing, that the sects of Adventists, Serious Bible Students, etc., are swelling enormously, and even the communist international of the godless is embarking on the organized destruction of all religious values and sees enormous means in motion for this. The NSDAP also took action against these people-destroying forces (also in Munich, the demonstrations of the "Bible Researchers" were only banned by the government of the Bavarian People's Party after clear words from us), but the fact that all these tendencies spread far and wide shows the weakness of the internal advertising power of the present representations of both the Catholic and the Protestant Church.

Evaluating the ideological causes that may be present here is outside the NSDAP's area of competence, but it believes it has the absolute right and imperative duty to point out one phenomenon: the advancement of the clergy in the political party struggle. Bismarck had already criticized Stoecker for wanting, as an active preacher, to be a political leader at the same time, out of the sure instinct that quite involuntarily a general national policy rem confessional backwardness.

Who is subject to dignity, and in addition the psyche of the pastor and the political combat leader cannot be combined quite organically? Parteworsktzender of the center and also its foreign policy officer is (with the prelate Illihta) the papal house prelate Dr. Kaas. The actual head of the Bavarian

The people's party is the leader of the parliamentary group in Bavaria, Domprobst Wohlmuth, leader of the parliamentary group of this party and also its foreign policy spokesman, Prelate Leicht, etc.

This is how Catholic priests work in the forefront of politics for the center (national clergy such as the abbot chess leader, Dr. tbool. Haeuser, etc. are simply forbidden to speak) and if the center politics, which are destructive to the people, are fought against in the form of the rejection of the leaders, that's what it's called — insulting the priest.

The people everywhere see this and this is one of the reasons why the anti-religious criticism falls on fertile ground. The task of the gentlemen of the Center clergy is not to pay Catholic lip service in popular meetings and then immediately share the political sinecure with the atheist Marxist coalition comrades, but to leave the political arena and become again what they were ordained: pastoral workers. Today more than ever the nation needs comforters for the human soul, but it must be noted here that the hate-filled spirit of the center has penetrated even those circles that do not appear politically to the outside world. It could e.g. B. Occurrences that a Bavarian pastor openly slandered Adolf Hitler from the pulpit, saying that he had spat out a host. Sued and convicted of defamation, the pastor was acquitted. In the confessional the penitents

under threat of severe penalties and agony, it is forbidden to attend National Socialist meetings, read the *Volksischer Beobachter*, women are told they must refuse their husbands their marital duties if they do not vote for the Zentrum, etc. All this — in connection with a terrible harassment of clergymen who do not agitate for the center — outraged the healthy-minded people who see more and more the pastor disappear and the narrow-minded center party appear.

A recovery in religious life will not come until the priest has remembered his real office and submits to the decree of the head of the church. The same applies, of course, to the evangelicals. The most beautiful blossoming of Protestantism was undoubtedly the evangelical vicarage in small towns and villages. Here, too, the cosmopolitan city intervened in a nerve-racking manner and aroused ambitious desires that otherwise would have steered the energies in a purely pastoral direction. Here, too, the clergyman, as long as he works as such, should disappear from the parliamentary tribune and from the political assembly of the people.

We do not want to limit the vitality of either the Protestant or the Catholic clergy; but he should treat the general national, the general social, the general cultural from the pulpit and in the form required by his office, which is intended for all. Here lie the great possibilities of action, here alone only the levers to deepen and renew the religious life. It is just as unnatural for the pastor to become a member of parliament as it is for a statesman to want to see himself in the confessional. The first lies in the organically founded separation of these fields of work

Prerequisite for a new mentally healthy cell structure in Germany.



## "So-called Balts".

Through a major attack in the Reichstag, Alfred Rosenberg had upset the otherwise "stony" Mr. Brüning. Brüning allowed himself to be carried away to speak of "so-called Balts" and said literally that he was opposed to a man denying him and doing politics, who "at the moment, when I had fought in the war to my last breath, had not yet discovered what fatherland he actually had". On the following day, February 26, 1932, he received from Alfred Rosenberg in the Reichstag the answer below.

Yesterday the Chancellor avoided going into the concrete statements of the failure of his activities. He replied nothing to the evidence that German foreign policy had failed completely in the Upper Silesian conflict, on the question of the customs union and at the disarmament conference.

The Reich Chancellor therefore considered it expedient to save himself from this completely helpless situation by means of personal attacks, by accusing the National Socialist leaders of spreading deliberate lies, without reprimanding the President of this House. In addition, he tried to defend Center politics by attacking a German tribe, the Balts, by speaking of "so-called Balts". Referring to me, Dr. Brüning then explained that he rejected any attack on the Center by a Personality who still lives on the 9th

November 1918 did not know where her fatherland was. 10 million Germans living abroad will learn about this mockery of their tragic fate today and will be aware of it

**5 blood and honor**

must that the current Reich Chancellor will soon, on the occasion of a criticism, speak of "so-called Sudeten Germans" and "so-called Memel Germans".

I would like to remind you that, as far as I know, the current President of the Reich was born in a town that is now part of Poland. The Germans living abroad will remember that they owe their situation to both today's and the old center politics.

The Baltic country was once lost to the German people as a result of the crusade policy of the Holy Roman Empire of the German Nation. The collapse of Germany was also the collapse of the Balts, and these, who had defended their nationality for centuries, were in the tragic situation of being sent to Siberia during the war because of a German word. During the war we sang German folk songs in our corps houses.

I have the right to speak here in a 12 year old Fight in the National Socialist movement.

As a member and representative of the Reich leadership of the National Socialists, I have to represent their foreign policy here. That is more legitimation than the representation of a party allied with the Chancellor, whose leader declares that he knows no fatherland called Germany.

As far as the justification of my criticism of the Center, which got the Reich Chancellor so upset, I would like to quote here just a word from his paper, the "Badischer Beobachter" in No. 162 of the year 1929, which blurted out something about what he heard from his superiors in Berlin or in another city. This paper wrote: "The Poug-

Plan is not a dictate, but an agreement. What we used to give to the army and navy, France and the others are now getting. If one wants to consistently pursue the path of understanding, then West Locarno must be followed by East Locarno, which means that the Polish western border must be guaranteed. France's hegemony in Europe must be a given for Germany."

This is the true essence of the center, there is none  
and before the center is not overcome, is  
rebirth of Germany.

### Stop the murder commune!

This article was published on August 3, 1932 in the "Nöllischeri Beobachter" on the occasion of the murder of four SA comrades by Marxists. The four who died were: Sturmführer Arel Schaffeld, Braunschweig, SA man Nemle, Königsberg, SA man Peter Kölln, Itzehoe, and SA man Friedrich Schroen, Essen.

Yesterday we again had to report four bestial murders of our comrades. Apparently made safe again by the lifting of the state of emergency in Berlin-Brandenburg, which took place instead of an expansion of the area, the murder rabble began with its "communist activity" of the assassination attempt on decent Germans. The nerves of our daily attacked SA In his last speech the Reich Chancellor himself indicated that he was aware of the nature of individual terror as a means of fright and preparation for mass revolt

be made! 14 million Germans are demanding in an unprecedented unanimity that measures are finally taken to end the street murderers, but also those responsible intellectually in the KPD. to be held accountable. Germany is threatened with falling into anarchy of the worst kind from a decent state of yore, the ruthless murders must finally lead to self-defence, and such acts of defense, which we cannot control but which erupt after the bestialities of the Commune and the Iron Front, can

lead to unforeseeable consequences.

Above all written and printed paper stands the life security of the nation. Just as the police are responsible for criminals, so when the "political" rabble begins to murder as a result of the democratic-Marxist and Centrist rule, the entire state power must be used to rescue them to fight the pollutants. Yugoslavia has banned the communist party. Hungary too. Just recently two communists in Hungary were proven for their work destroying the oolks for the Third International, sentenced them to death and hanged them : "The two victims of the court-martial have done nothing else - even according to the indictment - than trying to rebuild a communist party, receiving news from other countries and also sending them there!"

The central organ of Braun and Severing advocated espionage in favor of Moscow, which of course was the "Christian" Center will not prevent him from continuing to rave about his loyal Red coalition partner, under whose rule Bolshevism "did nothing more" than to work for the "building up" of the rule of the Communist International, to the detriment of the German people, including its entire workforce.

So you can see who can let the communist blood dictatorship grow quietly. That is why our demand for the nation to protect itself by eliminating Bolshevik criminals and Bolshevik hate groups becomes all the more urgent. The KPD. has forfeited the right to be considered a political party after the bestial ongoing attacks. Just like potassium cyanide Not counted among the wines



## Mark equals mark - human equals human.

Alfred Rosenberg's fundamental statement on the affair of Potempa km "Völkische Beobachter", August 1932. As is well known, in the Beuthen trial the five National Socialists who had executed the people's court on a traitor and criminal were initially to be punished with death. Alfred Rosenberg's statement at the same time illustrates the sometimes volts-destroying effect of a "right in itself" and shows the basics of a truly national German law.

In Veuthen, five National Socialists were sentenced to death because they had been persecuted for years, terrorized, defended themselves and shot a communist.

The press of the current system, unanimously defending Beuchen's criminal judgment, stressed that one could not blame either the state, the government, or the court, namely that the latter had to make its judgment "unaffected by any political situation".

This reveals the abysmal difference that forever separates our thinking, our sense of right, from that of liberalism and reaction. It is characteristic of the "law" that prevails today, which encrusts all the people's healthy instincts of self-preservation, that man should be equal to man.

Other peoples with similar laws hostile to the people burdened, have left enough leeway for self-protection as a matter of course. America's Constitution e.g. B. only knows American citizens without any

separated the wet and origin. But there are unbridgeable social barriers between white and black. A black man is not allowed to ride with a white man, let alone mix. If a negro rapes a white woman, he is lynched by the people. That is not "nice", but the only possible correction of a law hostile to nature from a time when the Masonic-humanitarian self-poisoning began. The only solution to the conflict can only lie in the fact that, in the case of racial defilement, the American woman in question should be expelled from the state association, a black woman rapist but is executed by right.

When World War II broke out, the French pacifist Jaurès was assassinated. The killer was later acquitted by the court. The hair of our "objective" lawyers stood on end at this "scandal". France, however, acted in its Leüensmtsresfe. However, the man who assassinated Elemencaeu was summarily executed. That was of course.

Contrary to all Jewish-liberalist views that man is man, some nations have still retained their instinct; when Kurt Eisner was shot, a similar instinct awoke and prevented the death penalty from being imposed. Later, however, a "German judiciary" rushed after a Schlageter with warrants, and the all-Hebrew journals insulted the Netters of Silesia as "feme murderers".

The same "justice" declared during the insane inflation that a mark equals a mark, and this error of "objective thinking" cost thousands of lives and the nation all its saved wealth.



Mart equals Mark — human equals human 73

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Now the "Objectives" are particularly proud of Beuthen and brag about their "incorruptible" judiciary, which does not take any political situation into account. However, we declare that this consideration must be the essence of all processes. Man is not equal to man, deed is not equal to deed.

A man who used to be a Polish insurgent, later incited raids against our comrades as a communist, is killed when the murder of OHLau - the "culmination" of many years of violent acts - triggers a terrible indignation, just after he has incited terror again. One could perhaps say that the right of self-defence had been taken too far - but to impose death sentences, five death sentences, after more than 300 murders of our comrades had gone unpunished in 90 percent of the cases over a period of 10 years, that was too much, that showed. The judiciary is isolated from the entire German people. Only that cowardly bourgeoisie, which allowed Marxism to beat their backs bloody without protest, and of course the All-Jewish newspapers rejoiced. Because now Hitler's SA men were not only equal to Communists, but even inferior to the sub-proletariat.

Five Germans, including old front-line fighters, are to be shot because a communist and former Polish insurgent had been killed!

Such a "justice" goes against the most elementary instinct of self-preservation of a nation. Here, in this one example, the thinking of the last 150 years overturns and shows the whole insane substructure of its existence. But in this palpable, terrible case, 80 million Germans today experience how much a world view, often just a small shift in philosophical thinking, affects the

Paris is able to influence for decades, centuries.

That is why National Socialism also ideologically em.

For him, soul is not the same as soul, man is not the same as man, but his goal is the strong German man, his confession is the shoe of this German and everything, legal and social life, politics and economy, have to adjust to this goal.

This is a new doctrine which an ignorant generation still short-sightedly combats, even though their misery is the inevitable consequence of disregarding this view.

Only a confession to the inequality and inequality of the people, but to the unconditional defense of the life of the nation will create the possibility for a political freedom of the enslaved Germany.

## The criminals.

"DöMscher Observer", March 1, 1933.

Blow by blow, so-called political Marxism is exposed as camouflaged criminality. Again and again the red seducers think they know how to pretend that the deceived workers are fighting for social freedoms, when it was all just personal enrichment—instincts of the lowest kind (from Barmat to Brolat). Now this workers' association of the red flag saw itself threatened by the awakened people, while in the criminal cellars of the Liebknecht house the conspiracies preparing murder were being instigated.

This hustle and bustle could not be uncovered under the SPD.- Erzesinski, under the National Socialist police chief of Berlin the secret cellars, the criminal alarm devices, underground new exits were unearthed and the breeding ground of ~~the~~ Communism was wiped out.

And then, after he had already caused an arson attack in the Berlin palace, the latter struck out with a "big blow": shortly after the communist Reichstag faction had been secretly fired, the giant tuple of the German Reichstag burst into flames. From many places, the communist

Rabble set the nation's property on fire, destroyed millions worth, cheekily challenged the whole nation to start carrying out the plan of destruction he had hatched in the Liebknecht house.

Because the destruction of the Reichstag should only be the beginning.

As stated elsewhere, the police confiscated detailed plans for the march from the KPD, which provided for individual terror attacks, the arrest of hostages and shootings.

Churches were to be attacked with dynamite, railways and museums were to be destroyed.

The whole people, regardless of status, will welcome the energy of the National Socialist government, build it forever, because only today has it become clear to even the most harmless what communism means, from which Adolf Hitler saved the German nation in the last hour.

And with this realization, the full weight of responsibility falls on those men and parties who have ruled Germany for the last 14 years. The Social Democrats and the Center are jointly to blame for the fact that the red plague was able to spread almost without restraint. These parties did not fight against communism but against national Germany. They allowed the wild propaganda, they did nothing when, over the years, one SA man after another sank under the bullets or knives of the criminals. They hardly took any notice of it in their press, rather the "clandestine work" of communism appeared to them as an aid to their suppressive work against the German freedom movement.

The burning of the Reichstag, caused by communist criminals, is the fruit of the SPD's negation. and center.

The German people have Adolf Hitler to thank for the fact that all national art treasures did not collapse, that hostage murders and church jumps did not occur.

Now, we hope, those millions will become more decent German workers who their fraudulent

## The criminals

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and criminal seducers have not yet been able to see through them were able to wake up too, and turn away from the arsonists and murderers." The hour has come when the whole of productive Germany has to shake off the scoundrels and crooks. Here there is now no more forbearance, no more leniency, but only steel justice in the service of the self-protection of the nation.

And the entire German people will therefore stand behind the man who saved them from the worst end, criminal rule and the extermination of the people, behind Adolf Hitler.

### The protective coloring.

The incorruptible clarity of the Palitic view, which is characteristic of Alfred Rosenberg, was not clouded for a moment by the great victory of the movement. As so often before, on March 27, 1939, he sounded his warning rumble in the "Völkischer Beobachter": Beware of being too innocent!

One characteristic above all others brought terrible breakdowns to the German people: generosity.

The straight-thinking German always assumed a similar mental disposition in his partners, comrades-in-arms and opponents, so that he overlooked finely spun intrigues, conspiracies, betrayals until they plunged him into great conflicts. Larger than life, this dangerous, but yet again magnificent disposition to character appears in Siegfried, who was ready to help everyone, with ingenious innocence reached out his hand to the bitterest opponents — until the treacherous spearhead struck him down. But — and that too is a law of life: the traitors somehow perish from their deeds, precisely because they gnaw away at the living supports of great character values, fell them. Because then there is no longer any possible form of life, but only conspiracy, the fight of all against all.

But from a deep fall, this often rises with it  
Generosity combined with great power to great wrath. And then the Levantine lum,  
SophisLentum, crouches to hiss his "goodwill."

We then experienced it after such surveys, since then  
after victory magnanimity reappeared

and the speeches for the fruits of his successes. This is the situation we are in today. All enemies of the German idea who have been associated for decades, centuries have —

especially since the b. March — protective coloring applied. They emphasize their "willingness to expand," acknowledge the popular uprising, and speak again of Germany's great traditions. They, who recently portrayed the heroic ideal as the "stupidest of all ideals," rave about Potsdam today. They, who insulted the German soldiers as "professional" murderers, today praise the discipline of the German Reichswehr. They, who wanted to drive Adolf Hitler out of Germany with a dog whip, now praise his "great statesmanlike speech". They all felt Hitler's lashes, but they are far too cowardly to oppose it.

No, they are now currying favor in Germany, denying all the international ties that have so often been praised up to now, but at the same time inciting all their racial and spiritual comrades against the awakened Germany in a way that can only be compared with war atrocity propaganda. Because Einstein and Feuchtwanger were and are the glorified greats of the Berlin and Frankfurt asphalt, who were never different than how they appear today. The danger for the German nation is that its magnanimity will again be invoked with success. That she is expected to forget everything, to forgive all unbridled abuse of Germany, to stop thinking about the November betrayal, to let the 300 dead of our movement be buried forever. Now that any external resistance has become impossible, as a "friend" one wants to achieve what one could not achieve as an enemy. The predominantly physical danger has been replaced by a psychological threat. The harmless citizen might be happy

About the "reversal" of certain newspapers and puts their conductors on an equal footing with the beginning insight of decent, only confused folk comrades.

Here the NSDAP has to be vigilant now. It must now know no false magnanimity, but must, undeterred by shameless agitation and just as shameless pandering, defend its principles and implement them more and more in practical life.

Not with "pogroms," not with "teeth in" and "eyes gouging out," as the Hebrew community is lying around the world, but through legal state measures that leave no doubt that the German has once again become master in his own house , which had been stolen from him in 1918.

But we draw the attention of the other states to the fact that these regulations of German life are a purely internal political matter of the German Reich, in which we must once and for all refuse to interfere. However, we take the liberty of pointing out something else.

When 600 New York Jewish Associations to the US Government. and other states direct the demand to take diplomatic steps against Germany, to impose a boycott of German goods or even to contemplate armed intervention, such a demand includes the greatest impertinence in world politics. The states of the world should be the executive organs of Jewry, which is threatened in its supremacy, regardless of whether they also connect important interests with the German Reich!

It will be interesting to see how this challenging attempt to degrade the states under all-Jewish special interests will end. Maybe will



did this desire awaken an understanding of the need to purify German life?!

It is downright a miracle to call it that nothing really happened to the Jews in Germany, that the stolen rights of the Germans in politics and culture are only gradually being restored, because Jewry would have had a completely different fate if Germany had been openly insulted for 14 years earned.

In any case, the motto for us now is not to become soft, but to remain tough and fair. Not "big-hearted", but vigilant every hour. This is the sign of the coming work, and the NSDAP will also complete this second stage of its mission.

## The end of the center.

"Völkischer Beobachter 2./Z. July 1933.

The leadership of the center now anticipates the dissolution efforts within its own ranks, which could no longer be stopped, and declares its dissolution. Although this has not yet happened officially, the last article of the "Kölnische Volkszeitung" of July 1 leaves no doubt about the fact that the history of the center is closed today. Party would have left visible traces in the books of German history and its men were always called with honor. We declared a few days ago that we do not want to hit a dead man and that we are dealing with the case of the center without any personal bitterness.

Nevertheless, the simple historical truth to state that, in spite of many faithful members and also a number of personally honorable center leaders, the party itself never fully

sense has been a German party. Bismarck had defined the center as a "breach battery launched against the state," and the center carried out this activity for decades, initially in a cultural side-fight against Marxist atheism, but later in the closest alliance with it. The whole terrible thing The past of the last 14 years is unthinkable without the leadership of the centre, there would never have been such political and economic corruption if it had not been under the leadership of Matthias Erzberger since 1917

Center brotherhood would have made with the country oerrüterischm leadership of Dittmann, crispies and pleasures.

German history will later find out that this center is internally divided: on the one hand, thanks to its spiritual leadership, it had to represent Christian principles and stand up for human and business cleanliness, but on the other hand, the same old people's idea of power was so strong that they unscrupulously overruled their own promulgated principles. This double-dealing took revenge not only on the German state and its leadership, but also on the center itself. The great scandal of the Eörres House, which stands without precedent in German newspaper history, the terrible corruption in the Leo House in Munich under the care of Monsignor Walterbach, the foul affairs in which the center leader Esser seems to be involved, and a large number of others like it Things that have not come to light show that one cannot engage in organized duplicity for decades with impunity.

We cannot absolve the Center of not allowing the 9th. Having been partly to blame on November 19, 1918, we cannot absolve the center of having rendered services to the enemy in the form of Matthias Erzberger, we cannot absolve it of having conducted the whole terrible policy of subjugation, and ultimately it weighs on the Center the enormous guilt, At the same time to have tensed the whole force together with Marxism, in order to suppress the German freedom movement. We must remember that even one of the center's best leaders like Dr. Brüning wanted to prevent the rise of the National Socialist movement by using our self-protection against murderous Marxism, our SA. and SS., and dared to

to present this persecution as a state necessity in the Reichstag.

The German revolution under Adolf Hitler's leadership has now swept over all these parties and men, has knocked the red ally of the center to the ground so that he will never rise again, and now the law of history is being carried out that the center, which itself with had allied itself with Marxism, has now proved to be incapable of resistance on its own and is sinking today without any power-political intervention having taken place at all. The center is dying like a tired old man of inner powerlessness, of inner lack of leave, and with that 60 years of German history have come to an end, but at the same time a stumbling block in the development of the Germans becoming a people has been pushed aside, and the new Germany will see to it that never see the center again. We would like to point out precisely this point, because the Kölnische Volkszeitung published an editorial in which it twice, with obvious intention, characterized National Socialism as merely a copy of fascism and referred to the state forms that depended on the time (!). It came Here, then, somewhat carelessly, the hope that the National Socialist wave would pass. We would like to warn against these hopes, which could only too easily lead to action. The center in Bavaria got a small foretaste of how the new the state intends to defend itself against such attempts at sabotage. In the future it will also ensure that the new state foundation is built without nits. The "Kölnische Volkszeitung" concludes its farewell article with the following words:

“And so the German Center Party disappears, from  
mild glow of the setting sun

'angen, on the horizon like a ship that aspires to distant ships.  
Accompanied by the touch of memories and the thanks of  
those who loved her. Long live Germany!"

We want to add that the center ship is adrift in an endless sea  
where it sinks. The only reconciling thing is the last saw that  
Germany should live. We want to sign it: in order for Germany to  
live, the center must perish.

### The end of the parties»

"Völkischer Beobachter", 7, IuN 1933. The elegant attitude of this political obituary is indicative of the inner strength of the movement, which has always disdained to give the fallen opponent the well-known "kick behind" unnecessarily.

With the decision finally made on Wednesday evening to dissolve the center as well, almost a hundred years of historical development came to an end. Born out of the desire to also represent the people, Germany took up the ideas of the French Revolution and the various types of suffrage, which now developed in the German states and later also for the Reichstag in the anonymous form of a secret direct election, dominated the political life of the German nation. An ever-increasing number of parties ultimately confused the world of thought more and more, and when all the consequences had been drawn from the anti-nature principle of such secret mass elections since 1919, the rule of the parties also began to lead to the dissolution of the party-state itself.

The Weimar pariei system swallowed up the Weimar Republic. The victorious policies of the Führer, who for fourteen years tirelessly denounced corruption as a necessary consequence of parliamentary business, accelerated this process. The German nation felt more and more that this form of popular representation did not correspond to its nature, that, as in all areas, the natural rule was leader and follower, and that this principle had to prevail in political life as well.

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Today we remember all the persecution and harassment to which the German freedom movement was exposed within 14 years and at the same time we note with our victory that this whole fight against National Socialism lacked any generosity and any style. It was a petty pin-prick policy, allowing the most unworthy and petty harassment, a rampage of Marxist lust for murder, but nowhere did our opponents show a great idea of the state, a strong faith and a great personality.

So now the Weimar party system has disappeared without a word, and not a single real person has put up a passionate fight. One Otto Braun, the former Tsar of Red Prussia, disappeared across the border in the most pitiful manner, the other leaders of the Social Democracy followed him abroad and are now trying to stir up the whole hostile world against Germany with a mendacious and vile agitation. Communism, the most active offshoot of the Marxist movement, is crushed and all its attempts to reorganize will meet a vigilant and unshakable resistance. The German National People's Party has dissolved voluntarily and the national forces, which are valuable in themselves, will shed the slag of a reactionary will to the past and will gradually be incorporated into the large future edition that is made available to the National Socialist movement.

With the Center and the Bavarian Dolks Party, the seemingly unshakable bulwark of the hitherto most firmly established party in Germany is now sinking just as without a fight and without faith. The decision was very difficult for the centre, but the urge of the supporters convinced the leaders here too of the necessity that the center too is a thing of the past long ago and was approaching its end one way or another. loading

However, the fact that the center in Danzig has refused to dissolve as well is characteristic of the economic spiritual situation - if we want to disregard the Christian Socials in Austria for the moment. Apparently, efforts are being made to hold the last bastion here by all means, taking advantage of the unique international situation in the Free State of Danzig. National Socialism therefore has every reason to investigate with particular care the political phenomena that are now appearing after the dissolution of all parties, so that the masses of millions that have become shapeless at the moment are gradually, if not yet politically, at least socially, integrated into those forms, dis under arose in the new state through the labor front, through the Reich leadership of German youth, etc.

Here lies the great future problem of the coming years, perhaps decades; for the establishment of a new livelihood for all Germans is a task which we know very well cannot be realized quickly. Even if the political process of dissolution is the result of the inner disintegration of the old parties under constitutional law, the reorganization in a positive sense will still require a lot of effort and it can only succeed completely if the growing generation from the outset, without being burdened with the remnants of the past, enters the growing into new clusters of states.

An age has now died; it did not perish in the lightning of really great flames, but sank there rotten, incapable of resistance, and after this collapse the new German life strides past the past.



## Memories of November 9, 1923.

"Völkischer Beobachter", November 8, 1933, Alfred Rosenberg's Nolls in November 1923 is generally very little known. The following description, which was published in the "Völkischer Beobachter" exactly ten years after the march to the Feldherrnhalle, describes with the calm plasticity true historiography of the fateful events of that time.

The emotional tension, which was already making itself felt in tormenting form throughout Germany in early autumn, grew more and more in September and October. Week after week, day after day, inflation robbed German people's wealth. Thousands of suicides were terrible witnesses to a mood of despair and doom; an outward servitude deepened this feeling, and through the masses there was a burning desire to see an end, whatever that end might be. Adolf Hitler saw himself one

fateful situation: on the one hand a desperate popular mood, on the other more passionate

Willingness to resist in himself and in his swelling

Movement; Thirdly, however, the particularistic current became more and more clear, the plight of the entire volte and empire there to ameliorate the old plan of separating the south from the north of Germany and thus securing the agrarian areas and the north with a predominantly industrial population from chaos and with it to leave it to the subsequent attacks from outside. All these moods, plans and plots were buzzing around in Munich at the time, and Adolf Hitler had to make a decision, he wanted to

he not only becomes the object of the politics of others, but also becomes an actor himself. Thus, during these October days, there were repeated discussions between the Fuehrer and his SA subordinates instead. The office of the "Völkischer Beobachter" was a center of these meetings, and representatives from Bavarian districts came and went there without interruption, but also representatives from other German states.

About a week before the fateful day, in the apartment of Dr. von Scheubner-Richter Adolf Hitler, Goering and I. Of course, the coming action, its possibilities and prospects were discussed. There was also talk of a parade that the Bavarian Crown Prince was supposed to take over these days. The parade was to take place in the Marstallstrasse at the front of the Residenzkirche. At her all should

Dignitaries of the Bavarian state, detachments of the Bavarian division, but also detachments of our SA. participate. I raised the thought that the parade in the Mar st all Stratzte might provide an opportunity to carry out the planned coup quickly and painlessly.

The Marstallstratzte is a short connecting street between the Hofgarten and the Marimilianstratzte; a quick lockdown after our SA marched past. on the side of the Marimilianstratzte

and a combat squadron that suddenly rolled in from the Hofgarten might have given the opportunity to ambush the Prime Minister von Knilling, the State Commissioner or similar.

To arrest Kahr and all the dignitaries of the Bavarian state at the time. Then the Fiihrer should approach the Crown Prince, ask him in the most polite way for an apology for having disturbed this parade, but at the same time with the explanation that in all of Germany a Bolshevik chaos or a Interest to the

separatist regime, this step would also be necessary in the interests of Bavaria. A lengthy debate ensued over this idea, and the plan for the whole situation was drawn up on a large sheet of paper and discussed in detail. Of course, many doubts arose about the possibilities, especially about being taken by surprise. The plan was conceived, however, and its execution made dependent on the prevailing situation. In any case, the mood was determined to end it one way or the other. On this occasion Rohm said with a laugh that he had cleaned his revolver the day before, when he was shot and found it in his bookcase. My book "The Trace of the Jew through the Ages" was hit. That seemed to be a certain indication for superstitious minds.

Now when the parade in front of the crown prince took place, I went to see the situation. Unfortunately, it was found that the Bavarian government—perhaps in anticipation of certain possibilities—had ordered an extraordinarily strong protective contingent. The entire courtyard garden was patrolled with armed police, so that an intrusion into this protected area was inevitably linked to great fighting without the possibility of being taken by surprise. Apparently the SA leadership had also taken this situation into account and so there was no putsch that day, although the possibility of it was extremely close. It is difficult to decide whether such a daring act in broad daylight could not have created a different situation in Bavaria than in the late hours of November 8, when the necessary actions, including those of a political nature, were not easy to undertake in the darkness .

In any case, this day passed without a decision. The negotiations continued, and finally, on November 8, at 11:30 am, Adolf Hitler came to my room

and said to me: "Rosenberg, it starts tonight! Kahr holds his government speech and we all start together in the "Bürgerbräu". Do you want to come with us?" I answered him: "Of course!" It was agreed that the Führer would pick me up in his car in the evening. I immediately set out an appeal that was quite vehement. In fact, it also appeared in the "Völkischer Beobachter" the next day, and later I was always amazed that this call of all things didn't fall on my shoulders as the responsible editor of the

newspaper had been loaded. It was apparently assumed that it came from the newly formed government and had just been handed over to the Völkischer Beobachter for publication.

An hour later, after the Führer had visited me, a foreigner whom I had known for years visited me journalist and told me the following: he had just met Prime Minister von Knilling on the street and went for a short walk with him. Knilling had told him that a revolution on the part of Hitler was imminent, he didn't know what to do, but the fact itself was clear. The foreigner asked me if that really corresponded to the facts, which I of course denied with the most indifferent face.

So this afternoon of November 8th took place with the most varied preparations. The entire printers and editors of the Völkischer Beobachter were put on the alert on the grounds that

Kahr's great speech had to be given in detail that night because it was of crucial importance.

Adolf Hitler then appeared in my room around 11:00 p.m.

He was quite serious and calm. We got into his car without a word and drove out to the "Bürgerbräukeller".

Entrance next to the pillar. There we had Dr. Mar von Scheubner Richter already found. We remained listening to Kahr's speech for another ten minutes when suddenly the door was thrown open with a great crash and a machine gun was rolled into the hall by heavily armed men. This MG was pushed by the active detective inspector of the Bavarian police, Pg. Serum, in a field-grey uniform. That was the signal to strike.

Adolf Hitler and his companion Graf, Dr. von Scheubner-Richter and I pulled our pistols out of our pockets, released the safety and the four of us, Adolf Hlblbler in the lead, walked in a silent silence to the podium on which the State Commissioner stood silently. When Adolf Hitler mounted the podium, agitated words erupted at him, as well as cries of fear from those who had seen the machine gun in their vicinity, so that the Führer fired a shot at the ceiling to calm himself.

Then there was calm.

Adolf Hitler spoke passionately of the mission of his movement, full of hope that what had driven him into politics as a blind soldier could now be realized; he calls on all those who are willing to work with the new government in order to be able to set up a new Germany of freedom. There was then a brief pause, during which Adolf Hitler met von Kahr, General von Lossow and

Colonel Geister negotiated. We both escorted Prime Minister von Knilling to the door. Adolf Hitler said to him: "Prime Minister, I am sorry to have done this to you, but the fate of Germany made it necessary." Knilling walked beside us without a word and was then led on.

After the break, the three gentlemen, who were later to play the well-known game, explained what has already become historical today. Meanwhile, Ludendorff had also arrived from Prince Ludwig's Heights and immediately declared his solidarity with the new government. That was the official folk act, so to speak

completed and the gentlemen went back to the consultation room.

At this time reports came from Infantry Barracks 19 that the troops there refused to unlock the gates for the revolution. Hitler felt obliged to arrive here in order to avoid as much bloodshed as possible and drove out. In this coming half hour then decided the further

Fate. General von Lossow, Kabr and Seisser had declared that they could now take all measures to carry out the promises they had solemnly made. They gave Ludendorff a handshake and word for the observance of the future alliance, and General Ludendorff, who would not accept a breach of word by a German officer against him, dismissed the gentlemen.

Shortly afterwards Adolf Hitler returned and when he heard what had happened, his heart probably already told him which course the gentlemen who had left would go. For it was as clear as day that the leaders of the Bavarian government had turned directly to the Reich government to put down the young uprising with their help and with the help of all other forces. The details of that night are in the confidential sessions of the court at Blumenburgstrasse

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been discussed and it is up to the Führer to determine if and when the records of these hours can be made public.

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The "Reichskriegsflagge" (Reich War Flag) had settled in the building of the Kriegsmünstermms in Ludwigstrasse; the whole building had become a real military's quarters. Soldiers were sitting and lying in every room, on every corridor and on every step. Late at night Ludendorff sat with his advisers, pale and deeply serious, probably also aware that something had happened which, from a political point of view, should never have happened.

Captain Röhm lay on the floor, his head propped on a knapsack, with the typical indifference of an accustomed soldier who took this night of the "putsch" as a release from many doubts and as a matter of course

Streets of Munich roamed singing people, our SA. was cheered by them, and everything seemed as if a popular uprising was taking place here, despite the perceptive dark machinations. Early morning, however, brought precise knowledge that the Bavarian government, with the help of the gentlemen who had turned around, was concentrating troops from the provinces on Munich in order to use reaction against the awakening people.

All sorts of reports in this direction also arrived in the Völkischer Beobachter, and in the morning hours, when the rotary presses printed the first editions of the German Revolution, the political situation looked more than gloomy. The drafted proclamation of the new government was announced on every street corner that the new government had met with the new gentlemen, but it struck all readers that nothing said they had signed this proclamation

In the early hours of the morning, the busy hands of the Bavarian government stuck the famous leaflet against the "Prussian Ludendorff" on the pillars, and so in the morning the hostile announcements were emblazoned side by side on the Munich billboards.

Everyone's tension was unbearable. I had stayed away from the "Bürgerbräu" for several hours in order to arrange for the editorial office to take care of the rest of the day at noon, and I drove back there in the car at 11 a.m., together with Dietrich Eckart and our printing shop owner Müller. When we drove through Ludwigstrasse, we were disturbed nobody, but at that moment a huge yellow-grey-green monster was already positioned in the center of the five street crossings on the Odeonsplatz: an armored car. Gray figures with automatic rifles in their hands were then swarming out of the various streets. so that we knew what the clock had struck: a ceremonial encirclement of the entire inner city, which was apparently connected with a similar action involving the encirclement of the "Bürgerbräu" and the entire suburbs.

When we pulled up in front of the "Dürgerbrau", the whole train was already ready to march into town, Adolf Hitler, pale and serious, next to him Dr. von Scheubner-Richter. I shook hands with him and he said to me: "Things are dirty!" That was his last word. Three quarters of an hour later a German bullet had killed him.

As the train marched off, Müller said to me: "Zerr Rosenberg, don't go with me, that's pure suicide." At that hour, however, one no longer wondered whether it was suicide or not



Second row and we marched off. In the middle of the first row the Führer walked next to Ludendorff, Goering, Graf, Streicher, on the other side I noticed Albrecht von Graefe, Feder and Griebel.

Arno Schickedanz marched to my right and Pg.

Körner, the then second chairman of the NSDAP. The procession was greeted enthusiastically by the people, who had not yet really understood how things really were. A swastika flag hung down from the town hall on Marienplatz, and a dense stream of Munich residents accompanied us through Weinstrasse, then into Perusastratze, and suddenly we turned onto Residenzstrasse. Behind us were patriotic love: sung, to the right and left of us two flag bearers carried the flags. About 200 paces from the enemy line of riflemen

suddenly broke the standard-bearer's standard, and at that moment I had to think of the story Rohm had told about the pistol guard in the spine of my book. Apart from me, hardly anyone knew how things were in the Presidential Strategy. Hardly anyone knew anything about the big armored car on the Odeonsplatz and the riflemen there with the submachine guns. But it was clear what was to come. The entire leadership of the NSDAP and their loyal friends marched almost unarmed at the head and some SA troops only came some distance away. with rifles on their shoulders, unarmed for a stratagem fight, which seemed out of the question given the advancing leadership. It was a psychological game that General Ludendorff had in mind: German soldiers will not shoot at the general and leaders of the German freedom movement. In order to make it clear to the gray riflemen of the Bavarian government that Ludendorff went at the top, mar

Julius Streicher shuddered about thirty steps in front of the front and shouted to the state police: "Ludendorfs march with us, don't shoot!" It is possible that these words caused a certain delay in the events, but General Ludendorff walked quickly between the Riflemen passed through and fire was opened at a very short range. There was of course a great deal of confusion among the crowd and we were all swept down with it, as was Adolf Hitler, who badly dislocated his arm in the fall. What happened now did not last long, but these few minutes decided the history of the German revolution, memorable moments, because after them the law of the movement had changed, the work to come had to begin from a completely new perspective.

The state police not only fired at the front line from the front; they also rattled from the high, narrow side of the Feldherrnhalle submachine guns and banged on the asphalt or the bullets dug into the bodies of the National Socialist leadership. In the tumult I came to rest on a comrade, whose identity I still don't know to this day.

In any case, I had become a noticeable increase in the whole transmission and could watch what was happening closely. On the right side of our procession lay Hermann Goering, apparently wounded, and, looking for cover, rolled behind the Bavarian lions at the residence pharmacy. There seemed to be quite a few dead, but I couldn't see that everywhere. One of our riflemen lay down behind me and fired violently into the Bavarian police line of riflemen. After each guard, he ducked behind me, apparently judging me as a good Bulletsong. I said to him, "Stop it, it's all useless

because I had absolutely no desire for the shooting police to gradually become aware of this shooter, who was still undercover. Shortly thereafter, like Hitler, I saw one

Arm raises and calls back: "Don't shoot!" Soon the shooting died down, the people sat up. I walked back slowly, there were many dead people lying there brain spilled out, he was still breathing his last breaths If I remember correctly, that was Pg. von Stranjky.

On the now deserted Mar-Joseph-Platz at the back of the post office, I saw a car driving slowly across the square, Adolf Hitler in the front, his face immobile, on the back seat a small bleeding boy who apparently also had a bullet from the met government troops. Hitler slowly drove past the SA men who were still standing in line, and who greeted him with a soft but firm "Heil."

At noon and in the evening of that day Munich was in a state the city had probably never known before. Thousands roamed the streets, sang patriotic songs, a single protest against the government and the Marxists made room, one indignant speech after another rang out from the steps of the National Theater, the mounted police and no possibility of doing anything here. The crowd, unarmed, stood in front of the guns and said they had better shoot to put an end to all the shame.

Pg. Streicher, years later, related to me an episode which he had observed and which is quite typical of the spirit that took place on the afternoon and evening of November 9th

November 1923 in Munich. On a street corner PG Streicher discovered a group of party comrades led by the now deceased PG Stier. A group of heavily armed police stood in front of them, which Pg. Stier angrily demanded to hold up their hands and allow themselves and all their comrades to be taken away in this way. Bull yelled at them, "You can all shoot us dead, but we won't let ourselves be led away with our hands up like criminals!" This courageous attitude resulted in our comrades being led away in an honorable manner.

Many SA formations that were in Munich were transported away that evening, and the halls of the main train station in Munich witnessed passionate speeches from the conviction of a deep hatred against what was done to Germany on November 9, 1923 at the Feldherrnhalle was.

If we look back at the bloody events at the Feldherrnhalle, we will have to admit, despite deep sadness about our comrades who died there, that their sacrificial death was not in vain. The mere fact that at the decisive moment the leadership of the movement kept their promise that they would fight for this movement even at the risk of their lives earned us the respect of our opponents and our supporters. In the years that followed, the Marmisch-Jewish press tried again and again to maliciously interpret the words of the Führer, "The next day sees me as victor or dead." had been delivered up to the guns of reaction with all its leaders and that it was not at the will of the old Be

failed to give death to the entire leadership of the NSDAP. 16 comrades died there, many others had to spend months between death and life in the hospitals, all other leaders were wanted by the police, the continuation of the party was threatened with the severest penitentiary sentences, and it was only with the greatest energy that the faithful could gradually be reunited and first provisionally brought together under another title in order to create the conditions for the National Socialist movement to be able to come back to life after this interim state. I personally admit that I did not give up my belief in our cause for a minute after the collapse, and I am convinced that this was also the case with everyone else, despite their understandable dejection. The National Socialist revolution, which, because of the mood and the necessity of the moment, wanted to see itself in the power of the state with a single leap, had failed in this form, and in its later conduct of the struggle it differed completely from the fascist revolution.

While the latter, after a successful uprising, had to educate the remaining nation from above, Adolf Hitler's movement had to start from the bottom up, start all over again, it had to represent our world of ideas against the state, it had to go through a school of the strictest discipline and make the greatest sacrifices, but what was initially a necessity forced from above turned out to be a beneficial selection later in the fight and in the sacrifices. There was often the opportunity to seek out strong and strong assassins from all German districts, in common - to forge amer work into inseparable comrades and to establish that unity of thoughts in all areas in the praris of life and not

by decrees of the state. November 9, 1923 gave birth to January 30, 1933, and when we commemorate this day we commemorate those men who gave their lives for the German uprising.

When Adolf Hitler became Reich Chancellor and we congratulated him, he immediately flew to Munich. I had the honor of accompanying him. It was a beautiful flight.

When we flew over Landshut and the other Bavarian towns, he probably thought seriously about that November 9, 1923, which had now been avenged. The next morning Adolf Hitler laid a huge wreath on the steps to the Feldherrnhalle with the inscription: And you have won!

The Hakenkreuz banner is now fluttering from the great flagpole, 20 steps from the spot where the National Socialists once lay in blood. SA holds day and night. and SS. faithful watch over the large wreath until the day when a monument will rise on the narrow side of the Feldherrn-Halle to commemorate those who sacrificed themselves for Germany's freedom on November 9, 1923.

## For the new kingdom

You, who carry the flags and standards and march behind them, are aware that you are fighting for the meanest thing that has ever been fought for in Germany since 1000 been fought for years, and does not perish whoever fights you  
Idea also gave the symbol: H i 11 e r >

(Alfred Rosenberg km "Völkischer Beobachter",  
July 1926 at the end of the  
Weimar Party Congress.)







The Mtmch znr Feldherrnhaile e-ni i). November Behind the trailer in the second row A! Fred Rvsenberg



## Introduction to the program of the NSDAP.

This leprosy is the explanation for the 1923 publication "Beings, Principles and Goals of the NSDAP." Nichweslilel can claim to be the first publication of the National Socialist party, and we therefore place its introduction here as a permanent reference to the first days of the German uprising.

If a volt has fallen into great misfortune, but still has living mental powers, then the clear answer to the question about the deeper reasons for his decline becomes the first condition for rebirth. The fact alone that an empire as large as Germany's could withstand an entire world, only to collapse and - after this collapse - to show the worst downside of the former heroic spirit forces every thinker to ask the most serious questions. He will recognize that the grocer's spirit, the "economic" thinking geared purely to the ego, the spirit of soulless internationalism, combined with widespread arrogance, came into power publicly on November 9, 1918, but for years, decades, internally proliferated. There were numerous warning voices

goes unheard; driven by a demonic urge for purely technical, economic conquests, promoted by material constraints (overpopulation, etc.), without the will to face the naum problem

and to act purposefully accordingly, the German people lost their emotional balance and fell victim to seducers who used the trivializing state of mind to inoculate popular doctrines (human culture, internationalism, pacifism, parliamentarism, etc.).

exploited

The days of August 1914 brought the Volkish revolution against this pathological condition and all the heroic deeds of the German people in the field and at home. But the pathogens were too deep in the blood, and because of them, worn down by suffering and hunger, the proud building, the dream of centuries, collapsed in a few days to make room for a system and men whose existence was a mockery of an old one, great past, became a mockery of Germanness.

Now the great turning point has occurred, since it must be decided whether only one Eemengsel will live in Central Europe who happens to speak the German language, but otherwise no longer has a common heartbeat, or whether the old idealism will be abandoned out of the deepest shame is still able to pull itself up to forge the 80 million into a community of blood, people and destiny. In the first case, the downfall - the deserved downfall - is sealed, in the second case no power in the world will be able to prevent the resurrection of Germany.

The National Socialists oppose all materialistic, commercial and mammonistic ideas with their belief in idealistic powers and call for a conscious, ruthless struggle against the powers that partly consciously promoted Germany's decline, partly were too weak to oppose it, but still Claiming sovereignty rights among the German people. Without money and property, only with this belief is

the fight has been started. Against all parties. For whether "right" or "left", they all suffered and still suffer from such fundamental ailments that they are equally guilty of the misfortune of the German people.

The one fatal error was the permitted falsification of the terms national and social. The circles and parties that pretend to defend the most precious of the people's goods have too often only done so in terms of foreign policy.

In domestic politics they have not infrequently regarded rank, position and money as sufficient advantages to look down on their fellow countrymen in overalls as second-degree citizens.

The national comrade was not valued as such, but as an economic object. This arrogance of status became a welcome means of agitation in the hands of foreign folk seducers of dolks,

Added to this evil was the equation of dynasty and national interest. Undoubtedly there were times when the personality of the king or emperor was at the same time a guarantor for the whole empire. But the fact that this state of affairs became a standing compulsive tenet was ordered by a Byzantine empire which endeavored to cover up all the weaknesses of the imperial government and in this way, albeit unintentionally, in turn strengthened the opponents of the German state as such. People had forgotten that nationality, its interests, well-being and honor had to be above the personality of the monarch. Here, too, nationalism in foreign policy often became anti-Oelk, anti-social.

In addition to these enemies, there was an increasingly unworldly attitude among the learned classes. The one-sided interest in antiquity, in the science of the Orient, in abstract, bloodless principles, sharpened the gulf between the spiritual

Workers - that is, the national intelligentsia, which was actually called to lead a people in its life struggles - and the manual workers and here, too, gave unscrupulous elements and foreign agitators the opportunity to exploit the needs of the starving sections of the population for purposes that were completely different from the feigned ones.

The sermon of the Klasjenkampf thus fell on fertile ground and for decades its representatives have not let a day go by without trying to reopen the wounds in the German national body again and again.

The German worker saw himself from his blood relatives intellectual class and believed in the doctrine of eternal mass struggle as a law of nature; he heard many envoys of foreign nations saying the same thing as his native leaders, and he believed in the equality of men and in the solidarity of the proletariat of all countries; he saw the daily injustice of the age of the machine and believed in the just future state; he felt an invisible capital dominating the world, he saw his entrepreneurs, who were often not friendly to the people, before his eyes every day and believed in the necessity of overthrowing all capital, in salvation through the dictatorship of the proletariat.

In addition to pursuing seemingly ideal goals, Marxism understood how to mix in its actual nature and to falsify the socialist ideas that had been in flux for a long time before it and had formerly grown organically. While he preached equality, equality between Germans, French, Jews and Chinese, he taught fights to the death between different classes within the same people, thus refuting himself from the start; while he owned property not only occasionally, as used to be, but fundamentally

additionally referred to as theft (whereby the logical nonsense — that where there is no property, the concept of theft cannot exist either—it was completely hushed up), he taught nothing other than personal enrichment at the expense of others.

Marxism professed to fight usurious world capitalism, yet from its inception it has worked hand in hand with major international banks and stock exchanges. Up to the today. November 9, 1918 was the stock exchange revolution, carried out with anti-capitalist, plundered and agitated workers, with the long-held purpose of taking into the hands of Germany the national industry and agriculture not yet fully taken over by the World Banks

of supranational loan capital. That was the meaning of the struggle against these soil-bound economic forces in Germany, as it was waged by "anti-capitalist" Marxism in conjunction with plutocratic democracy. But that was also the meaning of the fact that the Social Democracy in the Reichstag had been fighting against all usury laws, stock exchange taxation, Lusus taxes, etc. They did not wish the people's welfare, but intentionally and systematically cultivated injustice in order to be able to organize the troops of the revolution with the help of the dissatisfaction that they supported in this way.

That was the greatest fraud of the 19th century, as it finally triumphed in Moscow in November 1917 and in Berlin in November 1918: the anti-capitalist world revolution, led by the slaves of world capital.

Marxism was not socialism community spirit, but its conscious, only covert mockery. Marxism was not a declaration of war on the materialism of the age, but the culmination of this Mammonistic thought. The manism was

TO Introduction to the program of the NSDAP.

Not an economic struggle at all, but a popular power and culture struggle for all peoples of Europe. Marxism falsified the ideas of internationalism, class struggle, and pacifism into the socialist principle, which had nothing to do with them.

This enormous world deception was only made possible by the fact that in the course of the 19th century the leadership of both people-exploiting capitalism and Marxism was in the hands of the representatives of one and the same race: in the hands of the Jew. That was and is how Marxism came last end of a race fight

Freed from almost all inhibitions by the French Revolution and its effects in other countries, Jewishness had the same effect as in earlier centuries. Tenacious energy, unscrupulousness, international ties with civic equality, innate parasitism,,,, all this formed the basis for the Jewish money rule, the signs of which we stand today.

To render harmless the rising dangers of the beginning workers' movement, the Jewish high-capitalist banking world "supported" Marxism Jews or insignificant people who are connected for better or for worse with the existence of their party and nasty nerds, which are to be found in every people, have also been in the leading positions of all workers' parties in all states for decades unworldly dreamers; they were just as harmful as the conscious deceivers.



The sins of the farmers and industrialists met the deceit, and for decades now the economic and political struggle has been waged on the wrong front: instead of entrepreneurs and workers recognizing their national, political and economic togetherness and, based on this knowledge, opposing what is above all peoples encumbering movable bank capital and the all-corrosive stock market speculation, they waged a bitter war against each other for the benefit and well-being of the laughing third party: the jar Jew and his uncircumcised spirit brothers.

That is why the National Socialists declare war on these bank consortiums, which already dominate almost everything, and their owners, but also on every single industrialist or farmer who forgets his national duty through self-interest.

And precisely this ruthless struggle, because these pests distort the need for a nationally bound economy.

Protect the national economy, fight those who despise it.

National Socialism sees its mortal enemy in the crudely materialistic Marxist world view, which substitutes the purely material concept of quantity for the concept of quality, which denied the value of the creative personality and called upon the masses, which made ethnic and political lies its principle. party affiliation only plays a secondary role). One of the NSDAP's most important goals is to overcome and destroy this world view, while rendering its main representatives harmless in every direction. Only when this has been achieved are the paths clear for a German Reich, for a truly German fatherland.

It is now clear why the new people's movement bears the name National Socialist German Workers' Party.

She is national, nationalistic with all the fervor of a new experience of an ancient, only buried being; socialist in the knowledge that the co-creator, Milerbaner of a state should not, at best, be thrown a social handout (as was done by the liberal state), but that the state as such has the duty of supervising everything that which all his relatives need. Further recognizing that all this cannot be realized before the bacillus that poisons our blood and soul has been rendered harmless: the Jew and the Jewish spirit born of him with his followers from the German camp, became the ruthless Except for the fight against these seducers of the German people. And that means at the same time: fight of all intellectually and physically productive workers against the drones and parasites. For National Socialism there are neither "proletarians" nor "citizens" as two hostile classes, but only Germans as comrades in blood and fate. Working Germans.

Today's time of great turning points in fate has produced a new world, Eeschichis and state view which, although not yet formulated in a clear way, has already been clearly determined in its direction. We no longer recognize history as the "eternal development of mankind", be it towards humanity, be it the Christianization of all peoples, be it a sort of imaginary "culture of mankind", not even as a crude class struggle, but as a confrontation between spiritual and racial powers their environment and other races. In the up

kicking and passing the wet wallet is the last great law of nature that we can recognize; its disregard created the racial chaos that once destroyed the great Aryan cultures of India, Persia, Greece, and Rome. The self-awareness of European races

tums German incarnation, that is the innermost awakening of our present, that power of the soul that wants nothing more than to present itself in the firm belief that in this way it will create the most valuable thing of which it is capable. After centuries of denial of eternal nature, the national socialist movement consciously reintegrated itself into the laws of the eternal life process. This awareness gives her strength and faith.

The movement calls itself party out of the sober realization that such a popular power struggle against a whole world cannot be waged by non-partisan, all-reconciling associations, but only by combining very clearly committed fighting personalities and energies. National Socialism openly proclaims itself as a fighting party that may never form a numerical majority, but it does so with the rock-solid belief that it embodies a people's movement that will decide the fate of Germany one day and beyond

will also show other peoples the new ways of the future.

At the moment, however, it means fighting, and fighting always means man against man, party against party.

All of these findings are called the Frci  
rising of the German people:

National-socialist German Workers' Party!

## National Socialism in the World War.

This almost prophetically amusing uproar blazes from the "Völkischer Beobachter" of January 27, 1923 and was written for the party congress in 1923. Alfred Rosenberg accompanied all party congresses with his fundamental essays or speeches; they are inextricably linked to the historical picture of these military reviews of the movement .

It happened to National Socialism like every great new idea: first ignored, then attacked by all the powers of a degenerate age with slander, scorn and violence, it nevertheless grew into an avalanche. All the parties and personalities who lived by betraying the German people and today see themselves more and more exposed look on angrily. Stunned and frightened, the rotten structures of old national life stand there and do not understand the new spirit of the German future. Hardened in heart and brain, they are unable to think at all: that everyone must somehow be to blame for Germany's misfortune, that one must feel that today the impossible is possible, the incompatible can, must and will be united!

And so everything that is awakening joins the new people's uprising, whose existence today already proves that the hour of German freedom will one day strike. For in her life has become what alone is capable of producing life: Faith, a sense of sacrifice and an irrepressible will to fight for a great idea.

This unerring energy has borne fruit over the years. Against their will, the opponents had to deal with the new people's movement, and many researchers from all camps suddenly lost their feet

from their eyes, and the clash of global political powers and ideological forces suddenly appeared to them in a completely different light than before. Increasingly detailed reports appeared in the most diverse newspapers and attempted to come to terms with the awakening sneeze. At the same time, however, came the smear campaign. One side called National Socialism big capitalist, monarchist, reactionary; the other saw him as a variant of Communism; the third called it a Bavarian Separatist movement; the fourth as extremely unitarian... he had only answered one question: what is the use of the whole productive German people, and what is in accordance with its nature? Regardless of up and down, right and left?

When old forms break and the time is right for one spiritual newborn, then all lies and slander, even all honest and convinced opposition is in vain. The new shape grows and displaces or crushes whatever stands in its way.

Many in Germany are fighting against us, many are ranting about "putsches," "planned murders," etc. But very few know that National Socialism is much more dangerous for today's world than a putsch. He is the herald of a new age for the whole of Europe, for the white world in general.

Today, the German struggle has once again become a world struggle, even if the German National Socialists are guided by nothing, absolutely nothing, than boundless love for the German people.

So we gather in one of the most difficult hours of the German people, to declare and to vow the inexhaustible faith in this people, to use all our strength for their resurrection from shame and disgrace.

We are certain of the final victory.

## A man.

After the collapse of the movement on November 9, 1923, the "Völkischer Beobachter" was also no longer able to appear. On February 18, 1924, during the Hitler trial, Alfred Rosenberg wrote the following declaration of loyalty to Adolf Hitler in the "Grotzdeutsche Zeitung".

The hundreds of thousands who read Adolf Hitler's first justification speech, even if they are his mortal enemies, will only do so with inner shock. Here, if anywhere, speaks a man who saw his last drop of blood for every downtrodden people blinded to madness. Whether on the battlefields in France, whether in front of thousands of his enemies and friends, whether in court, he has remained the same everywhere: the leader, the man who embodied the longing of the best, expressed their urgency to the point of action, through the Tai away.

May his word ring out from the Eenchtsaal as far as the German tongue can reach, so that today he firmly believes that the German people understand him! An oath of allegiance should ring out to him as an answer from all German districts, a heartfelt thank you for his awakening of the soul of our stricken nation...

As he was, he is still today: he proudly stretches himself: "I alone bear the responsibility!" As he reported in the field when it was most dangerous; as he committed the seemingly hopeless fight against the five years ago betrayal of our people; just as he walked unarmed at the head of his troops on November 9th, so he stood before the court -

before his act, as a whole, a man!

That was and that is Adolf Hitler, And may he have the certainty in the difficult days to come: Millions of German hearts beat for him even more than before; He is still a thousand times more loved by the people who have remained unadulterated than when he was a free man and allowed the jubilant stormtroopers to march past him.

When the bickering Munich democrats call him Bajazzo in court, he and his sad like-minded comrades will only be met with the contempt of all Germans. Adolf Hitler's mission is not over, it is just beginning. His path goes through struggle, rejoicing, pain and despair; and if "German" nature is not a dream of a sunken past, but still slumbers as a spiritual force in the people, then this people will one day carry its awakener up as a leader to the square,

where he belongs. Whatever the outcome of the negotiations, love and admiration will accompany the man with unwavering loyalty, whose heart knows only one thing: the German fatherland, the German people, German freedom!

## The National State Bank.

From the (out of print) writing ..The folkish Staats thought —  
Downfall and Neugeüurt" by Alfred Rosenberg. Franz "Lher  
Verlag. 1923.

In the epochs of peace the separation of spirits proceeds almost imperceptibly. Slowly, over decades, the inner conversion to the problems of the world view and the state takes place. Finally, this tension within a people or between different people's organisms as a whole reaches such a degree that a discharge has to take place. In the place of peace there is a tragedy, in the place of slow development there is catastrophe. It is only in these times that people suddenly become aware of how much the spirits had already differed before, and one discovers that in times of decision, old, still revered views sink back into nothingness, that other, completely new syntheses suddenly come to life and captivate everything that is searching, struggling, striving.

It cannot be our task here to characterize individual epochs of intellectual and political decisions from the past with a final value judgement. It can only be stated that at the beginning of the 16th century a great deal of tension was released and the idea that Luther proclaimed prevailed all the states of Europe. In 1789 cs lay like a fluid over the whole world and like in 1517 the attempt at a

When the religious and political renewal began, one new idea of the state came into conscious contrast to another.

One won, the other broke.



Today we are again in the midst of a struggle that is both ideological and political in nature. Whether the eternally lukewarm and the eternally cowardly don't want to admit it and still hide their lukewarmness and cowardice behind old, internally rotten conceptions of the state so as not to have to take a position on the questions of the present and the future, the fight has begun and will continue not be ended until a new synthesis of life has triumphed. First in one country in Europe, then in the other states.

Today we all feel a breakdown inside and have a longing for a new way of life.

We no longer want the past, we hate the present, we strive for the future of the German people...

We know where we belong. We are unable to recognize what the future holds for us in detail; We cannot say exactly what form our longing will take one day. But we see a target shining in the distance and we're on to it

to go on a journey to him. We are irresistibly urged to do so, and this belief will one day prove us right. We are the forerunners of a new era, and even if many or all of us should not live to see it, at our end we will be able to say: we have lived and it was nice to live and fight...

## The "Völkischer Beobachter" on its re-creation.

"Völkischer Beobachter", April 4, 1925. As the post-April 9  
When the "Völkische Beobachter", which was banned on November  
1925, came out again in 1925, Adolf Hitler once again entrusted A.  
Rosenberg with the main management of the paper, which he still holds today.  
In the first half of the new Reich, the Baltic Observer became the largest  
newspaper in Germany.

When, on November 9, 1923, the persecution of everything ethnic,  
of all National Socialists, was acknowledged, the "Völkischer  
Beobachter" was of course also banned by the State Commissioner  
General of the Bavarian Dolks Party, His Excellency Dr. Gustav von  
Kahr. After almost a year and a half, shortly after the anniversary the  
condemnation of Adolf Hitler, it is reissued as a daily newspaper and —  
Battle sheet of the National Socialist freedom uprising of the great  
Germany.

The political situation has changed greatly in many respects since  
1923, only the servitude of the German people has remained and has  
even increased. Those groups that many had still hoped for have also  
gone over to the camp of unrestrained fulfillment politics. The National  
Socialist movement is therefore more than ever the hope of patriotic  
Germans. It would be disingenuous if we tried to cover up the fact  
that much has happened in the past year that is deeply regrettable.  
But that's why only one thing applies now: follow the duty.

Whole families once built Gothic cathedrals. It so happened that  
many humanities often delayed the completion of the work, and yet  
today it stands before us as if cast in one piece.

That became possible because the development

## **The "Böllische Beobachter" on fine new life 121**

Throw, the architectural idea as an effective, embossed form was the basis of the whole work. It is the same with our movement, it will - despite everything - grow and grow organically, because the National Socialist idea of the state is present in outline and in outline, and has already become conscious in the souls of so many Germans, so that when the German people as such as still possesses spiritual powers at all — must and will go its way over all obstacles. The "Völkischer Beobachter" will continue to be devoted unwaveringly to the fight for the National Socialist idea of the state and the Volkish worldview.

We set ourselves the goal of making it, out of necessity, from small beginnings, the sharpest and leading grotz-German newspaper. We are begged by our old friends at home and abroad to give us their cooperation again, to bring us important messages, to speak to us when they have something constructive to say.

Restless, undeterred work is demanded of every National Socialist; Everyone has the duty to do their part for the dissemination of the "Völkischer Beobachter". The higher the display, the richer it can and will be designed, and the larger the circles of today's blinded German people it can cover.

soldier and worker.

**"Völkischer Beobachter", April 21, 1925,**

There are a lot of capable people who feel German with all their hearts, who also openly profess the more sharply defined National Socialist state program, but to whom the word workers' party appears as a rehash of the old idea of class struggle, in contrast to the desired people's community. This thought is obvious, however, thanks to the decades of Marxist propaganda, which used the term manual worker with all unscrupulous means to promote the class struggle to dissect the organic Volkskamps: because in the ever-increasing status and class stumps, the so-called bourgeois part felt as non-worker and carries this term around with him to this day. But putting the concept of the worker back in perspective is the problem of the National Socialist movement. It does not want class warfare, with the manual workers on one side and the citizens on the other, but a people's community of all workers against all parasites. This designation of the worker, applied to a large general public, will take away the character of the class struggle from the concept of the worker and already prepare inwardly for that reconciliation which must one day be the outward sign of a nationalist state.

The bourgeois side has to consider that the designation "Citizen" means nothing positive, only the meaningless expresses the fact of citizenship of a particular country, whereas the concept of

worker is based on a very specific positive idea of achievement. Well-meaning people may perhaps use another example to clarify what is essentially at issue here: as the candidacy of the

Field Marshal Hindenburg became known, a famous general gave a speech in which he said that now that the best soldier in the German army had declared himself ready to stand as a candidate, everyone had the duty to support him completely. Here the concept of the soldier was also applied to the highest officer in the German army. The concept of the soldier, originally restricted to the lowest level of the army hierarchy, has retained its rank-binding character by being extended to include the entire officer corps. Similarly, the term "worker" had to lose its character of pure manual labor, and whether one is a scholar, technician, artist or writer, all creators should be united by the concept of the worker, and only the drones of society should stick to their titles

and place themselves outside the creative national community.

The concept of a workers' party in the National Socialist sense is not a repetition of the Marxist attempt, but the exact opposite of it! A National Socialist politician feels at one with the entire German handicraft community, with whom he is inseparably linked, even if a lot of hated people are still unable to see it today. The concepts of soldiering and working class should be given a different ring than they are today, when they are still used for class defilement. In the future they are to flow together into the concept of the national community and the working community. Only then will the internal prerequisites for the establishment of a National Socialist state be created.

## National Socialism?

"Völkischer Beobachter", February 1, 1927. We see here just as clearly as in the preceding leprosy "Soldat und Arbeiter" how important it was in the early years to use the sharpest and most precise formulations for the goals of National Socialism, so not from outsiders confusion was brought into the ranks of the young movement.

Though words are only symbols, there is a magically compelling power in their use and intonation. The names Potsdam, Weimar, Bayreuth, formerly inconspicuous designations, now, when pronounced, convey the fullness of Germanness as a whole. For some more, for others less - depending on the strength of reason and soul - but in any case they appear as spiritual power as soon as they sound.

For millions, the words Rome, Wartburg, Mecca mean something similar. Millions felt their whole being touched when one spoke of the "German Empire," others when the "International" was celebrated.

The word "National Socialism" already means a similar symbol for many thousands today. In it, in this one word, lies that summary of the great problems of our time that constitutes the essence of our movement: that of nationalism and socialism. Nationalism, purged of formal and economic accidents, socialism freed from the madness of internationalism in every form, we believe

all tight

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that when this word is uttered in the coming time, millions of people will get out of the spirit of the whole stamp of freedom of our people. We should use this name as a word, as a noun, therefore as undivided as possible, as a whole.

In our circles, however, people often speak of "national socialism". This is of course done in an improper sense, for all party members who do it naturally think as I explained at the beginning. And yet the use of these two lies Words are a danger, namely the danger that the Germans who are yet to be recruited will have a different impression

may than is intended.

For in using the wording "national socialism" instead of "National Socialism" one might easily get the impression that socialism is the main thing and the national only an epithet, an explanation, so to speak, of the main word. Although in reality it is rather the other way around: the eternal that we want to preserve through all changeable forms is the people.

Everything, absolutely everything, has to serve to strengthen those racial foundations that ensure the blossoming of the nation. From this point of view, socialism - purged of Marxism - appears as a state means, in the service of the individual and the whole, to protect the people's unity from private unrestrained desires. This is not in order to realize an abstract idea called "socialism", but to serve the most concrete thing, the nation. Therefore the word "nation" must also appear as a noun, linked to "socialism". , not as a lowercase addition.

We are therefore, strictly speaking, not "national socialists" but National Socialists.

12ö

## **national socialism**

It is high time to state this clearly; for from the formerly improper use of the first version, many of our speakers and writers have become accustomed to using it alone. Here, then, the danger of a displacement of our overall idea is also evident. It must be eliminated by speaking and writing only of National Socialism as a single and noun.



### The flag.

"Völkischer Beobachter", Thursday, July 8, 1926. Alfred Rosenberg wrote this excerpt at the end of the Weimar Party Congress of the NSDAP, July 1926.

Every real longing creates a symbol. At the sight of such a symbol, all ideas, personalities, experiences that have attached themselves to the sign come to life in the humblest of people. In everyday life, many a person does not even understand what a strong idea-forming power lives in a human heart that, at the sight of a regimental flag, suddenly knows that it is one with those thousands who in past centuries fought and bled under the banner, which had been shattered in many battles. The German sailor who waved the flag of the "Nürnberg" before he sank under the waves as the last one in front of the eyes of the enemy has become the mystical embodiment of a flag whose fluttering once embodied Germany's greatness and which carried the German name to the farthest countries.

With a flag you lead millions into battle, but a flag only has real value if it is a symbol of an attitude to life bubbling up from the human source. That is the black swastika on a white field and a fiery red background.

The swastika, the Germanic sign of the Nasse and the sign of the struggle for the values of our people. The colors black, white, and red were the sacred Danner under which the second Reich was founded and under which two million German heroes lost their lives. Now we are in chaos. Out of this chaos, against this chaos

the idea and form of the Third Reich are already struggling clear and bright for anyone who sees: the eternal racial symbol and the heroic old colors of honor in a new, ancient form - race and honor, honor and wealth, that was what every flag preached, each one of the many who stood close together in the morning on Sunday, July 4, and in the evening, 500 in number, followed by ever new columns, were carried past Adolf Hitler. This sea of flags, which then gathered on the market square, later said the new confession again, wordlessly but more forcefully than any words.

During the conference of delegates it was said for the first time in public that the flag dispute has already been overcome, both internally and externally. Not just the idea and shape of the Third Reich are already emerging against the dark background of the present, but the symbol of the future is already there: the flag of the Third Reich is the National Socialist swastika banner. Their confession: the state is not an end in itself, but a means to protect against waterlogging. The Nassenschütz is not an end in itself, but a means of preserving the idea of national honor. Race and people are the indispensable bearers of this idea, which is born with them and must die without them. Idea and substance are ultimate phenomena.

Every race has its big idea, every idea finds its own race.

All those thousands who had a great longing for Weimar felt that instinctively. There her feeling will have become a living and unshakable consciousness. The Pharisees and scribes of all denominations and parties will laugh - how

they all laugh, who have become rotten in their faith and yet remain arrogant: but those who swore to the swastika flag saw that consecrating the flag was a sacred act, no matter how simple it was presented, or rather because it was so simple was.

And you, who carry the flags and standards and march behind them, are aware that you are fighting for the greatest cause that has ever been fought for in Germany for over 1000 years.  
And don't forget who also gave you the symbol for the idea: Hitler!

## Unforgettable days.

**"Völkischer Beobachter", August 24, 1927.**

The days of Nuremberg are over, but the experience will remain unforgettable for all participants, not just party comrades; even the dullest spectator felt that here at last the original German will was reaching out. High bars with a conscious goal in mind. And if the SA passed their leader with shining eyes and looked at him with pride, then all the thousands in brown shirts can, conversely, return home with the knowledge that the leader was proud of them too. After all, he saw the best of German blood passing by, just as he did in 1944, when he himself, still unknown in the gray field army, moved to the German border to help save Germany.

All National Socialists will have heard with pride that during the Nuremberg days, despite the huge crowds, there was no collision, not even a minor incident. This has finally proved that where National Socialism dominates the field, the German national community has practically become a fact. The Marxists, insofar as they were good German workers, have given up all protest and have not followed the provocative calls of their leaders. Yes, many Nurembergers saw with joyful astonishment that apparently overwhelmed by the impression of the swastika army of the German working class on their foreheads and fists, many workers known as Social Democrats were wearing the festival badge

our swastika and the standard eagle. Straight  
in working-class districts where a National Socialist dared not enter in 1920 and still in  
1922, hung from the 4th and upper floors —

Swastika flag out. We shake these German workers awakening from the deceit of  
manism

Hands to our thoughts in the hope that they all will one day become ours, ours, like the  
close troop who, wearing former Red Front caps and swastika armbands, passed Adolf  
Hitler on Saturday.

When the flags and standards returned to the gray army after the consecration in  
Luitpoldhain, a broad beam of sunbeams broke through the morning clouds and flooded  
with them

Shine the many thousands. So the days in Nuremberg were a ray of light in the darkness  
of the present. They tell us: Ours the future!

Party Congress 1929.

**"Völkischer Beobachter", August 6, 1929.**

Well over a hundred thousand National Socialists were in Nuremberg. There were just as many, and even more, from all sections of the population who took part and took part in the great march of the National Socialist Party. The old German city of Nuremberg stood for three days under the sign of the swastika and was filled with the atmosphere of the German people's awakening desire for freedom. For hours the brown columns marched past their leader, Adolf Hitler over, with bright eyes, determination on their faces and enthusiasm on their lips. The march past of the National Socialist SA men from the north and the south, from the Ostmark and the Palatinate, from the Czech Republic and Carinthia was a political demonstration of unheard-of forcefulness, a demonstration of the national desire for freedom of the entire German community.

It was a rally against servitude, in which Germanness is held down with the means of violence and betrayal. A manifestation that manifested and must manifest itself so originally today, because the fateful hour of the German nation has struck and can no longer tolerate a cowardly evasion. This party congress of the National Socialist movement, in all its manifestations, had to become such a significant expression of the tremendous political excitement that is shaking our German people to the core today. In a few iron seeds, the leader of the movement shaped the essence of these mighty struggles for our destiny. In the impressive rally at the opening of the Kon

gresses he pronounced the National Socialist Party as the fighting organization of the German people and in the impassioned final address he crowned this thought with his appeal to the German people.

The statements of the other speakers at the party congress were also dominated in the same way by the atmosphere of the deep political process of fermentation which is taking place among the German people today. Thus, when Gottfried Feder declared in emphatic words that resistance to the threatened financial slavery by the Pough Plan was the last possibility of expressing a political will at all, or when General von Epp in front of the sarcophagus of our fallen heroes from the war demanded an oath, to emulate these men and to prove their courage to die in the fight to restore German freedom through deeds. "We are the last contingent of the German people," said Julius Streicher in his welcoming speech, expressing the thought that was the reason for all of us to dedicate our hearts and hands to the National Socialist Party.

And which is again the reason for all the thousands today to push their way into the ranks of the National Socialist front and let it grow into the most powerful people's movement of this century. Here a revolutionary act is taking place in the political and spiritual, the path of which has to be bought with bloody sacrifices. The blood that spilled in Nuremberg during the days of our party congress is also the result of the same passionate shock that gripped the German people as a whole. A shock that will lead to bloody crimes by those political powers who feel most threatened by the impending upheaval in the political character of the German nation.

## On the essence of National Socialism.

Speech held at the NSDAP party long march, dated 1, dis August 4, 1929 in Nuremberg. Not long after, Alfred Rosenberg wrote his well-known book of the same name. Some sections of this lecture were included in the "Myth of the 20th Century". century".

This year's party congress marks a very special milestone in the development of the National Socialist movement, because the first difficult years of tedious preparatory work, which was necessary for the founding of local groups throughout the Reich and their gradual development, is in a certain sense over. At the same time, however, it is also becoming clear that ever broader masses are beginning to recognize the complete helplessness of German foreign and domestic policy to date and are therefore on the lookout for a lesson that has been laughed at up to now and are listening to speeches and writings of the opposition, which for years has tirelessly denounced the ineffectiveness and anti-popularity of the had predicted the policy of fulfillment and denounced the gagging of the national idea at home. This situation in our development makes unheard-of demands on everyone for the future, beyond everything technical and organizational, because the awakening masses are now approaching us with a thousand questions of a fundamental and day-to-day political nature. In order to speed up the process of smothering newcomers and to give it a unified direction, it is absolutely necessary to present the critical-knowledge prerequisites and the confessions of our movement at the congress as well



to emerge clearly and comprehensibly. Because we can already do it today  
It is not uncommon for personalities who turn away from the old  
political parties and join us to work as speakers and writers shortly  
thereafter. So it is only too understandable that some thoughts still  
come from the old past, do not yet show the clear National Socialist  
transformation and that therefore questions are often dealt with in  
our meetings and in our press in a way that promotes the uniformity  
of the whole movement could cause disruption.

Man cannot grasp and represent the world, life, in its immediacy.  
The essence of life is its uninterrupted activity, the essence of the  
human mind and consciousness is the interrupted, the intermittent.  
Without this intellectual deed not a single work of art would be  
possible, not a single scientific thought formed, not a single heroic  
deed would be possible. This profound difference between the  
uninterrupted, flowing, organic process of life and the nature of our  
apprehension compels us to distinguish even further, and to bring to  
consciousness those forms by which man appropriates, subjugates,  
or serves the world.

The perception has a very immediately convincing effect or evokes  
negation. We can only gain knowledge of the problem at hand through  
a rational scheme, and man is driven by the spur of the will. Intuition  
always works with symbols according to its eternal sights. Who once  
in the Potsdam Earnison Church at the grave of Friedrich des

Great and Friedrich Wilhelm I. who has confessed the old

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consciously looked at the tattered Prussian flags on the walls, a whole world emerges from these symbolic flags, the greatest ages of German history, the greatest parables of German strength and German self-sacrifice. It is also a new symbol that has been passed on to us today, repeated in infinite numbers, by the National Socialist movement. This symbol shows us in color and drawing what we theoretically recognize and want inwardly. From day to day, from month to month, from year to year, new thoughts, new works, new victims are grouped around this symbol, and so not only the new flag itself becomes a symbol, but also the men who carry these flags carry. Only people who are upheld by the great values of German culture and who have the courage to represent them externally can commit themselves to this new symbol.

And here already we can see a mystical correspondence between these character values and ideals with the immediate Intuition, namely by the fact that the average of that humanity, which professes to be us, also recognizes a racial ideal, as once proclaimed by more impartial times through their art. A racial ideal that connects the great female figures of the Parthenon gable in Athens with the Gudrun figurine and Goethe's Dorothea just as closely as the Greek male figures with the Germanic ideal of beauty, even today.

It is not always necessary in life that every single figure corresponds perfectly to the ideal image, but it is important that everyone has this ideal image in their hearts. It has been proven by racial studies today that the hereditary image of man and his appearance sometimes do not coincide, that is, one down to the last detail

Walking, rem, external measurements of the skull or shape do not always lead to the goal, and yet it is clear that the new German onomastics have given us completely new eyes. All those fantastic and anti-nature teachings about the equality of human beings, about a so-called eternal and general development, are snatched away in one fell swoop, in short all those teachings which essentially claim that something comes into being out of nothing or that something somehow shaped by a development could result in the opposite.

Such teachings were only possible by scholars and could only be taken up by a generation that had forgotten how to see and which had thus become accessible to abstract, forced belief. Today, a sane view refutes all these things, without necessarily having to present more precise intellectual justifications for the widest circles. However, these are, of course, entirely possible, necessary for all leaders, and today they are more effective than ever because they correspond to what is immediately apparent. Genuine perception, therefore, goes beyond the immediacy of what is humanly given in a new way of seeing and further embraces all of art (including music, which is based on the pure perception of the ear) as a means through vivid symbols—colors, signs, tones to determine general essence, to present a life myth. If one goes even deeper, one will find that perception, through its symbolic power, plays a role even in the most abstract science. Symbol is ultimately also the ideal of the so-called Nordic race. We hardly find complete incarnations of this symbol anywhere, and yet it hovers before us in a uniform and clear manner

eyes, has done

this poignancy of the inner picture also gives us a new perspective on the outside, and today it is like the scales fell from the eyes of millions that the eternal change of form in the course of political history, in the course of the rise and fall of many peoples, is only the outside of becoming and dying of great thoughts and great powers of will.

If perception and symbol are inseparably connected as the one possibility of grasping the world, then the human will is characterized by evaluations, ie on the willing level the approval and rejection of an individual person or a people takes place in connection with those values , which we designate with the words honor, freedom, pride, duty and loyalty or with their respective opposite poles.

There has been much argument throughout the history of philosophy as to whether reason or will should be given supremacy. It has been declared that it is the will which directs reason, but the other side has shown that the will is governed solely by motives, and these motives are the births of a cognition of reason; the more knowledge is proclaimed, the more the human will adjusts itself to it and therefore happiness or misfortune of the individual or of the people depends solely on philosophy. This question has not yet been decided and cannot be binding on us here either

be decided, but we are standing here on the practical standpoint of a confession that we base on the myth of blood

trace back the mysterious correspondence between blood and soul,

We confess as National Socialists, i.e. as a representative of the modern version of the national will, that the drive of the will is the first and last for us, that therefore in the individual values of the human being the last standard also for the last

Reasonable knowledge lies, so that even the economic program and the social program, the entire state program of the National Socialist movement is determined by the strongest willing part of the German people and that they are willing to make everything else dependent on the recognition of the values of honour, pride, loyalty and freedom is.

That is why, in our eyes, the apparently material-bound economy is not primarily determined by rational divisions, not by sober programs, but by the implementation of its sober process with clearly identifiable values. Just as the so-called Roman law is fundamentally deaf to us today, it can only be overcome by a new law in which the idea of individual and national honor exalts everything, provides the standard for judging all actions and all misconduct. And just as today's democratic economy is dishonorable and this dishonor celebrates triumphs over the infatuated German people as a so-called free play of forces, exactly the same way the economy will receive a changed face when the eternal Germanic character values are again decisively placed at the top and those who deny them be ruthlessly suppressed. There was a time when a handshake by a Germanic chief or the word of a Hanse merchant was considered more unbreakable than the longest contracts and the loudest oaths are today. And National Socialism will also oppose any policy that doesn't

born out of the values of a national pride and does not pursue full independence throughout the nation in its endpoint.

Finally, the third way of creating an image of the world for ourselves is done with the help of reason and the intellect. Both together have the task of grasping the ever-flowing life in fixed thought schemes, making rhythmic divisions and thus creating purposeful and that means life-promoting forms of society for everyday existence. Our entire physics, our entire science in general, belongs in this schematic world formation. The mathematics e.g. B. as a whole is an immensely elaborate, purely schematic construct of the constructive mind, beginning with the simplest arithmetic, through algebra, to the final subtleties of analytic geometry. Anyone who has ever done higher mathematics will have observed in amazement how much work is done with the concepts of the infinitely small and unimaginable in order to be able to come as close as possible to comprehending the form of life. On the one that only approaches life

The whole elevating course of Germanic science rests on a schema, and there is none among us who would despise this manifestation of human life.

In today's time there are strong tendencies that see the enemy of life in the spirit as such, which, from very understandable organic impulses, have kindled a strong fight against rationalism, ie against the rule of the purely intellectual. We welcome this fight insofar as it is directed against a dictatorship of the mind, if similar to the development hypotheses already touched upon are not only based on the

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remove nature, but in their theories - for example of human equality - contradict the direct natural views and all volitional powers of man. On the other hand, we cannot admit that "the spirit" as such must in itself be inimical to nature, life and blood. The first creations of reason on Greek soil, the figure of the god father Zeus, were not a bloodless abstract thought, but only the schematization and personalization of cosmic forces, which man felt working directly upon him. The sun law, the heavenly commandments, they were made directly visible through the symbolizing power of the eternally great poet, just as the thought of the atoms revealed an enormous schematizing creative power. If a contemporary spiritual movement is rightly outraged that the purely mechanistic view of the world has taken possession of the entire human being, his values, his religious ideas and ultimately his political thoughts, then, conversely, one must object to the fact that today already triumphantly declared by a romanticizing philosophy that the mechanical conception of the world is finally collapsing, a philosophy that aims to smuggle in moral values as determining factors in cosmic natural events today. It was Immanuel Kant's great epistemological act to separate two worlds which, through their arbitrary merging, have materialized our ideas to this day, and whose proponents, for their part, tried with all means to prevent them from using schematic concepts great ideas a real science arose. The great physicist Lenard has pointed out the significant fact that shortly before the beginning of the year t until nearly the year 1500 these explorers and

creative power

reason was almost completely eliminated and that only after bloody battles did the eternal Germanic right to an organically structured world view assert itself.

We believe that a current which today turns against the so-called spirit, against rationalism, against technology itself, will not produce a vital organism if it triumphs, but will have a truly chaotic and destructive effect. Because not the technology and not them

Science in itself is culture-inhibiting or somehow civilization-destroying, but both always get their character traits from the people who created them and who continue to cultivate them. If we observe today the annihilation of the value-creating people by the cosmopolitan city and

If we intend to defend ourselves against this with all means, we are aware that above all a degenerate humanity created these stony deserts and only because it was degenerate itself and no longer had the ability to subject technology and science to willful values to integrate and to overcome the existing difficulties. A straight path leads from this knowledge to the conception of the world as intuition and will. Here we reach the deepest source from which we believe that the entire renewal movement, including that of Germany today, emerged from it, with the National Socialist movement marching at its peak.

We believe that the three possibilities of appropriating the world through intuition, will and reason flow together from a unified belief, from a single myth, the myth of blood, from a myth of the people, even if we do not know the individual currents of all these forces from experience to their very finest ramifications. This is where the confession, the faith, comes in

in,



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and as a measure of the organic truth of this belief is the fact that if intuition, will, and reason really do come from a single source, then the essences of all three of these possibilities can be freely switched. We must therefore be able to find that the perception of a specific race coincides with its innermost will strivings, in other words, that very specific character values are linked to a racial form that can be clearly imagined, and furthermore that reason cannot come into contradiction with its cognition these inner character values. It must therefore be possible, to speak symbolically, to feel the song by Master Hildebrand as related to the mysticism of Master Eckhart and the thinking of Immanuel Kant, for example. And who deeper into the essence of German

who strives to grasp will find that this possibility exists, in spite of the richness of thoughts and strivings.

But this thought alone opened up for the National Socialist

Movement a great awakening of all forces that are still dormant today and shows them as a strong link marching in an ancestral line of thousands of years.

With this insight into the great unity in mind, today we have mainly to deal with the schematic side of the movement.

The schematism always only takes place in all areas

With the help of spiritual duality, with the help of organic opposites, and here it is above all important that one only ever understands a schema as a means of grasping shapes, but not as a means of blurring as many shapes as possible and then creating a schema in a vacuum play the other. And further we must understand, that is, world history

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does not come about because one thinks up some doctrines in the teacher's room which, likewise hovering above the clouds, now split people into two parts, and because one believes that one can solve all riddles on the basis of these purely abstract measures of value.

That is how it is when one group in Germany declares that nationalism must be realized and another replies, since the previous Marxist parties have betrayed socialism, that our movement is called upon to realize socialism. There is no such thing as abstract nationalism, just as there is no abstract socialism.

The German people are not there to fight for some abstract scheme with their blood, but vice versa, all schemes, mental schemes and values are in our eyes only a means to strengthen the nation's struggle for life outwards and the inner strength through a just and increase expedient organization. We therefore only have to promote and welcome nationalism as the rise of certain inner values among those peoples of whom we believe that the forces of their destiny will not come into hostile opposition to the emanations of the German people. We are therefore not able to generate enthusiasm for nationalism as such. We can state that, for example, the South African half-breeds or other half-breeds in the tropics are also "nationalistic"

Make revolutions when the Negroes of Haiti and San Domingo feel a "nationalistic" awakening, that under the slogan of the right of self-determination of the peoples, all the inferior elements on this globe quite schematically also claim freedom for themselves. We are either not interested in any of this

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or only insofar as a far-sighted German policy promises the strengthening of Germanism through its use and, within this Germanic awakening, a strengthening of the German people.

It is certainly necessary, in order to master the fleeing life, to designate certain mental and spiritual attitudes by different names, even if the most diverse ones live together within the human heart. So we call a striving that emanates from the individual, who regards selfishness as the measure of his actions, individualism. We use the same term to designate a conception of the state which in all seriousness believes that a collection of millions of individuals can produce a people, a state or the so-called humanity. Such a state system, on which our whole democracy is based, necessarily lacks the concept of an organic whole, and thus also the intellectual power to create real figures, be it intellectual or political. That is why liberalism, democracy, has never created types, never generated, but always loosened up, at best preparing new types.

All life and all knowledge is always through contrasts marked. Everywhere we can observe a polarity of phenomena. That is why it is also extremely important to become clear about the organic opposites, not to falsify them through arbitrary schemes or even to treat things as opposites that are not at all opposites, which ideologically, but later also practically, leads to the greatest devastation within the structure of society must lead.

For centuries e.g. For example, we have been, and still are, accustomed to seeing life and death as organic opposites

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the. This train of thought came from a time of disintegration which, purely egotistical, had lost all connection with nature and had now passed into the dogmatics of our churches, but also into the thinking of non-church strata. An open look at proves us

nature, that life is not opposed to death, but that we can only observe death as an event in an individual, not as a whole. The individual is born and dies, life goes on.

Thus birth and death are opposed to each other as organic and quite natural opposites, while life is a comprehensive concept that unites birth and death. As Goethe said with ingenious impartiality about nature, that she needs death as a means to beget new life again and again. This view of nature may seem cruel from the individual human point of view. It is quite possible that we all can only seldom rise to the height of this belief, nevertheless it remains as true and has an effect, no matter how we think about it. The assertion, however, that death is the opposite of life has bred mental despair among millions of people, and has given rise to the most diverse attempts to overcome death as "the wages of sin" or to use other means of consolation.

The best attempt to proclaim false contradictions as existing within the organization of a people or some Dölter groups can be just as disastrous under certain circumstances, and then to contrast them as abstract systems and in this way to attempt to lay new foundations for the life of the people to accomplish. We are just experiencing that e.g. B. the already mentioned individualism, so-called reversalism

one

is contrasted

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just as we represent a German socialism towards individualism. The following can be said about this:

From a purely philosophical point of view, the word universalism describes an idea that starts from a whole as opposed to a view that only presents the individual as a measure of the value of your thoughts and actions. This expression is now incidental but also inextricably linked with the historical phenomenon of ecclesiastical-political universalism in Europe, as it prevailed throughout the Middle Ages. This universalism proceeded from a few tenets and demanded the submission of the thinking of all wets and peoples to these dogmas pronounced at some councils. Only against this universalism did the national cultures of the peoples of Europe arise.

The universalism was thus from the outset an abstract one. Assertion or an abstract form of belief, which only received its supporting content through the national vitality of different peoples. Therefore, when we use the word universalism, we can no longer separate the great historical phenomenon from the form of expression. And from this alone

The reason is the juxtaposition of individualism and universalism in the sense of a commitment to this of one

to reject logical German points of view. A universalism cannot do otherwise than result in so-called ultimate wholes, in ultimate assertions not only of a formal nature but also of a substantive nature, with which the fate and structure of life of the most diverse peoples are determined

should be determined. In addition, however, this coinage of the word is also inadvisable because it asserts opposites that do not exist.

The ego and the blood-conditioned people stand organically opposed to one another, striving to shape their lives and their history under the forms of society appropriate to them.

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The summarizing designations should therefore read, from the more formal side: individualism-socialism, from the predominantly substantive side: individualism-nationalism.

Societas, society, is therefore something living and animate, and I can only understand organic contrasts as the juxtaposition of animate and animate, but I cannot proclaim an organic contrast between animate and inanimate, because we lack the means for such a comparison. Universalism must, after all, necessarily refer to some world mechanic or abstract dogma, and it does not avail itself by endeavoring to deny these consequences. However, if one wants to understand only the human under universalism, it turns out that individualism and universalism are not opposites, but on the contrary spiritual twin brothers.

At the time when egotism, materialism, began to dominate in dying Greece and in the dying old Rome, as a phenomenon of a disintegration of the people, universalistic systems of thought also came to the fore at the same time. The ancient Greeks in the time of their heyday and health knew above all the difference between Hellenes and barbarians, Socrates, who was ultimately non-Greek, proclaimed the so-called unity of all good, and his pupil Antisthenes, the son of a Greek and a slave from the Near East, already openly demanded the abolition of all national barriers in the sense of an abstract humanity .

We can follow the connection between individualism and universalism directly in the last 100 years in the political field in the democratic and Marxist Movement that emanates from the bliss of the individual and at the same time a

proclaimed human culture, towards a pan-Europe, ultimately towards a world republic, be it a republic of stock market men, be it a structure of the dictatorship of the proletariat as a protective form of this world stock market dictatorship. The Dawes Plan and the Poug Plan are both parables of universalism and bloodless individualism going together. We confess

because we can only recognize the organic contrasts between ego and society, between ego and nation, because in the concept of society - i.e. a humanly organized one - the organic bloody bondage through character values and ideals is already included. The entire National Socialist thought and state spawn then grows out of this fundamental view, and we declare that it is not an abstract individualism or abstract universalism or abstract socialism, as it were settling out of the clouds, that forms peoples, but that, conversely, bloodthirsty, healthy peoples form individualism do not know as a benchmark, just as little as universalism.

Considered fundamentally and historically, individualism and universalism are the worldviews of decay, at best of the unhappy human being, fractured by whatever circumstances, who saw himself fleeing to an ultimate forced belief in order to escape his inner division.

From this whole experience of a rebirth, from the recognition of ancient, eternal values and from the new understanding of the organic opposites, a radiantly bright light suddenly emerges when we survey the development of the last historical epochs. We see through the entire is.

century into the 20th two major movements — nationalism and socialism

must — wrestle with each other, and the fact that they both had grown big and strong shows that they both necessarily have an organically healthy core, organically healthy impulses, no matter what people and systems in the course of time these waste powers and have seized powers of thought. We look at the old German nationalism after his

great flare-up in the wars of liberation, after its deepest Justification by Fichte, after his explosive appearance by Blücher and the Barons vom Stein and Ernst Moritz Arndt and in his military energy through Scharnhorst and Gneisenau

embodied - pass into the hands of an inwardly outdated but organizationally still strong generation, as was most sharply represented by the Metternich system. The flourishing nationalism thus entered into a fateful marriage with dynasticism as soon as it arose.

The value of the king or emperor in itself was higher than the value of the entire people, and while a Blücher declared that if the kings did not want to take part in the fight for freedom, they must be chased away, and a Freiherr vom Stein appealed to the king of Prussia forced his people by threatening to imprison him in Spandau, we now see a court economy growing that would have led to a collapse earlier had not the enormous power of Bismark once again attempted to reduce monarchy and nation to a state of emptiness, under dynastic leadership. But while Frederick the Great was also in

This unity was embodied in the heaviest days of shooting, the last German emperor had already lost this belief when he declared that he wanted to spare his Volte a civil war and crossed the border. That was the dynastic term



himself detached from the nation as a whole, and on November 9, 1918, the dynastic idea of the state collapsed.

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In addition to dynasty, German nationalism of the 19th century was closely linked to liberal democracy, which became stronger and stronger the more industrial trusts, the world economy, the wholesale trade and the world banks grew. The economic interests of these trusts were not rarely presented as national interests, e.g. For example, Deutsche Bank and its profits were falsified in Turkey in the interests of the people German Empire around. During the war we could see that the battle cry of the nation was not a declaration that the land which had been conquered by the German army should now become German Reich property, but for years only the ore mines of Briey and Longwy were negotiated, so the interests of industry and profit were placed above the interests of the nation as a whole. Bourgeois nationalism is dying today as a result of this unnatural combination and inversion of the hierarchy, and it is our movement that is the first to announce a new nationalism, thus linking it unconsciously and consciously to all the Germanic struggles for freedom of the past, but above all to the unconditional greatness of those men who defeated Germany in 1813 the depths led back to the heights.

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Just as nineteenth-century nationalism was poisoned by Marrant-liberalist forces, so too was socialism. But before we deal with it, we must be clear about the fact that the term "socializing" does not necessarily imply technical nationalization

is to be understood in itself, as is still customary in bourgeois and Marxist circles today under the influence of social-democratic doctrine. For our part, we determine as socialist a state measure to protect the population as a whole from any form of exploitation and also a state measure to protect the individual from private greed for profit. But here, too, it is not just a matter of a formal act in itself; an act only becomes socialist in relation to its effects.

It is therefore possible that a socialist act does not entail a formal nationalization at all; on the contrary, it can even mean a personalization, a liberation of many individual forces, if this liberation leads to a strengthening of the whole. As Bismarck once from the conservative side as

"Socialist" was attacked, he explained, since the term  
Under certain circumstances, socialism means nothing to him  
have a deterrent. He socialized the railways and he

remember the act of liberating the peasants by the Reichsfreiherr vom Stein, which also represents a socialist Matznahme.

Here our view touches deeply with that of Bismarck. The act of the Reichsfreiherr vom Stein meant that

Liberation of hundreds of thousands of peasants from a monstrous dictatorship. This freeing of the creative forces raised the welfare and character of the people, and the act of Reichsfreiherr vom Stein remains one of the greatest milestones in the history of German socialist freedom to this day.

The being from which this National Socialist point of view stems, which is in direct opposition to both the bourgeois-liberalist and the Marxist,

**Dom Wefensgefilge of National Socialism 1ö3** is the age-old German sense of justice that has been buried today. If Roman law only insisted on the formal side of property, lifting this property out of all relationships as a cache for itself, so to speak, the Germanic legal conception does not recognize this point of view at all, but only knows and recognizes relationships. Relationships of a dutiful nature between private property and the totality, which give the character of property the sense of legitimate property in the first place. At this point the deepest intoxication of the socialist idea sets in. In our assemblies and writings the three great devastations of Marxism have been pointed out in sufficient detail, namely the doctrine of internationalism (which destroys the popular basis of all thought and feeling), and the class struggle (which destroys the nation, that is, the living organism by inciting one part to revolt against the other) and pacifism (which is supposed to complete this work of destruction through emasculation in foreign policy). The fourth and perhaps deepest undermining is the destruction of the concept of property, which is intimately connected with the Germanic ideal of personality in general. Marxism once took up Proudhon's phrase "property is theft" and proclaimed it as the slogan in its struggle against so-called capitalism so it came as it had to come:

In today's Marxist rule, property is not declared to be theft, but quite the opposite, the greatest thefts have now been recognized as legitimate property.

## **tot From the essential structure of NatwrialsociaNsmus**

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This fact puts a spotlight on what it is all about whole concept of property.

An unimaginative bourgeoisie of today accuses us National Socialists of hostility to property, because our program provides for the possibility of undertaking expropriations in the name of a nation state, if necessary.

Even today's citizen, robbed by inflation, anxiously clings to an outdated concept of property, and in this way feels more connected to the greatest wreckers of the nation and swindlers than to agreeing to subject his old ideas to a rigorous examination. The preceding statement shows that the whole dispute is only concerned with where the idea of legality begins to have an effect between theft and legitimate property. In the case of a Germanic person who always combines the ideas of law with the ideas of honest action and duty, it is not difficult to establish legal ownership, whereas with today's concept of ownership in democracy, people who are actually struggling in prison wear the most beautiful tails on international driving.

### economic conferences

The National Socialist view, which cannot recognize dishonest property as property, has thus become the strongest promoter and guardian of the genuine German concept of property, which is entirely in agreement with the old German feeling of rights.

And here, too, we see a significant fact that takes us back to the beginning of this lecture: For us, socialism is only an expedient implementation of measures to protect the people, so it is not just an economic-political or socio-political scheme, but all this goes back to inner valuations, i.e. on the will. The idea of duty comes from will and its merits, and so does duty

## Voin Mejensgcsüge des Natioualsozkalismus 155

idea of law. The blood is one with this Witten and thus our word appears that socialism and nationalism are not opposites, but in the deepest essence one and the same, philosophically justified by the fact that both expressions of our life go back to common, Witten-like, this life in a certain direction judgmental reasons.

Ms a parable of the technical effect of these two valuations we can call: the army and the police. The army is the national force that has been sweated together and has to confront the enemies on the outside, as it were the living embodiment of nationalistic ideas. The police are the inner-political security of state sovereignty, the amalgamation of those forces that are called upon to protect the whole and the individual from any form of exploitation. In this sense, in contrast to the November Republic, the army and police appear in a new sense today, receive the highest task in a coming German state. And at the same time everything that has a dutiful relationship with them.

If one thinks through and lives through the struggle of our time in this way, only then will one become aware of the prerequisites that give all our individual support the full content, color and unity. But if every National Socialist examines all questions of life from the point of view of the highest value of the blood-conditioned nationality, then he can certainly sometimes err, but he will always very soon become aware of the error and be able to correct it.

§

In 1918, through their own fault, the German people went to their deepest fallen and is now being invaded by its internal and external enemies over the course of 10 years

156 Tortured and tortured in a vile way **by the Mesensgeige of National Socialism** .  
Nevertheless, forces have been found that, having reached the depths of life,  
rediscovered the eternal primal sources of the German people's power right here and,  
ready to fight, carry these experiences and insights through the misery of the time.  
What the 19th century did in terms of bourgeois sluggishness, Marxist delusions and the  
greatest lack of ideas, today's 20th century has to make up for in the midst of a hostile  
world such as Germany has never faced in this concentration of power.

That is why National Socialism is not a soft one  
Nostalgia, but a hard and harsh demand.

To this day, people associate the idea of so-called humanity with a feeling of  
compassion for everything that is sick, weak, decayed, and rotten. We National Socialists,  
however, associate the idea of humanity with everything that is inwardly healthy, strong  
and courageous in battle. We know that humanitarianism tried to counteract nature's  
process of selection, and that nature is taking revenge by smashing all these democratic  
and other attempts to the last.

The essence of National Socialism is therefore to fit into the eternal aristocratic  
natural laws of blood and not to select the sick through weakness

but on the contrary, through a conscious selection, to lead the willingly strong and  
creative back to the top without looking back at what is left behind. The National Socialist  
teachings are therefore aimed at all the strong of the German nation, who are perhaps  
misled today by countless confused teachings or, disaffected by existence, lead a self-  
contained life on their own in the artistic, scientific or other field.

Today when we survey the German past, for example when we wander through Dinkelsbühl or Rothenburg, we see a complete picture of Germanic culture before us, one of creative power and unparalleled defensive power.

We know that the Thirty Years' War was a feeling for life always destroyed, that the 17th and 18th centuries lie between them like deep abysses, and that only with the strengthening of the Prussian state does a very young life begin to thrive again. In the wars of liberation of 1813 and its men we see the concept of a completely new German history appearing, and we National Socialists of today tie in with the leaders of these wars of liberation as the first founders of a new idea of the state and a new attitude towards life.

We think of the great Freiherr vom Stein, who only knew one fatherland, which is called Germany; he declared: "I am completely indifferent to dynasties at this moment of great development; they are just tools; my wish is that Germany great and strong, to regain her independence and nationality, and to maintain both in her position between France and Russia; it cannot be preserved by following old, decayed and rotten forms." Stein described the line of his struggle as "opposing the democratic dreamers and princely arbitrariness". We are doing the same thing, only with the underlining that today Marxist criminals have taken the place of democratic dreamers. And another one rises before our eyes as a prophet awaiting his resurrection: Paul de Lagarde. No one saw as he did the damage caused by the liberalistic Second Reich, which was leading to its decline, and he lamented: "Our days are too dark not to promise a new sun. I'm waiting for that sun."

## **On the essence of National Socialism**

And we National Socialists feel secure today in the agreement with the really greats of the German nation, happy and powerful in the unconditional belief that a great people's movement is representing the rising of that sun for which Stein and Lagarde and many others, for whom they worked individually, were waiting . We are inwardly strong and swollen like never before a revolutionary movement in Europe.

The French Revolution of 1789 was just a single great collapse without creative thoughts, we are witnessing its decay today, our time of upheaval and knowledge of the nature of blood signifies the greatest spiritual revolution that is consciously beginning today. These questions of the time press us daily, and it is our duty to deal with them, to give an account of the spiritual struggle and to rank the awakened all in the brown crowd. It is the duty and task of each of us to grasp the newly set tasks of the nation again and again, to serve them with reverence, and this life is in truth eternal bliss.



## The road clear.

**On the death of Horst Wessel. "Völkischer Beobachter",  
March 1, 1930.**

On Saturday at 4 o'clock our murdered PG Horst Wessel will be buried. The whole movement will pause in its daily work at this hour and consecrate a silent commemoration to the new victim of the coming kingdom, a man who sealed the blood brotherhood between student and worker with his life and death. As a corps student he went among the German workers—a role model for all students—always at the forefront of the fight for freedom and bread, loved by all his comrades, hated by the enemies of the awakening workers, who then had him insidiously murdered by a pimp.

The Italian fascists cultivated a beautiful and profound custom. They, too, had had to make many sacrifices in the struggle against Bolshevism. However, the dead of a company was also kept in its list of members, and when each individual was called at roll call and answered "Here", this answer rang out from everyone's throat when the name of the dead comrade was heard.

Like the other martyrs, Horst Wessel is not dead either. The Sturm 5 he led and multiplied tenfold already bears his name, and his glowing will for a new Germany will spread to all his fellow combatants and those still to be added. Invisibly and yet tangibly, the souls of the "dead" fight with us

for a new life. — If we really want to live. Horst Wessel's call: "The road clear for the storm trooper!" is the slogan for an army of millions that is sacrificing and fighting for the soul of Germany, which is still hidden today. The tide is already rising, and every dead person is a warning parable for us, this one To be worthy of death wearing the swastika and marching under our standards.

The road free! — Repentance Germany has begun.

idea and guide.

**This essay in the *Völkischer Beobachter* of May 3, 1930 is a good example of the crucial educational work that Alfred Rosenberg did to the movement.**

According to Goethe, every great idea appears in a legislative manner. However, every truly great assembly is always a spiritual and spiritual birth of a personality. At best, the experiences of an age flow together through a few individuals—not through amalgamation, but because they stem from the same longing, the same character, the same myth of life.

In this world, an idea needs a body to be represented. The Parthenon arose from this urge, as did the Sirtina and the Ninth Symphony. Man, idea and work have become a spatiotemporal unit that can never be separated. This fundamental insight also applies where man is both subject and object, where human life is in flux, where a changing number must be the representation of a thought. Here man himself takes the place of the work, but with him come the concepts of faithfulness and unfaithfulness.

The National Socialist movement received its own law from the very first days of its existence after it started: blood and soil as the prerequisite for all activity, personality as the crowning glory of a people, leadership in opposition to democratic leveling, final battle against all marrism, replacement of the incompetent Middle class by a new selection of the nation...

Before an idea can become a formative force, a procreative type, she is inseparable from her living progenitor

**U blood and honor**

bar connected. This is something that everyone who has and forms thoughts understands without further ado, but it is also something that every Germanic character, no matter how simple, feels just as deeply and immediately. So if from the outside the enemies one organic elevation now try to apparently recognize the "crumbs of the idea" and describe names as "sound and smoke", it is quite clear that we are not dealing here with "ideal" motives, but have to do with asphalt plants that neither ideas nor great personalities understand, and therefore are also unable to evaluate.

In my speech at the party conference in Nuremberg in 1929, I pointed out that with the huge influx into the NSDAP, many a newcomer would soon leave as a speaker or writer without having experienced the complete remelting of the idea of National Socialism. Many will join em in that

childish belief that the party is a convenient forum for their plans and plans, since no one else will listen to them.

These people then usually like to speak of the "idea", whereby they imagine only the products of their imagination and regard National Socialism only as a test object for how far it can be added to these radiations of all kinds of previously repressed feelings. These people are therefore also personality of the guide is embarrassing in itself, because the idea and form are already available here and there is damn little opportunity for attempts to pose. So one eagerly emphasizes "loyalty to the idea" and then draws "historical"

Examples that have always been a coffeehouse delight to juggle around with.

All larger local groups know these types, they will have to pay more attention to them in the future. Before National Socialism became a steel-hard lesson

first he must have been carried through the flames of time by the Führer. Zeder, who is really true to this idea, will therefore emphasize the present inseparability of the leader and the idea and either take people of the above type under iron discipline or —

if there is inferiority of character in addition to ambition that can still be cured - have to be eliminated.

Especially the strongest personalities and the most conscious of the  
The National Socialist movement refuses to turn the party into a public debating club of haphazard people who confuse gossip with problem-solving.

The National Socialist's expression of freedom lies in the unique inner recognition of the idea. Loyalty to her is then loyalty to oneself. And the power of this common idea is strengthened by supporting the Führer in the fight against the decay of our time, in the fight for a great German future.

## To win the 4. September.

Alfred Rosenberg provided every election victory of the movement with a comment that was both sober and critical. At this point, the article about September 14, the ostentatious breakthrough battle of National Socialism, which appeared in the Baltic Observer on September 16, 1930, should be reproduced.

What happened in Germany on September 14, 1930 was not a Reichstag election, but a referendum unprecedented in the history of the party in Germany.

A movement that was ridiculed and ridiculed and persecuted with all the power of money, the press, the radio, and state terror has transformed from a ridiculed party into the strongest anti-Marxist organization in the whole world in just over two years. From only 809,000 people in 1928, the number of members increases to 6,401,000. The number of Reichstag representatives increases from 12 to 107,

With September 14, 1930, the National Socialist movement also received the legitimacy of its earlier demands from the outside: today it is the sole representative of the German idea of freedom, the idea of social justice, the demand for the cleansing of our entire lives from corruption and baseness. She was right yesterday

gotta say to the whole world:

In our camp stands the Germany of the future, Make way, you who have survived, the powers of rebirth, your watch is done!

We will get to work immediately to expand the election victory organizationally. An enormous amount of work is growing up for all of our Gau and local group leaders, because the motto now with tripled strength is: forward, always forward. The popular movement has got going, it must grow into a 10-million movement. On the shoulders of the NSDAP, on 14.

September 1930 an enormous responsibility was laid. We solemnly pledge to reward the trust of the millions with tireless work, but we also expect them to unite in an ever-solider battlefront as the enemy's hirelings mount an increased onslaught.

But: we are all proud, because September 14, 1930 did not just fall into our laps as a gift of mercy, but is the result of tireless work and a policy that was clear-cut, carried out as hard as steel, and maintained for ten years. Victory is ours, now tie your helm tighter!

The wooing of the German national state.

**"Völkischer Beobachter", March 14, 1933. This and the two following excerpts capture the mood of the time around the big day in Potsdam in a truly memorable way.**

For decades, two camps in Germany faced each other irreconcilably, the so-called unitary states and the federalists. The first group consisted of democrats and Marxists who saw the state only as a technical construction and wanted to build it according to the French scheme without any understanding of the diversity of German tradition.

Federalism, for its part, shimmered from slightly particularistic shades to separatist approaches to thought. This group did not see Germany as a federal state, but as a confederation of states, and always believed that they could put state law above imperial law. The wealth of Germanness was not understood only culturally, but politically, the word "Germany" always spoken with the silent reservation that one day, for example, it might be allowed to proclaim a "Rhenish Republic".

Both groups had stuck firmly to their slogans, and so it is not surprising that the previous compromises tore apart German life, we practically no longer had a state, but a bad temporary help for political business that had to be dealt with. The notorious phrase: "Somehow it has to be governed after all" is the classic expression of the inner lack of style and helplessness of the Weimar entity, which has now, as a French newspaper mockingly but correctly said, died out of fear of death.



But what is now taking place in Germany lies entirely outside the bickering about federalism and a unitary state, outside of partial inferiority complexes and unrealistic brain constructions. Today, with the hoisting of swastika flags, the "Holy Roman Empire of the German Nation" is finally being overcome from within, the overcoming of 1866 and the destruction of 1919.

"One state, one people", the slogan of the great patriots around Hutten, through the great elector to the same slogan of the National Socialist people's rally in Vienna on March 6, 1933, today is an expression of the innermost will from the Karawanken to Heligoland. Bearers of the swastika banner no longer quarrel about Grohdeutsch or Kleindeutsch because they know that they are German, nothing but German. They no longer argue about the past because they are a bloody present. They stand firmly on the ground of our century and build from the experience of our time world view and ideas of the state. They want the German national state, which has the task of representing Germany as a whole in an unshakable unity to the outside world, to make it healthy at home and to govern it in a socially just manner. All the means necessary to achieve this goal. To lead is good, but the means that do not bring us closer to that end are bad. That is the only yardstick that can be applied. But only one person can decide which means are appropriate to make the choice. This one fought for the right to this leadership, acquired it before history. And Germany gives him the opportunity to make the choice with all vigour. That's the essence

the great transformation in Berlin, Munich, Dresden, Hamburg, Stuttgart . . .

The people are brought "in shape", the millions of souls do not oppose each other, but align themselves in parallel. From this arises that great magnetic force that straightens up the hearts of everyone, including those who may still resist a little.

With a people that is 50 percent national and the rest is Marxist-democratic, you can't conduct politics, least of all a politics of freedom. Foreign and domestic policy are thus condensed into the problem of clearly lowering one bowl of the scales - and then putting the sword in it.

This is now accomplished by our SA as the executor of this will after the legal people's judgment on March 5th.

A state is being founded with irresistible force. Outside of all the bickering that has survived, born of a united longing, a new will to live shapes Germany's fate, and it is pointless to want to resist it any longer.

The meaning of March 21st.

**"Völkischer Observation", March 21, 1933.**

March 21, 1933 is a national holiday. What happens in its course is a historical act, a symbol.

On March 21, the revolt of 1918 becomes constitutional overcome.

The shameful days of gray November revisit in our mind's eye, when the sacred signs were torn down, trampled in the dirt. We behold the later years of cowardice and servitude, of the Versailles Treaty, of Daweso enslavement, of miserable illusions—

then, little by little, the emergence of a new one—our—  
spirit of resistance.

Until the historical turning point came on January 30th and the lieutenant von Königgrätz, as field marshal of the world war and Reich President, transferred the chancellorship to the private of this war.

Thus began the German revolution, the reckoning with the Revolt 14 years ago.

And now draws under the symbol of the two million dead heroes and in the sign of the swastika the Reich drew the line.

March 21 marks the death hour of Marxism. It was he who for decades had injected the enemy's poison into the hearts of German workers dribbled and rendered them incapable of taking the targeted direction.

Mentally paralyzed, millions followed the swindlers and traitors, did not rebel against the slaves

holders, but against their own freedom, which is inextricably linked to the freedom and honor of the nation as a whole. So we all had to do penance together, suffering at first, now we want to pay the penance fighting in brotherly community before German history.

Awakened German workers burn even their red ones today

Flags on the market squares of German cities. We welcome them with a handshake. But we will call their "leaders" to account.

From a world-historical point of view, the liberalistic epoch had the mission of overcoming social forms that were no longer sustainable and creating a new form. To this end, liberalism — without wanting to misrecognize individual great achievements — proved to be incapable. He falsified the emphasis on personality in economic-political individualism, finally, under Jewish leadership, increasingly destroyed all natural ties and thus became an element of the disintegration of the people and the state.

On March 21, the state of mind of the last 150 years dies.

"Freedom" was no longer understood as a duty to work for something, but as a request to be free from everything. The theoretical treason of the people and cultural anarchy, in whatever guise they may appear, go back to this "world view". Under Hitler's leadership, Germany overcame this mental and spiritual illness, and the simple game of the Potsdam garrison church therefore rings steadfastly in the ears of reborn Germany.

On March 21st, the Middle Ages will finally pass.

This epoch, albeit supported by Germanic greatness, testified to the disastrous spiritual conflict of the church denominations with the conclusion that this spiritual

also fight to transfer power politics. From the Crusades to the Counter-Reformation, yes, these attempts are still going on today, and time and again they have stood in the way of a truly great German national policy. Within our world view, this great discord in German history has already been overcome through the life we have lived. Everyone should be allowed to freely represent philosophical convictions, every deep, genuine faith must be sure of the respect of every German. Religion, German popular politics must no longer be falsified as a means of power-political enforcement of denominational ideas. Just like the social, the denominational class struggle must disappear when the talk is about shoes and umbrellas of the German nation. And if this people's brotherly light

has become the way of life for everyone, then the fateful heritage of the Middle Ages has finally been overcome.

That is the deeper meaning of the National Socialist popular uprising.

We have recognized over the centuries, through all forms of life, that the German nation was supported by certain values when it stood tall before world history—those were the ideas of honor and duty. To have carried out this renewal of character in the midst of the previous disgrace is Adolf Hitler's immortal merit.

It therefore connects the great Germans from Widukind to Bismarck across abysses and itself points to the future as a summit.

March 21, 1933 is therefore a day of honor for the Führer  
Dedicatory day, which the whole nation, inwardly connected to him, will celebrate today as a day of contemplation, reflection and hope.

At one of the holiest graves of the German people, at the coffin of the greatest king in German history, a confession to the eternity of the German nation is made

and proclaims the promise to fight for the nation, its purification and strengthening until the end of life.

The German revolution marches differently from the French and Russian ones. It is deeper and larger, is more comprehensive and mightier. It preaches ideas that the other still valuable nations of the West will one day have to recognize if they don't want to perish in the quagmire of liberalism and communism.

That is why the German uprising is not a threat to the necessities of life for others, but will one day have to be recognized as the salvation of all of Europe.

With these thoughts we will go to Potsdam, with these feelings we will celebrate the historic day, we will see our symbols united with the flags of Leuthen and Tannenberg, and the unity of Grotz-Germany will take place at the grave of the great Prussian king.

## Hitler, the Fuhrer. "Völkischer Beobachter", March 24, 1933.

On the afternoon of March 23, everyone heard the Chancellor's government statement. And everyone must have had the one certain feeling before everyone else: here speaks a statesman who is a born leader, a man who ingeniously knows how to combine harshness in fundamentals with the caution of statesmanlike necessity. Who is unflinchingly ready to destroy what is despicable and to atone for what is oaporable. But Gin Mann also spoke, through whose words the irrepressible will rang out, under no circumstances to give way, but firmly resolved to carry out his mission of saving Germany.

Hitler's words swooped down on Marxism like hippopotamus whips. After four years of fighting he now stood face to face with its representatives and - they were spared nothing. They had to accept everything without a word, endure the scourging of their crimes against the German people without protest. This symbolically embodied the powerlessness to do anything against Germany now, and they must have understood the threat to render foreign friendly services harmless.

Germany lives - and therefore Marxism dies.

The Chancellor's instructions are crystal clear on all domestic and foreign policy issues. Balanced but unequivocal, full of dignity and pride the formulations, full of tamed passion the repeated emphasis, no longer wanting to accept the division into winners and vanquished. And also when troubleshooting problems that

If the center is particularly interested, one senses an unswerving firmness combined with attitudes that would make this party appear to have lost all good spirits if it were to vote against the Enabling Act.

Again and again, stormy approval interrupted the Chancellor. We had all reached a new goal in our struggle. Our Führer is master in Germany and National Socialism heralds the revolution of the 20th century.

Neo-solutions prevailed in the Reichstag when the SPD. Führer Wels gave a very soft speech, but he still had the audacity to claim the fight for German equality and honor for the Social Democrats. Then Hitler stood up again and dealt with the leadership of Marxism sitting in front of him in a way they had never before heard with such dashing and contemptuous superiority.

You probably felt the paw of the lion when he denounced the hypocrisy of "humanity" and "freedom" of the SPD. unmasked, made it clear to them that if they invoked the "law", it was done by him, Hitler, by electing and convening the Reichstag. If he alone had wanted to give the people and power a free rein, then they would be Gentlemen of the SPD, not here in the Reichstag.

That was obvious. And the "revolutionary" leadership saw there, like a pack of fearful rabbits, small and pathetic as they had always been in reality. Their "leader" Braun fled, their agitator Grzesinski fled, they beat themselves up, unimaginative, despondent—in the end.

These blows shook the Marxist edifice to its foundations, so that even the state party voted in favor of the enabling law.



With that, the last remnants of the Weimar democracy submitted the rule of Hitler.

All resistance has been broken, the wave of German uprising has broken down all dams, the people wanted to see Hitler in power, Parliament bowed down, the center agreed to the rule of National Socialism.

For four years Hitler can do whatever is necessary to save Germany. Negative in the eradication of the people-destroying Marxist powers, positive in the construction of a new national community in order to lay the foundations for the first genuine German national state as the fulfillment of the German longing of many centuries.

And with him, unwavering loyalty, goes his entire old gang, the Brown Army marches as political support, to ensure that everything necessary is carried out to make any thought of resistance impossible.

"Hitler to power!" This nation's call was made on March 23 1933 to action!

Germany has awakened, the terrible work begins, the day of Third Reich has come

men.

### The popular advertising of the Germans.

This excerpt, which appeared in 1933 in the number of the "Nationalsozialistische Monatshefte", forms at the same time the introduction to a small pamphlet written for Germans living abroad on "The Development of the German Freedom Movement".

In spite of the tremendous upheavals of the last few months and the joy of all National Socialists at seeing their fourteen-year struggle crowned with victory, many millions were still unaware of what was actually happening in Germany. As always, only a later time will see the whole event in the historical context based on the results of future developments in the right proportion. It has been said several times during these weeks, but it must be emphasized again and again that a new German Reich was founded between March 5th, the day of the last Reichstag election, and April 7th, when the law on the Reich governorship appeared became.

For almost a millennium, the German nation stood in the midst of the most violent polar opposites, which often exceeded natural tensions within a nation and not infrequently shook the whole soul structure and fate of Germany to its foundations. Since the time when Charlemagne directed the eyes of the German princes beyond the organic borders and allowed the dream of a world empire to become his ideal, the German people were constantly being shaken by new struggles as a result of an internal turning away. The battle took place between the Roman emperors

thoughts and the Germanic royal idea. More and more this first spiritual imprint overshadowed the realities of the Germanic character and produced the most bitter feuds between the German princes. Added to this was the ideological education of a Roman universalist with the idea of a

Wellmonarchy melted together, which at the same time, in addition to the political defense, also created one heretic movement after the other Uetz. The so-called "Middle Ages" was not, as the old historiography liked to portray, a time of ideological peace. It was only for a short time that this "ideal of the Middle Ages" was politically consolidated to such an extent that a defensive movement seemed hopeless. Protests erupted more and more from all European states and led to religious wars, which took place most violently on French and German soil. Germany in particular was brought close to an abyss here through decades of bloody wars, and it was only from the ruins of the destruction of the Thirty Years' War that the Prussian state grew as the bearer of a blood- and soil-rooted German energy. Little Brandenburg became Prussia and Prussia eventually became Germany. However, the political unification of 1871 was not supplemented by an ideological unity, and the political concept of the state of the second empire could not be clearly expressed, because the dynasty itself as the last remnant of the Thirty Years' War - as high as its cultural creations are considered may see - the real state-political unity of the German nation prevented.

JmRüclen these opposites then grew in the nineteenth Century the Marxist class struggle idea upwards as Consequence of an economic liberalism, whose crude, capitalist methods millions of strata of many

Completely cheated of em fate. Thus, alongside particularism and confessional struggles, social class struggle developed as the third life-threatening phenomenon. The old Reich was not capable of dealing with all these conflicts, and when, after a terrible struggle from 1914 to 1918, the last reserves of German resistance seemed to have been broken, the very forces that Germany needed centuries to overcome won once more and stronger than ever before had.

Germany made its deepest fall. But the great mystery of the last fourteen years consists precisely in the fact that, pressed deeply to the ground, it only now recognized the true roots of its strength and, over the course of centuries, found its way back to its origins. Master Eckhart once said: "It is the deepest wells that carry the highest water." This saying has come true in the struggle of the last fourteen years. The struggle of the last decade was characterized by an ever deeper overcoming of both the medieval religious idea and the baroque dynastic ideal of the state, as well as the liberalistic, mariistic, international class struggle idea. The National Socialist movement led this mighty struggle on all three fronts under Hitler's leadership and with his character, and that is why the fact that a political power shift was undertaken, but that this shift in political forces is only the expression of a more profound ideological experience

was so welcomed by the millions who fought with us, that is why it became a revolution not of the guillotine, but a revolution of the joyful face, which as the first symbol organized a Day of German Labor on May 1, 1933, i.e. a festival of people's srisden , a

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Feast of the inner reconciliation of the different denominations and classes.

But this statement should not mean that the sentimental National Socialist movement is somehow succumbed to weaknesses, rather it has emphasized from the very first day of its activity that it should raise the strong and healthy against all spiritual powers that worshiped a philosophy that presented the sick and weak as the only human thing.

The National Socialist revolution will notwithstanding its disproportionately bloodless course be tough in the implementation of the laws recognized as necessary; it will relentlessly eliminate from state political life all those representatives who, whether through weakness or anti-German sentiment, partly to blame for what happened in the last decades.

Without any petty revenge and therefore in the feeling of a great discovery of the future, the replacement of the old leadership classes in all areas of life takes place with astonishing instinctive certainty, first in the upper positions of political power, then in the appointment of the National Socialist Reichsstatthalter to secure the Reich idea in the states, then in the formation of the state governments and in the occupation of the police. In addition, the great founding of the German Labor Front, which, out of the idea of social justice, preaches the idea of the New Reich to the workers and entrepreneurs and, if necessary, inserts stubborn elements into the new type of National Socialist worker ms.

In the cultural field, the same thing is happening step by step Conquest, be it in the German poetry academy, be it at the German universities, from which the representatives of the surviving ages disappear and where finally space is made for the not yet 12\*

belonged to heralds of a new world view and a new idea of the state.

On the horizon of the future, the disputes within the evangelical church will show that the new experience has roused millions here too, and that these millions are now also calling for new church forms. The NSDAP, as a political party, does not get involved directly in these religious and ecclesiastical disputes, but it cannot and does not want to prevent the National Socialists, who conduct more in-depth research, from taking part in this religious search for a new church.

We understand that the world around us still has no understanding of what is happening in Germany, since the principles according to which Germany is now being built are quite different from those from which the statehood of the democratic countries grew. However, we are firmly convinced that we did not turn back the nad of history, as is arrogantly suggested to us, but that, quite the opposite, Germany under the heavy psychological pressure over the course of ten years

has undergone a development that will take many decades for other nations. The problems are very similar in the other states. In order to solve them, one cannot use the same means that have been used for 14 years, but will have to decide to switch to other forms of life and states. The entire democratic-parliamentary statehood is crumbling, has already collapsed in human life, and no nation will be spared from grappling with the same questions with the deepest seriousness as the German nation did. The great disease that the ideas of 1789 brought to Europe has been overcome in Germany, not in a negative sense, but in

positive new state creation, and the other peoples, whether they like it or not, will have to take a similar path according to their tradition, or they will be forced to do so by fate itself in bloody revolutions. Today it is the German nation that gives the world a new image, that does not ask about the rights and thoughts of grandfathers in order to test the laws of the twentieth century against them; Rather, we affirm the form of our time, even if we do declare that the National Socialist revolution was also a conservative revolution

is, we don't understand it as the return of survived culture--  
and forms of government, but the preservation of the eternal character value of the German people. These cannot  
change. The people as a people can exist only if it keeps unchanging laws at its core. On the other hand, these values must be defended and strengthened within a new environment by means of the technical inventions of our time, and this can only be done by a child of the twentieth century himself, no longer by a backward-looking scholar or a reactionary one

party functionary.

National Socialism thus demands a totality of humanity for itself. Convinced that he embodies the teaching of our century in its substance, he must also be impatient for the time to come, because only in this way can a strong foundation for the life to come be built. Thus the German revolution advances with mighty strides towards its realization, and the experience of the German nation becoming a guarantor that in all areas of life the longing of many centuries will take shape, and that the Third Reich will become what King Heinrich! Martin Luther and Frederick the Great dreamed of.

The National Socialist revolution is just beginning!

Your shipment is the making of a new one

Livelihood for all Germans.

**"ViMcher Observer", 17. For 1933.**

The big meeting of the leadership of the NSDAP was not an ordinary working meeting, but a deep discussion of the problems of state and people, work and socialism, leader training and establishment of estates, which then led to discussions about current measures. This conference brought together almost everything that embodied the power of the state today, but beyond that, and that was the deep essence of the Fihrer's great speeches, the will for future type breeding of the latest generations was embodied here.

A leading article in a German national newspaper tried to do so to show for a few days that a party, even the largest, is also dependent on other employees. One follows Hitler as chancellor unconditionally and that has to be enough. . . . These trains of thought prove that certain circles have still not grasped what is actually taking place in the German Reich. It is not the fact that the NSDAP has become by far the largest political party that is of decisive importance, but rather that its thinking forms the new foundation of German life badly represents. All other attempts to create a basis for life have failed miserably, because the old powers always only use their class or religious interests as this basis



wanted to recognize. This development from the Middle Ages to 1933 is now over. The highest value of nationality opens the revolution of 20th century, and whoever does not want to bow to this value, regardless of whether he is a citizen, a centrist or a Marxist, will be broken. And because the people of the old and oldest system are incapable of grasping the will of the new millennium, the National Socialist revolution is not over, but is at the beginning!

Almost all revolutions have only reached the height of their impact, be it in a good or bad sense, after years. What 1789 meant only became apparent under the guillotine of 1793, in a different way, when Bonaparte became master of Paris. And that's why the shape of the National Socialist uprising will only emerge quite vividly after some time.

This idea of a major mission dominated the last NSDAP conference like never before, which is why the inauguration of the Reichsführer School - a special merit of our Pg. Dr. Üey — a symbolic act. In Bernau, where an Eeneralftab of Marxism was to be trained, the sculpture of the coming leadership corps of the National Socialist movement was created; Training of spirit and will of the most lively kind, comradeship and spiritual combat community, these are the goals of this new foundation in the service of the leader.

The movement has once again received tremendous impetus, full of confidence, undeterred, it is doing again what it has been doing for 14 years: it is working.

peasantry and culture.

Festive speech on October 1, 1st WA on the occasion of the harvest festival of the Äampfbundes for German culture at the Deutsches Eck in Koblenz. On the same day the Führer from the Bücksberg spoke to 500,000 farmers.

The new kingdom has already celebrated many solemn and festive days, but two of them stand out in particular: one was May 1st and the other is October 1st. People have long struggled to give meaning to May 1st. For decades, citizens and proletarians of all nations have waged fierce feuds over this day, and even in Germany itself such battles of the most bitter nature have been fought. In Germany in particular, May Day had become a day of German turmoil; he seemed to be forever. But moreover, this day was not only a point of contention between citizens and proletarians, but also within the Mariist movement itself this struggle had drawn deep furrows. It was only a few years ago that Berlin became the scene of a bloody street fight on May Day.

In 1933, however, this fiercely and much disputed day took on a completely different face. Millions and millions of Germans from every town and village marched to the town halls and big squares where the German worker was celebrated that day. And without any incidents, this day passed in a harmonious, peaceful unity, and thereby became the most beautiful and noblest token of respect before work.

It was a celebration unlike anything mail had seen on May Day in decades.

Today we celebrate October 1st and again millions flock and but millions in all German towns together, this time to honor the peasants, the German peasants. And with that they are doing their second social duty this year.

In the past, the German peasants had always been regarded as a backward class. Yes, the Marxist movement had even set itself the task of ousting this peasant class altogether and replacing a peasant farm with large capitalist enterprises managed from the center of a cosmopolitan city. An unworldly erudition and a highly cultivated intellectualism in the last few decades have for their part this German farmer

repeatedly smiled at and demeaned him to the object of their ridicule. In the newspapers and in the theaters the peasantry was never presented in the way it deserved.

But if we look back today at the struggle of the last 14 years, then we can and must state with pride that the honor of the German peasant has been restored by the National Socialist movement. And when the German farmer celebrates his day on the Bückeberg today, we look back at German history and remember

of those struggles that the German affluent community had to wage over the centuries. Above all, we remember that time from the 16th century, when the German peasants, the best townspeople and many honorable knights, such as Ulrich von Hutten and Franz von Sickingen, united to fight against spiritual and secular tyranny. But this great struggle ended in terrible defeat, and

When the peasants were forced to submit, they sang: "We're going home beaten, our grandchildren fight better."

Since then, many centuries in the German lands gone a long time before this saying became true. The attempts of the baron v. Stein made the first breach in the wall of an anti-peasant tradition. But only the hardship of our time should bring about the final victory, the hardship of our time, which seemed to break everything, and which was now called upon to finally give the German peasant his honor and his rights, to give it back, and to give him back to help achieve real dignity in his work and creativity.

If we thank the German farmer today, we believe that the German farmer is also thanking the nation has to pay, because it was not the "peasant parties" who Peasants fought for freedom, but for the honor of the German Farmers also have unemployed workers in all cities below Hitler's flags fought - and bled. This shed blood is the strongest bond, is the strongest cement that holds the national community together today, that forges city and country together into an indissoluble unity. We can with pride and

Glad to see that, while in the past the city was whipped up against the country and the country against the city, today the city dweller and the country man shook hands, knowing that one cannot live without the other, that is because of a quarrel and quarrel between the two only the downfall of Germany would come, but with it the downfall of all.

If we ask ourselves today: what does a cultural Organization to do with such a celebration, such a political and social power struggle goes the

German culture has something to do with it, then one thing has to be said: we do not recognize and understand the political and the social and the cultural as separate factors, but we believe that all these three endeavors have the root in a single, common emotional Having strength and drawing from this common element, from this common root, the similar drive of will.

We would like to confess today that the conception of culture has become quite different from that of previous decades, also as a result of the National Socialist movement. In the past, culture was only considered to be what you could write and print, what you could carry home in black. Culture was often taken to mean cramped psychological ideas that found their way into literature. An unworldly fine art had been bred, and eventually a gulf had developed between the nation's natural instincts and its scholars and artists. This led to a contempt for the peasantry, which found its strongest expression in the world cities and their life. We believe that this time of world city hypnosis is politically and socially and culturally over and that we are going back to blood and soil because we have to. But if a symbolic image of culture has emerged before our eyes today, it is the image of the German farmhouse.

This farmhouse was the prototype of all later architecture. It was from this farmhouse in northern central Europe that all those who later called themselves Greeks, when they went to the Balkans, carried out the inspiration and sources of strength. This farmhouse is the archetype of the Greek temple and is still an eternal example of Germanic and Nordic architecture.

During the last hundred years that

Farming in its entirety was socially devastated, the mysterious German language itself summed up in the word farmer everything that was and is present in terms of creative forces, so it gave the word a comprehensive and deep meaning beyond the narrow concept of farmership. Because the word farmer is associated with the concept of building, of building up, of cultivating in general. At the same time, there is a spiritual connection between the language and culture of a nation that leads back to those origins. And we ourselves are finding our way back to that origin today, not in a sentimental ecstasy, but because the wrong nature of the bygone epoch has fallen away from us and we are longing anew for what we must regain. The last few decades have been dominated by hopelessness in the big and cosmopolitan cities, the result of that disregard and neglect of the peasantry which drove millions and millions to flock from the country to the city, who now in turn increased and increased the misery that reigned in the cities, and who gradually perished in this misery.

Therefore, when we reject the glorification of sick and miserable people in the visual arts and in literature today, this is also the elusion of this new awakening, which must lead back to the healthy original sources and draw its strength from them. If we take the place of the sick and wretched

want to put the healthy and strong people if we wish that future German literature and poetry will place these powerful and strong people at the center of

art design, then it is a return to peasantry, because the peasant is the only healthy and strong one in the midst of decay part that has survived for centuries, even millennia, and also in

will be equally powerful and strong for millennia to come.

The fact that we have gathered on the Rhine today is a symbol of a struggle that is not only of a national, political and social nature, but also of a cultural nature. The eternal Rhine is forever linked to German destiny. He was him

Destiny stream in the past and will remain so in the future, a stream that has been suffered and fought over for thousands of years, and which will therefore remain a symbol in the future of Germany.

The eternal song of the distress of the Nibelungs sounded out from the Rhine, and it continues to resonate wherever the German language is still spoken at all. Hundreds of songs have come from the Rhine, and they are sung from all over the world, wherever Germans live. But when we think of the Rhine here, our thoughts also go far out into the country to the other tribes of the great German people. We think of the mysterious Black Forest, which was once the birthplace of the German fairy tale and the birthplace of the dreamy German folk song

has been. We continue to think of the hard tribe of the Lower Saxony, who fought for blood and soil for centuries with a tenacity and energy like hardly any other tribe of the German people. When we establish this, we know at the same time that the struggle that the great Saxon Duke Widukind once waged is being continued today, and that Widukind's struggle for blood and soil in the 20th century was brought to its conclusion by Adolf Hitler's victory, that the Widukind, who lost in the 9th century, was victorious in the 20th century at the hands of Adolf Hitler. And today the Führer's message from the Lower Saxony region will resound throughout Germany.

Our thoughts go further to East Prussia, the most endangered point of today's divided Germany. We commemorate this cultural and state creation in connection with the work of the Teutonic Order. We know that a new way of life emerged from sword and plow. If today we want to find our way back to the German origins beyond the age of democracy and dynastic state ideas, then we already see those ideas at the center of the idea of the Teutonic Order that are being realized in ongoing development today in the Third Reich.

This is how a common wanting and feeling runs through the German language People. But when foreign countries reproach us today that the Third Reich apparently only has time to celebrate festivals, we have only one answer to give: since 1914 Germany has been fighting for its political and spiritual substance, for its existence in bad shape. For 14 years everything that was great in German history has been insulted and reviled. For once in this year the foreign trust has been thrown off and smashed. Finally Germany has in all its tribes

the right to celebrate festivals as other nations have always celebrated them.

We believe that when the German peasant harvests the harvest today, he rightly celebrates this hour of his rebirth, rightly remembering that what was begun many hundreds of years ago has now taken on its real form. When the Führer said to the German workers on May 1st that the German peasant was the basis of all German life, this is confirmed in a document today and recorded for all time.

If, moreover, the whole German nation today in all cities honors the German farmer, so has



they as a community have a great right to it; for for the first time in a thousand years, when King Heinrich! began gathering Germany, one can say today that German life is no longer determined by the hierarchy of dynasties, confessions and classes, but by Germanness itself, the German nation alone. Today Germany celebrates this becoming a nation in a way that this country has never seen before. We want to celebrate this celebration with the deep seriousness that the great experience of this wonderful year 1933 gave us. In that year the miracle took place that a unified empire of all tribes and professions and estates came into being. The longing of two thousand years has taken shape.

And when we use the word Third Reich, we do not do so as a chronological list; rather, we want to characterize the content of this Third Reich in that it has become the first real German national state that does justice to all the greatness of the German past. Today, at the celebration of the German peasantry, our greeting goes to this first German national state, our deepest, longingly felt salvation!



# worldview and culture

**Religion, state, politics, economy, art are not yardsticks in themselves, but means to secure the race and nationality. When we have become aware of this, only then have we felt the whole burden that lies on the present and future generations, but only then will we also attain the strong, united faith, for which fighting means happiness and honor.**

**Alfred Rosenberg in the "Völkischer Beobachter", 25. May 1925.**



## mankind o-ogmas\*

**"Auf Gut Deutsch", December 3, 1920.**

Wei forces fight in every human being. One wants to assert the individual in life, the other strives for union with something superindividual. If the times of the Thirty Years' War and its aftermath were geared towards ruthless fighting, it is humanly understandable that a counter-current spread that wanted to honor "humanity" that was striving into "space". But like confinement alone, so also rhythmless expansion alone must bring death with it. A deep saying of Goethe's is worth remembering here: "Nothing is more inconsistent than the highest consequence, because it produces unnatural phenomena that ultimately change."

In the history of peoples we have the opportunity to observe how the idea of solitude carried out in the Praris led to the catastrophe of one people: India. We know that the Indians, a powerful people, went from the north to the Indus and the Ganges. We know their hymns and songs; Old Indian life is built up for us today with considerable clarity from stories and myths that have been handed down. The Indians came into the country as conquerors, their structure of life arose from a sense of race and status, they formed castes. The Aryas (those belonging to the faithful) were divided into priestly, warrior and tradesman (Brahmin, Kshatriyas Vaicyas) castes.

The fourth caste is the Audras, the natives. This last division is the most important. you 13"

is based on the recognition of racial differences: Caste means Varna in Indian, which is colour.

Even in the earliest times, however, the Indian thinker

Ask about the unified nature of the world, the multiplicity of the gods is no longer enough for him. And in the course of his intellectual development he came to the conclusion that the one force that guides and maintains the universe, the well-soul, the Brahman, is identical with the mysterious inner self, the Atman.

The personality is only valued as a barrier, the individual, then the racial differences are seen as externals, deceptions. In this way, the Indian correctly arrives at honoring the divine soul, which he feels alive within him, also in the (Iudra. This limitless, self-abandoning state of mind resulted in the ever-widening loosening of the barriers between Aryans and Aborigines "Mixed marriages increased, foreign spirit and foreign blood began to have a say in Indian life. It lost its original inner greatness more and more. And even if an oan kara arose, even if a wonderful blossoming of poetry came about in Kalidasa, it always had an effect The numerous invading foreign elements so strongly penetrated all expressions of life, overgrown the ancient Indian character in such a way that this phenomenon of decay can almost be felt with one's hands.

Delusional cults are rampant. The beauty of Indian art sinks into immoderation and distortion. The formerly rhythmically regulated course of life: learning, starting a family, turning away from the world as an old man is increasingly being abandoned, the one-sided asceticism of youth appears as a dogma: India is condemned to sterility. The strict caste classification on a racial basis gives way to a schematism on purely professional grounds and ends in the end in downright monstrosities.

And just as a right principle, placed in the wrong hands and rigidly pursued, finally leads to the absurd, so the thought of limitlessly expanding faith turned into monastic self-importance.

These apparently only historical facts throw a glaring light on the human dogma of the Masonic world view. Because if you take it seriously, you open the floodgates to strangers and enemies and disarm yourself.

We now know how closely nature and spirit are connected, we know that a certain nature produces a certain art, a special religion or philosophy, but that mixing very different peoples only results in hybridization in every area. We know now that this is a crime against our best, innermost.

Before this dogma of humanity, which is overly tolerant as far as foreigners are concerned, but intolerant of its own national character, is not thoroughly condemned by Freemasonry, every lodge brother, no matter how harmless, is our enemy. In political terms, we shall see why; On a purely national level, the Masonic world view that has come into effect lays valuable forces idle. There are 65,000 German Freemasons. The German will to live has been weakened by so much energy, the foreign, in our case the Jewish, invader has so many more defenders.

## folk art.

From the outset, National Socialism refused\* to recognize a certain unhealthy deification of the past in art as its standard. One digs too carefully that a new teaching, which encompasses the rest of the life of the people, will one day also create something new in the field of art. Alfred Rosenberg describes this view, which is widespread today, for the first time in the following article from May 10, 1923 in the "Völkischer Beobachter".

The völkisch movement rightly describes itself as an intellectual as well as political current that has broken with collapsed state banks and many survived forms of life and art and wants to create Dahn for everything that is alive and pushing forward. Politically, the Volkish idea received its clear stamp in National Socialism, and the most active Germans are currently fighting under its banner for a new idea of the state. It is remarkable, however, that when we look at what one likes to call folk art, little of this elementary forward thrust can be noticed.

When we speak of the state concept of the Middle Ages, of Frederick the Great, of the French kings, of liberalist democracy, we are talking about a past of which one or the other element provides the basis for a new building of the future, but none of these Thought as a whole has become a compulsive belief for us politically.

By contrast, we see when we first look around turn the painting, the sad apparition,



that the majority of our folkish painters look spellbound only at the art of the past. Of course, it is readily admitted that some of our present-day artists view the world with eyes similar to those of a Schongauer or a Ludwig Richter, but it is strange that one believes it is necessary to emphasize one's ethnic art in frequent imitations of the old form. The representatives of this trend therefore have no understanding of the urgency of the present, and we see them all too often as a fundamental negation of the entire artistic burgeoning forces of the present time.

They are doing exactly what the conservatives did to the labor movement on the political front. Instead of listening to the rhythm of the present with a keen ear, people shut themselves off from the whole world with books and pictures from bygone eras and were indignant and amazed when suddenly chaotic movements became visible everywhere. In the same way that the labor movement, which in itself was deeply justified, could be falsified politically by Jewish Marxism, because the old national leader was petrified in the conservative camp, so in the artistic field it was possible to falsify the longing of a time for a new art form.

Instead of the inevitable internal break with the Ver  
In order to experience the past and to enable the new forces that necessarily appear in Sturm und Drang to develop organically, many of our more mature folkish artists attacked the new longing as such and delivered an entire generation to a power that misused and falsified the new longing of today . It is not acceptable to break the baton in pharisaical arrogance over the entire new era, but we must detach capable beings who have become unfaithful to themselves through spiritual poisoning of the well. The

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## **VSMsche art**

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today has more right to demand expression than to rave and moan about a dead art past.

Only an artist who understands the urgency of the present will one day find the artistic form for it. Here as well

in other areas of art, of course, neither help

theoretical considerations but solely the experience.

Waiting for this and preparing for it is the business of every German.

## For a world view.

"**Völkischer Beobachter**", May 24/25, 1925.

It is necessary to be clear, even in the midst of everyday political struggles, that a struggle for power in the state can only be sustained and successful if there is a will behind this struggle, born of a will it purely instinctively, be it consciously grasped cohesive world view. — We believe that today's time represents a break with many spiritual powers. Many forms as an expression of former views of life collapsed, inwardly rotten, almost without resistance, but even the powers that seemed to be lying came to violence at the moment when they, too, had already been overcome inwardly. Millions want that

still not true: the thought is unbearable for them to have to throw something away for which they have made many and big sacrifices. Both the supporters of the center and those of marasm and democracy reject with an indignation all our unvarnished attacks, which one can see the secret anger that a strong hand shakes at their rotting but untouchable idols.

There is no doubt that this condition may last for a while. New life will emerge from a world-historical catastrophe, even if it still stands there without any organizational tradition. It may form crystallization points here and there, the attraction of which is initially great enough to captivate the desperate, but not enough to transform them positively. Especially today's

A crisis of movement must cause us to look at life from a higher vantage point and to tell ourselves that the birth of great ideas is never painless. Life absorbs and ejects, attracts and repels, and before the molecules make themselves uniformly in one direction, years pass...

However, they can only adjust if a central thought acts as a magnet, if an absolute standard is applied more and more and other criteria of thought and action are suppressed. It is precisely in the face of this demand that the most difficult battles often take place; because nine-tenths of the material for the implementation of the National Socialist world view, even in its clearest interpretation, consists of people who do not yet face the forms of the past with that inner freedom to, out of a new awareness of life, accept what this is demands, and courageously eliminates what stands in his way.

The slogans under which millions are moved to march show the scale of an attitude towards life. A man only fights and dies for what he truly believes in. The Middle Ages are dead, royal absolutism is dead, subjectivist democracy is rotting before our eyes. There are two systems that will fight the decisive battle around which all other forces will ultimately be grouped:

One, communism means the attempt of the last violent depersonalization of the West under the tyranny of a single terrorist will. The other, National Socialism, means the recognition of the dynamic lifestyle of the European wet people, which includes the rejection of both the coercive state as an end in itself and unrestrained economic subjectivism.

Religion, state, politics, economy, art are not standards in themselves, but means to secure the race and nationality. When we have become aware of this, only then have we felt the whole burden that lies on the present and future generations, but only then will we also attain the strong, unified faith for which fighting means happiness and honor.

## From the artist struggle of the present.

**"The World Struggle", November 1925.**

A time and a people that no longer have a coherent world view also no longer have art. There may be isolated artists in them, but a style is always something that coincides with a general mental direction. That is why we see ourselves in chaos today, also in the realm of art

across from.

The end of the 18th century saw the "Stürmer und Dranger" face the classicist ideal. The efforts of the former were subject to the protectors of Hellenism, who looked beyond themselves for a formal canon

The romantic Goethe became the author of 2nd Faust, and the revolutionary Schiller became the poet "approaching the ancient form".

The feeling and creativity of the West is dynamic, the Greek ideal springs from a primarily static state of mind. In Europe, rest is seen as a transitional stage from movement to movement, in Hellas it was important to transform even the fastest into rest. The essence of Greece lies enclosed in the calm plastic, the essence of the West is expressed in the most dynamic architecture, most internalized painting, eruptive music, Greece was form, the West was formation, ie perpetual activity.

Greece was predominantly body plastic, the Occident struggled to shape the soul.

Then, when the age of the machine raised new problems of form, Did it turn out that the West no longer looked at artists, but only at

Professors, archaeologists, grammarians on the one hand and sober, often instinctive engineers, eclectics, mathematicians on the other.

To speak first of architecture, the building of monstrous railway stations, factories, warehouses with cast Greek capitals, acanthus leaves, imitations of Moorish, Gothic, and Chinese forms, combined with the crudest iron construction, began. All of Europe is still overflowing with these products of an unprecedented artistic decline. And when a new generation wanted to become "personal", the notorious "Art Nouveau" arose, whose arts and crafts crimes can be admired from Paris to Moscow and Budapest. It still rages unchecked in many places today.

The creative power was broken because it was oriented ideologically and artistically to a foreign standard and such

could no longer cope with the demands of life. The painting of the 19th century also shows us the classicist schools, only to then suddenly become subjectivist and perish in today's art Bolshevism. If in the past one wanted only "Greekness", then only "nature", today one would like to delete the object altogether and "represent" "spiritual experiences" without form. Parallel phenomena to the fine arts can also be found in music, poetry and theater at every turn.

Art and artists are atomized. That feel today — desperate — thousands in all camps. They're all looking for a new connection, a new style, a new ideal of beauty. All as long as they are real. The bastardism of a Schönberg, a Kokoschka, a Becher, for example, still triumphs today after the antique standard has been shattered over ours

directionless artists who have thrown off the old but haven't yet found the real, the new. A later time will prove whether the folk and Nassen forces are strong enough to synthesize chaos.

Today, architecture is the first art that is out of the way, first of all to become honest again. The task of overcoming technology through technology and new creation awaits you. Anyone who has eyes to see sees the conscious quest to create a true form for the new dynamic of our lives, at work in the grain silos of California, on a North German Lloyd steamer, in the Helsingfors train station, on the bridges of the Tauernbahn. The time will also come here when theaters, town halls and sacred buildings will also arise from this new search for truth. Today, a modern architect looks with pity and shame down Friedrichstrasse in Berlin, at Munich City Hall and thousands of other products of an inwardly untruthful art and ideological chaos.

In other arts the strife rages on; it even seems as if it hasn't bottomed out yet.

If one now wants to speak of the foundations of a coming art, then no rules and commandments can be meant by it, but only a new spiritual direction. The Volkish world view and historical observation necessarily brings with it a new truthfulness that has thrown off old compulsive beliefs and broken rotten crusts; she instinctively and consciously eliminates what is alien and hostile: the most important prerequisite for positive action. But it also brings with it an old-new ideal of beauty. Old in that racial evaluation, as created by the great Venetians (Titian, Palma Vecchio, Giorgione); as portrayed by Raffael, Botticelli, Holbein, Dürer and van Lyk; as in Wagner's



creations. New because the forces and forms of the present will envelop it.

We still don't have a great poet today, because "we" are not ourselves at all. The world war hasn't produced one yet, because deep down nobody knew that he was fighting and dying for a new myth. Today millions of all peoples are thinking about that Grave of the "unknown soldier", millions of Germans look at grave war graves; recently a plan has been drawn up to establish a sacred grove in Germany in honor of the heroes of the world war. It will soon be seen that these 12 million men of the holy race are martyrs, that they are all victims of a collapsing time and at the same time heralds of a new one. They, the dead today, are the living links between the individuals of the many millions, the founders of the folkish myth. They are the most sublime witnesses to the eternity of the ideas of race and people. Once that has been experienced, then the poet of the world war will also be born. From this myth, however, a new culture and art will one day be able to emerge.

This mythical experience is the basis, the only foundation of our future. It alone is what makes a style of life and art possible.

The past created an ecclesiastical, a courtly style, gave us Hellenistic or Roman ties. The task of the present is to prepare a national-racial bond or to sink into civilized barbarism.

## The theater.

**"The World Struggle", November 1925.**

**This essay shows, like few others, that the time for "specialists" is over.**

**Rosenberg has better and deeper things to say about the theater than most theater people, because he sees it in the context of a large overall show.**

Germanic art is a personal statement. Also the theatre. The Greek put his actors on a high crotch, tied an immobile mask in front of them, almost eliminated the personal through a huge arena, created so-called formal laws, which later in the pseudo-classical period of the reign of pseudo-French tragedy gagged all genuine dramatic creativity in Europe. (The Greek drama also ultimately gave no real inner development.

"Fate" was an elementary external catastrophe, not an event that was also internally linked to the subject.) The Greek stripped his heroes of the personal, he "harmonized" who characterized Germans. He created shape, the Germanic expression.

The Hellene described the destruction or victory of the person, the Germans guilt, victory and atonement of spiritual personality.

Moliere and Shakespeare broke the chains of a foreign drama.

Both acted out their dramas in the midst of their presence, without pseudo-Greek surroundings and laws.

All of Shakespeare's art is a pure breach of pseudo-classical traditions. Lessing justified this law theoretically, but on the basis of a new pseudo-humanitarian ideal created the conditions for a much worse poison: for today's Jewish theater epidemic.

Anyone who has ever been to the Moscow Art Theater before the war has been able to get an idea of genuine dramatic art. All those involved, right down to the last extra, fitted in harmoniously with the whole work and were well-trained artists.

Control of shock was a self-evident prerequisite, even the prompter was dispensed with, applause was forbidden. Thus that element was eliminated that makes up the appearance of the theater and forms the greatest attraction. The artistic seriousness that Schiller and Goethe once demanded prevailed here, and produced those deep effects that no one who had visited the outwardly so inconspicuous theater could escape. The secret of the effect of the art of Stanislavsky, Kachalov, and the decorator Dobushmsky rested undoubtedly on a deep, Russian folk culture. This listening to folklore and serious service to the spiritual values born out of it provided the prerequisites for the success of the artistic programs of the theater run by "dilettantes". In addition, of course, there is the fact that the Russians are artistically talented, especially in theater and dance. We do that in Germany

Experience that some really great artists appear, but the general level of the participants leaves a lot to be desired. As a result, too many abstractions are expected of the viewer, ie he is repeatedly forced to overcome imbalances, which is not his thing, but that of the actors and the director.

When it fell into Jewish hands, the purely industrial operation of Western European theater was pushed to the extreme. The hunt for the "star" still determines the inartistic nature of our theater directors, which means that everything else is kitschy

internal work was dispensed with - the aim was to work more and more through quantity. Neinhardt-Goldmann's Oedipus performances, e.g. B. have shown this aspiration most clearly. The theater became a mass gathering, art became mass hypnosis and sensual excitement. Mahler was striving for something similar with his thousand-part orchestra. The consequence of the incursion of Jewish commercial spirit into Western theater life is that we have neither a French, nor a German, nor a Jewish theatre, but a typical hybrid product. The German's ability to work out the hero particularly clearly became fatal in Jewish hands.

If one asks oneself about the fundamentals, we must be clear about the fact that there is only one way here, the way that the Moscow Artists' Theater took at the time: listening to the national essence in the past and present; the suppression of what is actually theatrical from the theatre; the serious, I would like to say manual overcoming of the technical and material. But all of this is only possible when what is foreign is once again felt to be foreign. Just as Shakespeare overcame the pseudo-Hellenic "law," so the playwright and director of today faces a task of the opposite nature: to overcome dissolution, that is, to create a truly national theatrical style.

In the question of the equipment, the dispute is gradually beginning to settle down. The materialistic decoration is finally overcome. It gave the viewer too much and ended up looking tacky like any imitation. The opposite swing of the pendulum led to the Neform stage and to bare, unnatural Expressionism. But here, too, it soon became apparent that the expressionist (Jewish-run) stage that allegedly lured the viewers of

intended to distract from the imitation, new additions to the imagination, and even more: the restoration of the nonsensical that inhibited the dramatic experience demanded. Both extremes sinned against the essential requirements of any furnishing system: 1. not to distract and 2. to expect as few abstractions as possible from the viewer. In view of our current expiry time, this requirement means something almost impossible: doing without effects. And yet it is the first and last condition for the rebirth of the theater.

Various attempts have been made to set up truly national stages. These are from economic reasons collapsed. As far as I can see (I confess that I'm not a theater expert), people emphasized their good patriotic sentiments, promised to play only German plays, only asked for German actors and directors, but still moved in the old artistic program templates without noticing that we National Socialists are and must be not only political, but also artistic-revolutionary, because the old nationalism was so concerned with economy and industry

connected that he no longer has any relation to genuine folkish thinking and feeling. He is completely without ideas and is therefore helpless in the face of the Jewish, instinct-driven activity of destruction. Understand the "national" German industry, what character-forming (and --destroying) influence the theater represents and how necessary it is to revive the people's soul again and again and to swear together to common real experience, we have had a good theater system for a long time. This "national" industry and our "national"

But economy in general has been for a long time: the servant of Jewish high finance and today dares less than ever to cherish an independent folkish artistic idea. You have coal, paper, and copper

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Potash in my head, but no ethnic cultural ideas. The heart beats for dividends and not for struggling artistic creation. The Jewish banker pays his fellow ethnic and racial writers, lets his newspapers spread their fame; Unfortunately, the German king of industry, and also the French and English, only too often regards writers and actors as parasitic fellows.

The Jewish "Neues Wiener Journal" reports from Vienna on 16. October 1925 mockingly and beaming with joy:

"As I learned, the project to set up an Aryan theater in Vienna, in which only plays by Aryan poets were to be performed by Aryan actors in front of Aryan spectators, is to be regarded as a total failure. In order to have a reasonably secure basis for the planned foundation of the theatre, it was intended to try to found an Aryan theater association with a minimum membership of 15,000 people in order to have at least 500 reliable theatergoers per day.

Despite a great deal of propaganda, there was only a far smaller number of interested parties in Vienna, and the project has therefore been abandoned for the time being."

The plundering of an entire people has been almost entirely successful. It will be many years before a political power struggle creates the conditions for national cultural work. By then, however, one must have become clear about which ideas brought about the decomposition and which principles alone guarantee a new birth.

First of all, we don't need so many individual new ones for this thoughts, but simply new thinking.

## The film.

**"The Competition", November 1925.**

**Always opposed to those ancients who only see the bad in everything new, Alfred Rosenberg places film in its appropriate place in a nation's cultural life.**

There's a lot of hype about the film; especially in ethnic circles. One points out - rightly so - to the enormous flood of inferior cinema plays, to the destructive criminals and "moral" films, and from this one concludes a sentence of condemnation... The art of printing, too, was once presented as an invention of Satan; it has often acted satanically, and yet none of us will want to do without them. Nothing happens in this life without compensation: one has to accept the faults of one's virtues, and certain qualities cause other peculiarities polarizingly.

The film is a question of style like the theatre. The essence of the theater undoubtedly means drama, that is, the emotional depth, the inner link between man and fate, be it tragic or comic. Transferring this concept of style from theater to film was the first root of that evil that we call "cinema drama" today. Theater is three-dimensional - film is two-dimensional. In theater you go from the inside to the outside, in film you have to one begins with the picture, that is, one starts from the outside. It is therefore contrary to style and unfair to demand anything else from the new means of representation than what it is essentially capable of achieving.

The first commandment of the film is therefore: not to practice psychology, but to tell the story through images. Only when one has decidedly adjusted to this two-dimensional activity can one hope to end up with a profound impression on the viewer.

The question is whether the German film directors have come to this point of view in the course of many years of experience. At the same time, however, they endeavor to expand the possibilities of film in a direction that theater is naturally blocked from ever. It is drama in the true sense of the word and the art of storytelling from legend and the present that is reviving in film today and exerting that great influence on millions that we can see everywhere.

Adventure and criminal films have certainly caused a great deal of mischief, but I would like to take the liberty of representing the heretical view that the film was once again one of a kind for millions through the filth of the big city has helped an almost clogged source to bubble up again: the imagination. Just imagine today's city without the film: huge stone deserts, dirty courtyards, gray walls, lights flickering in the center and human restlessness. The theaters made inaccessible to many millions. Suddenly the opportunity opens up for these abandoned ones to wander into distant lands, to have adventures, to laugh at grotesques and to cry over "feelings". A whole world is passing by on the flickering wall, and in the middle of the age of the dead machine there is one new romance being born.

The dark room ignites in every human being the feeling of being alone and unobserved; the usual inhibitions fall away inwardly, the rusty imagination awakens and feels the unrolling light-



play as reality, yes, unconsciously as a medium that carries us across time and space.

The Play of Light has become a vision for millions of books. Today's adventurous boy reads less Karl May, but sees Tom Mir in the cinema and admires the powers of Marco. The young girls, thank God, read less Marlitt and Eschstruth and Heimbürg, but now she has Henny Porten and Asta Nielsen. One shouldn't get too excited about certain silly things and sentimentalities. They are part of life too, and there has never been a long time when the all-too-human did not have to pay its tribute.

So one should not hypocritically reject the film (those who do this publicly are often secretly happy to go to the flicker booth themselves), but be clear about the fact that its invention has put a tool in the hands of man which, if used purposefully, could save millions can make hearts beat in one direction.

Today, the art of photography has become a cinema industry, most of which is in the hands of the Jews. Accordingly, the film has become a means of infecting the people through salacious depictions, and the other intention of glorifying criminality is just as evident today as it is in the Jewish press. At the same time, the whole of Europe is being flooded with American products, which, in so far as they are grotesque, cause a peculiar laughter, but which in every other respect are so hopelessly shallow, stupid and uncultured that they, too, actually represent a great danger.

So many Scandinavian and German directors have trying to restore the film's bad reputation

place; e.g. T. with success. A patriotic company was recently founded in Berlin, to the howls of rage from the Jewish film companies. The censorship in Marxist-ruled Prussia, which ran through almost all cheeky films without hesitation, even forbade the mere naming of King Friedrich Wilhelm III. and Bluchers on the cover. Here it is evident that the anti-German side is striving for political re-strengthening, also in a roundabout way in terms of cultural policy to prevent our Voltes, and that all problems today ultimately end in the power problem. Things have progressed so far in almost all states that the struggle against the large trusts can no longer be won with economic and artistic means alone.

That is why the unconditional demand arises here too: to support those political power groups with all their might, which in the theater and film industry provide the people's imagination with worthy material, enhance it and do not want to poison and destroy it.

The practical way that could be done would be that all nationalist associations should unite for the purpose of building model cinemas. Existing German enterprises must be assured of support so that they can put their artistic experience to the service of national causes in the deepest sense. Perhaps the suggestion given here will not remain entirely without consequences. In Budapest, for example, the "Awakening Hungarians" own three cinemas, the income from which also facilitates their national educational work. With a good, artistic, diverse and folksy program, good results could certainly also be achieved in Germany with a united will until for the final complete elimination of the Syrian-Jewish influence.

## Houston Stewart Chamberlain.

**In the book of the same name, published by Biruckinnnn-Verlag Munich, Rosenberg pays off his debt of gratitude to Chamberlain, who, at the age of fifteen, first gave him an impression of the gravest problems of the time in his writings and in a certain sense acted as a kind of spiritual teacher for him**

**war.**

It had been translated in Germany that the struggle, which consciously began around 1200, began again in the 19th century, with the attack being led through the chaos of nations, Rome and Judea, supported by peoples and states who, in a short-sighted way, believed with them Destroy everything national and state together to be able to go, which is already beginning to take revenge in an eerie way. More than ever, therefore, the Eesamtwerk H. St. Chamberlain's attention in enslaved and betrayed Germany. Self-reflection and awakening of buried species-specific, spiritual sources, struggle for German, intellectual and political ideals, a deepened new nationalism, combined with German-socialist renewal, is the demand of the present and the future.

But Chamberlain's work has not been in vain. If one thinks his work away from the intellectual history of the last three decades of German life, a terrible ode would reign in its place. The fiery battle cry to the enemies of the German people and to the ossifying scholarship had evoked a strong echo and conjured up the frightened Pharisees and scribes from all camps on the plan.

said

Houston Stewart Chamberlain

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These have left no stone unturned to thunder down man and value. However, it was in vain. The best Germans were able to breathe freely again and face the revolutionaries who heralded the monistic century just as freely as they did the ecclesiastical and political obscurants.

The flag of German consciousness, which Martin Luther had once taken in his hand, which then fluttered in the hand of Frederick the Unique, sank down, was raised again by Bismarck-Mottke, it was carried by the tender yet fiery H. St.

Chamberlain rescued into the 20th century. Now she lies in the dust and awaits the "man with the heart of a lion", who takes her in his strong hands and through the German misery of today fighting deceives into a new future.

No one knows exactly what that will look like, but the direction of the struggle is as clear as ever.

The question, however, is: is it possible to grasp and teach the ideas of the greatest Germans, which H. St. Chamberlain has redesigned for us, in such a way that they become the supporting ideas of a people's movement? Bringing this problem closer to a solution is the highest task of every German. The German Houston Stewart Chamberlain also showed the basics and the direction from the darkness to the light.

## Dietrich Eckhart.

Foreword to the first authentic writing to appear on Eckart's work and personality. "Dietrich Eckart, A Legacy", Franz Eher-Verlag, 1927.

When the news of Dietrich Eckart's sudden death reached his friends at the end of December 1923, it all seemed more incomprehensible than any other death notice. They had felt the great vitality of this man too deeply, the strength of his temperament, the impetuosity of his will. Five years of tireless struggle left everyone who knew Dietrich Eckart with the indelible impression of a peculiar, idiosyncratic, self-confident personality, an experience that had a double lasting effect, especially in times of sloppiness and flat character like ours.

So it is that even now, with every thought of the fearless man, streams of spiritual power flow from the grave into Berchtesgaden, which we need more than ever, since perjury still triumphs and time is putting its stamp even more openly on the face than before.

These commemorative sheets should help to keep alive the memory of one of the best of the German people, but at the same time proudly remind in whose family Dietrich Eckart fought for a German future.

And finally, the short key words should be a small part of the Represent thanks owed by the publisher to Dietrich Eckart; first as his selfless patron, then as his friend.

Like many Germans, I feel it is my duty that Dietrich Eckart's name and work be protected and cared for until the day when both have become the common property of the entire German people.

man and woman.

**From "The Competition". April, 1926. The basic ideas of this work are later placed in the work "The Myth of the 20th Century" in the context of a comprehensive overall show and are explained in more detail.**

The man approaches the world and life in an inventive, creative (architectural) and summarizing (synthetic) way, the woman, however, lyrically. Even if the average man in ordinary life does not always reveal great intellectual architectonics, the fact remains that great state foundations, legal codes, type-forming associations of a political, military, ecclesiastical nature, comprehensive philosophical and creative systems, symphonies, dramas and temples - one and all, as long as the mankind exists, have been created by the synthetic mind of man. In contrast, the woman represents a world that is not inferior to man's in terms of beauty and individuality, but equal to it. The Amazonian "emancipated" is to blame for the fact that women began to lose respect for their own nature and made the highest values of man theirs. That meant a mental disorder, a re-magnetization of female nature, which is also the case today wandering along, similar to how, conversely, male nature began to worship the idols of humanity, philanthropy, pacifism, and the liberation of slaves instead of worrying about the architectonics and synthetics of existence. gait stage". Thanks to the "emancipation movement," woman has not become architectural, but merely intellectual (as "Amazon") or purely erotic (as a representative of the gender revolution).

In both cases she has built in her own essence, and yet has not reached the masculine. The same is true—vice versa—of the "emancipated man".

From the woman's point of view, state, law code, philosophy could be seen as something external. Why always forms, schemes, consciousness? Isn't what is flowing, spontaneous, unconscious in experiencing the deepest greater and more beautiful? Does it always need works to prove soul, and are these forms and works of a man not often made of one

atmosphere of the lyrically feminine that would be unthinkable without the woman?

Life is being and becoming, conscious and subconscious at the same time. In his eternal becoming, the man seeks to create a being through the creation of ideas and works, the world tries to form itself as an organic-architectural structure. Woman is the eternal guardian of the unconscious. The Nordic Germanic myths presented the goddess Freya as the guardian of eternal youth and beauty. If they were stolen from the gods, so these would age and fade away. Translated into today's language, this means that the preservation of our race lies in the hands of women. Every people can still pick themselves up out of political enslavement, but no longer out of racial contamination. If the women of a nation give birth to Negro or Jew bastards, a mud flood of enthusiasm for niggers and nigger "art" will continue to flow unhindered across Europe as it does today; Jewish brothel literature may continue to get into the house as it does now; the Syrians from the Kurfürstendamm will get even further regarded as a fellow countryman and a possible husband, then the situation will arise in which the spiritual centers of Germany (and Europe) will only be populated by bastards

"erotic Medes-

"Born" the Jew today - and also with the help of the teachings of women's emancipation - reaches for the roots of our whole existence in general. If anywhere, then today the most sacred and greatest task of the woman would lie in the sermon about the preservation of the race.

That means guarding and preserving that unconscious, still unconcentrated, but for that very reason original life; of life, on which the content, nature and architectonics of our racial culture depend, those highest values that alone make us creative. But instead of paying attention to this most important and greatest thing, many women fall for the great cries of distraction from the enemies of our people and our nationality, and are seriously ready to scratch the man's eyes out for ballot papers and seats in parliament. Allegedly, in order not to remain a "second-class citizen," woman has been hounded to the right of choice. While her instinct for choosing a man is spoiled by the "Elegant World," the "Lady," and other overtly or covertly soul- and racial diseases

journals and works. Today the woman carries the money to the big Jewish shops, from whose shop windows the glittering decay of a dying time can be seen, and today's liberal or subdued nationalist man is too weak to resist the general trend. The woman's lyrical passion, which in times of need can become just as heroic as the man's will to form, seems to have been buried for a long time. It is woman's job to clear away this debris. The man should help her with this.

Emancipation of women from women's emancipation is the first demand of a female generation that recognizes people and race, the eternally unconscious,



the basis of all culture, wants to save from destruction.

However, so that after all this I am not misunderstood as wanting to revive the way of life of the Biedermeier period, it should be noted that the times of the gazebo and the "dreamy girlhood" are of course finally over.

Of course, women belong in the overall life of the people, they have all educational opportunities open to them; the same care is to be taken for their physical training through rhythm, gymnastics, sport as for the man. Under today's social conditions, you are not allowed to do any in your professional life either

Difficulties are posed, but maternity protection laws still need to be enforced more strictly.

However, our striving will certainly be towards breaking the anti-people, democratic-Marxist sucking system, paving the way for a social order that no longer forces young women, as is the case today, to flock in droves to the most important labor market of life, which consumes women's strength stream. Every opportunity should be open to the woman to develop her powers, but one thing must be clear: the man must be and remain a judge, soldier and state leader.

Today, more than ever, these professions demand an unlyrical, even rough, attitude that only recognizes what is typical and generally folkish. It would be a dereliction of duty to act on our past and future if the men here wanted to give in.

The toughest man is just tough enough for the iron future. When racial and popular exaltation, when racial disgrace, are punished by imprisonment and the death penalty, then it will be nerves of steel

and the most abrupt formal forces succeed in creating the coming type.

Different souls must not be levelled, "balanced", but must be respected as organic beings, their individuality must be cared for the greater the success of work, the cultural value and the will to live of the whole people

in the real man and in the real woman its decided find enemies. If no one resists the racial and gender chaos, then the downfall has become inevitable.

## Beethoven.

**As can be seen in particular from the "Myth of the 20th Century", Rosenberg has a particularly close intellectual relationship to the heroic classical music of Bach, Beethoven and Wagner.**

**March 1927 on the 100th anniversary of Beethoven's death, an essay published in the "Döllischer Beobachter".**

It is a strange feeling to know that, while a whole agitated world is looking at Germany with hostility, on 26.

March in all countries and cities that still lay claim to culture, the day of remembrance of one of the greatest of the same German people is celebrated. Hundreds of thousands will listen to Beethoven's music on the hundredth anniversary of his death, millions will read about him in newspapers and magazines, and in Paris and Warsaw, too, the word will be German again  
culture must fall.

Like a giant of Arwelt lines, Beethoven still tames and unleashes the hearts of people today; especially today more than ever. Today the whole world is fermenting and wants willful, titanic things.

Two types of people emerge from all the great figures of the Germanic Occident. One wants to conquer the secret of life like a surrounded fortress from all sides, so to speak, in order to checkmate it with a global strategy. That was the mental and spiritual attitude of a Leonardo, a Descartes, a Kant, a Leibniz, a Goethe. In all of them lived the longing for a universality of the all-encompassing spirit, an all-round striving and research.

The other type tackles the secret of existence with double energy from almost only one side. He wants the fortress broken in the assault to expose its interior. That was the primal impulse in Michelangelo, in Rembrandt, in Schopenhauer, in Richard Wagner. Beethoven also belongs to this second type, he "grabbed fate in the jaws" and professed his strength as the

Morality of people who stand out above others. In its spiritual battle our age needs less a slow strategic method than a one-sided, intolerant attitude.

When old values break and new ones are born, all forces naturally gather at will against a few points, ultimately against a power center.

Just as there will certainly be a time of rhythmic relaxation after the victory and the epic poets and "classics" of life will begin to have an effect again, just as surely today the one-sided idleness is the primary thing.

And that's why many commemorations are being celebrated now, but none that could unleash such profound powers as the hundredth anniversary of Ludwig van Beethoven's death. Anyone who has understood what essence is also at work in our movement knows that a similar urge lives in all of us as that which Beethoven embodied in the highest intensity. The storming over the rubble of a collapsing world; the hope of a will that will shape new worlds; the intense joy through passionate sorrow.

"Run, brothers, your course, joyfully, like a hero,  
to victory!"

This is the climax of the Ninth Symphony.

For one day let us allow ourselves to participate in the greatest expansion of the heart in the awareness that

-ah -he German Beethoven towers above all peoples of the West and the best among them is considered a center of real creativity. But then we want to think about the fact that Beethoven can give us the driving will for German design and moo. Because today we live in the Eroica of the German people,

## Paul is Lagarde.

**"Völkischer Beobachter", September 10, 1927.**

Among the men who will one day be named as prophets of the new world view and co-builders of the national state, one particularly shines: Paul de Lagarde.

A small circle knew and admired him, but even today this circle is far too small. And if a man of austere severity, consistency, and self-confident isolation like Lagarde cannot become popular in the usual sense, he will have lived for a few hundred thousand.

The great future that he announces and demands, said Lagarde, is still far ahead of us. He felt himself to be conservative and revolutionary at the same time: "I'm too conservative not to be radical"; so he quite consciously produced that new summary that is taking place in the broad masses today: the old, primeval nature of the nation and Preserving race and ruthlessly rejecting all "ideals" of a Masonic, humanitarian, oriental, international nature that have been injected into us and have poisoned us. We no longer have an ideal because we manage too many ideals. It is an untenable situation in the long run when, in the course of a few hours, a student hears realistic, scientific arguments as the authoritative philosophy, followed immediately by classical dogmatics and Christian plus Jewish compulsive beliefs... No real personality, no healthy one, can rely on such a motley worldview state grown up."

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"The fact that the German Reich is not viable is plain to see," wrote Lagarde in 1887, at a time when the German people, in all childishness, believed they had a whole body not offering a stone to the people who want bread, but also not handing them a crown where they need a soul, bread and a sword." The people suffer from the longing for a new world view; the forms of today's religion no longer fill it with the fervor of earlier centuries, they have become formulas. But the struggle between the old and the new would and must bring about an enormous conflict of conscience. "Paul brought the Old Testament into the church for us, because of its influence the gospel perished, as far as possible." "Religion is a personal relationship with God, it is absolutely present... It is completely incompatible with this insight to place historical events in essential relation to piety." "The state cannot create religion, but it must not artificially suppress life and endeavor to breathe life into schemes."

"The; The religion of the nation as such, which means that every nation needs a national religion, results from the following considerations: Nations do not come into being through phasic procreation, but through historical events. Historical events are subject to the rule of Providence, which shows them their paths and goals. Therefore nations are of divine institution; they are created. If they are, that is, if they did not come into being through the regular course of nature, not by chance, then their Creator connected a purpose to their creation, and this purpose is their essential principle: the recognition of this purpose, a recognition of the divine will, which achieves this purpose

want to have: without them a life of the nation and the nation itself unthinkable. Always recognizing the mission of one's nation means dipping it into the well that gives eternal youth: always serving this mission means acquiring higher purposes and with them a higher life."

"We're sick of the need to do 1878 what 878 should have happened."

Lagarde went through life alone, seemingly harsh and harsh, but with that glow in his heart that comes from a strong faith. Lagarde opened the window and door to the future for some of us; there must be and soon there will be many who, after experiencing his life, will feel the homely breeze of a free, clear and yet longing humanity, coupled with an indomitable will, around them. Only this new birth and this finding of home will enable us to overcome everything that is hostile, deadly hostile to us today.



## Fight against cultural decline!

**This appeal, published in "Weltkamps" in May 1923, was the nucleus of the great organization of the "Kampsbund für deutsche Kultur".**

Today we are faced with the fact that hand in hand with the political decline promoted by forces hostile to the people, a planned fight against all German cultural values is being waged. Racially alien literaryism, allied with the rubbish of the big cities, promoted and paid for by parasitic upstarts in the same direction, has banded together more than ever to rob the German character of its last power of resistance against its hostile character. In addition to this, everything characteristic of the German is made ridiculous by thousands of paid quills, on the other hand, thanks to the internationally connected press ring, really value-creating forces in all areas are hushed up, men are also paid to falsify the nature of the German greats, for the purpose, in addition to the present and a belief in the future to rob us of pride in the past as well. Instead of what is appropriate to the people, the international bastard comes to the fore in all cultural areas, made self-confident by knowing the power of the financial-capitalist forces behind him and the international press, which only happens to be written in German. Instead of the Germanic values of courage, honour, and legality, pacifism, cowardice, and racketeering are praised as progressive and intellectual, with almost no counteraction. A monstrous number of vile weeks

In addition, newspapers and monthly publications of an "erotic" nature purposefully aim to poison the souls of the growing generation and make them incapable of leading a German rebirth.

Against this obvious moral decline, for Germans  
Fighting character values and native culture is the main goal  
Society (or the federal government) for German culture,

This foundation comes from National Socialist circles, but it is aimed at all Germans inside and outside the Nazis who are still conscious of their nationality with a call to cooperate and fight political borders of the Reich, membership in the political National Socialist German Workers' Party is therefore not a requirement. Rather, we hope that in the defense against all anti-German powers in the cultural field, those people-conscious personalities will come together who perhaps believe others in questions of the political reorganization of Germany To have to go the way of the NSDAP. However, National Socialism made many tens of thousands of recruiting forces available to all of these individuals or associations scattered in similar fronts, something that all previous cultural associations lacked and which—along with the lack of aggressiveness and ruthless openness—explained their failures.

In recognizing that the ultimate confrontation of the fighting forces can be characterized by the terms race and chaos, society becomes racially bound  
as a prerequisite for the German culture as a whole, and endeavor in every possible way to spread the knowledge of this connection, which alone guarantees creativity, in all areas of culture to the widest circles. Race researchers, visual artists, scholars of all disciplines

etc., should use this basic knowledge in the fight against the Bastard ideas of the international that is destroying everything genuine  
Written and spoken are represented, while writers, publicists and men of public life are called upon to enlighten the still poorly informed layers of the national German intelligentsia about the true state of our theaters, our entire literature and to collect them for battle.

With the saying that every culture is a culture of thought, Fichte precisely characterized the nature of the Germanic culture. It is therefore a duty to ruthlessly preserve the totality of German values as a prerequisite for any cultural activity, and to duly mark the cheeky attacks on them that are taking place every day in the press, life, and law.

If we have succeeded in bringing together a group of German men and women who are spiritual but at the same time strong-willed and willing to make sacrifices in this fight against the derbastardization and displacement of our existence, then the work will expand of its own accord. (Use of existing art-conscious newspapers and magazines, promotion of German teachers or artists who are currently oppressed, organization of exhibitions, influence on theater schedules, film screenings, etc.).

The aim of the company (or the federal government) is set out in Z 1 of its in Proposed statutes pronounced as follows:

"The purpose of the society (or the federation) for German culture is to defend the values of the German character with all determination in public events and in every other form that is offered and to promote every kind of personal expression of German cultural life.

The society has set itself the goal of educating the German people about the Connections between race, art, knowledge

### **Fight against cultural decline**

works to enlighten moral and military values. It sees itself as aiming to bring important Germans who are now hushed up to the public through word and writing, and with all emphasis to bring German culture as a whole without

to promote respect for political boundaries. It sees itself as aiming to create the prerequisites for an education in schools and colleges that recognizes nationality as the primary value by gathering forces that promote these endeavors.

In particular, it sets itself the goal of developing knowledge and will in the growing generation of all strata of the people

to awaken the essence and necessity of the fight for the cultural and character values of the German nation in

regard to the freedom to be fought for."

A large number of German men and women from all professions - politically unbound in any direction - declared ready to open the fight for German intellectual freedom and the possibility of creation. We are now asking you to support this difficult struggle ahead of us, in any form that is possible for you, be it as a full member of society, be it as an organizer, be it as a recruiting friend.

## Representative of a declining spirituality.

Graf Hermann Keyserling.

Bus "The swamp", cross-section through the "spiritual life of the Nooember-Demâcâ". Berlag Franz Eher Nachf.,, Munich, 1930.

This book, which unfortunately received far too little attention at the time, is still one of the most compelling documents of the National Socialist struggle today, with its sometimes bitter, sometimes lively, humorous, concise and powerful essays against the cultural decline under the old system.

A few years ago, Count Keyserling, the teacher of wisdom, made a lot of talk about himself when his main work, the "Reksetagebuch eines Philosophen" was published. Everyone asked: Do you know the "Reisetagebuch"? Grandiose, global, phenomenal! Representation of the Orient and Occident! Finest soul analysis ever!

And really, Keyserling's book was interesting. A clever man ("volcanically stimulating" H. St. Chamberlain called him) on a world tour weaves changing personal moods with the ever-changing environment, builds new philosophical aestheticisms on a shiny black Negro back; breathes a breath into himself in the Red Sea and in the face of the Indian Ocean; in contemplating Chinese chopsticks describes the culture of the mandarins and never finds himself closer to Indian wisdom than in contemplating Japanese Buddha images. Keyserling has a girlish dread of any "crystallization". Again and again he would like to give himself up and completely immerse himself in the spiritual beings of foreign peoples and finally prophesies that "if anywhere" we will be in America

will complete. Keyserling bears it heavily: "How easy it is for inward natures of little intelligence!" "We remain uncertain until we know, and it is so difficult for us to know."

Although the outwardly robust, inwardly mimosa-like Count cannot find the strength to hold himself together because his soul is so melted away, he is deeply convinced of his mission to humanity; about his "pioneering". Unfortunately, now the hundreds of

Millions of Europeans are not in a position to travel to India and China on LuruZ steamships and to enter every hint of an idea in the large notebook, in order to follow the path of Count Keyserling. The railway of the future does not seem to us to be a problem of the intellect, but a problem of the will. We believe that the coming way of life in today's rotten world will not be forged by witty eclectics, but by inflexible steel willmen. Especially not from people with such embarrassing smugness and philosophical coquetry as Keyserling.

Lin's uncle once said aptly: "Hermann can handle his ego. Then he puts it on a table like one Christmas tree and admires it." The "Travel Diary", the "School of Wisdom", etc. are delightful testimonies of this self-admiration and look west.

It goes without saying that Keyserling also thought about "Germany's true political mission". That happened after the war. During it

he spoke and wrote of the Russians and their allies as "we" and "us". And what does the all-pervading philosopher now discover? First of all, that the old monarchy was a mere facade, that the revolution was only the final expression of what was already there! Granted! But what consisted of this that had existed before? Every conscious German says: the plutocratic--democratic system sucking us all dry, represented by Rathenau as early as 1914, became master over all of us in order to come to terms completely with the rule of the Barmats and their friends

symbolize. So it was the mockery of social thought that triumphed. Count Keyserling thinks differently. He says: "For years the German Reich was essentially a social 'republic'." We recommend this passage to the "Vorwärts" and the "Berliner Tageblatt" in order to make propaganda for the colony of international high finance as for democracy. Nach Keyserling, although low powers were at work, they would only have "helped the high to victory". Dawes, Erzberger, the German Reichstag etc. can thank their glory for the philosopher.

In Bolshevism Keyserling sees "the embodied will to the death of a dying world". Very nicely put. But isn't this Bolshevism the direct continuation of that "high" which led to victory in 1918?

Well, Keyserling also finds Bolshevism "ideal" in the sense "just as the will to death can be ideal." However, one cannot realize this ideal "as long as the masses do not consist of angels". That is about the shallowest expression that intellectual philistines use to deal with this great problem. Keyserlings saw: "Christ would have believed that his kingdom was of this world , he would have had the power and consistency to go into his reasoning on a large scale, too

he would have become a Lenin", could have come from the mouth of Erich Mühsam or another Schwadinger apostle of Salon Bolshevism.

In a cinema recently I saw a film in which a clumsy Man having the following conversation with a lady:

He: It's nice weather today.

You: But look, it's raining cats and dogs.

He: Yes, if it weren't raining, it would be the most beautiful weather.

This parallels the logic of Keyserling's comparison.

The fact that Christ did not want to set up his kingdom here is what characterizes his nature; It was his nature that Lenin knew nothing of any other realm than that of brutal personality annihilation. We are in a lazy state if we ever want to recognize men like Keyserling as "pioneers".

Feminists who, far from the shot, present Bolshevism as one ideal among others to put a stop to it.

The delicate-hearted pioneer of humanity wants to get rid of anti-Semitism knowing nothing. Of course! A person of today who superior to the world rejects the "crystallization" of the ego is merciless on one point: anti-Semitism is a scandal for him. It would also be unheard of: how could the rabbis, the "Frankfurter Zeitung", the world press for Make "modern spirituality" propaganda if you were an anti-Semite. The whole reputation as a "great philosopher" would be with the devil after a week! We do not know whether the Count, who was otherwise business-minded, had such thoughts. We want to assume that the reasons of his "spiritual" companions had no effect on him, that his own nature drove him to



To represent Negroes as absolutely perfect, but to reject the attempt of the Nordic man to defend himself against the bastardization with schoolmasterly indignation. Keyserling wrote in his main work: "The negroes of Aden are absolutely beautiful, because the racial type is perfected in them." And he went and got the preses of the B'nai B'rith order for Germany, the Nabbiner Baeck, as his main teacher for his "School of Wisdom" to teach the Germans how to think! (One reads e.g.

Baeck's book, "Being of Judaism". From it one can see that Kant, Goethe etc. actually did nothing else than appropriate Jewish wisdom. Maybe the Count will get a flat-footed gymnast from the Maccabi Sports Club in the near future to show us the right ideal of beauty too .. .)

In addition to the rabbi, Keyserling also dedicated himself to the harmless good Tagore, who was shown around in Berlin and elsewhere for a heavy entrance fee in front of the "Berliner Tageblatt" audience to admire. Incidentally, in the school of wisdom, Chinese secret doctrines are concocted: the philosophical Art Nouveau Indian it is approaching its most beautiful completion.

The busy Count Keyserling also approached astrological circles (or they sensed a foreman in him). In the first issue of the monthly journal Der Occultism (September 1925) Keyserling wrote the leading article, while his picture (with his head bent to one side in the Chinese manner) takes pride of place. In this key passage, Keyserling writes:

"What she (the School of Wisdom) does is not theory but magic. Their basic laws (which are fundamentally different from the rules of scientific instruction) have always been known, even if they are still hardly understood. Quite

The only new thing is probably the technique of our big autumn conferences, at which I reposition the world problems both in themselves and in the souls of the participants and solve them by treating them polyphonically and in an orchestrated manner."

"I hope I have said enough here to encourage a closer study of the Darmstadt center. This is actually a magical center, although nothing extravagant, nothing occult in the usual sense, is going on in it, and the first lesson that is given to every new student is that one may well have more, but in no case less than common sense, and that having opinions instead of insight is immoral."

After describing previous successes, Keyserling concludes: "This will continue until the same applies to all problems and to so many individuals that a new, deeper level of meaning and thus a new, higher human type has become historically decisive."

As you can see, Grand Tophta of Darmstadt has set himself far-reaching goals: he wants to create a new type of human being who will determine our history. That is why we have every reason to take a closer look at the "Darmstadt center", its master and its worshipers. Keyserling is a witty, well-read man, of exuberant eloquence, who, without a real inner emphasis, can no longer muster a belief in real values able, but is strong enough, to help all nagem in the German folklore to a scientific transfiguration. Em philosopher of dissolution of a feminist age. This may support and glorify him. But a generation that finally wants itself, will the counts Hermann Keyserling one day put in the spiritual cabinet of rarities as one of the best pieces.

## blood, soil, personality.

National-Socialist Monthly Magazines, November 1932. The questions of racial-emotional struggles in history addressed in this essay are dealt with in "Myth & the 20th century" in detail.

Again and again, Adolf Hitler emphatically expressed his view argue that the decay and rebirth of a people do not depend on bad or good economic programs, but on the weakness or strength of the world view that carries this view. The more unified, powerful and life-enhancing such a world view is, the greater will be the people's power of resistance to a hostile environment. The collapse of 1918 was primarily due to the fact that the German nation was not supported by a unified world view, because many world view systems wrestled for the soul of every German, with the result that just as many forced beliefs saw the heart of the German torn. They were dogmas that not only differed in their endorsement of certain ways and means, but in those that were diametrically opposed. While one political world view put the protection of the people and the state at the top, this thesis was denied by the Marxist International, and the "United States of Europe", a "culture of humanity", etc. were proclaimed as a worthwhile end goal. While the one

earlier, through the mouths of a few big ones, a folkish one worldview taught, various ecclesiastical ones argued Confessions in such a way that it was possible for representatives of both the one and the other

**Id Mut and Ekirc**

placed their special confession above the fate of the nation as a whole. A Catholic pastor Stegmann dared to declare in his work that the Spanish Catholic was closer to him than a German Protestant. And in *The Church and the Third Reich*, a Protestant clergyman explained the same for the German Protestant.

In this chaotic struggle of different worldviews, the birth of National Socialism began, not as the result of a multitude of jumbled thoughts, but as a very elementary rebirth of the German people. The National Socialist ideology proceeded from the conviction that blood and soil constituted the most essential part of being German, and that cultural and state policy had to be driven by these two realities. That the health of the blood is the prerequisite for every great achievement, and that therefore the greatest goal of domestic and foreign policy must be the preservation and strengthening of this blood. This original commitment of the National Socialist movement coincided with in-depth research on Nassen, which tied in with the discoveries of Gobineau, Gregor Mendel's theory of heredity and the works of Günther and Darwins, which gave hundreds of thousands of Germans new eyes, so to speak. The abysmal hatred of a truly convinced Bolshevik was now understood as a genuine expression of a blood-damaged or poisoned humanity, and it was understood that, in contrast to this, the heroic element in all areas of life was closely linked with the Nordic wealth that the German people had at their disposal. The five races of Europe were not only understood materialistically by the current in-depth research, but we understand today that with the appearance of the human being a very specific one

character, a very specific mental attitude.

The overlapping of the different races is thus also an overlapping of the different souls and spirits, and so many an apparently chaotic complex of the present arranges itself before our eyes, even if of course not every single phenomenon can be the object of proof to the fullest extent.

Out of this inner experience of the present, a new view of history was born. The personalities of the past now appeared in an entirely new light; Things that a libertarian world view had pushed back were understood as the actually important events, and so-called world history unfolds today not as a pounding of abstract principles, not as the fulfillment of a "plan" ultimately devised by human brains, but as a dramatic struggle of different people races and their souls.

Greek history e.g. B. does not appear to us today as a supposedly evolving whole; We are no longer struggling to understand the most contradictory qualities that manifest themselves in Greek art and politics as the emanation of a single nation; on the contrary, the many struggles of the Greek sagas appear to us, the most varied representations in of the visual arts as a struggle between different types of bolts. The Greeks migrated as tribes of the

Nordic race from the Danube valley to the Balkans and conquered the country that was later called Greece in hard battles against the inhabitants of the Middle East. Greece got into bitter battles with the Pelasgians in particular, and just as people fought with one another, so did the Greek gods

of light and sky with the Asia Minor gods of night and earth. Thus the northern paternal right fought with the Tlemasian motherright, the northern sense of matz fought against the ecstasy of the Near East, the figures of Apollo and Athena fought with the Medusas and those of the Near East

Bach analia. For a while, Homer's Greek ruled over Hellas and the fringes of Asia Minor; once upon a time, there were twenty slaves from Asia for every Athenian, until finally the Hellenic character was crushed and decomposed through racial mixing, losing its inner self-confidence and, as a result of this racial and spiritual splitting, the man of the late Hellenism arose, a characterless Levantine that was never again able to build a Parthenon or write an Iliad. And these characterless late Greeks then became the victims of a younger, stronger peasant people, the Romans, who called the "Graeculi" to Rome to educate their children, but kicked them when their mood failed. So the Greek disappeared after he left his artistic gifts to posterity, as a human being from earth and thus also that Nasse soul to which we owe the culture and research of Hellas. Many events of Persian, Indian and Roman life can also be explained from this point of view.

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Before they created a so-called civilisation, the Germans too had to struggle to shape their own interior, and today, after 2000 years of immediately comprehensible history, a remarkable transformation has also taken place in the assessment of the German past. This is particularly evident in the reinterpretation of the personalities at the top

of political struggles. Charlemagne no longer appears to us as the founder of the German Empire, but quite the opposite, his adversary, the Saxon Duke Widukind, is a symbol for the keeper and protector of innate individuality as a prerequisite for the desired folk culture rooted in blood and soil. That is why the Greater German approaches of the later Saxon emperors, namely Otto the Great, appear to us as the continuation of the struggle, and the efforts of the episcopal system in the church of the Middle Ages appear to us as the end of those struggles against a world political, centralized absolutism.

outside of                      of Germany

That is why all the Germanic ones appear to us  
 Researchers of the last centuries as representatives of the Faustian  
 researching Germanic nature and not those who wanted to prevent this research drive  
 with many dogmas. Our great physicist Lenard says in his book Great Natural Scientists:  
 the epoch from 100 BC to 1500 AD was a "dead time" for science. It was the time when  
 the Greeks went under, when great migrations of peoples made it impossible to develop  
 a systematic world view

did, until the time when the old biblical dogma began to prevail and the Old Testament  
 was not only revered as a religious book but was also considered a scientific work. From  
 the point of view of the books of Moses, all of natural science was now guided, and  
 everyone who really dealt scientifically with the world and the universe, with the aspects  
 of the blood circulation and plant life, was hounded through all of Europe like the monk  
 Roger Bacon and finally probably lost his life brought to life.

Thousands and thousands of "apostates" lost their lives in the service of the Germanic  
 will of researchers, and this

The will to explore finally triumphed all over Europe around 1600 and was the prerequisite for the inner free development of German people as well.

The National Socialist world view started from this point of view of the guardians of blood, character and soil and it recognizes the development of the personality as the third highest goal, which it does not understand as an accidental monstrous phenomenon, but as the most beautiful flower of the people's character, a researching one and artistically creative national soul. So personality is not alien to the crowd

opposite, but is only the highest expression of a national will. And last but not least, in order to protect blood and personality, the people need a space in which they can till, sow and reap, in which they can live worthily, in which they finally have leisure to dwell on deep thoughts and to expand his mental worldview and to pass it on to future generations.

In the midst of the terrible daily political struggles, the National Socialist world view stands immovably as a driving force and a driving force, and one way or another one may be on one way or another to the goal of different views: the shaping of the big world view always remains the greatest task of today's freedom movement. This is the secret of the previous successes, but this is also the only strength to carry this political people's movement in a never-ending stream through Germany and thus to lay an unshakable foundation for today and for all generations to come. The 20th century is

the epoch of a spiritual and spiritual upheaval, as it occurs perhaps once every half a millennium, indeed perhaps once every millennium. This epoch will change the face of Germany. She will bring the German soul back to its roots



from which she had always drawn strength when she grew stronger and became fertile. This great struggle is at stake, and the positions of political power and economic plans are all just means in the service of preserving German blood and the German people's strength. Everything else has to be integrated into the service of this task, and only when this insight has been internally recognized by the entire German nation will the prerequisite for stamping out German rights in the world also be given.

## Revolution in the visual arts?

Although an outspoken enemy of exaggerated dogmatics, especially in the Kunst area, Alfred Rosenberg had to intervene in July 1933 in the face of a growing non-racial art movement. He did this in addition to the "Kampfbund für deutsche Kultur" and in essays, of which the following was published in the "Völkischer Beobachter" and in the July number of the "Nationalsozialistische Monatshefte". A small publication of the same name appeared in Eher in December 1933 -Publisher.

The political revolution of National Socialism is initially the most important stage of the movement. But it is genuine only because it signifies the outside of a soul-spiritual transformation of the German human being. So the great elevation is not there in itself, but geared towards a specific goal, driven by a specific will. That is why more and more areas of life are being seized by the flooding waves of movement, millions of souls are being re-excited and spurred on to form.

The visual arts have also been in a bitter battle of opinions for a long time, and it is quite understandable that politically like-minded National Socialists still think very differently on questions of art, indeed that when assessing certain artists, opinions often clamor quite violently.

There is unanimity that the mendacious pseudo Baroque buildings of the 19th century are just as unbearable as the "art of engineering" of this time. Unanimity prevails in the assessment of the helpless protest against it, Art Nouveau. We all agree

all National Socialists about the great exhibition of men's fashion from many centuries, named the Siegesallee. But around men like Nolde and Barlach, a rage breaks out

spirited debate. One Group of National Socialist artists wants these two out of the conceptual image of a coming art, another, which calls itself revolutionary, puts it on its shield.

If we try to form a judgment that goes beyond all subjectivism and corresponds to the style of National Socialist-averse official thinking, we will find that despite all the differences in fashions and costumes, despite all the millennia, despite all the political upheavals, a pronounced ideal of beauty has dominated the Nordic artists. Nowhere is this powerful, naturalistic ideal more beautiful than in Hellas, but Titian masters it just as much as Palma Vecchio, Giorgione and Botticelli, who painted almost Gretchen-like figures. This ideal comes to light in Holbein as well as in the portrayal of Gudrun and Goethe's Dorothea.

Es herrscht das Gesicht des Pericles was the Bamberger Reiter.

Quite apart from whether the individual fully corresponds to this ideal, as long as the longing for him is alive, the nation is species-related, species-connected. It is this instinct that is combined here with shape and form, in order to prepare the way to the future, for example in the fields of painting and sculpture. If one asks oneself from this show what the attitude towards Nolde and Barlach should be, one will be able to say, I believe at least for my person, that both artists undoubtedly show a pronounced talent. A scenic landscape by Nolde z. B. im Kronprinzen-Palms is painted strong and powerful. But there are also a few attempts at portraits: negroid, irreverent, crude and barren of everyone

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## Revolution in the visual arts

true inner formative power. Barlach, for his part, masters his material with virtuosity and no one can match his art of tailoring

deny monumentality. What he designs on people is strange, very strange: earth-enslaved massiveness and joy in the force of the heaviness of matter, these are not "Mecklenburg farmers", oh no, they stride over the earth in a completely different way than that Barlachian humanity! And Finally: look at Barlach's Magdeburg "war memorial" that he made for the church there: small, half-idiot-looking micro-variations of undefinable types of people

with Soviet helmets are supposed to symbolize German Landsturm men! I believe: every healthy SA man will make the same judgment here as conscious artists. At least that's what I've found "revolutionaries" who are enthusiastic about the Noldes and Barlachs, most of whom have very little contact with fine arts, but well once believe that you have to work here too,

Besides, it is no coincidence that Nolde and Barlach were so enthusiastically pushed to the fore by the November gentlemen. They evidently sensed that the two artists represented a deviation from Germanic art, just as Otto Braun represented a deviation from German politics.

We want to admit without hesitation that a painter or sculptor of great style, who really brings interpretation to our movement, is not yet effective. That should keep us modestly waiting, we should simply admit that, but not frantically pedestal artists who have already survived just to have troops against reaction. These troops aren't real inside —

and that is crucial.

These remarks are in no way intended to prevent an urge to go forward; on the contrary! An old world has vanished forever, in place of one

dreamy romance has, as I tried to capture about six years ago, entered a steely romance.

This longing works in millions and gropes for design. There is therefore no harm in trying different paths, but for every true National Socialist this search lies outside of political boundaries. How the German landscape is perceived, how the heroic image of the German fighter appears, this is how instinct and taste should be tested. The outcome of this struggle will then determine the form and content of our future.

## In the fight for German science.

"Völkischer Beobachter", Berlin, August 12, 1933. It is to Rosenberg's credit that science, which was overestimated in one age and underestimated in another, was put back into its right place in intellectual life.

Some time ago, after the conclusion of the concordat, we found out that the Ojservatore Romano published strange comments about it. On August 9, the Vatican newspaper published a longer article on the occasion of the forthcoming Salzburg University Weeks, which extremely clearly excludes certain Intentions that amount to forcing the entirety of German science under the dogma of a denomination. The Vatican newspaper literally declares the following:

“The new German order of the 20th century will only exist if it really completes the renewal of science that it started so promisingly. The prospects for this are extremely favorable. The so-called lack of the prerequisites of science, which in reality was only the uncritical absolutism of one's own prejudices, the distortion of intellectual freedom, which one allowed to become intellectual anarchy, the unlimited skepticism, against which basically nothing was left, neither commandments nor Belief, nor truth, the end in itself of science which has led to alienation from the world and to excessive specialization, the aversion to synthetic testing, the fondness for endless fragmentation—all these seem to be superseded and obsolete today.

The thinking of the time is directed anew towards faith and the spirit, to the idea, to a metaphysical truth, to God.

Science reconnects with the great traditions of Christian philosophy and, above all, with the Christian view of the importance of research. And it allows the desire for a true spiritual, creative work of inner knowledge to arise anew. She tries again in

invade the life of the nation; she wants to consciously serve everyone anew.

“The new German government dismissed those scholars who felt unable to follow this new direction from their professorships. That's good, but it's just a start. The necessary reform in scientific circles can be given a strong impetus by administrative measures and by the retiring of those who do not know how to adapt to the new intellectual trend—but it can only be of value in so far as it gives free rein and creating enough intellectual space for the positive renewal of science. Only scientific creative work is able to definitively overcome false scientific beliefs, erroneous ideals of research, positivism, rationalism and skepticism.

“Catholic scientific work of our time must begin in this area, which is responsible for the greatest tasks in the renewal of research activity and scientific study in Germany. Whether Germany can be at the forefront of science in the future will depend to a large extent on their ability. The rebirth of German science in the spirit of the best German tradition, that is, the rebirth of German science in the Christian spirit, cannot take place unless there is clarity in Catholic thinking about the world and about

Supernatural, the greatest traditions of Catholic thought and inquiry, the immutable firmness of Catholic dogma, retained their full value in the intellectual life of the nation.

“These are the major problems that the Salzburg University Weeks, which will take place from August 22nd to September 5th this year, have to address.

“The initiative of the Catholic Salzburg Weeks deserves the warmest support from all Catholic Germans, especially because the purpose of the University Weeks is to form the spiritual preparation for the founding of a Pan-German Catholic University in Salzburg. This will make it possible, and we hope it will soon be the case, that the creative, scientific, Catholic power penetrates German intellectual life in a cohesive and firm manner.”

It is a great mistake in reasoning of old institutions that they believe that if other institutions are cleared away that have become untenable, they can immediately go back to a gray past. European science had to pay heavily in blood for its right to freedom and research when, in the struggle against the medieval worldview, Germanic people in all states began to look through themselves. The "Osservatore Romano" therefore takes the wrong view when he believes that the reintroduction of a denominational "science" can be presented as a new German order of the 20th century. Exactly the opposite is true. The 20th century revived the heroic spirit of inquiry that had been forgotten by a shallow, libertarian generation. The new race and soul science and the new

Historical science stand in the middle of the experience of our time and go far beyond any attempt to revisit these findings



wanting to constrict abstract dogmas. It strikes us as somewhat strange when the "Osseoroatore Nomano" tries to present, of all things, following the collapsed medieval research methods as the prerequisite for Germany's ability to march at the forefront of science in the future.

Apparently, the editors of the newspaper have not yet fully understood what is happening everywhere in today's world, and the leprosy of the "Osseoroatore Romano" could therefore have the consequence that awareness of the new research program of the 20th century in Germany will only take root more vividly and more deeply in the hearts of teachers and students than has already happened. For the National Socialist revolution of our day is not taking place to revive the ideas of the Inquisition or the High Baroque, but to defend the rights of our time.

## German rebirth.

**Speech at the opening of the German Culture Days in Cologne.  
Beginning of October 1933.**

The internal political struggle in Germany is over. What is still happening now is the aftermath of a declining age, and when I say these words, I believe I can say that this is not happening without the awareness that things in Germany today are not accidental and that it is not just a question of a certain transfer of power; for if the whole German revolution had aimed only at overthrowing the old policy in order to help new governments to power, even if the aims were great, the great movement would have lost its purpose. On the contrary, during these 14 years we were aware that there were more than just political goals at stake, that the power struggle was only the outside of a psychological and intellectual conflict.

That is why we not only attacked our opponents politically, but also in terms of their world views. We were clear from the outset that a Marxist world view can never be overcome by police or state means. No matter how much one condemns and criticizes this movement, if one cannot oppose it with a stronger will, a deeper thinking and a fervent longing, one will never be able to master it. The events and results of the last ten years have proved that this attitude was correct. But they also demanded an incredible willingness to make mental sacrifices. you have next

It has been shown that thousands of people talked to each other about these problems, where previously they were dealt with at most in a small, inclusive circle. The fact that thousands, thousands, yes millions flocked to the large gatherings shows the deep inner upheaval in the thinking and feeling of the German nation. That is why the fate that befell us became at the same time the cause of this deep inner upheaval.

I think I can say that if the National Socialist world view has not yet taken hold of everything, what is characteristic of National Socialism has already become common knowledge.

The attitude of the German people today has again become heroic; not heroic in a purely militaristic sense, but heroic in the face of fate, in the conception of research as well as in the demands that contemporary experience places on art.

When science is spoken of today, the older generation understood science as a leisurely rest at the universities. Only in the last few months has this tranquility been stirred up by a new age.

When the most serious reproaches are leveled at us from abroad, as if the new movement is preventing the freedom of the researcher, we protest against it: the freedom of research has not been disturbed.

On the contrary, we believe that space has again been created for this freedom, in contrast to what has been taught at Germany's universities in recent decades. Today, the German people claim the right to represent their views, art and culture in German universities.

That's what a winning movement can claim, though

she expects the freedom of research not to be confused with the freedom to insult history, the great German past, the great German people.

Relentless action was taken against today's theory of race and heredity, it was declared that it was unchristian, that it had to be fought against, and yet in reality it is exactly the same as it was 400 years ago, when people were then aware of certain natural laws. opportunities. In later times, under the influence of a foreign doctrine of humanity, countless idiots and inferior people were accommodated in veritable hospital palaces, while millions of Germans who were healthy in body and mind lay starving in the streets. These principles have been wrong. They contradict the laws of nature, and in the worst case nature takes revenge by wiping out entire peoples from the earth. A living example for us is the history of the Roman and Greek Heroes.

Today we believe that there is no real world history at all, but only the history of different peoples and peoples.

I think I can say that the German history gets a different picture when I say — and no one in western Germany need feel affected by this — that Charlemagne was not the actual founder and bearer of the German Reich idea. We must understand that the Frankish state was then a dominant power, but that at the same time Charlemagne placed his state at the service of a universal idea. And for this purpose he made the peoples and races his vassals. All countries opposed this and his bitter enemy was Widukind, the Duke of Saxony. Our history books

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teach Charlemagne as the founder and bearer of the idea of empire.

But today's revolutionary movement sees in that another, the rebel Widukind, the founder of the empire.

We don't even think of reducing the figure of Charlemagne or the later German emperors in any way, but the evaluation has shifted. And so it goes, from our point of view, throughout German history. We see it most clearly with Barbarossa, who again and again shed the blood of new Germanic hordes in Italy and Palestine, until Henry the Lion, the Lower Saxon, rebelled against this and refused to follow him. From this it came about that the Saxon dukes created the arable land for the coming German people.

The fact that today the population of the West is closely connected by character with our brothers from the breeding ground in the East is the result of the rebellious act of the Saxon Duke Henry the Lion. And the Hohenzollerns in Brandenburg and Prussia continued to walk in these footsteps. That is why the picture of history in perspective today is very different from what the textbooks told us.

At the same time, an old problem has been brought up, because these great struggles of a state nature were struggles of soul and character. A liberal generation in recent decades has taken great pains to prove that power and spirit, state and culture, do not actually belong together organically, that they could go together, but that spirit and ideas about power must always resist each other. The year 1800/06 was then repeatedly referred to. At that time with Goethe was the

Weimar culture at its best

been anger. At the same time, Germany was politically powerless on the ground. We now know that this reference is wrong. Take a look at Dinkelsbühl or Rothenburg od Tauber or Nuremberg and you will find that the creative power in the construction of the Gothic houses and churches in these cities bears witness to a great cultural high level. These houses are surrounded by defensive towers, and all this together forms a unity of culture and battle size. We will still be able to admire this will to defend in all medieval towns in Germany, paired with the power of form.

Between this time and ours lies the bloody Thirty Years' War, which almost destroyed Germany. After that there were no more free people, only masters and servants, as Schiller says. Only gradually, after many decades, did small educational circles grow and form and this is how the Weimar cultural circle came into being, and even later Bayreuth. But if we deal with it today, we have to realize that these cultures did not lead to a German national culture.

The second Reich had not understood its great mission.

It engaged in world trade, it thrived in an unhealthy economy, it had magnificent armaments, but its soul was damaged. And the prophets of that time, Lagarde and Nietzsche above all, suffered from this dichotomy.

Em Nietzsche has the suffering of this century more and more deeply felt that he, who only celebrates his resurrection again in our day, complained about the inner turmoil. At the same time, however, he was pleased that the valuable inner core of the German people was not lost. Nietzsche was not understood and he died in the midst

such a sick time that was not enthusiastic about healthy strength and strong culture, but only about sick people. During this time, Europe was flooded with literature promoting this disease. And just as the sick keep touching their wounds, sick Europe devoured this literature in order to keep touching the wounds of the soul.

Dostoyevsky's sick man became the only human concept.

For us, the sick person is no longer of interest, for us he is no longer the focus of art, but the strong, healthy person in his struggle, in victory or in his heroic defeat. The ancient Greek mockers are all forgotten today, but beyond them the song of the Iliad sounds to us through three millennia, because there a humanity was placed at the center that corresponds to our nature and is eternal in this song. The song of the Nibelungen still sounds today through all German districts and sings of the Germanic way and honor and loyalty and will last forever as long as the German people still speak German and can think German; through the Hildebrand and Gudrun song it finds its glorious glory in Faust

Embodiment. We too have deepest symbols today. On May 26th, the tenth anniversary of Albert Leo Schlageter's death, all of Germany spoke of this man; Radio, all the newspapers wrote about him and on that day the whole nation was in agreement. We all sang Horst Wessel's immortal song every day in almost every village and town, and today we understand that this is a strange fate, that a person is a fighter for a new empire, but at the same time a martyr and a singer of his martyrdom. I believe that these examples are better than anything else

show how deep the longing for a heroic way of life runs through all classes and professions.

If we add another day, it is October 1st, which we celebrated throughout the Reich: the day of German endurance! You know that our opponents have been fighting the peasantry for decades. You know that in the 16th century this peasantry fought a great deal for its internal and external freedom. You know it lost then.

The German farmer is the source of all life. If we didn't have the farmer, the big cities would soon be deserted. Men perish and die, few generations reproduce. The German people will not forget, however, that their freedom was not only gained through the peasants, but that the unemployed city dweller also fought for them and gave their blood for them. And this putty is the strongest binding agent between town and country.

What is happening in Germany today means a new hierarchy of values. All struggles of a political, social and spiritual nature are struggles for the highest values. There are struggles about which thoughts in the world view, in character values, are placed at the top of all others. For a few centuries, two denominations faced each other and struggled with each other for centuries. There was neither victory nor defeat, but a compromise under whose rule we still live today. After the Thirty Years' War, the various house dynasties fought. In the 19th century, class values were fought over. Within nations and peoples are out

Class theories, world views, and considerations and history emerged.



## German rebirth

S63

Again the German nation is struggling for new values, and then it finds that it must return to the most ancient values, and it sees the essence of the whole National Socialist revolution encapsulated in one idea: national honor! This one

Thought is perfectly sufficient to build a new political state system on it, to breed a new economic thinking, a new economic ethics.

The National Socialists are the Prussians of the 20th century, because after the Thirty Years' War Brandenburg saved the substance of the Germans against dishonorable princes and carried it over to our time through old Fritz. Our longing is not to impose German ways and German thinking on other peoples, but rather we want to reflect on ourselves and protect our culture for ourselves.

We finally want to become one with ourselves. That is the Longing of our days that runs through millions of German hearts.

And at the end of the great longing is what we call the Third Reich. However, we do not mean a simple list of a first, second and third empire, but we say that the first was a Roman empire of the German nation, the second was a power-political state without a secure ideological foundation, but the third is the first, genuine, German nation state!





Alfred Nosenberg in London



## foreign policy

When it awakens, the German nation demands the already documented and solemnly promised right to equal rights; it expects certain articles of the Versailles strife that discriminates against us to be repealed, because it believes that the satisfaction of the German nation will also bring about a general genuine peace throughout the world becomes.

(Alfred Rosenberg before the party congress in  
Nuremberg 1933.)



## United States of Europe?

**"Völkischer Beobachter", September 13/14, 1925.**

In the last few months, parallel to the propaganda for the "League of Nations", the activity of the so-called "Pan-European Society" has also intensified. At the same time, various press organs are conducting polls among politicians and writers, such as this one about the so-called. "United States of Europe". The "Neues Wiener Journal" has just drawn up such an inquiry and asked a number of well-known personalities from all countries for information about their opinion on the following questions:

1. Do you think the creation of a United States of Europe is necessary?
2. Hold the formation of the United States of Europe for possible?

To these inquiries, French finance minister Laillaur replied that twentieth-century patriotism would merge with Europeanness. The "Easter Day of the European Union" will come, it will come as fatefully as there are physical laws. Ignaz Seipel, the former Federal Chancellor of Austria, hopes the same and wishes a "revision of the concept of the state" in general! Anton Soelah, Prime Minister of Czechoslovakia, felt similarly.

Jakob Lippowitz, the Jewish editor of the "Neues Wiener Journal", explains: The border posts of the European states Hütten proved to be true tormentor posts for every European citizen. Say something similar

Maximilian Harden, Albert Einstein, Alfred Kerr and of course Dr. Gerhard Hauptmann, Heinrich Mann and Dr. Thomas Mann!

As you can see, quite a number of personalities agree with the slogan of the United States of Europe.

But of course it is clear that most of them mean something quite different by it. Herr Lippowitz and company are certainly thinking of a single Jewish private syndicate, just as Walther Rathenau had in mind. All nation states would then have to adapt to this. But Ignaz Seipel certainly dreams of the medieval rule of the church and the

others are pursuing their very real foreign policy goals.

But whatever the motives of the individuals, there is a fact of a strong movement towards some kind of European union and we have to deal with this problem and explain our attitude towards it.

There is no doubt that an awakening is taking place all over the world. The awakening of the near and far east, namely on racial background, is plainly evident, and the black continent has likewise begun to announce its claims.

Only a fool can believe that this non-European pressure does not also demand a common European attitude. This awakening of the Near and Far East is the answer to the

Robber economy and the corrosive influences which merchant Europe carried to India and China after its political conquests. But this unrestrained robbery economy and naub policy has not only promoted all bad instincts in the colonies or colonial-like countries, but also unleashed them in Europe itself, where they are being systematically stirred up by clever politicians. Today's propaganda for the



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"United States of Europe", which comes from the circles of the Börje and the Jewish press, means nothing more than a logical continuation of this same robber economy, sanctioned by a politically strengthened association. It is therefore natural that we follow this new are in the sharpest contradiction to fraud. On the other hand, the fact is that foreign policy awareness is beginning to awaken everywhere, that mutual wars between European nations also mean the end of every national culture. This awakening feeling of European solidarity in foreign policy is today shared by the same political people exploited and falsified, to which all peoples have their current misery to thank. The "United States of Europe" would have to be rejected by us, along with everything else, if only for the reason that such a type as the Zalbajiat Count Eoudenhooe-Kalergi is its main protagonist.

Instead of linking up with the organic, with race and nationality, he preaches the absolute mishmash of races and is therefore to be regarded as a new harbinger of European downfall.

Nevertheless, the recognition of the need for a Europe that is closed in terms of foreign policy is beyond question, even though it must entail a whole series of serious problems. But one would have to consider that if we are faced with an either-or - destruction of the West or securing Europe in the world - ways must also be found to reach this goal. At the top is a demand without which everything is in vain: the expulsion of Jews from all European states. This, in turn, can only be the result of an awakening of racial sentiment, a new idea of the state, and a new conception of economic life.

## "West" and "East".

**"Völkischer Beobachter", March 29, 1927. This essay is still of current importance, since the theory of "West" and "East" still haunts some Äöpsen today.**

The attentive observation of the völkisch literature in relation to foreign policy questions can often cause dismay. Gratifying as that fact is. The fact that thousands of people try to give themselves an account of the remaining problems and the circumstances of the time, both verbally and in writing, is sometimes disarmed by paper-like dilettantism, which indulges in aphorisms and puns without displaying a deeper knowledge of the issues being dealt with .

It should be noted from the outset that questions of foreign policy are more difficult to deal with publicly than many others, because not everything can and may not be said. It is not uncommon for the reader to have different ideas than what the writer intended.

For example, the question of the "oppressed peoples". We ourselves have often not concealed our involuntary sympathy for the rebellion of the Moroccans, for example. We have also occasionally stated that it might be practical under certain circumstances to make these powers of the various peoples usable in Germany.

Well understood, Germany—not to satisfy a humanitarian tide. This would then have demanded that these powers combine to forge a means of exerting pressure against high finance and their foreign policy henchmen, not a definitive program to be stubbornly pursued as a general principle.

Today we can say this calmly, because Germany has already missed this means:

Bolshevism formed it, however, and the Brussels anti-colonial congress was the first organized blow against Europe on a world political scale.

We understand very well that the called nations represent only a temporary means for Bolshevism, which is essentially anti-national, but not those representatives who heeded the call of Milli Munzenberg and his comrades. And if they should know, they in turn are trying to use the power of Communism as a middle ground against England and America.

Be that as it may, at the moment when the various peoples of the world, under Jewish-Communist leadership, declared war on the white race in a European capital, our position on this new weapon of the 3rd International could only be negative. All the more so since the Prof.

Einstein and Lessing-Lazarus expressly dared to portray this white race as the only enemy in the world.

I couldn't believe my eyes when I read the following sentences in a domestically competent weekly: "In the Brussels Congress of Oppressed Peoples the East unanimously raised its voice against the West for the first time. He declared himself against imperialism and the resulting colonial policy of oppression and for national independence..."

"In the East the oppressed peoples are fighting the same battle, the battle of the civilized nations against the civilized peoples, the battle of the deep against the surface. Let's ally with them.

Let's not shy away from any sacrifice. The East is waiting for us. Let's not disappoint him. We are the outpost of the east against the west. The west is shaking and the storm from the east has begun. The German hour strikes."

That's an irritating superficiality that is critical

Moses adoption of typical democratic general slogans: the East, imperialism, colonial oppression, etc. And how does the author - Herr Friedrich Hielsch - er - justify this appeal to Germany "not to shy away from sacrifices"? He explains that a Frenchman once said that as soon as a German returning to the deepest roots of his soul, he becomes Asian and adds: "The French said that as a rebuke. For us it is the highest praise. Not as if we Asia for an inner unity

held. But we know that all 0) large civilized countries lie east of us." This more than unforgivable childishness is followed by the following "justifications":

"The West is civilization, the East is culture. Civilization is built on money and calculation and knows no inwardness. Culture built from the ground up

unshakable certainty, the works of high art, humble thought, devotional wisdom. The peoples of the West are twins, the peoples of the East carry their great cultures. Germany belongs to the East and not to the West."

"Foreign policy" is pursued with such literary chatter! Herr Hielscher has probably not walked past Gothic cathedrals? Has he not yet heard a symphony by Beethoven? Haven't you read Faust?

If today we fight with all our might against the spirit that coagulated in the Versailles dictate, it is not under the sign of any "Asian culture", not under the sign of the "East", but under the sign of eternal Germanic character values!

The "West" and the "East" are empty geographic terms: the type of blood that flows from West to East or vice versa is decisive. The fuse

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of good blood in Germany is the goal and yardstick of our overall policy, and an alliance with the same blood and regulation of national competencies in terms of securing the Nordic states is another goal in the struggle for our existence. Everything else is literacy.

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This glorification of the "East" certainly goes back to Spengler, whose hypocritical eloquence left the minds of many a German who had already been stunned in complete chaos. Spengler's sermon on the "magical" in the East, his glorification of Dostoyevsky and his kneeling before the "Possibilities" in the East led to an invincible urge among many who had not the faintest idea of real Russia to seek "the light" there.

From the views of such writers it follows how usual, a foreign policy either-or: "Geneva or Moscow".

"Geneva" is understood to mean the rule of "Anglo-American imperialism," and the Englishman himself appears as "the evil principle of the Nordic being," "the prodigal son."

First of all, it is wrong to pose the Geneva-Moscow alternative; for the "West" is by no means so uniform that "Geneva" can be regarded as something permanent. Rome is already breaking away from Geneva.

And then we don't even know how the Russian East will develop. It is possible that a unified empire will come into being, just as possible is a future disintegration of the former Großruhländ into its further components. In both cases stands

the real practical-political question before us: Will this "Russia" stand by the German people for their rights? And everyone can answer this question for themselves.

## Against the foreign policy of the system.

Speech by Alfred Rosenberg in the German Reichstag on Friday, December 5, 1930.

On the agenda that day were actually questions about the state budget. Alfred Rosenberg, however, spoke about the system's foreign policy sins and threw at Brüning: "The budget of a full consists not only of arithmetic skills, but it consists in the character formation of a nation. ^ This speech retains its historical value even today. If Poland should now come to an understanding and endeavor to bring about an understanding with Germany, the new Reich would only welcome this in the direction of genuine pacification.

First of all, we would like to express our deepest regrets

Express that neither the President of the German Reichstag, nor the Reich Chancellor, nor the Reich Minister for Foreign Affairs have found it necessary to express the indignation of the entire German people at the beginning of this Reichstag session at what is happening in Poland.

We believe there is a gross misconduct here. The National Socialist movement makes amends for this misconduct and, on behalf of the still German Germany, expresses its regret for the incidents, together with the promise to do everything possible to strengthen the political position of Germanism in Poland as it has a right to .

Between the financial deliberations we want to insert a few remarks of a general political nature, because we believe that the Reichstag, with its agility, is ready to adjourn again for a long time, and we believe that a few remarks about things in Poland are of exceptional importance at the moment are.

"Today has completed the liberation of the people", with these words the proclamation of the so-called Dolks commissioners began on November 9, 1918. I would ask you to compare this pompous appeal with the years that followed, with what is happening today in Poland and around the world.

There is no freedom, there has also not been equal rights, but the German Volk has been transformed into a slave to the whole world. It has been disarmed to the last and today can nowhere successfully defend its rights. The incidents in Poland are not just one

temporary or longer oppression of the German minority, but it is a question of a continued action aimed at the eradication of Germanness in Poland, but not only in Poland, but an action with the political aim of continuing to disregard Germany throughout the world. drive.

At this moment it is necessary to remember something about historical things. We recall the memorandum which the Polish delegation handed over to the English Minister Balfour in 1917, in which they declared that Königsberg, together with the city and the surrounding countries, belonged to an area geographically connected with Posen. She declared that "under normal conditions" and "natural development" Danzig must inevitably become a Polish city. Dmowski, one of the co-signers of the Versailles Treaty, declared in a memorandum to Wilson in October 1918: "The efforts of the German outpost (Königsberg) are now the main obstacle to the construction of an independent Polish state."

In the farewell audience with Wilson explained the Polish delegation that not only Poznań, but also Silesia and the Baltic Sea coast necessarily go to Poland

would have to be defeated if all hopes were not to be betrayed. In a collective memorandum by the Polish delegation to the Versailles Peace Conference, it was stated that the Germanization of Danzig was only superficial. Danzig will soon be a predominantly Polish city, the territorial isolation of East Prussia is necessary for lasting peace and must lead to a voluntary and progressive de-Germanization of East Prussia.

These are only small highlights of efforts that we want to establish here, because the German Reich government unfortunately failed to have these things immediately disseminated throughout the world through their agencies. In addition to these official steps, the work of various Polish associations is carried out, such as e.g. D. of the Association of Upper Silesian Insurgents or the Association of Legionnaires, who invited Mr. Zeligowsky as the guest of honor to a secret meeting in August two years ago, who explained on this occasion that what he had started in Wilna would later be continued with the goal to reach again the borders of Poland from 1772. In 1929 these associations were combined into one large organization and declared their goal: Poland from the Oder to the Dnieper. Propaganda institutes such as the Baltic Institute in Thorn and the West Slavic Institute in Poznań work together with them.

Finally, extensive cultural work is carried out together with these Polish associations. On behalf of the Polish Ministry of Foreign Affairs, a Pole published a booklet about Danzig and had it sent all over the world with the task of presenting Danzig as a Polish city. In reality, it could be established that all the specified buildings come from German masters. You also know that the Polish delegation on the



sailler peace conference worked with forged maps that gave the names of Bromberg, Breslau and Liegnih, among others, in Polish.

Thus, for decades now, one can say that Poland has been carrying out purposeful national-political work, which is carried out with all available means. I remind you that at the beginning of November this year the entire Polish press announced triumphantly that the new railway between Bydgoszcz and Gdynia would be opened on November 9th. This was also a deliberately political blow, for on that day the Social Democrats were again celebrating the anniversary of their victory over Germany. At the same time, Poland is building three new railway lines in southern Poland and six new railway lines in the Poznań region.

It is significant that the new railway between Bydgoszcz and Gdynia is partly owned by the French arms manufacturer Schneider-Lreuzot. Ultimately, we pay for all these investments ourselves with our tribute money.

In this context, we also express our sympathy to the Ukrainian minority, which is oppressed both in Russia and in Poland.

What we saw in Poland these days was a flagrant breach of the minority agreement. The German Reich government has the duty to draw the political conclusions from this, i. she has at the League of Nations the reparation of the misjudgment of 21. October 1921 to claim. You know that on March 20, 1921 the votes took place in Upper Silesia and that these votes brought about an overwhelming victory for the German idea, that over 700,000 votes were German and about 470,000 Polish. Nevertheless, the League of Nations decided at that time to tear up Upper Silesia. We believe it

Now is the high time to make it clear to the world that Germany has not gotten over this loss.

In connection with this, I would like to draw your attention to a few letters from the year 1919. General Blitz wrote to Wilson on the 25th. March 1919: "The proposal of the Polish Commission that we want 2 million 100,000 Germans under the rule of a

A people who possess a different religion and have never in their whole history shown the capacity for strong self-government must, in my judgment, sooner or later lead to a new war in Eastern Europe."

General Smuts wrote to Lloyd George on May 12, 1919:

"I think we're about to build a house out of drifting sand.

I would revise the frontiers of Poland, as provisionally fixed in the peace treaty, leave Upper Silesia and all economically German areas in Germany, tighten the frontiers of the free city of Danzig, and place it under the sovereignty of Poland instead of it left Germany with an administration subordinate to the League of Nations. I consider the long occupation of the Rhine and the much greater enlargement of Poland to be the two cardinal errors of the peace treaty. Both of these errors pose a grave threat to the future peace of Europe, and I urge that every means be employed to remedy them before it is too late."

We recommend that such voices be voted in favor again today Germany's to be excised.

At the same time we see a collapse of the Locarno policy. At that time it was said on the occasion of this agreement that we had to achieve pacification in the West in order to be free to the East. Now pacification has not been achieved in the West; then

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France continues in her huge armaments. A fortress wall stretches from the North Sea along the border of the Alps down to the Mediterranean Sea. France not only has the strongest

air fleet as a threat to England, but has also rejected equality at sea with Italy. With this armament, France compels all other states to consider their security; instead of paying its debts to America, it builds up its armaments.

We explain here that compliance with the treaties must first of all also be demanded of France, since the whole of Section 5 of the Versailles Treaty has not been fulfilled. We conclude that if France does not comply with these points, it has broken its own treaty.

So we finally come to the problem of the Versailles dictate at all. Although this thought was expressed but never pursued, we want to explain here that this Versailles dictate is based on a breach of international law with Wilson

Agreement concluded is that the few corrections made in the Lansing note do not change Wilson's 14 points. The British representatives were also of this opinion, and the same General Smuts, already mentioned, wrote to Wilson on May 30, 1919: "If we carry out the Versailles Treaty as it is planned here, we will break the Wilson Peace you have guaranteed."

Above all, we would like to remind you of the concluding words of Nede Wilson's 14 points, which today are perhaps almost unknown. Wilson said on January 8, 1918: "The people of the United States can act upon no other principle than that of justice, and in defense of that principle they are ready to give their life, their honor, and all that they possess,

TO sacrifice." If we can perhaps also understand that the American representatives, surprised by the European secret treaties, could not step out against a general mood at the time, we would now like to emphasize the legal claim of the German nation and the richest state

to remind the world of how he once appealed to his honor.

We have never indulged in illusions. It goes without saying that a lost war must have the gravest consequences for a people that lost it. We think differently than the "Vorwärts", which declared on October 20, 1918 that no loss of war could make us defenseless. Today we are faced with the fact

Germany loses 20,000 people to suicide every year, almost a million in ten years

lost German forces as emigrants, that in today's Germany 400,000

Germans are not born every year. If

If this development continues like this, in a few decades there will perhaps still be 40 or 50 million people living in Germany who happen to still speak German, but no longer have a German will and no German self-confidence, but will represent a Helotenhausen that can be used completely for everything.

The National Socialist people's movement opposes this and declares that it will use all the means of power at its disposal today against this impoverishment, that it will continue to campaign throughout the nation to stop this process of self-emasculatation from spreading any further. We believe that this point and thought is perhaps the most important of all to reorganizing a budget. Because the budget of a people consists not only of

arithmetic tricks, but it consists in the formation of the character of a nation and in the strengthening of all its moral ones

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Values; in repelling oppression from outside and, above all, in the defense of those forces that are at the disposal of foreign propaganda in domestic politics. You can only start a new foreign policy with a rebirth of character. However, character rebirth is only possible if the character's vermin are weeded out.

That's why you can't do any foreign policy at all together with of social democracy.

We can understand that a foreign policy after a lost war may have to make sacrifices. But if you make sacrifices on the outside and continue to destroy the people with social democracy on the inside, then all the sacrifices are in vain.

The development of Germany goes in two extreme directions. The world will one day have to choose whether to wants to count on Communism or National Socialism to wear down the whole middle.

To reckon with communism means to declare the demise of what for 100 years bore the name of Germany. But reckoning with National Socialism means appealing to that power which always grew when Germany rose from its humiliation.

## Brüning's disaster policy.

Rosenberg's great foreign policy reckoning with the old system in the German Reichstag. 2-1. February 1932. The same preliminary remarks apply to this speech as to the previous statements,

The center minister, Dr Bolz, did not deny the hardship and misery of our day. But he asked in moving lamentations that he should stop researching the reasons for this misery today. We think we can understand why a representative of today's system would be reluctant to investigate the causes of today's misery. However, we believe that it is only when the causes of a collapse are understood that the only guidelines for the future can be established.

It was early December 1930 when we last had the pleasure of speaking with Dr. Lurtius to talk about foreign policy. In those days the persecution of the Germans in Upper Silesia was up for debate. This persecution reached its climax in the autumn of 1930, and at that time we requested the German Reich government to convene the Council of the League of Nations immediately. Dr. Eurtius said he would continue his successful, characterful, no-nonsense policy, but declined to convene the League Council, pointing to the January meeting that would take place anyway. As a result, in our opinion, a systematic persecution of Germans by the German Reich government was trivialized. I would like to use this one example to document this in detail —

which is also evident in all other areas

lets - how German foreign policy has behaved in the Polish question,

Dr. On January 21, 1931, when the meeting finally took place properly, Eurtius demanded that the League Council investigate the events in Upper Silesia. Two days later, he no longer wanted to hear about this demand. Instead, German foreign policy made four other demands with the declaration that they would absolutely adhere to them.

First, that there was a violation of Articles 75 and 83 of the Geneva Minority Convention. At that time the Polish foreign minister had agreed with the French foreign minister that it would be more expedient to take a small reprimand than to have 250 trials carried out in front of the world public.

As a second point, the government demanded disapproval of Poland. This disapproval has not been expressed! Third, the German Reich government demanded a report from Poland on the punishment of all guilty officials.

As a result, control of the League of Nations was abandoned in principle and Poland was appointed judge in its own affairs.

Fourth, the German Reich government demanded a guarantee for the change of the system in Upper Silesia. That too has by no means been complied with. On the contrary, the responsible voivode Eraczynski was appointed leader of the Polish scout federations a few days later.

The essential point, however, was that the election result in Poland, which had come about as a result of terror, remained completely untouched. The German government has also recognized this. The Polish Foreign Minister added mockery to this result by anticipating it by declaring on December 27, 1930: What is happening in Poland today is a completely normal "process of de-Germanization".

This "normal de-Germanization process" has cost Germans in Poland a million people to date, with a "success" of German foreign policy to date.

Poland—and this is the most important thing that the German government has not emphasized—broke its treaties of June 24 and June 28, 1919. At that time, the recognition of the minority income was a prerequisite for the recognition of the Polish state in general. At that time, Poland had to undertake to recognize these minorities' agreements, regardless of the regime.

These agreements have been shown to have been flagrantly broken. It should have been considered here whether Article 19 of the Act of the League of Nations should not have applied.

You can also recall that Poland supposedly should punish its criminals. Poland was obliged to present a detailed report on this at the May session. Poland mocked Germany and the League of Nations by publishing this so-called report a day before the opening of the session. The chairman of this conference was the German Reich Minister of Defense, Dr. Lurtius, who failed to make Poland aware of his duties in time. The result was that Dr.

Eurtius, as chairman of the conference, again suggested postponing the treatment of this question. On May 21, 1931, during this conference, the organ of the German Reich Chancellor, Germania, wrote:

"The Upper Silesian question will - it can be said with certainty - be raised again in its entirety, if not now for lack of time, then after careful examination of all the details in September."

In September the meeting of the League of Nations took place, and the Japanese experts said the Hoff



that now a state of peace between Germans and Poles may come about. The Reich Chancellor and the Reich Foreign Minister Dr. Lurtius took note of this declaration and buried the whole Upper Silesian question. Dr.

Curtius managed to get up and thank Poland for the eventual reopening of an arbitrarily closed German school.

At the same time that this was happening in Geneva, Voivode Gracznski was holding a general meeting of the Polish insurgent associations in Katowice and, in the presence of the highest Polish officials, declared that the Polish insurgents would steadfastly uphold their "old ideology". He had the audacity "To add that it is a tragedy how the Poles are treated in German Upper Silesia. It is clear that for every twelve Polish children in Upper Silesia there is a Polish school, but that 50 percent of the Germans in Poland have no German school

are. It is also clear that among the Polish teachers in Germany there are a large number of Polish citizens, including a large number of Polish reserve officers. With this one example one can trace the whole line of German foreign policy: first a small attempt at rebellion and then a pitiful surrender under various pressures.

Since this collapse, Germany has also been in the

The reputation of the Upper Silesian question has sunk in the whole world, and if one asks oneself today how the terrible things in Danzig and Memel are possible, one can say: the attitude of German foreign policy is primarily to blame for this. Man

already pointed out the events in Gdajsk today. Imagine that in a German Free State, in which 97 percent of the population is German, a Polish priest reads the mass and declares that he would live on this earth

soon Polish military stand. And a representative of the military command in Thorn, Colonel Landau, declared that the cooperation between the Polish military and Poles in Danzig was extraordinarily close, and the president of the Eisenbahn, Dobrzynski in Danzig, added that the Polish railways were perfectly prepared for the mobilization. Here, too, it is evident that the reputation of our 65 million people has been extremely damaged thanks to the "straightforward and successful foreign policy" hitherto.

All these details that we have to observe in the East, the contempt for the German Reich in Danzig, the trampling on of German rights in the Memel area, are only symptoms of a general disregard that Germany is encountering today throughout the world as a result of thirteen years of failed foreign policy .

Finally, as far as the customs union is concerned, it was the showpiece of German foreign policy in 1931. When this plan was announced, the system parties declared that they had now proved that the German government was also actively involved in German foreign policy start and not just behave passively. It was remarkable that here, as in almost all other cases, the Chancellor informed France earlier than the other states. This was not only the case with the customs union, but also, as already noted today, with the question of the regulation of tribute. Here Germany is of course from the first

For days on end it was met with the sharpest opposition from France. France did not hesitate from the first day to go back to so-called international legal documents and to defend them with the power of great propaganda. France withdraws to the 1922 Geneva Convention. Zn you stand

actually a word we grasp when an opponent tries to use it as a tool against

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Germany and Austria forge AU. This convention states that Austria must refrain from anything that directly or indirectly endangers its so-called independence. You have to guess what these words mean. They actually mean the possibility for hostile powers to prevent Austria's freedom of movement. But it is characteristic that this Geneva Convention was signed by the leader of the Austrian center, the Christian Social prelate Dr.

Seipel that this group literally gave up the freedom of Austria for a loan from the League of Nations.

However, on March 24, 1931, the German Reich Chancellor declared in German against these disruptive efforts Industry and trade days that the German imperial government was determined to go its way with calm firmness to the end. On April 20, the "Bayerische Staatszeitung" was informed by the Foreign Office that the German Reich government would under no circumstances allow itself to be dissuaded from the customs union. That was again the typical language that we got to know at the beginning of all negotiations, but which always ended with a breakdown This collapse came shortly after in Geneva.

A day after Germany and Austria had pledged not to pursue the customs union plans, a banquet was held at which the German Reich Minister of Defense, Dr.

Lurtius raised his glass with the words: "We all follow our leader Briand!" That was not acceptable even for today's Reich government at that time only call Dr. Lurtius, Dr. Brüning preferred to stay.

Germany is now facing a decisive con

conference, the disarmament conference. I probably don't need to describe the legal situation; she is known to the house. In fact, English Foreign Ministers and even Belgian Ministers have recognized the German point of view as justified. Dr.

In his reply to Adolf Hitler, Brüning explained that if he were to go to Gens now, it would be obligatory for the nation to stand united "behind its negotiators". On this we had to explain: after we have seen how Dr. Brüning and his predecessors in German foreign policy have acted in such a way that they are actually defeated in every question, we have to say that Dr. Brüning is not authorized today to speak for this national Germany, but that he actually today only the parties of the prelate Kaas and the Lord

Dittmann represents.

What the support of a present-day system minister should look like to the outside world is, I believe, best illustrated in an article in Vorwärts, which is extraordinarily concerned not with German security but with French security.

On January 7, 1931, the "Vorwaerts" wrote that security of the same kind as that demanded by Minister Groener was not feasible, and added:

"In view of this fact, Germany has no interest in continually opposing its former opponents with its demand for disarmament, in continually sowing new opposition and distrust. On the contrary, out of necessity of maintaining the closest understanding with France's superior power in the Capitals, Germany has the tactical duty of tolerating France's armaments to the extent that the confidence of the French people in the

German will for peace is the most perfect."

That is pretty much what one can think of in terms of "support" for a German representation in Geneva on questions of disarmament.

But it goes without saying that the Social Democracy always acts in conjunction with the big press in Berlin. The Ullstein press also told us what they think about this. The "Vossische Zeitung" of September 27, 1931 says that if the French are still worried about their safety, then the wind must be taken out of their sails, and the focus must be on sparsely populated contingents, and the Franco-German one Cooperation would consist in diverting the human surplus to France's African colonies, South America and China, where there was room for all.

If Clemenceau once declared that Germany had 20 million people too many, today this word finds the support of social democracy and democracy in order to serve the nation's powerful workers' overprotection as France's slaves make.

However, the following is characteristic of the Geneva Disarmament Conference: it changed its name unnoticed and without protest from the German Reich Chancellor. For years one has spoken and written about the duty to disarm - of others. As early as 1925 a disarmament committee was convened, which worked for six years in vain. This conference was also called the Disarmament Conference. Then, on July 15, 1931, the French memorandum appeared, which no longer knew the expression "Disarmament Conference" but only spoke of an armament restriction. The result of this French pressure on the League of Nations can be found today on the

Writings and printed matter of the League of Nations relating to the refer to disarmament, only the designation "Conference on Restriction of **14 mul and hours**

Armaments". This change of name is symptomatic because the entire purpose of the conference was reversed before the German Reich Chancellor even left. And the German Chancellor avoided even noticing this symptomatic change of name of the disarmament conference.

Tardieu showed himself to be extraordinarily weak in Geneva in terms of international law felt. He knew only too well that among the 99 commitments of Germany was a single commitment of France.

He knew very well that there was a possibility for Germany, before a forum where the whole world had to sit up and take notice, to call the German point of view one hundred per cent straight in the face of the French. That's why Mr. Tardieu has it first of all with the

Diversion attempted with his plan of creating a League of Nations army. But then he proceeded to provoke Germany. He banged his fist on the table and declared over and over again that France "demands", that "generous France" must expect... and many more similar phrases. And

finally he threw — in 1932! — the German

The war guilt lie in the face of the Reich Chancellor. When France speaks today of three German invasions, we must also state the following: when a French conqueror covers all of Europe with war and the peoples finally unite to take action against this usurper, peace-loving France calls something like that today a foreign invasion. We only want to do this

underline that the English were also present at Waterloo. We wish to further demonstrate how easily France fabricates war guilt lies, pointing to such blatant cases as 1813 and 1870 even today. And on these

The German Chancellor did not respond to challenges at all. Dr. Brüning does not have the Germans in Geneva

## Brüâgs Kalastrophenpolitik

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Rights defended, but he has two-thirds a pacifist preached a fasting sermon. Again and again he appealed to the helpful solidarity, appealed to the so-called Christian conscience. It may all be nice here at home, but the world gets something different from a German Chancellor

expected. It expected that the thesis of French security would be answered by the thesis of German security

be opposed. No nation in the world is under such threat as Germany is today, and to approach the world only with demands for disarmament, without at the same time positively demanding German security in the event of rejection, is a utopian undertaking.

Nevertheless, we emphasize that the demand for the disarmament of the others is one hundred percent based on international law. But the consequence of this is that one should have asked at the outset whether France and her allies would recognize this obligation or not. If they don't, then France has torn up the Versailles Treaty, and in response, of course, any obligations Germany still accrues under the Versailles Treaty would also be null and void.

That was Germany from the German Reich Chancellor to

legitimately expect, and none of that has been said. An answer of a sharper kind is France only from the Italian

Foreign Minister, and he stated with justifiable irony that armaments throughout the world had increased enormously. That's how it was after the Locarno Conference, but above all after the conclusion of the Kellogg Pact, which is supposed to outlaw war as an instrument of national politics.

It is from all of this that the inner untruthfulness of the system's social-democratic foreign policy emerges

of its own accord, and now, in view of an enormously growing mood in Germany, the Center and Social Democracy are in trouble- If today the representatives of the system parties act so extremely sensitively, and if it is declared that the Reich President, in contrast to the views of 1925, the policy of the supported today's system with his signature by accepting the Pong Plan, by signing the Poland Agreement, etc., we must reply that never, not even in these twelve years, has a person been so pelted with dirt as Hindenburg was from the center and from the social democracy. The leading central organ in Baden, the "Badischer Beobachter", wrote on April 22, 1925:

"Hindenburg sacrificed thousands of people unnecessarily. When war suppliers and other war profiteers elect Hindenburg President, they are fulfilling a duty of gratitude, for he has made them rich."

And the particularly pious Fuldaer Zeitung managed to explain that only infidels and atheists could stand on the Hindenburg block of the day. The social-democratic Munchner Post wrote:

"Beat the greatest war loser in world history! ...  
With Hindenburg alone, the inflation winners will win."

On April 27, 1925, Germania — I have the original here in case there is any doubt — wrote that it was a Pyrrhic victory for the Right. It wrote:

"More than 30 million went to the polls. Not half of them voted for the "saviour," and it's thanks to him that he got there first



not the goodness of his political ideas, but primarily the mocking sentimentality of the politicized woman."

That was the official statement of the central organ of central politics seven days ago.

However, everything that is taking place in German foreign policy today, regardless of what the Reich Chancellor or Reich Minister of Economic Affairs may be like, should be examined more closely. When it is explained that the parties in this House differ only in the

We have to say that we differ from these parties much more in our objectives than in the choice of means and ways.

Because the National Socialist movement wants a big and strong Germany. But neither the Social Democrats nor the Center want that. When it is said that the system parties are pursuing a policy of illusions, that is correct as long as we examine the words with which these parties came before the German nation, check their promises and compare them with the situation today. But if we ask ourselves whether there isn't a realpolitik behind the alleged illusions, we have to say yes. This realpolitik consists of a completely different world view of foreign policy than we have. Democracy and Marxism do not have a strong German nation-state as their ideal, but rather a pan-Europe led by France and dependent on Jewish high finance. That is the political ideal that Social Democracy consistently follows and that always erupts in all statements, even if today they fear saying it so loudly.

As far as the center is concerned, various currents also play a role there. is becoming increasingly clear

what was initially modest is already being said aloud today: the Western mission of the German people, that they should fit into a larger whole, and this larger whole looks exactly like the idea of social democracy, namely in the West a strong France, in the east a strong Poland and in the middle a weak Germany. Everything that the Center and Social Democracy do in terms of foreign policy results from these very real ideological considerations, and all individual phenomena are only symptoms of this foreign policy thinking.

This thinking goes on. One said to oneself in 1918: one must pursue this policy of illusions in the German people until this German people has been so emasculated in character and rendered incapable of resistance that it can no longer even think of a real resistance to this Paneuropa. The National Socialist movement threw a spanner in the works. This is the only reason why the National Socialist movement is so hated by the Center and Social Democracy. When the Center tearfully declares today that it is unheard of that our agitation would split the people in two during the difficult times, we have to answer that the Center is primarily to blame for the fact that that social democracy could become so strong. The center has lived off this conflict between the two parts for years. Without the Center no Social Democratic minister would be sitting in his chair today. Without

In the center there would not be 100,000 Marxist bigwigs in prominent places to the detriment of the German people. The center has made social democracy great so that it can always be used as a tool of blackmail against national Germany. We must state that the National Socialist German Ar

The two parties have given the center the opportunity to change course on several occasions. These possibilities have always been rudely rejected by the Centre. Center and Social Democracy stand in a single front and in this front they must perish.

## Crisis and New Birth of Europe.

From November 14th to 20th, 1932, the "Dolta-Äorigreh" of the Aggl. Italian Academy took place in Rome, which dealt with the topic "Europe". At this conference, which was attended by scholars and politicians from almost every European country, Alfred Rosenberg was the first National Socialist to address an international forum. Here the idea of the later proposal for the Four Power Pact was expressed and its historical and political necessity justified. The

The fascist press stated that the proposal for a four-power pact had followed Nosenberg's idea. —

The Italian Erzellenz Orestano commented on the speech that Alfred Rosenberg gave at the Dolka-Aongreh on the same topic: "I consider Mr. Rosenberg's speech to be one of the most important of our conference. His powerful syntheses made an overwhelming impression on me. Mr. Rosenberg did a great job of describing the four main nationalisms."

In our epoch, after the greatest war in world history, spiritual values and social norms of the past 150 years break as a result of this deepest psychological and political catastrophe; In addition, ideological ties even from a distant time and the thought structures rooted in them are subjected to a new criticism.

In the midst of such a time of general upheaval, however, the psycho-spiritual crisis can no longer be examined "scientifically" because every science always makes certain prerequisites for its research, from which, as a valid measure of value, it begins its research. A reflection on Europe as an idea and experience is therefore only possible today in the form of a personal confession.

creeds begin, the more deeply they are rooted in the longing of the time, the stronger the will power gathered around these creeds appears within the nations of Europe.

A genuine new creation always requires a new evaluation of the past and the great figures that support it; from this changed perspective of spiritual ancestors one can then symbolically see the destiny aspired to for the future. Germany, which was not only in political turmoil but also in the midst of a deep internal transformation, e.g. B. does not present Charlemagne today, but rather his opponent, Duke Widukind, as the guardian of his true kind. Hohenstaufen, for all its greatness, holds

this Germany not to Barbarossa, but to Henry the Lion. It has renounced the House of Habsburg and sees the savior of its soul in Frederician Prussia

Substance. When considering the social conflicts of the past, the awakening Germany is inwardly on the side of the peasants when evaluating the great struggles of fate of the 16th century.

Century, sees in Sickingen and Hutten the deceivers of nationalistic ideas, not in their opponents. Young Germany is no longer intoxicated by those far removed from life

idioms of the revolution of 1789, it judges rather the mental and spiritual desolation, the materialization, atomization of the 19th century as a result of a purely abstract attempt, the majority of numbers as a measure of the genius of the individual

To recognize creativity in state life and culture. It does not glorify the worshiped progress of technology, but sees in Nietzsche, for example, his related critic of an industrial culture as the "commonest form of existence that has existed up to now".

In a similar way, a reevaluation of the past is also taking place in other nations, even if this can only be observed directly in Italy, in Italy which today, after ten years of fascist rule, is still in the midst of a revolution affecting all of life. Across the entire liberalistic age, with all the recognition of the individual greats, the rejuvenated Italy grasps for those thoughts and for that will of natural strength from which the monuments of ancient Rome were once born, professes not to the Gracchi, but to the Sulla figures, not to the boundless thought of late Rome, but to the down-to-earth peculiarity of ancient Rome. Ancient symbols emerged over thousands of years as parables of these creeds, and it is more than a coincidence that Italy dreamed of the Third Name and Germany dreamed of the Third Reich and fought for this dream with the greatest willingness to make sacrifices.

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But this kind of new birth of souls says something decisive in the question of the problem of Europe, namely that a mental construction in the sense of a universalistic idea descending from above, as it were, is no longer an option. Such a concept has never been able to penetrate deeply in the painful history of the West. The world view of the so-called Middle Ages, which was once imposed on the peoples of Europe from outside, created a "European" unity for only a short period of time. However, this did not mean an organic unity, but only an explosive unity from which half of Europe broke away after many struggles. The age of liberalism, which is finally ringing his own grave in Geneva today, endeavored, the "unity of Europe" only

to solve externally from the political-sociological side. The goddess of reason was worshiped and it was believed that the problems of public life could be mastered by a scheme that was supposed to be suitable for all nations. Parliamentary democracy was the crudest attempt to help this "reasonable" scheme to victory within the states and, of necessity, it did not promote the creatively strong in all areas, but rather the parasitically unscrupulous. The philosophers of Pan-Europe of our time, however, confused the justification of their Thought is one with the idea of unity. Monism, as the typical philosophy of the intellect that has become distant from life, is not able to have a fruitful effect, but the unconditional recognition of vital diversity is the prerequisite for any unity that is conceived in any way. Because organic unity is a prerequisite for multiplicity.

From this it follows that when we are talking about Europe at all, it cannot be about an abstract concept in which every nation somehow "participates" as in an absolute, but the multiplicity must be recognized as a prerequisite in order to then to contrast the various trees of life that have sprout from our soil with those that thrive in Asia, from Africa's soil. Then a kinship could clearly emerge that seems just as doubtful to be substantiated by purely eclectic methods as it is by universalist assertions and dogmatic demands.

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Contrary to all other attempts, the nation is the immovably given starting point of everything that happens  
Nation as a diverse result of blood, landscape, political and spiritual common destiny

salt Contrary to all doctrines, nationalism and its effects will therefore be decisive for what is later to be called Europe. Each of the great four nations that appear here as fateful now has its own "centre of happiness" from which it strives to continually remake itself. as a means of education, as a breeder of individuality and as its protector, as the guardian of the strong and protector of a threatened spiritual community. Here the chord of ancient Roman glory sounds consciously, the thought structure of a power appears that had to be hard in order to assert its own essence in the face of the encroaching Orientalism France's nationalism is inseparable from the —

one may well hunt — worship of the soil linked. Whoever lives on French soil becomes French, as it were, through a mysterious law, an idea which has always united French churchliness with its opponent, Freemasonry. England, for centuries an almost unassailable island, did not need the myth of the state; the idea of the nation as a society still prevails there today. Anyone who follows this society, its customs and unwritten laws, is incorporated into Britishness, which is why tradition also plays the all-binding, all-educating, and all-surpassing role. In Germany, it is undoubtedly the belief in blood that brought about the great impetus, whereby the political turmoil of the Germans, often caused by the geographical location, infused this doctrine with that great strength that is still the main impulse of the great German awakening of our represents days. And it is therefore again no coincidence that fascism as a symbol is the sign of the harshest statehood, the bundle of lictors of the kind, the awakening Germany



## Crisis and new births in Europe

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but chose the racial symbol of the oldest Germanic culture, the swastika (which, contrary to a pseudo-science, did not originate in India, but in Central Europe, where it can be proven 3000 years before Christ).

Nothing can be said here about the "absolute truth" of these nationalisms. Nor does their value measure lie in any absolute, but in the degree of spiritual fertility that is awakened in one or the other people by the glow of faith. Belief in the State as the highest value, a strong, proud Italian people, then it is true in the deepest meaning of the word. If belief in the value of blood leads to Germany's rebirth, then this is the truth rule of its metaphysical authenticity.

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Since Nutzland has returned to Central Asia today, the other nations, regardless of multiple spiritual wealth, have not produced any independently radiating strong typology, but rather are approaching one or the other described, the first result of a folk-psychological investigation is that the overall problem of Europe is simplified to the realization of only fourfold mental and spiritual vitality.

For in the grotesque struggle for the destinies of the globe, the dogma, which is also hostile to culture, has to be overcome, as if one could small and smallest peoples - all their values recognized - mechanically on a par with those nations that have stood there in the struggle of centuries to shape culture, states and types and are still standing there today thanks to numerical dynamics and inner strength. So anyone who is serious about striving for Europe as an organic unity of great diversity and not as a crude summation must accept the four great nationalisms as given to us by fate

know and therefore strive to give fulfillment to the power radiating from their core. The destruction of one of these centers by any power would not result in "Europe" but rather bring about chaos in which the other centers of culture would also struggle to perish. Conversely: only the victory of the radiations to those sides where the four major forces were not colliding with each other would not mean the strongest dynamic of creative existence, organic peace, as it does today, but would guarantee the smaller nations more true security than seems possible today in the fight against elementary forces.

From the psychological overview, the great European problem of state politics and economy emerges of its own accord. France is saturated, since its soil must already be populated by foreign immigrants. Its dynamism will therefore, if it does not want to cause terrible conflicts, turn away from the East and take the second path of its strength, that of managing its large African possessions, where it would be its mission to shield Europe from Africa and not an advance of Africa on Europe to tolerate or even prepare.

Italy, with its growing population, cannot come to rest until "the state" can really take care of its children in certain parts of the Adriatic and in North Africa. recognize that the "myth of blood" led to the unification of the Germans in one state as a means of shoeing this blood. And Europe will only be able to appear successfully before the whole world if Great Britain puts the mission of its representation first can powerfully take over.

The British sooiotx still binds the great empire to this day; In the sense of a fourfold divided Europe it is important that it does not become weak, but for England it must appear worthwhile to unleash the still pressing energies of Germany and Italy for the good of the whole.

If one now also recognizes these basic demands in one's heart, then every non-utopian mind is aware that today they are still more programmatic than practical in nature. Because the path from inner recognition to political activity and completion is extremely difficult. Just as a genuine scientific thought often takes decades or centuries to permeate, so does a political idea. One can observe that people and peoples are enthusiastic about imaginable utopias out of the simple subconscious feeling that they are not really being exposed to the test of action, but that they find a clearly defined statement uncomfortable because it is too close to action and therefore fight it . But we all do not have much time to lose, for just as the nationalistic awakening within the peoples of Europe is pressing for new forms, other nations and races are also experiencing an internal transformation, followed by social and political convulsions, the results of which cannot yet be assessed are. But no matter whether z. In the Far East, for example, China is re-emerging as a great power, whether Japan seizes the unconditional leadership of the yellow race, whether an alliance of similarly strong states in East Asia is formed, what was once influential as so-called "European cultural assets" will be gone disappear from the consciousness of both the Chinese and the Japanese, where renewal also comes from one's own blood, one's own tradition, one's own

grown up elementarily from a political destiny and therefore doubly reject the "European spirituality" in a doubly hostile manner. A basic demand on all Europeans will be to refrain from any "cultural propaganda" out of respect for the species-specific morality of the racially authentic yellow East and to refrain from all traffic on politics and technology to stop economy. The inner renewal of one's own nation will recognize the achievements of the yellow race without prejudice.

Africa is also awakening: its wets are not uniform, not of equal value; the moral qualities between the "blacks" show great differences. However, the fact remains two things: that a real black culture does not exist, but that a black and white racial mixture leads to disastrous hybridization. In world politics, Africa's lack of its own statehood means the right to be ordained Colonies. This right, however, is supposed to give up the whole liberalistic "educational idea" in Africa as well, not to want to make a "European cultured person" out of the completely different black people, not to split them up mentally, but to let them form their own thoughts and feelings. But racial slurs punishing it will of course have to be self-defence, and anyone who fundamentally and actually wanted to promote the racial chaos here, from all nations of the West, labored as an open danger

be valued for sacred humanity.

The large mixed-race areas around the Indian Ocean, etc., require the government of a strong hand, and since the holy man depends on the products and the market of these countries for his life, there is a common interest of all Europeans in the unconditional rule over these areas, otherwise they will

transform the whole of Europe into an army camp of permanent unemployed and seal its downfall in bloody civil wars.

At the forefront of the indignation of half-breeds around the world is the Bolshevik movement. The reference to this fact must suffice here to establish a practical common ground in the defense of Europe as a whole, from which ways of overcoming this world danger must be found, no matter how state-politically the relationship with Russia may be shaped.

So the question of how "Europe" stands culturally positively in relation to the rest of the primarily Asian-African world is, in a word, not settled at all. It is therefore not necessary to try to bring the various European nationalisms down to a common denominator; they form a purely European one Problem: Genuine nationalism, which today reflects on the folkish physical and mental substance, is increasingly consciously separating out all interests of a capitalist or other purely subjective nature which have almost disappeared from the world today. Because every bearer of genuine values will also feel respect for the representative of a different authenticity and no treacherous business competition. The young nationalism is called to achieve what the crude internationalism of all shades achieve has proved unable. never e.g. For example, an effective limitation of armaments will be brought about through complaints and humanitarian phrases, but only if an ardent nationalist regards the people, their researchers, artists, soldiers, and their youth as the most sacred good that he can work with and against the war technology of the present only

can be considered as a last resort. Only such a man will not consider the greatest possible war catastrophe from the point of view of the stock exchange or war supply business, as has often been the case under a "nationalist" mask, as well as internationalist propaganda. The abstract concept of the state in the age of liberalism was so very theoretical was decisive, it was not this state that had dominated the economy, but the state was gradually taking over through large banks and corporations

been privatized. A crucial problem for all the large European states is to eliminate from their foreign and domestic policy the interests of the private sector—often connected through kinship in all states—of all kinds of speculators; only in this way will the truly creative economy regain the prestige it once possessed, but which today — insofar as it still exists — has almost lost it. Finding forms with the help of which this question will be solved is a matter for the individual people, but the problem and the solution are pan-European.

This statement, too, means a rejection of the subjectivism of the "Ideas of 17d9, which necessarily resulted from the most difficult tests". Today's people recognize that subjectivism and personality are not identical, but opposites. The individual being of the liberalistic world of ideas was summed up a million times - to "mankind", but personality is the culmination of organic laws, founded in blood and soil and tradition, of a formed, therefore limited growth. Only the law can bring us freedom. Securing the freedom of the whole and of the personality is only possible in the fight against the carriers of chaos, whether they are intellectually or instinctively destructive and present the world economy as a worthwhile ideal to us. It

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but in truth there is no world economy, and today at last that which existed only in name is being born: the national economy. This, too, is an outside of the great process of nationalization, in the stream of which we are all standing, which will soon permeate and reshape all phenomena of existence as the revolution of the 20th century.

A special complex from which Europe stands out is the American continent, primarily the United States of North America. Created by Europeans without being subsequently isolated, the United States has. cannot develop a unified spiritual face. With uninhibited enterprise, untroubled self-confidence, and without too difficult a fate at the forefront of power politics, the United States are experiencing a career reversed from that of the European peoples. These began with fairy tales and legends, with religious myths, pious paintings and fervent sacral buildings, only to then experience their technical age - and, as a task, to overcome this in new cultural development. America, however, began without this substructure with a gigantic technology, and only the future can decide whether it will be able to endure a difficult fate spiritually, ie whether it has really already become a secure nation.

Ralph Waldo Emerson was an eloquent glimpse into America's deepest depths, a thoughtful grand moment. Perhaps the social misery of the 10 million unemployed will bring America closer to unsolved problems.

But Europe must never forget that America was once a Foundation of his blood has been that in the coming great All-America disputes on the side of the white People related to the 2V\*

Delimitation of the races, peoples and cultures from this globe.

America, grown great and powerful through expansion, is not faced with the task of continuing this expansion, but, on the contrary, with the problem of turning its young strength inwards; for if we do not succeed in mastering the looming "black danger", if we do not succeed in turning farmers into farmers, then all world domination will remain fruitless and today's power struggles most severely in great fateful struggles for lack of an inner will to resist rooted in the soil. Warning voices from America itself indicate that far-sighted people fear the danger of a purely capitalist expansion, which will then necessarily be "secured" through violence, and see in it no real strengthening, but rather a wasting of the true *dolkskrast*, which is also here does not consist in bonds with the highest interest rate, but, as everywhere in the world, in the blood health and working capacity of its citizens.

In the common interest of their continent and the "white man", the states of Europe can only help

Caution work, but the problem should no longer be out of the

Lose eyes, all the more so as an unbridled private capitalism even the Bolshevik idea through business interests

willing to support.

But Bolshevism is not an economic theory, it is not just a political movement, it is rather the powerful symbol of the collapse of a millennia-old world in Europe. He is the antagonist from below against the awakening of a new national feeling, which also reaches back over thousands of years from the sure instinct to possess unchangeable bases of character on this deepest, but also firmest ground of one's own people's self, since now much



Intermediate has been questioned. Bolshevism does not collect economic theorists from all over the world

communist way of thinking, but the desperate victims of the liberal-capitalist epoch, he lures adventurers from all over the world, he finally needs as vanguard the criminality of all world cities, what an American rightly called subhumanism. Bolshevism has conquered and ruled a state

tyrannical on the people. It destroyed the creative powers of this people, but in its carriers it proved itself incapable of protecting even the once prosperous Russia from hunger, it was incapable of even minor construction; as a "workers' state" it had to enslave the workers more than any other political form. It finally had to ask the insulted peoples of Europe and the USA for help. And it received it because the "economy" of these countries was in trouble was looking for export and profits. Thus the peoples build up with their own hands those armies which are destined to one day overwhelm them all, in alliance with all the half-breeds of Asia and all the blacks of Africa.

Bolshevism cannot be fought with cannons, not with military coalitions, but only with the living knowledge that all Marxist internationals have brought only misfortune, not salvation, to the workers of all peoples.

Every worker is just as much a member of a people's organism as the peasant and the burgher. He in particular is tied to his homeland more than anyone else. And if a liberal-capitalist age has stolen this homeland from him, he must not guess it, but must recapture it. In this upheaval in the soul of the "proletariat", in the elimination of the entire leadership of the Marxist International, lies the possibility of overcoming Bolshevism as well as the ultimate consequence

of Marxism, lies one of the most important missions of the young nationalism of our day.

From the problem given to every people, a pan-European problem arises again, in this case a deeply cultural, almost religious one. Here also lies the final touchstone as to whether the peoples of Europe not only mock outdated forms, but whether they have sunk so far that they really want to trample on their psychic substance. It may be expressed as the deepest conviction that the decisive battle between gestalt and chaos will be fought in Germany. A weakening of his vitality, no matter by what means, would therefore only benefit the anti-European idea per se and bring it victory from Singapore to Calcutta to the Rhine. And that he can no longer stop is clear to anyone who is willing to think a little more deeply about this world danger.

It is useless to try to smooth over Europe's vital problems. The questions have been asked, they must be answered, but this is still easier today than when an unmanly mind hesitated with the answer out of laziness and thereby perhaps allowed the future situation to become so complicated that it could not be solved. But the demands on Europe are louder

In terms of power politics, Europe stands as a unit in front of Asia and Africa. Europe recognizes the soul and nature of all races, of all existing cultures, and refrains from trying to impose the mental life of white people on peoples of other races. Europe recognizes the two great nations and states of the yellow race and their rights to life. But Europe must unanimously secure dominion over those Asiatic-African territories which its people need, more so than those under consideration

coming peoples appear incapable of statehood.

However, Europe can only present itself politically and economically as one when it recognizes the deepest law of its being, the four-fold articulated soul of its culture and grants each tree of life the right to grow and blossom according to its strength. It means a law of self-preservation of the whole when the currents of power of these great peoples stand back to back and not against one another: Germany to the east and north-east, France to the south, Italy to the south-east and east, Great Britain across the seas. The hindrance to the work of one of the great European cultural forces should be viewed by all three others as an attack on their own vital interests and responded to accordingly.

Only then can a unity of Europe arise, with a spiritual diversity that can never be suppressed, under which the smaller peoples can also fulfill their existence on their soil can. But only then will this unity also be able to make an appearance to other continents and races.

If that doesn't succeed, then we will all meet the fate of Sparta and Athens, but we have caused this fate ourselves and therefore deserve it.

## The foreign policy office of the NSDAP. "Völkischer Beobachter", April 5, 1933.

A representative of the "National Socialist Party Correspondence" had the opportunity to ask Alfred Rosenberg, the wife of the NSDAP's foreign policy office, which was newly established on April 1, 1933, about the origin and tasks of this office.

Foreign policy was treated consciously by the NSDAP as a delicate issue that could by no means be dealt with in a bureaucratic manner. For this reason the Führer delegated certain questions of a foreign policy nature to various personalities who were directly familiar with the problems and let himself be informed of the results of this individual work.

It gradually turned out that the general interest in our policy caused some party departments to take positions of their own accord on questions of foreign policy, which often led to various misunderstandings. A summary was therefore necessary, which makes all such subjective advances for the future impossible. This is all the more important now, when the National Socialist movement represents the strongest political force in Germany and the word of a representative of the NSDAP today weighs more than the word of any other political group.

About the other tasks of the foreign policy office of the NSDAP, Alfred Rosenberg expressed himself as follows:

Germany is now interested in a large number of people  
Personalities from all parts of the world

## **The foreign policy office of the NSDAP.**

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visited. It is urgently necessary that these can be referred immediately to an authoritative central office of the NSDAP.

Another area of work for the foreign policy office is the observation of events abroad and the deepening of knowledge about the work of the various

personalities.

In general, the tasks of the foreign policy office include working through the problems of the eastern region, the Danube region, the big question of German equality, and the training of young personalities who could one day be called upon to play an active role in Germany's foreign policy fate.

The foreign policy office of the NSDAP is directly subordinate to the leader and through his preparatory work he becomes with the support the necessary resolutions.

As soon as the office has been set up, more detailed instructions will be given to the relevant Party offices on all these questions.

Finally, Alfred Rosenberg declared:

The fate of the German nation, together with Germany's internal rebirth, will depend on the shaping of foreign policy developments, on precise knowledge of what is happening and on the unerring assessment of the situation.

I hope that the foreign policy office of the NSDAP can bring the knowledge to the German people that Foreign policy is not the concern of a small caste, but the concern of the whole nation, and that it must know how to represent its will to live firmly and dignifiedly as a prerequisite for an overall state renewal.

## The new Germany and the Treaty of Versailles.

**This speech was given on June 28, 1933, on the anniversary of Diklaes von Versailles, in the Reichstag session in the Kroll Opera House.**

Today we commemorate one of the blackest days in German history in a different state of mind and in a different political situation than before. Today a wave of confidence and faith is sweeping through Germany. The soul of the German people prepares to overcome the difficult fate of 14 years inwardly. And precisely because we are carried by great hopes, the shadows of Versailles appear deeper and blacker than before. The 14 years that have passed all over the world have allowed many things to be forgotten. In Germany too, you have let much of what happened back then fade into obscurity.

Even today it is not a question of presenting details. But the place which we believe the Treaty of Versailles occupies in world history must be clearly defined. It is necessary to go back to its origins itself. We do not recognize the Versailles Treaty as legally valid. We deny it the moral right to call itself a "contract" and have therefore spoken of a "dictate" for 14 years. We are convinced -

and I believe that a future historiography of all Nolkers will one day also gain this conviction - that between October 5th and November 11th, 1918 something happened what is called a "pre-peace" in international law.

This anticipation is after

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of the German arms extension not complied with, but injured.

At the beginning of October the German Chancellor asked President Wilson to initiate peace negotiations. A long diplomatic debate ensued over this request, and exactly a month later the American government informed Germany of the Entente's willingness to conclude an agreement on the basis of President Wilson's message, on the basis of the so-called 14 points.

One can no longer claim today that this offer by the Entente came suddenly. Rather, the leading men discussed the problems very carefully at the time, and the reply note expressly emphasized that the 14 points are recognized as the basis of peace - with two exceptions. This

Exceptions have been precisely defined: they concerned the interpretation of the concept of the freedom of the seas and the stipulation that the occupied territories would not only be restored, but that payment would also be made for all attacks by sea, land and sea damage caused in the air.

At the time, everyone was pushing for an armistice, even Marshal Haig later wrote that the Entente also urgently needed the armistice and that the United States of North America was almost threatening a separate peace with Germany.

So there were very real reasons over there to strive for a preliminary peace, and the general note of the Entente of 16 June 1919 expressly stated these pre-peace negotiations as the legal basis

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Between this November 1918 and June 1919 shifted

but the disarmament of Germany. What had previously been promised suddenly no longer existed, and during the negotiations in Versailles the 14 points were almost no longer available as a basis for negotiations.

On January 18, 1919, that is, on the anniversary of the founding of the German Reich, the Peace Conference was opened in Paris. And now, mostly after internal struggles within the conference itself, came blow after blow directed against Germany, against Germany's present and against Germany's future. The annexation of Alsace-Lorraine was taken for granted. The removal of the German colonies was decided in a discussion lasting a few minutes. The establishment of a 50-kilometre zone was set up as a particular disgrace for Germany. Then the great struggle to shape Germany's eastern borders began, and this one example shows how much the peace conference was deserted by reasonable leadership and how much it was dominated by an almost blind passion.

In his 14 points, Wilson had promised the Poles free access to the sea. By this he understood, and at first everyone else understood, nothing more than that Danzig would become a free port and that the lower reaches of the Vistula should be internationalized.

Under constant pressure from the Polish representatives in America and at the conference, this point then developed in such a way that free access to the sea was understood as a dismemberment of the German body of folks: from a free port

Danzig



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em from the German national body and from the German state  
more detached so-called "Free State", and out of the  
Internationalization of the Vistula became a broad Polish  
area, which is erroneously called a "Polish Corridor"  
names.

Plenty of voices were raised in the midst of the conference against this irrational rule. General Smuts from South Africa wrote a protest to Lloyd George. America's representative, General Bliß, also raised his voice against it. Lloyd George himself wrote a memorandum and for a time warned against this outrageous scheme. But all these voices were unsuccessful. When the elections to the Weimar National Assembly took place, it turned out that in the area which we call the Polish Corridor, well over half of those entitled to vote declared for Germany, spoke out in favor of German parties. But none of this had any influence on the peace conference. President Wilson had further on 1t.

February sent a message to the American Senate and clearly stated there that there should be no annexations, no contributions, no claims for damages as penalties.

This word had hardly faded away when the opposing forces reported.

The result of these solemn promises was that

Pay Germany hundreds and hundreds of billions

should. Figures ranged from 200 to 400 billion, far more than the entire German national wealth accounted for. Finally came almost a blank power of attorney for the

Entente powers out.

Germany has now had to bleed and suffer under this dictate of the tributes for fourteen years as a result of Versailles.

When Wilson promised not to pronounce any punishment, after long negotiations the notorious 8 231 was inserted, which not only accused Germany of being the Entente guilty of unleashing the world war, but also brought an insertion, whereby Germany found this sentence of its opponents to be right acknowledge. That was, I believe, the greatest disgrace that could ever be inflicted on a great nation in its history.

While these negotiations were going on, the Saar region was wrested from Germany for a long time.

The French representative stood up and declared: 150,000 French lived in the Saar region. An address for the residents of the Saar was produced with a huge number of signatures.

It later turned out that these signatures had been forged by the opposing party. That didn't prevent that During these 14 years Germany lost its dominion over the Saar region, which is governed as internationally as it is misgoverned. At the same time Germany was deprived of its merchant fleet and confiscated German private property throughout the world, the fruit of decades, centuries of German diligence and German humanity.

When in various countries today the new government, which is about to overthrow the old party structures, is accused of Bolshevism because allegedly another opinion, another party, just as in Moscow, cannot stand, we must explain that, if a "Bolshevik" intervention ever took place, it was at the time when the capitalist entente confiscated German private property

took. The principle of property, on which politics and business have stood for centuries, was broken at that time and this break has not been restored to this day.

A whole series of other serious interventions took place: the German cables—worth billions—were expropriated. The German navy had to be surrendered and sank in the bay of Scapa Flow on a hero's day.

The point here is not to list and document all these hundreds of details, but only to indicate what a force of events weighed on the German people at that time and what unrestrained passion surged against Germany at that time.

Finally, the whole peace conference set itself the goal of keeping Germany disarmed on the ground forever and its  
To carry out disarmament to the end. But in order to justify this outrageous decision in some way, they wrote and promised that German disarmament would be the beginning of a general armament limitation. Hundreds of demands have been made on Germany in these 14 years. He has been given a single right, and attempts have been made to deny him that one right for the last 10 years.

General Bliss, the chief American representative on this issue, later declared in Philadelphia: "In full good faith and on their honor, the twenty-seven nations have solemnly undertaken to implement a general arms limitation as soon as is reasonable after Germany has fulfilled her previous commitments. "Marshal Foch stated before his death that

Germany actually disarmed

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Germany has complied, and the right to German law on the disarmament of others, is in recent years

Henderson, Lloyd George and many other statesmen been recognized.

The Disarmament Commission has been working in Gens since 1925, and the Disarmament Conference has been in operation for a year and a half. And people are still talking about the control of German civil aviation. They talk about the German police. People are talking about the world danger that has arisen from the current Hilsspolizek in Germany. People talk about the SA. and one talks about the military associations. You just don't talk about the real issue: about the disarmament obligations of the other side. And here arises as an almost insurmountable barrier in all negotiations France's security theje. France today is a single fortress stretching from the North Sea to the Mediterranean.

France has the largest army in Europe. France faces a demilitarized German zone. The French fortress pipes can easily cover the entire German industrial area. France has the strongest air fleet on the continent. It has heavily armed allies to the east.

It is guaranteed by the Locarno Treaty. Despite this, to this day it still declares that its security is under threat. I believe that if these things really penetrate the hearts of the European public, and if the French authorities continue to explain in the future, that

If France's security is threatened, then these French authorities make a judgment about the quality of their people that we ourselves do not want to agree with.

In today's situation, the French are not at risk state, but German

country. We have every reason to take up the French security thesis for ourselves, for no people in the world is more endangered in its existence today than the Germans. The fact that unknown airplanes can spread propaganda leaflets all over the German Reich without anyone being able to get hold of them symbolically shows how degrading and humiliating the position in world politics is for Germany even today.

People are talking all over the world today about the settlement of the Jewish question in Germany: it is barbaric that the German government is discriminating against an entire people like the Jews. All we have to say here is that the German government has made the greatest efforts to change the situation that has existed since 1918, which has become untenable, in the most chivalrous and lawful manner. We believe that it is unbearable - and we believe that every impartial foreign observer will understand that - if about 74% of all the lawyers in the Reich capital were Jews, if the hospitals in Berlin were 80% had Jewish doctors. This is a state of affairs that was not brought about by any special effort by the lawyers and doctors concerned, but rather arose from the fact that a certain political system only selected and employed Jewish doctors etc. It was therefore necessary for our young Germans, who have been starving and begging for years, to get work and bread. We have not discriminated against an entire people here, we have only restored justice and parity. I believe that the government has even gone much further: it has put all those who did not take an active part in the discrimination against Germany back into the professions with their blood **and their hearts**

admitted, so that we still have about 30 Jewish lawyers in Berlin. That's still 30 times more than percentage goes to the Jewish people.

It is not a matter of so-called persecution of the Jews and marriage to the Jews, but merely of justice also towards the German nation. But I would also like to express my private opinion that if the other nations had experienced something similar to what we Germans have experienced over the past fourteen years, they might not have acted as lawfully and cautiously as we did. We deny everyone the right to accuse us of discriminating against the Jews as long as a degradation of the great German people through the non-peace treaty of Versailles is tolerated or even defended.

The right to disarmament of others is internationally recognized. One hears now in some parliaments in other states: as long as there is a dictatorship in Germany, there can be no talk of a revision of the treaties. We would like to state here in public that the right of revision has never been made dependent on an internal form of government. Article 19 of the League of Nations Act, which provides that international treaties that have become untenable can be amended, does not say a word about the fact that a special form of government, a special regime, is the prerequisite if any people raise such demands. It is an attempt to throw the whole question on the wrong track and to bring about an apparent shift in the whole situation.

If the others don't disarm, they haven't fulfilled their obligations. you ha

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who started with the revision of the treaties violate their own treaties and thus lose the right to make any further demands on us.

That is the general political situation in which we find ourselves today. But we have to realize something else: you want to not only do we not allow ourselves political peace, they also want to forbid us from creating social peace in Germany.

As the Reich Chancellor stated on May 17, Germany has killed well over 200,000 people in this decade

lost. These are the victims of Versailles, these are the victims of the tributes, these are the victims of all those oppressions to which Germany has been subjected. Germany has lost around 1 million emigrants in this decade, people who are likely to be lost for the most part from the German nation, who were enterprising and probably not the worst of the German nation.

We must take all of this as a national loss from the account of Book Versailles and its consequences. As a result of this dictate and these tributes, Germany has had an ever-increasing unemployment rate: seven million and more.

Today's Reich government is making the strongest and greatest efforts to get this doom and gloom in Germany under control, to create work and bread. And I believe that the last major projects that have been published have shown the German people and the world that an energetic fist has finally taken hold of this unemployment problem. To create work and to steel people, to make them strong inside, this work to come\*

to cope with the years, that is what the work service is called upon to do.

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But we still have very serious conclusions to draw from these accusations. Surely everyone knew to me that nothing good could be expected from the enemy. For fourteen years we not only reproached the Entente, we also declared that this Entente was able to act in this way because it had accomplices in Germany. So, when we speak of Versailles, it is necessary to add that the French type of democracy is alien to our nature, and that the parliamentary system, with all its ideological justification, was ultimately also the ideology of those who had ruled from 1918 to the present. It is shocking to read how Bethmann-Hollweg writes in his "Memoirs" that Germany had nothing comparable to oppose the Entente's propaganda and ideas. A German Chancellor declared himself bankrupt from the start, and his nation with him to lead a great slogan. Inwardly and ideologically he was not at home in Berlin, but in Paris. And his successors? They drew the conclusions from it. If the Foreign Minister Rathenau could write down his infamous saying: "If the German Kaiser had won, if world history had lost its meaning", then I believe that this man should have been the least German foreign minister. The guilt for having kept this man falls on all those who now no longer have anything to order in Germany.

We must remember the activity of the center leader Erzberger, who at that time, when the peace treaty in Weimar was being debated, almost every day



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French observers and representatives went and reported to him on the negotiations with the result that the French representative was able to telegraph to Pans: "The Germans accept everything, mitigations are not necessary."

We have experienced all of this. We also saw how the German defenders of the fatherland were described by the Berlin press as professional murderers. We have seen the German front-line soldier brought to a German stage in Berlin as a corpse with a steel helmet on his head, and the paid actor kicking him and saying, "Damn, get rid of it!"

Adolf Hitler and his movement did not forgive the men for that, and the reckoning with the November criminals has now begun. In the full feeling of their power and out of the triumph of having achieved what they had been striving for decades, they had thrown off all masks and overcome all inhibitions. But all this was noted in the book of the German revolution for fourteen years, and the time will come when foreign countries, which are still uninformed today, will also take note of these facts and then also understand what happened in Germany and what still play mutz.

For fourteen years we have advocated the realization that an honest German foreign policy can only be pursued with a united people, that a foreign policy cannot be successfully pursued if there are parties in the back which openly declare that treason against the country is a matter of honour. One could in the Foreign Affairs Committee of the German

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Reichstag simply did not speak about German foreign policy matters, because one knew perfectly well that everything about it would be known in Paris and Moscow the next day. We believe that German foreign policy is not just a matter of insight and prudence, but above all a matter of character, and what is happening in Germany is the cleansing of this German character of all parasites.

They wanted to enslave Germany at Versailles forever. Man wanted to split it up socially, and eventually to dismember it through separatist movements. I believe that other peoples would have perished under similar pressure. But we live the mystery of our time: that the German people today, after these terrible years, is celebrating its greatest resurrection and rebirth.

Master Eckhart once said: "It is the deepest wells that carry the highest water." And when we speak of Versailles, we must also say something positive about it. Namely, that it is precisely the passionate and hate-filled will of the men who sat together at Versailles at that time became one of the causes of this German resurrection, which today is directed against their work.

We believe that Germany, under the heavy pressure of a great destiny, has accomplished in the course of ten years a development which the other nations will perhaps need another fifty years to achieve. We believe that many of the problems that have arisen because of Versailles, but also because of other life structures in Germany, and in part

have already been solved also represent problems that concern other peoples. We believe, however, that one cannot teach all nations about something from one thought. Every people has its law, its history, its blood, its character, its tradition. And that shouldn't bother him.

But the direction of thought that is now ending an epoch of 150 years in the French world of thought is already taking root in the souls and spirits of many millions and but millions around the world slowly through. Because the mammoth conferences that come together are no longer a sign of great inner strength, but a symbol of the inner abandonment, thoughtlessness and hopelessness of a dying age.

The German revolution is therefore a rise to social peace, to a pacification within the Reich itself, and precisely for this reason it strives to maintain a just peace to the outside world in order to solve the problem of our time: the social question, in the sense of a real one Socialism, that is, to solve in the sense of a state-guaranteed social justice.

We believe that we are not threatening world peace, but that the Versailles Treaty, in its faulty construction, not only makes Germany unsatisfied, but also endangers the peace of other peoples. We believe that if a strong movement against Germany becomes noticeable today, if the boycott that was publicly preached in the past continues to stir inwardly, we can say to the other nations: after many trials, Germany has finally found the form of government that suits him and him 20th century is appropriate. This anti-communist, National Socialist state

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is an element of stability that has not existed in Central Europe for 20 years. Therefore, when some small groups in other states call for an economic boycott with the aim of breaking up this new Germany, they are doing something that the majority of other peoples are actually struggling to oppose themselves: they are abusing the sovereignty of the others

states. They do not ask whether England or America has a vital interest in becoming hostile to modern-day Germany. These small groups are simply demanding interference from other states for their minority interests.

We also believe that if Adolf Hitler's Germany should really succeed in forcing a ring of opponents to the ground, a new democratic epoch will not follow, but chaos will spread over the whole of Central Europe and all of Europe. That would be the end of world peace. The end of all economic sense. But also the end of all those young states that today believe that they still have to ally themselves politically against Germany. The German revolution is not directed against a single country, against a single other people, against any of the new states. Precisely because it has a huge task to fulfill inside the country, it is striving for peace abroad as well.

I think if we start the German revolution with the days of August 1914 and the Treaty of Versailles with June 26th had to be signed on the anniversary of the assassination of Franz Ferdinand, since this revolution has more honorable ancestors than the Treaty of Dersaines.

In the depths of the German soul, an upheaval has come to life. She didn't come alive through

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an abstract theory, but a revolution of instinct, a revolution of character.

Our campaign is aimed at this development of the German character. This struggle is aimed at overcoming those peace and non-peace treaties which have not only enslaved Germany but also threaten the peace of other peoples. This struggle is aimed at the resurrection of the German soul, the recognition of German national law. It is a fight for the idea of young nationalism, for the idea of a kingdom of the strictest social justice in the fight for Germany's honor and freedom.

The Dying World Economic Conference.

**"Völkischer Beobachter", July 6, 1933.**

The World Economy Conference in London was arguably the largest international gathering we have seen. 66 countries with 2000 representatives formed a mammoth march

Experts from all over the world to finally research the causes of the world crisis and then to proceed from the diagnosis to the healing of the peoples. Even before the deliberations began, the whole world had the unpleasant feeling that this great conference had not been prepared at all or only very incompletely, and that above all there was a lack of clear guiding ideas and proposals on which to base the expert debates could give. The feeling spread more and more that the conference leadership wanted to see all nations under moral pressure, so to speak, with the aim of letting the attempt to blow up this conference end with the defamation of the blaster.

The debates that arose showed only too clearly that the whole development of the time no longer strives for a unification of global economic forces, that rather the attempts of the finance-capitalist 19th century to let all national economies end in a supreme world economic spire have long since been overtaken and a bearish movement has started. The advance of President Roosevelt, i.e. the representative of a highly capitalist state, was the reference to a world revolution that we are developing and the emphasis that America should

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 Competition Conference
 

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Putting his own national economy at the center of his thinking meant the clearest break with all attempts at world economic standardization, unless one recognized the ?ux umoriaunu, ie American peace, under absolute dollar rule as the basis of the negotiations.

The coming together of 2000 experts from all over the world was not a sign of great strength, but quite the opposite, the symptom of an outdated age, which tried to cover up the inner weakness and lack of faith through a mass contingent. National Socialism has long since drawn the theoretical conclusions from this and, as a state, is now also trying to implement them in practice. This is not an accusation against individual delegates, but a simple statement of the world political and world economic situation, which has been familiar to National Socialism for fourteen years, really makes a difference

between finance capitalist and economic thinking. National Socialism has always emphasizes that we have a true economy almost nowhere, and that what appears unprofitable to purely financial thinking is vital from the standpoint of a national economy.

This shift from financial capitalism to organic thinking is now taking place with great speed among all healthy and vigorous peoples, and no matter how much Marxists and Jews still try to stage a world boycott against Germany and the thinking of the

to present the National Socialist movement as barbaric, the facts of our time are stronger than these desperate efforts. If today's Germany keeps its nerves calm - and there is no doubt about it - the German

revolutionary thought of labor front between entrepreneurs and workers, the thought of one ruled

ten work service, the idea of financing by the state on the part of the consumer is becoming more and more prevalent.

Just as the once glorified idea of a world republic, the United States of Europe, will give way to a balanced idea based on vital national interests

system of certain bigoted states, so too will the idea of a world economy controlled from above disappear and an exchange must come from mutually defined spatial management interests. The great age of formless expansion from all areas will give way to an inner agglomeration, and with this an essential feature of the 20th century has been revealed in all areas of life. The faster a state decides to follow these inner laws of nature, the more it will be able to become a leader intellectually, and the rest of the world will see its recovery more lastingly. We deny that 2000 people will make better and wiser decisions than a body of ten men that has grasped the upheaval of the times. We therefore trust in the ongoing organic development and hope that after the end of the 19th

Also in the course of the twentieth century, in state after state, will there come a time when a small body of minds, living the march line of the 20th century, will congregate to really bring about regulation from economy to economy, from Europe to the other continents and between Europe and America to the other powers of the globe to make the necessary demarcations in terms of cooperation-



## The racial determination of foreign policy.

**Alfred Rosenberg gave this lecture at the "Party Congress of Victory" in Nuremberg, September 1933, before the party congress.**

We are not in doubt for a moment that almost all over the world there is rejection, and in some cases even passionate dislike, of your new Germany and the National Socialist revolution. This negative attitude of a large part of the foreign countries is certainly not due to malice, nor is it primarily due to the counter-work of the "emigrants" from Germany, but in our opinion has much deeper causes. The existence of all states is burdened

with serious intellectual, political and social problems, is threatened by what is generally called the "world crisis". It is now understandable if the peoples who did not suffer as badly as Germany after the great fighting of 1914/18, have retained an even stronger driving force from the structure of their pre-war life and accordingly endeavor to deal with the newly arising questions with the means of the past.

Germany has been in a very different situation for the last 14 years. It had not only sacrificed the best blood, but the empire had been dismembered, huge demands for tribute sapped its soul and labor power, and an enormous political power burden weighed on the entire nation as a result of the riots at Versailles.

Added to this was the system of ruling inside the empire began carrying all the great lore

of the German people contradicted, yes, aNes denied what was in accordance with the eternal values of Germanness. Under this terrible pressure, Germany has completed a development in fourteen years which, under different circumstances, would have taken many decades, perhaps a century. In this period of time, which is very short for the life of a nation, all the possibilities of earlier state and social forms have been tested with the result that none of them was able to tame the problems of our time and the fragmentation of the nation continued.

Because National Socialism with its Führer, the disease of the time more clearly than the others, because National Socialism was a great experience of a collective nature, in that it wanted to assert the eternal values of the nation in accordance with the demands and with the help of the modern forms of our time, it made its way to the new Reich and to the German nation was able to give back their long-awaited unity.

We therefore believe that, in order to be able to judge the situation in Germany at all, one must first recognize the fact that rapid development was promoted under strong pressure as a prerequisite for the judgement. We are therefore proud of the conviction that Germany has not "returned to the Middle Ages" as a result of the national revolution, but rather occupies a spiritual and political position in many questions to which fate, albeit over a longer period of time, also brought the other valuable nations in will compel forms befitting their character.

Nineteenth-century nationalism is dead today. As a young movement, it was a world phenomenon that blazed up in unconditional greatness in the German wars of liberation; a phenomenon that the

led the Italian nation to political unity; an uprising that gripped the peoples of the Balkans as well as the nations of South America. But the fundamental insight for us is that both Germany and many other nations had indeed united politically as a state, but that the social and cultural unity, which struggled to form a single entity with the state, had not yet been realized. But the great attempt at such an overall view is through the

given national socialist movement. The nationalism of the 19th century very soon either fell into the hands of dynastic cabinet politics, as we could observe at the Viennese court or in the empire of Napoleon. It turned into election slogans intended to benefit the private interests of these financial magnates. The great Panama scandal in France, certain trials of the early days of the Bismarck Empire, the vain attempts of French Boulangism, the unheard prophecies of Nietzsche and Paul de Lagarde, all show this struggle of genuine national will with those forces which saw money as the impulse to power and see the power of nations for speculative private interests. So nationalism was no longer

rooted in the people, but falsified into the battle cry of writers, cosmopolitans, and big businessmen who have been uprooted from the people.

The socialist movement has fared similarly to nationalism. It was once a healthy protest by a generation betrayed by fate, whose right to live had been cheated by technological developments. The protest was real and justified; because he showed a strong will

grew up not to be disenfranchised as a pariah and not to be treated as a slave. This socialism, which arose out of the folkish sense of justice, fell into exactly the same hands as nationalism. He was poisoned by international phrases, and a Jewish doctrine, which had nothing in common with the nationalities of the various countries, preached class struggle as a means of achieving a supposedly socially just state of affairs.

The adherents of this doctrine overlooked the fact that when one part of an organism is called to revolt against the other, the result must not be a strengthening of the whole, but the destruction of the body altogether. We find today that wherever this Marrism came to dominate, it could only produce corrupt conditions of social and political life because of its parasitic origin.

Attuned to cosmopolitan ideas, founded on a Second or Third International detached from blood and soil, it could not flow into the healthy aspirations of a nation, but had to constantly create new artificial electoral excitement. He could only do this with the help of big money.

So the fact that international Marrism is almost everywhere the servant, or at most the slave who revolts in vain, of high finance is not an accident, but the necessary consequence of an organically false, unnatural and therefore every disintegration-promoting teaching that threatens the health of all nations. The tremors that tremble through the whole world today are nature's revenge against the intellectual attempt to break its laws.

But if abstract ideologies with aristocratic laws of organic life come into conflict,

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arise convulsive convulsions of the various folk organisms. In the end, however, nature always wins, even if it claims millions of victims and even wipes out entire peoples. It then happens as Plato once said: the Athenian law, according to which the fittest are "caught like young lions" in order to then be led astray by the "magical songs and trickery" of the preachers of equality, destroy the demands of life. But when someone rises again, he tramples on these false magical means and emerges radiantly as the "law of nature".

We National Socialists insert our movement into this philosophical-historical picture, in terms of domestic, cultural and foreign policy. We recognize that nationality is a value in itself, to which other interests of a domestic nature must necessarily submit, not a means for dynasties or world political financial machinations. But this one insight leads straight into that area which is most attacked by the outside world, racial studies. And to the assertion that without a deeper knowledge of this question, history and thus the foreign policy of the peoples cannot be understood on the one hand, and on the other hand it cannot be regulated organically in the future either.

We believe that the greatest discovery of our time consists in the experience and in the strictly scientific proof that it is no coincidence when people of different kinds walk this globe, when different states, cultures and ways of life arise from the conditions of these peculiarities, that thus blood and character are just different words for the same being.

We know that a nation is represented by the preponderance of a definite character conditioned by blood; further by language, by geography

Environment and feel through em common political destiny. We also know, however, that the latter facts are not the final ones, but that blood, the wet dominant within a nation, is the decisive element.

Homer's sun still shines over the same patch of earth today as it did 3000 years ago, the blue sea still washes the same coasts today as it did then, and yet no Parthenon is created on this soil, no more Iliads are sung there again, because that is racially conditioned humanity of the Greeks, as it stands in front of us in stone forever, has disappeared from the face of the earth.

A nation never consisted of one, nor does it consist of one today uniformly gray mixture of all variants, but at its first awakening the great poets and heroes stand before us as the embodiment of eternal values of a certain blood-soul.

And if a nation, when looking back at these first great phenomena, can no longer understand them and can no longer continue to create them in their own way, then it is lost as a people and will then also not be able to assert itself outwardly with faith and strength.

The old view of history taught an abstract "development" towards the goal of a so-called Christianization of all people and races, the 18th and 19th centuries announced a so-called humanization of mankind. Today's experience shows that both are only invented theories, abstract ideals, that something of any kind can never become something else, that something never develops out of nothing that was not already there in the bud, but that only a very specific core also possesses the aptitudes and design possibilities given to it, just like from a grain of wheat does not produce barley.

## The racial determination of foreign policy

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At the fall of the Athenian state, the great declared  
Isokrates nm 458:

"However, the state is not to be counted fortunate which randomly accumulates many citizens from all quarters, but that which best preserves the race of those who have settled there from the beginning."

If, therefore, the Germanic essence is brought to the fore as the decisive factor for the new Germany, this is the restoration of all those prerequisites from which the large German cities, the whole old German legal life, which was dependent on honour, the heroic German music and the great poetry oom Hildebrandslied up to Faust have arisen.

This means, however, and this is the decisive point, not the preaching of racial hatred, but quite the opposite, the prerequisite for genuine respect for race and inner recognition of the values and cultural achievements of other nations as well, so that the strengthening of all races against chaos and the waste of world cities.

If today's Italy, for example, emphasizes its tradition in the Middle Sea, it can do so with pride, and on the German side this emphasis will no more be understood as arrogance than we ask that the Germanic rebirth in Germany not be viewed as arrogance. We believe that this knowledge of blood, despite all the existing theories of the 18th and 19th centuries, is reverberating mysteriously around the world today, and that one nation after another is being irresistibly gripped by it, without us considering ourselves entitled to take part in this process to want to interfere.

If Anglo-Saxons raise some concerns about this, we understand this from the tradition of Great Britain, for example. Mr understand the personal carelessness of the Brit as from LZ\*

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### **The racial conditional test of foreign policy**

-arisen from a feeling of tried and tested insular independence, which gives the individual more opportunities than the German, who is threatened from all sides. That is why the Briton so seldom understands the necessity of Prussia's disciplined columns.

And yet we think we know that the British Empire, too, is based on the racial mastery of the white man and will only last as long as this form of self-assertion persists. For the Portuguese colonial empire shows us as experimental proof that colonial empires can only be ruled through this racial and mental division. The old palaces of Goa are now entangled in the jungle, the snakes of the jungle coil on their tiles, and a powerless humanity from the lightest to the blackest brown tells of the end of a once mighty state that perished because it did not respond to the voice of blood obeyed. The story raises the question of whether Calcutta will be like this one day.

We also understand the strong individualism of North America.

The great march of freedom and conquest of the first pioneers still has an effect today. And what the sea was for the security of the British, the immensity of space in the United States was for the American immigrants. These immigrants, however, who at that time came from England, Germany and Scandinavia by name, were of ancestral blood and, as is well known, the English language as the state language only triumphed over the German with a majority of one vote. From these related elements came the United States and its generously conceived constitutions. The other huge streams of immigration, however, came from very different countries. In response, the American Union instinctively enacted its immigration laws. These laws deliberately promote



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Migration of Anglo-Saxons and Scandinavians and reject the Eastern and Southern Europeans as far as possible, out of the instinct that the prevalence of races or peoples of a different kind would endanger the character of the original migration activity and thus the basis of the existence of the United States.

Nevertheless, it is also created for the USA. a big wet problem. The 12 million blacks who populate North America today outnumber the whites; maybe in a few decades these blacks will make up 20 to 25 percent of the population. More than 2 million Jews also live in Neuyvrk. The yellow race in the West faces history as another great problem.

Germany has never had such strict immigration laws to its detriment; when it collapsed in 1918, adventurers from all over the world flocked to the German cities, and that race from eastern Europe received a double boost from mass immigration from Galicia,

If today one tries to use this historical racial balance between Germans and Jews for a concentric fight against young Germany, then I believe that one fact emerges from what you said earlier about blood and character, that the arrangement that has now been made not out of personal malice, not even out of hatred imputed to us, but out of fateful necessity.

We believe that if another Natron had experienced the outburst of Jewish racial instincts to a similar extent as Germany, it would not have treated the Jewish question with such reticence as Adolf Hitler's Germany did.

We experienced in 1918, that is at the moment when the last spiritual reserves had to be gathered for the resurrection of Germany, that almost the entire rule of the state, of society, of culture was in the hands of this alien race, which was with the old parties (social democracy, Democracy and the Center) jointly carried out the suppression of the German nation. It was possible that a Jewish foreign minister—Rathenau—could publicly write that if the German Kaiser had been victorious, world history would have lost its meaning. It was possible for a Jewish magazine to portray the soldier, the defender of the German fatherland, as a "professional murderer" without objection, or for a newspaper written in German to be widely read around the world to describe the heroic ideal as the "stupidest of all ideals". It was possible that railroad murderers were freed from the death penalty because the whole Jewish press sympathized with these assassins; It was possible that Jewish convicts with eleven previous convictions were released at the intervention of high-ranking Jewish politicians and recommended to the authorities as intellectually valuable people. The entire right-wing conception of the German, as it was trampled on in the hushed-up scandals, was in danger of collapsing, and the German nation had almost become a mindless mass, ripe for a red dictatorship, when the National Socialist movement with its appeal to the Germans Character stats brought last-minute rescue.

We find that while Jews in Germany made up 10/0 of the population, the proportion of Jewish lawyers in Berlin, for example, was nearly 70%, that in most Berlin hospitals the percentage of Jewish doctors varied between 60 and 90% ,

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that the big banks were almost all in Jewish hands, that the press in Greater Berlin and Frankfurt was almost exclusively Jewish, and that the entire life of the nation was dominated, both internally and externally, by a foreign race that contradicted Germanness in almost every point and could not understand his needs at all.

If these days the World Congress of Zionists in Prague rebukes Germany in its resolution that we are persecuting religion, we must reject this deliberate untruth, which was brought into the world for the purpose of inciting other nations against young Germany. In Germany, no one has ever been persecuted by the National Socialists because of their religious beliefs, but the law against animal cruelty to Jews is being falsified as religious persecution. We want to draw the attention of the gentlemen organized in the Zionist movement to the triumph of their central organ in Germany when victory seemed to have been won. The "Jüdische Rundschau" in Berlin wrote in 1919 in No. 72:

"The questions relating to Jewish emigration should be solved exclusively in the interests of the Jewish people... If the people stand behind the solution, the Jews also have the power and influence to implement the required solution."

That one saying may stand for thousands. It says that the Jewish camp was aware that it had almost absolute control over Germany's national interests, that in its arrogance it went so far as to publicly present German national interests as no longer existing in an official central organ of world Jewry in the middle of Germany.

So what is happening in Germany today is not one persecution of the Jews, but the restoration

ment of the most elementary justice towards the German people, a parity that even goes far beyond what Judaism would have to claim numerically.

In the most chivalrous manner, the German government excluded from the percentage rule those Jews who fought for Germany at the front or who lost a son or father in the war. One cannot ask more of a tormented people who are under severe foreign policy pressure if one does not wish them to give up their self forever. One can only strive for the restoration of the old situation if one demands that the German people should not be led and governed according to their character and not according to their vital needs.

We have many a representative from abroad who wanted to accuse us of refusing this suicide discrimination of the entire Jewish nation to explain that those who have tolerated or promoted the discrimination of the German nation through the Versailles dictate for 14 years have no right over the alleged discrimination against Judaism, which publicly boasted that it no longer recognized German interests.

Now the serious question arises for all other nations as well, whether they actually have an important vital interest in getting into serious conflicts with the new Germany, simply because a Jewish minority wants it that way, which without further ado has the sovereignty of all states for itself want to see in action.

We ask the representatives of the various peoples whether it is in their vital interest to contribute to chaos in Europe through a world boycott, through the political isolation of the German nation.

Communism, which is already a sixth of the whole ruled the globe, would have been under the enduring

Pressure from political and financial demands also gripped Central Europe.

Over six million communist voters, 350 dead, almost 40,000 wounded in our movement are a parable for the fact that the red wave was preparing to roll to the Rhine, and we therefore see it not only as a salvation for Germany, but also for Germany all of Europe when the advance of a world-shattering idea was stopped by Germany.

If this Europe, saved from the communist danger by the new Germany, were to respond by destroying this very Germany, the communist surge would inevitably rise higher than ever before. Viewed quite objectively, the situation is such that every weakening of today's Germany means a strengthening of world communism, but that a collapse of Central Europe also represents the collapse of the entire market for the other nations, at the same time as the rise of a seething political threat that actually Western culture that is thousands of years old could be smashed.

The German revolution is therefore striving in its mission not to allow the wild destruction of a great old world to be carried out, but after the elimination of all toxins and all those strange ideas that threaten this culture, on the basis of the great traditions in the forms of our time, a new one to build empire.

It seems to us that an ardent, genuine National Socialist of our time must be a genuine advocate of peace precisely because of this basic feeling, because for him the blood of his people is the highest, most precious commodity, the use of which may only be the last, very last resort. A political rule, however, which is not of the same blood as the people ruled only by gold and press hypnosis, will

never muster this reverence for people and blood and therefore artificially stir up discord in selfish interests. But the call of the new nationalism is that an epoch must have come to an end, since the fate of millions of peoples was being played out on the world stock exchanges.

Blood is worth more than gold, the clod of earth is worth more than a block of shares, honor is worth more than the highest dividend, the people are worth more than the sum of all their businesses.

It is not German nationalism that threatens the peace, but rather the speculation of certain cosmopolitan profiteers who are shaking their financial rule and are also seeing the other peoples awakening from their hypnosis.

We draw the attention of the nations, their leaders, their youth to the heavy tension of the other nations in the Near and Far East, which is becoming more and more felt as a threat to competition. Shouldn't there be room for the realization that all white people have a common destiny, that, from a world historical perspective, Europe must form a unity in order to be able to survive the coming times of decision? Who, as a conscious leader of the European position, wants to take on the responsibility for the laceration of our venerable continent simply because in certain centers insatiable lust for power wants to lash out? And even if the complete defeat of Germany were to succeed, the time of these European conflicts, caused by sick brains from the world cities, would be the signal for the rising of all other wetlands of the globe against Europe and would let it pass in terrible convulsions, like the old one Nom broke under the blows of slaves from the Near East.

All the old ideas, whether pseudo-nationalistic or universalistic, wanted to make their one idea dominant over all peoples and subject the most diverse nations to their forms.

However, today's nationalism does not want to force such a "development", but sees history as a type interpretation, foreign policy therefore as a natural delimitation of cultural communities and the states that have grown out of them.

Mr. believe, therefore, that it was in the organic, respectful separation of these nationalisms of which I spoke at the beginning that the best guarantee for the restoration of that national respect of nations for one another, which had almost entirely disappeared from the world, was made possible. We recognize the autonomy of the yellow race and wish it the expansion of its culture in its living space, corresponding to its racial soul; we also refuse to want to "Europeanize" the black man, but we also want to secure him his individuality in the midst of the domination of the white people, but we deny the preaching of the mixture of opposites.

The laws of nature that express themselves in plant and animal life also show themselves in man; and such a mixture of races does not beget a nation, but only a Bölker chaos.

Within the white race of different origins and traditions, we respect the natural peculiarities, all of which have participated in the civilization of the West, whether as so-called small peoples or as large states.

Precisely because of this realization, he wishes National Socialism, contrary to the neo-capitalist nationalism of the 19th century, was not oppression

other peoples, but also rejects the rape of Germanness through foreign nations and states and priority interests.

The German nation is already demanding this in its awakening documented fixed and solemnly promised equal rights, she expects certain articles of the Versailles strife, which discriminates against us, to be repealed, because she believes that the pacification of the German nation will also bring about a genuine general peace throughout the world.

The days in Nuremberg should be milestones in the disciplined will of this German uprising, in order to give it the possibility of internal development. Even if disapproving voices and negative statements from abroad will continue to ring our way for a long time to come, we can only say one thing:

In the midst of the most severe humiliations, in the midst of terrible foreign policy pressure and a life-threatening internal political disintegration, the German nation has not perished like so many peoples of the past, but is now experiencing the mystery of its greatest rebirth.

Under Adolf Hitler's leadership, today's generation has overcome the confessional struggles that overshadowed the bloody centuries, it has overcome a thousand-year-old particularism, it has crushed the alien Marxist idea of class struggle and, as the fulfillment of a longing for a hundred years, it has built the united Reich of the Germans, with with the firm will to maintain his political independence, but also with the firm will to recognize every other real form of life.

We confess that perhaps it took a great, difficult fate to understand the roots of German vitality. This experience rushes through today



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like a mighty river the hearts of well over 70 million Germans and unites them in the deepest commitment of a great German Reich to national honor and the strictest social justice as a guarantor of genuine peace, as a patron of the culture of white people on this globe.

## Interview Jules Sauerwem - Alfred Rosenberg»

**"Paris Soir." 11. September 1933.**

One of the most recognizable figures among the national socialist fighters is Alfred Rosenberg. His career was rapid and his success as a journalist and as a theorist has been confirmed over the course of 8 years. Right next to the Ministry of Foreign Affairs, on Wilhelmstrasse, Alfred Rosenberg directs the party's foreign policy office. His influence on the active politics of Germany is neither direct nor official, but nevertheless great because the party is already 80 per cent the government and 100 per cent the public power in its hands.

I paid him a visit and conversed with him on the group of questions which arose in the Nuremberg speeches, which included his own. He is still a young man, tall and blond, and has a kind of calm in his gestures reminiscent of the Baltic country where he was born and a Baltic accent in his pronunciation. During the war he was pursuing his studies in Moscow just as the Bolsheviki were attacking the two capitals. He found means of getting to Germany, which he had always considered his fatherland, and in Munich he fell under the full dictatorship of the Munich Soviet government. Coming from Russia, he had the opportunity and courage to present the true situation in Russia to the revolutionaries in speeches. It is known that the Eisner government came to an end very quickly. Rosenberg now found himself, very naturally, in

düng with the National Socialist elements, which began to gather secretly. He made Hitler's acquaintance and in 1921 was one of the founders of the "Böltische Beobachter", then a very small newspaper that is now the most widely read in Germany.

I knew that I was face to face with the writer who had published *The Future of a German Foreign Policy*, in which one can read important things about what the author calls "the rule of race." His guiding thought in this book was that Germany must gain ground to the east, that the powers which might suspect this enlargement were France and Poland, and that the two powers to whom this policy was unimportant were England and Italy .

A prudent mind may be expected to adjust when the impossibilities of a certain policy have been proved. After all, I didn't want to put a question to Mr. Rosenberg about what he had written in the past, but about what he publicly announced in Nuremberg.

"Has the racial theory and the law that the heroic  
Dominated by men, also have consequences for foreign policy?"

That is the question I put to the one who, together with the leader, is the most orthodox representative of the party. After a moment's thought, Mr. Rosenberg gave me the following answer:

"The party's writings and speeches develop this racial theory with the aim of giving an account of the essential elements of the German nation, both its strengths and its weaknesses. Character and heredity on the one hand, and blood on the other, are the two elements that we believe are closely related. These insights

**3b2 Interview Jules Sauerwein - Alfred Rosenberg**

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and the conclusions we draw from them are, by their very nature, the foundations of our domestic policy. But they have nothing to do with any intentions and actions aimed at interfering in the political life of other states. When we speak of boldness and heroism, we do not mean military strength, but only holy selflessness in the service of the German people in all areas, as the Führer at the Nuremberg Congress explained. His speech was not tailored to the Reich's foreign policy.

Our congress itself was not a military parade, it was a joyful reunion of the new rule and the new doctrine guiding Germany."

"But the multitudes of young people seem to be under military discipline?"

"It is very obvious that such a mass meeting is not possible at all without disciplined discipline. She is necessary. She will explain to you the secret of this bloodless revolution. The indignation was so great in Germany at the disintegration of the state, the judiciary and cultural life that without our discipline there would have been more, understandable but regrettable measures. But just as the political side of the National Socialist movement has been ignored, the social side has also been ignored. One has been under social revolution so far

always understood only the outbreak of wild tumult and the greatest excesses. One is stunned by the fact that a social revolution is taking place in Germany without the side effects usual in world history. The National Socialist state uses other means to overcome unemployment because the methods used up to now have turned out to be outdated and completely useless

## **Interview Jules Sauerwein - Alfred Rosenberg SbA**

have shown fruitful. If, despite the difficult foreign trade policy situation, he was able to reintegrate more than two million people into the work process, that is the first successful proof that there is great trust in Germany and that all forces have been deployed here to create work and bread. The Reich Chancellor has repeatedly stated that overcoming unemployment is the most serious political problem and that all efforts must be devoted to solving this problem. But unemployment can only be overcome by using large groups for very specific large tasks, such as reclamation and so on. For this reason, forms are also required here that differ greatly from previous individual attempts. We attach great importance to the clarification of these questions, because we have seen how serious misunderstandings arise from them abroad, because the other countries also live in different trains of thought and therefore cannot follow the National Socialist methods. Germany's revolution was a revolution of social peace against a situation that threatened to tear the entire nation apart in strife. It was a resurrection of character against a character decline in all areas of German life, and it was the restoration of an authoritarian state leadership, which now corresponds to the nature of the German and has proved to be expedient for him. We believe that if foreign countries were to visit Germany in the form of as many of their representatives as possible, every impartial person would get the feeling I have tried to describe briefly above. Unlike some other states

Germany is not thinking of shutting itself off from real judgement, but on the contrary wants its methods and ways of life to be examined by impartial observers.

**N blood and honor**

We believe that if the world lets Germany solve the social problems mentioned in peace, the people will also find ways to solve similarly burning questions in other countries and to contribute in such a way that the terrible scourge of unemployment is overcome. In this serious effort to overcome the harms of the past, we also believe that we are creating the first condition for mutual respect for the work of others, in order to come closer to the true peace desired by all honest Europeans."

About Germany's global standing.

**This speech was given on October 30, 1933, in the Berlin Sportpalast on the occasion of the German exit from the DöHerbund and the forthcoming Reichstag elections.**

The domestic political struggle in Germany is over. What is still happening in Germany are the last convulsions of a passing age, the last desperate attempts to once again defend positions of power in the world of ideas of the past century. But they are futile attempts. Gradually all our opponents will understand that this year saw a turning point in the fate of centuries and that National Socialism will never again vacate the place it has won.

The first stage of 14 years is behind us; After these years, which are short in comparison to the periods of time in national life, an enormous upheaval has taken place in Germany. And now, after this great inner struggle, a second great struggle begins. If we had to fight our way through domestic politics against social democracy, liberalism and their followers, an equally tough fight for Germany's reputation, for Germany's honor in the world, must begin today.

If an old regime had appeared before the people in a situation similar to that of today, the representatives of the pre-war period, but also the representatives of the Nooember system, would have smiled despite the serious situation and declared that there was no cause for concern. It was the style of the bygone age, before the nation 23\*

to cover up serious situations as much as possible. That is why the representatives of bygone days also had to experience that a whole nation, torn from all heights, finally collapsed. Here, too, the style of the National Socialist will is different. We are not a dictatorship, a tyranny of a small caste, but have been struggling for the nation for 14 years, and this rule will be no exception today. That is why we have repeatedly said over the past few weeks that we have no reason to look at today's world events in a rosy light, but that we are all obliged to grasp the seriousness of the world political situation and to give an account of those powers and Forces that want to diminish Germany's status again and again, but also account for those currents that may already be noticeable in a rejuvenating world.

We must make one historical statement at the forefront of all statements about the international political situation, namely the fact that at the beginning of Adolf Hitler's government nothing more had happened than the arrest of the most prominent communist leaders, than the suppression of a communist movement that was getting ready, turning all of Germany into a bloody mess. The strange response to this deed was not a concerted approach on the part of the communists in England, France and the United States, but world Jewry responded to the suppression of communism in Germany.

Two days after Adolf Hitler became chancellor, a Jew wrote in a Washington daily that if the new chancellor were shot by a political opponent, few would mourn.



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It was possible that this open appeal for the assassination of the German chancellor would go out into the world with impunity, and as a result the attempt to create such an atmosphere conducive to assassination spread to all other states and also to Germany itself. It was in the first few weeks

Hitler's government has become fashionable, the Chancellor Adolf Hitler with the anti-Semitic Chancellor Haman the Old testament, with the indication that a similar attempt to overthrow Jewish rule would have ended with the death of the statesman concerned.

The work of world Jewry then combined with a Emigrant unitzc.

When we establish these first facts since the new government, we hope that the other peoples will perhaps someday give an account of the closer connections of this strange phenomenon, the closely linked work of Communism and Judaism. It would be extremely valuable in assessing their own internal political situation. The emigrant atrocities that were now associated with this policy were the result of 50,000 emigrations from Germany. I believe that the fact that 50,000 people were able to leave Germany in the first few months does not speak against Germany, but only speaks against the emigrants.

The rest of the world has now been able to see how things have been in Germany over the past fourteen years. It has now been able to face some of these blossoms of international politics, and I believe that from month to month the resistance is becoming more and more acute in all the states that are still healthy.

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### **About Germany's global standing**

The German nation, however, after eight months of work by the emigrants, is not convinced that in Germany was atrocious, but that it would have been expedient to arrest these gentlemen in the first few days and never let them out again

What Germany later did when it imprisoned the communist and other leaders of the end of the world was the right of the most primitive self-assertion against the scum of the world cities.

There are about 800 communist leaders in a concentration camp in Germany. An effort has been made to check the pasts of these gentlemen and it has been found that the average criminal record is four years in prison or four years in prison. It is necessary for society to finally be protected from this accumulation of the sick and bad of the past decades, and for criminals to no longer be confused with political leaders.

Although in our consciousness the German revolution was a revolution of decent people, a combined agitation all over the world is now trying to describe this healthy German people as perverse waste. The images of the World War, in which the German is drawn as a gorilla, are already appearing again today in some foreign newspapers.

It is possible that Germans will again be spoken of as Huns. The old hate instincts of the years 1914 to 1918 are consciously whipped out again. This happens within the framework of a so-called cultural world. Such mean drawings would never have been possible in Germany, even under the old regime!

These attacks, which Germany has to endure, are actually outside of any serious opposing policy. They simply spring from base hate instincts.

But we know very well that real national differences are also connected with them, that some politicians, whom I may have rebuffed earlier, are now taking a certain direction in their state policy, which clearly and unequivocally points to an attempt to help Germany in world politics isolate. You saw two French politicians fly to Moscow in the past few weeks, Pierre Lot, the French Minister for Pleasure, and former Prime Minister Hernot. I probably don't need to tell you what the two gentlemen were looking for in Moscow and what kind of proposals they made there. It is significant, however, that Herr Zerriot, returning from Moscow, declared in a speech: "There is no famine in Ruhland." We must put this obvious pandering into the right light. We also have news from Russia which is not of a theoretical nature, but which are based on reports from people who have traveled the length and breadth of Russia, by railroad train and by car. These connoisseurs of Russia have told us things in the past few months that could strike one with horror. They have driven through Russian villages where starving people Figures squatted around, people who couldn't eat any more food because they were already dead tired, they drove through deserted villages, got out and found starving people in the houses on either side, they're in Russian fields They drove over and moaded out to see if there were any more warts or weeds growing on this lush earth, all of whom have unanimously expressed their belief that the coming winter will cost Russia at least 10 to 12 million starvation deaths.

This is a truer face of the East than Herriot shows us.  
But I also believe that these things after

and gradually become known in other peoples and gradually create awareness there that Adolf Hitler not only saved Germany in the last hour, but that he saved all of Europe and a culture that was two thousand years old.

In 1918 and 1919 the Third International had every reason to believe that the time for world revolution had now come. She saw peoples collapsing, she saw starving and desperate millions. The Soviet republics in Bavaria and Hungary showed us where Europe would have gone if this wave had continued. But it broke in Central Europe, it also broke when the red troops marched on Poland and finally had to retreat from Warsaw. Then the eye of the 3.

International to the East: China became a new cauldron of unrest. Millions were put into it, thousands of Chinese agitators trained. There in China, too, it seemed as if the fruits were about to ripen, until the hand of an energetic state, Japan, intervened and brought the wave to a standstill there as well. Now the 3rd International was looking everywhere for new ground for its teachings. Her eyes turned again to Central Europe, and the revelations we were able to experience in these months showed how deeply the poison had penetrated Germany and how necessary the German revolution had become. Now suffered in January and February the 3.

International suffered the heaviest blow in its history and it will never recover from this blow.

It will never recover because we did not crush the Marxist movement with the Reichswehr and police, but were aware from the first day of our struggle that such a large movement as Manism could only

can be overcome if his worldview can be contrasted point by point with another worldview, when it is possible to show logically and in real life that the Marxist movement is not a salvation for the nation, not even a salvation for a part of the means nation, but bring about complete collapse for all men.

We have said in these 14 years: it is absurd to preach a class struggle because it is impossible to call one part of one body to revolt against the other. Then there can be no recovery, only destruction.

We have declared: it is nonsensical to associate external pacifism with a full class struggle of all things. One of the two must be a lie.

We have declared: the swindle of international solidarity exists only as a mirage, not as a real, politically exploitable force. This solidarity was broken in 1914, it was broken even more at Versailles. It is broken when an English Labor Minister finally has to crush 300 million so-called Indian proletarians to give bread to the English worker. It will shatter wherever the iron fate of life in the world makes itself felt.

That's why we declared from day one: there is only one solidarity, also in the interests of the workers, and that is the solidarity of all Germans on this globe.

No one is more tied to the ground than the worker, the farmer, and the craftsman. The internationals of all history are only the charlatans and the jesters  
been.

After all, we always come back to the fourth poisoning of the national body and the German soul

pointed out, Marxism had taken up a dropped saying by Proudhon: "Property is theft" and this saying has become the gospel of many millions. We understand that the old capitalist concept of property had to be fought. After all, it was a state of affairs in the world and in Germany arose where the property of an individual was understood as sacrosanct, without this concept of property being linked to a concept of duty. Marxism, however, has the criticism of society from a

started at the wrong end and therefore have to bring about unhealthy conditions. Finally we were faced with the fact that property had not been stolen in the course of the last fourteen years, but vice versa, that the greatest thefts had been legitimate property.

In these 14 years no one has been so stingy with possessions and property as the Social Democratic leaders - unfortunately only always with foreign property.

If we examine these struggles in retrospect and consider all the constantly repeated and well-founded points of view, then we understand why we can have the firm belief today that the whole people is now internally healthy and today has become almost immune to the communist world threat .

That doesn't stop us from explaining:

We are ready at any time to maintain thoroughly correct relations with Soviet Russia, because of course we do not necessarily want to reevaluate a world view in terms of foreign policy and foreign affairs.

We can calmly wait and see how the blow of fate is overcome in Moscow and how realpolitik begins. As I said, we are immune and can engage in communist world work with the rest

States are already looking on much more calmly than the other peoples, who are far from cured of the disease.

This is roughly the situation that confronts us in the West and East if we want to seriously examine the forces that are working against Germany today. But there are still things at work that we all can only feel with pain, and these are the sufferings that our expatriate Germans have to endure. What's in today

Czechoslovakia, what we have to hear from Poland every day, are arrests, gagging, economic throttling, literal persecution of German national comrades. In contrast to the past regime, we feel this suffering of Germans abroad as our own suffering. We want <sup>of the</sup> to declare throughout Germany that the pain felt by Germans living abroad resonates more deeply and seriously in us today than it used to. But we also want to make a statement under international law in this connection.

In June 1919 the Polish state was internationally recognized. This recognition was preceded by a document that is still binding today, which the chairman of the Peace Conference, Elsmenceau, addressed to the then Prime Minister of Poland. This letter stated that the Polish state would be recognized, but made the observance of minority rights a prerequisite. It has even been said that these rights must be respected under any regime. And if there were any fear that this would not be the case, even tightening it up would have to be considered. The recognition of the German minority rights is at the same time the state document of the Polish state, it is the document which the recognition of this state had as a prerequisite.

In the years to come there were numerous persecutions, especially during the Sejm elections in autumn 1930. As a result, even the old government complained to the League of Nations under our pressure, and the League of Nations established that the minority rights were being violated by certain authorities in Poles were injured.

If this development continues, the violations increase and it is established that even the authorities are involved, then a political historiography and a state-political opinion could arise that ~~Possibly with~~ the violation of minority rights, has also violated the document that is the prerequisite for its international law recognition forms.

Now it is strange that precisely the representatives of the states that are taking action against the German minorities in this way should advocate an extension of minority rights in Geneva and want to include the Jews in Germany. We

must state that the Judenheil in Germany has always refused to represent a national minority. Rather, it has been emphasized again and again that only German citizens of the Jewish faith are.

The unfriendly attitude of the states around Germany is serious. But there is something good about her. The false sympathies that have repeatedly produced new illusions in Germany have been strengthened. These sympathies have been expressed for 14 years. It has been said that this or that democracy has great affection for the young, new Germany and is ready to accommodate it in all areas. We've been hearing those siren sounds for 14 years. No action worth mentioning has followed anywhere, in any area, and now we, every new national government, had to reckon with the fact that



these sympathies are shattered. Because it was not sympathy for the German Volte, but only for the opponents of Germany in Germany itself.

A major challenge is now approaching all 65 million Germans. We had strong nerves for 14 years. The National Socialist movement bore victim after victim.

Hundreds of thousands have lost jobs and bread. Millions have turned gray in the midst of this struggle and many, many of us have lost our lives. But that didn't mean that we became softer, but that we fought harder and harder and harder and harder.

I think I can say one thing today: if we have expended so much energy to overthrow an opposing system, then we will also muster courage and energy to secure Germany's respect in the world. What we defend today is not a temporary condition, but our destiny, our life, the destiny of all generations to come.

Our nerves have been a heavy one over the past few weeks scrutinized because what transpired at Gens at the Disarmament Conference was a concentric attack on the energy and self-esteem and self-confidence of young Germany.

The Disarmament Commission of the League of Nations has been at work since 1925, and the Disarmament Conference has been sitting together for a few years in order to get a clear idea of what had been worked through at Versailles at the time. But the strange thing was that even at the beginning of the conference none of the gentlemen spoke about disarmament and their obligation to do so, but jumped in Germany's face on the very first day with the demand that control of German civil aviation should now begin.

For weeks this topic was talked about, but not the actual topic — the

Disarmament. When this idiom was used up by the control of civil aviation, the gentlemen immediately came up with new slogans. The demand came to change the German army system. It was believed that Germany would immediately say no.

The gentlemen who had forced this army system on Germany in 1919 suddenly wanted to introduce a completely new one overnight. But here, too, they did not come out with a complete negation, but with a concession to examine this question in all seriousness in the sense of a real world pacification. That disappointed the gentlemen, and they immediately looked around for new slogans. You know how in recent months the old idea of military control has suddenly been thrown out into the world with incredible propaganda, all with the one aim of wearing us down from week to week, making new and new demands on us, with which hope that

Germany would then have to say no. And they then wanted to use this no to point a thousand fingers at us, claiming that Germany wanted a new rearmament and was thus forcing the others to do the same.

The gentlemen is on October 14th by leaving the League of Nations a big spanner in the works has been made.

Germany waited until the last moment. But when the British Foreign Secretary Simon gave his speech, in which he no longer wanted to give us equal opportunities to act, but spoke of a "must" and his own plan, the plan of his state and his Prime Minister Macdonald quite simply for a double time wanted to extend it, then it was high time that Germany pulled its head out of the noose. Now a new global political situation has been created, so that the world cannot point its finger

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can point to us, but world criticism is now directed against the attitude of the rest.

When it is declared in some parliaments that no revision of the peace treaties can now be approved because a new Germany, a National Socialist Germany with a military spirit, has come into being, we have to reply that none of these treaties mentions it at all in which system must prevail in Germany in order to justify a revision. This is an attempt to circumvent international legal obligations, not worthy of the great states in whose parliaments these words were spoken

After all, in these months it is not at all a question of Germany having filed revisions, but Germany is only demanding that the others fulfill their contracts. If the others refuse to fulfill their treaty obligations, then they have begun revising their own treaties and have no moral right to make any claims against Germany.

We see with joy that across the Channel all fair-thinking Britons have come to feel that the behavior of their delegation at Geneva was not in keeping with proper British instincts. We are pleased to note that the only surviving creator of the Versailles Treaty, Lloyd George, declared: what Germany did she had to do and what the Allies did was treachery. We welcome the Bishop of Gloucester's declaration that the Allied Powers have not been fair to Germany. We know what these words mean in England, and we hope they will find echo everywhere in a new generation that

it is tired of continuing those tricks of a belated pre-war diplomacy even today.

Between 1914 and today there is a whole world, there is a collapse of states and systems of thought. We therefore do not believe that people who grew up in the psyche of the pre-war period can still exert the momentum in diplomacy that is necessary to understand this new world. On the contrary, we fear that such methods could again lead Europe into a catastrophic abyss. We hope that a generation will arise that will dutifully face the new age of the 20th century.

Century looks straight in the eye and once musters the strength to overcome those outdated methods in the sense of an honest free speech by decent people of all peoples.

What is happening in Germany is not something you ringing and ostentatious militarism.

If we are blamed for our strongholds, we have the following to explain: Germany has been fighting for its existence literally every day since 1914. Germany has experienced 14 years of humiliation like no other nation has in centuries. And if this nation once celebrates the day of her rebirth, she has more right to celebrate than all the rest put together. Precisely because there are no ostentatious festivals, because a great upheaval has taken place in Germany, these festivals are symbolic acts. If May Day restored the honor of the German worker, if on that day the German manual worker was torn out of a decades-long intellectual embrace and placed back into the nation and the nation was made aware of him as an element with equal rights, then that should be a Be a symbol that all German workers will not forget their whole lives and that they

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to transmit to their children and grandchildren. If October 1st was the day of the German peasant, the day of the liberation of the German peasant, then this day had its deepest inner justification. Because on that day all the battalions of the peasant families of earlier centuries passed by in our mind's eye.

And finally the Day of German Art, the symbolic one  
Day of a culturally healthy Germany.

The rest do not have the right to celebrate such festivals because they haven't solved these problems at all.

The phrases about the pretense of militarism, about the threatened security, the fear of an attack from Germany have a different meaning.

A real fear

Of course, the French generals did not have any fear of a German military attack. If they were to say that today, they would be pronouncing a verdict on their brave people that we do not want to subscribe to ourselves. We believe that the fear is quite different.

There are 27 million unemployed around the world. All states threatened by this scourge have made attempts to master it. But regardless of whether Democrats, Labor Party members or Conservatives ruled in the various states, they have not mastered this issue. A new Germany is now in the offing and an unprecedentedly vigorous fight against unemployment is beginning, which had also almost led Germany to the abyss. It happens that in the first rush more than 2 million people can be reintegrated into the economic process. It turns out that a mighty work of winter relief is about to begin

has taken, and that the whole nation donates and sacrifices in order to at least protect those who have been pushed back by fate from the bitterest misery. The world continues to hear that a new storm wave against unemployment will begin early next year.

And some gentlemen abroad fear that this attempt could succeed in Germany. They fear that an awakened, common sense in France or England or America might say to itself: if this enemy and reviled National Socialist regime overcomes unemployment, then it must be better than our systems.

Some parliamentarians in other states are old and fat and tired, are too lazy to really live through the problems of our time. Up to now they have eked out their political existence through a system of unscrupulous electoral methods, which also made it practically impossible for them to take any real energetic action against the damage done to their own country.

Yet another group of people are afraid with them, and that is the armaments industry. The armaments industry must z. B. create an artificial feeling of fear in the French people every day. You know just as well as we do that the French peasant and citizen want to go to war just as little as the German peasant and the German citizen. The French farmer wants to work the home soil like his ancestors have for years

hundreds. The French citizen today thinks about his pension in exactly the same way as in past decades. But in order to squeeze the credits necessary to guarantee the armaments industry its profits out of this race, which in itself is not willing to go to war, the press and the parliamentarians, who are compliant with this industry, must day in and day out from the French people

to inoculate an artificial feeling of fear so that in this feeling it will re-elect the old parliamentarians and approve the war credits so that the heavy armaments industry gets its profits.

These are the feelings of fear that are alive in other peoples, but there is no real fear of the small German imperial army.

In addition to these things, however, there are also deeper, more real ones. Misunderstandings play a role despite many honest efforts.

I would like to single out Great Britain as an example. England is an island. It is washed by the sea, and every Briton knows that its soil has not been trodden by an enemy for centuries. This tried-and-tested feeling has given him a great deal of inner security and the opportunity to keep expanding what is known as individual freedom, e.g. B. to let the freedom of the press go almost to the impossible. Out of this feeling of self-satisfied carelessness, the Briton judges the events in Germany differently than they really are, without any malice whatsoever. He doesn't understand that the German people must have a different way of life than he does. He doesn't understand that

Germany is surrounded on all sides by mostly hostile neighbors. He doesn't understand that Germany's soil has been the scene of the bloodiest world wars for centuries and that as a result every German has the feeling that he cannot go about his business here alone, but must stand there in a closed column. We hope, however, that when the British once subjects these conditions under which Germany has to live to a more serious examination, he will not see this deployment as a militaristic demonstration, but as a will to assert himself, as a

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### **About Germany's global standing**

recognizes a consciousness of having to be united in the midst of foreign peoples.

When the English dig deeper into this feeling, those leading articles which actually look as if they were written by an old government will also disappear. Hopefully then we will no longer be instructed every day in an instructive Magisterium about how Germany should actually behave. On the contrary, we believe that the times are over when foreign countries failed to teach us, and we rather believe that we can proudly say that under a difficult fate, under heavy foreign policy pressure, Germany has developed a development for which the other peoples may need another 40 to 50 years. This is by no means arrogance, because we can add that even Germany herself, if she had not been under so much pressure, would probably have taken a much longer time. But so it had to try new methods from year to year in order to become strong in the midst of the threats. In the end, of all those who ever taught in Germany, Adolf Hitler was the only one who was right.

Germany has not "returned to the Middle Ages". We know better than anyone else that the forms of bygone times have sunk away and will never return. But we also know that when a people no longer finds any affinity with the greats of the past, that people has not only lost its history and its present, but is also incapable of shaping a future. Above all, we were granted the experience that Germany has recovered the old law of its life in the most modern form in the



Structure of his political and social life. It has returned to the old Germanic principle of the duke and his entourage.

If we scan today the old constitutions of those orders that colonized East Germany, we will see an almost miraculous exact correspondence between the principles by which the German Order was once governed and the principles by which the National Socialist movement is governed, determined. These are things that go deeper than some superficial politicians today think. It is a

Finding our way back to the primal visions of our own lives, which were buried and mocked and are now celebrating their greatest rebirth.

We don't need any for this National Socialist revolution to make propaganda in the world. We also refuse to create such propaganda; because we recognize every tradition of the other peoples. We know that only from the laws of existence of each nation can the upheaval take place in the form it has been given. But even if we refuse to engage in National Socialist propaganda, we know that other peoples have problems that we have already solved, that other peoples have to grapple with these problems, which break them down if they don't take up battle with them.

The basic problem of politics is the dispute between the Marxist-Communist world movement and the idea of nationality. These terms and ideas are being wrestled with everywhere today. In this context we must make an interesting statement: we are already being accused of making the Marxist movement in the various countries more and more radical because of us. One says: the

National Socialists are to blame for the fact that our peaceful Social Democrats are now also getting angry. But should we let ourselves be eaten up by communism so that the others can have their bourgeois peace?

Because some Marrists in other countries are becoming more radical, the existing problem is finally becoming visible to those who are still blind to it.

But this ferment in the world can be seen everywhere. Not only the Marrists are becoming more radical, but also the national groups in all states are showing a tangible vitality. In Holland there are already five fascist parties. In Switzerland there is a national front, anti-Semitic and anti-Marrist, as well as National Socialist Confederates, and in western French Switzerland there is an anti-Semitic movement, which has recently been joined by a fascist one. You have to imagine what that means in a country like Switzerland, and then realize that a similar ferment runs through all peoples, that a new generation is growing up that simply no longer wants the old past and is looking for new forms for the 20th century. A world turning point has occurred in Germany and everywhere, and many peoples who still abuse us today secretly envy the German nation for having found its duke.

The German nation has proved itself worthy of this great fortune. Adolf Hitler is today in all German cities and villages as never before has a king or emperor been greeted by the German nation. In the midst of the shame of these days, the German nation feels more deeply than anyone else that we are not just at the turn of the century but at the turn of the millennium, that all recent political movements are outdated and entirely new ones

forms must be found in order to solve the questions of our time.

Political unification in Germany has developed with wonderful speed. Structures that many believed could never, ever be toppled have snapped together as if they hadn't been.

Parallel to this is the creation of a social pillar that is to support the coming German house. All the different unions, these hundreds of unions, are gone.

People from all circles are now coming together to give the new social idea its form. It is understandable if the new German state machine at some ends and

Corners still crunches, especially because some people, even consciously, throw sand into it. There is no doubt, however, that a great will is at work here, which extends uniformly to all areas of life, and after the political unification, after the establishment of a social unification, the ideological question now also confronts us.

It would be going too far to claim today that the whole nation is already National Socialist in its thinking and beliefs. But

We can already say one thing: that which we call the heroic feeling for the world is already alive among all German national comrades.

A heroic sense of the world has nothing to do with aggressive militarism do. I would like to try to explain this with an example.

As our comrade Maikowski the night after  
Assassinated by communists when our leader came to power  
was buried at state expense and laid out in the cathedral.

The then pastor and current bishop Hossenfelder spoke there.

At that time he said a word that shone like a flash of lightning into the entire spiritual situation of our people, a word from one

revolutionary consistency that the audience and the speaker himself may not have thought of. He said: "Our comrade Maikowski has been assembled to storm Horst Wessel." Man

You have to imagine what this word, spoken in a Christian church, means. Earlier centuries people painted the afterlife in the most terrible torments, hundreds and hundreds of pictures bear witness to this feeling of fear, to the fear of the tortures that await us in the afterlife. This feeling of fear tore and broke the so-called medieval man internally. A later superficial humanistic period painted the sky with little holy clouds and angelic figures with palm trees in their hands and playing harps. That was the superficially conceived heaven of good bourgeois society.

Now a Christian pastor comes and confesses to you heroic images also from the afterlife. He recognizes that life is a struggle, not immediately bloody war, but that this struggle is tested in economic life, in artistic life, in every creative form, and that without this inner feeling of struggle there are no states and cultures in this world would.

If times past appealed to discouragement and eternal fear, the secret of National Socialist success is to be found in the fact that Hitler appealed to the courage of the German people. Through this appeal to boldness and courage, he gradually gradually pulled out the best from the German people, and only this following then found the ability to gather the rest around them and initiate the liberation of Germany.

The task that still stands before every National Socialist today is to strengthen the inner repentance in yourself

and to preach this repentance to all the rest and to spread around oneself that aura of irresistibility which has actually broken our opponents to their core. Because we have to say one thing: they did persecute us, but this persecution was not of a grand style. It didn't come out of strong faith, and that's why the old system's acts of terror ended up having no effect. The gentlemen who have now run away had a feeling of inferiority on the inside. They all felt that they did not belong in the ministerial chair but on the gallows.

Eventually that feeling made her weak, while the other feeling made us victorious. This change of character, this commitment to new and yet ancient values of character, was bound up with a world view that we call racial science, a world view that is still misunderstood throughout the world today. Because this message is not a sermon of racial hatred, but a sermon of respect for the nose. It means nothing more than that everyone must listen reverently to the voice within him, so that he realizes that it is no coincidence that people of different colors and different minds live in this world and these people produce different states and different cultures.

It is precisely this awareness that, with an inner respect for oneself, will also produce chivalry in attitude and respect for every genuine species, a chivalry that has seemed to have disappeared from the face of the earth in almost the last few decades.

If today the white man struggles for his status in the whole world, this is by no means a condemnation of the other races. We understand when the Japanese and Chinese refer back to their own great culture, and we don't even think about it - in contrast to an arrogant time in the past -

to cover these great peoples of the East with so-called European cultural work. We believe that a Japanese emperor would have been right in refusing a mixture of Japanese and whites as a minister in Japan. In exactly the same way, however, we claim that we cannot have Jewish foreign ministers who dare to write: "If the German Kaiser had been victorious, world history would have lost its meaning."

We believe that those States which still oppose this world view have every reason to listen to them and to examine matters in their own minds at home. White Americans will soon have to face the wet problem whether they like it or not. But if he only in the coming decades under much

Should he fight in worse circumstances, he will surely find that the two million Jews in New York will finance the black army against him.

We believe that even proud Britain has reason to face the problem. When we read in English newspapers that it is dreadful what pride is reviving in Germany, I believe—if this view should really become serious in England—that the very foundations of the British world empire will be shaken.

After all, it was only in this sense that the British Empire came into being. So there is every reason not to haughtily scoff at the new worldview in Germany, but to approach it with deep seriousness, because this problem is also a problem for England.

I also believe that the French too have reason enough to review their colonial policy and that they must one day become aware of the impossibility of black judges ruling over white people.

shy in Africa, or that a white woman can walk around Paris arm in arm with a Negro without it filling up.

We hope that the French too will one day remember that the old Paris of the Samte Geneviöve was a different Paris from today's and that the problem goes to the heart of Frenchness. They, too, must remember that armed Moroccans and blacks across the Mediterranean could pose a threat to Europe, just like the Syrian and African slaves in Rome once did.

These are the thoughts that move us, but we believe that the other peoples have every reason to seriously examine them to see if there is something valuable in them for them too. What is happening in Germany today in this great struggle is a new hierarchy of values. People are always fighting over what should be considered the highest value, and this highest value has changed over many centuries. The Middle Ages were characterized by a confessional struggle, the proclamation of a confession as the highest value. Until this struggle was replaced by secular dynastic power struggles. For decades, Europe was in the midst of various wars fought between dynasties and household powers. Until finally the republican idea arose and in the 19th century the class struggle grew. Under the sign of this class struggle, the political struggle has gone through all peoples.

Now these thoughts have also wrestled in our souls. Each one of us is the arena of all these thought systems, the arena of what is considered to be the highest value.

Some who have researched the nature of Nazism have said that it was a political movement of power

tion. You were right, but it was not enough. Others have said it is the struggle for a new social thought. They too were right, but even that was not enough.

If we ask ourselves deeply: what is the nature of National Socialism, we must say: it is the struggle for character values, for the restoration of national honor as the highest value in this world. And because it is, it feels 20.

century of the National Socialist revolution was so closely connected with old Prussianism. Therefore it is not for us

Coincidence, but the deepest symbol that this state was founded on the holiest grave in German history, on the coffin of Frederick the Great.

The essence of the first German Empire, the Roman Empire of the German Nation, was a futile effort to resume and continue a late Roman form: the universal world monarchy. Thus Caesaro-Papism fought for dominance with Papo-Caesarie for centuries until the Roman Empire collapsed and the second German Empire emerged, in which many believed their dream would come true. Many looked to Versailles back in the January days of 1871. But many quickly felt that this splendid, powerful empire, worthy of much admiration, did not have a deep ideological foundation. The prophets of that time have recognized this for decades, have expressed it, have suffered from it, but it finally came to pass that this empire once created by Bismarck was the playground of only world economic ideas, and that the value of this empire became business, so that finally Walther Rathenau was able to say: "The economy is destiny", ie profit comes before everything!



This empire collapsed too, along with much good that has gone with it.

If we want to describe the nature of the Third Reich, we have to say: it is the first German national state. Our whole life stands today until the end of this great struggle, the struggle for the fulfillment of the first German state and the enforcement of the highest values, for which we fought for 14 years. And I believe this fight is worth fighting. It is a prelude to what we call eternal bliss, a struggle that we want to carry over to all generations to come, and if we remain faithful in this struggle, then in the end we can say: no God can ask more of us.

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