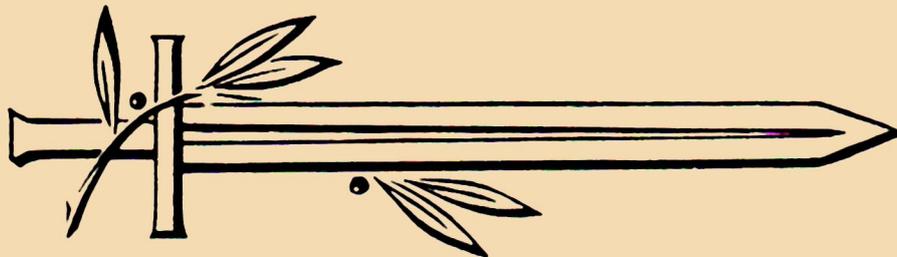


KURT EGGERS

DIE
KRIEGERISCHE
REVOLUTION



Die kriegerische Revolution

From

Kurt Eggers



S c ntrzlocr lag ber NS DAP, Frcn z Eher Nach f. G. m. b. H.

"You lonely ones of today, you departing
ones, you shall one day be one people:
From you, who choose yourselves, a
chosen people shall arise: - and from
him the superman!"

Nietzsche

Farewell to the bourgeoisie

There was once a time - we would like to say this once again, because we have nothing to be ashamed of - when the word citizen had an almost revolutionary ring to it.

Citizens!

Therein lay all the defiance of free men who didn't give a damn about nobility and clergy, about the prerogatives of princes, about dogmas of narrow-mindedness! They resolutely went their own way and valued the people around them according to what they were really worth. And the cities that these citizens built for themselves were towering fortresses of freedom, against which many a feuding prince and many a cunning plot by power-hungry priests to nothing. Because upright men lived in the cities, who valued honour more than a leisurely stroll, a blossoming of culture could begin, the greatness of which we still stand in awe and admiration of today.

Not only the castles of Sickingen, but also the free towns in their multitude were "Hostels of justice", the men of science and research, the heroes of truth, who were able to give food and shelter, peace and protection of honour to heretics and the yearning, inventors and those isolated by the torment of creation and - if necessary - also assistance with weapons.

If we think of a man like Willibald Pirckheimer in Nuremberg, we have before our eyes a citizen who could hardly be more capable, honest, learned and knowledgeable about life.

Such citizens once carried the torches of freedom into the night of darkness!

Or think of the Hanseatic League!

For the first time, we meet a whole team of daring citizens, guys who had their heads and hearts in the right place.

No sooner had Lübeck become the capital of the Hanseatic League than an incredibly determined, clever and successful eastern policy began, led not by merchants but by merchants who were royalty in every sense of the word. Wisby, Riga, Dorpat: the cities founded by these brave, mercantile citizens are worthy of comparison with those founded by the world's greatest emperors and kings.

The bourgeois town constitutions bore witness to a real order. Of a classification of the individual in the community and of a value system that categorised the individual and the cooperative according to their true value. But that - once upon a time!

The time of the free, upright, in the best sense imperious citizen is long gone.

The Thirty Years' War put an end to the bourgeoisie, or was at least the beginning of the end.

The main reason for this was surely that the burgher had been replaced by the "Pfeffersack", whom possessions had seduced into indulgence and indulgence into effeminacy, and effeminacy into arbitrariness and indifference. The rebellious peasants hated the "Pfeffersack", just as the passionate knights of the Hutt type must have hated him. But the upright burgher was certainly also hated by the dark men who pursued the Counter-Reformation. For the circles of the bourgeoisie, who were not afflicted by character defects, had been fanatical supporters of the papists and equally passionate supporters of the Reformation. Not just out of love for Lutheran Christianity, but rather out of political realisation that Luther provided an opportunity to escape the coercion of the anti-popular and anti-empire church regime.

The absolutism of the principality ensured that the bourgeoisie lost its political power, and the absolutist princes were encouraged by their confessors to "rebellious" cities spiritually. In doing so, however, the cities lost their documentary cultural will. Nobody thought about building the proud town halls - witnesses of a marvellous self-confidence - anymore. But no one built the towering cathedrals and churches either, which were less an expression of pious, humble Christian faith than a testimony to the strong, splendour-loving will of the community.

The citizen still fought for his rights against priests and princes, he still insisted on his old freedom and recalled his merits: but he was forced into defence!

The French Revolution gave the bourgeoisie a brief revolutionary boost: the "third estate" rose above the nobility and clergy, and it was an honour to bear the title of "citizen". The prerogative of the nobility was broken, not only in France but throughout Europe.

The burgher was proud and grateful that he was allowed to serve as an officer in the army and that he could hold civil servant positions. For the rest, however, he flaunted his education, which he believed made him "free", and felt secure when he was able to erect a protective wall of property in front of him.

The freedom of the bourgeoisie of old had become the liberalism of the nineteenth century!

And this liberalism had lost the spiritual compass of true freedom: instinct!

The instinctless bourgeoisie presented the worst sight of decay: pomposity and pretension here, cowardice, bewilderment, servility there!

The salon became the centre of "education". Education, however, had become literary gossip. Jews and "charming" Jewish women feigned world-weariness. The fatherland became too small for the bourgeois soul. It now saw the world as home and the "Humanity" as a brotherhood. The instinctless bourgeoisie happily embraced freemasonry and ridiculed any upright man who had retained his instincts and recognised the wretched swindle of humanity's happiness as "backward".

Being "modern" meant falling for every soul-catcher, going along with everything at all costs, being everywhere, having a say, and all those bourgeois phrases.

The uprooted citizens - no longer having any real ground under their feet - looked for golden soil.

And in order to preserve this very ungrateful, very changeable, very mobile soil, they wanted to have their peace, nothing more!



Under one of Prussia's most un-Prussian kings, who was even on the verge of allowing ultramontane influences to prevail, the word was once coined in fear of tumultuous clashes with the "street":

"Silence is the first civic duty!"

This calm was to include the renunciation of any political decision-making, indeed of any political opinion of his own, for the king in question had a dangerous tendency to "medieval romanticism", as Bismarck politely called his absolutist delusions.

The bourgeoisie, sick in itself, voluntarily went one step further: it saw peace and quiet as its first civil right! The state had to ensure that everything remained quiet so that the acquisition could proceed undisturbed. The less the state organised wars, large building projects,

The more the bourgeoisie carried out armaments, social reforms and the like, which cost money - and money, in turn, could only come primarily from taxes, but taxes had to become unpleasant for free gainful employment insofar as they imposed a tax on certain percentages of the income gained from them and thus withdrew them from the right of disposal of the owning citizen - the more favourable the citizen was to this state! And so it came about that the middle classes gradually withdrew into those characterless so-called "middle parties", which were neither fish nor fowl and "did lively business" with the respective governments, as it was called in the verbalised and Judaised language of merchants. These parties - whose crowning glory was a "economic party", which wanted to see the solution to the German and even the European question, if not the world question, in the "economy" - live as a distorted image of the bourgeoisie in our memory.

And what has become of this bourgeoisie?

"You citizen" is an insult of particular gravity.



This is not the place to say that there are still so-called "decent people" even among the most philistine citizens. Nor is it the place to ask why this decadent bourgeoisie is not wiped out root and branch! (Perhaps only because the citizens can still have good sons and daughters).

The point here is merely to state quite clearly that the time of the bourgeoisie has passed, no matter how skilfully it knows how to disguise itself. Even if it uses submissive phrases - only outwardly, of course - in order to have a calming and equalising effect on the "wild and immature revolutionary elements"!

And this is where a line must first be drawn! Clearly, sharply and brutally.

The bourgeoisie became instinctless and made the mistake of confusing lack of character with wisdom. It sought the success of the day and inevitably ended up in corruptibility of all kinds. It was bound to fail.

In the decisive hour it had to realise that neither education nor possessions, neither religion nor "morals" make one free, but only the deed born of will, character and knowledge!

But it was precisely this act that the decadent bourgeoisie had always been embarrassed to avoid.

"Anyone who puts themselves in danger will die in it!"

A typically bourgeois word, a word from the comfort of which it is possible to grin cheaply when others take on the dangerous deed, after the outcome of which the citizen used to appear as the heir - of one or the other, the one who is slain!

"Don't set yourself any goals, then nothing will go wrong!"

With this kind of thinking, there would never have been a Hanseatic League. But a pensioner's existence can be lived comfortably with it.

"You have to howl with the wolves!"

A telling image of the stupidity of the dying bourgeoisie. Well, if the wolf was black, people bowed their knees and were pious. But if the wolf was red, then people took credit for their "free spirit"!

The citizen wanted peace, peace at any price! The fact that he ultimately had to pay the price himself did not worry him, because he had committed himself to the word: "Don't worry", and this word once and for all forbade thinking about tomorrow, about the day after tomorrow, about the future. His "life wisdom" forced the citizen to make peace with the

condition, even the most unworthy, in the hope of being able to make a deal here too.

So the citizen swore every oath, whether to God or to his great adversary! And in the end he was offended that nobody him anymore!

We bid farewell to the bourgeoisie. But that is precisely why we give him a funeral oration that is not characterised by the conciliatory and mendacious words that one should only say good things about the deceased!

We young Germans in particular, who come from decent, honest, middle-class parents, have a duty to say in no uncertain terms why our paternal home has become too small for us.



We all once went into the war of life to find new paths that would lead to freedom, not provision.

We first had to free ourselves from the good opinions of all those who wanted to help us achieve a "secure existence".

And the middle classes have secured themselves in every respect. They practically lived in insurance policies. In heaven and on earth, there was no longer any possible coincidence that could not be covered by insurance.

The baby was already protected from any upcoming embarrassing surprises by being baptised.

Even the godparents, who had to take a kind of oath over the baptismal font, did not really believe in the effectiveness of this assurance.

But they took home the one consolation that she certainly couldn't do any harm either!

Assured in heaven and on earth! A delicious thought!

And we young, rebellious, restless and yearning people were scolded ungratefully for laughing about it and going on our way!

We had no respect for the retirement thinking of the middle classes. We were scorned for that.

This bourgeoisie could have continued to vegetate for all eternity without realising that it had long since died spiritually and mentally! It "lived" like an overaged tree that, already hollowed out and worm-eaten on the inside, deceives itself and the environment by still being able to sprout a few leaves here and there, but can be broken down by any storm.

This is how the middle classes lived in fear of the storm! Just no change!

It felt the ground shaking under its feet, which is why it had a superstitious fear of every political and economic, every emotional and spiritual shift in weight.

It observed with suspicion the swelling, avalanche-like speed with which the socialist labour movement was approaching.

The worker jeopardised peace and security! So he was an enemy of the bourgeoisie! So the state had to action against this enemy by all means!

Kaiser Wilhelm II even went so far as to say that soldiers should shoot their parents and siblings if necessary.

Everything that could oppose the socialist movement, everything that was prepared to stand up for the "throne and altar", the foundations of the bourgeois state of peace, was now considered "state-preserving".

The people need "religion", so one heard it shouted in the circles of the bourgeoisie concerned about its security. The citizen himself no longer had a religion, he was too "enlightened", too "educated"; he joked in his parlours and didn't even think about going to church or even taking communion himself.

But religion had to be preserved for the "people". And "the people" was everything that did not belong to the bourgeoisie, to the "upper classes". These people - the word was already used contemptuously and disparagingly - had to be pious, the better to parry.

"Be subject to the authorities." A beautiful sentence that any lazy monarch could hide behind.

A sentence from which he was allowed to derive his silly "divine right". And the church helped him with this fraud; that's why it was "state-preserving", that's why it received its large subsidies and special rights.

The fact that this turned the worker into a proletarian no longer "interested" the citizen.

The worst reproach a citizen could level at an opponent was to call him a "disturber of the peace". In a sense, peace and quiet came under police protection. And the "disturbers of the peace" were the political revolutionaries who did not want to accept "reason" at all.

Reason also became an empty buzzword of the bourgeoisie. "Reasonable" was someone who was "reaching for the ceiling", who had "worn out his horns", in short, someone who had laid down the weapons of his youth, his courage, his will and his spirit in the face of everyday life, who had crawled to his knees to become "pensionable". The political revolutionary was "impossible", he was an outsider in society who was shunned like a plague sufferer. The best thing to do was to lock him up in a lunatic asylum, so at least the "family" didn't have to be ashamed. After all, mental illness was an interesting "fashion" in the decadent bourgeoisie.

The little revolutionaries of the salon, the bohemians, the cultural gypsies were treated differently! They were so "interesting", so excitingly different from the others. They pampered, passed from family to family so that they could bring perverse "ideas" to the man, the woman, the child.

Or even if a "noble Pole" appeared who advocated a political idea that did not appear to pose the slightest threat to the bourgeoisie, then the bourgeoisie would virtually thaw, then he would be moved to tears, then he would even open his wallet!

Bismarck had to suffer a great deal under this sentimental bourgeoisie; his measures against the increasingly insolent and rebellious Poles in the east of the empire were often seriously jeopardised, not least by the "politics of the salon".

Oh yes, the bourgeoisie was "charitable"; if one of the tasteless new churches needed to be built somewhere, it was there to help. It was also happy to make a contribution to an orphanage, or when it came to building a home for idiots for the hereditarily ill, most of whom came from the circles of the degenerate propertied bourgeoisie, it was not at all reluctant to lend a helping hand to these "poorest of the poor". After all, it was so noble to do good.

But once the labour force started to stir, they called the police. The labourer should be modest and not be so demanding! Why didn't he go to church, where it was preached that all the treasures of the earth are nothing compared to the delights of paradise!

Yes, religion! That's why citizens would rather donate money to the People's Mission and the Salvation Army or to the shelter for the homeless!

We have seen enough of these parties and groups proclaiming in their programmes: Social? - Yes. Socialist? - No.

And who seriously believed that they had once again laid the famous egg of Columbus for modern times.

We want to remember this failure of the bourgeoisie of our day when we draw the final line between yesterday and today, if only because the greatest danger for our empire could lie in a mental and spiritual re-naturalisation!

It has to "different" ...!

After 1918 we experienced more clearly and more consciously with each passing day that an old world the world of the bourgeoisie, the world of the monarchy, the world of the church, had collapsed and that every now and then a remaining part of it collapsed.

Nothing was spared from the collapse, not even the foundations. We saw that even the oath that the bourgeoisie had sworn to their imperial master became a farce in the hour of decision. No one seriously thought of being killed for the fugitive emperor. Thus even civic loyalty had died.

But we also experienced that the "proletarians" kept a shy distance and did not even think of seizing power.

A complete vacuum - worse than chaos - had set in. A time of bewilderment.

There was still nothing that could be built in place of the collapsed bourgeois world.

Here it became clear for the first time with frightening clarity, with brutal sobriety, where it had to lead if the "proletarian" had no fatherland. In reality, the state no longer interested him at all. He had been uprooted to such an extent and had become a labour nomad that he too had lost his political instinct and considered the questions of the trade union, the questions of the "class", to be of primary importance.

A truly state-forming and politically minded labour force had not emerged in the struggle against the bourgeoisie.

Where the worker was expected to be the earth and, even more so, the will-bearer of the future, the "class warrior", who was not up to the realities of the situation, was introduced. And he was not in a position to replace the vacuum with a new spirit.

The once healthy, energetic socialist German labour movement had become a literary affair!

This statement must also be made!

The "proletarian" failed just as much as the liberal citizen: both lacked a sense of reality.

Perhaps the corpse poison of the departed bourgeoisie has poisoned the proletarian movement! That would have been a terrible revenge on the part of the bourgeoisie, a disastrous revenge because the bourgeoisie would then no longer have been aware of this last act.

But it is pointless to dwell on this; suffice it to say that in place of the expected worker, who is now entitled to rule, the trade union secretary appeared!

And the trade union secretary was not a worker, neither in terms of his origins nor his development. But least of all in terms of his attitude.



The trade union secretary was a failed citizen, a "bourgeois", neither fish nor flesh, not a perpetrator but a trader.

It is no wonder that Jews flocked to these posts, feeling that they were born for positions that required less intelligence than intellectuals.

And from 1918 onwards, negotiations continued as before: with claims and demands, with settlements and petitions, with protests and renunciations. The state in its entirety seemed to have become a trade union affair.

And the trade union secretaries who had taken over at the head of the government were busily searching for building materials under the rubble of the bourgeois world - for a new world, perhaps? Not at all, their ambition did not go that far. They were looking for stopgap solutions, and so

The "State of Weimar" emerged from all possible and impossible ruins, which in no way belonged together, on the contrary, which resisted any attempt at integration.

This state was bourgeois in its attitude - if you can call it that - because it allowed itself to come to agreements with individual interest groups in the parties and the economy that were intended to have a positive effect on the mood of the population.

A contented mood should hide the seriousness of reality: Here we feel the legacy of the thoughtless and dutiful bourgeoisie, which had already buried its head in the sand before the world war. The only difference was that before the World War, the middle classes had an outward bond in the form of a certain conception of marriage, which, although it had become very flattened and in part a caricature, at least exerted a certain compulsion that was capable of preventing the grossest excesses.

The evil phenomena of the inflationary period, which brought a complete sell-out of even the last spiritual and moral values of the bourgeoisie, proved completely that no revolution had begun in 1918, but only a shift of power to the trade union secretaries and an increasingly proletarianised bourgeoisie.

There was a growing realisation among the people - which is not to be equated with the population - that things had to be "somehow different". A longing for clarification ran through all classes and brought people together, especially young people from all camps.

But by "becoming different", one imagined this, the other that.

The simplest line of thought was: we were better off before the world war, so we want to create a situation that is similar to the pre-war period!



They weren't the worst, but they weren't the smartest either. They wanted to save themselves from the vacuum by looking out for a country that had already perished. In their simplicity, which often had something touching about it, they joined a deliberately reactionary current and thereby became the henchmen of treacherous powers. The powers were treacherous because they wanted to act contrary to the law of history, which does not tolerate a re-enactment of a state that has once survived. Even if, with the help of bloody oppression, development seems to have been halted for a moment.

It was no coincidence that the spokesmen of these simple-minded people consisted for the most part of court and high court preachers, clergymen and militaristic dignitaries, and of resigned and disgruntled civil servants.

It was so easy to wait for the apparent flowering of the Wilhelmine era against the vacuum of the republican era. The youth, however, were not in the ranks of these simple-minded people.

Far more dangerous were the groups that wanted to bring about the necessary change through a "conservative revolution".

The concepts of conservatism and revolution simply cannot be combined.

The only thing the "conservative revolutionaries" had over the crass reactionaries was a better grasp of reality.

They saw and suspected well where the law of history was driving development, and they also understood very skilfully at times how to use the language of the revolutionaries. Ultimately, however, they attempted to link the bourgeoisie with the inevitable revolution to , to thereby once the bourgeoisie as the bourgeoisie.

"state-preserving substance" into the new era and, on the other hand, to take away the passionate vigour of the revolution, to make it "tame". The bearers of this

They were not revolutionaries, at best they were supporters of reform. However, there was nothing left to reform, because the old, vanished world deserved to die. It could not and should not be called back to new, albeit "modernised" life through a "reform"!

After all, the "conservative revolutionaries" had only achieved a temporary improvement in the situation, but had never been able to bring about a new world.



If one examines the background of these groups, one soon realises that the masterminds all had only one interest: to weaken the coming revolution and confuse ideas.

They deliberately mixed up all the revolutionary ideologies of Paris, Moscow and Rome in order to trivialise the one coming revolution - the German revolution!

It should "different"!

The activist groups of the "proletariat", who had been cheated and robbed of their revolution, hoped to finally replace the bourgeoisie in the chaos to come. But they had no idea of what was to come. They tried to transfer the example of the revolution in the East to Germany without realising that the structure of the German people was quite different, that Germany needed a German revolution. The proletarian felt himself to be a slave and consciously proclaimed the slave revolt according to the model of antiquity. His mental attitude was dictated by an unheard-of hatred of his exploiters and a fanatical rage against the groups that had carried out a revolt of the bourgeoisie in 1918.

Then there were groups of impetuous, politically unresolved young people who took up the cause of "overthrow" par excellence.

Overthrow is a side effect of revolution, and there is no revolution that does not also have an overthrowing effect. Conversely, however, a revolutionary need not a revolutionary, because it is highly questionable whether the ruins that result from a revolution alone bring about something new!

Between "subversives" and "reactionaries", "conservative revolutionaries", "Chaos politicians" and what they all called themselves or were labelled as, were still teeming with groups and factions, loners, honest and traitors, proud and bought, all of whom contributed to making the path of the German revolution more difficult.

They had only one merit: they brought tension into the emerging new world and forced the people who had set out to find the Germany of tomorrow to confront and clarify themselves. Instinctive and insecure people were held back by them, so that the real revolutionaries could be a natural selection.

Much was said and written about the meaning of the coming revolution in the decisive years between 1918 and 1933.

And there was already another group of intellectuals who were endeavouring to "exploit" the revolution in literary terms, i.e. to turn it into literary gossip. The events of 1933 put a spanner in works of these revolutionaries. When we think back to the attempts of those years, we realise how necessary it is to clarify the questions that move us, and how great the danger can be of obscuring the meaning of the revolution by turning it into chatter!

The revolution towards ourselves

The longing of the best and noblest Germans for an empire, for German reality, shines through the centuries of Germany's sorrowful history. And German history is filled with examples of revolt, uprising, reform, reformation: there is only one example we have not found in all of German history to date, the example of revolutions!

We may have had revolutionary thinkers and researchers, statesmen, peasant leaders, kings and soldiers, but in addition to the great leader, the revolution also includes men and women who follow the leader, who allow themselves to be swept up by the leader's idea into decisive action, the people who dare to take the great leap. We Germans are not a people of revolutions!

The reason for this is that throughout the centuries we have not only been a peasant people - there are certainly revolutionary peasant peoples, and land ownership is by no means a prerequisite for a conservative attitude, and this basic misconception must also be cleared up - nor is the attitude of our people by any means tame, but that we were such an incredibly and unprecedentedly disintegrated people - both geographically and primarily mentally - that a German picture had to be created from the mosaic only through arduous struggles.

This is how we were saved for our revolution, which will be the most modern and comprehensive. Will be! For we are still at the beginning of our realisation - the final goal of our revolution - and it is not yet clear when our revolution will be complete!

But what is revolution anyway?

Firstly, we have defined what it is not: it is not to be confused with its expressions, with upheaval and revolt!

Revolution literally means revolution. Let us dwell on this word.

A raft, for example, that is overloaded, overturns.

In a revolution, the anti-people and anti-species incrustations that have developed over centuries are blown up so that the original substance of the people is exposed. This paves the way for natural growth.

Now it becomes obvious that an injustice does not become a right even through a thousand years of coercion. Getting used to the unworthy state proves inadequate to maintain this state.

The people's natural right to life and free development is the strongest driving force behind this "revolution", and it depends entirely on the strength and sense of responsibility of the leader, the executor of this popular will, whether the revolution proceeds with a tremendous jolt - resulting in bloody turmoil and brutal riots - or with clear, superior discipline.



The will of the people alone is not yet capable of revolution, it can break out in a devastating rage, it can take terrible revenge, but nothing more. Only the leader of the people creates history out of the revolutionary fate. He executes the law of the people by turning his will, which is the concentrated will of the people, into the law of the revolution and by burdening himself with the responsibility for the fate of the people before history.

This requires almost superhuman strength, will and control. History teaches us that many revolutionary leaders were crushed by the rubble of the collapsing old world at the moment of revolution,

because their strength was too weak to absorb the murderous force. The fact that the German revolution was bloodless is the first convincing confirmation of the greatness of its executor.

However, the rotation is not an end in itself, but only the prerequisite for the construction of a new world, just as the extraction of new soil only makes sense in the extraction of the fruit.

The German revolution is now - in Nietzsche's sense of the word - turning all values upside down. In order to find the new value!

Thus, in the German revolution, the German is to be freed from all dross and incrustations in order to become fruitful in his people and through his people.

The elimination of the unworthy state of affairs is therefore not the purpose of the revolution, but at best the starting point, the moment of conviction that the people need in order to be carried along to conscious action.

The elimination of the unworthy state of affairs is a natural side effect. If this were not the case, we would at best be dealing with a coup, a seizure of power, a change of system.

A revolution therefore never exhausts itself in taking revenge for injustice suffered. Revenge is nothing other than a concomitant phenomenon that has the task of expelling foreign bodies.

And this must be carried out ruthlessly to the point of brutality. But
in passing!

For centuries, even millennia, the consciousness of the people registers all injustice, all dishonour and remembers the representatives of injustice, the tyrants, bloodsuckers, seducers very precisely.

And it would be fundamentally wrong to erase the memory of the injustice suffered. On the contrary, the more vivid the memory is, the greater the guarantee of not becoming a victim of injustice again.



We Germans are somehow attached to the concept of order. We say that a person who we value for their straightforwardness, for their strength of character, is "in order". And we put something that is somehow out of joint "in order". Even a world! Not out of rapturous idealism, but out of the realisation that we ourselves can only have our order and live in this order if our environment is also in order. Order is only possible within the framework of the whole; there is no such thing as partial order, just as there is no such thing as partial health. The health of a limb is irrelevant if the heart or the head is not in order.

We Germans want to find ourselves in the revolution, our natural, unspoilt nature, we can call it our order of creation, our mission. When we have made ourselves healthy, we have the duty to create order, a world order, an order of life, or whatever we want to call this order.

So the breakthrough to order is our revolution, seen from the holistic perspective of history!

But how did the German revolution come about?

It was not preached to us by an angel. No dear God has engraved its commandments for us in stone or ore.

It does not come from a revelation, but from suffering and experience. -

When the world war came to an end, it had long since brought the great judgement upon the people. Not God's judgement.

Rather, a court before which every German was asked about his "justice", about his correct position in the order. A court before which everyone had to answer for their actions. The beginning of the World War had shown that the young bourgeoisie in its best classes and strata could be quite enthusiastic. The enthusiasm was often exaggerated and spasmodic.

But at least the young bourgeoisie proved that, even if they had not been able to live consciously before, they could die very decently.

If we now examine this fact more thoroughly, we come to the conclusion that the strata of the bourgeoisie directly affected by the war had undergone an unprecedented transformation. They had initially been "de-civilised" by suffering the war. Everything that life had previously offered in the way of external pleasures and attractions had become unattainable for the soldier from the bourgeois camp.

However, it soon became apparent that a life without these pleasures and attractions was too much to bear.

The war made needs seem trivial, reduced them to the lowest denominator of simplicity. The next realisation that the war brought was that for the soldier it was not about the certainly beautiful values of education, but that for him the qualities that until then had been considered almost barbaric were necessary: Discipline, willingness to make sacrifices, courage and comradeship were required.

The war transformed the fighting soldiers of the bourgeoisie, indeed it melted them down and moulded them into soldiers.



And these soldiers no longer fitted into the old bourgeois world. Very often they could no longer spend their leave in this atmosphere, which had become unbearable for them, and realised, and not just emotionally, that their home was with their comrades.

Here the war showed that it was not only able to replace the pseudo-values that had been valid until then, but that it was also in a position to give the people it had transformed a new value, or rather to give back a value that had long been thought lost: instinct.

In the course of the war, this instinct made the soldiers realise more and more clearly that the time had come for a great change, for a turnaround.

But even the numerous groups of the "proletariat" - who, true to their international outlook, had been opponents of "militarism" in every form, i.e. above all of general compulsory service - were caught up in the great change as soon as the war drew them in.

Through their shared hardship, they experienced that - beyond all international theories and ideologies - there is a fatherland of all those who are of one blood, regardless of whether they affirm this blood, this fatherland, or not. For the enemy bullet did not choose among the soldiers. And the soldier was the bearer of the fate of this fatherland, the nation, which suddenly revealed itself as a reality. Thus the war elevated the men of the bourgeoisie to a new platform of shared destiny in the same way as the men of the proletariat.

That was the beginning of the great transformation.

And just as the declining bourgeoisie could no longer grasp its sons, the sons had outgrown it, were removed from it, the proletariat could no longer bind its sons. The experience of war led to a re-evaluation and gave birth to the new Germany, the land of sons.

And these sons lived in the war-torn land of comradeship, in a land that had its own laws, its own ways of living and dying, its own values and its own values. had a style all of its own.

While the new Germany was coming together, the Germany of yesterday continued to vegetate. The great political will that could have brought the Germany of yesterday closer to the warlike Germany of the future, that would have been able to involve the whole empire in the beginning revolution, was not there.

The Germany of yesterday continued to live its morbid lifestyle and refused to allow the warlike lifestyle to enter.

It is not a fairy tale, but a bitter political truth that the soldiers' war was betrayed by the frenzy of the homeland.

At home, i.e. in the sheltered hinterland, the debauched, spiritless, idea-abandoned bourgeoisie sat, dutifully paid their taxes and war aid, piously prayed for victory and waited for the "miracle". It had no strength to do more. It could no longer even defend itself against the political vermin crawling brazenly over its body. The proletariat at home, on the other hand, was in the hands of the trade union secretaries, who were now for the first time savouring the intoxication of power with all their fervour.

"All wheels stand still,
If your strong arm wants it",

was the title of one of their nihilistic songs. It was not so much a strong arm that could stop the wheels - which drove the machines that supplied the soldiers at the front with weapons and ammunition - but some Jewish brain. But the "Prolet" no longer applied, because he too had become instinctless.

While the new German man was being created in the field, suffering the greatest hardship of the war, while the comradeship of those moulded by a common destiny led its dangerous life, the "homeland" was shaken by the most disgusting conflicts of interest between the attacking trade union proletariat and the stunned bourgeoisie.

But were still battles to be fought in the field.

Not everyone who was drawn to the war was transformed, not everyone was moulded by the war into warriors, into conscious bearers of military duty. Not all of them joined the comradeship. Not all were worthy of the brotherhood of destiny.

There were many - and towards the end of the war there were even more - who only entered the new world unwillingly, forced, and were to a certain extent only on leave of absence from their homeland.

These half-soldiers, these intermediate citizens of two worlds, had to be eliminated from the comradeship if it did not want to be poisoned. And the comradeship took care of the elimination process most thoroughly. She had nothing more in common with the "shirkers".

The core of soldiers who came together in camaraderie was small, but healthy and strong.



A type of warrior emerged that no poetic imagination could have portrayed more powerfully: a face that had become angular and taut through deprivation, lack of sleep, tremendous physical and mental strain, through shocks of all kinds. A gaze that searched for the enemy out of narrowed eyes, lips that were pressed together and only rarely opened to a laugh. The face framed by the grey of the steel helmet. The body covered in a tattered, earthy uniform. A pistol, a hand grenade, a spade on his belt.

And this warrior lived from month to month, in summer and winter, in the trench, in the tunnel, in the dugout, always on standby, with death, horror and pain constantly before his eyes.

Here grew a humanity that embodied a new reality that was so shocking that even the loudest criers of the homeland fell silent at the sight of such a man. -

When the world war came to an end, the two worlds were separated for the last time.

The homeland took back the half-soldiers and handed them over to the bourgeoisie and proletariat groups unchanged, unaltered and unmelted. However, the boundaries between these groups had already become blurred and increasingly merged in the early years of the post-war period.

The half-soldiers told themselves that they had a lot of "catching up to do" and contributed significantly to the complete internal decay of the homeland. It was from them that the "workers' and soldiers' councils" drew their growth, and the half-soldiers made excellent "soldierly" trade union secretaries.

Only the men of the comradeship, the warriors, the members of the new Germany, did not go back.

Because they had found their own, appropriate, real order, they did not subordinate themselves to the arbitrariness of their homeland.

Some of them travelled east with the Freikorps to make a new home there with their comrades in the space they had fought for, others began to settle or otherwise tried to make an honest living. They rejected all the temptations of the old world. They did not turn back! -



One of those men who had experienced and suffered the new reality during the war, who was able to consciously set himself apart from the world of both the bourgeoisie and the proletariat, one of those who had grown into the sphere of the new Germany, was the leader of the German revolution, Adolf Hitler.

He had to have been a front-line soldier, he had to have experienced the war in its harshest reality, he had to take on the hardest test of endurance as a simple soldier himself, who was not entitled to any relief, in order to be able to measure the distance between yesterday and today.

If we understand this, we can grasp the revolutionary force of the sentence:

"But I decided to a politician!"

Here the warrior, the German who has grown up in experience and suffering, in overcoming, in the concentration of will to a completely new vision, to a new judgement, to a new order, to a new reality, rises up politically in order to save the Reich from the "homeland" by making the attitude of the front the law of this German Reich. And thus the warlike revolution steps out of realm of ideas into the realm of reality! The spirit of comradeship - of the alliance of the honest, the brave, the incorruptible, the perpetrators - is to bring a new Germany to political organisation.

Germany should become German!

In these four words lies the entire "programme" of the martial revolution, the revolution towards ourselves.

But what is German?

Again, the answer can only be given by the soldier who has experienced and suffered how dreams, theories and ideologies faded before reality.

The first realisation gained during the war is this:

The essence of the German person only fulfils itself when the German - far from all reservations - is confronted with a task that demands the use of all his powers, physical, mental and spiritual. Through the tremendous effort of tearing himself away from everything that pulls him down, the

German realises his full strength. He finds himself and recognises his immeasurable strength, through the clever use of which he is able to put his world in order despite all opposition.

What is German?

Once the German has found himself, he realises with a shock how much he has missed in deeds and thoughts as long as he has been a stranger to himself. And he recognises all the forces and powers which, with much cunning and clever words, with all possible pretences and assertions, with enticements and threats, knew how to lead him away from the path to himself and into a distant and strange world.

He rises up against these forces and powers - no matter how amiable they may seem - and tears himself away from them in order to go his own way in the full meaning of the word!

The second realisation gained during the war is:

The prerequisite for the strongest concentration of will lies in simplification, in becoming simple.

The over-bred intellect turned reality into a complicated, confusing structure of questions and riddles, thus obscuring the core of truth.

However, soldierly thinking is not simple-minded or primitive. It is healthy and natural. It has no desire to abandon reality, but on the contrary, to fully appreciate reality.

And the third realisation gained during the war is:

The new standard of reality created by the recovery of instinct must be applied to all phenomena of life, politics, the state and the people.

Not war, but the simplified and natural attitude that has grown up in war must be transferred to "peace". The people must become soldiers. They must begin to live from a warlike mindset.

It will then also be possible to answer the question "what is German". For the German who has come to himself through war recognises that his essence has been soldierly, warlike from time immemorial. And that a treacherous, cowardly world once set out to make him "tame", to rob him of his passion, his demonisation. The rebellion of his yearning blood was to be rendered harmless by condemning his blood, by demonising his glorious demon!



The German is warlike by racial origin.

The German comes from a country with a very harsh reality, a country in which around 300 of the 360 days of the year are obscured by rain, fog, snow, storms and clouds. And only around 60 days belong to the sun. The race that grew up in this land had to have an irrepressible faith in life in order to endure this harsh reality. And it had to muster a marvellous defiance to find the yes to this life. In addition, there had to be a faithful certainty that despite the cold, despite snow and ice, the sun would return victoriously with spring and summer to drive away death with its life.

Certainty and sublime defiance have been characteristics of the Germans from time immemorial. They have remained the characteristics of the German soldierly attitude.

One of the characteristics of the German national character, however, is the desire for confrontation, for danger, the bravado that does not ask for a reward out of the joy of being able to prove one's strength and courage.

And there is something else: the German character trait includes keeping a lookout, standing in front of the mast, peering longingly into the starry sky, into the clouds, listening to the murmur of the wind-blown forest. There is hardly any other people that is so flooded, so steeped in the universe, so moved by the law of nature as the Germans.

But it is precisely the intimate connection with the essence, the sense of life, that gives the German no tranquillity from his race, but restlessness, which carries all growth as a germ of life and which carries restlessness within itself. It does not tolerate inertia, but drives to change.

The German who has experienced the turnaround to his essence is no longer "good" in the bourgeois sense, but true!

That is a huge difference! Because a true human being is passionate, bold, even wild.

The civilised citizen, who wrongly calls himself a "man of culture", is afraid of the essential man and would like to dismiss him as a barbarian. He no longer knows that every culture can only spring from the true essence of a people that fulfils the law of its race. That is why there is no supranational world culture, but only a culture of the race.

The war allows us to recognise many boundaries that are easily blurred by the drowsiness of long, saturated and lazy rest periods.

And war teaches that only the people who know how to consciously mobilise the values of their race are able to fight victoriously.

Reflection on one's own value is the unavoidable prerequisite, without which a war aim can never be proclaimed.

The war taught his soldiers, his pupils, his disciples all this.



The German soldier, who experienced his revolutionary transformation in battle, no longer saw in his new world view the narrow, very arbitrary and therefore by no means permanent borders of states, but learnt to recognise the world as a sum of races and peoples who fought more or less consciously, more or less bravely, more or less intelligently for justice, freedom, space and life.

This realisation did not shake him. At most, it made him realise the Throwing "doctrines of love" and "religions" overboard as ballast, which until then had acted as a mental burden because they obscured the reality of the struggle and tried to deceive and theorise away the reality of life.

The soldier moved into his own location. That was his revolution! The penetration of essentiality freed the German from the illusions that had previously confused him. His world was thus "disenchanted" - and only dark men who had lived on this magic until then can regret that - but it became honest and truthful.

If you ask a soldier about the meaning of battle, he will, if he is a conscious warrior, never speak only of the defence of, say, "throne and altar", but will say that he bears arms for the development of his people, for the right to life of his nation, for the order of his race.

And he has found his benchmark.

He no longer recognises "goodness" as such. He also knows no "deed in itself". For him, everything is related to the purpose of his people. A valuable person is one who utilises his value in his people and for his people. He who carries his value into the desert is a traitor!

A simple moral?

Yes, but an honest one!

Only anonymous powers have an interest in a different morality.

Let's just take examples!

Thomas Mann, a traitor, used many phrases to lament the consequences of the Germans' warlike revolution. We Germans were determined to become barbarians again, and yet we were in the world to be loved!

What would that look like?

We would have to throw away our weapons, sink our ships, hand over our living space, so dearly bought with blood, to Poles, Czechs, French, separatists and princes of the church and who knows who else, become defenceless and - let ourselves be loved! We still have fond memories of how strangely perverse this "being loved" is from the years after 1918!

We would then once again be a nation of "poets" and "thinkers" in the bourgeois sense.

As a nation of "poets" and "thinkers" we would once again dream our kingdom in the clouds and fall mentally and spiritually ill from our longing. But - we would be "loved"!



In reality, there is no "love" among the peoples, because the world is not a garden in which the languishing lovebirds of the nations walk in harmony. In the world, there is respect among the strong, honest and true to their nature peoples and also contempt for the others!

This is a reality that the military revolution has taught us to recognise.

Only weak characters who prefer the hothouse atmosphere to the stormy reality can see this as a regrettable slide into "barbarism".

That the greenhouse atmosphere, on the other hand, is not only unhealthy, but downright genocidal, we have seen in the bourgeois-union-secretary attempt of the League of Nations. Here, an assembly of fools who are out of touch with reality tried to create a "world policy of love".

We also still remember the catastrophic nonsense that came out of it. However, not all observers noticed that this League of Nations also made the infamous attempt to lie about the obvious injustice by slowly familiarising itself with the law. And that the money of rich powers - i.e. bribes! - was used to propagandise this habituation, even fewer people noticed because the majority of people have an almost superstitious fear of getting to the bottom of things or thinking a thought through to the end!

Well, we know that the League of Nations was not founded by soldiers, and that says it all.

He was an instrument of power of corrupt England and therefore a product of the bourgeoisie of a time that was stuck in the 19th century and was thus one of the doomsday phenomena of the old world.

The new world of the soldier was only just emerging, as the German military revolution had yet to take political shape.



Another example!

We still clearly remember the "humanity movements" that Freemasonry raised. Everything with a human face was supposed to be equal. Sentimental citizens flocked to take part in this apparently "noble" work! They didn't realise from all their "charity" that they were nothing more than tools, just stones being hewn for the "Temple of Solomon". They felt nothing of the fact that they

were taken from the soil of their nation, emotionally deprived. And this faceless humanity, whose temple was to be built, was a desolate conglomerate of bastards and degenerates.

The fact that bastardisation was also presented as "progress" is evidence of the decadent detachment from reality of all those who allowed themselves to be lured.

The warlike revolution put an end to this dangerous nonsense.

The fact that the natural order has been restored here too can only seem regrettable to the mentally ill or certain anonymous power politicians.

None, not even the most perverse and decadent "idea" is conceivable as a manifestation without power-political intentions. The secret leaders of Freemasonry were very real power politicians!

The martial revolution, however, teaches its people to think within the framework of nation and race and to suppress any attempt to make breaches in the unity of the people, to bring confusion into the thinking of the population. It is understandable that the supporters of the warlike revolution, and even more so its executors and leaders, incur the noisy enmity of the defeated anonymous power politicians. The clamour that arises is none other than the well-known "Stop the thief" of the crooks! The new German man does not even think of joining any supranational groups, movements or alliances, his thinking has become far too natural and essential.

That is why the anonymous power politicians are so outraged that the people, the victims, the building blocks have been taken away from them by the leader of the warlike revolution!

So they repeatedly make the hopeless attempt - if they knew the German reality, they would refrain from it - to separate the Führer from his German people.



The situation is similar with the church - the individual denominations are immaterial in this context. The church proclaims the will of "God" - where it claims to have the authority to do so may be left open in this context. Unfortunately, this will is not proclaimed by angels, but by human beings who, despite all their consecration, remain human after all. As a result, even the absolute word of God - assuming there is such a thing - must be humanised and de-divinised.

But since the Church does not want to be race-bound - if it were, it would be a product of the Jewish mixed race, because despite all foolish attempts there is neither an Aryan Old Testament nor an Aryan New Testament - it must proclaim "humanity thoughts". The proclaimers, the priests, inevitably become the agents of a very real political power that wants to steer the world according to its will, which it emphatically, albeit without identification, equates with the will of the God it proclaims.

The warlike revolution also thwarts this plan. Not from "Enmity to religion", but out of self-responsible love for the people, which dictates as a duty to fulfil the law of the race and thus to serve the order, which precisely the representatives of the world power church should recognise as "divine"! It is common knowledge that the alleged "Great Commission" - demonstrably a rather late New Testament forgery - arose from the Church's quest for power.

The new German man consciously withdraws from this missionary command and devotes all his strength to the people, from whom he cannot be detached - as Paul would have it. The political kingdom of God on earth, the church, no longer has any claims on him. The anger of those disappointed world power politicians is understandable, but they should not label the supporters of the warlike revolution, who are establishing the lawful order, as "godless".

to describe them. For in doing so, they are stripping their God of his creative dignity and his proof of creation!

From these few examples we realise how much the warlike revolution must attract the hatred of the old world and the rage of all foreign politicians by its reflection on its position! Without wanting to and without intending to. But for the sake of truthfulness, and without jeopardising the work, it cannot and must not avoid the hatred and anger. A compromise would lead to its downfall.

The martial revolution has united the new man within himself, he no longer wavers between dream and deed, but also no longer between two worlds! He has regained the ground under his feet, he has found his home again. And the deeper he is able to send his roots into the ground of reality, the closer he comes to the sources of knowledge, the more steadfastly he defies the attacks of his environment. Since his transformation took place through a consciously belligerent revolution, he does not waver for a moment as to whether he might not be able to resist the furious attack of the opposing powers through a "binding" attitude. He does not want to "connect" anything, on the contrary, he has recognised that this connection of the dead with the living does not lead to the resurrection of the dead - to believe this is a matter of unrealistic enthusiasm - but on the contrary, to the killing, to the poisoning of the living.

Reflection is naturally followed by demarcation, which makes any blurring of ideas impossible.

The question "What is German?" must be followed by the question "Who is German?"

The German, who came into his own through the warlike revolution, has found a very simple but all the more reliable yardstick.



For him, only those who have the courage to draw conclusions from the realisation of the German essence are German. This is precisely how Germanness is lifted from the "literary level", from the lowlands of discussion.

The belligerent man does not judge according to the very cheap "good will", but even less according to the sentimental "good opinion". The warrior is completely indifferent to whether a dreamer who is hostile to action means well or badly. The value of life is decisive, and anyone who is not capable of doing a good deed despite their "good will", of transforming their will into deeds, is simply of no value!

Camaraderie is only possible where people fight for a goal, not where they dream about an ideology!

The dreamers and chatterers have their "cliques", which we have got to know well enough. Comradeship has nothing to do with such cliques. It is pointless to make further distinctions here!

In the cliques, people come together to "become" something through petty machinations that do not aim beyond the day.

In comradeship, however, men stand together who fight for an idea that fulfils them completely, that calls and compels and demands, so that they see themselves as executors.

No German lives in the cliques. Nor does he make use of them.

Only those who prepared to mould their nature into action can call themselves German.

We have too often experienced attempts to "philosophically" subdivide the German character and to theorise the German man into either an accomplished educated fool or a mindless athlete for us not to set out once and for all to replace theory with action, dream with reality.

Just as the soldier does not allow himself to be patted on the back with "comrade" by every philistine, the conscious German also resents the ingratiating of all kinds of negative or even anti-people elements with the word "Volksgenosse".

The population includes - and this is one of the realisations of reality - a lot of hangers-on, a lot of ballast of undecided, indifferent people who are always bored by their own emptiness and who, with the best will in the world, can at best only be described as German-speaking fellow citizens.

The conscious German will always keep a proper distance from them. He will also never try to "convince" them with words, to overrun them with propaganda or to persuade them. For where there is an inner vacuum, no new tension can be created through persuasion.



But whoever wants to live in the new world of the Germans, so demands the man moulded by the warlike revolution, must not only carry tensions within himself, but must also be able to provide his environment with tensions.

The new Germany must be a people's body charged with energy! For only the strongest people - mentally, spiritually and physically concentrated in the same way, filled almost to bursting with joie de vivre and readiness for action - are in a position to conquer and maintain their place in the struggle for the new, revolutionary order.

Reality does not spare the dreamer, no matter how endearing his dream may have been: awakening demands action!

There may be peoples who are so fat that they no longer wish to participate in the shaping of the earth. But such peoples must come to terms with the fact that they will be pushed and shoved by the strong, youthful, aggressive nations in order to at least still be useful as building material, as a foundation!

The German does not want to be deprived of the law of action. The shocks to the fate of his people and his race have awakened him to a very dangerous vitality, to a reality that is ruthless if necessary.

Only those who are prepared to fight for reality - which also brings the realisation of all the aspirations of the best of the people - can call themselves German.

There is no being that claims to be valuable that does not at the same time endeavour to derive a duty to live from its basically still rather vague "right to life"!

Value consciousness increases the sense of duty!

The revolutionary German often gained his sense of values from a sense of duty. Indeed, a compulsion that wanted to prevent him from doing his duty - which arose as an ethical demand from the fulfilment of the commandments of reality - could trigger revolutionary thoughts in him. The martial revolution has in fact made the last and most sacred conception of duty, which only the soldier can win in the decision, as "programme" of the upheaval it brought about.



Thus it is that only those who profess their support for the warlike revolution of the new Germany can rightly feel and call themselves German.

It is no longer possible to discuss this with bourgeois elements of the old world.

The sentence:

"The Führer is Germany" can only be understood by the people of the new order, who know that the most vital will, which the Führer embodies, is the concentration of all soldierly deeds and all soldierly desires.

There is no other way to explain the idea of leadership.

The bourgeois world might judge: "If you don't want to do your duty, you can still be a private citizen. And as long as such a private citizen is not "guilty" of anything, he is to be respected and protected as a man of honour." The new world sees a person who does not want to do his duty as a traitor and denies him all honour.

This can only be decided and carried out by the leader, who at the same time has the trust of all those who have been changed and moulded. Trust in his justice, but also in his implacability! After all, there is no loyalty without implacability. Loyalty would be dishonoured if the traitor were not removed!

There is no honourable team that would tolerate a traitor in its ranks.

All "spokesmen of the law" must come to terms with this warlike reality. They must also come to terms with the fact that a warlike revolution does not recognise or acknowledge "neutrality". This is a matter of decision, of clarification and explanation.

The "neutral" - who in almost all cases is just lying in wait to join the obvious victor in time to share in the spoils - is pushed aside or even trampled underfoot. His death is only contemptuously acknowledged!

This is by no means only the judgement that the martial revolution makes to the outside world! On the contrary!

The same merciless standard of justice is applied to the "contemporaries" - those who just want to enjoy their time.

Those who want to evade the total reality of the revolution with their reservations are doing nothing other than fleeing from their duty. A desertion, in other words!

And it is precisely for this that warlike thinking has not the slightest understanding.



In war, the comradeship of the conscious and resolute, the eternal volunteers, inevitably separates itself from the bunch of lukewarm people who - as soon as the danger is over - always tend to join in when it's time for the spoils, for the big sharing!

Camaraderie forces the decision; it alone can give an entire team a face.

It is the core people from the power flows to the entire force.

Comradeship is beyond all opportunistic thinking; no opportunist can join it - if only because every danger harbours a risk, and the danger that accompanies war and the warrior harbours the highest risk, death! The community of a people in revolution belongs in truth only to those who commit themselves with all their will and with all their passion to the nation and its reality, the empire.

Community is based on decision, not on the coincidence of birth!

No one is born a German; at most he is born a member of the Germanic race, an Aryan. He only becomes a German when he becomes conscious of his blood, when he decides by his will to join the fateful community of the German nation.

In their laziness and irresponsibility, the so-called "accidental Germans" have not the slightest right to hide behind the shield of the "national community" and lay claim to "security".

The "accidental German" must be grateful if the conscious German - let us call him the "willful German" - tolerates him, if he allows him to lead a comfortable existence, which after all is only made possible by the sacrifice of the belligerent German.

But that comfortable life is contemptible to the Germans of will and by no means desirable for a moment. It is the concern of the state, which is responsible for maintaining the order brought about by the warlike revolution, to ensure that the Germans of chance do not infiltrate the Germans of will.

In contrast to the democratic coexistence of people of chance and of will, the martial revolution has an aristocratic principle.

The order of values creates a very clear selection, which is crowned and finalised by the leader.

And this selection - the hardest warlike substance of the nation - is at the same time the most ruthless advocate of the revolutionary idea.

She knows no compromises, no half measures, she is anything but "amiable". Her nature is made of truth.

That is why the selection won by the martial revolution is the true conscience of the nation.

The new German man

The German revolution - the revolution towards ourselves - is not as stormy, not as violent, not as bloodthirsty as the revolutions we have learnt about from history so far.

We've already talked about it.

The German now proceeds more cautiously, but also more consciously, more thoughtfully, to the reorganisation, to the revaluation, to the creation of a new order.

This lies in his nature, in his down-to-earth and responsible thoroughness.

All the greater, however, is the profound effect of the German awakening: the face of the earth will be changed!

The opponents of the German soul were never unaware of the German possibilities. On the contrary: they observed with suspicion all currents and movements, all beginnings of an original way of thinking and feeling.

According to the word of the Bible, which excludes any development of its own people

"One flock and one shepherd"

every free spirit who did not want to join the herd or even dared to try to break out of the herd and lead their own life away from the immortalised and mentally stunted, but therefore also spiritually stultified masses, was threatened and warned and shooed back into the herd.

The chief shepherd of the church flock had an immense number of dogs lying in wait to scare off any unwary sheep by barking and biting.

Just think of the Dominicans - *Domini canes* - the Lord's dogs!

For centuries, these very bloodthirsty *canes* have exerted a terrible mental terror through heresy screeching and heresy judgements. Researchers and thinkers, poets and artists, life-affirming, warlike men and motherly women have fallen victim to the *domini canes*, who have been at the beck and call of the shepherd.

The Chief Shepherd had set himself the task of taming humanity - in keeping with his shepherd mentality!

But this could only happen if people were robbed of their humanity.

For obvious reasons, the term "taming" was not used. They preferred to say "pacification", praised "eternal peace" and proclaimed those who had most thoroughly emptied themselves of their humanity to be saints.

The fact that the tamed man had to be a man without passions, a man without a sense of life, a man without pride and dignity, a man without a soaring soul, was explained by the shepherd's fear of the "natural". The natural, the self-growing is beyond the arbitrariness and whim of a shepherd or a gardener.



Man - a tamed herd animal!

That was the goal of herd morality and the will to corrupt.

But the domestic animal was a creature without horns and claws, a minimised, humble being, robbed of its will and freedom by the arbitrariness of the shepherd!

Is it not a sign of a shattering emotional and spiritual low that people finally sank so low that they could not boast enough of their wealth?

Lion and eagle should be displaced by the sheep!

Of the sheep that allows itself to be sheared and slaughtered by its shepherd, of the sheep that is rightly considered neither the cleverest nor the bravest nor even the best animal!

The process of taming man is the most disgusting event in history! Gradually, with ever more sophisticated means, man is weakened, depersonalised, humiliated, raped, terrorised and hypnotised! Blood and race, honour, pride, manhood and womanhood are devalued through taming. And the broken, violated human being then feels in need of redemption.

Apart from the priest - the shepherd who, in the interests of his power, had to be interested in the humility and stupidity of his flock - only one other person knew about the intentions and background of the policy of taming: the Jew. For the Jew always been a master of psychological suggestion, as his Bible testifies.

And so it is no wonder that one of the cleverest Jews, Chaim Bückeberg, who first called himself Harry and later Heinrich Heine, once revealed his thoughts on the subject.

Heine was at times both brutally and cynically open-minded. For him, his Christian baptism was an "Entreebillet to European culture".

And Heine is careless enough to say in his treatise "On the History of Religion and Philosophy in Germany":

German philosophy is an important matter affecting the whole human race, and only the latest grandchildren will be able to decide whether we are to be blamed or praised for first working out our philosophy and then our revolution...

The German revolution will not be milder and gentler because it was preceded by Kant's critique, Fichte's transcendental idealism and even natural philosophy.

These doctrines have given rise to revolutionary forces that are just waiting for the day when they can burst forth and fill the world with horror and admiration.

Kantians will emerge who do not want to know anything about piety, even in the world of appearances, and who will mercilessly rummage through the soil of our European life with sword and axe in order to eradicate the last roots of the past. Armed Fichteans will appear on the scene, whose fanaticism of will cannot be restrained by fear or self-interest...

But even more terrible than all this would be natural philosophers who intervened in a German revolution and identified themselves with the work of destruction. For if the hand of the Kantian strikes strongly and surely because his heart is not moved by any traditional reverence, if the Fichtean bravely defies every danger because it does not exist for him in reality, then the natural philosopher will be terrible because he connects with the original forces of nature, that he enters into contact with the original forces of nature, that he can conjure up the demonic powers of old Germanic pantheism, and that then that combativeness awakens in him which we find in the old Germans, and which fights not to destroy, nor to conquer, but merely to fight.

Christianity - and this is its greatest merit - has calmed that brutal Germanic combativeness to a certain extent, but it could not destroy it, and when the taming talisman, the cross, breaks, then the savagery of the old warriors, the senseless berserker rage, of which the Nordic poets sing and say so much, will rise up again.

That talisman is rotten, and the day will come again when it collapses miserably. The old stone gods will then rise from the lost rubble and rub the thousand-year-old dust from their eyes, and Thor with the giant hammer will finally leap up and smash the Gothic cathedrals...

What the Jew Heine described here a hundred years ago is not a "prophecy", it is rather a dream of fear arising from the guilty conscience of the oppressors and deceivers.

Popes have also had such frightening dreams, dreams in which they saw how the giant, bound in anaesthesia, tore the shackles apart as if they were spider webs after waking up.

Priests and Jews: both had to fear the awakening Germans, which is why - united by a common fear - they united again and again in the work of taming, in the will to destroy.

What the priest tried to achieve with dogmas, with banishment and curses: to force the German to revoke every liberal thought, the Jew achieved in his own way: with scorn and derision he jeered at all the values of our race, portrayed character as alienation from life, loyalty as stupidity, decency as backwardness, bravery as narrow-mindedness.

Priests and Jews dreaded the German uprising. Their educational work, their "Mission" to Germany consisted of making the Germans harmless.

Every instinct of the soul, the spirit, the blood was to be tied to the wire of dogma, the "custom" of a cranky morality, until finally the self-growth was overcome and instead of a strong trunk the - border emerged!



Over the centuries, the cruel, life-hating dressage has had consequences that can only be eliminated by the warlike revolution.

The fact that, despite everything, the substance remained intact and fundamentally unaffected is a credit to the soldierly men and instinctive women of the German past that cannot be overestimated.

In addition to our blood lineage, we can proudly look back on a spiritual lineage.

The longing for freedom, the love of the nation and the hatred of tyrants was passed on from generation to generation.

Longing, hatred and love were more alive in our people than in almost any other people on earth. But no other people has had to fight a thousand-year defence battle for its right to live like ours.

If we Germans are already by nature a people of searching restlessness, the hereditary struggle has contributed significantly to increasing this inner restlessness of our race, making it more demanding, more lively, more aggressive and more dangerous.

If we take a closer look at our spiritual ancestry, we realise - be it with dismay and surprise - that there is indeed a continuous heresy, and that we are heretics by blood. We already carry in our genetic make-up the rebellion against spiritual coercion, the indignation against mental gagging, the rebellion against every attempt at taming.

We carry within us the blood of men and women who loved life and truth, naturalness and reality more than they desired to become saints.

The blood of the ascetics and prayer sisters, the miracle-seekers and the otherworldly is no longer part of our genetic make-up; it perished without trace along with its bearers.

Thus, from century to century - in the midst of all persecutions and oppressions - our people were still able to muster the strength to eliminate the unreal and unnatural and thus bring up a hardened race that has come to realise itself through experience.

And the new reality of this race, the empire, will be free of every occult fog, of every psychic anaesthetic, through the warlike revolution.

It will no longer be possible to capture a real German with pew-singing and soporific, tired tunes, and every attempt to make him flee this earth on ladders to heaven will be met with the liberated laughter of a German who has become awake and ready.



Even among the Christian church, the spark longing has always smouldered throughout the centuries. It has never been completely extinguished!

Meister Eckehart's blazing breakthrough into mysticism was also such an expression of the longing for freedom.

And whenever the storms of wild events roared across the German lands, the spark was ignited into a bright ember.

The times of reactionary silence that followed the storms had to make every effort to smother the flames with black coats and scarves, frocks and gowns.

But just as the spark remained, so did the mistrust the other side.

Through the centuries.

We Germans were always surrounded by watchdogs and whips.



The enemies of German freedom were mistaken in only one thing: the German, awakened to reality and thus to power by the revolution, is not thinking of going berserk, pouncing on the old world and tearing it down.

The old world all by itself under the thunder of events!

The German need not lift a finger. He only needs to shake off the enemies clinging to his throat and set about organising his empire. The history-making power radiating from him is strong enough to collapse sick, rotten and tired structures.

When the sun shines, the ice melts!

But we also understand why, even before our warlike revolution, the enemy could only look at Germany with horror: people may look up to a volcano that has long ceased its eruptions, but in whose interior there are always rumblings and rumblings testifying that one day the eruption will take place!

The revolution towards ourselves is taking place with elemental force.

Anything that opposes the lawful development will be crushed!

Not out of destructiveness! The enemies should know that again and again. But only out of a natural consequence. For anyone who sets out to oppose the lawful development is an outlaw, a denier of reality, a blasphemer of the true and genuine order. And it is not advisable to intervene in the wheels of history, which is formed beyond the arbitrariness of will, law and order!

It is no coincidence that English statesmen - creatures of despotism loyal to the priestly caste and shackled by the same delusion of infallibility - labelled the war that flared up again in 1939 as a "religious war".

Religious war?

After all, there are hardly any decisive armed conflicts in the history of nations that are not deeply rooted in ideology. Most wars are in fact wars of ideas. Pure religious wars - wars of denominations - have been unleashed exclusively by the dark ones and their henchmen.

And there is no religious war that has not been a war of aggression by the dark ones.

The Thirty Years' War a religious war fuelled and paid for by France, the military - not spiritual - conclusion of which was to seal the political impotence of the German Empire forever in the Peace of Westphalia.

Pius IX - the pope who saw the political Papal States perish through his own fault, but who compensated by shifting papal power exclusively into the realm of political ideas - also hoped to turn the war of 1870/71 into a religious war against Bismarck. When this plan failed due to the discipline of the Germans, who were just awakening to political thinking, and due to Bismarck's diplomatic skills, the war launched against the Bismarckian Empire was to be a success.

"Kulturkampf" to a religious war.

When the German resistance collapsed in 1918, the word was spoken from the Pfaff side:

"Luther has lost the war!"

So the world war of 1914 was also seen as a religious war by the Dark Ones!

And when the same warmongering circles talk today about the war of 1939 being a religious war, then we know that the dark ones are on the attack.

Not in defence! But who do they hate?

And what do they hate about us?

Not the tamed, lamb-like pet. Not the effeminate, instinctless citizen!

They hate the warlike German, the awakened, the sighted, the reality-conscious.

We Germans could have "eternal peace" if we renounced our reality, if we sacrificed our Germanness, if we castrated ourselves mentally and spiritually, if possible also physically, in order to have no future - we could - a terrible thought! - lead a life of slavery, a sheep's existence in the flock, in the barn, as calmly and securely as in Abraham's bosom, if we were unfaithful to ourselves! If we could decide to leave this world!

We would be promised heaven if only we would take the step of suicide!



But if we not only do not want to die, if we rather feel a jubilant lust for life and a burning duty to reality, then there is only one choice for us, only one commandment: to become completely German, to find the way to ourselves. To lead a life of vigilance and readiness. In short, to commit ourselves to the warlike revolution, to transform ourselves, to become total Germans!

This new German man is feared by the dark ones, the terrorists of the soul, the slave masters of the old powers, the oppressors.

The new German man, who frees himself from the dependency of the sheep-breeding, wool-lusting "shepherds", who breaks out of the swathes of the stables to experience the blowing of the wind.

To feel the air of freedom, to throw off the shackles in order to walk upright and independently into the new day, this new German man is abhorrent to them.

And the Dark Ones plug their ears so as not to hear the victory songs of the young team. Because these songs - so different from the chorales of the tamed ones - tear at their souls.

Nor are they able to hear the unison of the battalions, the powerful stride of the armed and armed men. A step that sounds so different from the staggering dance of the processions!

Since the rulers of the old world had ordered a war of extermination, a "religious war", the rebellion that the German dared to wage against himself was bound to be warlike.

The warlike uprising, which is our destiny, which we are about to mould into history, allows us to wield the weapons of freedom with a joyful and confident security never imagined by the old world.

The thunder and roar of the engines carrying the aeroplanes to their targets - the hearts of the enemy - triggers our cheers.

And who isn't carried away by the stampede of our attacking troops?

Who will not be seized by following the path of destruction that our tanks are travelling?

The old, hostile world trembles on its hinges and shakes to its foundations before the warlike revolution. But the new German man strides into his kingdom as a victor!

The new German man!

He has become a unity of will and deed. There is no longer a gulf between imagination and reality, between longing and fulfilment. The shadow of fearful consideration has been boldly crossed!

Is the opposite of being tamed wildness? Barbarism? It is pointless to argue about it.

But we want to openly admit one thing: we are not ashamed of our passion!



The proud Hutt spoke the word befitting his nature:

"I want to stand out just as I am!"

Where we still have shortcomings and imperfections, we don't want to cover them with the black cloak of Christian charity, which is basically nothing more than flirting with "sin" and vainly playing with our weak-willed, yielding weakness.

No, we want to learn to eradicate our shortcomings and overcome our imperfections until we are whole Germans. We want to learn from our mistakes and eradicate our reservations and egotistical desires. We want to be proud of our passionate blood, which has brought forth such marvellous fruits of culture, such wonderful victories of character.

That is our defiant confession!

How all humility, all denial and defamation of our nature is destroyed! To be German: the highest nobility of the will of our race!

Our passion will not be lost in the frenzy of emotions, not dragged into the mud by the unleashing of our urges.

The compass of our political instinct and the iron bond to our duty, which teaches us to be valuable, protect us from this. But that means putting our values at the service of the nation!

But tamed pets have no value of their own. They are merely objects of exploitation. In other words, passive creatures!

We have no fear of our demon. On the contrary, we acknowledge him!
Four hundred years ago, Hutten spoke the demonic word before his emperor:
"My faith is love for my people!"

In this sense, we representatives and advocates of the idea of the martial revolution are the most faithful people of our millennium.

And the noblest deeds of this time arise from this faith.

From this faith, we live the role models that will one day be the content of the heroic songs of future generations. In future, our longing will no longer revolve around a paradise as the ultimate place of security. We will not want to moan for redemption and try to reconcile an angry, annoyed, offended Bible God who despairs of his own imperfect creation by stammering.

We know that the great, eternal, immutable law of the universe - we call it God - has placed us in this world, in our German world, that we shape it according to our nature and our race, which does not arise from arbitrariness but from the law.

The kingdom is the home of our will and our deeds. In it lies our eternity.

We think of this eternity when we go into the decisive battles.

Thinking of this eternity, we can close our eyes with peace of mind after the last battle, when we have done our duty.

That's what we call: "Dying in peace!"

The awareness of work done and duty fulfilled makes it easier for us to die.

So the new German man stands differently in the world, and so he also leaves it differently!



We cannot and do not want to be right with anyone. Anyone who no longer understands our language, who is unable to fill their heart with our thoughts, is not from our world. But we cannot persuade anyone to join it.

If we only look at the buildings of our time, if we look at our art: where is the world-lost, oppressed, abandoned and betrayed man who, in crouched and bent despair, characterises the style of his weariness? The warrior with his pride, his defiance, his joy of the world and his sense of life has found his style, which is expressed in buildings and paintings for centuries to come!

The cool and conscious and at the same time passionate doctrine of reality of the new Germany cuts a swathe through the rapturous emotional world of the fanatics of the hereafter and through the shattered world of those who despair of their fear of sin.

A reality doctrine of order and justice fulfils us and allows us to distance ourselves from all utopias of bliss, from all occult veils of truth.

Duty is the commandment not only of the hour, but of the millennium!

This is the spiritual position to which we have to orientate ourselves at the beginning of the martial revolution and towards which we have to orientate ourselves again and again.

This is how the Germany of tomorrow is being created.

Only today do we fully understand how to honour the legacy of the perennial heresy by realising the longings of the lonely through our deeds and through our kingdom.

The longing has taken shape, that is the blissful awareness of our time!

Schiller once hurled the word in the face of his generation:

"The soldier alone is the free man!"

This was spoken by a poet who suffered to the point of despair under the stubborn military drill of Charles School.

He meant by this yes not the to to mechanical functioning trained "military soldier", but only the warrior who is prepared to throw away "the fears of life" and "who can look death in the face".

He meant the warrior who, in the fulfilment of his duty, is able to rise above himself into a realm where only true values are valued, where appearances fade before the majesty of death, and with them all lies, all hypocrisy, all greed!

In Schiller's time, only a few understood this word, only the young, the ready, who had sworn to take revenge and were already secretly loading their weapons to kill the oppressors.

And one of the loneliest Germans, Heinrich von Kleist, who perished from the coldness of not being understood, was able to shout the heaven-storming and resistance-crushing, devastating word:

"Strike him dead! The Last
Judgement Don't ask yourselves
why!"

But the enemy who was to be slain was called Napoleon and was the strongest tyrant who had ever invaded Germany with troops.

The bourgeois point of view, which recognised the situation, was: "You have to accept the circumstances."

Only soldierly thinking does not stop halfway, it goes to the end, to the ultimate consequence. And that means: destroy the enemy for the sake of your people's freedom!

Who the enemy is, how he presents himself and how strong he is, these are questions that only demand answers when the command is carried out, but which can never deter the will.

Warlike thinking thinks a thought to the end!

That is why the bearers of this thinking are activists, because at the end point of their thought is the execution, the deed.

They are not satisfied with a sigh, nor do they clench their fists in their pockets.

They are storm runners of their idea.



When Frundsberg, the "father of his lansquenets", enthusiastic about the ideas of freedom of his time and particularly inflamed by Hutten's warlike ideas, realised what enormous damage Germany had suffered at the hands of the popes over the centuries, he began carrying a golden rope in his pocket to hang the pope!

Frundsberg was by no means the most capable and clever mind of those years, but he was a pure and honest character who was ashamed of neither his love nor his hatred.

He thought things through to the end within the limits of his capacity for thought. He did not know the life tactics of the cunning, who are always on the run from consistency and use their dialectical mind to make hooks like a hare trying to escape its pursuers. The clever ones let it get to the point where they regarded character as ballast and Consistency of thought annoying!

The new German man knows how to harmonise his intellect with his character and does not see the spirit as the adversary of the soul!

He is so disciplined and efficient that his actions are able to keep pace with his thoughts.

This, too, is proof of the totality of the new German man. The ability to keep pace prevents him from losing himself in illusory worlds of utopia or fantasy. The doctrine of reality - since it stems from the law, from order, from the natural - is so simple, so self-evident, that one day in the future people will smile incredulously when they learn that we today first had to win a warlike revolution in order to find our way back to the natural and self-evident. But perhaps we will then also realise how monstrous the reversal is, Falsification, terrorisation and oppression was that a revolution was recognised as necessary to bring about change!

Perhaps we will then also realise with awe what tremendous mental strength and what degree of self-reflection it took to accomplish this turnaround and - instead of falling into chaos - to bring about German order.

And something else should be said about the new German man: his attitude is not only self-confident, it is above all people-conscious.

This means, however, that the new German man asks with every deed whether it is capable of being exemplary.

The German of the future hates anonymity, which still offers a way out, an escape route into the "private sphere". He has the courage to stand in the light and thus in the judgement of the public.

This requires both great courage and an outstanding sense of responsibility. And last but not least, brave honesty and courageous self-knowledge. The question of conscience of the future will be:

"Are you even worthy of being a German?"

And this question makes us restless anew, searching for our own mistakes and for new sources of strength to grow beyond the unevenness of our mistakes.

The agonising, often almost despairing nature of this question should and can only be lifted by the uplifting reference to an increased performance, to a liberating deed that can become a role model and guiding principle.

Let those circles take heed of this who think that the warlike revolution will lead to an age of primitivisation. We know, on the other hand, that the demonic passion for action will bring about an unprecedented height of culture, an undreamt-of development in all areas of science, research, technology and civilisation.

And above all a deep spiritual reflection and contemplation.

The path to the future

We people of will think - so we say - our thoughts to the end. We shape them into action.

And the expressions of the will of our kingdom are exemplary deeds, are fruits of knowledge.

If the purpose of our warlike revolution is to create the new German man, then we have the right to ask what beginnings, what attempts have been made to date to find the capable among the people in order to make their values serve the Reich.

The martial revolution has an aristocratic principle: the most capable not only has the right, he has the duty to be chosen.

State thinking in our empire is consistent. From beginning to end, it is based on the principle of selection.

So marriage is not a private matter. The church gave bastards, the hereditarily ill and those unfit for marriage together and poured its oil of grace over every union if it was only concluded "before the eyes of God", that is, if husband and wife bowed to the power of the priest.

Marriage was a matter of power for the church; it wanted to get the family under its control, its dictatorship. It hated both denominational "mixed marriages" and unchurched marriages. A child born from a union not sprinkled with its oil of grace was considered "illegitimate", an "unblessed" marriage was considered concubinage.

Even Bismarck had to fight for the state's right to marriage as the nucleus of the nation. He created the "civil marriage", the conclusion of the marriage contract before the state registrar, and no church marriage could be performed by a priest unless the "civil marriage" had first been proven to have been concluded by notarised documents.

That was a revolutionary act, an act that made a significant breach in the Church's system of terror.

The church blessed every union between Negroes and whites, between Jews and Europeans. But if, for example, a Catholic man wanted to marry a Protestant girl, the priests would clamour that this was an abomination before God! Our state does not ask about the denomination, it is completely indifferent to it. It first asks about the German bloodline, about the authenticity of the German or species-appropriate hereditary material, and about hereditary health.

In this way, the state wants to prevent hereditary diseases and create a healthy, viable population.

We know, that this thinking and acting responsibly and thereby is "pleasing to God".

The church's anti-life view of marriage has led to thousands and thousands of unfortunate human children having to spend their lives in sanatoriums, where they were a burden to themselves and their carers, but above all to the community.

The church's guilt was not diminished by the fact that it set up institutions in abundance to create a Christian home for idiots. These places - whether they are now called Bethel or may have other Jewish "pious" names - only deprived the healthy of values and resources!

In our state, marriage is a matter for the whole people, and the state, as the guardian of the nation's order of life, ensures that the substance of the race is not weakened by frivolous marriages.

Because it is consistent in its responsible thinking, it also prevents the danger of extramarital reproduction of elements that jeopardise the race within the body politic. The Nuremberg Laws and the Law for the Prevention of Hereditary Disease are revelations of the state's will to take responsibility.

This is a very important prerequisite for healthy children to be born from a healthy marriage.

The child is the most sacred task of marriage. That is why the state fights every attempt to restrict births. Abortions are prosecuted with the most severe penalties. The will to have children is promoted ethically and practically by all means.

Here it becomes particularly clear that the Greater German People's State, formed by the warlike revolution, has a greater sense of responsibility towards the order of creation than the Church.

For the Church sees the child as the consequence of the "fall of man" and had to devise infant baptism in order to have a counterweight of atonement against the fortunately recurring "original sin", which makes itself felt again and again.

According to the teachings of the Church, the "holiest" marriage is the "Joseph marriage", the marriage without a child!

We have already become so natural in our thinking that we consider this church doctrine to be a particularly blatant spiritual and mental aberration.

With the most generous means, the state ensures that every healthy marriage can enjoy the greatest blessing of children.

The children's laughter that rings through our people is the best proof of how superior, how clear, how life-enhancing our thoughts and actions have become.

This is not primitive barbarism, this is the most lively sense of responsibility, this is eternal thinking!



The state provides children with all the support a civilised nation capable of. The child should grow up in sunny places, in a beautiful and clean environment.

Corrupters of youth - the church in particular has always had a large number of them in its ranks - are rendered harmless.

As soon as the child has grown up, as soon as his mind begins to stir, he takes up school and sees to it that his mind is educated and his soul directed to all that is great, noble and beautiful which our people possess in such rich abundance.

The lessons should open the child's heart to Germany, and his mind should broaden and deepen in order to serve the nation one day.

The parental home must that the child is "educated" so that talents and character traits are awakened and nurtured.

The state youth accepts young people into its ranks and teaches them to live, think and act in community.

A wise and thoughtful youth education ensures that the young person is accustomed to discipline, duty, law and responsibility. Youth legislation ensures that the young person, who can stumble and err, is protected from slipping and losing himself without warning.

But if it turns out that a young person has a criminal instinct, then the young community already excludes the unworthy person and makes him lawless, ineffective.

A barbaric law?

No! But a testimony to the highest sense of responsibility!

The young person who has passed through the parental home, school, state youth and Hitler Youth gives a high guarantee that he is capable of becoming valuable to the state and the nation.

Labour service and military service demand proud and loyal fulfilment of duty.

It is a tough school of life that young Germans have to go through before they can begin their struggle for existence. But it is also a school that strengthens the will to achieve more.

The most talented pupils with the most reliable character were selected at young age to receive a particularly thorough education at the Adolf Hitler Schools and the National Political Educational Centres.

The state wants to secure the most capable minds and the most ardent hearts in good time. In this way, it hopes to identify and secure the next generation of leaders at an early stage.

The physical and mental demands are high and are being pushed even higher in order to create the conditions for attracting a real elite.

It will be the greatest pride of German parents to be able to entrust their children to the state and thus to the future of the nation.



However, the state also knows that gifted leaders always grow up outside the state's school selection programme. For this reason, it does everything in its power to identify and promote the elite of those who have already been able to prove their abilities in practical life and thus make them more valuable.

Every year, the Reichsberufswettbewerb picks out the most talented among millions of young people. They are allowed to see the Führer, speak to him, questions and earn the right to be promoted according to their wishes and talents, their inclinations and interests.

The Langemarck Foundation, for example, enables talented primary school pupils to attend selection camps to acquire the necessary academic qualifications to study at universities and colleges. All expenses, including the costs of subsequent studies, are covered by the foundation.

There is no country in the world that, like Germany, paves the way for its youth to rise and offers them every opportunity to develop their abilities.

However, no other country in the world has such a ready, physically and mentally toned youth as Germany.

Anyone who has ever experienced the German youth in their tent camps, in rural service, on the march, will feel their heart soar when they think of the future of the Reich.

It is a different youth that grows up in the Adolf Hitler schools, in the national-political educational centres, than the one that is trained in monastery schools.

It is a tough, firm, faithful, healthy youth with shining eyes and sinewy figures that learns there and steels its body, travelling through Germany and Europe, absorbing and processing impressions that will accompany it throughout its life.

Anyone who has experienced the new German youth has had a glimpse into the future of our empire.

The most capable is sought and found. Not so that he can be honoured, but so that he can become valuable!

Young people are trained to serve the movement at the religious castles. Tough demands are on them to find the best.

We know that tests of courage such as parachuting and jumping from a high board are not yet a sign of superior humanity. But we also know that the coward who shies away from a test of courage will also avoid great responsibility in life.

Everyday life, the daily struggle, needs people with nerves of steel and hard will, people with a tenacious spirit of resistance and a jubilant desire to attack. And we will always look for and find new ways to find these people, to support and strengthen them so that the state and nation can take them on as their duty and mission.

The mighty building of the High School will be erected on Lake Chiemsee. Here, the best minds of the nation will introduce young Germans to a lively and realistic science, so that the spirit of our race, to which the world owes its most valuable assets, will be able to shine even brighter in the future.

Where else in the world are transformations on a similar scale to those in Germany taking place?

What nation can boast of having released such forces through a similarly total revolution as Germany?

Young farmers' sons, who only yesterday feared that they would have to become farm labourers or migrate to the cities because of the lack of space, will tomorrow be allowed to cultivate their own land, which is large enough to feed them, their wives, their children and their people!

The warlike revolution, led and shaped by the most warlike total German, the Führer, has created this new order of justice.

If Hutten already praised his century, because the first early red of a coming freedom penetrated through the black clouds, what shall we exclaim first, to whom the bright sun shines?

The time of our revolution is too great to be fully appreciated by those of us living and growing with us!

Increase in performance, increase in joie de vivre, increase in the sense of existence, increase in the sense of responsibility!

The new German man is growing into his own style, into the appropriate expression of his nature.

The old standards are no longer sufficient to measure the new growth. Even the first forms that appear make those old standards seem ridiculous.

We understand the anger of the old world, which is becoming more and more aware of its powerlessness, its insignificance, its inferiority every day.

In a scream of hatred, she thinks she can overcome her sense of shame. Tomorrow, no one will look at this old, declining world. They will no longer be considered worthy of a glance. At best, they will smile at her.

But the eyes of the world will on the Greater German Reich.

Perhaps full of envy and resentment, full of malice and greed. But certainly also full of respect and reverence - and with the intention of imitating some things. However, imitation will not succeed, as it is possible to adopt forms, but never the spirit, which creates the forms in the first place.

And the spirit is German! It is not universal, not transferable!

And the Reich will be an exclusively German reality, a reality of growing and maturing life, not a matter of mystical "immersion" or some "interpretations" alien to life. It will never congeal into a mere form as long as German people consciously live, create and think in it!



When this war is over, when the celebrations of our race's greatest victory have faded, we who once took up arms for the freedom and greatness of our empire will return to a homeland that will be vastly greater than the day we took to the field.

We will then devoutly measure the greatness of our struggle against what has been achieved and be proud of the mighty power of our will that the martial revolution has awakened.

We will then stand reverently before the Führer and await his command, which will call us to the shaping of the Greater German Reich, to hard labour, to creative deeds.

We will die in the armour of our duty.

Our generation will no longer know a comfortable life. This is our uplifting awareness that we are a generation of the hardest fulfilment of duty, a warlike generation.

A family that should be considered worthy of serving as a role model for future generations.

The first of a new, mighty empire! The first of a new, German type.

The foundations of a building that will last an eternity. A building that every future generation will have to work on for the rest of their lives.

And our grandchildren should know that they can rely on us - on the foundations!

A hard, warlike commandment will stand before our souls in times of labour-filled peace, demanding and admonishing: not to become complacent!

We don't want to allow any dreamy tiredness to set in.

We don't want to strive for cosy security, we don't want to squint for comfortable advantages.

We want to remember how terrible those times were when Germany was not allowed to be German.

Let us bear in mind how many rivers of German blood had to be shed before the time for a military revolution was fulfilled.

We want to prove ourselves worthy of the sacrifices through all the greater willingness.

We don't want our sword to rust, especially in times of peace. The hard soldierly lustre should not fade from our eyes.

We want to remain simple and natural, comradely and frugal, just as we have become as soldiers.

Lord is only the one who is able to lead a life of duty beyond all temptations. Let us remember this when we hear ourselves called a master race.

Our duty is bound to the hardest labour. We despise a "manhood" that leads a lazy existence.

Our victory is the beginning of a no less great struggle. -

Revolution and empire belong together. The Reich would cease to exist if the meaning of our warlike transformation were lost, if we ceased to be the Führer's soldiers, soldiers of German freedom.

Enmity will never from the world.

We need to think about this especially when the peace bells are ringing.

We will always be ready to leap, because the enemies of freedom are also lying in wait.

We want - as the warlike revolution teaches us - to be a free and strong and brave, a shining and jubilant and life-filled people - but never a fed-up one!